# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, January 2, 1892. No. 1.

## THE SAINTS' HERALD,

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa.

Subscription Price $2.00 per year; Six Months $1.00; Three Months 50 cts.; Single Copies 5 cts.; Sample Copies free.

The Traveling Ministry, District and Branch Presidents, and Bishop's Agen s are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, Advertisements, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post office or Express Orders, Drafts on Chicago, or lastly, by Registered Letters. Do not send checks.

Advertising Rates, $1.00 per inch each insertion, subject to the following discounts: One month's insertion, five per cent.; Three months, fifteen per cent.; Six months, twenty-five per cent; One year, forty per cent. For Reading Notices, ten cents per line. Editorial Notices, twenty-five cents per line; discount as above.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## 1892.

THE PATRIOT has secured, at great expense, the services of Dr. F. de Sola Mendez. Editor of *American Hebrew*, New York, to write a series of articles which will run for several months, entitled,

**The Past, Present and Future of Judaism,**

with special reference to the present and immediate past condition of Palestine, and the Jews therein.

The eyes of all men are upon the Jews, because of the cruel Russian persecutions, and the wonderful interest many of the other European nations, as well as our own, are taking in their welfare. We, therefore, fulfill our mission as a general newspaper in giving the latest and most reliable information upon this whole subject.

This article will begin the second week in January next if not before.

*THREE SPECIAL ARTICLES*

will be prepared by the Editor of the *Patriot*, entitled,

**Socialism and Anarchy in their Relation to Individual Welfare and the Public Good.**

**The World's Scientific Record Reviewed.**

**The World's Historical Record Reviewed.**

These will all appear in the next year.

The attention of Agents is called to this proposition, and those desiring to become Agents are requested to write us for terms.

**Patriot, 1 year - - $1.00**
**" 6 months - - .50**
**" 3 " - .25**

Do not delay sending, if you desire these articles from the beginning. Address

**LAMBERT BROS.,**
LAMONI, Decatur Co., IOWA.

## ZION'S ENSIGN,

Published every Saturday at
INDEPENDENCE, MISSOURI,

F. G. PITT, Editor.

**Subscription price, $1.00 per year.**

It is devoted to the spreading of religious truth as viewed by the Saints.

Each issue contains a sermon by one of the ministry, reports of the different societies in the church, and articles bearing upon or explanatory of the doctrines of the church.

It is the intention to make it a help to the missionary at home and in the field; a source of comfort to the scattered ones who are denied church privileges, and to bring the Saints into closer relationship with each other.

## TEN CENTS

Will purchase a valuable recipe for

**Coughs, Colds and Influenza.**

A tried and excellent remedy. Address

J. T. JOHNSON, P. O. Box 67, Windom,
19dec2t McPherson Co., Kansas.

## Prospectus of *AUTUMN LEAVES* For 1892.

WITH January 1st, 1892, our Magazine will enter upon its fifth volume, and we may safely say that never at any previous time have the prospects for furnishing our patrons the full worth of money invested been so good as they now are for the forthcoming volume. Among the prominent features of the volume will be, the

**Autobiography of Elder Joseph Luff,**

of the Quorum of the Twelve, together with an excellent LIKENESS of BRO. LUFF.

A series of

**TALKS WITH THE YOUNG,**

by ELDER D. S. MILLS, of California, on evidences of their faith, drawn from the prophecies, from the records God has written in the rock and in the earth, as well as from all available sources of information. This series of itself will be invaluable to all who love the latter day work. BRO. MILLS' LIKENESS will also be given.

Each issue of the Magazine will contain one choice selection of MUSIC from the SAINTS' HARMONY, or other available source; every other issue the likeness of someone prominently connected with the work.

**PLEASE TAKE NOTICE**

that we are still offering the splendid Steel Engraving of Pres. JOSEPH SMITH, also an excellent likeness of Elder W. W. BLAIR (the same size as the steel engraving) to all subscribers who send us their names, accompanied with price of subscription and amount to cover cost of mailing, before April 1st, 1892.

Regular subscription price of magazine .....$1 50
Magazine with steel engraving of Bro. Joseph Smith .....$1 65
Magazine with likeness of Bro. W. W. Blair $1 65
Magazine with both pictures.....$1 75

For eight names and the money we will send an extra copy of the magazine. For five names and the money, a copy of "With the Church in an Early Day." Each subscriber giving his or her name to a club list will be entitled to one or both of the pictures upon the same terms offered to single subscribers; but the getter up of the club will secure the premium whether any picture is taken by the subscriber or not.

We thank our friends for their generous, untiring support in the past, and shall try by earnest, faithful endeavor to merit it in the future. The ministry will please remember that it gives us pleasure to send a copy of the Magazine to the family at home while they are in the field. Do not fail to send us the address.

Send all remittances and letters pertaining to business to DAVID DANCER, box 82, LAMONI, Iowa.

Send all literary matter to
17sep10t **M. WALKER, Editor.**

## SPIRITUAL GIFTS AND THE SEER OF PALMYRA:

Or

**SEQUEL TO SPIRITUAL GIFTS.**

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

## BOOKBINDING.

**HERALD OFFICE BINDERY—**

All kinds of Bookbinding done at Reasonable Rates!

Herald volumes, library leather backs and corners, marbled edges .....$1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco.....1 25
" " half morocco .....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

## DON'T MISS

**The Independent Patriot**

For the coming year. You will regret it. Try it AT ONCE Whatever other literature you have, you need a family newspaper.

**One year $1. 6 months 50c., 3 months 25c.**

LAMBERT BROS.,
Lamoni, Decatur Co., Iowa.

**IN BOTH BINDINGS. NOW READY.**

## "WHAT IS MAN?"

BY ELDER J. R. LAMBERT,

Is now ready. A thorough treatise on immortality, and a complete expose of mortal-soulism; 250 pages.

Paper covers, per copy, - - - - 50c.
Cloth - - - - - - - - - 75c.
Food for Thought, paper covers - - 25c.
Per dozen - - - - - - - - $2.00
Patriot one year and Food for Thought 1.15.
" 6 months " " " " 70c.

☞ WRITE US FOR TERMS TO AGENTS.

LAMBERT BROTHERS,
LAMONI, IOWA.

## Farm for Sale.

One and a half miles east and north of Wirt, Ringgold county, Iowa, (25 miles from Lamoni), and where there is a branch of the church.

**195 acres,** FENCED INTO SEVEN FIELDS.

Ninety acres timothy and clover; balance pasture and farm land; 35 acres of timber, young orchard, living water in pastures.

**Frame Dwelling of Six Rooms and Cellar.**

Good well, stabling, corn cribs, etc.

**Price $30 per acre.** Address for terms,

N. J. KENT, Wirt, Ringgold Co., Iowa.
31oct2m

**A MANUAL OF THE PRIESTHOOD,**

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

**On Sale at the Herald Office,**

## With the Church In an Early Day.

**Price $1.14 postage prepaid.**

## AUTUMN LEAVES,

With frontispiece each month.

Published monthly, 48 pages, neatly covered.

Price per year - - $1.50.

Mrs. M. Walker, Editor and Publisher.

## Information Wanted.

Information would be gladly received concerning the whereabouts of Rachel Whitacker, who at the age of five years left St. Louis, in 1850, with a Mr. and Mrs. Samuel Frazer for California, her father and mother being dead.

Address Joseph or Martha Lightowler, Stockton, San Joaquin county, California; or Herald Office, Lamoni, Decatur county, Iowa. 28nov6t

## "THE RETURN."

Complete volumes (of twenty-six numbers) published by E. Robinson, can be had by sending **$1.15** to

**Mrs. M. A. Robinson, Davis City, Iowa.**

www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges ....$1 50
Imitation Morocco, gilt edges .....2 00
Morocco, gilt edges.....2 50
Roxburg Turkey, gilt edges.....3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ..... 4 00
New Testament, inspired ..... 75

## Book of Mormon.

Roan, sprinkled edges.....1 25
Imitation Morocco, gilt edges .....1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides.....2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only).....1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages ..... 70
Leather binding.....1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges.....1 50

## Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages.....1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25
250, 50c.; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 .....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100 .....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz. 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 .....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....1 40
21. Truths by Three Witnesses; per doz. 3c, 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31. What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25
250, 50c.; 500, $1; 1,000,... .....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36. The Spaulding Story Reexamined; per doz.. 20
per hundred .....1 25
41. The Gospel; per doz. 5c.; 100, 25c.; 250,.. 50
500, $1; 1,000.....1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c, 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75
Trial of the Witnesses to the Resurrection of Jesus Christ; 5c. each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent.....4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50
Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall.....1 00
Josephus, complete, library leather .....3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00
Mosheim's Church History, 2 volumes .....4 00
Baldwin's Ancient America (illustrated) .....1 80
Rollin's Ancient History, two volumes in one...4 00
The Koran, library leather .....2 25
Gieseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes.....10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine .....2 00
Cruden's Complete Concordance of the Bible ...1 75
Apocryphal New Testament .....1 65
Elders' Diary, by Joseph Luff..... 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood.

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing of Children, and Marriages..... ....2 00

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25

# MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

London, England, meetings on Sundays, 6:30, at 48 Repton street, Limehouse, and on Wednesday, 8, p.m., at 59 Armagh road, Old Ford, and 107 Canal road, Mile End.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 2 and 7:30 p.m.

Manchester, England, Mission-room, 113 Clarendon street, Welcomb street, Hulme, every Sunday at 2:30 and 6:30 p.m.

www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, January 2, 1892. No. 1.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR } - - - EDITORS.
R. S. SALYARDS - - ASSISTANT EDITOR.

Lamoni, Iowa, Jan. 2, 1892.

CONTENTS:

EDITORIAL:
Happy New Year ..... 1
Book of Mormon, (Large type edition).. 1
The New Year..... 1
That Gospel Boat ..... 1
The Papacy Attacked..... 2
Divinity of Christ ..... 2
Autumn Leaves..... 3
Good Binding..... 3
Questions and Answers..... 3
Editorial Items..... 3
Extracts from Letters..... 4
Book of Mormon..... 4
Woman and Her Sphere..... 4
MOTHERS' HOME COLUMN:
Prayer Union..... 5
CORRESPONDENCE..... 5
COMMUNICATIONS:
"The Seventh Day is the Sabbath, and God Never Attached any Divine Significance to the First Day"..... 9
Our Next Duty..... 12
Parental Authority..... 13
The Law of God..... 13
Clark Braden Reviewed, No. 8..... 14
CONFERENCE MINUTES:
Independence..... 15
MISCELLANEOUS:
The Fund and the Bishop's Request. ... 16
Pastoral, J. Caffall..... 16
ITEMS OF INTEREST..... 16

## HAPPY NEW YEAR.

WE greet the patrons of the HERALD in a new dress, at the opening of the year. It is emblematical of the step in advance made by the HERALD.

The building of the new part to the office, and the establishing a bindery in connection with the printing department, has pushed the publishing department to the front rapidly.

We hope that the patrons of the HERALD will be both pleased and encouraged by the improvement made in the HERALD. The Herald Office staff, rank and file, bid you a Happy New Year.

## BOOK OF MORMON.

(LARGE TYPE EDITION).

THE Herald Office in seeking to anticipate the wants of the Saints and all its patrons has issued a large sized and large type edition of the Book of Mormon, a sample page of which appears on the HERALD cover of this issue.

This edition is more fully indexed than any former one; the new index presenting quite a complete summary of the entire contents, historical and doctrinal. The large type makes it more easily read, a feature that will be appreciated by the aged and others who do not readily read smaller type. The shortened paragraphs render it more complete for ready reference.

For price, style of binding, size of book, etc., see advertisement. Ready for mailing as ordered.

## THE NEW YEAR.

AND yet it is the oldest of all earth's age. What a wondrous panorama the passing of the old year—the old, old year—has been. Joy and sorrow, peace and strife, pleasure and grief have jostled each other in endless contention.

Night has followed day, to be in turn succeeded by the noon; and yet time has neither stayed, nor yet been full.

The New Year's Day is no more in its sunshine, or its shadows, than is the day which precedes it; only in this, that on this day, man begins anew to count his little cycle of one, two, three, his small segment in the circle of time. It is well, for Eternity presses so closely upon the footsteps of time, that he who is prepared for the last of one, will be ready for the first of the other.

It is in the spirit of a new beginning that we greet you, all, kind readers of the HERALD.

Much as we may have tried to perform well the task assigned us, in the conduct of the HERALD, we may have but indifferently met the anxious solicitude of the many, that our church organ should be first in the great field of controversy, in defense of the Christian idea. We are conscious, however, of having faithfully tried, and, that we have not done better, is our misfortune; and for the loss that may have occured to you, we desire pardon.

For the good which the past year has brought to us and the body of the church we feel very grateful. And that it has been a fruitful year in the ministerial field, the records amply show.

Will the incoming year be as the outgoing one has been? Who can tell.

So far as its energies, its untiring persistence for the right, its strong forbearance of pain, distress and sorrow for the work's sake, may the year now beginning excel the one the period of which is now ended.

We congratulate the Saints upon the advancement in morals which the passing year has made in those who have occupied the active places in the field of gospel work. What a thrill of spiritual pleasure the simple sentence gives, "I have enjoyed the Spirit's power in my ministry in greater degree than ever before," found in so many of the letters coming from the banner bearers, in the great field of dispute,—the Lord's harvest field of the world. What a story of fatherly love and care for his work, these few words tell. How it cheers and comforts the toiling ones at home to hear such testimony coming from those for whom they so anxiously watch and pray. "The Lord is blessing me in the preaching of the word abundantly," carries the glow of the Spirit's presence with it, and signifies vividly that the Master is with his workmen, who need not to be ashamed. May the year marked with a new number show in its passing an increased measure of such blessing.

We can but exhort the Saints to a better and a renewed diligence; for the encouragement of the past is guarantee for the future.

With thankfulness for all that the past has done for the work, and with a prayer for power to endure, we bid you a Happy New Year.

## THAT GOSPEL BOAT.

WE advise the Saints to go a little slow in the "Gospel boat" for the islands affair, for the following reasons. 1. The procuring of a vessel costing from $2,500 to $3,000, will involve the employment of from one to several sailors, somewhat acquainted with navigation; this will require additional expense, which will need to be provided for. 2. Such a vessel will require good harborage, and constant care to keep it in repair; sails, cordage and equipments and provide for accidents of all sorts. 3. The Islands are under the government of a French Protectorate, and it is doubtful if such a vessel would be permitted to trade from port to port, and among the islands, unless she sailed under the French flag, with a French captain, which would mean also a French crew, cook, mate and a sailor or two. This would mean additional expense. 4. Our missionaries are not traders; and should they engage in such business, it would require time and attention that we are in doubt whether it would pay them or the church. We are informed that on some of the islands where the Saints are, there are not good harbors, where such a vessel could be safely anchored and be cared for; which, if true, would circumscribe the field of operations to the few places where such harbors are found and thus defeat one of the purposes of the raising the fund.

We believe that a suitable sailboat, neither too large, nor too small, which would be used exclusively for missionary work from island to island; and be manned by two or three including the missionary, from among the brethren, and to cost from three to five or eight hundred dollars, would more properly fill the bill than would a larger and more expensive craft.

It is our opinion that those who may feel inclined to help in the direction of a gospel boat, should pay such sums as they may choose to devote to such purpose, into the hands of the Bishopric, to be expended by them in the manner decided to

www.LatterDayTruth.org

be best and safest, upon proper inquiry and investigation.

The Bishop could make such inquiry and examination, by correspondence with Bro. Devore, and by personal inquiry of Bro. Thomas W. Smith, whose experience of five years there ought to enable him to have a fair idea of what is really needed.

We see that the *Ensign* has been solicited to receive subscriptions; but the editor thinks, as do we, that the Bishop is the proper custodian of such fund if it is raised.

## THE PAPACY ATTACKED.

"ROME, Dec. 15.—The pope in his allocution at yesterday's consistory, said that the enemies of the Romish church ruthlessly encompassed it on every side. Not content with displaying their hatred in words they had proceeded to acts of violence against the peaceful foreigners who had come to Rome actuated by filial piety and free from political aims. These enemies, who had not hesitated to riot, insult and threaten, now sought to deal the papacy a deathblow. Other secret foes, who paraded their moderation, really aimed at the same object. The liberty of the pontiff to communicate with the outer world was becoming more and more curtailed, and the situation was daily becoming more difficult. By waging war on the papacy, the pope said, the enemies hoped to weaken the name of Christianity. The pope protested that the heads of states should give earnest consideration to the position of the church. They would then understand that it was to their interest to uphold the authority of the church as the greatest moral power in the world. It behooved all Catholics acting in unison with him to form a perpetual league against the assaults of the impious."—*Chicago Times.*

Well informed Latter Day Saints will not be surprised on reading this and similar items touching the tribulations and downfall of the Papal power, the antagonisms existing against her throughout the world, and notably on the part of those nations which were at one time, as nations, strongly Roman Catholic. During the last one hundred years, and especially since September 20th, 1870, when Victor Emanuel, King of Italy, dispossessed the Pope of the last vestige of temporal authority, the downfall of Catholic Rome has been manifest, rapid and continuous. In 1873 "all church property in Rome and its immediate territory became the property of the nation, and a large portion of the numerous establishments have since been sold." The same policy of confiscation has been carried on in some other Roman Catholic countries, and among them Mexico and Brazil. These have hated her, "And shall make her desolate and naked [expose her errors and corruptions], and shall eat her flesh [consume her temporal power and property], and burn her with fire [distress and sorely afflict her]. For God hath put in their hearts to fulfill his will."—Rev. 17:16, 17.

It is to be observed that Papal Rome's greatest afflictions have come from the ten subdivisions of the Roman Empire, namely, the Franks of Central France, the Ulman Franks, the Burgundians, the Anglo-Saxons, the Bavarians, the Lombards, the Sueves, the Ostrogoths, the Vandals, the Visigoths, and their immediate descendants. The Franks, Burgundians, Anglo-Saxons and Lombards, have furnished most largely the chief enemies of Papacy, and that right at home and nearest the Vatican. The intensity of the hatred of these toward the Papacy increases with the march of time, and the signs of the times throughout the Roman Catholic world give promise that her final overthrow is near. In the United States of America the Papal church is gaining in numbers, it is true, but at the same time it is here losing its destinctive characteristics such as marked it up to the beginning of the 19th century; and these changes are themselves evidences of its decay and downfall.

The Book of Mormon predicts that in that day when "the work of the Father shall commence, in preparing the way for the fulfilling of his covenant which he has made to his people who are of the house of Israel," then "the day cometh that the wrath of God is poured out upon the Mother of Harlots."—1 Nephi 3:51. The Lord began his "marvelous work and a wonder" with the revelation and publishing of the Book of Mormon, therefore this is "the day" for the appointed downfall of that corrupt and ungodly power.

In 1 Nephi 7: 2, 3, it is again predicted that, in the last days, after the Lamanites are "scattered" and the Lord begins his "marvelous work," "the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads; for they shall *war among themselves*, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood. And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord. And all that fight against Zion shall be destroyed, and that great whore, who hath *perverted the right ways of the Lord*, yea, that great and abominable church shall tumble to the dust, and great shall be the fall of it. For behold, saith the prophet, the time cometh speedily [after the "abominable church" is destroyed] that Satan shall have no more power over the hearts of the children of men."

Again, in 2 Nephi, 12: 1, 2, the prediction is further made that soon after "the book" of Mormon comes to the world, "that great and abominable church, the whore of all the earth, must tumble to the earth, and great must be the fall of it." In par. 13 the *time* is pointed out in these words: "And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ; and they shall *begin to gather* in upon the face of the land;" in paragraph 14 we have this further by which to fix *the time*,—"And it shall come to pass that the Lord God shall commence his [marvelous] work, among all nations, kindreds, tongues and people, to bring about the restoration of his people upon the earth. And with righteousness shall the Lord God judge the poor, and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked; for the time speedily cometh that the Lord God shall cause a *great division* among the people; and the wicked will he destroy; and he will *spare his people*, yea, even if it so be that he must destroy the wicked by fire."

Nowhere has this "great division" been more manifest than in respect to "the great and abominable church," and that, too, since 1830, and locally, right at and near "the seat" and ecclesiastical center of that power.

But let it be borne in mind that the corporation known as the Roman Catholic Church is not all there is of "Mystery, Babylon the Great," for that corporation can be regarded as only the chief, the most prominent and aggressive part of apostate Christianity. Division and tribulation marks not only Romanism, but also the various isms proceeding from, or, in any way, connected with her. A great crisis has come. The work of breaking up, and sifting, and separation, is going forth upon all the world. The heavens have decreed the speedy downfall of Babylon, and her tribulations and divisions and complainings are the certain tokens that God is judging her and will destroy her to the uttermost. Only the Lord's worthy people have the promise of preservation.

Everyone should examine himself as to his desires and deeds, and see that his efforts and influence is on the side of God and his people, for the Master has said,—"He that is not for me is against me;" and, "He that gathereth not with me scattereth abroad." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

## DIVINITY OF CHRIST.

IN the ruin with which dogmas, creeds and superstitions are being threatened, it is plain to be seen that correct faiths, traditions that are true, teachings that are beneficial and doctrines that are sound, are also threatened. Liberty-loving, great-hearted men are hewing away at the doors of time-honored castles of ignorance, and heated in their zeal to eradicate error and all its landmarks, they strike indiscriminately the true as well as the false. It is true that these men do not intend to strike down that which is true, but finding the true closely joined with the false, and attributing both to human agency, they strike determined to destroy the one, regardless of the fate of the other.

Dr. Lyman Abbott, a leading clergyman of the Congregationalists, is credited with having said in a late discourse before the Unitarian Club in Boston at its December meeting what follows below:

"We believe that there is a punishment for sin, but we look back with horror on the doctrine of hell fire. We do not desire to take away the horror of sin and its consequences, but we wish to substitute spiritual degradation for the old idea. I have long abandoned the idea of eternal punishment and suffering, and I cannot conceive how God in his infinite mercy is going to allow a soul to perish.

"We do not believe in the infallibility of the church nor in the infallibility of the Bible.

"We believe in punishment which has for an

www.LatterDayTruth.org

end redemption. We do not believe in the divinity of Christ, but in man divine through God."

This saying of the learned doctor has produced quite an excitement in Boston, and is thought to indicate that the doctor will soon find a place in the ranks of the Unitarians. In an interview with a newspaper correspondent the doctor denies the statement denying the divinity of Christ, and gives his version of it as follows:

In regard to Christ, what I said was this: "We believe"—I said "we," for I was speaking for believers in modern theology—"We believe in the divinity of Jesus Christ. We believe that he is God manifest in the flesh. But our formula to express that is not 'God *and* man,' but 'God *in* man.'"

In this latter statement the Doctor identifies "himself with a class, large or small, who are drifting from the old-time creed moorings. And if he shall explain himself with sufficient clearness to convince his brethren that he is not yet heterodox, he will do well; but will he?

So far as Christianity is concerned, it has its base in the idea that Jesus Christ was and is the Son of God; and if it could be successfully proved that he was not, the whole fabric must fall to the ground. There is on this question no middle ground; the relation of Matthew in regard to Jesus is true, or there can be no safe trust reposed in the New Testament scheme of salvation.

To us of this latter day work, the Bible is what it purports to be; and we have nothing to fear from a bold, manly stand in expressing our confidence in it, and in its clear statements. Especially is this true in regard to the New Testament, and in its doctrines. Let us stand squarely upon the proposition, Jesus is the Christ, and fight it out on that line. The Book of Mormon and Doctrine and Covenants, in which the revelations of God have come to us, as we believe, both of them confirm the New Testament teaching in regard to the divinity of Jesus Christ, in the strongest terms; indeed, so strongly is the divine sonship stated and maintained in the Book of Mormon, that those opposed to our theory of religion have distinctly charged that the book was written with the express design of maintaining the tenet. There should be no doubt on the part of believers, when those at enmity and outside can so clearly discern the teaching of the record, preserved and brought to light in such remarkable manner.

When the time shall come that the great struggle between faith and unbelief shall come, and the contest be strong and fierce, the elders to whom the revelation of the Spirit has certified that Jesus is the Christ, should be foremost in maintaining their belief and confidence in the Son of Man.

It is probable that the Congregationalists will start their heresy hunters on Rev. Lyman Abbott's track; but if he will but have the courage to stand by his convictions, the courts of the church will find that on some of the statements of belief as made by him in the discourse referred to, are sound in sense and doctrine, whether they be heresy according to Congregationalism or not. "There is a punishment for sin;" but the old teaching of Dr. Edwards and his sort regarding Hell-fire, was "abominable;" and no wonder Dr. Abbott looks back on it "with horror." "Eternal punishment," in the "orthodox" sense, the doctor does well to discard; the Saints have fought it for sixty years. The church is not "infallible;" nor is the Bible perfect.

Punishment is for reformation and redemption; there can be no place in God's economy for a punishment that is vindictive

We shall wait to see the tempest from this cloud in the Congregational horizon,—if there should be one.

## AUTUMN LEAVES.

THE table of contents presented in the current number of this very excellent magazine gives assurance that its editor and publisher is determined it shall be as good as the very best of its kind for the ensuing year. We are pleased to see the steady growth and improvement of this much needed periodical, and we trust it may receive the hearty support it justly merits. Now is the time to subscribe for it.

## GOOD BINDING.

WE are confident our patrons will have little or no occasion to complain of defective binding of church books and periodicals from this time forward. No reasonable effort will be spared to have work in this department done honestly, solidly, and in good taste. Mr. Appleby, our superintendent of the church bindery, has shown us fine specimens of work in half-morocco, imitation and half-imitation morocco, roan and half-roan, also sheep and limp cloth styles, and they all exhibit solidity, strength and neatness in a large degree. Bibles, Books of Mormon, Doctrine and Covenants, Harps, *Autumn Leaves*, Advocates, What is Man?, Rules of Order, many other works, large and small, including large magazines, all of them look well and promise entire satisfaction. It is very gratifying to know that the church can now do its own work, and do it right, and also do all the job work likely to come to hand. Send in your work and solicit that of your friends.

## QUESTIONS AND ANSWERS.

*Ques.*—If a lay member of the church has a controversy with a non-member on the doctrine of the church, would it be right for him to enter into a public debate on the subject?

*Ans.*—It would be better for a competent minister to engage in such debate, also that the matter be referred to the district president or missionary in charge where such debate is proposed. One or both of these officials should be consulted on such matters.

*Q.*—Has a lay member the right, or is it wisdom for him when good opportunity offers, to hold public meetings for the purpose of lecturing on religious matters, provided he takes good care to let the people know he is not an ordained minister?

*A.*—Public preaching and lecturing on religion in the way of sermons and lectures, has been committed to Christ's ministry, and still we know of no word of God restricting explaining and advising on such matters solely to the ministry. Aquila and his wife Priscilla took the eloquent Apollos "and expounded to him the way of the Lord more perfectly" than he had hitherto understood it (Acts 18:26); but we are not informed whether even Aquila was an ordained minister, though it is probable he was, for the apostle "abode" with him at Corinth when preaching there (Acts 18:2), and it is supposable Paul would call to the ministry every such competent devoted man, as Aquila doubtless was. The most orderly and wise way is for lay members who wish to lecture or debate to refer such matters to the presiding officers where they reside and follow their advice in the premises. Nothing should be done in these or similar matters that would show disrespect to the presiding officers or tend to confusion or division. Honor every officer in his place. This promotes harmony, confidence and brotherly love.

## EDITORIAL ITEMS.

THE editorial in HERALD for 26th ult., entitled, "HAS NOT RECEIVED THE COMFORTER," the quotation from John, 3d chapter, should have included the 8th verse, which reads: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is everyone that is born of the Spirit." The word yet should be in the 31st line of second column, on same page, between "and" and "were." In the editorial, "Bro. Cornish's Success," on page 826, in last paragraph "prayful" should be *prayerful*, and "set theory" should read *pet theory*.

Bro. A. J. Headlee, Filley, Missouri, writes of the unity and spiritual growth of the Saints of that branch, who are making efforts to build a house for worship.

Letters are received from Sr. C. C. Judkins, Midway, Arkansas, and Sr. Oma Davidson, Highland county, Ohio.

Bro. J. B. Gouldsmith, Brownville, Nebraska, reports increasing life and advancement in the Brownville branch. Their services are well attended.

Elder A. H. Smith went to Keokuk on Wednesday, 23d ult., and expects to be with the Saints in Chicago the first Sunday in the present month.

In the *Burt County Herald*, published at Tekamah, Nebraska, we find a communication sent from Decatur, which is a fair statement of the general features of the faith of the Saints, also a clear distinction shown between the Reorganized Church and the Mormon Church in Utah. The writer had attended two services of Bro. Wm. M. Rumel at the Beck schoolhouse, and was therefore instructed in the facts presented. It is pleasant to find correspondents and editors of papers giving the public the facts of our faith as our ministers present them.

Bro. C. R. Duncan has of late been preaching in the Congregational church in Cheyenne, Wyoming, and has had good

www.LatterDayTruth.org

treatment and an excellent time. The *Daily Sun* of that city, under date of 18th ult., gives a column report of Bro. Duncan's work there, and also many important facts touching the original faith, the apostacy, and the work of the Reorganization.

Elder R. S. Salyards went Wednesday to visit his mother and his children at Independence, Missouri, and spend the Christmas season with them, expecting to return on the 28th.

Rain and mud, mud and rain, has been the order of the weather bureau in this place and vicinity during a large part of the past month. But now that "the days lengthen" we expect "the cold will strengthen," as runs the old saw. It is well that heaven makes the weather, else someone would hear a thing or two.

---

A BROTHER sends us a clipping from a Cleveland, Ohio, paper, containing a rather sensational account of the finding of an old Aztec City, in the Southwestern portion of Mexico. We saw this story some years ago, and have been waiting a confirmation of it; the same as we have the one about finding Noah's Ark, frozen in a glacier pushing out of the Mountain, somewhere, and the same as we have the alleged finding of a river the outlet of which is in the pleasant regions within the center of the earth.

We think it not at all unlikely that there may be cities yet found, of that period of ancient occupation of the middle central countries. And it may be that this story of the Aztec find is true; but to us it is doubtful from the conclusion of it; and from the fact that as yet it is not confirmed.

---

## EXTRACTS FROM LETTERS.

Bro. Thomas W. Smith writes December 18th, 1891:

"I wish to thank the many brethren and sisters who have written to me, words of consolation and sympathy and encouragement; and as I have not time to reply to all directly by letter, I hereby express my gratitude through the *Herald*."

Bro. Charles R. Duncan, writing from Denver, Colorado, December 17th:

"Am having good success here and hope to do much good. Have spoken in the Congregational Church three times and am to speak again tonight. Rev. Crole the Pastor, has been present at every service, opening meetings, etc., his wife acting as organist. By his request I occupied his pulpit on Sunday night speaking to a full house. So the work goes on."

---

## AUTUMN LEAVES.

The contents of January *Leaves* is as follows: Autobiography of Elder Joseph Luff (with portrait) — A gift from the heart — Unity amid diversity — One step more — Golgotha — The path of duty the path of safety — A new year's song—What they say—The two travelers —The silver thimble — Reconciliation — Unity and Diversity—The evening of the year—Selections and words of Joseph the Seer—The Clarks' Christmas — Preparing for Christmas (illustration)—A morning's lesson—What does it matter —Editior's corner—What would Jesus do—Lessons learned from Cousin Jo—Department of Correspondence—Round Table—Rock of Ages (new music and words).

# Mothers' Home Column

EDITED BY SISTER "FRANCES."

God will only punish men for wickedness, and not for holding opinions. This is the truth which cuts into the knot of sophistry and ends that great error. The error itself is guilt. The Church should be more intolerant of selfishness, cant, and hypocrisy, and less indignant with original opinions. The minister should be the pattern of intolerance of all that is immoral, and the model of tolerence of what is honest doubt, and honest belief in what differs from himself.—*Philips Brooks.*

## BOOK OF MORMON.

"And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust."—Isa. 29:4.

"And in that day shall the deaf hear the words of the book."—Isa. 29:18.

Call me not deaf, for oft I hear
Dear voices glad and sweet,
Like distant music, soft and clear,
My spirit's ear they greet.

I hear them best amid the hush
Of worldly strife and noise;
Their message from His word seems flush
Of Heaven's unknown joys.

Life in these pages throbs and throes
In every word and line;
From low beneath the grass that grows,
I hear their voice divine.

O, wondrous things have they to tell;
Lest I a word should miss,
Silence profound hath round me fell,
That I should hear but this.

Be still your songs, ye singing birds;
Ye winds in maple trees;
I list alone a voice of words,
Like music on the breeze.

What voice? ye ask, O, spirit seared!
A voice from out the sod;
'Tis they are deaf who have not heard
This wondrous word of God.

Call them not dumb whose silent praise
As incense soars above!
'Tis they whose tongues refuse to raise
This holy psalm of love.

—ELEANOR.

LAMONI, Iowa.

---

## WOMAN AND HER SPHERE.

MUCH has been written and said about woman and the place she ought to occupy from time immemorial until the present, and the sterner sex have harped upon the "weaker vessel" theory until she had almost concluded herself that she was man's inferior--intellectually, spiritually and physically. True, she is weaker physically, we are willing to admit that, for everyone who understands the meaning of the word vessel as contained in the Scriptures when it refers to an individual, means the body and not the amount of brains which a person may possess, or the height of their spiritual attainments.

If there was any preference shown in the creation, it was in favor of the woman, for man was created from the dust of the earth, just like every other animal. But when the Lord was about to create a "help meet" for man he wanted a being a little superior, of a finer organization, of a more refined nature, so he takes a rib from Adam, earth after it had been refined, converted into love, into living tissue, and lo! woman is the result.

That she had a longing, thirsting desire for knowledge, a desire for mental culture, is evidence, by the very fact of her partaking of the forbidden fruit, for "When the woman saw that it was a tree . . . to be desired to make her wise, she took of the fruit thereof and did eat, and gave also to her husband with her, and he did eat."

If the woman showed a weakness in partaking of the fruit, the man showed more, for she had the power of the arch-enemy to contend with, while he was influenced only by a woman. At all events Adam didn't think she was very much his inferior when he was willing to take the consequences of the transgression and follow her out of the garden of Eden. At once, outside of the garden, the affairs of every day life are taken up and we find woman just what the Lord said she should be, a "help meet," and under the gospel economy she was his eqal, with the exception of the priesthood being conferred upon her.

If the man was willing to make sacrifices for the gospel, so was she. If he was willing to suffer martyrdom for the work's sake, so was woman.

She was not a whit behind him in all the higher qualities which are required to make a saint indeed. In all past ages, woman has been suppressed, kept in the rear. She had not the power to come to the front and make a record for herself. But she has kept pace with the advancement of civilization until to-day, in this the most enlightened country on the globe, she is taking the position assigned her by the Creator, and under the enlightening influences of the gospel, and since the ushering in of the dispensation of the fullness of times she stands higher in position and society, than at any previous time since the creation of the world.

To-day she can gain admittance into colleges, into medical schools, law offices, etc., a thing unheard of a half century ago. She can cope with some of the best physicians in the practice of medicine, and many of her own sex are employing her services in preference to the opposite sex.

Dr. Razie Hamm, a young Mohammedan woman who was born in the Crimea, recently passed a creditable examination as physician and surgeon at Odessa and now enjoys the distinction of being the first woman of her creed to engage in the practice of medicine as understood by western nations.

Martha J. Lamb, the writer and editor, is a member of twenty-six learned societies, some of which have never before admitted a woman.

Who will deny that woman is advancing, that her sphere of usefulness is not enlarging, that her influence is being felt?

We can also boast of philanthropists that are the peer of any man, such as Florence Nightingale and Margaret Fuller, who visited foreign shores to minister to the wants of suffering humanity. In hospitals, in the midst of infectious diseases, nursing the sick and wounded and dying for the sake of alleviating the sufferings of humanity, without any hope of compensation. And in the late Rebellion she was the foremost to minister to the suffering and dying, to bind up the broken limbs, to staunch the flow of blood and bathe the aching brow and offer words of comfort and cheer.

Again; the young lady philanthropist of Chicago who visited the lowest streets of the city with the object of laboring among the illiterate, the uncultivated, unrefined and profane for the sake of elevating them, to assist them in rising to a higher plane of living. The workman in

www.LatterDayTruth.org

the streets when they saw her coming would exclaim, "There comes the angel of mercy!" and immediately all profanity would cease. She ascended the rickety stairs and entered the abodes of misery and suffering, fed the hungry, clothed the naked and taught them a higher way of living. Such noble specimens of womanhood are enough to make any woman lift her head a little higher and glory in her sex.

Again; there are Charlotte Mott and Dorothy Dix who have effected principles of reform in the insane asylums and statesprisons, not only of this country but abroad, and have brought down the blessings of thousands upon their heads.

We can also furnish literary characters that will compare favorably with the opposite sex.

I will only mention one here, Harriet Beecher Stowe, the gifted authoress, the strong vigorous thinker and writer, whose name will be known as long as American history, immortalized herself as the author of Uncle Tom's Cabin. It has been said that to her almost as much as to Lincoln and his army is due the freedom of four million slaves. So the work of woman goes on and her influence is being felt far and wide.

Man has been harboring the mistaken idea that woman's influence should be confined within the limits of the home circle, that beyond that it was sacrilege. The savages believe that it is degrading for men to work, so the women do all the drudgery, but does that make it right?

Confine woman to the home, still her influence will go out, for "the hand that rocks the cradle is the hand that rules the world."

I pity the man who is so narrowminded and dwarfed in intellect in this enlightened age of the world, especially a Saint, that he will not read the Home Column because it is edited and sustained by woman, and who "reads every word of the *Herald* with the exception of the Home Column, because he thinks that is one thing over and over again." Only to think! the dealings of God with his people, the manifestation of the Spirit to them, and the divine power of healing as exhibited among them, and testified to by the sisters through the Column are monotonous.

Another good brother a few months ago, through the columns of the *Herald*, criticised a sister's letter because it contained some grammatical errors. I have noticed since then that some of the sisters have not been so free in writing. I have also noticed many times that those who criticise the most severely, understand the least about the rules of grammar and in many instances they could not even analyze a simple sentence in the English language.

A little wholesome criticism is beneficial, but these merciless thrusts and stabs are thoroughly opposed to the spirit of Christianity and ought to be relegated to the age of barbarism.

Now a few words in regard to the Prayer Union. There is no law in the Church of Christ prohibiting one, two, or a dozen women collecting together to pray, and no one person has the right to say we shall not do so until general conference takes action to that effect, and until that time arrives, we will continue to pray. The apostle Paul says, "There is neither Jew nor Greek, bond nor free, male nor female but ye are all one in Christ." And the Lord says, "Behold, if my servants and my *handmaidens* of the different organizations for good among my people, shall continue in righteousness, they shall be blessed, even as they bless others of the household of faith." So long as God recognizes our labors and heaven acknowledges them, and some of the most liberal minded men of the church approve them, I do not think we need be discouraged, or have any fears.

LIZZIE AMES.

JONESPORT, Maine.

## HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Dec. 11, Amount to date | | $3,898 84 |
| A Sister, Iowa | 18 00 | |
| Mrs. John Thornton, Mo. | 1 50 | |
| Ellen Dancer, W. Va. | 5 00 | |
| P. Bigelow, Cal. | 1 00 | |
| Etta Range, Cal. | 1 00 | |
| Ella Range, Cal. | 1 00 | |
| L. E. Cook, Md. | 25 | |
| Julia A. Smith, Mich. | 1 00 | |
| Mrs. E. Burr, Mich. | 85 | |
| S. E. Laughlin, Iowa | 50 | |
| Ella M. Boan, Mass. | 1 00 | |
| Alta J Joice, Mich. | 37 | |
| C. M. Shafer, Ohio | 1 50 | |
| M. E. Nosker, Oreg. | 2 00 | |
| Julia Thomason, Mo. | 1 00 | |
| R. M. Thompson, Oreg. | 5 00 | |
| E. J. Gladwin, Iowa | 50 | |
| Charles F. Woods, Neb. | 2 00 | |
| Caroline Bray, Neb. | 35 | |
| M. Milotte, Kan. | 50 | |
| Martha Spauswick, Iowa | 50 | |
| Mrs. J. Burlingame, R. I. | 6 72 | |
| P. Osner, W. Va. | 25 | |
| Clara Simpson, Wyo. | 50 | |
| Mellie Cahoon, Cal. | 1 00 | |
| O. Sheehy, Mass. | 1 00 | |
| Mite Society, Davis City, Iowa | 3 30 | |
| Mrs. L. Lanning, Kan. | 42 | |
| Ladies' Aid Society of Woodbine, Iowa | 5 00 | |
| Isabel Wilder, Iowa | 5 00 | |
| Mary Hiatt, Iowa | 1 00 | |
| A. and F. Kelley, Me. | 1 00 | |
| Mrs. J. Ellsworth, Minn. | 1 00 | |
| | | 71 01 |
| Dec. 25, Amount to date | | $3 969 85 |

☞Send all moneys to D. Dancer, Lamoni, Iowa.

LITTLE SIOUX, Ia., Nov. 14th.

*Mrs. M. Walker:*—I had hoped to see you at the Reunion, but was disappointed. Others have told you now, all about the enjoyable time we had there—no not all for "The half can never be told." It is now a thing of the past; the dear familiar faces have vanished, the hand-pressure have ceased, and the parting heart-throbs are all stilled. Now comes the grand review of lessons learned; the culling of truths gathered from memory's recently refreshed garden; resolves for the future; regrets for the past; and in short the process of mentally digesting a spiritual feast.

Excellent counsel, grand sermons, and soul-cheering assurances were given us there. Some of us had grown weary—perhaps not in well doing—but weary we were. The sharp thorns in our pathway had pressed deeply into our tired feet, and the pain there from darting upward, had pierced our lacerated hearts till they were sore and bleeding.

The gospel balm was effectively administered. Life's burdens had grown so heavy that some were reeling and staggering under their weight. I was sitting by the wayside resting with folded hands and closed eyes, but I was aroused by the Mecca-like pilgrims who come together once a year to worship. There they were, a busy, bustling, eager, earnest band of Saints. With songs of rejoicing they trudge bravely along on the same thorny road as myself. Bending low under the same heavy (perhaps heavier) burden, but not pausing to murmur or repine.

Their faithfulness impressed me with a deep sense of shame for my slothfulness, and springing to my feet, I resume my journey, resolving to press on to the weary end; but even before I had regained a firm footing, just after the week's sweet rest at reunion, a blow from my old enemy, grief, staggered me, and I was driven to my pen for refuge, or support from falling, Bunyan-like, into the slough of Despond. I had barely reached home when the pitiful wail from the dear daughter in Southwestern Louisiana came to my ears and pierced my heart: "Oh, mother, my baby is very sick—just alive."

Her last and only child and my only living grandchild.

God and those who have been thus bereft, alone can know my soul's agony. Last fall I was with her and saw a sweet child buried. Now I cannot go. She must suffer on alone and I must wait. It takes four or five long days for a letter to go or come, and oh! the suspense, the awfulness. But while I tried to calmly wait, the Comforter came as promised, and I jotted down some of the blessed assurances that were given me, so as to remember them.

I am, with much love, yours in gospel bonds,

ALICE E. COBB.

The poem to which Sr. Cobb refers will apear in the *Autumn Leaves* for February. We give the above letter by her kindly permission.—ED.

## PRAYER UNION.

### SPECIAL REQUEST FOR PRAYER.

Bro. L. Youngson, of Oregon, afflicted with malarial fever, at the point of death sometimes, desires the prayers of the Union in his behalf that he should be healed.

# Correspondence.

CLINTON, Mo., Dec. 16th.

*Editors Herald*:—Am at Holden, where conference was held the 12th and 13th. Nine branches out of ten were well represented. The day before conference was used in the interest of the Sunday school, Brn. Clow and G. Wells taking charge, ably assisted by Sr. Abbie Horton.

We are happy to note that the Sunday school interest is not the last thing thought of with the Missouri Saints.

An important conference for events has come and gone. Early in the conference a lengthy epistle from Bro. T. W. Smith, missionary in charge of Missouri, was read. This epistle set forth with other things the probable need of a division of the Independence district. Quite a discussion pro and con on the practicability of such a division was indulged in, when a resolution passed favoring a division.

The Independence district originally embraced twenty-four counties. It now (as divided) embraces but seven, viz.; Wyandotte, Johnson and Miami in Kansas, and Jackson, Cass, Johnson and Lafayette in Missouri. The remaining seventeen counties, viz., Linn and Bourbon in Kansas, and Vernon, Bates, Cedar, St. Clair, Henry, Hickory, Benton, Pettis, Saline, Camden, Morgan, Moniteau, Cooper, Miller and Cole in Mis-

www.LatterDayTruth.org

souri, are now known as the Clinton, Missouri, district. Bro. J. A. Robinson was chosen district president over Independence, and Bro. Alfred White over Clinton, Missouri district; Bro. F. G. Pitt vice president of the Independence, and Bro. C. M. Schroder of Clinton. Both districts start out with five branches each; Clinton with about three hundred and eighty-seven membership, and Independence with about ten hundred and sixty-seven. I went to the conference somewhat averse to a division of the district. I had fears that such might work against the interest of the work, or at least that such a move was premature. However, we have learned not to be a "kicker" against a majority vote. We are glad at least to know a large majority were well pleased with such a division. We now feel under obligations to faithfully strive to make it a success, and learn, if we can, that we were on the wrong side.

The Clinton district met at once and organized their Sunday school work, choosing Bro. C. F. Belkham superintendent, and J. C. Chrestensen assistant; Bro. A. J. Keck secretary and treasurer. Secretary's address, Nevada, Missouri; President's, Deerfield, Missouri. The elders reported sixty-eight baptisms since September 7th, and I learned there were a number not reported.

With but few exceptions this mission has a faithful quorum of workers. The two Brn. Wells and Bro. John Kaler have labored in and managed the affairs of the northeast part of the mission, Brn. Curtis and Keck the southwest part of that formly included in the Independence district, and Bro. A. White the southern part of the district. This plan has worked admirably, putting a responsibility upon the laborers in their respective localities where laboring. They are requested to report weekly, monthly, or as occasion demands their labors, needs and changes to the missionary in charge. There seems to be no unnecessary conflict in this way of laboring, and no part of the field wholly neglected.

Calls for preachers are numerous, and the elders are not able to fill one half of them. Prejudice is fast giving way as our position becomes known. The Independence conference adjourned to meet at Independence the second Saturday in March 1892, at 10 a.m.

The Clinton conference adjourned to meet at Rich Hill on the third Saturday in March, 1892, at 10 a.m.

The Sunday school workers meet at seven the evening before conference at Independence, and at Rich Hill at 10 a.m., the day before conference.

Bro. Kaler and self are billed to continue services over Sunday at Holden, interest is quite good. Brn. Keck and G. Wells are with us, but leave to-morrow.

I was called to Lee's Summit last evening to assist Bro. T. W. Smith in organizing a branch there known as the Lee's Summit branch. Bro. John Brackenbury will be in charge of the branch for the present. Bro. De Puy was ordained a priest and Bro. J. W. Layton a teacher and chosen officers of branch. There seemed to be a favorable spirit favoring such an organization and we hope good results may follow the work done. Brn. Brackenbury and Parsons were there and assisted in work done. Early this morning Brn. Smith and Brackenbury returned home and I went to Holden for the week, cleaving with the golden wedge of gospel truth my way through the darkness—mystery Babylon—that is rampant now in Holden.

To-night there is a big gun from the M. E. fortress to lecture on baptism, in the Presbyterian Church. Another man holds forth at the hall to show that Modern Spiritualism is a spirit phenomena of divine origin and worthy the respect of all religious people.

We have our armor on and feel that the gospel still cuts as keenly as a two-edged sword, and trust at least we will be able to save God's worthy sheep from the mildew of the surrounding contest. Hastily yours,

I. N. WHITE.

---

LAMONI, Iowa, Dec. 17th.

*Editors Herald:*—I arrived home from Oklahoma yesterday, after an absence of seven weeks. Was busy all the time I was there, whenever able to work, and as usual, did not get to visit any points of interest where my work did not take me. While in the Territory I preached in three different schoolhouses, one of which, the Horner, is near Kingfisher. In all I spoke thirty-four times, the leading effort being made in the Head schoolhouse, eighteen miles southeast of Kingfisher. Heard my opponent, Elder Brown of the Church of Christ, ten times; took notes and made replies. Held one confirmation meeting; one for confirmation and sacrament and one prayer and testimony meeting. Baptized and confirmed six and blessed two children. Four of the six who were baptized had heard the faith preached in Illinois and Missouri, but two, Bro. and Sr. Azlar, had never heard it before. They are all heads of families, but under middle age.

The opposition was determined and persistent; but through the blessings of Him who cares for his own work and people, things are in good shape there now. Before I closed my last reply to Elder Brown, Elder Jones handed me two propositions intended to cover the respective claims of the churches. They were meant, I suppose for a challenge, but as they were not signed nor accompanied by any direct challenge, I refused to entertain them with a view to discussion, but referred them back with a note of explanation, all of which I read to my congregation. Afterwards two of the elders waited on me, wanted me to fix up my proposition and they would sign, etc. I told them I would not do so, as there was no particular demand for debate on our side, but if they thought there ought to be a debate they could have the propositions signed by some responsible party, write up their challenge and send it to my address, and I would see that it was honored. That if we could agree upon the wording of propositions, rules to govern debate, etc., we would furnish and endorse some suitable man to meet them. The people living in that part of Oklahoma which I visited are poor, generally living in sod houses or little shanties; but as a rule I found them kind and hospitable. "The poor have the gospel preached unto them," was one of the leading signs that Jesus was the Christ anciently, and it constitutes one of the leading signs in favor of His church and people to-day. Let us not forget it.

Fifteen miles from the Head schoolhouse, near Kingfisher, live Bro. and Sr. Butler, formerly of Nebraska. Bro. Butler will do what he can for the work, though his deafness is a great hindrance. He has kindly consented to meet with the seven new members once a month and administer the sacrament and preach to the people. In addition to this, I arranged for them to meet for prayer and testimony once a week, choosing one of their own number to preside. I think the prospects are good for a little branch there at no distant day if suitable labor can be bestowed. Will submit all to Bro. Gillen who is in charge of that field.

I am more and more convinced that we cannot obey the divine injunction, "Come up higher," unless we labor for the glory of God and the salvation of souls without making self too prominent. Without teaching and obeying those practical duties and prohibitions of the word which belong to all Saints, I mean such as these: Keep God constantly before your eyes. Live together in love and peace. Live prayerful lives. Be industrious and saving, but not stingy, nor sin against your own bodies by overwork for the sake of making money. Avoid uncleanliness—all that is filthy—as well as pride. So much money spent for excess of dress and jewelry is foolish and sinful. Support God's work with such means as you can spare, strictly observing the law of tithing. Be very careful about contracting debts, or making any kind of obligations, to your brethren or the world, without a good prospect of fulfilling all your agreements. When unforeseen circumstances which you are not able to control prevent you from meeting an obligation according to agreement, furnish the reasons for failure to the injured party, promptly. Make constant and unrelenting war against all evil habits, expecially the use of intoxicants and tobacco. The Lord says, "*Tobacco is not good for man.*" Why not believe him?

Your brother,

J. R. LAMBERT.

---

No. 528 Emerson Avenue,
NORTH MINNEAPOLIS, Minn., 1891.

*Editors Herald:*—I send you an item of my work. I hardly think it just to be a reader and never a contributor. The fruit of other pens gives me light, news and hope. We should be willing to give as the good Master has blessed us. After our reunion near Detroit in June, Bro. I. N. Roberts and I started for Southern Minnesota. Our first stopping point was Minneapolis. Found one wanting baptism.

The 10th of July found us in St. Paul. While on the street, unexpectly Bro. Joseph Smith came upon us on his way home.

The 11th we were at St. Peter, where Bro. and Sr. Weiler obtained the use of the Baptist church and we commenced meetings at once. The interest was not very good.

On the 15th I. N. went on his way for Center Chain and the Dakotas, not meeting again till on October 11th. My attention was given to St. Peter, Lake Crystal and Minneapolis. Met Bro. A. H. Smith July 27th at the latter place, holding meetings in Maben Hall to good congregations. Bro. Smith laid the matter plain before the people and good was done. There have been five baptized here, and one of our sisters at the reunion, Sr. Smith, which makes six in number. We have found two sisters living here, Sr. Craig and Sr. Blake, and would say if any of the Saints have relatives living here or in St. Paul let us hear from you, for you may in that way give the work aid.

In August I met with a very sad accident

www.LatterDayTruth.org

throwing me out of work three weeks, but the Giver of all good gifts had mercy on me, and I am thankful beyond the expression of human tongue.

September found me working in this place and south in Blue Earth county. By information obtained from E. A. Steadman, I went the first of October to West Concord, Dodge county; found Bro. J. T. Gibbons and family alive in the work. Had good interest. I could see that Bro. Gibbons was trying to let his light shine, and it tells every time.

The work in the main promises success.

J. ARTHUR DAVIS.

---

NOVA SCOTIA, Dec. 7th.

*Editors Herald:*—We are striving to keep the light before the people, although in most cases "the darkness comprehendeth it not." We cannot boast of many additions to the church, nor a widespread acceptation of the faith. Yet we can boast of a religion that, though none in this country should accept it, and though those who already have accepted it may grow indifferent and fail to live up to its requirements and become darkened, yet it shines forth with the same steady, unwavering light which stamps it as of God.

There are some who are proving themselves Saints indeed, who through thick and thin, under discouraging circumstances as well as otherwise, remain like the light itself, staunch and immovable, abounding in the work of the Lord; not afraid to exert themselves nor sacrifice for the cause; who love the work and intend to show to the world as well as the unseen witnesses that they do. Thank God for such noble souls. I would that all who bear the name of the church were so. What a force we would be in the land! Who, or what, could stop the work!

During the summer we were greatly encouraged and aided by the presence of our genial and popular brother, F. M. Sheehy, who traveled with me some six weeks, and whose straightforward deportment, sound logic and energetic labor far outweighed the objectionable Yankeeism, which characterizes all United States elders, and gained friends for the cause as well as for himself. May his shadow never grow less—lengthwise. And the word is, "When is he coming again?" During his stay we baptized three—Stephen Hatfield, Ralph Johnson and Eva Johnson. In October we were favored with a short visit from Elder W. H. Kelley, whose comfort and usefulness were not aided any by the "prince of the power of the air," for during his whole stay we were the unhappy recipients of the most disagreeable weather of the season, which cleared up the day after he left. Since that we have been enjoying such weather as would cause Ohio, in all her glory, to turn green with envy. However, during his stay we were greatly aided in our conference sessions, which were of a peaceful and enjoyable nature, although smaller than usual, owing to several of the members being away in distant lands—some spiritually, some temporally. Visited Lockhartville, Delhaven, and Lakelands, but was only permitted one meeting in each place. But when we reached Williamsdale we struck in for meetings, "weather" or no; held four meetings with increasing interest, Bro. Kelley doing all the preaching, the style and effect of which it is needless to note, he being too well known in the church. Then he left us. Sorry to have him go so soon. We still continued to hold meetings in Williamsdale with a good show for future success. Williamsdale is proving itself to be one of the most free, liberal and worthy places in Nova Scotia. I have been acquainted with them only about a year, and the houses are scarce that I cannot go into and feel at home, and be used as well as any minister of any denomination ought to be. Of course there are a few souls who would only require single-width coverings, but they are fast losing prestige among the masses. Since the work was first introduced among them they have held two Pie Sociables and a Thanksgiving surprise gift for me. Besides this they administered to my comfort in the way of clothing to which my hands and feet can testify. Though not given to advertising people much, I may be pardoned if I publicly name Sr. Eva Johnson, who is indeed a live sister, (and her husband who, though not a member, has been foremost in all this and with whom I have made my home while there), as well as half sisters Isee Johnson and Effie Payne who, not backward in any of those other matters, have stood to the front on the question of music. May they all be blessed in ways that they know not. Bro. Ralph Johnson with whom Bro. Kelley made his home, also lives in this neighborhood. I feel like naming many others, but space forbids.

My last companion of five days is in the shape of a "life believing" Advent evangelist, who has traveled quite extensively in the states. We are now holding meetings alternately in Saints' chapel at South Rawdon. We have talked our respective faiths freely for nearly a week by day and by night. His expectations of converting me to his faith has "perished," "became as though it had not been," while my expectations *vice versa* is in the ascendancy upon the ground of him being an honest man, which he appears to be. May God bless him and all others in their investigation of the best and only God-given system whereby we may inherit eternal life in His kingdom. Yours in the work,

H. J. DAVISON.

---

INDEPENDENCE, Mo., Dec. 8th.

*Editors Herald:*—Permit me to call the attention of the many friends among the Saints of Sr. Helen P. Smith, who was interred in the In dependence cemetery on Sunday last. Sr. Smith spent the last years of her life in the mission field for the church, accompanying her husband While in the South Sea Islands she contracted the disease which resulted in her death last week While at Philadelphia she lost a child. No stone or board marks its resting place. Another child died in the South from the effects of poison administered by an enemy, at the same time her husband was poisoned; no stone, or board shows where it lies. Now Bro. Smith is left.

It was thought that among the many Sr. Smith blessed in life enough would be found who would be glad of the opportunity of contributing to the purchase of a small monument to be erected, showing the visitor at Independence where her remains rest.

I have been requested to open a subscription list, and do hereby, and now give you an opportunity to remember the departed sister. No matter how small the sum; even a dime, or a cent, will be credited to the giver. Dimes come in letters all right as well as dollars. Do not miss this. I will promptly report when enough has been received. Those who can give more, it will of course be thankfully received.

Address, JOHN A. ROBINSON,
Box 773, Independence, Mo.

---

INDIAN RIVER, Me., Dec. 5th.

*Editors Herald:*—I have been busy at work, but I see but little fruit from the work done in the way of adopting into the church; but I have tried to do my part. The Master has confirmed the word spoken in this part of the world, and our hearts are made to rejoice.

Since April conference I have preached in fourteen different places, some of which are new ground; many are believing and it is hoped they will obey. Winter is setting in now and but little can be done again till spring.

As general conference is at my home, Independence, I have thought it best to move home this month and be ready for the conference; whereas if we remained here till the 20th of March, we would not have time to reach there and prepare for conference. Weather permitting, we lea ve for Independence, December 21st, and labor in Missouri, the rest of the winter, unless ordered otherwise by missionary in charge.

Our conference at Jonesport passed off very nicely; we had a spiritual time. The branches comprising the Eastern Maine district are very much scattered. . . . The Olive branch at Jonesport is the only branch that meets on the Lord's day. I find that the members, though scattered, still hold to the faith and wish to live worthily.

Yours truly,

JOHN C. FOSS.

---

BAY CITY, Mich., Dec. 14th.

*Editors Herald:*—I left home October 23d, for Bay City, Michigan, arrived there on the night of the 24th feeling hopeful and that I had come to the right place.

Memories of earlier days were awakened by the broad river, the lights on the boats and ships, the electric lights, the multitudes of houses, and other things that go to make up a large city. I was unsuccessful in finding any of the Saints that night, but stayed with a Roman Catholic gentleman who gave me shelter and a good breakfast, and information as to where I could find Bro. Cyrus Smith.

I was successful in finding Bro. and Sr. Smith, and went with them to meeting and baptismal service under direction of Bro. Delong. In the afternoon we were greatly comforted at the prayer, testimony, and confirmation meeting. At night I was called to preach at the Indian Church. Before service I had the pleasure of listening to the Indians sing. The song was sung softly and well; it was plaintive, and awakened feelings of sympathy and hope that the time would soon come when they will be restored to the knowledge and blessing that their fathers enjoyed. I had good liberty in preaching to a full house of attentive listeners.

Monday, returned to Bay City; found the Saints, and received a warm welcome. Tuesday, we had a splendid prayer meeting, after which we had a business meeting. A committee was appointed to hire a hall for preaching services; twelve dollars and a half were subscribed then and there. A hall was hired and twenty dollars

www.LatterDayTruth.org

paid for the month's rent, Bro. Badder kindly loaning the money to pay the balance needed. I preached in the morning, after which a Sunday school was organized. Preaching services were held every night that week, except Saturday.

On Thursday of that week I made arrangements to meet an Advent preacher at a Bible reading in his church on the following Sunday afternoon, subject, The nature of man.

Saturday Elder E. C. Briggs came to assist us in the work. I was very glad, believing he would see fair play at the discussion.

Sunday morning found me busy at Bible class and preaching to the Saints. In the afternoon we met at the Advent church. Bro. Briggs opened the meeting with prayer, after which it was arranged that each of us should have equal time and opportunity to present our several views and answer all questions. The Advent preacher led off with his doleful story; dead, dead, dead, taking a dead hour and ten minutes. Your humble servant followed with the glad news of life and immortality. The cloud lifted, the Good Spirit spoke, the Saints were made happy and rejoiced that the truth is mighty. Bro. Briggs had a pleasant smile and a friendly word for me. It was my first happy experience in publicly defending the truth. Bro. Briggs and self have held nightly services for three weeks. Elder Willard Smith called here *en route* for Canada and preached four good sermons and left with our best wishes. Bro. W. evidently believes in the latter day revelations, one of which says we were to teach each other words of wisdom.

Last Tuesday Bro. Briggs was called away to Bay Port. From there he will go to the debate between Bro. Cornish and a Disciple minister. The Saints have hired a hall in West Bay City. Last Tuesday night I was called upon to take charge of a business meeting, at which the Ladies' Aid Society volunteered to provide suitable curtains for windows, a nice platform and pulpit, also a carpet. They also propose to have a box social to help defray expenses.

Last Thursday night I presented the names of eleven Saints to the West Bay City branch; they were gladly received as members of said branch. I am now hopeful that the long wearisome trial that the elders and members have had is over. There are still other difficulties to meet, but I trust patience and wisdom will overcome them.

The result of our labors so far, have been three baptized; others interested and promising to join with us later. A thriving Sunday school, numbers increasing.

I forgot to say that the fourth week I was here we had an oyster supper at which all the Saints worked splendidly so that we cleared twenty-one dollars, making a total for the month of forty-seven dollars collected.

My work at present for each week is six preaching services, one singing class, one prayer meeting, and one Bible class; but I am hopeful that if I stay here, some of the brethren will soon be capable of relieving me of some of the work. I believe the only way to have a thriving branch is to give every member something to do; and it seems to me that it is the duty of every president of a branch to direct and encourage every member to do something to build up this cause. If that were so, I believe it would, to a great extent, relieve the desire for office. Each would then find that his abilities could be exercised to their fullest extent without the addition of an office in the priesthood. And further, I would encourage men, women and children to tell all they know of the gospel to all they come in contact with, on the understanding that they leave the matter of representing the church to those called to that work.

My health has improved here, but I am compelled to remember at times that I have been sick. I hope the Lord will strengthen for the work that is to be done yet in this large city and surrounding country.

I notice a city weekly has an article on Tithing as taught by the Saints. I am thinking of replying, and ask your prayers that I may have at all times sufficient wisdom to rightly divide the word of truth.

Our congregations are increasing and I hope much good will be done in the name of the Holy one, Christ Jesus. Yours in hope,

WM. WATERMAN.

---

GUILFORD, Mo., Dec. 16th.

*Editors Herald:*—In October, 1867, Elders M. H. Forscutt, James Thompsen, John Vanderwoulde and R. M. Elvin, left Nebraska City, Nebraska, for Nodaway county, Missouri. An account of that trip would read like a romance. The object of our journey into this region was to establish the gospel work in Northwestern Missouri. By traveling all the time in daylight, and the greater part of two nights, we arrived in time to meet the appointment. Meeting began at 10:30 a.m. and was almost continuous till past midnight. The gospel was preached, the Platte branch organized, the sacrament was administered, one was baptized and confirmed, and God blessed one who for long years had been afflicted, through the ordinance of healing. We left the few Saints rejoicing in the restored gospel; and now after an absence of more than twenty-four years, I am here again seeking to preach the truth as taught by the Master and his apostles "in the land of ancient story."

But what changes have taken place during the past quarter of a century. Then there were no railroads; now the county has several. Then we worshiped in a private dwelling; now the Saints have comfortable churches. The aged laborers of that time have gone to rest and their reward, while the youth and infants of those bygone days are the active laborers and ministers of today.

I preached ten times in the new church at Sweet Home, and considering the stormy weather the attendance was fair, and I labored to the best of my ability to instruct and interpret both the Saints and outsiders. The effort was a trial, as I was almost sick with a severe cold.

At the urgent request of Bro. John Hawley I went to Sheridan, and by the kindness of the Christians occupied their house and spoke with earnestness and liberty eight times. There were a number of warm requests for my return. I believe some might be added to the fold there. O, how sad my hoart was made on the 7th inst., on receiving a telegram bearing the tidings of Dr. Levi Anthony's death! In my missionary work in Nebraska during the years past I never had a warmer, truer or more genial companion than was the Doctor. I believe that from the time of his uniting with the church his life was pure and exemplary. I ever found him to be willing to sacrifice, unselfish in all his dealings, preferring his brethren to himself in gospel ministrations I never knew him to resort to tricks or unfair measures to accomplish his wishes, and he was out of patience with any whom he thought would so act in the church. A good and noble man of God has gone to rest. As an elder he will be missed among the Saints at Wilber, and the people in general will miss him as a citizen and as a doctor. Peace to his ashes. Amen.

I expect to labor here till over next Sabbath. Weather delightful after the storm.

In bonds,

ROBT. M. ELVIF.

---

TRINTY, Tex., Dec. 21st.

*Editors Herald:*—It pleases me much to read the letters in the *Herald*, and I think it only right for me to write and express my views. I am not a member of the L. D. S. Church, but am more than willing to become a full member at my earliest opportunity. I know that I would be more than happy to live in the Church of God, which cannot be found in any Protestant church, for they are established by man's wisdom. For more than twenty years have I called myself a Presbyterian, my folks belonging to the same faith. But after reading the Voice of Warning and the *Herald*, I found myself entirely away from our heavenly Father, I at once said to myself, "I will see if this latter day work be true or not." I resolved to pray to God and ask him to reveal to me the truth. Before I was through with my prayer I thought I could see all the Protestant churches in a dark, lonesome place; but the Latter Day Saints' Church was as bright as the morning star, with our Lord Jesus in the midst of them, and I myself felt so happy to think I had been called to such a beautiful scene which seemed to me like heaven itself.

I may never live to join your church. If not, do not let the organization go down, as I am truly satisfied that this latter day work is of and from the true living God. The hand of the Almighty can sustain the Saints' Church. In my way of looking at the matter, this latter day work will make this earth a heaven to those that will obey and live in Christ Jesus. If the Lord will spare my life I will join myself to your church, for I cannot find a home in any other church. I have not read the Book of Mormon nor the Doctrine and Covenants, but have been told about the books, both for and against, and care nothing about what the world thinks about the work. I know that the work is of divine origin, and that in the end it will prove itself to be true and of the living God. I have never before thought that divine inspiration and revelation still existed; but after reading the sermons by your ministers I could then clearly see why we could enjoy the same blessings that the people of old did, and found it exactly in accordance with the Bible, your church according with such Scriptures as 1 Corinthians 12:1-8.

Yours in the church of Christ,

LEROY FRANCIS.

---

KNOX, Ind., Dec. 3d.

*Editors Herald:*—As anticipated in a former communication, the Saints' Chapel at this place was dedicated last Sunday, the 29th ultimo. The programme of exercises carried out was simple, being the usual form of our services, varied some in subject matter. Appropriate hymns, the sermon from Psalms 127:1, and trying to diffuse the

www.LatterDayTruth.org

spirit of the Golden Rule through the effort as much as possible.

It strikes sectarian pulpit exclusivists awful hard! But the Savior put the rule in the code, and not I. He is not on their side! It hurts, but let people pause for a while and consider. We were blessed while offering the house, the offering of sacrifice on the part of the Saints here to God in prayer, to be freely used by all who in sincerity desire to worship God in it.

We were disappointed in not having Bishop Kelley with us, but a telegram dated November 28th, at Willoughby, Ohio, announced his inability to attend owing to ill health. We hope he has quite recovered ere now.

Sister Flora Scott came over and assisted to make meetings interesting, serving as organist, and otherwise aiding.

The chapel is neat and comfortable, easy to speak and sing in. Has a neat belfry built from the ground, nicely furnished, and a bell will soon be heard tolling the hour of worship. The elders, Saints and friends are hereby cordially invited to come and occupy, to worship, and to assist in moving the good work along.

About ($180), one hundred and eighty dollars are yet owing on the lot and building, but no incumbrance, and this almost wholly rests on Bro. J. B. Prettyman, and should any of the Saints or friends find it in their hearts to aid him in bearing this burden, he will see that their mites are devoted subject to their wish.

A wave of opposition of rather a low, miry assortment has been urged against the Saints here, and has been a severe trial; but we hope to be able to glide by it, and be in line, with colors in full display, "When the mists have cleared away."

It will rebound, no doubt, as former like efforts have done to the disappointment of the assailants.

Pray for us,

J. B. PRETTYMAN,
C. SCOTT.

---

APPLEDORE, Ont., Dec. 15th.

*Editors Herald:*—The old Lindsay church has been undergoing repairs during the last two weeks. The Saints thought it a necessity to cleanse and beautify the oldest church in Canada belonging to the Saints. Two weeks ago to-day Bro. Green met me in Chatham. I came home with him and helped them in their efforts to beautify the old building. We leveled the building, patched the ceiling where the plaster had fallen, and whitened it, papered the side walls with a marble colored paper, painted the woodwork, frosted the windows; also repaired the roof and whited the outside. It now has a better appearance outside and in than it had from the time of its erection.

I have been holding meetings nearly every night in private houses with full house and enjoying good liberty in presenting the words of life and salvation, and the outlook is good for an ingathering, and we are assured our labors have not been in vain.

At one time it was thought by some advisable to sell the church to a neighbor for a granary for one hundred dollars, and to day five times that amount would not buy it. Had it not been for the faithful effort put forth by Bro. Asa Vickery it would have been sold and the old church been no more. Am thankful to God to-day that such was not the case; for many an able sermon has been preached in it since, to full house, and many a fervent and effectual prayer has been offered within its walls. Also, testimony, and song, and God has blessed them abundantly with his Spirit in the gifts of the gospel; and the old edifice stands bearing the ensign to the passerby, "Church of Jesus Christ of Latter Day Saints;" and may it stand long and the gospel be preached within its walls till the "Well done," cry shall come. The work is done. So next June, when the Chatham district convenes within its walls, and the Saints look upon it and see the change that has been made, let us think of self, and see if we can improve our temples by cleansing and purifying ourselves so that our bodies in very deed may be the temples of the living God. May God help us to so live that when he comes we may be ready to receive the welcome salute, We have been washed and made white, cleansed and purified through the blood of our Redeemer, is my prayer.

I am still laboring for the advancement of truth and righteousness. SAMUEL BROWN.

---

# Communications.

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

☞ Write on one side of the paper only.

---

## "THE SEVENTH DAY IS THE SABBATH, AND GOD NEVER ATTACHED ANY DIVINE SIGNIFICANCE TO THE FIRST DAY."

SOME of the readers of a paper edited by an advocate of the "First Day Sabbath" may be somewhat startled upon seeing an article appear in the paper headed as this is. The above heading is a statement made in the presence of the writer sometime ago by an advocate of the Seventh Day Sabbath. My object in discussing this subject is to ascertain whether or not this statement is correct. My position is, that the children of Israel were commanded to observe the seventh day as the Sabbath for a certain length of time, thus that commandment expired by limitation, and since its expiration the first day has been the Sabbath through authority from Christ.

The first record we have of anyone being commanded to keep the seventh day holy is in Exodus 16:23. The language is as follows: "And he [Moses] said unto them, This is what the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: Bake that which ye will bake to-day, and seethe that which ye will seethe; and that which remaineth over lay up for you to be kept until the morning."

From the language of Moses here the most natural conclusion is that this Sabbath question was a new thing to the children of Israel. If it had always been observed by the people of God up to that time, it is reasonable to suppose that they would have known their duty in regard to it. They would have known about all that related to it, the law concerning its observance, etc. If they had known it was their duty to observe the Sabbath holy, a commandment direct from God on that occasion would not have been necessary. It would only have been necessary for their leaders to call their attention to their duty and to the consequences if they did not do it. But we find the Lord then and there giving them a commandment to keep it holy, and instructing them in regard to the manner of its observance; and in a manner that indicates that they were unacquainted with it. They are instructed in regard to that matter for a considerable length of time. In Exodus 20:10, 11, the people are again instructed in regard to it. It seems that was a very important matter. In Exodus 31:13 they are told that they shall observe the Sabbath throughout their generations as a sign between them and God. The language is as follows: "Speak thou [Moses] also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you."

In the 14th verse they are informed what the penalty would be if they did not keep the Sabbath, and that was death. In the 16th verse we find the word Sabbath used in the singular instead of in the plural, thus fastening the same limitation on all the Sabbaths. It appears to me that the speaker wished to clearly impress upon their minds two points. First: That the Sabbath was a sign between them and God. Second: For what length of time it should be a sign; and in almost every instance where it is spoken of it is limited to "throughout your generations."

The Sabbath is spoken of all through the Jewish ages and up to the time of the resurrection of Christ, and always with reverence. But after that time it is only spoken of in a few instances, and then not in a way to indicate that it was to be observed as a holy day; but rather to the contrary.

There were other things given as a sign between the children of Israel and God. For instance, the ordinance of circumcision. The first we hear of it is in Genesis 17:11, 12, 14: "And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt you and me. And he that is eight days old shall be circumcised among you; every man child in your generations, [note the limitation here], he that is born in the house, or bought with money of any stranger, which is not of thy seed. . . . And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people." Cutting off from among his people meant death. Again in the 14th verse the same death penalty is attached to violations of the ordinances of circumcision and the Sabbath. In the twelfth chapter of Exodus we find the record of the establishment of the passover, and in the 14th verse we find the limitation, "throughout your generations;" and in Numbers 9:13 we find the death penalty attached.

We have found that the Sabbaths, including the seventh day Sabbath, and circumcision and the psssover were all given as a sign between the children of Israel and God; and they are all limited to the

www.LatterDayTruth.org

same time. Now the question is to find when that time expired. My position is, that time expired at the resurrection of our Savior, and thus circumcision, the passover and the seventh day Sabbath expired by limitation, and since that time it has been the duty of man to observe the first day holy instead of the seventh, in memory of the resurrection of Christ.

Up to the very day of the crucifixion of Christ, both Jews and Christian observed the seventh day as the Sabbath; but there we lose all trace of it, and I hold that it cannot be proven by any authority that any Christians, except Jewish converts (and Mosheim, in his Ecclesiastical history of the early Church says that they observed both days) ever kept the seventh day as the Sabbath, or indeed ever regarded it at all more than ordinary days. It is true that the apostles preached a great deal on that day. The reason is, they had to preach when the people would congregate; but we do not hear them speaking of the Sabbath in a sacred manner. On the contrary they deny the obligation of its observance.

Here are a few instances, this one from Paul's writings. He is considered to have been one of the greatest preachers that ever lived; his testimony on this subject will be valuable: "Let no man judge you in meat or in drink, or in respect of a holyday, or of the new moon, or of the Sabbath days, which were a shadow of things to come; but the body is of Christ."

Again: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain."—Gal. 4:10, 11.

Why has this change come? Why are they rebuked for keeping ordinances holy that so short a time before they were punished for not keeping? The reason is, their observance expired by limitation, as I will proceed to show: "For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bound or free, and have been made to drink into one Spirit."—1 Cor. 12:13.

We are all baptized into one body; we are all the same, whether we be Jew or Gentile. My object is to show that the law of Moses, including the Decalogue, was only to continue in force until the resurrection of Christ, and that we are bound to obey only such parts of that law as are repeated in the Christian dispensation.

Rom. 3:20, 21: "Therefore by the deeds of the law there shall be no flesh justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;" The knowledge of sin came by the law. Then what is the use of having it since we have the righteousness of God with us?

"For sin shall not have dominion over you, for ye are not under the law, but under grace. What then? Shall we sin because we are not under the law but under grace? God forbid."—Rom. 6:14.

Here the statement is plainly made that they were not under the law but under grace. Paul says "God forbid that we sin because we are not under the law." They did not have to keep the law to keep from sinning, for we have just heard Paul rebuke them for observing days, and months, and times, and years, etc., ordinances that constituted a very important part of the law.

"But now we are delivered from the law, that being dead wherein we were held; that we should serve in the newness of spirit, and not in the oldness of the letter."

I understand by this that after they were delivered from the law they were not to serve because the law compelled them to do so, but because God would write the law in their hearts as recorded in Heb. 8:7-10, or in other words, he would instill a desire in their hearts to serve him; they would serve him as a token of their appreciation of the love he had manifested for them. They were at liberty to use their own pleasure in regard to serving him, and then answer for their deeds at his hands in the day of judgment, instead of answering for them at the hands of the law at the time.

There might be some question as to what law Paul was speaking about. In the seventh verse he plainly tells us, for he says, "I had not known lust except the law had said, Thou shalt not covet." None but the law of Moses said "Thou shalt not covet." They are written in the Decalogue, the only part of the law of Moses our seventh day advocates claim was not done away; but now it is gone. Paul could have meant no other. And why should it not go? It was added because of transgression. (Gal. 3:19). It was added to the gospel law, for the gospel was preached to Abraham. (Gal. 3:8). As before stated, the law was added because of transgression. "Wherefore then serveth the law? It was added because of transgression, till the seed should come to whom the promise was made; and it was ordained in the hands of a mediator."—Gal. 3:19.

The question now arises, who was the seed to whom the promise was made? The answer is given in the verse that follows: "Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many; but as of one, and to thy seed, which is Christ." The seed to whom the promise was made was Christ, and the law was added because of transgression till the seed should come to whom the promise was made. If anyone has doubt as to what law Paul referred to, I respectfully request him to read the whole book of Galatians. There are but six short chapters of it, and I think they will have no doubt in regard to it.

I think now the only question will be as to whether the decalogue was included in that law which was done away, or expired by limitation; so my next object will be to produce some additional evidence on that subject. My first step will be to show that the ordinances of circumcision and the passover which were given, as was the Sabbath, to be a sign between the children of Israel and God for a certain length of time were done away, or expired by limitation, and when I have done that it will at least be strong collateral evidence that the seventh day Sabbath shared the same fate.

"Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."—Gal. 5:2-4. Is this not enough? Is it not *conclusive?* To my mind it is, at any rate we will notice a few more passages.

Certain men came down from Judea to Antioch and taught the brethren there that they must be circumcised according to the law of Moses in order to be saved. "When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question." They went, and the apostles wrote the following letter to the brethren at Antioch: "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the law; to whom we gave no such commandment." In this instance we have not only the testimony of Paul, but of the whole church. In the first instance we hear Paul declaring positively that the ordinance of circumcision should not be observed, and in the second instance we have his position sustained by the whole church—by that great Christian council. I believe this is all the evidence we need on this subject, and to go further would be only a waste of time.

We have it stated in Genesis 17:12 that the ordinance is given; and in the same verse it is limited to the Jewish generations. It was to be observed throughout their generations; and in the Christian dispensation the great Christian council denounces it; and in Gal. 5:2-4, Paul positively states that it is of no more use. Now if God did not revoke the commandment he gave in Gen. 17:12, (and if he is the unchangeable being we believe him to be he did not), then it was observed throughout the Jewish generations; and whenever by the authority of the church of God it was declared that commandment was of no more effect, it is positive proof that the Jewish generations had ended. When we remember that the Sabbath was given for the same purpose that the ordinance of circumcision was—a sign between the children of Israel and God—and that it was limited to the same period of time—throughout the Jewish generations, we will see that it expired by limitation. And therefore, unless it was perpetuated by the authority of God, it was no longer the Sabbath; that is, the seventh day was no longer the Sabbath.

My next object will be to show that the entire decalogue expired by limitation, as did the rest of the law of Moses. We will first quote from the language of Paul: "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, and the other by a

www.LatterDayTruth.org

freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory; for these things are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."—Gal. 4: 21–26.

You will notice here that Paul says one of the covenants was from Mount Sinai. Since the decalogue was the only thing given on Sinai, he evidently had reference to that; that is, the decalogue must have been the covenant he was speaking about.

"But if the mini tration of death, written and engraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious."—2 Cor. 3: 7–11.

First. He says, "If the ministration of death, written and engraven on stones was glorious." Now since the decalogue was the only thing that was written on stones, he evidently had reference to that; and he says if that was so glorious that the children could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away, how shall not the ministration of the Spirit be rather glorious? Paul says, in Gal. 4: 30: "Cast out the bondwoman and her son," or cast out the covenant that was given on Sinai; for he says that the son of the bondwoman represented the covenant given on Sinai. Since the decalogue is the only thing that was from Sinai, we can only understand Paul as saying that the decalogue was to be of effect no more: and only such parts of it as were repeated in the Christian dispensation, or were perpetuated in the Christian dispensation, are we bound to obey. Unless the Sabbath was perpetuated after the resurrection of Christ, it was no longer the Sabbath; and so with the decalogue.

My next object will be to learn what part of the decalogue was prolonged, if any, and whether the Sabbath was. I would rather keep sacred the day on which the Savior rose from the dead and thus completed the great plan of salvation, than to keep the day on which God rested from his labor; and the manner in which the first and seventh days are spoken of in the New Testament, after the resurrection, would lead us to believe that God honored the first day more than he did the seventh. After that date the word Sabbath occurs only ten times; First, In Acts 1: 12 the word is used to indicate a certain distance. The term is employed in two other places, viz.: Acts 13: 27; 15: 21 in incidental reference to the services in the Jewish synagogues. In Galatians Paul mentions the seventh day only to deny the oblations of its observance. There remain then six instances where the word is used in accounts of gathering for religious purposes. These meetings are as follows: First, at Antioch in Pisidia, (Acts 13: 14); second, at the same place on the next seventh day, (Acts 13: 42, 44); third, Acts 16: 12 at Phillipi; fourth, at Thessalonica. They were there three Sabbaths, and at Corinth, it may be inferred, for several weeks. It is reasonable, however, to suppose that there where other similar meetings on that day. But here we note the fact that in not one of these instances were the meetings a gathering of Christians; and it cannot be proved by any authority that any Christians ever observed the seventh day as the Sabbath after the resurrection of the Savior, except Jewish converts, who kept both days. Now in the preceding passages have we found anything very striking in favor of the seventh day? I think not; but rather to the contrary, when we consider the manner in which it was always spoken of prior to the resurrection of Christ.

Now let us see in what manner the first day is spoken of, and take into consideration as we proceed that it is not mentioned in the New Testament until after the resurrection. All four of the evangelists concur in making prominent the fact that it was on this day that Christ arose from the dead. This fact is recorded by Matthew 28: 1, 6; twice by Mark 16: 1–6, and again in the 9th verse; by Luke 24: 1–6, and by John 20: 1, 2. Christ on the day of his resurrection, after showing himself to one or more of his disciples during the day, met with them that evening and breathed upon them the Holy Ghost. (John 20: 19).

We come now to the record of the first day of the following week. "After eight days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, saying, Peace be unto you." This interval of eight days, from and including the resurrection day, brings us, according to my mode of reckoning, to the first day of the next week. It might be stated that the disciples met on every day of that week and thus did not confer any honor on the first day. But the question here is not whether the disciples meant to honor it or not. I do not hold that they had yet been instructed to honor it, but the question is, did Jesus single it out and honor it? It is very probable that the disciples did meet every day of the week, unless the Savior told them that he would not come till the first day of the next; for if he did not tell them when he would return, they would naturally look for him every day of the week. But the days came and went until even the Sabbath passed, that greatest of all days, yet Jesus came not; but on the first day of the next week he came again to where they were assembled. It is recorded that he repeatedly met with his disciples on the first day, and instructed and taught them spiritual lessons; but if he ever met with them on the Sabbath, the sacred historians failed to mention the fact; the seventh day is overlooked entirely.

Paul's preaching on the first day of the week, as recorded in Acts 20: 6, 7, is mentioned in such a matter of course way as that in which a well known and established custom would be noted. The language is as follows: "We sailed away from Phillippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Our seventh day advocates sometimes try to get around this meeting on the first day by saying that the historian used the Jewish mode of reckoning, that is, that day began at sunset, and that Paul commenced preaching on what we would call Saturday evening, continued until midnight and departed on Sunday morning. That will not work; for in the first place, the Jews were then under Roman rule, and the Romans did not reckon the days that way, and it is not improbable that the Jews had to some extent adopted the Roman method of reckoning, and thus it is only a matter of conjecture how the historian did reckon on the occasion; and more than this, it does not make any difference how he reckoned it, for it is stated that he preached on the first day and departed on the morrow, and that settles the question; for the morrow is a word meaning the next day after the present.

As I said, it is not unreasonable to suppose that the Jews had adopted the Roman mode of reckoning, to some extent at least; and it is positively the case as we find by the four evangelists recording the resurrection of Christ. "In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre."—Matthew 28: 1. This shows that according to Matthew's reckoning, the Sabbath continued long after sunset, and until the dawn of the first day of the week.

"When the Sabbath was passed, very early in the morning of the first day of the week, they came unto the sepulchre at the rising of the sun." Here we are told again that they came very early in the morning of the first day of the week after the Sabbath had passed. Luke 2: 1–6 and John 20: 1, 2 tell us the same thing. So if they had taken up the Roman mode of reckoning, it is not unreasonable, and is very likely that Paul had adopted that mode.

While it is not directly stated in the new Testament that there was commandment given to keep the first day holy, yet the evidence I have just presented is conclusive in regard to the fact that after the resurrection of Christ there was very little, if any, divine significance attached to the seventh day, and that there was, to a great extent, attached to the first day.

I now propose to show by the evidence of both Christ and Paul that the Sabbath was not perpetuated, and to set forth such parts of the Decalogue as were. And to

www.LatterDayTruth.org

prove that the Sabbath was not perpetuated we have only to show that it is possible for a person to have not only eternal life, but to be perfect without keeping the seventh day holy.

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? [which commandments]." Now we see that the young man did not know what commandments he had to keep, so let us carefully note the answer, for upon it hangs his salvation and ours. "Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? [if anything]. Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, And come and follow me."—Matt. 19:16–22. Is Jesus not wrong? Why does he not tell him to keep the seventh day holy? No, that is not the answer; there is not a word said about the seventh day. This without keeping the seventh day? Yes, thus it reads.

The position has been taken that Jesus simply named over enough of the commandments that the young man would understand that he had reference to the Decalogue; but have we evidence of this? We have nothing throughout the New Testament to lead or give us any reason to believe that such was the case. On the contrary, we have proof positive that it was not. Paul, in Romans 13:7 names over about the same commandments, and not saying a word about the Sabbath, closes with the following words: "And if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." There is no possible room for doubt here. Everything is clear and conclusive. These are the parts of the Decalogue that were perpetuated, and unless I receive additional light on this subject, by direct revelation from God, and if he, on the judgment day confronts me with the question, "Why did you not keep the seventh day holy?" I will say, Your son, Jesus Christ, whom you sent to redeem the world told me that I could have eternal life without it.

That there was a divine significance attached to the first day of the week, in the New Testament at least, I have already shown; and that there was long before that, I now propose to show. "And in the first day there shall be an holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you."—Exodus 12:16.

You see by this that the commandment making the seventh day a holy convocation does not antedate that of the first day. And again; "In the first day ye shall have a holy convocation: ye shall do no servile [such as pertains to a slave; slavish; mean; such as proceeds from dependence] work therein."—Leviticus 23:7. Here again there is a divine significance attached to the first day.

That the first day of the week was honored in New Testament times, I have already shown you. The first we hear of it being called the first day of the week, instead of the next day after the Sabbath, in the New Testament, is when Matthew is recording the date of the resurrection of the Savior. After that, when anything occurred on that day, instead of saying the next day after the Sabbath, as was the former custom, they always said on the first day of the week; and in this case the historian seems to be somewhat particular to state that it was on the day the thing occurred. All four of the evangelists concur in making prominent the fact that it was on the first day of the week that the Savior arose from the dead, and John (John 20:19) seems equally particular to mention that he met with them on the evening of the day of the resurrection; and hetakes the trouble to mention there that it was on the first day of the week.

I have a tract lying before me published by the Seventh-day Adventist Publishing Association, entitled, "Which day do you keep? And why?" In this tract I find the statement made that the first day of the week is spoken of just eight times; and the question is asked, "But what does this prove?" The answer given is, "Nothing." But when we note the fact that each of these instances was after the crucifixion of Christ, and that in four of them it was mentioned in recording the resurrection of the Savior, that in three instances it was mentioned in the record of meetings of Christ for religious purposes, in one in the record of the fact that on the first day of the week Christ met with his disciples and breathed the Holy Ghost on them, and that the words, first day of the week were not used in the New Tesament prior to that time, and that in almost all of these instances the historians were extremely particular to mention that it was on that particular day that those things occurred — I say, when we take these things into consideration, it proves a great deal. It is at least strong circumstantial evidence that some marked change had taken place in regard to the importance of the first day.

I have set out this evidence to the best of my ability, as I see it. If there are errors in this work, they are made unintentionally. If I have stated anything incorrectly, I have not done so to lead anyone into error. I have done so because lacking information. I have no desire to deceive, nor do I wish to be deceived; and if I have made mistakes I hope I will be corrected.

E. C. LINDSEY.

---

I know nothing that more moves us to tears than the hearty kindness of a dog when something in human beings has pained or chilled us.

Ability wins us the esteem of the true among men; luck that of the people.

## OUR NEXT DUTY.

EDITORS HERALD:—I am led to rejoice many times, as the evidences multiply showing that the hastening time of the Lord's work is at hand. From every locality where faithful ministerial labor is done, and where the Saints are letting the gospel light shine by "good works," prosperity, additions by baptism, and a lively growth in grace follow.

In all the professions that we seek to enter for a livelihood, examples of distinction are presented with illustrations of their work which we are expected to work by, and which form our ideals, as in law, medicine; or the arts, music, painting and sculpturing. And the ideal is reached only when we are able to equal the abilities and skill of the exemplar.

And thus it is with children of God. We have the religious, moral, and spiritual ideal given of him; also divine rules, principles, by which we are governed, and are expected to, aye, must work, if we expect to attain to that high moral standing that entitles to a place in that world of law, science, music and perfect order revealed in the words, precepts and life of our ideal.

Jesus Christ is our ideal; and he is our "teacher," exemplar and "forerunner." To us he says: "Come unto me;" "Follow me;" "Learn of me." And again: "Looking unto Jesus, the author, and the finisher of our faith."

If the professed Christian world only knew that it is the bounden duty of all to "learn" of Christ, to "be taught of God," what unmeasured amounts of error and mistakes could be avoided in relation to all the departments of the work of regeneration; and such huge misconceptions as instantaneous conversion, attaining faith independently of sensing the force of evidence, being saved before attaining to an intelligent conception of how they are lost; and why; and confounding a thousand forms of religion with the one pure, simple system of Christianity as taught by Christ; and the sad results, too numerous to mention here, growing out of them would be avoided. And divine light would send its joyous, peaceful rays, giving unity and hope where discord, confusion, and darkness now reign supreme.

To learn, and be taught, implies gradual, progressive attainment of the knowledge of principles and truth in Christianity, as in art or science. A conception of the things of the kingdom of heaven is as progressive as the child's conceptions of the things of this world. "Then opened he their understanding;" "I am come a light into the world;" "I have many thing to say unto you, but ye cannot bear them now." The great, loving ideal of our faith, works, and hope, has been so careful lest the ages, traditions, or darkness so obscure his example to us, that he has willingly come to the rescue, renewing the way and giving instructions again, lest we be misled or go astray, or fail to be sufficiently qualified to minister properly in our holy calling.

The temporal idea leads to the development of the mental faculties and physical skill mainly, giving us a present reputa-

www.LatterDayTruth.org

tion, without any special regard to a never ending future. But our ideal designs to develop, in addition, purified emotional natures, moral qualities, and refined, spiritual powers, the whole blending and forming a divinely wrought spiritual personality, and an exalted holy character, adapted to "an inheritance incorruptible, undefiled, and that fades not away;" a character developed by the application of gospel principles—cardinal truths—adapted to "an everlasting kingdom" of righteousness, peace, joy, and the sum of all felicities.

"But why do you dilate thus in your communication to the *Herald?*" you ask. Is not the time at hand for Zion to begin to exemplify the "consistent law," in a consistent manner? Are we now in the school? Have we the books, charts and maps with all other necessary furniture? Have we sufficient endowment to warrant us in beginning the work? Have we not the authorized Faculty,—a ministry? Is not our ideal all that could be desired?

The character above referred to must be formed now, or we fail of a position then! It is a question of the adaptability of character.

A fish out of water dies; a bird out of the free air languishes; a "tough" from the slums shuns pure moral society, as a burned child does the fire.

To him, a solemn prayer meeting is a torment. It is light that cleaves unto light, righteousness and peace kiss each other, and Truth seeks her own. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with the everlasting burnings?" Isaiah answers, Chap. 33: 16, 17.

It is enough for us to consider that heaven, to the unprepared, will be the hottest hell! We instinctively feel that we do not desire to enter the holy presence of God, unless prepared in character to stand.

With us, then, this is a practical question. We must walk the narrow way, whether in this or in future ages of probations, before we can, by any means, enter the pearly gates of "the beloved city." "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye can in no wise enter the kingdom of God," will be just as applicable to the future ages as to the present. As natural generation is the only way into this world, so regeneration according to the gospel of God is the only way into the glorious kingdom. Truly it is a straight and narrow way. Regeneration only, can form the necessary character. (John 3: 5).

Who among us can read the reports of the different reunions held at various places, as given in the *Herald* and *Ensign*, without regretting deeply that they were not among those so greatly blessed of the Lord for the sacrifice made? God will gather those unto him who have made a covenant with him by sacrifice. (Ps. 50).

A grand work of the Lord is before us, to be done by us as a people. It includes a work to be done in behalf of the worthy poor among us, and which involves that principle of unity and equality that characterized the people of Enoch; and the gospel includes that principle. (See D. C. 101: 2). A penalty attaches to a non-performance of that work. The gospel being the celestial law, and as Zion can be builded up only according to the law of the celestial kingdom, it is evident, therefore, that this work is one of the necessary prerequisites to "the redemption of Zion." We must therefore learn now to act on this principle as a people. We must submit to "be taught" relative to this, as also other principles of the law, and then be willing to carry the law into effect; otherwise we will fail, and lose the glorious reward.

There is no controversy among us as to the importance and necessity of our work. It is a question of ways and means. It cannot be accomplished without some sacrifice on our part. Such a sacrifice, however, comes only of divine impulse; its offspring is the divine character formed in us. Jesus sacrificed worlds of glory for us. (John 17: 5). Is "Christ formed in" us, the hope of glory? (Gal. 4: 19). All he had he gave to the poor; his life, labor and his death. "He gave himself for us," not for himself. Is he our ideal? He does not ask so much as that of us in behalf of each other; but, "If thou lovest me, thou shalt serve me and keep all my commandments; and behold thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them." "Properties," "substance" is the means to be used, and thus lend to the Lord.

Let no one think for a moment that I assume the role of a teacher of this subject, but rather that I am seeking to be instructed, searching for the way and the light.

In contemplating this subject, "the ways" seem somewhat obscure now; but I fancy a scene, a condition: Colonies bedot the places of Zion: small farms of various sizes are supplied with cottages pleasantly arranged, and with other necessary buildings: the homes are occupied with industrious saintly families; and they are peaceful, economic and happy: they are living for the Lord, their neighbors and themselves. Other necessary lines of business are carried on: a good school building and a neat house of worship adorn these places of refuge, respectively. The happy, neatly clad children and youth attend the school at proper seasons; they are joined by the older members of the family in the Sabbath school and at the altar of worship, at the stated weekly seasons. A bishop, or other duly appointed and authorized agent of the church, holds a general supervision there: A "storehouse" is provided into which is stored the tithes of these farms, which is a reasonable income from the occupancy of these lands, to be devoted to the development of the work of God as wisdom shall direct. The little homes might be purchase by their occupants as they attain to that ability, should they so desire; and from small beginnings large numbers are placed in conditions to nicely and pleasantly sustain themselves and materially aid the great cause they love. A material growth to themselves and the church is the result, and this result grows and magnifies as the cause thereof enlarges. As to the moral and spiritual results, the invisible ages to come only can reveal.

And with the query, Can and will this fancied condition be realized? we rest.

C. SCOTT.

GALIEN, Mich., Nov. 20th, 1891.

## PARENTAL AUTHORITY.

THE *Herald* for November 14th bears to its reader a spicy and very instructive article in the Mothers' Home Column under the above heading, which I have read with pleasure and profit. Said article is signed by Sr. C. A., and if the writer writes not as one having authority the article is commendable and quite suitable for the times; and its effusions bespeak for the writer a good conception and understanding as to the necessity of the proper exercise of authority, and a sensible distinction between authority and kindness; and were it proper I would say, "Come again, Sr. C. A." Had I ever denied that the Mothers' Home Column was an acquisition to the *Herald*, the reading of that article would induce me to retract and repent.

When all Latter Day Saints shall evince as clear a conception as to the proper exercise of authority as Sr. C. A. appears to have, what will hinder the increase of helps and governments in the great latter day work, by appointing competent sisters to do for young mothers, and maidens who shall aspire to the God-appointed positions of wives and mothers, what the brethren are not competent to do, and could not do it if they were?

I know no reason why sisters should aspire to be ordained for preachers as the brethren, and I have reason to think that our sisters generally are too discreet and consistent to cherish such aspirations; but I know of no reason why sisters should not be recognized and appointed for labor for which their condition and ability fit them. The law of adaptability is wonderfully developed in all of God's creative works in that generally called nature, and its study by Saints in relation to God's work of redemption is of the highest importance.

In bonds,

JAMES CAFFALL.

## THE LAW OF GOD.

BY AN OUTSIDER.

ABOUT a year ago I received from you considerable literature upon the subject of your religious claims as taught in the Bible; also a copy of the *Saints' Herald*, of January 31st, 1891, all of which I gave a very casual examination at the time, for I soon discovered that you as a people were not obeying all of God's law; that therefore you could not enjoy the full blessing of God, though you were perfect in every other way.

I have recently taken them up again and made a pretty careful study of them, and the result is my apology for this letter.

In the copy of the *Herald* sent me I find an article from Wm. H. Kelley,

www.LatterDayTruth.org

written from Philadelphia, in which he says: "I like the position taken in the late *Herald* advocating freedom of discussion. . . . No reasonable person can expect unity until after discussion: the free expression of opinions whether outsiders or insiders."

This liberty caught me, for, for the want of such freedom of discussion and the spirit of tolerance to admit new light explains why I am not a church member.

I believe that justice to God, justice to ourselves, and justice to every Bible subject under discussion, demands adherence to the following three axioms:—

First: Every law enacted or made can be repealed, altered or abrogated *only* by the creating of a higher power.

Second: All questions under investigation must be determined by the amount and kind of evidence adduced.

Third: The repeal or abrogation of a law must be made with equal display, clearness and publicity as that of the enactment of that law.

A discussion upon religious subjects, unlike that of any other, is of vital and eternal importance; and who can afford to allow his prejudice, pride, pleasure or love of gain to lead him one step from the truth?

Before undertaking the investigation of a religious subject we should divest ourselves of every taint of prejudice from whatsoever source or cause, that the Word may have its legitimate effect upon the heart and mind. Why should we desire and seek to establish any doctrine or idea except that which the inspired writer intended to teach? If not in strict agreement with the Word, our conclusions are terribly against us, not in a pecuniary, physical or temporary sense, but it awfully concerns our eternal welfare.

This article is not written for him who has no faith in Christ or the written word of God; neither is it intended for him who through pride, prejudice or popularity cannot or will not weigh evidence as he would on any other subject; but it is written for the humble, submissive seeker after the eternal truths of God; for him who earnestly applies himself to learn the truth, and when found will wade through the fires of persecution, and if need be, sacrifice his own pleasure, wealth, physical comfort, and even his own life for an eternal inheritance in glory.

The Sabbath law was established before Adam's first transgression. (Gen. 2: 2, 3).

The fundamental law of God was given from Mount Sinai by the voice of God with great display, and was written by the finger of God upon two tables of stone. This law of "ten words" included the Sabbath law, which begins thus: "Remember the sabbath day to keep it holy." The law then proceeds to define the Sabbath as the seventh day, hallowed and set apart as a rest day. Then the finger of the Almighty points to the reasons for his sanctifying the seventh day. (Exodus 20: 8–11). The *remember* can refer to none other than the law when originally given. The *definition* of the Sabbath is the same as given at creation. The *reasons* for hallowing the day are the same as given when the day was sanctified.

Our Savior recognized and taught obedience to the fourth commandment all through his life. He told us the Sabbath was made for man, and not man for the Sabbath. He proclaimed himself Lord of the Sabbath. The apostles also taught both by precept and example that the seventh day was the Sabbath, who, after our Lord was crucified "returned and rested on the sabbath day according to the commandment."—Luke 23: 56. This must have referred to the fourth commandment, for in speaking of the same event Matthew says: "Now later on the sabbath day as it began to dawn towards the first day of the week."—Matt. 28: 1 (New Version).

In Christ's great prophecy he tells his people to pray that their flight from Jerusalem at the time of its destruction be not on the Sabbath, thus recognizing the sanctity of the seventh day in A. D. 70.

According to Isaiah 65: 17; 2 Peter 3: 13; Rev. 21: 1, we look for a new heaven and a new earth. In Isaiah 66: 23 we are told: "And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me saith the Lord.

The above is the straight line of the Sabbath law traced from its birth at creation to its being given by the voice of the Almighty, obeyed by God's people, endorsed and taught by our Savior, kept and preached by the apostles, forward to its existence in the new earth.

Now the question with me is where are the evidences that this fourth commandment was limited as to time, abrogated or superseded. For more than thirty-five years I have looked for it and can find not one evidence of anything of the kind save in the traditions of Papacy.

Should you give this article place in the *Herald* and an investigation directed by the Spirit of our Savior, without strife be the result, you may receive the blessing promised in "A Voice of Warning," page 72. "But notwithstanding the workers of iniquity shall seek your destruction, the arm of the Lord will be extended, and you will be borne off conqueror if you keep all his commandments." Isaiah 24: 1–6 tells us what to expect if we transgress the laws, change the ordinance and break the everlasting covenant. In 2 Tim. 4: 3, 4, also we learn what to look for in the last days. ALBERT D. RUST.

WACO, Texas, Nov. 30th, 1891.

# Selections.

[From Independent Patriot.]

## CLARK BRADEN REVIEWED.—No. 8.

BY J. R. LAMBERT.

NEXT we have a partial quotation from the Book of Mormon, page 54, and the statement that it was "borrowed from Shakespeare." Lehi, speaking of his death, to his sons, said: "Awake! and rise from the dust, and hear the words of a trembling parent, whose limbs ye must soon lay down in the cold and silent grave, from whence no traveler can return; a few more days, and I go the way of all the earth." The statement of Shakespeare is this: "The undiscovered country from whose bourne no traveler returns." By a careful comparison it will be seen that both the wording and sentiment are somewhat different. Lehi is speaking of the body and grave at death; Shakespeare evidently refers to the spirit and the world of spirits. Lehi says, "The cold and silent grave, from whence no traveler can return;" Shakespeare, "The undiscovered country from whose bourne no traveler returns."

Is this partial agreement of wording and sentiment between Shakespeare and the Book of Mormon good grounds for the charge of fraud against the latter? To affirm that it is, is tantamount to saying that Lehi, living 600 years before Christ, could not possibly have given expression to the same thought, using part of the same words as are expressed and used in Shakespeare's Hamlet, which is absurd. Let Elder Braden show that this statement is borrowed from Shakespeare if he can; as yet, we have nothing more than an immodest expression of opinion from him on this point, and we refuse to have the matter settled in that way.

In this connection it is well to notice that the leading claim of infidel authors is that Christianity is of human and heathen origin and is unworthy the confidence of intelligent people. Kersey Graves, in his "Sixteen Crucified Saviors; or Christianity before Christ," devotes nearly eight pages of his work to an "Address to the Clergy," in which he claims that they are left without excuse for believing and teaching that Christianity is of divine origin. Whoever will take the pains to read his work, and other similar ones, will discover that he makes a better showing than Elder Braden does in his attacks on the Book of Mormon and the Doctrine and Covenants; but, at the same time, his methods in treating the subject, and his manner in drawing conclusions, are superficial, unfair and unreliable. He presents twenty distinct reasons which he claims are fatal to the claims made by the Christian ministry for the religion of Jesus Christ, and without doubt they are considered all-sufficient by those who are already inclined to reject the claims and teachings of the Bible. And it is noticeable that these infidel writers nearly always assume an air of importance, and they plainly give their readers to understand that their opponents must give up their religion, at once, or manifest to the world that they are superstitious and ignorant, or willingly corrupt. Listen to a few of the statements of Mr. Graves:

"Friends and brethren—teachers of the Christian faith: Will you believe us when we tell you that the divine claims of your religion are gone—all swept away by the 'logic of history,' and nullified by the demonstrations of science? The recently opened fountains of historic lore, many of whose potent facts will be found interspersed through the pages of this work, sweep away the last inch of ground on which can be predicated the least show

www.LatterDayTruth.org

for either the divine origin of the Christian religion, or the divinity of Jesus Christ. For these facts demonstrate beyond all cavil and criticism, and with a logical force which cannot leave the vestige of a doubt upon any unbiased mind, that all its doctrines are an outgrowth from older heathen systems."—Page 19.

"You must abandon such exalted claims for your religion, or posterity will mark you as being 'blind leaders of the blind.' They will heap upon your honored names their unmitigated ridicule and condemnation. They will charge you as being either deplorably ignorant, or disloyal to the cause of truth. And shame and ignominy will be your portion. The following propositions (fatal to your claims for Christianity) are established beyond confutation by the historical facts cited in this work, viz.:

"1. There were many cases of the miraculous birth of Gods reported in history before the case of Jesus Christ.

"2. Also many other cases of Gods being born of virgin mothers.

"3. Many of these Gods, like Christ, were (reputedly,) born on the 25th of December.

"4. Their advent into the world, like that of Jesus Christ, is in many cases claimed to have been foretold by 'inspired prophets.'

"5. Stars figured at the birth of several of them, as in the case of Christ.

"6. Also angels, shepherds and magi, or 'wise men.'

"7. Many of them, like Christ, were claimed to be of royal, or princely descent."

Mr. Graves continues in this strain, affirming that the lives of many of these Saviors were threatened in infancy; some gave early proof of divinity; they retired from the world and fasted; like Christ, they declared, "my kingdom is not of this world;" some preached a spiritual religion; were "anointed with oil;" crucified for the sins of the world; rose from the dead; ascended back to heaven, etc., etc. (Pages 20, 21).

It will be seen from the above that Elder Braden is not the only man who can furnish the people with a long list of assertions. However, Mr. Graves does tell us where his proof can be found (such as it is), but this Elder Braden frequently fails to do. Will Elder Braden and Mr. Graves please confer together and decide definitely which one has the better grounds for rejecting divine claims made; and when they have written up their decision and signed it, give us the benefit of perusal?

The Book of Mormon claims to have been written in "reformed Egyptian." Elder Braden claims that this cannot be true, because the hatred of the Jews to the Egyptians was such as would prevent them from borrowing anything from them. But how does he know that this hatred would prevent them from accepting and using the "language of the Egyptians?" It is simply the opinion of Elder Braden placed in opposition to the historical statements of the Book of Mormon. "Moses was learned in all the wisdom of the Egyptians," (Acts 7:22) and this learning was of great benefit to him. It is probable that the Hebrews continued to use, more or less, the wisdom, or learning of the Egyptians; and it cannot be proved that they did not understand, and when necessary, use their language.

In the debate with Elder Kelley, at Lamoni, it was claimed that the aborigines of America did not use Egyptian; that it was once thought they did, but had been found to be a mistake; but in the lecture Elder Braden said that Rigdon knowing that the aborigines had Egyptian, put it into the Book of Mormon. Here is a plain contradiction. Which statement would Elder Braden have us believe? Again: He has gone back once more on his own stated theory, and the testimony of his witnesses, that Spaulding wrote the historical portions of the Book of Mormon, and attributes this important part of the history to Rigdon! Is not this clear evidence of a bad case?

Since Elder Braden has admitted that the aborigines used Egyptian, we are under no obligations to prove it; and as the Book of Mormon claims to be a history of the aborigines of America, we thus establish harmony between the claims of the book and the facts in the case, and it remains for Elder Braden to prove that whoever wrote the historical part of the Book of Mormon learned all that he knew about the use of reformed Egyptian from the antiquarian discoveries which had been made before the Book of Mormon was written. Why did not our critic show to what extent it had been proved that the aborigines of America understood and used Egyptian, previous to the time when the Book of Mormon was written? If Spaulding wrote the historical part of this book, these discoveries must have been made and published previous to the year 1812. On the other hand, if it be claimed that Sidney Rigdon revised and changed the history, we say again, How did it come that the witnesses after the lapse of 22 or 23 years, recognized the Book of Mormon as the identical work of Solomon Spaulding? (That is, the historical portion of the Book of Mormon.) At this juncture, we have a right to demand that our critic take a position, and either hold to it, or give it up as lost. Who did write the historical part of the Book of Mormon, Spaulding or Rigdon? If the former did Rigdon change the history? If he did, to what extent did he change it? and where do we find the proof?

The first writer of the Book of Mormon makes this statement with reference to the language of the record: "Yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians."—Page 1, paragraph 1. On page 141, paragraph 1, we read that King Benjamin taught his three sons "in all the language of their fathers, that they might become men of understanding." And speaking of Lehi who came out from Jerusalem, Benjamin says: "For he having been taught in the language of the Egyptians, therefore he could read these engravings and teach them to his children, that thereby they could teach them to their children, and so fulfilling the commandments of God, even down to the present time."

The last writer of the Book of Mormon, Moroni, makes the following statements concerning the language of the record, and their knowledge of Hebrew also:

"And now behold we have written this record according to our knowledge, in the characters which are called among us the reformed Egyptian, being handed down and altered by us according to our manner of speech. And if our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us also," page 500, paragraph 8.

The foregoing statements are very plain, and furnish no evidence of fraud. Let us note a few of the points.

1. The language in which the record was written was a combination of "the learning of the Jews and the language of the Egyptians."

2. Lehi understood this language, taught it to his children, and it continued to be taught to each successive generation.

3. This language, which was a combination to begin with, was handed down and altered by them according to their manner of speech.

4. The Nephites understood and used Hebrew, as well as reformed Egyptian, but in a changed form.

5. The "reformed Egyptian" was the shorter method of writing, and hence it was used in keeping their record, although it was not so correct as the Hebrew. "And if we could have written in Hebrew, behold we would have had no imperfection in our record."

## Conference Minutes.

### INDEPENDENCE.

Conference convened at Holden, Missouri, at 10 a.m., Saturday, December 12th. The conference was presided over by Elder J. A. Robinson, president of the district, assisted by F. G. Pitt, vice president. Bro. W. N. Robinson was made assistant secretary pro tem. Field officers reported the work growing in their respective localities and that the laborers were too few, especially in the southern part of the district where large additions have been made since last conference. All branches in the district reported an increase; the total increase reported being 75 members, and there were some 13 baptized near Independence who were not embodied in the report, as they had not yet been reported to the branch officers.

Elder W. S. Loar of the Independence delegation introduced a resolution to the effect that the qualification for delegates must be ordination, i. e., that laymen cannot be delegates, citing D. C. Section 17 and the Book of Rules. Elder T. W. Smith was called upon to give his interpretation of the Book of Rules. He stated that he understood that where it referred to officers as members of conference it meant ex-officers instead of delegates. After some discussion a vote was taken resulting in but one negative vote.

An epistle relative to district matters was received from Elder T. W. Smith, missionary in charge, in which the advisability of dividing the district was urged. A resolution to that effect was introduced and after quite an animated discussion pro and con the branches in the counties of Jackson, Cass, Johnson and Lafayette in Missouri; and Wyandotte and Johnson counties in Kansas were constituted the Independence dis-

www.LatterDayTruth.org

trict. The branches in this district at present are Independence, Armstrong, Kansas City, Holden and Knob Noster.

The term of district officers having expired, on motion Elder J. A. Robinson was sustained as president of the Independence district, and E. Etzenhouser as secretary and treasurer. The president renominated Elder F. G. Pitt as vice president, and he was unaminously sustained. A resolution was passed that the next conference be held at Indendence, March 12th and 13th.

Delegates from the remaining branches were then convened by Elder T. W. Smith and proceeded to organize, and adopted the name of Clinton for the district. The officers elected for the district were Alfred White president; C. M. Schroder vice president; D. C. White secretary and treasurer. Next conference to be held at Rich Hill.

A petition was received from the Kansas City branch asking for the ordination of Bro. Arthur Allen to the office of elder, and one from the Holden branch asking for the ordination of Bro. C. F. Scarcliff to the office of priest. These petitions were referred to a committee, who reported favorably, and the brethren were ordained at the Sunday afternoon meeting.

Bro. I. N. White preached on Friday and Saturday evenings, Bro. F. G. Pitt on Sunday at 11 a.m. and Bro. T. W. Smith in the evening. The Sunday afternoon prayer and testimony meeting was indeed a feast for the soul. Many feeling testimonies were borne of the goodness of God and the divinity of the work. All felt blessed, strengthened and benefited.

# Miscellaneous.

## THE FUND AND THE BISHOP'S REQUEST.

The Presidency endorse fully and cheerfully the effort now being made by the Bishop to raise a fund for the benefit of the needy and helpless, and other purposes suggested and stated in his late article. The time has come when action is demanded; and many that have said, "We are ready to aid anyway that we can," now have an opportunity to do something.

Some will object to the idea of a "Home for the Poor," or "Poor Farm," of course; but the way things have dragged along it is not likely that we shall come to such absolute unity that independent homes can be furnished to all; nor, indeed, does it seem possible that those who are not now able to maintain and take care of themselves, would do any better if they were put into separate homes dependent upon their own exertions. It would still remain to provide watchcare and suitable attendance. To systematize this will be an after thought for those having charge of the expending of the fund. Let us have the fund before we begin to dispute about the manner it is to be disbursed.

JOSEPH SMITH,
W. W. BLAIR.

## PASTORAL.

*To whom it may concern:*—May it please you. I never wish to evince assumptiveness in appointing elders, or priests to labor where I have no jurisdiction. And when with a view to a correct understanding I enquire of a brother as to desire to labor, I am informed by him that he wants to go where I have no jurisdiction, I take it for granted he means just what he says, and if he experiences inconvenience because of no appointment at my hands, the fault is his, not mine. And it were most dispicable, undignified and unmanly for such a one to complain against me, because of a non-appointment. I am always ready to hear, and if any of my colaborers are subject to loss or inconvenience through any oversight or mere negligence on my part, on information I will do my best to rectify. But I wish to state, I am jealous of my reputation as a man; especially as a professed representative of Christ.

The galloping where fancy leads, with every place for a center, and a limitless circumference, under the pretext of being led by the Spirit, yet claiming a belief in a method by which appointments are made, and a regulating of the ministerial force, presents a distressing antagonism. And consistency would suggest a prevention of the one, or an abandonment of the other.

I never expect there shall be anything of a cast iron nature about my suggestions to colaborers, I rather want them to remember what the president taught in 1884, that officials use their power at their peril. Those who are sent to a locality known or should know what is best to do and how to do it.

In gospel bonds,
JAMES CAFFALL.

## CONFERENCE NOTICES.

Quarterly conference of the Southern Nebraska district will convene at Wilber, Saline county, Nebraska, January 10th and 11th. Each branch is requested to have its report in the hands of the secretary as early as possible. We earnestly request this, as a full report has not been had for several years. A general invitation is extened to the ministry and other members to be present.

J. W. WALDSMITH, *Pres.*,
J. L. DIEFENDORF, *Sec.*

## SUNDAY SCHOOL ASSOCIATION.

The Sunday School Union of the Massachusetts district will meet at Dennisport, Massachusetts, Saturday, January 9th at 7 p.m. We hope to see a full attendance, and delegates from all schools in the district. Come and make this an enjoyable occasion.

GEO. W. ROBLEY, *Supt.*

## MARRIED.

WILSON—PECK.—At Grove Hill, Iowa, November 24th, 1891, at the home of the bride's parents, Mr. Hamilton Wilson, of Independence, Iowa, to Miss Lizzie Peck, of Grove Hill, Iowa, Elder J. S. Roth, officiating.

LEE—ROBINSON.—At the home of the bride's parents, Angus, Iowa, December 16th, 1891, Mr. Homer Lee, of Dawson, to Sr. Martha Robinson, Elder J. S. Roth officiating. The occasion was largely attended and very enjoyable.

## ITEMS OF INTEREST.

VIENNA, Dec. 17—In the decree closing the Methodist Church here the magistrates base their action on the fact that the Methodists in one of their articles of belief denounce the sacrifice of the mass as "a blasphemous fable and a dangerous deceit." Strange to say the offending words are derived from the articles of the Church of England, and are found in English Books of Common Prayer which circulate freely in this country. This decree against Pastor Roesch would if enforced silence every Anglican clergyman in Austria except the chaplain of the British Embassy, who is privileged under the flag. The facts have been laid by telegraph before Dr. Stephenson, the President of the Wesleyan Conference, and an appeal against the decree will be lodged with the Governor of Lower Austria.

From the records of Yale college during the last eight years it is shown that the nonsmokers were 20 per cent taller than the smokers, 25 per cent heavier, and had 60 per cent more lung capacity. In the last graduating class at Amherst college the nonsmokers have gained in weight 24 per cent over the smokers; in height, 37 per cent; in chest girth, 42 per cent, and in lung capacity 8 36 cubic inches.

SCHWEINFURTH MORTGAGES "HEAVEN."

ROCKFORD, Ill., Dec. 17—Schweinfurth decided to-day to settle with James Ogilive, the Alpena man who sought State's Attorney Works Saturday to see if he couldn't get back $2,100 which the pretender had gotten from him. Sweinfurth didn't like the prospect of a lawsuit and forked over the money. In order to raise it a mortgage of $1,500 was placed on "Heaven," the thousand-acre farm which is the home of the sect.

NAUVOO.

At last the chances are extremely favorable for Nauvoo securing a railroad, and the old town will just crack its hide a growing. It is a pity that the works of Mormon times have been allowed to go to pieces and be destroyed. Otherwise, thousands would yearly visit the place to look upon the handiwork of a sect, whose religion made them outlaws, and that persecution drove to other haunts. That there were bad men among them, none will deny; they are everywhere. That there were good men among them, only he who sees no virtue outside of his own household will contradict, and their labors, had they been preserved, together with its grand location would have made Nauvoo.—*Bowen Chronicle.*

The number of adults in the United States on the basis of a supposed present population of 64,500,000 (62,622 250 in 1890) are calculated to be 42,500,000. Of these about 21,000 000 may be supposed to be adult women, 21,500,000 adult men, and the rest (22 000,000) minors.

NEW YORK, Dec. 17.—A conference of clerical delegates from Christian churches of the United States which have accepted the overture and petition in favor of international arbitration sent to them by the General Assembly of the Presbyterian Church South was held this morning in the Bible House. The overture asked the churches to unite in petitioning the governments of Christian countries to take measures to banish warfare as the means of settling the strifes that arise between nations, and to substitute a more rational and Christian tribunal. The meeting to-day was a confidential gathering of the delegates to form an organization and to take such action as may be deemed proper to further the movement and prepare for the proposed great peace council of the Christian churches to be held in Chicago in 1893.

BISHOPS MUST OBEY THE LAWS.

PARIS, Dec. 9.—In the Senate to-day M. Dide, who is a Protestant clergyman interpellated the Government on the attitude of the Catholic Bishops. He described the Bishops as attacking the laws of the republic and working to establish the temporal power of the papacy, and the priests as evading every obligation of the Concordat.

M. Goblet advised the Government to pave the way for the separation of Church and State by legislation giving further control of public worship.

M. Fallieres, Minister of Justice and Public Worship, replied to the interpellation. He said that the Government favored the policy of appeasement. The provisions of the Concordat were amply sufficient to recall the clergy to a sense of the respect they owe the Constitution. Should these provisions prove inadequate, however, the Government would ask Parliament to authorize other measures.

Premier de Freycinet said that the attitude of certain Bishops was truly insupportable. The Government would never allow it to be said that prelates were not under the authority of the Executive in temporal matters. The ministry could have recourse to any measures necessary to suppress ecclesiastical insubordination. The Bishops were subject to and must obey the laws of the State. If the laws revolted their consciences, they should not seek Episcopal Sees. If the separation of Church and State should become necessary it would be the fault of the clergy themselves.

By a vote of 211 to 57 the Senate adopted an order of the day pledging the Government to avail itself of its rights to compel the clergy to respect the republic and to submit to the laws.—*St. Louis Globe-Democrat, Dec. 10th, 1891.*

The Emperor of Russia has given $2,500 000 out of his private fortune to help the people suffering from the Russian famine. According to foreign papers he also intends to visit the stricken districts, if possible, in order to learn the extent of the misery. He has expressed great displeasure at the fact that his advisers attempted to keep the knowledge of the true condition of affairs from him. While visiting the unfortunate districts the Czar may distribute his donations in person among the peasants.

Between the years 1590 and 1680 no less than 3,000 women were burned in Scotland for witchcraft.

www.LatterDayTruth.org

ROBT. WINNING, President. D. F. NICHOLSON, Cashier.

**LAMONI STATE BANK,**

Successor to Farmers Bank of Lamoni.
Paid up Capital $25,000.00. Liability of Stockholders $50,000.00.
Incorporated under the laws of Iowa, Aug. 1, 1891.
Six per cent Interest paid on time deposits.
Farm Lands and Town Lots for Sale.

**PUBLICATIONS ISSUED AND FOR SALE**

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

**SUNDAY SCHOOL SUPPLIES.**

**Secretary's Record.**

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

**Teacher's Class Record.**

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

**Teachers' Helps.**

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

**Reports.**

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

**Envelopes.**

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

**Combination Offer.**

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

**Compendium of Faith.**

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

**Question Book for Intermediate Classes.**

Limp muslin, 25 cts.; per dozen .....2 50

**Question Book for Primary Classes.**

Limp muslin, 15 cts.; per dozen .....1 25

**Cards and Tickets.**

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100..... 50
Good Behavior tickets; per 100, 15c: 1,000...1 00
Prompt Attendance tickets; 100, 15c.; 1,000...1 00

**Winnowed Songs**

Each 40c., half doz. $2.25, per doz.....4 50

**GERMAN TRACTS.**

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

ADDRESSES.

Joseph Luff, No. 44 South 4th West street, Salt Lake City, Utah.

## PATTIE; OR, LEAVES FROM A LIFE.

(Ready by General Conference.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of the same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

## EARLIEST SETTLERS IN UNION COUNTY, IOWA.

THE following from the Creston, Iowa, *Gazette*, for December 17th, 1891; and is valuable to the Saints, as a matter of history:

UNCLE BILLIE LOCKE DESCRIBES THE EARLY SETTLEMENT.

CRESTON, Dec. 14th, 1891.—*Editor Gazette:* In speaking of Union county's early history allow me to give the facts connected therewith. At the Carthage convention, held in 1845, composed of nine counties lying contigious to Nauvoo, Illinois, the Mormons having made themselves obnoxious to the people of that locality, it was agreed at that convention that the church as a body should leave the state, which they agreed to do in the following spring, "as soon as water ran and grass grew." In accordance with this agreement the church sent an exploring party, led by Lyman White, to look up a future site, where they fondly hoped to form a settlement of their own, beyond the confines of civilization. In the spring of 1846 they crossed the Mississippi to Lee county and commenced their weary march up the south side of the Des Moines River, striking west from where Charitón now stands until Grand River was reached. Here, their provisions giving out and their teams being weak, they were compelled to halt and leave a considerable portion of their number, which formed the nucleus of what is now Union county.

At that time the part of Iowa lying west of Monroe county was a trackless desert, inhabited only by the prairie wolf, the deer and the Indian. The land was unsurveyed and there were no roads or settlements of any kind. The settlement on Grand River was made about the 14th of June, 1846, and included sections 30 and 31 in New Hope township, and the entire length of the river in Jones township. It was expected when they stopped here that they would be able to proceed with their journey before winter set in, consequently they lived in their wagons for a long time, until by stress of weather they were compelled to build houses for shelter from the winter. Their reasons for destroying the timber were that these lands were easily broken and would produce a crop the first year, while the open prairie was not so easily broken and not certain for a crop. Here they raised some corn, potatoes, turnips and buckwheat, upon which they were compelled to subsist during the winter. Their houses were built of small logs and covered with shucks or bark held on by weight poles, and covered with dirt. Their nearest settlement was Des Moines on the north, 90 miles; Council Bluffs 100 miles west; St. Joseph 110 miles south and about the same distance from Ottumwa on the east, all of which at that time were mere hamlets.

The reader can well fancy that this was not an enviable situation. They were receiving accessions to their colony, of the poorer class, thus diminishing their scanty means of living. Without much clothing, amid exposure and in want of proper medical aid, they buried 300 of their number during the first six months of their stay. They continued here, leaving as fast as their means would permit, for Salt Lake, until the spring of 1850, when the entire company—all except about thirty families—had left. There were about one hundred cabins standing along the river for five or six miles.

In the meantime they had held two or three elections, and their votes were eagerly sought after by politicians of both political factions of the state.

In September, 1849, the government ordered a survey of the last tier of townships, 71, 72 and 73, range 28 west, which was done in that year, and was offered for sale the 9th of November, 1850, at Fairfield. The only entry at this sale was made by Norman Name, eighty acres on section 7, of what is now Jones township.

By act of the legislature of 1851–52, forty counties were laid off, including Union, which bill was introduced by the Hon. Mr. Stark, of Coonsville, now Glenwood, the member elect of the southwest quarter of the state, locating the county of Union and naming its county seat Douglas. WM. LOCKE.

THE St. Thomas, Ontario, *Times* for October 14th, gives Bro. R. C. Evans the following neat notice:

"HOME AND HOW TO MAKE IT HAPPY."

This was the subject preached upon, from Gen. 1:26–28; Gen. 2:21–24, by Elder R. C. Evans last night at the Saints' Church, Balaclava street. The speaker vividly portrayed the duties, the privileges and responsibilities of man to wife and wife to man, parents to children and children to parents, in such an eloquent manner as to cause tears to flow freely, and then wrap his audience in a blanket of mirthfulness, alternately. He graphicly drew the picture of thousands of homes of to-day, and showed the miseries and devastation among them for the want of that pure element of love that God intended should be the proper atmosphere of every home. He then portrayed the true home, of which there are too few to-day, showing that if the home was put to its proper and intended uses, it would be a very heaven below. Home would be a very different institution to what we find it to-day if each of the heads were the same after as before marriage. It is intended to be one of the holiest and most sacred spots on earth, but deception and tradition have cursed it and blasted the fondest hopes of thousands of homes that obedience to the laws of God and nature would have left in a better condition. He also showed how the liquor traffic was affecting the homes of our fair Canada as well as the world at large. The hotel keeper was, generally speaking, looked upon by the temperance-world as an eye-sore in the land, when he should be looked upon just the same as any other man. He has just as much right to sell liquor under the existing laws of the land as this city has to sell water from the water works. The dealer should therefore be respected, and the people should regulate the ballot as to exclude the man who will not bind himself to uproot the liquor traffic, from a seat on the shrine of our country.

The church was comfortably filled with an appreciative audience whom he kept spell-bound for nearly two hours. H night.

## WHEN WAS CHRIST BORN?

Although it is now nearly twenty centuries since the birth of Christ the near approach of Christmas makes all facts concerning his nativity and birth circumstances of absorbing interest. Speculative and philosophical writers have long since established the fact that we have no proof that Dec. 25 is the date of the birth of the Messiah. At one time the beginning of the Christian Era was supposed to conform with the great event above mentioned, but it has been pretty clearly established that Christ was not born on the day we celebrate as Christmas, or at any other time during a winter month. The date now unanimously agreed upon by scholars is April 5, not April 5 of the "year of 1," but April 5, 4 B.C. This error in our mode of reconing time is supposed to have arisen from the fact that the dating of time "A.D." was not introduced until about the year 527 of the Christian Era.—*St. Louis Republic.*

www.LatterDayTruth.org

# BOOK OF MORMON.

(New and Large Sized Edition).

This edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, making it especially acceptable to aged persons.

The paragraphs are shortened, rendering it more perfect as a book of reference The index is rearranged, the subjects and citations furnishing a complete analysis of the contents of the book.

| | |
|---|---|
| **Bound in Roan leather, sprinkled edges,** | **$1 50** |
| **Seal grained Russia, sprinkled edges** | **1 75** |
| **Seal grained Russia, gilt edges** | **2 00** |

The following is a Sample Page of this large type edition.




ed evil unto a man, if he shall pray, and not with real intent of heart; yea, and it profiteth him nothing; for God receiveth none such; wherefore, a man being evil, cannot do that which is good; neither will he give a good gift.

8 For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore a man being a servant of the devil, cannot follow Christ; and if he follow Christ, he cannot be a servant of the devil.

9 Wherefore, all things which are good, cometh of God; and that which is evil, cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

10 But behold, that which is of God, inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.

11 Wherefore take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God, to be of the devil.

12 For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.

13 For behold, the Spirit of Christ is given to every man, that they may know good from evil; wherefore I shew unto you the way to judge: for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ;

14 Wherefore ye may know with a perfect knowledge, it is of God; but whatsoever thing pursuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil, for after this manner doth the devil work, for he pursuadeth no man to do good, no not one; neither doth his angels; neither do they who subject themselves unto him.

15 And now, my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same judgment which ye judge, ye shall also be judged.

16 Wherefore I beseech of you, brethren, that ye should search diligently in the light of Christ, that ye may know good from evil; and if ye will lay hold upon every good thing, and condemn it not, ye certainly will be a child of Christ.

17 And now, my brethren, how is it possible that ye can lay hold upon every good thing?

18 And now I come to that faith, of which I said I would speak; and I will tell you the way whereby ye may lay hold on every good thing.

19 For behold, God knowing all things, being from everlasting to everlasting, behold he sent angels to minister unto the children of men, to make manifest concerning the coming of Christ; and in Christ there should come every good thing.

20 And God also declared unto prophets by his own mouth, that Christ should come.

21 And behold, there were divers ways that he did manifest things unto the children of men,


HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**

OF

## PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles. Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of ISAIAH, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

## Ruins Revisited,

AND THE

## World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER

For sale at the Herald Office. **Price $1 00**

## FOR SALE ON EASY TERMS.

## BEAUTIFUL LOCATION.

### THE FINEST STOCK FARM

—IN—

DEKALB CO., MO.

**Four Miles from Stewartsville on the Hannibal & St. Joseph Railroad.**
**Two Miles from Clarksdale on the Chicago, Rock Island & Pacific Railroad.**
**Twenty-three Miles from St. Joseph by Wagon Road.**
**In the Center of a Community of Latter Day Saints.**
**Four Branches, Each Having a Good Meeting House of Their Own.**
**German Branch, Sixty-five Members, One Mile East.**
**Pleasant Grove, Sixty-eight Members, One and a Half Miles North.**
**De Kalb, Seventy-one Members, One and a Half Miles South.**
**Stewartsville, Sixty-five Members, Four Miles.**

### TWO HUNDRED AND EIGHTY ACRES.

**Seventy-five acres in cultivation, forty in meadow, balance, including twenty-five acres of timber in pasture, all in timothy, clover and blue grass; well fenced, three-hundred rods hedge, balance three, four and five wires; good orchard; one dwelling house of seven rooms and one of three rooms; two barns, well painted, fitted with Newton's Patent Cattle Ties for fifty head full-grown stock, thirty head of young stock and twenty horses, with ample room for seventy-five tons of hay; good grass lots with pens under shingle roof for one hundred hogs; cribs for 3000 bushels of corn; eight wells, good water; a fine pond in meadow, surface 25,000 feet, well stocked with fish; an unlimited quantity of pure, clear water in pastures, piped from pond to watering troughs; windmill supplies tanks in barn and yards; a good mill with horse power for grinding feed, Fairbanks scales, etc., etc. Also some fine shorthorn cattle, young horses, farming implements, etc.**

**For particulars, terms, etc., address**

**JOHN BURLINGTON,**
**ST. JOSEPH, MO.**


www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, January 9, 1892. No. 2.


Flora I. Scott


## THE SAINTS' HERALD,

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa.

Subscription Price $2.00 per year; Six Months $1.00; Three Months 50 cts.; Single Copies 5 cts.; Sample Copies free.

The Traveling Ministry, District and Branch Presidents, and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, Advertisements, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post office or Express Orders, Drafts on Chicago, or lastly, by Registered Letters. Do not send checks.

Advertising Rates, $1.00 per inch each insertion, subject to the following discounts: One month's insertion, five per cent.; Three months, fifteen per cent.; Six months, twenty-five per cent.; One year, forty per cent. For Reading Notices, ten cents per line. Editorial Notices, twenty-five cents per line; discount as above.

(Entered at post office, Lamoni, Iowa, as second-class matter.)



NOW READY IN BOTH BINDINGS.

## "WHAT IS MAN?"

BY ELDER J. R. LAMBERT,

Is now ready. A thorough treatise on immortality, and a complete expose of mortal-soulism; 250 pages.

| | |
|---|---|
| Paper covers, per copy | 50 |
| Cloth | 75 |
| Food for thought, paper covers | 15 |
| Per dozen | 2 00 |
| Patriot, one year, and Food for Thought | 1 10 |
| The same for six months | 60 |

**Write us for terms to agents.**

LAMBERT BROTHERS,
Lamoni, Iowa.

## PATTIE; OR, LEAVES FROM A LIFE.

(Ready by General Conference.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of the same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

"THE RETURN."

Complete volumes (of twenty-six numbers) published by E. Robinson, can be had by sending **$1.15** to **Mrs. M. A. Robinson, Davis City, Iowa.**

## ZION'S ENSIGN,

Published every Saturday at
INDEPENDENCE, MISSOURI,

F. G. PITT, Editor.

**Subscription price, $1.00 per year.**

It is devoted to the spreading of religious truth as viewed by the Saints.

Each issue contains a sermon by one of the ministry, reports of the different societies in the church, and articles bearing upon or explanatory of the doctrines of the church.

It is the intention to make it a help to the missionary at home and in the field; a source of comfort to the scattered ones who are denied church privileges, and to bring the Saints into closer relationship with each other.


FALLEN METEORS.

As to the origin of the meteoric masses that have fallen from time to time on the earth innumerable theories have been advanced. Astronomers are now trying to solve the problem of their origin in two ways—first, by tracing the paths of the great periodic star showers and comparing them with the paths of the well-known comets, and, secondly, by examining their light by the spectroscope. The generally accepted theory among astronomers is that they are solid masses, and are formed by the breaking up of comets.


25c.

Will secure the whole of Rev. Mendez' copyrighted article in Patriot. Address,
9jan6t LAMBERT BROS., Lamoni, Iowa.

A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

Information Wanted.

Information would be gladly received concerning the whereabouts of Rachel Whitacker, who at the age of five years left St. Louis, in 1850, with a Mr. and Mrs. Samuel Frazer for California, her father and mother being dead. Address Joseph or Martha Lightowler, Stockton, San Joaquin county, California; or Herald Office, Lamoni, Decatur county, Iowa. 28nov6t

TEN CENTS

Will purchase a valuable recipe for
**Coughs, Colds and Influenza.**
tried and excellent remedy. Address
J. T. JOHNSON, P. O. Box 67, Windom,
19dec2t McPherson Co., Kansas.

15c.

"FOOD FOR THOUGHT" has been redueed from 25 to 15c.
9jan2t LAMBERT BROS., Lamoni, Iowa.

Farm for Sale.

One and a half miles east and north of Wirt, Ringgold county, Iowa, (25 miles from Lamoni), and where there is a branch of the church.

**195 acres,** FENCED INTO SEVEN FIELDS.

Ninety acres timothy and clover; balance pasture and farm land; 35 acres of timber, young orchard, living water in pastures.

**Frame Dwelling of Six Rooms and Cellar.**

Good well, stabling, corn cribs, etc.

**Price $30 per acre.** Address for terms,
N. J. KENT, Wirt, Ringgold Co., Iowa.
31oct2m

**On Sale at the Herald Office,**

With the Church
In an Early Day.

**Price $1.14 postage prepaid.**

## AUTUMN LEAVES,

With frontisplece each month.

Published monthly, 48 pages, neatly covered.

Price per year - - $1.50.

Mrs. M. Walker, Editor and Publisher.

## SPIRITUAL GIFTS

AND

## THE SEER OF PALMYRA;

Or

**SEQUEL TO SPIRITUAL GIFTS.**

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of Facts and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

Prospectus of

## AUTUMN LEAVES

For 1892.

WITH January 1st, 1892, our Magazine will enter upon its fifth volume, and we may safely say that never at any previous time have the prospects for furnishing our patrons the full worth of money invested been so good as they now are for the forthcoming volume. Among the prominent features of the volume will be, the

**Autobiography of Elder Joseph Luff,**

of the Quorum of the Twelve, together with an excellent LIKENESS of BRO. LUFF.

A series of

**TALKS WITH THE YOUNG,**

by ELDER D. S. MILLS, of California, on evidences of their faith, drawn from the prophecies, from the records God has written in the rock and in the earth, as well as from all available sources of information. This series of itself will be invaluable to all who love the latter day work. BRO. MILLS' LIKENESS will also be given.

Each issue of the Magazine will contain one choice selection of MUSIC from the SAINTS' HARMONY, or other available source; every other issue the likeness of someone prominently connected with the work.

**PLEASE TAKE NOTICE**

that we are still offering the splendid Steel Engraving of Pres. JOSEPH SMITH, also an excellent likeness of Elder W. W. BLAIR (the same size as the steel engraving) to all subscribers who send us their names, accompanied with price of subscription and amount to cover cost of mailing, before April 1st, 1892.

| | |
|---|---|
| Regular subscription price of magazine | $1 50 |
| Magazine with steel engraving of Bro. Joseph Smith | $1 65 |
| Magazine with likeness of Bro. W. W. Blair | $1 65 |
| Magazine with both pictures | $1 75 |

For eight names and the money we will send an extra copy of the magazine. For five names and the money, a copy of "With the Church in an Early Day." Each subscriber giving his or her name to a club list will be entitled to one or both of the pictures upon the same terms offered to single subscribers; but the getter up of the club will secure the premium whether any picture is taken by the subscriber or not.

We thank our friends for their generous, untiring support in the past, and shall try by earnest, faithful endeavor to merit it in the future. The ministry will please remember that it gives us pleasure to send a copy of the Magazine to the family at home while they are in the field. Do not fail to send us the address.

Send all remittances and letters pertaining to business to DAVID DANCER, box 82, LAMONI, Iowa.

Send all literary matter to
17sep10t **M. WALKER, Editor.**

## BOOKBINDING.

**HERALD OFFICE BINDERY—**

All kinds of Bookbinding done at Reasonable Rates!

| | |
|---|---|
| Herald volumes, library leather backs and corners, marbled edges | $1 50 |
| Autumn Leaves, half roan, cloth sides | 1 00 |
| " " half imitation morocco | 1 25 |
| " " half morocco | 1 50 |

Books of similar size at same rates.

**Prices include cost of returning to sender.**


www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges ....$1 50
Imitation Morocco, gilt edges ..... 2 00
Morocco, gilt edges..... 2 50
Roxburg Turkey, gilt edges..... 3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ..... 4 00
New Testament, inspired ..... 75

## Book of Mormon.

Roan, sprinkled edges..... 1 25
Imitation Morocco, gilt edges ..... 1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library ..... 1 25
Imitation Morocco, gilt edges ..... 1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges ..... 1 25
Imitation Morocco, gilt edges ..... 1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides..... 2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only)..... 1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages ..... 70
Leather binding..... 1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges..... 1 50

## Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages..... 1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25
250, 50c ; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 .....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100 .....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz. 25c., 100 1 65
14 Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 .....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....1 40
21. Truths by Three Witnesses; per doz. 3c , 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31. What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25
250, 50c.; 500, $1; 1,000,... .....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36. The Spaulding Story Reexamined; per doz.. 20
per hundred .....1 25
41. The Gospel; per doz 5c.; 100, 25c ; 250,.. 50
500, $1; 1,000.....1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75
Trial of the Witnesses to the Resurrection of Jesus Christ; 5c each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent.....4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50
Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall.....1 00
Josephus, complete, library leather .....3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00
Mosheim's Church History, 2 volumes .....4 00
Baldwin's Ancient America (illustrated) .....1 80
Rollin's Ancient History, two volumes in one...4 00
The Koran, library leather .....2 25
Gieseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes.....10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine .....2 00
Cruden's Complete Concordance of the Bible ...1 75
Apocryphal New Testament .....1 65
Elders' Diary, by Joseph Luff..... 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing of Children, and Marriages ..... ....2 00

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25

# MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

London, England, meetings on Sundays, 6:30, at 48 Repton street, Limehouse, and on Wednesday, 8, p.m., at 59 Armagh road, Old Ford, and 107 Canal road, Mile End.

---

Archdeacon Farrar of London offers $500 for the proof of any one case, either in the church or out of it, where drunkenness has been cured without total abstinence.

www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, January 9, 1892. No. 2.

**The Saints' Herald.**

JOSEPH SMITH
W. W. BLAIR } - - - EDITORS.
R. S. SALYARDS - - ASSISTANT EDITOR.

Lamoni, Iowa, Jan. 9, 1892.

CONTENTS:

EDITORIAL:
Church Progress ..... 17
Where should Blame rest ..... 18
The Theological Crisis ..... 19
Bishop John Sharp ..... 22
Editorial Items ..... 22
Extracts from Letters ..... 22
MOTHERS' HOME COLUMN:
Our Little Ones ..... 22
Unkind Words ..... 23
CORRESPONDENCE ..... 23
COMMUNICATIONS:
Our Poor ..... 26
Gentle parents, gentle children ..... 27
"Let them call for the Elders of the church."—*James.* ..... 27
The Question of Divorce and Marrying again ..... 28
The Birth of the Spirit ..... 28
Christ's Second Coming ..... 29
SELECTIONS:
Clark Braden Reviewed, No. 9 ..... 29
The "Big Dipper" ..... 29
Smoking ..... 30
Salvation Army ..... 31
Prehistoric Revelations ..... 31
Is the Earth Hollow? ..... 32
MISCELLANEOUS:
Proper Report ..... 31
Captain Benjamin Williams ..... 31
Home Column Missionary Fund ..... 32
Correction ..... 32
POETRY:
The Restoration of the Gospel ..... 32

## CHURCH PROGRESS.

AT no time since the reorganization was effected has the church been so prosperous as at the present. This is true of all departments of work, and the outlook for future progress is now far better than ever before, in respect to doctrine, in respect to church order and government, and in respect also to finances and all temporal concerns this is equally true. At no time in the past thirty years have the blessings and special providences of heaven in behalf of the Saints been more manifest. Every weapon that has been raised against the work of the church and its faithful ministry has fallen upon the heads of those wielding it, and confusion and defeat have overtaken the enemy. The angel of the Lord said to Nephi, "Blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost," and many thousands to-day can and do testify that this has been fulfilled in their personal experiences.

The Lord said through Joseph the Seer, at Independence, Missouri, August 1st, 1831, when instructing the few there in respect to present and future work: "Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things [events of importance to the church] which shall come hereafter, and *the glory* which shall come *after much* tribulation. For *after much* tribulation cometh the blessings. Wherefore the day cometh that ye shall be crowned with *much glory;* the hour is not yet, but is nigh at hand. Remember this which I tell you before, that you may lay it to heart, and receive that which shall follow."—D. C. 58: 2, 3.

The faithful Saints have seen "those things" predicted, both in wrath, in judgment, and in chastenings, resulting in "much tribulation," and they have likewise seen the soul-cheering dawn and steady rising of the day of "much glory."

The Lord said to Joseph the Seer, in March 1833, "The keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles [revelations] be given to another, yea, even unto *the church.* And all they who receive the oracles of God, [given to "the church" by Joseph], let them beware how they hold them [see 2 Thess. 2: 12 and Rom. 1: 18], lest they are accounted as a light thing, and are brought under condemnation thereby, and stumble and *fall,* when the storms descend, and the winds blow, and the rains descend, and beat upon their house."—Doc. Cov. 87: 2.

The "storms" of persecution have come upon the church; also "the winds" of false doctrine [Eph. 4: 14; Alma 14: 14; Helaman 2: 15], and "the rains" of temptation, trial and affliction. The Saints, many of them, have seen and suffered all this, and they have learned by very bitter and also by very blessed experiences that the path of safety, prosperity, and of "glory" lies in the revelations God gave to "the church" by and through Joseph the Seer.

The Saints were instructed of the Lord through the Seer, June 22d, 1834, as follows: "And let all my people who dwell in the regions round about, be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, *until it is wisdom in me* that they should be revealed. Talk not judgment, neither boast of *faith,* nor of *mighty works;* but carefully gather together, as much in *one region* as can be consistently with the people; and behold, I will give unto you *favor* and *grace* in their eyes, that you may rest in *peace* and *safety,* while you are saying unto the people, execute judgment and justice for us *according to law,* and redress us of our wrongs. Now, behold, I say unto you, my friends, *in this way* you may find *favor* in the eyes of the people, *until* the army [people] of Israel becomes *very great;* and I will soften the hearts of *the people,* as I did the heart of Pharaoh, from time to time,"—D. C., 102: 7, 8.

The Saints of the Reorganized Church have sought and are seeking to obey, fully, this commandment, and put its requirements into effect; and inasmuch as they have complied with it they have been blessed just according to the Lord's promises. In proportion as they have been "very faithful, and prayerful, and humble before" the Lord, and have observed to talk not judgment, neither boast of faith, nor of mighty works," and have said to civil rulers and magistrates, "execute judgment and justice for us *according to law,* and redress us of our wrongs," so has the Lord given them "favor and grace in the eyes of the people," and so have they found "rest in peace and safety," and God is giving them "honor and fame" in the very places and regions where they once "were put to shame." "This is the Lord's doings, and it is marvelous in our eyes"!

The Lord commanded the Saints to gather to Nauvoo as "a corner-stone of Zion," and to build there "an house unto" the Lord, and he said, "I grant unto you a sufficient time to build an house unto me. . . . But, behold, at the end of this appointment ["sufficient time"], your baptisms for your dead shall not be acceptable unto me; and if you do not these things [build said house, and in the appointed time] at the end of the appointment, ye shall be *rejected as a church* with your dead, saith the Lord your God."—Doc. Cov. 107: 10, 11. And in par. 14 the Lord further says, "And it shall come to pass, that if you build an house unto my name, and do not do the things that I say [keep the other commandments of the Lord], I will not perform the oath which I make unto you, neither fulfill the promises which ye expect at my hands, saith the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath, indignation and judgments, upon your own heads, by your *follies,* and by all your abominations, [God says having "many wives and concubines" is "abominable" before him, Jacob 2: 6, etc., etc], which you practice before me." The Lord had said in par. 13, same section, "And if my people will hearken unto my voice [his commandments to 'the church'], and unto the voice [official teachings] of my servants whom I have appointed to *lead* my people, behold, verily I say unto you, they *shall not* be moved out of their place."

But they were "moved out of their place," and "cursings, wrath, indignation and judgments" came upon them and followed them; and it is well known that many of these did those very things which the Lord had previously told them were "abominable" and "wicked practices," and had forbidden them to do, as found in Revelation, February 9th, 1831, Doctrine and Covenants 42: 6-23; 43: 2; Revelation,

www.LatterDayTruth.org

August 1st, 1831, 58: 5, etc. etc. The church "as a church" in respect to its quorum organizations, was "rejected" of God, and all the distinguishing marks of such rejection were seen from 1844 and subsequently. The word "rejected" signifies refused, discarded, repelled, etc., and the manner in which the most of the Saints in Nauvoo and vicinity were driven, scattered, and trodden under foot by their enemies is clear proof of such rejection. Some claim that the church was not rejected and could not be rejected, for the Lord had said the kingdom had been set up for "the last time," etc. To such we reply that Joseph the Seer declared that the kingdom of God existed wherever a man of God, a minister of Christ, could be found. And we further reply that it *was* possible for the church to be "rejected as a church." for the Lord so declared in the Revelation of 1841, Doctrine and Covenants 107: 18, as we have already seen.

Well, the Saints have seen, and have suffered by this rejection, and many have profited by the things they have suffered; and, like Daniel of old have said:

"O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets."—Dan. 9: 7–10.

And now, turning to the whole law of the Lord, and seeking to "live by every word that proceedeth of the mouth of the Lord," rest and peace and prosperity, and the promised "glory" is being given the church and the outlook is full of promise for good to God's Israel. Let the Saints be joyful in the Lord, do good unto all men, and specially those of the household of faith.

## WHERE SHOULD BLAME REST?

ELDER SAMUEL A. KING, missionary for the Utah Mormon Church to Great Britain, returned lately to Utah, after a two years' stay in his mission work. In his sermon in the meeting house at Provo, Utah, the Sunday after his return, he stated as follows, as reported in the *Enquirer* of Provo:

"Two years ago in response to a call from the Twelve Apostles, I left for a mission to Great Britain. I knew not much concerning the gospel, but I had sufficient faith in its divinity to respond to the call. In my journeying to Liverpool I learned that I had been circumscribed in my past associations. I learned that there were other places in the world besides Utah. On arriving at Liverpool I was appointed to labor in the London conference. The London comprises eight counties. Thirty years ago Orson Pratt was presiding at the conference. There were about thirty branches, with about two or three hundred Saints in each branch. He prophesied that the thirty branches would one day comprise but one. When I first commenced my labors there were two, but they were made one, and so I witnessed the fulfillment of that prophecy. The world to-day does not want the gospel. They say one religion is as good as another. They will tell you they are saved and if you tell them you do not know you are saved they will laugh at you and think you are a pretty person to send out to preach the gospel. They forget that the race is not to the swift, but to him that endureth to the end. We could get but few persons to listen to our words. With extensive advertising we could get but one or two strangers in the hall. When we went upon the street corners to preach we could only get transients. As soon as they learned we were Mormons they moved on. It is a day of clearing up and where hundreds of converts could once be made in a year, but two or three are to be made. At one conference in Wales but two persons were baptized in a year. One of these was a woman whose husband had been a member of the church for twenty-five years. It had taken twenty-five years to convert her. The other was a little girl. It is no longer possible for the elders to go forth and preach the gospel without purse or scrip. The Saints who were in Great Britain in former times have nearly all emigrated to Utah. The few who are left are too poor to assist the elders a great deal and others refuse them assistance. If the elders did not receive assistance from Utah they would starve to death. It is better in Germany and Scandinavia, but there the elders have very stringent laws to contend against. In Holland and Belgium there is also a good field, but the elders are there prohibited from holding public meetings."

"Comparisons are odious," it is said, but there are times when they are profitable; and we think the present to be an opportune time to make one.

All classes of believers accept the idea that the bringing of the gospel of the kingdom by the angel was for the purpose of redeeming the world, to gather out the good, the honest in heart; from among nations, kindreds and people. It was certainly with this understanding that the Twelve, Seventy and Elders were sent out in their several missions, and in this intent they went. Before them the Spirit of God sent the spirit of inquiry, which warned the people by dream, by vision, by prophetic ministration that "men of God" would come among them with the gospel. Doors of opportunity to preach were opened everywhere, and food and sustenance were provided for the laborer; friends for the cause were made everywhere. In no country were the ministers of the new faith more ardently welcomed than in England and Wales. This condition of things lasted until the death of Joseph and Hyrum Smith, and for a short time after.

The half-yearly report of the British mission for December 31st, 1852, under the presidency of Samuel W. Richards, and published in the *Millennial Star*, January 23 1, 1853, gives a total of 32 339 membership. The London conference, to which Elder King refers, had 40 branches, with a membership of 3 282. He states that in 1860, or "thirty years ago," under O. Pratt, there were 30 branches, numbering about 6 000. The editor of the *Star* corrects this report, and makes the total 33 257. (*Mill. Star*, vol. 15, pp. 74, 78).

Our object in giving these figures is to show, that notwithstanding the marvelous work of the ministry for the first twenty years of the existence of the church, there was an almost instantaneous and total cessation of the work of propagandizing about the time of the introduction of plural marriage in 1852. No matter how much capital the Utah people may seek to make of any existence of plural, or celestial marriage, in secret at the death of Joseph Smith, it is a fact not to be successfully got out of the way that the dogma was not in any way attempted to be officially promulgated until August 1852. It is also succeptible of proof, by hundreds, possibly thousands of witnesses now living that from the presentation of the dogma in England, Wales, France, Germany, and the United States, if not in all other places where phenomenal success had blessed the efforts of the gospel ministers, the Spirit's presence was more or less withdrawn, and the wondrous work began to recede in influence and power. This decay has continued until the report of Elder King shows how sadly something has hedged up the way. He and his fellows attribute this decadence to the idea expressed by him; "The world to-day does not want the gospel," as a matter of course. This is not true. The world does want the gospel; and whether the clergymen do, or do not, is not the question for the gospel minister to ask; but does the world, the famishing, perishing, spiritually starving millions of humanity need the gospel? This is the all important question; and Elder King, and all the whole army of them who are sent out to represent the Utah philosophy, may as well accept the lesson now, as to wait until it is accentuated by more bitter experiences, that while the world needs the gospel, it does not need, nor want, nor will it accept the dogma of plural marriage, nor consent to its practice as a religion.

Elders of the Utah Church, and sometimes some of the Reorganized Church, charge that the world's men are not only blind, but are willfully blind; and that even when by reason and fact the course they are pursuing is demonstrated to be wrong, they will not yield acknowledgement, because of their pride; we suggest that instead of laying the burden of blame for the hindrance to and cessation of their proselyting abroad, upon the Gentiles, (the world) because of the hardness of their hearts, and their unwillingness to hear the gospel, Elder King and his brethren should see and recognize what others neither so stubborn nor so proud as they can and do see that the real reason is because those men who have been professing to be carrying the gospel to men, in peace and good will, have been taking with them what God long since openly declared in the very revelation in which the fullness of the gospel was again brought to light, to be an abomination, and a gross crime. Is it not better for all honest men to submit to the truth, and thus avoid the consequences? It surely cannot be possible that men deemed of sufficiently sound mind to be sent out to preach, can be so dull of comprehension as not to understand what God told the church; "Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures for a law, to be my law, to govern my church; and he that doth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues."—D. of C. 42: (13); 16. Men pro-

www.LatterDayTruth.org

fessing to be in the possession of light should be able to understand what good King Benjamin gave as the word of the Lord to him; and the due consequences of persisting in the course of evil as it is stated in the closing part of the second chapter of the Book of Jacob. Elder King and the men who have, like himself, been sent out with the dogma of celestial or plural marriage hanging like a millstone about their church necks would do well to read the second chapter of the Book of Jacob in the light of Pres. Woodruff's manifesto, and his statement to the Court of how he understood it. When they have done that, then let them read what one of their own apostles, John Henry Smith, said in a late sermon in the Tabernacle at Salt Lake City, especially remarking those portions we have excerpted below:—

"As a general rule throughout this church the poorer people are the best as they abstain from committing those sins committed by many of the rich members of the church; but why this should be we cannot tell, but it is a well known fact that the rich are more ready to gratify their own appetites than to attend to their duty to God.

"Many things that are regarded with abhorrence by the good members of the church, are indulged in by many of the rich members, whose consciences do not seem to bother them much in consequence, bad as they may seem; and many of the commands of the gospel are not noticed in the least, and these people drift with the current without seemingly knowing where they are drifting to. . . .

"Some of the commands of God are not being attended to as they should be; and one of these things is family prayers, and another is asking a blessing on the food before eating. We find from the little children that in many families there is no prayer and that the word of wisdom is constantly broken as there are dozens of the Saints who eat and drink to-day what is forbidden by the law of the Lord; and many of the people also drink intoxicating liquors, and have grown careless in many other ways. He found that the proposition to lead the family prayers was received with surprise by the children in some of the families in southern Utah.

"There is no reason, if men and women will seek to enjoy the influence of the Holy Spirit, why that influence should not be felt wherever they go, in the daily walks of life. If we live as we should, the power of God will be communicated to our surroundings. Profanity in speech is vulgarity and very debasing, yet many people are given to the vicious habit. But if the elders will do their duty, their influence will be for good even among such men and women. Those will soon feel that they will have to use more modesty in their language and more caution in doing that which is wrong. Reformation will come by this means, for it can be brought about only by unity of effort by those who have learned their duties and are willing to perform them.

"Yet while there are many who are drifting out of the good influences that at present surround them, yet the great majority of the members of the church are living good lives in the sight of the Lord, and there is a continual growth in the good of the world and the evil is gradually being overcome. We are reaching many who need to be helped and there are many more within reach whom we will soon succor.

"For years we have stood in an uncomfortable position, but the clouds are passing. The spirit of bitterness is giving way, and the time cannot be far distant when the Saints can mingle with the people of the world and be treated with respect. May we be able to act wisely and be prompted by a spirit of forbearance, of long-suffering, of love. My testimony is that this is the work of our Father and God. . . . God's plans and purposes cannot be narrowed down to our limits. His words must still be carried to the whole world. We may sometimes have thought the time at hand to close the missions in foreign countries, but we have but commenced to carry the good seed, out of which will ultimately be scattered among all nations of the earth."

Whose fault is it that Apostle John Henry Smith and his co-associates "have stood in an uncomfortable position," in the attempt to teach and practice what was contrary to the command of God, as given in the Book of Mormon and confirmed by a direct command to the church in September, 1832:

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief have brought the whole church under condemnation, and this condemnation resteth upon the children of Zion, even all; and they shall remain under this until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise their remaineth a scourge and a judgment to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay." —D. & C. sec. 83 (4) par. 8.

As certainly as God changes not, so surely will he make the ways of the transgressor hard; and he will not forget them who forget his law, and disregard his word. No wonder that apostle John Henry Smith says: "But the clouds are passing." What is it that is dispersing the clouds? What is it that will so work a change in affairs that those who have been in such condition that they have not been entitled to the respect of mankind, shall again stand not merely tolerated but respected? Is it not the putting away of their long persisted in folly and an attempted return to the "law of the Lord."

One other item taken from a communication in the *Deseret News*, for December 25th '91, pointing to a similar condition of things as stated by Elder John Henry Smith will fitly close this article.

"Never were the Saints in so prosperous a condition and never did there appear so great an out-reaching after worldly things and pleasures as now. Tithing and donations were given in a spirit of *ennui* that betokened a wearying of well-doing in many—so said the Bishop—and many paid none at all.

"What is the conclusion of it all? Are we beginning to bow down to Mammon? Is the golden calf about to be set up in the tops of the mountains? Did not the Lord say He would try His people with riches, even though they had already been scourged in blood and fire and famine? Surely it is coming to pass!

"By riches shall many perish. Therefore, the path of pleasure, so beautifully paved with wealth, is all the more dangerous to the Saints in that it leads faster and faster into that fiery trial through which they shall be called to pass or by which they shall be consumed.

"Those who have chosen the society of the world out of which they were commanded by the Lord to come, in preference to that of their brethren and sisters; who have suffered the *love* of *gold* to supplant the love of God; who disobey or ignore the advice of the Priesthood and encourage a spirit of indifference instead of devotion to their duties, shall not be able to stand unless they repent. "Ye cannot serve God and and Mammon!"

We have given these things to the HERALD readers that they may see the trend of affairs in Utah, and the church of the mountains. Pres. Brigham Young prophesied August 29th, 1852, at the public presentation of the plural marriage dogma, that,—

"It will sail over, and ride triumphantly above all prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world, as one of the best doctrines ever proclaimed to any people."

Thirty-eight years and a month after this prophecy of Pres. Brigham Young was uttered, his successor, Pres. Wilford Woodruff, disposed of both prophecy, dogma and practice by a manifesto, which it is claimed he was inspired to write; and a month after this a conference held in the Tabernacle confirmed the manifesto by a vote.

We are not prepared to say that Pres. Woodruff was not inspired of God to issue something like the manifesto, by which it is sought to get rid of the practice of polygamy; and for this reason, when Abraham was led into polygamous folly, it was without command of God, at human suggestion and his own will; but when God was heard in the matter it was by a command to stop; "Put the bondwoman away;" so we may easily conclude that if the Lord has spoken on the subject in these later times, it has been like the command to Abraham, "Let folly in Israel cease."

## "THE THEOLOGICAL CRISIS."

THE above is the title of a very interesting article in the *North American Review* for July, the current year. Freedom of thought and directness in statement mark it in every sentence, while unyielding determination to advocate and maintain the true and the right, irrespective of catechisms, creeds, traditions or time-honored opinions, are manifest from first to last. It is refreshing to read such articles, even though we may not fully endorse all their arguments or conclusions; for when a man resolutely enters the lists to find and proclaim the truth, the whole truth, and nothing but the truth, it is a delight and profit to follow and scan his efforts. We give below some extracts which will serve to show that Mr. Briggs seeks to be the Lord's freeman and think and speak for the right as he sees it. He begins his article with these words:

"The Church of Jesus Christ was established on the day of Pentecost by the advent of the divine Spirit in theophany. [Actual, literal appearance.—ED] The divine Spirit came in fulfillment of the promise of the Messiah himself. 'It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. . . . Howbeit, when he, the Spirit of truth, is come, he shall guide you into all the truth.'—John 16: 7, 13. The divine Spirit came in order to remain in the church as the counsellor and guide during the entire Messianic age until the second advent of the Son of God. Accordingly when the Christian Church in all lands and in all ages has expressed its faith 'in the Holy Spirit,' it has thereby confessed his presence and divine guidance in the church. All that wonderful advance in Christian life and doctrine that transformed

www.LatterDayTruth.org

the ancient civilizations, conquered Celtic, Germanic, and Slavonic races, and made Christianity the religion of the world, is an evidence of the presence and power of the Holy Spirit."

When Doctor Briggs says the church "was established on the day of Pentecost," he probably means, not that it then began to exist, was then organized, but that it then became confirmed, fixed, settled, assured by the testimony and power of the Holy Ghost in fulfillment of "the promise" made by John the Baptist, and especially by the Lord Jesus, for the church and kingdom of God existed as early as the time of John the Baptist.

Of Christ's first ministers Doctor Briggs has this to say:

"Those holy men who were guided by the divine Spirit to found the Christian Church and build the first layers of its superstructure, have given sacred writings which must ever remain the rule of faith and life. Holy Scripture presents the ideal towards which the church ever aims with earnest strivings. The Holy Spirit guides the church in its appropriation of Holy Scripture, and this is ever a progressive knowing and a progressive practice, for Christian knowledge cannot advance far beyond Christian life."

The foregoing is certainly both Scriptural and reasonable, for it must be conceded by all unprejudiced Bible believers, that everywhere in the sacred books is recognized the fact that, God's Spirit was always promised to, and was always enjoyed by, his faithful people.

Of the advance of the church he speaks as follows:

"Progress has always been confronted by conservatives and reactionaries. Jesus and Paul had a lifelong struggle with Pharisees. Every advance in Christian doctrine and the holy life has cost the heroic leaders agony and blood. But the advance has been made in spite of every opposition. The conservative and the progressive forces are in perpetual conflict. They wage a war that will reach its end only in the last triumph of Christ.

"The progress of the church is registered in symbolical books, liturgies, creeds, and canons of order and discipline. If the church had submitted itself to the guidance of the Holy Spirit, it is possible that its progress would have been normal and its decisions would have been infallible. But in fact human forces have obstructed the free development of Christian doctrine and life. Human passion and strife, violence, oppression, and crime have too often given shape and color to the decisions of Christian synods and councils; and therefore their decisions have mingled God's truth with human errors. We cannot rest with confidence upon the decrees of any ecclesiastical assembly."

The fact and the character of the great "falling away" of the Christian Church is stated in the above extract, and they are amply sustained by both prophecy and history. No one can correctly judge Christianity as it has existed in the past unless he is cognizant of these facts and keeps them steadily in view, and thereby carefully draws the line between the Christianity of Christ and the Christianity of the creeds and numerous conflicting sects.

Of the controversies and numerous divisions that have occured in the church in the past he has this to say:

"The ancient controversies that separated the oriental churches, and then the Greek Church from the Latin [Roman Catholic] Church, were intensified by human passion and ambition. In all these controversies the doctrinal statements of the Latin Church were real advances in theology; but the unchristian conduct of the leaders of the church brought on those unfortunate divisions which not only sacrificed the unity of the church, but also gave Islam [Mohamedanism] an easy victory over a distracted Christendom, and well-nigh yielded the supremacy of the world.

"The Latin Church was in throes of reformation for many generations before Luther and Zwingli. The stubborn resistance to the reforming spirit broke the Latin Church into pieces, and resulted in the formation of a number of national churches over against the Church of Rome. These all defined their position in symbols of faith in antagonism with all other parties. The three great principles of the Protestant Reformation were: 1, the authority of the Scriptures is supreme over the authority of the church; 2, men are justified by faith in Jesus Christ, and not by good works prescribed by the church; 3, men are saved by divine grace, and not by magical rites and ceremonies. These great principles of the Reformation gave new shape and color to all other Christian doctrines that were looked at from the new point of view.

"The Reformers were men of great intellectual and moral vigor. Their doctrines were the expression of their Christian life and experience. But they were succeeded by lesser men who gave their energies to the construction of systems of dogma. These soon enveloped the principles of the Reformation in a cloud of speculations and established a Protestant scholasticism, ecclesiasticism, and ritualism which seemed to earnest men little better than that which the Reformers had cast aside. Accordingly a second Reformation arose in Great Britain in the form of Puritanism, which reaffirmed and sharpened the principles of the Reformation and advanced toward a holy doctrine, a holy discipline, and a holy life. The Puritan Reformation passed over to the Continent [Europe] in the form of Pietism and transformed the churches of Germany and Holland; but in Great Britain the Puritan became puritanical, and the choicest youth, driven from the British universities and educated in Switzerland and Holland, returned with a scholastic theology which soon took the place of the principles of Puritanism.

"A third reforming movement arose with Whitefield, Wesley, Edwards, and others, and the doctrine of regeneration and Christian experience became the prominent features of the new advance. But this regenerating force ere long became hardened into a cold and barren evangelicalism.

"All of these movements were due to the reviving influences of the divine Spirit, and each of them made marked advance in Christian life. Each advance, however, carried with it only a section of the church, so that the Christian Church of our day, in its divisions, represents every stage of progress since the apostolic times. This should lead to the reflection that these advances, however important in themselves, have not been sufficiently comprehensive and essential to embrace the whole of Christendom. The great verities of the Christian religion are in the Nicene and the Apostles' creeds, wherein there is concord. We stand upon the heights of the last of these great movements of Christendom. We accept all that has been gained in them all. But we recognize that each of them in turn became exhausted and hardened and stereotyped in a dead orthodoxy, owing to the reacting influences of conservatism and traditionalism."

Without doubt the Reformation was effected, largely, under the inspiration of the Holy Spirit, but many of those engaged in it saw, as did the man whom Jesus healed, "men as trees walking," and they, like him, needed a further and completer ministration in order to see perfectly the order of God.

In what we have thus far seen, it is evident the doctor is deeply conscious of the great apostacy from primitive Christianity as is set forth in the Scriptures, also of a reformation in doctrine and administration, and a return, in part, toward the religion enjoined in the New Testament, yet he fails to see clearly and fully, (or at least to teach), the need of returning directly to and building upon the original principles and patterns contained in the teachings of Jesus and the apostles.

In the extract below the reader will find much that is both instructive and suggestive:

"No one can understand the issues involved in the present theological crisis unless he distinguish three things: 1, the doctrine of Holy Scripture; 2, the doctrine of the creeds; 3, traditional dogma. In the evolution of Christian theology the constant tendency is to overlay Scripture and creed with tradition. Every reform movement must strip off the traditional dogmas from the Scriptures and present the genuine achievement of the church as expressed in its official symbols apart from speculative elaborations. This is the real issue at the present. There is a rally of dogmaticians and traditionalists against those Biblical and historical scholars who are aiming to dethrone tradition and put Holy Scripture and the creeds in their proper position of authority in the church.

"It must be evident to every thinking man that the traditional dogma has been battling against philosophy and science, history and literature, and every form of human learning. In this battle the Bible and the creeds have been used in the interests of this dogma, and they and the church have been compromised thereby. It is of vast importance, therefore to rescue the Bible and the creeds from the dogmaticians. There can be little doubt that the traditional dogma is doomed. Shall it be allowed to drag down into perdition with it the Bible and the creeds?

"The dogmaticians claim that their dogma is in the creed; if we do not submit to it, we must leave the church. They insist that their dogma is in the Bible, and if we do not accept it, we must give up the Bible. Biblical scholars and historical students propose to do neither of these things; on the contrary, to hold up the Bible as the supreme authority of the church; to build on the creeds as the ecclesiastical test of orthodoxy. Traditional dogma is a usurper, and it will be dethroned from its last stronghold in the Presbyterian Church."

But when so much shall have been accomplished in the Presbyterian Church, how long then will it be for that body to get back fully onto the original foundations in respect to doctrine, ordinances, rites, organization, spiritual gifts and inspirational guidings and graces? Presbyterianism, when compared with the Church of God of the first century, in respect to these matters, is no more like the latter than a river flatboat is like a first-class ocean steamer.

Doctor Briggs goes on and says:

"The most important questions of our day are not determined in any of the creeds of the church, and are, therefore, beyond the range of orthodoxy. When the church, in its official organs, decides these questions, then for the first time will they enter into the field of orthodoxy. Theological discussion at the present time is, for the most part, above and beyond the lines of denominational distinctions. All Christian theologians are engaged in them, without regard to sect or calling. They center about three great topics: the first things—Bible, church, and reason; the last things—the whole field of eschatology [the doctrine of final things as death, judgment, and events connected therewith]; and the central thing—the person and work of Christ."

The Saints are prepared to endorse much, if not all, of the above, and especially what is contained in the last sentence. For whoever reads the Book of Mormon, from flyleaf to last page, also the Doctrine and Covenants from beginning to end,

www.LatterDayTruth.org

should see that "the central thing" in these books is "the person and work of Jesus Christ." And now that eminent men outside the Latter Day Saints are heartily turning their attention to these important matters, it can but afford the latter cause for rejoicing.

Speaking directly on the subject of the inspiration of the Bible the Doctor has this to say:

"Textual criticism destroys the doctrine of verbal inspiration. Language is the vehicle, the dress, of thought. Thought may find expression in any of a thousand languages; it may be dressed in a great variety of synonymes, phrases and literary forms, in any highly-developed language. The form may vary indefinitely, and yet the meaning be essentially the same. The divine communication to the prophet's mind, and the inspiration to give it utterance by pen or tongue, does not necessarily carry with it the inspiration of the tongue in its utterances or the pen in its constructions."

The above is in exact harmony with the best minds that have discussed the inspiration of the Bible, such as Horne, Stowe, Hitchcock, Lyford, etc., also with the word of the Lord through Joseph the Seer in Book of Mormon, 2 Nephi 11:1, 2; 12: 7, 8; 13:1; Jacob 3:4, 5, and in Doc. Cov. 1:5. The latter text reads thus: "Behold, I am God, and have spoken it; these commandments [in Doc. Cov.] are of me, and were given unto my servants in their weakness, and after *the manner of their language*, that they might come to understanding." Therefore, while the sentiments, facts and truths contained in Holy writ are divinely inspired, "the vehicle, the dress" the "phrases and literary forms" of speech, may be purely such as are peculiar to those to whom, and through whom, it comes.

Doctor Briggs further says on this subject:

"The most distinguished scholars of their time . . . compare the words of Scripture to vessels, symbols, shells, wine-glass, lantern. The divine word *in the contents*, the rule itself, the kernel, the wine, the light. Textual criticism finds no difficulty with these ancient divines and their doctrine of inspiration, but it casts off the modern dogma of verbal inspiration as the shroud of divine truth, the grave-clothes of the word of God. . . . The chief struggle between Biblical criticism and the traditional dogma is about the question of inerrancy. [Exemption from error.—Ed]. No word of Holy Scripture, no sentence of historical creed, makes this claim for the Bible. It is a theory of modern dogmaticians. Bible criticism finds errors in Holy Scripture in great numbers. These errors are in the circumstantials, and not in the essentials. They do not disturb any doctrine; they do not change the faith and life of the Christian Church. . . . It may be regarded as the consensus of Biblical scholars that the Bible is not inerrant, and yet the dogmaticians insist that *one* error destroys its inspirations. They battle in death-struggle for their dogma because their Bible shares in its defeat. They risk their whole Bible on a single error. One error in citation, one error in natural history, in astronomy, in geology, in chronology, destroys the whole Bible for them. It is now generally admitted that there are errors in the present text, but it is claimed that the original autographs as they first came from their authors were inerrant. But how can they prove this? It is pure speculation in the interest of their dogma. Criticism does not find the number of errors decreasing; they rather increase as we work our way back in the study of manuscripts, versions, and citations, and advance in the critical analysis of the literature. It discredits the entire work of criticism to speculate as to another text than the best one we can get after the most patient and painstaking study.

"Biblical criticism pursues its work in a purely scientific spirit. It will detect, recognize, and point out errors wherever it may find them in Holy Scripture. If the Reformers and Puritans, the great Biblical scholars of the past, have maintained their faith in the Bible notwithstanding the errors they have seen in it, it is improbable that the Biblical critics of our day will be disturbed by them. If anyone is disturbed, it will be those who have been misled by the dogmaticians to rest their faith on the doctrine of inerrancy. These will ere long find the doctrine a broken reed that will give them a severe fall and shock to their faith, if it does not pierce them to the heart with the bitter agony of perplexity and doubt.

"The science of Biblical interpretation has been greatly advanced in our day. This advance has dislodged not a few proof texts of systems of divinity, and destroyed numberless sermons. This in itself excites the hostility of large numbers of ministers to the new exegesis.

"The improvement in Bible history, with its helps, Biblical geography, archæology, natural history, has changed the face of Bible study."

All the above is in general harmony with the sentiments and work of the Saints. That the Bible abounds with textual errors is a fact announced at the very first in the Book of Mormon, beginning with 1 Nephi, as follows:

"And it came to pass that I looked and beheld many waters; and they divided the Gentiles from the seed of my brethren. And it came to pass that the angel said unto me, Behold the wrath of God is upon the seed of thy brethren. And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

"And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters.

"And it came to pass that I beheld many multitudes of the Gentiles, upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles, and were smitten. And I beheld the Spirit of the Lord, that it was upon the Gentiles; and they did prosper, and obtain the land for their inheritance; and I beheld that they were white, and exceeding fair and beautiful, like unto my people, before they were slain.

"And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity, did humble themselves before the Lord; and the power of the Lord was with them; and I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them; and I beheld that the power of God was with them; and also that the wrath of God was upon all those that were gathered together against them to battle. And I, Nephi, beheld that the Gentiles that had gone out of captivity, were delivered by the power of God, out of the hands of all other nations.

"And it came to pass that I, Nephi, beheld that they did prosper in the land; and I beheld a book, and it was carried forth among them. And the angel said unto me, Knowest thou the meaning of the book? And I said unto him, I know not. And he said, Behold, it proceedeth out of the mouth of a Jew; and I, Nephi, beheld it; and he said unto me, The book that thou beholdest, is a record of the Jews, which contains the covenants of the Lord which he hath made unto the house of Israel; and it also containeth many of the prophecies of the Holy prophets; and it is a record like unto the engravings which are upon the plates of brass, save there are not so many; nevertheless, they contain the covenants of the Lord, which he hath made unto the house of Israel; wherefore, they are of great worth unto the Gentiles.

And the angel of the Lord said unto me, Thou hast beheld that the book proceedeth forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew, it contained the plainness of the gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God; wherefore, these things go forth from the Jews in purity, unto the Gentiles, according to the truth which is in God. And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the gospel of the Lamb, many parts which are plain and most precious; and also many covenants of the Lord have they taken away; and all this have they done, that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men. Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God; and after these plain and precious things were taken away, it goeth forth unto all the nations of the Gentiles. And after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity: thou seest because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God; because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that Satan hath great power over them; nevertheless thou beholdest that the Gentiles who have gone forth out of captivity, and have been lifted up by the power of God above all other nations upon the face of the land, which is choice above all other lands, which is the land that the Lord God hath covenanted with thy father, that his seed should have, for the land of their inheritance, will not utterly destroy the mixture of thy seed, which are among thy brethren; neither will he suffer that the Gentiles shall destroy the seed of thy brethren; neither will the Lord God suffer that the Gentiles shall forever remain in that awful state of blindness, which thou beholdest they are in, because of the plain and most precious parts of the gospel of the Lamb which have been kept back by that abominable church, whose formation thou hast seen. Wherefore, saith the Lamb of God, I will be merciful unto the Gentiles, unto the visiting of the remnant of the house of Israel in great judgment.

"And it came to pass that the angel of the Lord spake unto me, saying, Behold, saith the Lamb of God, after I have visited the remnant of the house of Israel, and this remnant of whom I speak, is the seed of thy father; wherefore, after I have visited them in judgment, and smitten them by the hand of the Gentiles; and after the Gentiles do stumble exceedingly, because of the most plain and precious parts of the gospel of the Lamb which has been kept back, by that abominable church, which is the mother of harlots, saith the Lamb, I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb. For behold, saith the Lamb, I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed and dwindle in unbelief, and also the seed of thy brethren; behold, these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb; and in them shall be written my gospel, saith the Lamb, and my rock and my salvation: and blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great

www.LatterDayTruth.org

joy, how beautiful upon the mountains shall they be.

"And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles, unto the remnant of the seed of my brethren. And after it had come forth unto them, I beheld other books, which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles, and the remnant of the seed of my brethren, and also the Jews, who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb, are true.

"And the angel spake unto me, saying, These last records which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him or they cannot be saved; and they must come according to the words which shall be established by the mouth of the Lamb. And the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb; wherefore, they both shall be established in one; for there is one God and one Shepherd over all the earth. And the time cometh that he shall manifest himself unto all nations, both unto the Jews, and also unto the Gentiles; and after he has manifested himself unto the Jews, and also unto the Gentiles; then he shall manifest himself unto the Gentiles, and also unto the Jews, and the last shall be first, and the first shall be last."—1 Nephi 3:35-43.

It is comforting and confirming to the Saints to learn that God is working with learned and influential agencies and by them proving the prominent claims set forth by the restored church in these latter days.

(To be continued.)

## BISHOP JOHN SHARP.

By press dispatches and our Utah exchanges we learn that Bishop John Sharp died at his residence in Salt Lake City on the morning of the 23d ultimo, aged 72 years. He was a man of fine executive abilities and won from those who knew him respect for his many excellent qualities of head and heart. The writer was present at a public political gathering in the foreground of Independence Hall, Salt Lake City, in 1870, when Gen. Geo. R. Maxwell was delivering bitter, scathing denunciations against Mormonism in general and Brigham Young and his followers in particular. Mr. Maxwell had been connencted with the United States Land office in Utah, and he charged Brigham and some others with having furnished church members money to locate and purchase valuable lands under the preemption laws and then deed over said lands to him (Brigham) and his fellows, contrary to the intention and specific provisions of said laws, the latter thereby becoming accessories to fraud and knowingly inciting others to commit fraud. At the close of the speech Bishop Sharp requested permission to reply, which was granted, when he said in substance that he did not justify the wrong-doing charged. Every person must answer for their own conduct. But he would say to Mr. Maxwell and all others, that Mormonism as he heard it and embraced it in Scotland in 1846, had lifted him out of the coal pit, put new light in his mind and new hope in his heart and said he knew it was of God and would endure. He advised forbearance and moderation and aided largely in quelling a spirit of turbulence and violence only too manifest on that occasion, and so the affair passed off, contrary to general expectation, without outbreak or tumult. Sometime afterward we became better acquainted with the Bishop and learned that he did not approbate all that went current for doctrine and good policy among the Utah Mormons but looked for radical changes that would work the dropping out of much that had crept into the church which was contrary to the original work as he received it in his native land. The readiness with which he afterward signified his determination to honor and obey the laws of our nation, the Edmunds law included, confirmed us in the belief of his honestly desiring to see the church in Utah return to "the old paths."

He wished his funeral services to be conducted only at his private residence, without ostentation, and with little or no outward display, and this was complied with.

It is to be regretted that he did not act fully up to his convictions and labor ardently and openly and more largely for church reforms.

## EDITORIAL ITEMS.

Bro. James E. McClain wrote from Grove, Drew county, Arkansas, December 22d. The branch was organized July 25th last, by Bro. J. D. Erwin, and is doing fairly well. They have no elder as yet, but hold their weekly meetings, trying to keep up an interest the best they can. Bro. McClain feels impressed to do gospel preaching; which doubtless he will do in time, if he remains faithful.

Bro. J. D. Wiltfong has recently settled at Haigler, Dundy county, Nebraska, and requests ministers stopping off there to call on him and find "a welcome home."

If anyone knows of members living in or near Rochester, N. Y., they are requested to inform Elder W. H. Kelley of Temple, Lake county, Ohio, at once.

A brother writes and asks the following question; the circumstances being that there are a few living somewhat near together, but no officer near them that they know of:

"Have we a right to meet and hold a prayer meeting without an elder present? Please give us some light on this subject in your next issue."

We reply to the above question, that wherever the Saints may be, "two, or three," or more, it is their privilege and right to hold seasons of prayer, as they may agree, whether there is an officer of the church present or not. We know of no reason why Saints may not meet and enjoy the communion of the Spirit in prayer and converse together concerning the kingdom of God, and his mercy to the world and his loving kindness to his people. So we answer the question—Yes.

## EXTRACTS FROM LETTERS.

Sr. Mathews, Shullsburg, Wisconsin, December 21st, says:

"There is no branch of the church here, and I never see any of the elders of the Reorganization, although I am a member of that body. I joined the church in 1840; came to America in 1845; have heard very few sermons since. My stepfather was an elder, but he died many years ago. My name is in the Lyons county branch, but it is too far for me to go. I should be glad to see any of the elders. Brother Gurley preached at our schoolhouse a long time ago; I have not heard a sermon since."

Bro. M. M. Turpen writes from Bay Minette, Alabama, December 19th:

"Am doing what I can, but this is a hard field to labor in during the winter season; rain and changeable weather with poor houses to hold meetings in are among the drawbacks. Yet we will try to 'hold the fort.' My health is good."

Elder W. W. Whiting, of Glidden, Iowa, wrote us under date of 24th ult. and says:

"Am holding meetings here now. Four have been baptized of late. Bro. Hunt and I will hold a series of meetings in Denison soon."

Bro. R. J. Anthony, Elsinore, Utah, December 17th:

"We are having rather cold weather here just now. I am going to lay siege to Monroe, five miles from this place. I have secured a schoolhouse and will continue while the people come out, or until they close me out. My throat troubles me some, but up to date have got along splendid. While there are signs of an eruption within the Utah Church there is nothing visible outside. Since John Henry Smith's Republican speech here there has been quite a row kicked up among the faithful. Besides this the priesthood got into a controversy over the question, 'Who is our God?' Some were for Adam, some for Brigham, and some for Christ; and that meeting broke up in a row, so I am told by one who was present."

Bro. J. W. Peterson wrote from Beetown, Wisconsin, December 28th:

"The work is progressing, but prejudice runs high. We have hard work to prove to the people that we are a separate people from the Brighamites."

# Mothers' Home Column

EDITED BY SISTER "FRANCES."

"Not with the weapons of murderous battle,
Squadrons arrayed for the death-dealing strife,
Thunder of cannon and musketry's rattle,
Mangling of bodies and wasting of life.
Not with such enginery,
Fight for humanity,
But with the power of the heart-swaying word,
*Right* is our panoply,
*Love* our artillery,
*Soul-piercing truth* is our two-edged sword."

## OUR LITTLE ONES.

Again I feel like penning a few thoughts to the Home Column. This time the subject of children impresses itself. The dear little tots! How our maternal hearts rejoice and swell with love and pride as we behold them. How we strive to give them the best care possible, to clothe, to warm, to feed their mortal bodies. But oh, how about their immortal souls? Are we *daily* teaching them lessons which shall lead them to inherit eternal life, in the kingdom of our God and his Christ? How oft when we poor, frail, tired mothers are appealed to by bright, inquisitive girls and boys, do we say, "Hush, mamma's tired," or, "Mamma's too busy," forgetting

www.LatterDayTruth.org

that the teaching of that child is paramount to every other interest; that we as parents, and mothers especially, should always seek to obtain and keep the confidence of our children. How often when several duties were pressing, I have had the child's claim presented and perhaps for the moment been thrown off my guard, have I silently prayed, "O, Lord, give strength and wisdom for just this emergency."

Oh, mothers, let us always strive to be patient and trust implicitly in our heavenly Father. Be not envious of those whom the Lord has seen fit to call to occupy more prominent (?) positions than ours.

A letter to mamma in the *Hope*, not long since, caused many serious thoughts to pass through my mind; and although we may not have earthly riches, talent and time to bless the poor of earth with, as some of our generous hearts would like to do, (let us not forget to do our mites, however,) have we not a mightier, a grander task before us? Yes, to us is entrusted more than wealth and earthly honor, the training of immortal souls, by our daily lives and examples. How many of us realize the sacred trust? Ah, too few, I fear, and while we seek to instill the principle of obedience to our commands, how many of us seek to inculcate into their young minds, that there is a higher law, a Father above, who desires the obedience of both mother and child, to the laws he has given? How many of us by word and precept are striving to plant in the fertile garden of youth, the principles of eternal truth? That at eight years of age the Lord holds each child responsible for his or her acts? That then he says, Repent, be baptized and receive ye the Holy Spirit by the laying on of hands?

How many of us have sought to teach these doctrines and impress the child that the Lord has taught us so to do? That it is not our own wisdom thus displayed? When a dear little one of my flock stepped into the cold November waters, I heard remarks like these: "What does that child know about baptism, its meaning, etc? Nothing only what her parents have taught her." How my heart rejoiced at the latter sentence. I was thankful her parents' minds had been enenlightened regarding these important duties, which the Lord has left for his obedient children.

Again; what good will it ever do her? When she is older she will wish to be baptized again, as they had heard of many others who had been likewise baptized. To day, as she sat beside me at our sacrament meeting, I watched the little face glowing with intelligence. I noted the eagerness with which she listened to the testimonies given; I felt the Spirit was bearing witness with her, and to-night I heard her say, "Oh, mamma, I felt so good in meeting to-day I wanted to say something myself, but I was afraid; I never heard any little girls talk in meeting." She never expressed a like sentiment before. Had obedience to God's commands profited her any? Who taught her it would be a privilege to confess the Lord in his house? Surely the Spirit, the Holy Comforter Christ said he would give unto his flock, even the lambs of the fold. Supposing a man or woman who was baptized at eight years of age wanders from the paths of rectitude and honor; which one of us shall sit in judgment and say what that man or woman might have become but for the restraint thrown around them by that youthful act, thus giving a right to the special care of divine influence to a greater or less degree as they sought still further to obey God's laws? I have heard parents make this remark: "I do not want my children to be Latter Day Saints because their parents are, I want them to grow up untrammeled and free, so that they may choose for themselves in religious matters." Granted, not Latter Day Saints because father or mother were, but because of the principles of the gospel taught in the revealed word of God and instilled in the child's tender mind, giving him a sure foundation upon which to build when maturer years shall bring judgment and wisdom, a never failing test to be applied to the many "isms" of the day. It is ever well to bear in mind that the youthful brain is like a garden, which must be planted and cultivated to bring forth profitable produce; otherwise rank weeds will bring waste and destruction; likewise the youthful mind will absorb that which is presented most pleasantly to its view. Let us strive to do our duty in planting the good seed, that brings forth fruit to the honor and glory of the great Husbandman. Again; let us not expect too much of the young. No farmer expects as much of the young orchard just planted as those of maturer growth who have some years of experience with wind and storm and the various tests through which they have passed. So with our young folk. Every year adds to their experience, the wind and storm of adversity and trials, the sunlight and peace of the Holy Spirit are brought to be bear upon them, all that they may be tried, and that the gold may be refined and the dross removed.

Dear mothers, let us be wise, and so seek to teach our children that in the day of judgment our garments shall be clear of the blood of this generation. Let us not be discouraged, but every day try to teach some thought that shall tend to stimulate our children's minds to "Lay up treasures where moth and rust doth not corrupt, nor thieves break through and steal;" even in the kingdom of our God.

H. E. G———.

## UNKIND WORDS.

WHAT are they? The softest answer that we can give the query is, daggers, and ofttimes they pierce the very depths of the soul.

From whence do they proceed? From the carnal or the uncultivated mind. They breathe discordant tones to the cultivated mind, as do discordant tones in music to the cultivated ear, and if that were all it would be well.

We do pity those who cultivate the cruel habit of throwing out harsh, unkind words, for we do know that they are not cultivating a pure state of mind and consequently cannot be happy themselves, and we also know how to pity those who are wounded by such two edged swords. What blessing can we impart to our fellow-being better than kind thoughts? If we cherish kind thoughts, we shall have kind words; for every word is a shoot from its own specie of thought.

What benefit can one derive in throwing out poisonous thoughts concerning other people's conditions, traits, friends, or whatever they may aim at or who are serving when indulging in such a practice, and how will our services be rewarded? Instead of a pension we will receive an unhappy heart and a dwarfed soul. No spirit can develop under under such conditions, neither can those who are under such an influence. It is like a blasting mildew to our spiritual growth.

Am sorry that it exists on this beautiful earth, and more sorry that it exists in, or among the members of the church, and most sorry that my own soul has had a touch of its blighting power. We know that no unholy, unclean thing can be permitted to enter into that beautiful home, and we are glad; but are deeply pained because such unholy practices are indulged in by the inmates of many earthly homes and thereby they are robbed of their beautiful type of the heavenly.

We have had many wounds from those poisonous weapons and are sorry that we have allowed them to call to the front our own evil nature instead of standing positively and silently against the influence. Are sorry that we yielded to the voice of the tempter in that direction, for in that act we sinned and brought darkness and leanness upon our own spirit, as well as casting shadows on the spirits of all with whom we came in contact, and not the spirit only but the body also. Every inharmonious word or thought leaves its impression on our whole being, but the most visible on the face. That like the windows of a house show the illumination or the darkness within, only the impression is left on the facial muscles and not on the glass. Many beautiful homes are robbed of their brightest charms by this foul destroyer, whereas some very unpretending ones are filled with the brightness of a pure atmosphere.

"It is very easy to preach," says the reader, "but it is quite another thing to practice."

We admit it, and together we will remember that, "He that overcometh" will receive the promises. O, how comforting to know that if we overcome our errors we shall be blessed, made happy, not only away in the far future, but now; have a foretaste of that blessed state, a witness of the fact and that witness gives us a peace that passes understanding and sometimes a joy unspeakable and full of glory. Is not such a blessing worth striving for?

Blessed peace, blessed happiness. O, may we so live that it may constantly be ours.

SR. ALMIRA.

# Correspondence.

SHERIDAN, MO., Dec. 23d.

*Editors Herald:*—I have not troubled your columns much for three years, but I have read them with interest. It has been most three years since I moved here. My object in moving here was to better my condition temporally, and to show by a godly walk to this people that I loved the principles taught in the Scriptures; and I have endeavored to teach by example as well as precept these truths.

Bro. James Thomas and I first opened up here three years ago. Bro. Stebbins labored here a week, and the people say, "When is Elder Stebbins coming back?" He left a record that is felt after. Bro. Jones has also preached here. He is called "crazy Jones;" but he was not so crazy as you may think; his stay was but short. Bro. W. E. Peak, has also done a good work here. His labors have been about two weeks with us, from time to time.

Bro. Blair was with us some, preached one discourse; he laid out a foundation broad enough for two weeks work, and the people would have

www.LatterDayTruth.org

been glad to have him remain, but he could not. Brn. Harder and Williams have also preached here. The last call we had was from Bro. R. M. Elvin. He was with us a week. The people liked him very much, but on account of a misunderstanding had by some of what he said one night rumor done his best to prejudice the minds of the people. The story he told the next night gave the people to know (as they already did know) that rumor and falsehood would go all over the village and country and do their work before truth would get his boots on to start, although they all might be put to bed together. I am glad he left a lasting impression with some. The latter day work is very near and dear to me. While I have been here I have not been idle.

Yours for truth,

JNO. HAWLEY.

---

PARSONS, S. D., Dec. 28th.

*Editors Herald:*—I am at present doing all I can to help the good cause along, there being only my sister-in-law here besides myself, members of the church. I came into the work June, 1890, and one sister at the same time, and one soon after. We were baptized and confirmed, I being ordained an eider, by Elder S. H. Morse, who has lately left here; very sorry to part with him; he seemed to be a father to us all. I can say I have enjoyed the work very much, and rejoice that I have found the church founded on the rock of revelation, and worshiping the same unchangeable God.

I would like to hear from some of the Saints in South Dakota, living near Amora county, and if there are any living within a days' drive from where I am, I will go and see them and hold meetings there. Let me hear from you, brethren and sisters.

I was intending to go to Des Moines this winter, and am sure I would have enjoyed being with the Latter Day Saints there; but my business keeping me so late, I could not go.

Yours in bonds,

JESSE E. HARRISON.

---

TULARE, Cal., Dec. 23d.

*Editors Herald:*—God is blessing his people here of late, and answering our prayers. A few years ago it was almost impossible for us to obtain any place suitable to hold meetings in, and prejudice ran high. Three families of Saints were living here, and we met in each others' houses alternately each Sunday for Sunday school and prayer meetings, with no higher officer than a teacher. And if an elder happened this way he would have to preach in a private house, with the exception of a few times.

On July 27th, 1890, as we were assembled together for prayer and testimony, Bro. Joseph Clark was called to the office of a priest by prophecy, and ordained the same day by Elder E. S. Burton. Since then we have had sacrament once a month. Of late several families of Saints have moved here, among them Elder J. C. Clapp and family, and we have rented a nice hall for Saturday evenings and all day Sundays, for $5 a month, where we have preaching, Sunday school and prayer meetings.

Bro. Clapp is an able speaker and defender of the faith. Some are investigating, and prejudice seems to be a thing of the past.

Dear Saints, as the old year is drawing to a close, let us examine ourselves over the past, think, and try to live nearer to God this coming year and do all we can to build up the latter day work, as the hastening time has come. May God enable us all to do our duty. I had the pleasure of attending the reunion at Irvington, Cal., which was a spiritual feast to all the Saints. Among the many tongues given was one spoken and interpreted by Joseph Burton. He also saw it in vision at the same time. It is as follows:

"Love bowed the heavens most high,
And brought redemption here.
Love gave the race a Savior, Christ,
Who'll lift the fallen, raise the dead.

"Love leads in wisdom's ways serene,
Gives joy, peace, life and light.
Saints, walk in love, live in love,
For love is the great redemptive power,
And God is love."

M. A. TWADDLE.

---

ANGUS, Iowa, Dec. 25th.

*Editors Herald:*—Bro. J. S. Roth was here recently and preached seven times to large and attentive congregations; was blessed with good liberty in presenting the word. The citizens said if he would stay a month they would come out every night. We felt sorry to have him leave, but we had the pleasure of seeing him baptize three on Sunday, the 20th, which caused the few Saints here to rejoice.

We have a little Sunday school here, with Bro. Johnson superintendent. He is gaining the good will of the children, and does well with them.

The interest in the work here is good, and we earnestly desire that some of the elders who read this will come and labor here. We are gaining the favor of the people. Yours,

ELIZABETH ROBINSON.

---

DES MOINES, Iowa, Dec. 16th.

*Editors Herald:*—The protracted meetings spoken of in a previous issue of the *Herald* to commence November 25th are still in progress, having resulted in five baptisms, with several very near the kingdom, who may come in any time. Prejudice abating; Saints reviving; the ministry encouraged. Several remarkable cases of "healing" have occurred, with the otherwise inspiring and directing gifts of the Spirit realized in no small degree.

Bro. O. B. Thomas is our helper, or rather doing most of the preaching, while I went to Boone, Iowa, where, with the aid of brethren, we got the scattered and discouraged few together and succeeded in electing branch officers for the quarter, without a negative vote. No meetings had been held for some months, and hence there had been no officers elected and none were recognized by the members as incumbents. The meetings were excellent, the gifts realized, the members unified to a very satisfactory degree. One very promising young man was baptized and others investigating. Saints there, (and this means all we met,) were up to full measure and weight in remembering our temporal wants, and we felt that by their general and special course and deportment, they had proven themselves "disciples of Christ indeed." We will be with them every two weeks, for the winter at least, over Sunday from Friday each week.

Our meetings at Des Moines will continue an indefinite period.

Bro. O. B. Thomas has obtained the love and confidence of our entire branch, and has been, both in word and deed, a true and proper representative of the work of God. His hand (which the editors will remember was in a serious condition) is doing fine; for which we with him praise the Giver of all good.

The district conference held here from the 11th to 13th of December was well attended; and the concert given by the Des Moines Sunday school, aided by a number of "outsiders' and under the auspices of Bro. M. H. Cook was a decided success; not a break or failure in the entire programme. It was, in fact, a surprise to the writer, who took no part, but who found himself at its close selfish enough to wish that he had been a participant in the grand success it had achieved. Our young Saints with Bro. Cook will, no doubt, "try again," and more than surprise us again. More anon.

N. A. BAKER.

---

WESTON, Iowa, Dec. 23d.

*Editors Herald:*—I know this work is true and have had many beautiful testimonies in regard to it. We feel very much encouraged in this branch; God is blessing us with his Holy Spirit, the gifts of the gospel are enjoyed, and some of our brethren have been called to the ministry through the gift of tongues. Oh, it fills my heart with joy when I think of the glorious promises that have been made to us if faithful. Let us heed the admonition to come up higher. Let us live our religion, for the world is watching us with eager eyes; and let us show unto them by our good works that we are truly the children of God.

Bro. H. N. Hansen and others of the ministry are busy preaching the word, and twelve have been baptized in our branch this summer and fall and more are investigating the work. Many are becoming dissatisfied with the doctrines of men and are seeking for the light. May God aid them by his Holy Spirit to find the truth.

I send you the following dream which I had concerning the gathering. I saw Bro. Joseph on the stand preaching to a large assemblage of people. They were divided into two classes; one seated and seemingly interested in the sermon, while the other class were walking about discontentedly. Bro. Joseph went to the end of the stand nearest the discontented ones and said to them, "I know that some of you Latter Day Saints are getting uneasy concerning the gathering, but I tell you the Lord would have gathered his people long ago if they had been worthy."

May God bless his people everywhere that we may be worthy when he shall come.

CHRISTINA RASMUSSEN.

---

RANDALIA, Ia., Dec. 25th.

*Editors Herald:*—Bro. J. S. Roth and the writer came to this little town the first day of this month and commenced meetings in the G. A. R. hall. We were greeted with large congregations and good attention.

The 7th, Bro. Roth was called away to conference of the Des Moines district, leaving the writer alone—not alone either, for God stood by me and I was able to preach the word by the aid of his Holy Spirit. Bro. J. R. Sutton came in a few days, and we have been preaching here nearly ever since. Our audience kept increasing till it was said we had the largest congregation ever known in the town on such an occasion. During our meetings there was of course some little expense for wood, oil, and the janitor's fee. On e

www.LatterDayTruth.org

evening after preaching a gentleman arose and made a few remarks in regard to our expenses and a collection was taken up to pay the same. The result was something over four dollars. This was sufficient to meet all the expenses and left a little for the Christmas tree.

Santa Claus did not forget us last night, for Bro. Sutton and myself were made the recipients of presents amounting to something near six dollars each. Within the bundles we found "Merry Christmas and compliments of" a number of the citizens of the town and neighborhood. There are only a few Saints here and when we received the gifts of their kindness we felt like praising God for raising up friends for us. At the request of the people I will preach here next Sunday again, then we will go from here to hold a series of meetings at Westgate. We have no baptisms to report at this place; but there are several who believe and will come in in time if properly dealt with. We have certainly made friends for ourselves and the cause. Bro. Roth is needed here, and I think if he will come sometime before spring and hold a few meetings that some will obey.

This is my first mission, and I must say it has been very pleasant. In bonds,

J. B. ROUSH.

---

ELMWOOD, Neb., Dec. 21st.

*Editors Herald:*—Sometime in October, N. M. Allen, of the Baptist faith, left three propositions with one of his brethren, a neighbor of ours, to be discussed with any of our elders. A few days afterwards the propositions were handed us by the Baptist brother while at his home. We answered him that our elders would gladly meet the issues. On our way home we stopped at Bro. Reese's and were greatly surprised to find Bro. C. H. Porter there, our traveling elder for Southern Nebraska. After our usual salutation the propositions were placed in his hands. They were not clearly written up and would give chance for wrangling. On the evening following Bro. Porter and writer met the Baptist minister and the following propositions were agreed upon:

1. Is the Reorganized Church of Jesus Christ of Latter Day Saints the same in doctrine, organization and practice as the Apostolic Church? C. H. Porter affirms; N. M. Allen denies.

2. Is the Baptist Church the same in doctrine, organization and practice as the Apostolic Church? N. M. Allen affirms; C. H. Porter denies.

3. Is Joseph Smith a true prophet? Chas. H. Porter affirms; N. M. Allen denies.

Commencing on December 8th, Bro. Porter supported the first proposition by giving an epitome of our faith, comparing same as set forth in the New Testament. In Bro. Allen's reply, after stating this was his twelfth debate, he went off into argument foreign to the question all the way through. He endeavored to befog the minds of the people; tried to draw Bro. Porter off the question, but failed in this point. However, he contested the point that Bro. Porter made in regard to baptism being for the remission of sins, claiming that baptism could only be given *after* the candidate had received of the Spirit, citing the case of Cornelius, also "he that believeth on the Son hath everlating life." Bro. Porter gave Christ's answer to Nicodemus (John 3:3), also his commandment to the apostles (Mark 15:16); and "he who loves the Lord would keep his commandments;" or, in other words, would obey the gospel, viz., faith, baptism for the remission of sins, etc. Allen objected to the necessity for one to have authority before he could baptize, and said Bro. Porter would send all to hell who were not baptized by Mormons, although Bro. Porter had shown to the contrary, citing 1 Corinthians 15:41, 42.

On second proposition Bro. Allen opened by stating the church consists of scientific principles, and that to remove one of them the structure falls. It consists of Christian graces. He soared high over the love the Father has shown in giving his Son for the sins of the whole world, and cited many truths to corroborate his statements; but he did not touch the question at issue. Bro. Porter called his attention to the same and gave him to understand if he did not set up the faith of the Baptist Church *he* would be compelled to. Suffice it to say, Bro. Allen failed to show that the faith of the Baptists was in harmony with the Apostolic Church. He attempted to trace their lineage from the time of the apostles.

The few Saints in this locality are well pleased with Bro. Porter's effort for the truth. The cause has been maintained to our satisfaction.

We want to relate something else in this connection. The writer was moderator for Bro. Porter, and as we had no house in which to hold the debate we looked to our sectarian brethren. The first we called on was the M. E. pastor, who said "No, sir; there is no good comes from such discussions. These minor differences will always exist."

The Christian folks were then called on and they said, "We have concluded not to let the church for any except religious services." So we went to the G. A. R. hall.

The brother of the writer, who is not a member of any church, but whose wife is a member of this branch, says, "I will give one hundred dollars towards building a church." And he started through the town during the debate with a subscription paper, and in a short time raised two hundred dollars outside the members and thinks he can raise seventy-five or one hundred more.

"So truth will triumph at the last;
As round and round we run;
And ever the right comes uppermost,
And justice is always done."

The third proposition was left until the first week in January, on account of lack of time on the part of the disputants.

Yours for truth,

J. W. HOLENBECK.

---

SANFORD, Mich, Dec. 23d.

*Editors Herald:*—The debate between Rev. M. D. Rogers, of the Christian Church, and Elder J. J. Cornish came to a close last night. It has been going on in the Christian church of this place for nine evenings. The propositions were as follows:

1st. Resolved that Joseph Smith was not a prophet of God.

2d. Resolved that the teachings of the Reorganized Church of Jesus Christ of Latter Day Saints are in harmony with the teachings of Jesus Christ and his apostles of eighteen hundred years ago, both in respect of doctrine and organization.

3d. Resolved that the teachings of the Church of Christ, of which I, M. D. Rogers, am a member, are in harmony with the teachings of the Church of Jesus Christ and his apostles of eighteen hundred years ago, both in respect of doctrine and organization.

The church was well filled during the debate and sometimes crowded. Many came a number of miles from various directions. The Christian minister's main reliance on the first proposition was the oft-repeated stories found in the various novels and works written against us, gotten up to make money, though according to the rules of the debate, the standard of evidence was to be the Bible and good reliable history.

On the second and third propositions, by decision of chairman, this kind of evidence was excluded and by mutual agreement the Bible was used as the only standard during the remainder of the argument, as what constituted "good reliable history" the disputants could not agree on. To all the Saints, numbers of whom attended from Coleman, our Christian brother's arguments from the Bible were very weak; and we wondered if that was the best that could be done in the way of argument to overthrow the faith we hold. Under Bro. Cornish's able presentation, the gospel of Jesus Christ as we understand and preach, never seemed more grand and glorious than when under such fire as it was subject to in this debate. The churches have been closed against us here, but we have received numerous kindnesses from nonchurch members and good thinking people. Lee's Hall was tendered us free of cost and Elder Cornish occupied there for about a week previous to the debate. We feel and trust that good seed has been sown that will in time bear fruit, and some are well convinced that if there is a true gospel we have it. I have taken notes along and will, as soon as possible, give the *Herald* a synopsis of what was said on both sides. Brn. E. C. Briggs, Robert Davis, Levi Phelps and F. C. Smith, of the ministry, were in attendance. I have been laboring in Averill, two and one half miles east of here; got up quite an interest, was attacked by the Methodist minister, advertised to reply to him, had a house full, and Elder L. Phelps opportunely and providentially came to my rescue and made the reply for me, giving good satisfaction to all. Numbers who have aided the Methodists say they will never give another cent to their cause, as they see anything but a Christian spirit in his violent and rampant roarings. Later Elder Cornish followed up the interest, baptizing two. Many say they never heard such preaching. Some are urging us to build a church in Averill and offer us the gift of a lot, also some money, and to do the mason work free. I think the future looks bright in this part of the vineyard, and note that, while the sects are losing ground in the minds of honest-thinking people, we are slowly but surely gaining favor with them.

Yours in bonds,

M. F. GOWELL.

---

YOUNG men, you are the architects of your own fortunes. Rely upon your own strength of body and soul. Take for your star self-reliance, faith, honesty and industry. Inscribe on your banner: "Luck is a fool, pluck is a hero." Do not take much advice. Keep at your helm and steer your own ship, and remember that the great art of commanding is to take a fair share of the work. Fire above the mark you intend to hit; energy, invincible determination, with a right motive, are the levers that move the world.

www.LatterDayTruth.org

☞ The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

# Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.
☞ Write on one side of the paper only.

## OUR POOR.

IN the President's outlining of measures to be considered at the recent annual conference at Kirtland, it was suggested that some action be had toward providing necessary comfort for the poor and the superannuated of God's people. I am not aware that any action was taken, and if I am correct in this, I am glad that there was not; for I think it should be considered in a locality where the general interests of the church are more centralized and the general representation easier of access. A few months ago an excellent article was written by a kindly disposed business brother of St. Joseph, Missouri. From a business and financial standpoint his article merited serious consideration, yet to my mind there were some things materially wanting to give it the force it should have carried to obtain the full approbation of all concerned in the final issue.

During the four decades just closed, especially the first and the second, the builders of the Reorganization labored diligently on scant fare and scantier finances, impelled by the Spirit of the Master, supported by an indomitable courage born of their love for the work and many of them have gone to their reward of conscious peacefulness in the paradise of God, awaiting that grand distribution reserved in God's storehouse not computed in values of houses, lands, raiment or shekels.

There are yet a few left who have not laid aside the weapons of their warfare, whose heads are whitening and bodies ripening for the tomb, and who have not a competence of this world's goods to keep the wolf of want from their doors while they are awaiting the Master's call to that better land.

Twenty years of persistent and successful mission work and skillful financiering have placed the church on a better basis, and its philanthropist votaries are beginning to think of the lame, the halt, the blind, the superannuated, the decrepit and the poor; but what shall their harvest be? A house for the poor?

Reader, don't be startled, but bear with me while I transpose that last sentence into common parlance and allow it to read, "Poorhouse." Do you remember that quite recently a brother wrote that inasmuch as the church people paid taxes to Cæsar for the support of the poor of the land, that our poor were entitled to the benefits thereof, and regarded it as a merited favor? There is nothing exhilarating in the reflection that a person should wear themselves out in the service of the work and die in the poorhouse. God made provision for Israel's poor, they *dwelling among*, *not isolated from*, their people. The owner of the vintage was required to leave a cluster here and there; the reaper must leave now and anon a handful of grain, and the volunteer growth of the seventh year went to the poor. The fiftieth year released all mortgages and debts against the poor, and the wealthy were required to loan liberally, whether of food, raiment or money to their poorer brethren; and that without usury or increase in case of return. The poor should never cease *out* of the land, and I fail to call to mind any poorhouse or poor farm in all the Israelitish economy. Every farm was a poor farm, and every prosperous Israelite was a superintendent of the poor.

In the apostolic age they had their poor with them and seemed to enjoy the blessings of the Enochian order—equality in earthly goods.

Turning to the Nephite dispensation I fail to find a poorhouse or poor farm, pointed out as a place for the isolation (banishment?) of the poor from the association of their brethren, but rather that the Israelitish plan of free distribution was the custom. There was a time when Israel was arraigned for robbery of heaven's court, and failing to free himself of the accusation was placed under a curse, yes, the whole nation! They had violated the law of charity toward their poor. They fasted and they prayed, but withheld the bread of the poor, even devouring widows' living. The Nephites, rolling in wealth, were in like condition for neglecting their poor. The remedy was attainable by "dealing bread to the hungry," bringing their tithes and offerings to the storehouse.

Our great Lawgiver is not more changeable to-day than four or eight thousand years agone. He has mapped out an immense area of territory which is to be purchased at a price, and that land is all around us designed for the *inheritance* of the Saints—the poor to have their homes and the *needy*, ministry or laborer, to share equally according to their need from the storehouse, where the tithes of bread and fruits are required to be deposited for distribution in equity to those who watch and wait as well as those who bear the sword of the Lord.

I would not for one moment tolerate the thought that because a person is in financial poverty they should be supported in thriftless indolence; drones in the hive; leeches on society, and general nuisances in the social realm; begging, borrowing and sponging off their neighbors; but rather that everyone shall labor according to the ability, skill and strength God has granted him.

It has been said that "The children of this world are wiser in their generation than the children of light." Taken in a practical sense, we have a very good illustration. The gospel is an aggressive work; our government is a defensive power. Gospel law is given of God from whose decrees there is no appeal. They who embrace this law become the sons of God—"children of light." Governmental law is the result of associated intelligence of men, religious or otherwise; human wisdom—"children of this world."

The sons of God are sent, without supplies, to make war on the powers of sin and error wherever found, irrespective of divisions, boundaries or geographical lines. The government sends its subjects into the field described by metes and bounds accompanied by supplies, purse and scrip, (haversack,) asking no questions as to personal or family needs, but distributing for the day and season to every man with mathematical precision amply sufficient, whether to tens or thousands.

Our counties are supplied with provisions of a similar character for the comfort and support of their poor, and all who receive benefits thereby do so on the basis of mathematical calculation, irrespective of natural endowments, mental attainments, or the present or past condition or influence of the individual. This work is wrought out by the wisdom of the children of this world. Have "the sons of God," "heirs of salvation," "children of the light" wrought out, aided as they have been by the inspiration of the Almighty an equally wise provision for their poor? Has God commanded to build poorhouses instead of storehouses? Has he authorized the stewards of earthly wealth to deposit their surplus in poor farms rather than to establish inheritances for the needy, "to undo the heavy burdens, to break every yoke, deal bread to the hungry, to bring the cast out poor to the heart comforts of equal fellowship and cover the naked"?

Brethren, do not think me harsh or exacting, nor yet as seeking to accomplish selfish ends. For more than a quarter of a century I have given my best endeavors to build up and establish the work God has intrusted to our care. I have traveled thousands of miles on foot and on horseback and slept beneath the dome of heaven's bright blue arch with the stars and moon keeping vigil over me, endured hunger and cold, scoffs of the world and suspicious coldness from my brethren, that others might know the glorious truths of the gospel vouchsafed unto me; but I have never asked nor received a nickle from the church for my support. Though ofttimes cramped in finance and necessaries, the labors of my hands have supported me; and while health and ability continue with me, I shall never ask financial aid from the church, but will do all I can to build up and support its prosperity and integrity. I speak this not to boast, nor yet to awaken sympathy in my behalf, but to have it known that my interest and my all are in the gospel; that I believe and trust God, who demands that tithes and offerings shall be put into his storehouse, which, when done, will be followed by an immeasurable blessing in basket and in store for both the obedient and the needy. When Zion's children and the world shall be apprized that the law of storage and disbursement is as faithfully sought and enforced as the desire for tithes is urged, then shall be seen hun-

www.LatterDayTruth.org

dreds brought in where units are now wanting; and when the poor ask for bread, fuel or raiment, they shall not be answered, "There is nothing in the treasury."

If Bro. "A." proposes to be one of five to bestow one thousand dollars each, "B.," one of ten to bestow one hundred dollars each, "C.," one of twenty for fifty dollars each, etc., as a donation to establish a farm and a home for the poor, why not offer this as an offering for the building and filling of a storehouse, the purchase and enlargement of Zion's borders that her poor may have an inheritance?

A home for the poor implies public property, whether church or state; an overseer, admission by permittance, and continued residence by sufferance; but inheritance means personal ownership, undisturbed and unlimited continuance in that personal possession and the enjoyment thereof, and descent to individual property.

It requires no persuasive argument to induce us to believe that the "law of God is perfect" in a spiritual sense, and these laws are equally cogent in a temporal sense, and to this end is this article written; not to foist a private view—the saddle for a hobby—but to induce careful reflection, to be followed by more careful building in foundation and structure.

JEHU.

## GENTLE PARENTS, GENTLE CHILDREN.

MUCH advice on this subject has been given the young, and every dose has been a little stronger than that preceding it. One writes and tells the young to be kind and gentle on all occasions. Another writes that brothers should be kind and polite to their sisters, but fails to say that sisters should be kind and polite to their brothers, just as if sisters were always kind and polite without advice. Now may I be permitted to take a sort of middle ground (if there is any middle ground), and talk a little on the subject.

I say just this, that as a rule, children are what parents make them; hence it would be a good plan to lecture parents more, and children and young less, and let the parents do the child lecturing. For instance, a father who does not control his temper cannot expect his children to be mild tempered; and if parents are not kind and gentle, how can they expect their children to be so? If a father swears just a little to emphasize his ideas, how can he expect his children to do otherwise? But we do not presume that any Latter Day Saint fathers emphasize ideas in this way; but any but a gentle way is nearly as bad as swearing.

I will give this axiom, "Gentle parents, gentle children." If parents will remember this, there will be more gentle children. Speak gently to your children, and they will speak gently to you and to others. What always puzzled me is, that boisterous fathers and mothers expect gentle children. You cannot expect sweet water to flow from a bitter fountain. While it is all right to call the attention of the young people to this subject, if possible to civilize them, yet what a vast amount of good could be done if parents would take an interest in this and first control themselves in this matter of civility. Good example does not always make good children, but it will make more good children than bad example will. I have brought up a family of seven children—four of them to maturity, the others are yet children, five girls and two boys, and I thank God that all who are old enough, except one, are in the church; and I may say they are all good children. There is but one of them who knows how ardent spirits taste. But I am not lecturing on temperance.

There is but one way to make good and pure minded children, that is, be good and pure minded yourself. You cannot expect the stream to be purer than the fountain which supplies it. You know what suggestive questions the Savior put to the disciples on this matter of fountains. "Do men gather grapes of thorns or figs of thistles?"—Matt. 7: 16. So you see it is not so much the fault of the young folks that any are impolite, untidy and uncouth, as it is that of the parents; and while it may be well to call the attention of the young folks to every good word and work, it may not be amiss to call the attention of the parents to the same subject, because good words and works sometimes help them along, as well as the young. Let me say that in this matter we are all more or less negligent, and if we take nearly all the blame to ourselves for the lack of civility in our children, we are doing ourselves no injustice.

But there are parents who know nothing about standard etiquette, yes, I may say there are many. It can hardly be expected that such parents teach that desirable art to others, to their children, or anyone else; but all know enough to teach their children to be kind and civil, not only to each other, but to everyone. All parents, old or young, can teach their children how to be kind and good. If they are good, they will be just what the Lord wants them to be, and they will not be very uncivil to each other or to anyone.

Another matter I would like to mention; that is, too much etiquette might foster vanity, which might be a worse fault than its want. Vanity begets a want of charity, and a want of charity begets a want of everything else opposed to the catalogue of sins. While uncouthness may not be a virtue, etiquette carried too far may prove a worse disease. But goodness can never displease God or man, if it should be a little uncouth.

I will say that a want of gentleness is almost always the fault of the parents. I will also say in the name of our Master, to young parents, (it is too late to admonish the older ones) to instill principles of gentleness into your little ones from babyhood if you wish to live a continual life of delight; and the more righteousness you can get instilled into them, the deeper will be your delight. Parents think it very hard to see their children led off to prison, but I thank God that not many Latter Day Saints have this sad experience. But when they look at the matter as it really is, it is but the fruit of their own teaching, either directly or indirectly.

Let us teach our children to deal kindly with all. Let this begin in childhood, and you will never see your offspring led away. It can profit you nothing if you have gained the whole world and yet lose your own soul. Civility properly blended with righteousness will make a perpetual delight.

DEFEFDER OF THE FAITH.

## "LET THEM CALL FOR THE ELDERS OF THE CHURCH."—*James.*

IN a day of wonders like the one in which we live, when men, as certain ones of old, devote their time to "learning some strange thing," it may become necessary for us as Latter Day Saints to be somewhat on our guard that we be not taken advantage of, and the cause of Christ suffer loss.

The writer is a firm believer in the healing of the sick, and as an elder in the kingdom of God he is willing at all times to respond to the call, day or night, to visit the bedside of the afflicted; but he does decidedly object to being classed among the great rabble of so-called Christian science healers of the age.

"Faith cure," "Christian science" healing is becoming quite popular now-a-days, and notwithstanding the fact that it is written that the gift of God cannot be purchased with money, hundreds are ready to invest their shekels in the magic art with the hope that they might obtain the balm for their distress. The old saying that a "drowning man will catch at a straw" would no doubt be applicable in this case; and when we view the present condition of mankind, it is no great wonder that people are ready to "try the experiment" when some good, zealous sister visits the afflicted and "bears her testimony" to the numerous cures wrought by laying on of hands of the elders of the church, detailing the wonders that she has seen, and exhorting the unfortunate victim of disease to "just send for our elders and you are sure to be healed."

The afflicted one reasons thus: "If they heal me, O! how thankful I will be. and if they do not, it will not hurt me at all, so I believe I will try anyway. Of course I am a Methodist, and always will be; but since I come to think Sr. —— was treated by a faith cure doctor or something of the kind sometime since, and she claims they helped her rheumatism, and why can't I be cured too? I guess you may tell your elders to come."

"These signs shall follow them that believe," said the Master; and we read, "Thy *faith* hath made thee whole." "As thy *faith* is, so be it unto thee," etc. "How shall they believe on him of whom they have not heard?"

The writer is willing to be called on to administer to those who are believers in the restored gospel, who will give the praise to the God of heaven, who are willing to recognize God's servants in their calling, and accord to them the respect due to the minister of Christ whether said be-

www.LatterDayTruth.org

liever is in or out of the church; but they should always manifest enough confidence in the ordinance to "call for the elders of the church," and not wait for some generous individual to come around looking for a job for the elders. Such generosity often leads to bad results; the sick one is not benefited, the elder is embarrassed, and the verdict of the unbelievers present is, "The Mormons can't practice what they preach."

I trust that the day is not far distant when the Saints will learn that signs and wonders are not all there is of this work, but that they only constitute a very small part of it as compared with the whole; and that they are only received by humility and diligence in keeping the commandments of God. Because our names are on the church record is no reason why we should expect every blessing we ask for. If we obtain favor with God we must endeavor to "walk worthy of the vocation wherewith we are called."

We may look at Elder ——, who is compelled to labor for the bread that perisheth, and who dresses plainly, and who in speaking, somewhat "butchers" the English language; and taking a general survey of the man we may possibly conclude that if we could avoid calling on him to administer we would do so; but would that conclusion be right? We think not.

If an elder holds a license from the church to represent it, he should be called upon at all times when an elder is needed; if he is not worthy to be thus called upon, the missionary in charge is to be held responsible for allowing him to carry a license when not worthy. "He that heareth him that is sent, heareth him that sent him," said the author of this great latter day work in a recent communication; and it looks, to the writer at least, as though we fail to recognize "him that is sent," when we ignore our elders at home, and send a telegram for some of the traveling ministry to leave their field of labor and come at considerable expense to do the work that our local men might do equally as well; thus saving time and expense to the church, and honoring God by recognizing his duly appointed servants. Those of the ministry who encourage this practice are to the mind of the writer at least courting a little of the praise of man.

I was once called upon to administer to a sister who was very low with a lingering illness, and in a short time was interrogated by an individual as to what I thought about her recovery. I replied that I believed she was going to die. The interrogator was horror stricken at my statement and upbraided me for my lack of faith, and declared that if Bro. —— was to go and administer, she would get well without doubt. The writer decided that said elder should go if he had to pay the expense. He was sent, and the patient was not healed, though said Bro. —— encouraged the idea that he had a special gift of healing.

We are quite willing to concede the truthfulness of the statement that, to one is given by the Spirit "the gift to heal the sick." We also read that "to another it is given by the Spirit to prophesy," yet we would not be so inconsistent as to suppose that the individual could exercise the gift of prophecy at any and all times, as they desired; yet we do sometimes hear persons claim that the gift of healing can be exercised at all times when called upon. Observation teaches us that those making claim to special endowments in this line, are no more abundantly blessed than some who are less assuming.

In gospel bonds,

RANDOLPH.

## THE QUESTION OF DIVORCE AND MARRYING AGAIN.

EDITORS HERALD:—I have read an article in a recent issue of the *Herald* under the above caption, which is contrary to my views, and in my opinion contrary to the teaching of the written word, as laid down in Bible, Book of Mormon and Doctrine and Covenants; and if I am wrong, I wish to be set right; believing as I do that death, and death only, can sever the bonds of matrimony, so as to give either a right to mary again.

Matthew reports Jesus as having said, "Man shall not put away his wife except for the cause of fornication." In my opinion this is the only cause which justifies a separation, and does not then give either liberty to marry again as long as either lives. I base my belief on the following scriptures:

Mark 10: 11: "And he saith unto them, whosoever shall put away his wife and marry another committeth adultery against her." In Luke 16: 18 we read, "Whosoever putteth away his wife and marries another committeth adultery, and whosoever marries her that is put away from her husband committeth adultery." Turning to Romans 7: 2, 3 we read, "For the woman which hath an husband is bound by the law to her husband so long as he liveth, but if the husband be dead she is loosed from the law of her husband." 1 Corinthians 7: 10, 11: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband; but and if she depart let her remain unmarried, or be reconciled to her husband, and let not the husband put away his wife."

Taking the book of Doctrine and Covenants, which I believe contains the word of the Lord to us in this dispensation; Sec. 61: 7, it reads, "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none *else*." And in Sec. 111: 4, we have the following: "We believe that one man should have one wife and one woman but one husband; *except in case of death*, when either is at liberty to marry again." In the last quotation death and death alone is cause allowed to justify remarrying again, and I believe it.

I have been led to write to you for over a year on this subject, but kept putting it off. I had a vision about that time showing me the horrible condition of divorces. In my vision I was in a beautiful field in the which were two most beautiful trees laden with lovely fruit, white as snow; so magnificent, pen cannot describe; and a stream of water, clear as crystal, running between the two trees. A short distance off sat groups of Saints, their faces beaming with brightness. At the trees I met a person whom I recognized to be Bro. F. G. Pitt, of Independence, Missouri, who conversed with me. He told me the time had not come yet, for the Saints to partake of the fruit of the trees; but that the time would come when they would be worthy. Near where the Saints sat was a third tree, laden with the same kind of fruit, but not so abundant as the trees that were upon the stream of clear water. I went to another part of the field, and there found Saints sitting on either side of a dirty stream of water, weeping heavily. I asked them the cause of their trouble and they told me they were lamenting over their past life; among these were those who had been divorced and married again. Hoping you will give the foregoing space in the *Herald*,

Your sister in hope of eternal life,

ANNIE SANDS.

## THE BIRTH OF THE SPIRIT.

ON page 768 of *Saints' Herald*, November 28th, 1891, the statement is made, according to the report, that "the body is to be born of the Spirit in the resurrection."

Is it true that man is not born of the Spirit till the resurrection? Where is the proof? We read of Christ, that he is "the firstborn from the dead," referring to his resurrection; but not born of the Spirit then, (Col. 1: 18,) also of the Saints at the resurrection: "But we shall all be changed;" that is, changed from mortality to immortality. This will be a change in the nature of the substance of our bodies. (1 Cor. 15: 50–54.)

But where is the divine evidence that this *change* is called a *birth*, "the birth of the Spirit?"

It is true that the body, after this change, is called "a spiritual body;" and that we after this change will be like Christ in many respects; yet the evidence is wanting, that the being born from the dead and the change wrought therein is the birth of the Spirit.

Birth or being born changes the conditions and surroundings of the thing born; but does it change the nature of the substance born?

Indeed, we may pertinently ask, Is there any evidence that the body is to be *born* of the Spirit at all? The body will be changed, as Paul affirms, but the Savior says, "That which is born of the flesh, is flesh; and that which [the thing which] is born of the Spirit, is Spirit." According to this, it is man's spirit that is born of the Spirit, and the body is born of water, in regeneration.

Being born, always has a degree of influence on the disposition of the being born; and no doubt when men are "begotten by the word of truth," and "born again," they learn subjection to the rule of the family into which they are adopted. Indeed the change wrought in their disposition is so great that the old man is dead, crucified with his affections and lusts, and

www.LatterDayTruth.org

they are new creatures in Christ. (Rom. 6: 6; Eph. 2: 10; 2 Cor. 5: 5.) So we become "spiritual" men before the resurrection. But, now as then, he that was born after the flesh, persecuteth him that was born after the Spirit. (1 Cor. 2: 15; Gal. 4: 29.)

While it does appear that we *are* the sons of God, it is also true that it does not yet appear what we shall be, in addition thereto; that is, we do not know by experience what it shall be to be immortal, as Christ is now. INQUIRER.

## CHRIST'S SECOND COMING.

WE look forward to the future coming of Christ, the king, with his escort of angels and saints, radiant with robes of immortal glory, crowned by the power of the most high God. The sun in his brightness shall not be seen, and the moon by her appearance will bring to remembrance the night spent in Gethsemane and the shed blood of the Savior when groaning in anguish of spirit upon the cross. The stars shall fade and fall from before him and seek a lesser degree of glory, as a fig tree which casteth her untimely figs. They are no longer of use. And this earth o'er which six thousand years have rolled, shall quake and reel to and fro as a drunken man, heaving the waves of the sea beyond their bounds. Yea, everything above, about, beneath, upon, shall quake and quiver in greatest distress, in fear and disappointment; nations shall cry in their anguish and terror, for they looked not for him as the Scriptures told. They shall be as rebellious Israel which desired the day of the coming of the king but was asked, "To what end is it for you?" It will be as when a man fleeth from a lion and a bear meeteth him, or when a man layeth his hand on a wall and a spider biteth him. So also shall it be for them. The wicked shall die wickedly; none but the righteous shall understand; the end is not yet, but by and by.

"Can this be he, who, wont to stray,
A pilgrim on the world's highway;
Oppressed by power, and mocked by pride,
The Nazarene—the Crucified?
While sinners in despair shall call,
'Rocks hide us'—'mountains on us fall.'
While saints ascending from the tomb,
Shall joyful sing,'—'the Lord is come.'"
—*Bishop Heber.*

The Lord shall come, the earth shall quake,
The mountains to their center shake;
And withering from the vault of night,
The stars shall pale their feeble light.
The Lord shall come: a dreadful form
With rainbow wreath and robes of storm;
On cherub wings, and wings of wind,
Appointed judge of all mankind.
RICHARD WILLIAMS.

## THE "BIG DIPPER."

IN astronomy the "Big Dipper," so-called, is in the constellation of Ursa Major or the Great Bear. The stars forming the tail of the bear also form the handle of the dipper. The first star in the handle is Benetnasch; the second, Mizar: the third, Alioth. The other four, which go to form the bowl of the dipper, are: Megres, Phad, Merak, and Dudhe. The two last named are called "The Pointers," because they point or guide the eye to the pole star, which is distant 29°. The top bowl stars are 10° and the bottom ones 8° apart.

# Selections.

[From Independent Patriot.]

## CLARK BRADEN REVIEWED.—No. 9.

BY J. R. LAMBERT.

THE American antiquities which have been brought to light mainly since the publication of the Book of Mormon, prove (1) that the ancient Americans understood the art of writing, and (2) that they used both Hebrew and another system bearing striking resemblance to the Egyptian, which latter system was a kind of phonetic (writing by sound) system. Mr. J. D. Baldwin, in Ancient America, published in 1871 or 1872 when speaking of the ancient inhabitants of America, says:—

"They were highly skilled, also, in the appliances of civilized life, and they had the art of writing, a fact placed beyond dispute by their many inscriptions."—Page 101.

"If a consecutive history of the ancient people of Central America and Mexico were ever written, it has been lost. Probably nothing of the kind was ever written in the manner which we call history, although there must have been regular annals of some kind. The ruins show that they had the art of writing, and that, at the south, this art was more developed, more like a phonetic system of writing than that found among the Aztecs."—Page 187.

It is not difficult to see why this reformed Egyptian has, to a great extent, baffled the skill of modern scholars. It is but little understood as it was used by the ancient Hebrews, and was changed by the Nephites according to their manner of speech. Mr. Delafield, in his Antiquities of America, has considerable to say of the resemblance between the Egyptian hieroglyphic system, and that used by the ancient Americans. We have room for but little:—

"One of the most interesting sources of comparison between Mexico, Peru, and Egypt, is to be found in an investigation of their hieroglyphic system. Each of these countries had a peculiar method of recording events by means of hieroglyphic signs, sculpturing them on monuments and buildings, and portraying them on papyrus and maguey."—Page 42.

"It is the opinion of the author that further investigations and discoveries in deciphering Mexican hieroglyphic paintings will exhibit a close analogy to the Egyptian in the use of two scriptural systems; the one for monumental inscription, the other for ordinary purposes of record and transmission of information. We find the three species of hieroglyphics common to Mexico and Egypt."—Page 46.

In 1861 and 1866, accounts were published in the "Israelite Indeed," "Prophetic Watchman" and "Saints' *Herald*," setting forth the discovery of certain stones concerning Hebrew inscriptions, dug from the mounds near Newark, Ohio. These inscriptions contain the words Moses, Jew, etc., and the words found in some parts of the Bible including the ten commandments which "are given in part and entirely—the longest being abbreviated."

We call attention again to what Moroni said of the Hebrew had in use by the Nephites, and then to what the learned say of these Hebrew inscriptions which have been dug from the mounds. "And if our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us also."—Book of Mormon, page 500, paragraph 8.

"The alphabet used, it is thought, is the original Hebrew one, as there are letters known in the Hebrew alphabet [not] now in use, but bearing a resemblance to them."—Prophetic Watchman.

"The form of the characters is neither the modern Hebrew, (adopted by the High Council in consequence of the fact that the 'Cuthiyium,' or Samaritans, adopted the ancient Hebrew), nor is it the Samaritan, which shows again that the writer, or writers, had already forgotten much. Of one thing, however, I am morally convinced: that this stone is a genuine relic of antiquity, as it would be a greater difficulty to believe in the invention of such a strange mixture of characters, disorder of combination, and innocent blunders, than to believe it the handiwork of a generation long passed away."—G. R. Lederer, in "Israelite Indeed," May, 1861.

Such coincidences as the above are not the result of accident, nor of human sagacity; but they are a wonderful confirmation of the statements of the Book of Mormon concerning the languages of the ancient inhabitants of America. "The alphabet used, it is thought, is the original Hebrew one." This shows that the correspondence between the original Hebrew and that used in these inscriptions is not complete. The change is so palpable that Lederer, himself a Jew, says it "is neither the modern Hebrew, nor is it the Samaritan." which led him to believe, from his standpoint, that "the writer or writers had already forgotten much." Also confirmed in him his previous theory, "that in som remote age and in some unknown way, one or more pious and distinguished Hebrews came over to this continent, became the teachers of some of the wild tribes of America, and thus introduced not only the knowledge of the true and living Jehovah, but to some extent Jewish, or rather Mosaic rites and ceremonies also." But how does it come that the Book of Mormon, published in 1830, and claiming to be a true history of this ancient people of America, informs us that this ancient people themselves were Israelites; that they had the five books of Moses, and the prophets down to Jeremiah; also that they understood and used the Hebrew in a changed form? Will the man who debates with infidels, and lectures on infidelity tell us that all this is a work of chance?

There are a few more objections which Elder Braden urged against the Book of Mormon, similar to the weaker ones of those which we have presented and examined. The criticism was cunning, but unfair; it covered a great deal of ground, but established nothing. The facts still remain that the Book of Mormon teaches

www.LatterDayTruth.org

us to believe in the true God and his Son Jesus Christ: it teaches us to obey the gospel in its entirety, it enjoins obedience to the highest moral code ever known among men. No book can be produced which more fully and positively condemns sin of all kinds than does the Book of Mormon. It condemns polygamy, concubinage, and adultery. See pages 115, 116, par. 6, 117, par. 9. 163-4, par. 1. 519, paragraph 5. It condemns priestcraft, murdering, lying, stealing, malice, envy, with all the leading sins found in the catalogue, page 99, par. 15, 16. 249, paragraph 8.

The theory that Rev. Spaulding wrote the historical part of the Book of Mormon, and Rigdon the doctrinal part is not defensible for the following reasons:—

1. The historical and doctrinal parts are so closely blended and interwoven, throughout the book, that it is evident that whoever wrote all or any part of the history contained in the book, also wrote the doctrine presented with it.

2. The Book of Mormon contains fourteen distinct books ascribed to as many different authors. A few of these authors wrote but little, a number of them wrote quite extensively. All the latter and leading authors present both history and doctrine, closely intermixed, in the different books ascribed to them, and the history and doctrine are written in the same style in each distinct book. This furnishes us with good evidence that the historical and doctrinal parts of the Book of Mormon, were written by the same authors.

3. Notwithstanding the facts that almost the entire Book of Mormon was abridged by one man, Mormon; that there are certain idioms peculiar to the Nephite language, found throughout the whole record; and that it was put into English through the instrumentality of one translator, yet the different books, ascribed to different authors, contain such clear evidences of distinctive styles of composition, that it precludes the claim that these different books composing the Book of Mormon are the work of but one or two individuals. Let the reader, who has ability and taste for this kind of work, carefully compare the style of Nephi the son of Lehi with that of Nephi the son of Helaman, who lived and wrote about 600 years later. Let him compare the writings of Jacob the brother of Nephi, with those of Moroni, the last writer of the Book of Mormon. The truth is, there is too much similarity throughout the Book of Mormon, to admit of the claim that it was written by Spaulding and Rigdon, as the styles of these two men are quite dissimilar; and yet the diversity of styles is of such a character as to entirely preclude the claim that either its history or doctrine is the work of but one man.

It is difficult for us to see how any man with a fair degree of literary ability can believe that the Book of Mormon is a fraud, much less how he can believe that Solomon Spaulding, who is acknowledged to be the author of the "Manuscript Story," which has been published, could have been the author of the historical part of the Book of Mormon. Nor are we alone in this, as may be seen from the statements of L. L. Rice and Prof. Fairchild.

"Some other explanation of the origin of the Book of Mormon must be found, if any explanation is required.

"The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spaulding will probably have to be relinquished."—Signed, James H. Fairchild, and published in "Bibliotheca Sacra."

"It is certain that this manuscript is not the origin of the Mormon Bible, whatever some other manuscript may have been. The only similarity between them is the manner in which each purports to have been found—one in a cave in Conneaut Creek—the other in a hill in Ontario county, New York. There is no identity of names, of persons or places; and there is no similarity of style between them. As I told Mr. Deming, I should as soon think the Book of Revelations was written by the author of Don Quixote, as that the writer of this manuscript was the author of the Book of Mormon.

"Upon reflection since writing the foregoing, I am of the opinion that no one who reads this Manuscript will give credit to the story that Solomon Spaulding was in any wise the author of the Book of Mormon. It is unlikely that anyone who wrote so elaborate a work as the Mormon Bible would spend his time in getting up so shallow a story as this, which at best is but a feeble imitation of the other. Finally, I am more than half convinced that this is his only writing of the sort, and that any pretence that Spaulding was in any sense the author of the other, is a sheer fabrication. It was easy for anybody who may have seen this, or heard anything of its contents, to get up the story that they were identical."—L. L. Rice, of Honolulu, Sandwich Islands, in a letter written to Joseph Smith, of Lamoni, Iowa, dated March 28th, 1885.

If Elder Braden can account for the origin of the Book of Mormon in such a way as to fasten fraud upon somebody, it is his duty to do so; but it should be done in a spirit of kindness, and with a view to save the ones who have been deceived. However, his efforts thus far have been a decided failure, and must continue to be until he finds a defensible theory, and is able to make a far better criticism than the one reviewed in this article.

## SMOKING.

ON the subject of the use of tobacco H. H. McDonald, of San Francisco, publishes the following in interesting leaflets:—

Smoking, chewing and snuffing are the chief ways of using tobacco, but smoking is the most prevalent mode, and by far the most hurtful of all.

Tobacco smoke sends its poison into the lungs through the breath, and poisons the blood of the smoker. It is like breathing poisoned air, and the system feels it immediately.

Smoking tobacco weakens the nervous powers, favors a dreamy and imbecile state of mind, sinking its victim into a state of maudlin inactivity and self-enjoyment of his vice.

The smoker cannot escape the poison of tobacco; it gets into his blood and affects every organ and fibre of his frame.

In consequence, excessive smoking, long persisted in, is injurious in the highest degree, and the pernicious practice, if begun early in life, is enough to sap the strength of mind and body.

A simple proof of the poisonous properties of tobacco smoke is that if frogs or birds are confined in it, they will die from its effects in a short time. Reliable physicians assert that young infants have been killed in the same manner by ignorant parents.

Burning tobacco does not destroy its poisons; instead, it helps bring them out and distributes them where they will do the most harm.

Tobacco smoke is composed chiefly of nicotine, carbonic acid, carbonic oxide and ammonia gases, and carbon or soots.

Nicotine is a powerful poison. Carbonic acid tends to produce drowsiness and headache. Carbonic oxide causes a tremulous movement of the muscles, also of the heart. Ammonia excites the salivary glands and makes the mouth, throat and tongue hot and dry.

Nicotine lowers the circulation, quickens the breathing, weakens the heart and muscles and is exhausting to the vital forces. It would kill boys and men when they first begin to smoke, except that it acts as an emetic and the stomach becomes inured to it.

The effects of tobacco are similar to those of *opium;* both soothe the nervous system at first, but render it more feeble and irritable in time, and requiring the temporary quiet of the cigar or pipe. It therefore helps deaden the smoker's feelings, and he goes on injuring his health until he is beyond hope of recovery.

Tobacco does not affect everyone in precisely the same way, as it acts most strongly on the weakest organs of the body. One victim may become blind or nearly so, another deaf, a third have tumors or cancer, a fourth have heart disease, and a fifth may suddenly become helpless or die of paralysis.

The whole nervous system gets out of order, sleep is broken, the will power and the memory lost or weakened, resulting in softening of the brain or insanity.

Dr. James C. Jackson who had treated many thousands of cases of tobacco poisoning, says there is no habit of the American people so destructive to their physical vigor and their moral character as the use of tobacco.

Twenty thousand men and boys die each year in the United States from the effects of tobacco, and all who smoke are injured in a greater or less degree.

Of those who are injured moderately we never hear, and in most cases the sufferers do not know the cause of their sleeplessness, loss of appetite or general feeling of worthlessness.

Yet it is without doubt the reason why so many promising boys make very

www.LatterDayTruth.org

ordinary men. It takes the keen edge from their minds, it robs them of ambition, of push, in short of the energy necessary to success in life.

Dr. Humphrey says: "Tobacco is a narcotic plant which no brute will eat, which affords no nutriment, which every healthy stomach loathes, till cruelly drugged into submission. It stupefies the brain, shatters the nerves, destroys the coats of the stomach, creates an insatiable thirst for stimulants, and prepares the system for fatal disease."

Dr. Justin Edwards declares: "Not much can be done in behalf of the temperance cause until there is an anti-narcotic movement, particularly against tobacco, the ally of intemperance."

## SALVATION ARMY.

REV. PHILLIP BROOKS says: "I am very thankful for the good work which the Salvation Army has done and is now doing both here and elsewhere. I shall be very glad of any liberty which may be given the army to do its work, by its peculiar methods, so far as they may be judged consistent with public peace and order."

Rev. Bates said: "The army is doing more to reach the neglected classes of Boston than all other agencies."

There are many other testimonials equally favorable from prominent clergymen.

If then I am asked what I think of the Salvation Army I answer:

I think the submerged classes, upon which it is the special province of the army to operate, cannot be reached by church organizations, by the regular clergy, or by any of the ordinary agencies. I think that the success of the army has been phenomenal, and in the rapidity with which its beneficial influences have extended has been unparalleled since the days of the apostles.

I think that a given amount of money, disbursed under direction of the Salvation Army, will do more to relieve human suffering and to save souls than if expended under any church or other organization whatever.

The power of the army, to which its success has been due, is love. If all the creeds that human brains have formulated, all the confessions, rituals, liturgies, and sacraments, were piled in one scale of a balance and love in the other, love would outweigh them all. Love is irresistible, and when those terrestrial angels, the slum lassies, go to their poor, sick, fallen, degraded sisters, with clothing for the naked, food for the starving, words of encouragement and hope for the despairing, condescending to the most menial and repulsive offices to awaken gratitude and open the door to the heart, and then when hunger has been appeased and pain relieved, lead the thoughts to Jesus, how can such influences be resisted?

Paul declared, 1 Corinthians, 10: 22: "I am made all things to all men that I might by all means save some," and salvationists seem to act upon the same principle. They condescend to men of low estate, live with the outcasts, become all things to all in order to save some, and when saved the rank and file of the army become in turn missionaries and evangelists laboring to save others.

Why should objections be made to brass bands, tambourines, street meetings and other special modes if results are secured? They may not commend themselves to the fastidious tastes of the educated and intelligent, but they are not intended for such, but rather for the submerged outcasts of society,—the masses who cannot and will not go to the churches, and who would not be welcomed as a rule if they did go.

Like the Roman church the strength of the Salvation Army is due largely to organization, discipline and subordination. A central power is recognized, not as in the case of Rome to advance the interest of any one church, but to save souls for all churches. Sectarianism is entirely ignored. There are backsliders, no doubt, as there are in the churches, and excitements and awakenings that may not be always permanent, but there can be no question that libertines have been made chaste, drunkards sober, the idle industrious, profane oaths replaced by devotional prayers, thieves have become honest and all through the work of the army. "By their fruits ye shall know them," and by its fruits the army is winning its way in the estimation of an intelligent public.—*Sel.*

## PREHISTORIC REVELATIONS.

DR. J. H. PORTER of the Smithsonian Institution was one of the passengers on a Louisville and Nashville train *en route* for Washington. All during the last summer a party of scientists from the Smithsonian have been making researches into the archæology of the curious walls and stones uncovered near Cleveland, Tennessee.

"Yes, sir, I consider that Tennessee holds the best evidence of a prehistoric race to be found in the world. I have found many wonders on my trip and will write a book concerning the evidence of the race on my return to Washington. Three places have attracted my attention and will kill all doubt in the skeptical mind. One was the mound on Jolly Island, at the confluence of the Hiawassee and Tennessee Rivers. It is a temple mound, built with accurate, mathematical precision, undoubtedly erected by the Toltecs, a civilized race of Indians who lived here prior to the Aztecs. The next place was the cyclopian wall on Fort Mountain in Murray county, Georgia. This wall is erected on the top of the Appalachian chain of mountains, at least 3,000 feet above the surrounding country. This peak is like Lookout Mountain in appearance. It juts out boldly from the main system of the mountain and is very precipitous on the east, north and west, and on the south side there is a wall built to inclose the lofty top, which comprises one hundred acres. The wall built across the mountain in this way is about 1,500 feet long, with many angles and curves to command every approach. There is one opening to the wall that, when I first saw it in 1876, was guarded by three tall towers, which have since been leveled to the ground.

"This wall was at least five feet thick and six feet high. The general idea is that this fortress was built by DeSoto in his wanderings through Georgia as a fortress of defense to corral his horses and cattle. This is not true, however, and I will give you three reasons for saying this. DeSoto would and never could have built it when a wooden stockade would have answered. DeSoto never had enough men to man the fort, and it was not built according to the civil engineering of DeSoto's time. My idea is that it was built for a place of worship. 'An altar lifted high that the people might worship,' as the Bible says of the Hebrew custom.

"The third point of interest is the famous wall covered with hieroglyphics, found near the Tennessee River, close to Cleveland. This is no wall at all. It is simply a stratum of sandstone thrown up to an almost vertical position from a level by great upheavals. The rocks were placed in their upright position when the surrounding hills were formed. Every formation and stratification shows that man could not have built such a wall. The characters, however, were formed by man, and that, too, before the hills were made. The characters are on fluted stones, and only on the raised portions of the stones. They are in strait lines as regards each other, and run diagonally.

"Mount Hebal is a natural formation. The markings are regarded as script, because of their non-natural appearance and essential forms. The resemblance between some of the marks and certain letters of the Greek and Arabian alphabets are purely accidental."—*Nashville American.*

# Miscellaneous.

## PROPER REPORT.

Corrected report of W. M. Sherrill, Bishop's agent for the Texas Central district, year ending March 1st, 1891.

| | | |
|---|---|---|
| On hand March 1st, 1890, | | $92 35 |
| Received tithes and offerings:— | | |
| J. W. Bryant | $69 75 | |
| Sr. Betty Holcomb | 5 00 | |
| E. Bates | 70 00 | |
| J. B. Brown | 10 00 | |
| James Veal | 25 | |
| Sr. Sally Hay | 3 75 | |
| C. A. Shuster | 30 65 | |
| M. V. Shuster | 2 15 | |
| M. Giengar | 2 10 | |
| T. L. Veal | 1 00 | |
| | | 194 65 |
| Total receipts | | 287 00 |
| Expended | | 199 85 |
| Balance due church | | 87 15 |

## CAPTAIN BENJAMIN WILLIAMS.

Benjamin Williams, more generally known as Captain Williams, a member of the church, died at Council Bluffs, Iowa, some time between 1851 and 1856 His daughter, Mary Ann, who resides in this city, is very anxious to find someone who is able to verify the fact of his death, as the information is of great importance to her. Should anyone who was acquainted with Captain Williams, who was formerly from Wales, and has any knowledge of his death, chance to see this, he will confer a favor on the daughter of the deceased by communicating with this office.—*Deseret News.*

www.LatterDayTruth.org

## HOME COLUMN MISSIONARY FUND.

| | |
|---|---|
| Dec. 25, Amount to date | $3 969 85 |
| S. Orton, Iowa | $1 00 |
| Wm Thompson, Utah | 5 40 |
| Priscilla Davis, Kan | 1 00 |
| Alice Davis, Kan | 50 |
| Mary Dutton, Kan | 65 |
| Marilla Beebe, Kan | 1 00 |
| Annie Ridler, Nev | 1 00 |
| M. LaChapelle, Wyo | 50 |
| A Sister, Mo | 5 00 |
| G. W. Beckett, Ont | 35 |
| Mrs. M. Davis, Iowa | 1 00 |
| D. R. Harris and children, Mont. | 1 50 |
| Abbie Mattatall, Me | 50 |
| Lorinda Lewis, Neb | 5 55 |
| E. A. Elvin, Iowa | 50 |
| | 25 45 |
| Jan. 2, Amount to date | $3 995 30 |

In *Herald*, December 19th, Mary Hoague was credited with $2 in the "Home Column Missionary Fund," which should nave read, Martha Carrington $1, Mary Hoague $1.

Charlie Woods was credited with $2 and Caroline Bray with 35cts; instead, it is Caroline Bray $2 and Charlie Woods 35cts.

☞Send all moneys to D. Dancer, Lamoni, Iowa.

## CORRECTION.

*Editors Herald:* At the conclusion of first paragraph of my letter of *Herald* for 26th of December, if it is made to read, "That shade the lattice work and foot paths about an humble hut—fully appreciated;" it will be a big improvement on the verbiage. Also near the middle of second column, should read "are held in esteem," instead of "one held in esteem." In third column it should read "sing our hymns," instead of "sing our chorus." WM. H. KELLEY.

## NOTICE.

Wanted to know the whereabouts of George W. Martin, an elder in the Reorganized Church. When last heard from was somewhere close to St. Joseph, Missouri. His wife and child were drowned near that place while crossing the river on a ferry boat, about six months ago. A number of his relatives have written me to find out where he is. If dead or living, any intelligence will be thankfully received by Dian Carter, Blair, Washington county, Nebraska.

## BORN.

MOSES.—At Angus, Iowa, February 18th, 1891, to Mr. John and Sr. Joannah Moses, a daughter. Blessed December 20th, 1891, by J. S. Roth, and named Joannah.

## DIED.

GRAY.—At Indian River, Maine, June 22d, 1891, Sr. Sarah H. Gray, aged 82 years, 10 months and 25 days. She was baptized and confirmed by Elder J. C. Foss, March 2d, 1873, and died firm in the faith.

EVANS.—At Sullivan, Missouri, August 8th, 1891, Sr. Mary Ann Evans, aged 37 years, 5 months and 7 days. She was baptized September 24th, 1865, by her father, Elder Daniel Evans. She was a good woman, beloved by all who knew her. Funeral sermon by Elder C. H. Jones, in presence of a large gathering of relatives and friends.

GRANGER.—At Coldwater, Michigan, November 4th, 1891, Ralph G., only child of Bro. and Sr. Frances Granger, aged 7 years, 10 months and 26 days. Blood poison, resulting from diphtheria caused his death. One or two days ere he passed into the beyond, he said, "Papa, I am going to die, you'll have to give me up. I wish my brothers in the church, Columbus and Leonard were here." Thus one of the sweet tender birds of promise passed away to dwell with the angels in their bright home. They buried him in the Quincy cemetery beneath a wilderness of flowers. Funeral sermon by Elder S. W. L. Scott at Saints' Chapel, to an overflowing house; text 1 Cor. 15: 19, 20.

HEYWOOD.—At Carterville, near Council Bluffs, Iowa, on December 21st, 1891, at 10:40 p.m., sister Sarah E., wife of Bro. Heywood, at the age of 73. Death was caused by an apoplectic stroke, from which she did not seem to regain consciousness. She left no children behind except those to whom she had been a mother in *deed* though not in *fact*, to mourn her loss as that of a mother gone. In marrying Bro. Heywood in 1863, she assumed the motherhood of six children, to whom her chief mourner says she fulfilled well the duties of motherhood. Through her marriage she learned the faith of God's elect, and she and her husband together joined the Reorganized Church, in the hope of which she both lived and died. Her husband had been a communicant of a Latter Day Saint faction during the day when Israel was under a cloud. Her funeral services were conducted by Elder M. H. Forscutt, at the Heywood homestead, and at the Garner cemetery, where her remains were interred. Her husband is 86 years of age, one of the old settlers of Pottawattamie county, and for him, and for comfort and peace to be administer to him, let Israel pray.

ADAMS.—At Eliza, Illinois, December 19th, 1891, Sr. Sarah, wife of Jesse L. Adams. She was born in Washington county, Pennsylvania, October 19th, 1813. At an early age she with her parents moved to Indiana, where she was married to Jesse L. Adams, August 10th, 1828; soon after they moved to Mercer county, Illinois, where they have since resided. She was baptized by Elder J. W. Gillen, March 11th, 1863; and lived firm in the faith to the last. She was the mother of ten children, of whom five survive with her husband, twenty-seven grandchildren, and fourteen great grandchildren. Funeral conducted by Elder J. W. Terry.

LINGLE.—At Clear Lake, Indiana, November 25th, 1891, Sr. Annie B., wife of Bro. Lingle, aged 46 years and 7 months. She was baptized by Bro. Shook, and lived a faithful, humble, and devoted life till death. Her death was evidently sweet, as promised; for a beautiful smile enwreathed her lips, and was remarked upon by everyone who saw her. She leaves a husband, four children, two sisters, three brothers, and a host of friends and relatives. Funeral from Saints' chapel; sermon by Elder S. W. L. Scott; text Hosea 13: 14.

TRIPP.—At the residence of her daughter, Dow City, Iowa, December 16th, 1891, of heart disease, Mary Margaret Tripp, aged 48 years, 4 months and 1 day. She was born in Bedford county, Pennsylvania; united with the church November 24th, 1890, and lived a consistent Christian life until the time of her death. She was the mother of a large family, nearly all of whom survive her. Funeral sermon was preached at the Saints' church, December 18th, by Elder James N. Simmons, from the text, "If a man die shall he live again?" Thus one by one they pass within the pearly gates.

MUNN.—At Independence, Missouri, December 22d, 1891, of pneumonia, Bro. Alfred Munn. He was born in Edgar county, Illinois, November 3d, 1830. His last sickness was short, and he was fully prepared for the change. He was baptized in California, April 6th, 1873, by Elder E. H. Webb, and ordained a priest, July 25th, 1875. His pilgrimage on earth was 61 years, 1 month, and 19 days. He leaves a wife and one child; funeral sermon by Elder Robert M. Elvin, assisted by brethren F. G. Pitt and R. May.

LYONS.—At Chatham, Ontario, December 19th, 1891, of old age and heart disease, Sr. Margaret E. Lyons, aged about 85 years. She was a member of the first organization and had a letter of recommendation from some branch in 1842, and presented the letter here and joined the Chatham branch in October, 1888. Funeral services were held by R. Coburn at the house where the deceased had lived, December 21st, 1891.

SPURGEON.—Near Washington, Indiana, of typhoid fever, after a long illness, Sr. Julia A. Spurgeon, in her seventeenth year. She had embraced the gospel under L. F. Daniels' labor about a year ago. Had lived faithfully, and calmly entered into rest on December 16th, 1891, at one p.m. Sometime previous to her sickness she had given instructions how she should be buried, which was in white with no jewelry, as she "would be through with earth and earthly things." She bore her long illness in great patience. The funeral was very well attended. Many said Julia was ready. She leaves a father and mother, both in the church. Sermon by R. Etzenhouser from Psalms 116: 15, Rev. 22: 14.

## Original Poetry.

### THE RESTORATION OF THE GOSPEL.

WILLIAM E. TOOMBS.

When earth lay in darkness an angel descended,
Made known the glad tidings of peace unto man,
Restoring the faith which the prophets defended;
The gospel of Jesus—the heavenly plan.

Heralds, go forth, cry aloud to the nations,
The coming of Jesus is now nigh at hand;
And warn them to leave their vain superstitions;
Angels have whispered the holy command.

Zion in the west shall arise in her glory,
Bound fast by the cords of affection and love;
Israel, rejoice at the sound of the story,
Yes, whispers the angelic voice from above.

Not long till the desert will bloom as the rose,
Where the feet of the Indian often have trod.
Zion must stand, yes, and smile on her foes,
Directed indeed by the Spirit of God.

## IS THE EARTH HOLLOW?

"The orthodox Icelander believes that the earth has an opening through it from pole to pole: in other words, that it is the exact counterpart of a gigantic bead. According to their ideas all waters which flow to the north are drawn thitherwards by a suction created by the oceans tumbling downward through the hollow, which they firmly believe exists. Their authority for this curious belief is the 'Utama Saga,' a semi-sacred work written early in the fourteenth century. If this ancient volume is to be relied upon, one Bjorn Leifson, a fisherman who was driven northward by a fierce gale about the year 1291, is the only human being who has ever seen the spot where the waters of all oceans plunge downward and are not seen again until they have passed entirely through the earth and again appear, bubbling and frothing like a mammoth spring, at the South Pole. Symmes, an American Arctic explorer, is said to have entertained a notion somewhat similar."

How far are the Icelanders from the truth?

## MEETING HOUSES.

Manchester, Saints' meeting room, 15 Dickenson St., Mount St., Albert square; Sundays, 10: 30 a.m. and 6: 30 p.m.

Leeds, Saints' meeting room, Wellington road.

Sheffield, Saints' meeting room, Langsett road.

Larmouth, Saints' meeting room, Ellsmore St.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

St. Louis, Missouri, No. 2518 Elliott avenue.

San Francisco, California: Lincoln Hall, No. 71 Montgomery street, near Palace Hotel.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7: 30 p.m.; social service at 2: 30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 2 and 7: 30 p.m.

www.LatterDayTruth.org

ROBT. WINNING, President. D. F. NICHOLSON, Cashier.

**LAMONI STATE BANK,**

Successor to Farmers Bank of Lamoni.
Paid up Capital $25,000.00. Liability of Stockholders $50,000.00.
Incorporated under the laws of Iowa, Aug. 1, 1891.
Six per cent Interest paid on time deposits.
Farm Lands and Town Lots for Sale.

**PUBLICATIONS ISSUED AND FOR SALE**

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

**SUNDAY SCHOOL SUPPLIES.**

**Secretary's Record.**

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

**Teacher's Class Record.**

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

**Teachers' Helps.**

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

**Reports.**

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

**Envelopes.**

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

**Combination Offer.**

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

**Compendium of Faith.**

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

**Question Book for Intermediate Classes.**

Limp muslin, 25 cts.; per dozen .....2 50

**Question Book for Primary Classes.**

Limp muslin, 15 cts.; per dozen .....1 25

**Cards and Tickets.**

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100..... 50
Good Behavior tickets; per 100, 15c : 1,000...1 00
Prompt Attendance tickets; 100, 15c.; 1,000...1 00

**Winnowed Songs**

Each 40c., half doz. $2.25, per doz. .....4 50

**GERMAN TRACTS.**

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

ADDRESSES.

Joseph Luff, No. 44 South 4th West street, Salt Lake City, Utah.

"THE KING OF NINETEENTH-CENTURY REVIEWS."

**THE ARENA** FOR 1892.

*"The boldest, ablest, and most original magazine in America."—Jewish Times and Observer.*

**Subscription price . . . $5.00**
**Arena Art Portfolio . . . 4.00**
**$9.00**

**We send The Arena and Portfolio, postpaid, for $5.20**

THE ARENA for 1892 will eclipse its previous brilliant record in the strength and ability of its contributions. As in the past, it will continue to be the most aggressive, fearless, and outspoken review of the age. All great living issues will be fully, freely, and impartially discussed by the foremost thinkers of our day. Great wrongs and growing evils will be unmasked without fear or favor, while the root problems underlying civilization will be more fully discussed than in the pages of any other review.

**SOME SPECIAL FEATURES FOR 1892.**

**I. "A Spoil of Office,"** by Hamlin Garland, which opens in the January ARENA. This is, without question, one of the greatest novels ever written by an American author. It deals with the social, economic, and political conditions of the modern West, and is characterized by beauty and strength. A golden thread of love runs through the woof and web of this great story, which opens in Iowa, shifts its scenes to Kansas, and closes in the National Capitol. "A SPOIL OF OFFICE" will be the *most talked-of story of* 1892 and YOU *should read it.*

**II. Popular Social and Economic Problems.** It will be an *encyclopedia of social, economic, and political information*, giving its readers a masterly exposition of the true conditions and needs of the present, depicting the evils of the hour, and suggesting remedies calculated to secure *a wider meed of justice and liberty for the great toiling millions of our land.* From its inception THE ARENA has been THE STEADFAST CHAMPION OF THE PEOPLE, absolutely fearless in its denunciation of *plutocracy, monopoly, and all means and measures which wrong the multitude or infringe upon the liberty of the humblest citizen.*

**III. Psychical Science.** During 1892, THE ARENA will have the ablest, most authoritative, and brilliant series of papers ever published on psychical science, by leading thinkers of the new world and the old.

**IV. The Condition of Woman Throughout the World.** Recognizing the fact that the present is the cycle of woman, THE ARENA for 1892 will contain a brilliant and powerful series of papers on the condition of woman throughout the world. The opening paper appears in the January number, by Prof. A. N. Jannaris, Ph. D., of the National University of Greece. It is on "Women in Mohammedan Lands."

**V. Scientific Papers.** Popular papers on scientific subjects by the most profound thinkers of the age will also be a feature of THE ARENA for 1892. The first paper of this series appears in the December ARENA, by the eminent French astronomer, Camille Flammarion, on "Recent Discoveries in the Heavens." The second is by the great English scientist, Alfred Russel Wallace, on Human Progress, Past and Future."

**VI. Religious and Educational Problems and Social Conditions** will be fully and freely presented by the master spirits in each department of thought.

**VII. Short Stories and Biographies.** Each issue will contain, in addition to Mr. Garland's great novel, a brilliant short story or a biography of some eminent person; thus every member of the family will hail the arrival of THE ARENA with delight.

**VIII. Full-page Portraits and Illustrations.** Each issue will contain supurb full-page portraits of distinguished personages, with autographs, printed on heavy plate paper.

**A FEW CONTRIBUTORS TO THE ARENA.**

In order to indicate the breadth, scope, and authoritative character of the contributions to THE ARENA, we mention a few recent contributors: Pres. Chas. W. Eliot, of Harvard, Alfred Russel Wallace, D. C. L., Camille Flammarion, Emilio Castelar, Rev. Lyman Abbott, D. D., Mary A. Livermore, Rev. Minot J. Savage, Count Leo Tolstoi, Prof. N. S. Shaler, of Harvard, Henry George, Edgar Fawcett, Rev. R. Heber Newton, Hamlin Garland, Helen H. Gardener, Prof. J. R. Buchanan, Senator John T. Morgan, of Alabama, Hon. Henry Cabot Lodge, M. C., Hon. David A. Wells, Hon. W. C. P. Breckinridge, Ex-Senator Wade Hampton, Helena Modjeska, Helen Campbell, C. Wood Davis, Rev. Edward Everett Hale, Rev. Chas. F. Deems, Prof. W. S. Scarborough, Frances E. Willard, Rabbi Solomon Schindler, etc., etc.

**OUR MAGNIFICENT PREMIUM.**

Every subscriber to THE ARENA for 1892, who pays twenty cents extra for the packing and postage, will receive the magnificant **Arena Art Portfolio,** containing twenty-four portraits of the world's greatest thinkers, such as Gladstone, Herbert Spencer, Charles Darwin, Camille Flammarion, Count Tolstoi, Bishop Phillips Brooks, James Russell Lowell, J. G. Whittier, Rev. Minot J. Savage, Pres. Chas. W. Eliot, of Harvard, Mary A. Livermore, Frances E. Willard, Oliver Wendell Holmes, etc. Each portrait is printed on the heaviest coated plate paper, with India Tint, on sheets 8 x 10 inches. The autograph of each person is also given. They are bound in a beautiful portfolio tied with white ribbon. The retail price of the portfolio is $4.00. We furnish all annual subscribers to THE ARENA the above magnificent portfolio, who remit twenty cents extra to help defray the expense of packing and postage.

Sample copy of THE ARENA sent for **20 Cents.**

Subscription price of The Arena, with premium, is $5.20; single copies, 50 cents.

ARENA PUBLISHING CO.,
Boston, Mass.

**SICK ROOM DON'TS**

Don't rock your chair incessantly.
Don't stay so long as to tire the patient.
Don't shut the register with a clashing noise.
Don't come into the room with wet clothing on.
Don't talk about sickness or other disagreeable subjects.
Don't kiss the patient if you have just come out of the cold.
Don't let the bureau knobs fall heavily or bang the doors.
Don't sit where the patient must change her position to look at you.
Don't play with anything in your hands or anything affixed to the furniture.
Don't talk so fast that it is a strain on the patient's nerves to understand all you say.
Don't sit by the side of the patient, for she can't look at you without straining her neck.
Don't, if there is already another person in the room, sit so that the patient will have to be continually turning her head to look from one to the other.

**A COMPARISON.**

The empire of Cæsar is gone; the legions of Rome are mouldering in the dust; the avalances that Napoleon hurled upon Europe have melted away; the pride of the Pharaohs have fallen; the pyramids they raised to be their tombs are sinking every day in the desert sands; Tyre is the rock for bleaching fishermen's nets; Sidon has scarcely left a wreck behind; but the Word of God still survives. All things that threatened to extinguish it have only aided it; and it only proves every day how transient the noblest monument that man can build, how enduring is the least word God has spoken. Tradition has dug for it a grave; intolerance has lighted for it many a fagot; many a Judas has betrayed it with a kiss; many a Daman has forsaken it, but the Word of God still endures.—*Cumming.*

www.LatterDayTruth.org

# BOOK OF MORMON.

(New and Large Sized Edition).

This edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, making it especially acceptable to aged persons.

The paragraphs are shortened, rendering it more perfect as a book of reference. The index is rearranged, the subjects and citations furnishing a complete analysis of the contents of the book.

| | |
|---|---|
| **Bound in Roan leather, sprinkled edges,** | **$1 50** |
| **Seal grained Russia, sprinkled edges** | **1 75** |
| **Seal grained Russia, gilt edges** | **2 00** |

The following is a Sample Page of this large type edition.




ed evil unto a man, if he shall pray, and not with real intent of heart; yea, and it profiteth him nothing; for God receiveth none such; wherefore, a man being evil, cannot do that which is good; neither will he give a good gift.

8 For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore a man being a servant of the devil, cannot follow Christ; and if he follow Christ, he cannot be a servant of the devil.

9 Wherefore, all things which are good, cometh of God; and that which is evil, cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

10 But behold, that which is of God, inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.

11 Wherefore take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God, to be of the devil.

12 For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.

13 For behold, the Spirit of Christ is given to every man, that they may know good from evil; wherefore I shew unto you the way to judge: for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ;

14 Wherefore ye may know with a perfect knowledge, it is of God; but whatsoever thing pursuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil, for after this manner doth the devil work, for he pursuadeth no man to do good, no not one; neither doth his angels; neither do they who subject themselves unto him.

15 And now, my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same judgment which ye judge, ye shall also be judged.

16 Wherefore I beseech of you, brethren, that ye should search diligently in the light of Christ, that ye may know good from evil; and if ye will lay hold upon every good thing, and condemn it not, ye certainly will be a child of Christ.

17 And now, my brethren, how is it possible that ye can lay hold upon every good thing?

18 And now I come to that faith, of which I said I would speak; and I will tell you the way whereby ye may lay hold on every good thing.

19 For behold, God knowing all things, being from everlasting to everlasting, behold he sent angels to minister unto the children of men, to make manifest concerning the coming of Christ; and in Christ there should come every good thing.

20 And God also declared unto prophets by his own mouth, that Christ should come.

21 And behold, there were divers ways that he did manifest things unto the children of men,


HOW READ THIS!!!

**The New, Revised and Enlarged Edition**

OF

## PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* THE WORK IS A LIBRARY WITHIN ITSELF: *a marvel of trenchant criticism and logical deductions from historical facts;* A KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles. Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

## Ruins Revisited,

AND THE

## World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER

For sale at the Herald Office. **Price $1 00**

## FOR SALE ON EASY TERMS.

## BEAUTIFUL LOCATION.

### THE FINEST STOCK FARM

—IN—

DEKALB CO., MO.

**Four Miles from Stewartsville on the Hannibal & St. Joseph Railroad.**
**Two Miles from Clarksdale on the Chicago, Rock Island & Pacific Railroad.**
**Twenty-three Miles from St. Joseph by Wagon Road.**
**In the Center of a Community of Latter Day Saints.**
**Four Branches, Each Having a Good Meeting House of Their Own.**
**German Branch, Sixty-five Members, One Mile East.**
**Pleasant Grove, Sixty-eight Members, One and a Half Miles North.**
**De Kalb, Seventy-one Members, One and a Half Miles South.**
**Stewartsville, Sixty-five Members, Four Miles.**

### TWO HUNDRED AND EIGHTY ACRES.

Seventy-five acres in cultivation, forty in meadow, balance, including twenty-five acres of timber in pasture, all in timothy, clover and blue grass; well fenced, three-hundred rods hedge, balance three, four and five wires; good orchard; one dwelling house of seven rooms and one of three rooms; two barns, well painted, fitted with Newton's Patent Cattle Ties for fifty head full-grown stock, thirty head of young stock and twenty horses, with ample room for seventy-five tons of hay; good grass lots with pens under shingle roof for one hundred hogs; cribs for 3000 bushels of corn; eight wells, good water; a fine pond in meadow, surface 25,000 feet, well stocked with fish; an unlimited quantity of pure, clear water in pastures, piped from pond to watering troughs; windmill supplies tanks in barn and yards; a good mill with horse power for grinding feed, Fairbanks scales, etc., etc. Also some fine shorthorn cattle, young horses, farming implements, etc.

For particulars, terms, etc., address

**JOHN BURLINGTON,**
**ST. JOSEPH, MO.**


www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, January 16, 1892. No. 3.

## THE SAINTS' HERALD,

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa.

Subscription Price $2.00 per year; Six Months $1.00; Three Months 50 cts.; Single Copies 5 cts.; Sample Copies free.

The Traveling Ministry, District and Branch Presidents, and Bishop's Agen s are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, Advertisements. etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post office or Express Orders, Drafts on Chicago, or lastly, by Registered Letters. Do not send checks.

Advertising Rates, $1.00 per inch each insertion, subject to the following discounts: One month's insertion, five per cent.; Three months, fifteen per cent.; Six months, twenty-five per cent ; One year, forty per cent. For Reading Notices, ten cents per line. Editorial Notices, twenty-five cents per line; discount as above.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## CHOICE RESIDENCE FOR SALE,

*With one acre, Lamoni, Iowa.*

The above is a substantially built and well finished residence, very desirably located, and abundantly set to small fruit. Anyone contemplating locating at Lamoni will do well to investigate the above. The house is 20 x 28 and 20 x 16, all 18 ft high; and 12 x 26 and 6 x 10 ft., one story high. It is very convenient and comfortable in all its arrangements It is on a well traveled road, adjoins the corporate limits of the town, is a half mile from the church and business center, and three-fourth mile of high school.

*JOHN SCOTT, Box 236, Lamoni, Iowa.*

## PATTIE; OR, LEAVES FROM A LIFE.

(Ready by General Conference.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of the same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

## AUTUMN LEAVES,

With frontispiece each month.

Published monthly, 48 pages, neatly covered.

Price per year - - $1.50.

Mrs. M. Walker, Editor and Publisher.

## ZION'S ENSIGN,

Published every Saturday at

INDEPENDENCE, MISSOURI,

F. G. PITT, Editor.

**Subscription price, $1.00 per year.**

It is devoted to the spreading of religious truth as viewed by the Saints.

Each issue contains a sermon by one of the ministry, reports of the different societies in the church, and articles bearing upon or explanatory of the doctrines of the church.

It is the intention to make it a help to the missionary at home and in the field; a source of comfort to the scattered ones who are denied church privileges, and to bring the Saints into closer relationship with each other.

### THE SEVEN BIBLES OF THE WORLD.

THE seven bibles of the world are the Koran of the Mohammedans, the Eddas of the Scandinavians, the Try Pitikes of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindoos, the Zend-Avesta, and the Scriptures of the Christians. The Koran is the most recent of these seven bibles, and not older than the seventh century of our era. It is a compound of quotations from the Old and New Testaments, the Talmud, and the gospel of St. Barnabas. The Eddas of the Scandivians were first published in the fourteenth century. The Pitikes of the Buddhists contain sublime morals and pure aspirations, but their author lived and died in the sixth century before Christ. There is nothing of excellence in these sacred books not found in the Bible. The sacred writings of the Chinese are called the Five Kings, king meaning web of cloth, or the warp that keeps the threads in their place. They contain the best sayings of the best sages on the ethico-political duties of life. These sayings cannot be traced to a period higher than the eleventh century B. C. The three Vedas are the most ancient books of the Hindoos, and it is the opinion of Max Muller, Wilson, Johnson, and Whitney that they are not older than eleven centuries B. C. The Zend-Avesta of the Persians is the grandest of all the sacred books next to our Bible. Zoroaster, whose sayings it contains, was born in the twelfth century B. C. Moses lived and wrote his Pentateuch fifteen centuries B. C., and therefore has a clear margin of 300 years older than the most ancient of the sacred writings.

### OVERESTIMATES AND UNDER-ESTIMATES.

MR. CHADBAND, in his celebrated oration upon truth, gives us a suggestion as to the commonest danger to which that beautiful virtue is exposed. "If the master of this house was to go forth into the city and there see an eel, and was to come back, and was to call unto him the mistress of this house, and was to say, 'Sarah, rejoice with me, for I have seen an elephant!' would that be Terewth?" Exaggeration is the most frequent fault in human speech. Often there is a kind feeling at the bottom of it. We want our Sarah to rejoice, and so the eel, in our description of it, enlarges itself into an elephant. But there is an opposite error, and of that Mr. Chandband proceeded to treat. "Or put it, my juvenile friends, that he saw an elephant, and returning said, 'Lo, the city is barren, I have seen but an eel,' would that be Terewth?" Why of course not. There are people who fancy that, while overestimates are to be sternly condemned, underestimates are innocent.

Mr. Chadband's view is the right one; to tone the elephant down into the eel is as much an error as to magnify the eel into the elephant. We should "nothing extenuate," but we should be quite as careful not to "set down aught in malice." Archbishop Whately, in dealing with the folly of those who thought it was safer to believe too much than too little, remarked that the traveler who went a mile past a city was as far from it as the man who staid a mile short of it.

### UNION WITH CHRIST.

THE union between Christ and his people is a very close one: He is the Head they are the members; he is the Vine, they are the branches; he is the Shepherd they are the sheep; he is the Door, they enter it; he is the Way, they walk in it; he is the Life, they will receive it; he is the Chief-Corner-Stone, they build on it; he is the Bread, they feed on it; he is the Fountain, they drink from it; he is the Prophet, they listen to him; he is the High Priest, they come to him; he is the King of kings, they long for his righteous reign to commence; his life is their pattern; his wisdom their direction, his knowledge their instruction; his power their protection; his justice their surety; his love their comfort; his mercy their solace; his immutability their trust; his death their life; his resurrection their justification; his ascension their reception of gifts; his return their hope; every jewel in the crown of His Majesty their rejoicing; his righteousness their plea, his blood their surety; his name their argument in prayer; his immortality their light amid the shadows of death; he is their altar and they lay themselves a sacrifice upon it; he is their Sun in the day of prosperity, their Moon in the night of adversity, their Dew in the hot Summer of trial, their Clothing in the cold Winter of persecution, their Anchor in the storm of temptation, their Light House in the Darkness of sorrow, their Life-boat amid the breakers of Sin, and their Eternal Harbor at last.—*Ex.*

### INDIAN MEAL IS HEALTHY.

A FAMOUS doctor says: Eat a good bowl of mush and milk for your breakfast, and you will not need any medicine.

Indian corn contains a large amount of nitrogen, has qualities anticonstipating and is easily assimilated. It is cheap and has great nutritive properties. A course of Indian meal in the shape of Johnny cake, hoe-cake, corn or pone bread and mush, relieved by copious drafts of pure cow's milk, to which, if inclined to dyspepsia, a little lime water may be added, will make a life now a burden well worth the living, and you need no other treatment to correct your nervousness, brighten your vision and give you sweet and peaceful sleep.—*Hall's Journal of Health.*

www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges ....$1 50
Imitation Morocco, gilt edges .....2 00
Morocco, gilt edges.....2 50
Roxburg Turkey, gilt edges.....3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ..... 4 00
New Testament, inspired ..... 75

## Book of Mormon.

Roan, sprinkled edges.....1 25
Imitation Morocco, gilt edges .....1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides.....2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only) .....1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages ..... 70
Leather binding.....1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges.....1 50

## Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages.....1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25 250, 50c ; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects. Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 .....1 75
7. Who Then Can be Saved; per doz 5c., 100. 40
8. Fullness of the Atonement; per doz 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz 30c., 100 .....2 25
10. The Narrow Way; per doz 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz 25c., 100 1 65
14. Reply to Orson Pratt; per doz 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 .....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz 5c., 100 ... 40
25. Laying on of Hands; per doz 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31. What is Truth? True Orthodoxy? and an Evangelical Church? per doz 5c., 100..... 25 250, 50c.; 500, $1; 1,000.... .....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36. The Spaulding Story Reexamined; per doz., 20 per hundred .....1 25
41. The Gospel; per doz 5c.; 100, 25c.; 250,.. 50 500, $1; 1,000.....1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75

Trial of the Witnesses to the Resurrection of Jesus Christ; 5c each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent.....4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50
Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall.....1 00
Josephus, complete, library leather .....3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00
Mosheim's Church History, 2 volumes .....4 00
Baldwin's Ancient America (illustrated) .....1 80
Rollin's Ancient History, two volumes in one...4 00
The Koran, library leather .....2 25
Gieseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes.....10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine .....2 00
Cruden's Complete Concordance of the Bible ...1 75
Apocryphal New Testament .....1 65
Elders' Diary, by Joseph Luff..... 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing of Children, and Marriages ..... ....2 00

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25

# SPIRITUAL GIFTS

AND

# THE SEER OF PALMYRA:

Or

## SEQUEL TO SPIRITUAL GIFTS.

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of Facts and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, January 16, 1892. No. 3.

The Saints' Herald.

JOSEPH SMITH }
W. W. BLAIR } - - - EDITORS.
R. S. SALYARDS - - ASSISTANT EDITOR.

Lamoni, Iowa, Jan. 16, 1892.

CONTENTS:

EDITORIAL:
The Sacrament—Blessing the Emblems. 33
College, Why Not? ..... 34
An Incident ..... 34
Outward Adornings ..... 35
"The Theological Crisis" ..... 35
Young Women to the Rescue ..... 36
Extracts from Letters ..... 37
Editorial Items ..... 37
MOTHERS' HOME COLUMN:
Thraldom ..... 37
"All Things which are Good Cometh of God."—*Moroni 7 : 2.* ..... 38
Prayer Union ..... 38
Extracts from Letters ..... 38
CORRESPONDENCE ..... 39
COMMUNICATIONS:
Explanation of Jacob, chapter 2: 6 .....41
SELECTIONS:
Direct Creation *versus* Spontaneous Generation and Natural Selection .... 41
Russian Refugees and the "Mormons".. 46
CONFERENCE MINUTES:
Spring River ..... 46
MISCELLANEOUS:
Pastoral, Alexander Hale Smith ..... 46
The General Church Records ..... 47
Correction ..... 48
A Unique Magazine ..... 48

## THE SACRAMENT.

### BLESSING THE EMBLEMS.

WE have observed with no little anxiety, and even distress of mind and unhappy forebodings, the loose and lawless manner of some in respect to the sacrament of bread and wine in commemoration of the crucified Son of God, also the downright neglect and heedlessness of some in attending upon such occasions. We commend to the latter class the counsel of the Lord found in these words: "It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus." And Paul, in his official instruction to the Saints says: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—1 Cor. 11: 26.

All faithful Saints will be prompt and devoted in this direction, and it is the duty of the proper officers of the church to see that all its members are disciplined and encouraged to attend readily and regularly upon such occasions.

We have observed in at least a few instances in the near past, and notably once of late, where, for lack of ability or skill, or godly devotion, the requirements of God's word in blessing the emblems were not compiled with, thereby causing comment and complaint.

If persons are not competent to administer the emblems as God's word requires, they should not attempt it, and the presiding officers of every assembly should carefully guard these matters, lest the administration of this ordinance fall into disrepute or absolute contempt, and so involve doubts, disputes and division.

The Lord has required that that ordinance shall be attended to in due season, and he has also graciously directed and commanded the manner in which it shall be done. No officer of the church has any right to violate either the spirit or letter of such administration. The law of the Lord is of more importance than any minister or even the entire church. When the law and order of God is violated, neglected, or ignored, that act leads to confusion, disruption and ruin. The vigilant, spiritual watchman, or even member of the body of Christ, will detect and condemn it, and point out the danger to his fellow Saint.

The Lord has made very plain the manner in which the bread and wine shall be administered, and love and fidelity to God and his people demand that the word of the Lord in this be strictly complied with. No minister should think to be wiser than he who gave the form of this administration and demands that it shall be kept, for when one changes the express order given of God and substitutes therefor something of his own invention, he may, on the same principle, continue to make changes, *ad libitum*, till the last vestige of the order of God is substituted by that of man. But this must not be done in the church of Christ, for whoever does it will be marked of God and his faithful people and treated as advised by Saint Paul: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them."—Rom. 16: 17. And to the ministry in this dispensation the Lord says: "And they shall observe the covenants and church articles to *do them*."—Doc. Cov. 42: 5.

Now, in respect to administering the sacrament, the Lord has provided plain instructions, both in the Book of Mormon and Doctrine and Covenants. These will be found in Book of Moroni, chapters 4 and 5, also in Doc. Cov. 17: 22, 23. The forms provided in these are identical, the one being historical, relating *how* the Lord's faithful ministers anciently ministered this ordinance; and the other is mandatory, setting forth just *how* the Lord requires his servants to minister it in this dispensation. Here is the order and the forms given of God:—

"It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus; and the elder or priest shall administer it; and after this manner shall he administer it: he shall kneel with the church and call upon the Father in solemn prayer, saying, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen.

"The manner of administering the wine: He shall take the cup also, and say: O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son which was shed for them, that they may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen."—Doc. Cov. 17: 22, 23.

The reader will note here who is authorized to administer, what their attitude shall be in prayer, also *the very form of words* graciously given which should be used in prayer. These words express in a clear, concise, and very comprehensive manner, the sentiments God would have expressed in setting apart the emblems, and this amounts to a covenant as well as a mere prayer on the part of the people, made through the officiating minister, their representative toward God. Mark it well, these are not idle words composing this prayer, but they are those furnished us in the love and wisdom of God, and are to be used with exactitude, humbly, meekly, to the glory of God and the unity and edification of his church. We need not ask if some other form or forms of prayer will not answer equally well. God has furnished these, and that should be the end of all controversy. When one proposes another or other forms, more or less, or in any way different, that is substituting human judgment and human wisdom (or ignorance) for the plain and formulated order of heaven. All such administrations are open to criticism, questionings, and condemnation. We repeat it,—God has given the order and the forms under which his ministry should administer this sacrament, and it is the duty and the wisdom of faithful, humble, godly ministers to follow them strictly as they have been delivered to and endorsed by the church.

Not long since we heard the prayer of one called to bless the emblems, and it is within bounds to say he did not repeat one fourth of either the sentiments or the words set forth in the forms provided in the order of God, but made up his prayer with other sentiments and at least threefold repetitions. Having failed to the extent he did, might not the remaining possible one fourth of the provided prayer been laid aside also. If one has the right to lay aside one fourth, one half, or three fourths of the provided forms of prayer, then he may, on the same grounds, lay the

www.LatterDayTruth.org

entire forms aside. And if he may do eitner of these, then it is vain that any forms have been provided the church.

To avoid all grounds of disunity and division upon these matters, the proper forms have been provided, and it remains for the man of God to use them faithfully and specifically, either quoting from a clear, safe, well furnished memory, or by reading the forms, as laid down in the Doctrine and Covenants or Book of Mormon. Such a course is evincive of love to God and his word, and is an exhibition of holy reverence well pleasing to God and his dutiful people. The Lord said in 1832, "And your minds in times past have been darkened because of unbelief, and because you have *treated lightly* the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon, and the former *commandments* which I have given unto them, not only to *say*, but to *do* according to that which I have *written*."—Doc. Cov. 83:8. We have seen what is "written" touching the sacrament and the manner in which it should be administered, and all should beware and not treat lightly what is specifically provided, but "do according to that which" the Lord has "written."

In conclusion, we would again suggest that those in charge of the administration of the sacrament of bread and wine make no blunders in that service, and that no one be employed to aid or lead in it who will not "do according to" the "church articles and covenants," as the law of the Lord requires, for he says, "I, the Lord, am bound when ye do *what I say*, but when ye do not what I say, ye have no promise."—Doc. Cov. 81:3.

The Saints need the full benefit of the sacrament when correctly administered by careful, faithful men of God, and they should earnestly seek it.

## COLLEGE, WHY NOT?

SOMEBODY is likely to make a grave mistake with regard to the College business by assuming that it is a movement instituted and intended to benefit and boom Lamoni. No such thought has ruled in the councils of the committee, and from only one man have we heard the expression; "Lamoni is the place for the college." There is no predetermination on the part of the committee to locate at any named place.

The most of the committee are business men, and such men, as a rule, are not in the habit of making their own and other people's work hard and difficult by prejudicing it by unwisely, secretly predetermining the issue of a venture, and acting in bad faith with co-workers. Whoever then assumes that Lamoni has been preselected as the place where the committee will locate the college will make a serious blunder. We trust that no one hitherto friendly to the project will be in any degree biased, or disturbed by such supposition, no matter by whom advanced, other than the committee itself.

If a wise man should have need of the services of a man for any specific work, and there were two men to choose from equally tall, equally wide, measuring the same in size of person and brain and weighing the same number of pounds, and of the same general texture of fibre and temperament, the one an educated man the other not, which one would he be likely to select, alike in all respects save education, would not the educated man render the best and most satisfactory service?

Which of the four Evangelists who wrote the gospels gives the clearest account of the Christ and his work. Is it not Luke? Which writer and apostle of the epistles is the most noted and most often quoted. Is it not Paul? and whose work has been of the most importance in evangelizing the world. And were not Luke, the physician, and Paul, the Saul of Tarsus, the scholar of Gamaliel the lawyer, both educated men?

From what we can gather concerning the apostles chosen by Jesus, there was not a single dull brained man among them. It is taken for granted by some that because some of them were fishermen, that for that reason they were ignorant, uneducated men. It by no means follows that their avocation made them ignorant, or that because they were toilers they had no education. One of the most successful school-teachers Plano, Illinois, ever had was a young man by the name of Joseph Rushton. We once asked him what he considered an educated man to be. He answered this question somewhat in this way: "I consider that man educated who has acquired the faculty of acquiring knowledge." He continued, "If I can succeed in giving my students such a training that they comprehend what they see and read, I consider the foundation laid; and they will educate themselves. Education does not consist in the knowledge that one may have, but in the faculty of collecting and using knowledge. This is the secret of self-made men."

We believe teacher Rushton was right. A man may have a head full of knowledge, and still be what a good brother once told us he himself was,—"A learned incapable." Proper training in a well equipped school will greatly help our boys and girls to do their part well. It is our business to make ourselves ready for the Lord's work, and then if he does not call us, it is not our fault.

Moses was a learned man, an educated man, master of the learning of the Egyptian schools, and was chosen to do the Lord's work, because he was a "proper child."

We have quite a number of men in the ministry who when called were not masters of learning; but have they remained ignorant? If anyone has, he is now right where he was when he started, while others—the more successful ones—are far advanced. They have not been contented to remain uneducated, but have applied themselves diligently to make up the deficiency with which they were burdened at the start.

It is true that God chooses the poor, the base, low, (not mean or corrupt,) to confound the prudent, the mighty. And one of the reasons why these poor and base succeed in confounding is because they so develop as to astonish the world. God once rebuked a prophet through an ass; but notwithstanding the ass spoke, the poor beast always remained an ass.

Brethren, let us not mistake the effort being made.

## AN INCIDENT.

THE following incident in the life of Daniel Miller, Esq., of Keokuk, Iowa, is told in the Des Moines Leader, of a late date, and serves to show the animus of the men who drove the Saints out of Missouri. We know Mr. Miller, who is an active vigorous man, nearly eighty years old, but still maintains a law practice of fifty-three years standing, besides filling the place of City Attorney for the city where he lives.

"Acting upon the advice of his father, Mr. Miller prepared for the study of the law. In 1834 he entered the office of Livingstone & Malone at Pittsburg, and was admitted to practice in 1838. In 1839 he came to what was then the territory of Iowa and located at Fort Madison. He went to Pittsburg in the fall, and visited with friends and relatives there. Upon returning to the territory an incident occurred which afterwards proved of great benefit to him in his early political campaigns. When the boat on which he was passenger reached the "Point," where Keokuk now stands, owing to the low stage of the water on the rapids it was necessary to transfer the male passengers overland to Montrose. Miller, in company with others started to make the trip afoot. They had gone some distance when, the weather being quite cold, they stopped at a log cabin, and being given permission, entered for the purpose of warming. During the conversation which ensued it was ascertained that the occupants of the cabin were Mormons, who had been driven from Missouri by a mob. One of the party happened to be one of the mob which took part in the banishment and he remarked to the old man of the cabin that he was sorry he had not been able to have caught and killed the old fellow before he got out of Missouri. This so incensed Miller that he drew a knife and saying that he didn't care a damn for the Mormon religion one way or another, threatened that if the Missourian repeated his words, to stick the knife, blade and handle into his bowels. The incident soon passed from mind, but was lately forcibly recalled to memory.

"The next year (1840) Mr. Miller was a candidate for the territorial legislature. There were only seven hundred voters in the county and canvasses were made from house to house on horseback. On one of his trips Miller encountered a man who told him to quit electioneering and go home, assuring him he would be elected. The man proved to be the Mormon in whose defense Miller had spoken a year before. In explaining to Miller he said: 'You don't know who I am, but I will tell you that I can and will be of assistance to you in this election. I am an uncle of Joseph Smith, the Mormon prophet. The Mormon people hold the balance of power in this county. I will go to my nephew who lives in Nauvoo and tell him of the chivalry you displayed in my defense a year ago, and he will immediately send word to all the Mormons in this county to vote for you and you will be elected.' The old man's words proved true. On the morning of election word came from the prophet at Nauvoo that it was the 'word of wisdom' to vote for Lawyer Dan Miller, of Fort Madison, and the Mormons voted according to that word, electing Miller. While a member of the territorial legislature of 1840 he introduced bills to abolish imprisonment for debt and to give colored people, when arrested as fugitive slaves, the right of trial by jury."

www.LatterDayTruth.org

This old gentleman was undoubtedly Uncle John Smith, who lived at Nashville, about halfway between Keokuk and Montrose, on the Iowa side of the Mississippi river.

## OUTWARD ADORNINGS.

THE following pungent criticism we clip from *The Church Union*, Elizabeth B. Grannis Editor, and commend it to the thoughtful consideration of the reader with the suggestion that, the sterner sex are, perhaps, equally great sinners in respect to frivolous personal ornamentation. The criticism seems the more just and forceful, when viewed in the light of the Apostle Peter's advice where he says,—"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

"This was the first time that we had heard Mrs. Harris, who had charge of the music during the entire convention. Her voice is remarkable for sweetness, as well as abundant in power. Mrs. Harris' personality is pleasing to those who can forget or fail to see her *prominent earrings*, and the *everlasting curlycues of hair* which cover her forehead, destroying the contour of an otherwise pleasing face. She is a generous-hearted, benevolent woman with her talent, and probably her earrings and the covering of the most intellectual part of her face did not disturb those who listened to the exquisite intonations of her voice. We have no special mission respecting the adornment of W. C. T. U. women, and it is not pleasant to hear complimentary or the *opposite remarks* respecting how the outer man shall be clothed; but the little things always add more or less weight to real genuine talent and ability. On this occasion, as usual, the mother of the Y's [Mrs. Frances J. Barnes] presented a model example in personality and good taste."

## "THE THEOLOGICAL CRISIS."

(Concluded.)

UNDER the head of "Last things" our profound thinker and learned scholar delivers himself thus:

"The last things embrace death, the middle state, the resurrection, and the Messianic judgment with its rewards and penalties. The Reformers rejected the Roman Catholic doctrine of purgatory, but did not state a Protestant doctrine of the middle state. They concentrated their attention upon justification by faith at the beginning of the Christian life; they did not unfold the whole doctrine of redemption. The field of eschatology [death, middle state, judgment, etc.—ED] was left by them in a very obscure condition. They simply maintained the old church doctrine after they had stripped off the Roman Catholic errors. They made no advance at this point. Great changes have taken place in the Christian world since the Reformation. The neglect of infant baptism and church membership by the masses in Christendom, the opening up of the heathen world in numbers greatly exceeding the nominal Christian world, have compelled earnest men to ask the question how infants can be saved, and how the heathen, any of them, may be redeemed in accordance with the Protestant doctrine of justification by faith. Increased attention to Christian ethics and the doctrine of sanctification has raised the question how men dying imperfect and unsanctified are to be sanctified. These questions are not answered by the creeds. They have been considered only in a very inadequate way in the traditional dogma. They demand a more thorough investigation and scientific statement. The Christian world is agitated on all these questions, and the theological crisis is largely due to these discussions. There is great need of patience, charity, independent and fearless investigation, while they are in debate. The doctrine of progressive sanctification after death is built on the Bible and the creeds. It is in conflict with traditional dogma, but not with any decision of the historic church. It is a doctrine that lies at the root of purgatory, but is not purgatory. It is a divine discipline, not a human probation. It is in harmony with all the doctrines that have been defined in the creeds. It banishes from the mind the terror of a judgment immediately after death, and the allusion of a magical transformation in the dying hour, and it presents in their stead a heavenly university, a school of grace, an advance in sanctity and glory in the presence of the Messiah and the saintly dead, which is a blessed hope to the living and a consolation to the suffering and the dying."

As to the mercy, as well as the justice of God, following the unsanctified and the unconverted beyond death into "the middle state," that, with Latter Day Saints, was settled by revelation to the church as early as 1830 to 1844, for the Prophecy of Enoch (Doc. Cov. 36:7, 11, and Gen. 7: 44, 45, 64, Inspired Translation) and like texts in Doc. Cov. 45: 10; 76:6, 7; 85:28; 107: 10 and 110: 22, all clearly testify that the plan of redemption in Christ Jesus reaches into "the middle state" with its converting and sanctifying power. Besides these texts, the Saints have ever held that Isaiah 24:22; 42:7; 61:1; Ezek. 32: 17–32; Zech. 9:9–11; John 11:25; 1 Peter 3:19 and 4:5, 6, with Rev. 20:12, 13, all are in harmony with the thought expressed by Doctor Briggs; and these also reveal much of the order of God relating thereto.

In these matters, as in scores of others, it will be seen that the Saints over sixty years ago were in advance of the most progressive minds of the present day. And in this fact is seen the wisdom and knowledge revealed to Joseph the Seer. Continuing on, the Doctor further says:

"Jesus Christ is the pivot of history, the center of theology, the light and joy of the world. No age has been so intent upon the study of the person, life, and work of Jesus Christ as the present age. The life of Jesus has been the theme of the greatest writers of our day, and yet no theme is so fresh and inspiring. The profoundest theological treatises of the century have used all the powers of the human mind in their efforts to understand and to explain the unique personality of our Redeemer. The traditional dogma unfolded the Christ of the cross and the atonement wrought thereon, but the Christ of the throne and the heavenly mediation have been neglected. Modern Christology is unfolding the humiliation of Christ, the Kenosis of the second person of the trinity, the incarnation, the resurrection, the second advent of our Lord. All these phases of Christology are in course of evolution. They cast a flood of light upon the whole field of theology, and are gradually transforming every other doctrine. As Henry B. Smith well said: 'What reformed theology has got to do is to Christologize predestination and decrees; regeneration and sanctification; the doctrine of the church; and the whole of eschatology. [Death, middle state, judgment, etc., etc.—ED.] There are new difficulties and contests about all these questions. German theology is agitated over the mode of the incarnation—whether it was instantaneous or gradual; over the Kenosis [new genesis.—ED.] and the construction of the complex nature of the Redeemer. Anglican theology is agitated with regard to the Virgin birth of our Lord and the nature of the resurrection body. Many of the Evangelicals are especially interested in the doctrine of the second advent. Each party is doing its work in the unfolding of some special section of Christianity. American Christianity is backward still in the department of Christology; but ere long it will become the most absorbing, as it is ever the grandest, theme for the Christian Church, and the first and the last things will be absorbed in the blaze of the glory of the Messiah.'"

Now, the Latter Day Saints have all that is set forth in the Bible and church history in respect to these things, and they have also a large amount of added testimony touching them in the Book of Mormon, Doctrine and Covenants, and other kindred works. The "person, life, and work of Jesus Christ," is presented in the following texts, which we now can only cite, though we hope at no distant day to display them in their order with suitable comments: See Flyleaf of Book of Mormon; also 1 Nephi 3:43; 2 Nephi 11:3, 12; Book of Nephi 5:6; Book of Mormon 1:9; Ether 1:4, 8, etc., etc.; Doc. Cov. 1:4; 18:1, 2; 22:7; 28:1–14; 38:1, etc., etc.

As to "the incarnation" of Christ, the testimony given the Saints in the Book of Mormon and the revelations through Joseph the Seer, from 1829 and forward, settles that matter forever; for these, like Matthew 1:18–25; Isaiah 7:14; Luke 1: 34, 35, teach that Christ was virgin-born, by the sole and immediate action of the Holy Ghost in conception. Of this the prophet Alma prophesied thus: "And the Son of God cometh upon the face of the earth. And behold, he shall be born of Mary, at Jerusalem, which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed, and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God."—Alma 5:2. The testimony of Nephi, 1 Nephi 3:15, 16, is to the same effect, for there it is said to Nephi by the angel concerning Mary: "Behold the *virgin* whom thou seest, is the mother of the Son of God, after the manner of the flesh. And it came to pass that I beheld that she was carried away in the spirit; and after she had been carried away in the spirit for the space of a time, the angel spake unto me, saying, Look! And I looked and beheld the *virgin* again, bearing a child in her arms. And the angel said unto me, Behold the Lamb of God, yea, even the Son of the Eternal Father." The teaching of Abinadi sustains the above, as may be seen in Mosiah 8:5. These texts, in common with those cited in the Bible, enable man to learn essential facts touching the "person, life, and work of Jesus Christ," and to better comprehend the designs and purposes of God in connection therewith.

As to "the resurrection," a matter about which the world is in great doubt and division, that, too, was fixed and set forth with emphasis and great plainness at the very founding of the church in these latter days, in the Book of Mormon and the revelations through Joseph the Seer. Whoever will carefully read these writings cannot doubt as to their testifying as with one voice the fact, the character, the times, and the different glories of the resurrection.

What is true of the foregoing is equally

www.LatterDayTruth.org

true of the second advent of Christ. This, with all the other points under consideration, are largely treated, and with great plainness, in the records given through Joseph the Seer from 1829 to 1844, and such was the purpose of God in their being given that unity in faith, in hope, and in knowledge might be attained by all who would seek guidance in the Lord's good way. Of this purpose the Book of Mormon says: "Wherefore the fruit of thy loins [Nephi] shall write [Book of Mormon]; and the fruit of the loins of Judah shall write [the Bible]; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord."—2Nephi 2:2.

This provision, made for the purpose of exposing and refuting false doctrines and establishing unity and peace in righteousness, is worthy the wisdom and the love of God and his Christ.

It is well that the Christian world is being deeply agitated over these topics, and it is encouraging that many are breaking away from tradition and dogma and creed, and are seeking to learn true doctrine from Scripture and history and reason. And it is most fortunate, and quite providential, that, God, in founding the latter day work, gave at the very first, through Joseph the Seer, multiplied evidences, and that in great plainness, on all these matters of high concern in respect to "the person, life, and work of Jesus Christ." In them, as we have said, "the person and work of Jesus Christ" is "the central thing," and the teachings set forth in those records have never been repudiated, neither have they needed revision nor amendment. Like everything ordained of God, they were perfect at the very first, even though not appreciated by some. And now it is gratifying and inspiring to find that noble minds are gradually working forward and upward to the facts and principles and doctrines proclaimed by the young Seer from 1827 to 1844.

In the concluding paragraphs of his paper, Doctor Briggs expresses his hopes in these cheering words:

"The fruits of this theological crisis can only be great, lasting, and good. The first things—the sources and foundations of Christianity, will be tested, strengthened, and assured. The living God will approach men who use all the media of divine influence, and grant them union and communion as never before. Vital union with the living God will make living Christians, a living church, and doctrines animated with holy living and doing.

"The last things will cease to frighten weak Christians and stiffen brave men into the rejection of such childish conceptions of the universe as prevail in the traditional dogma. They will become the hope and joy, the comfort and consolation, of manly, heroic Christians ready to do and to dare for Christ and his kingdom.

"Jesus Christ, in his unique personality, in the wonders of his theanthropic [divine and human] nature, in the comprehension of his work of redemption, will present himself to the consciousness of men as their loving Master and gracious Sovereign, whom to love, serve, and adore will be the bliss of living and dying. 'To be well pleasing to Christ' will be the one end and aim of the Christian world.

"It is evident that the evolutions of Christian theology which have brought on the theological crisis are preparing the way for a new Reformation, in which it is probable that all the Christian churches will share; each one, under the influence of the divine Spirit, making its own important contribution to the world-wide movement, whose goal is the unity of the church and the redemption of the world.

While we look for most important and excellent results from the agitation now moving the religious world, yet the rosy-hued view taken by Doctor Briggs will hardly be realized; for all Scriptures teach that the second advent of Christ will come upon a darkened and unredeemed world, as well as to his glorious church, as witness the following texts and others of their kind. "And then shall appear the sign of the Son of Man in heaven: And then shall all the tribes of the earth *mourn*, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."—Matt. 24:30.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall *wail* because of him."—Rev. 1:7.

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heavens opened as a scroll is opened when it is rolled together; and every mountain, and island, was moved out of its place. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"—Rev. 6:12–17.

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief."—1 Thess. 5:1–4.

After all the good comes to the professing Christian world and others because of the "stirring" of religious matters in every department, and after all the reform and advance resulting therefrom, still, as we have shown, the masses evidently will not be prepared for the second advent, and the reign of Christ to follow. But, to the contrary, we may expect that religionists, many of them, will do as similar classes did toward Christ and his church eighteen centuries ago, of whom Paul said, "For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish *their own righteousness*, have not submitted themselves unto the righteousness of God."—Rom. 10:2, 3.

Paul further said: "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, *because they knew not him, nor yet the voices of the prophets, which are read every Sabbath day, they have fulfilled them in condemning him.*"—Acts 13:26, 27.

And so, evidently, it will be in these last days; though Christ's Church exists in their midst, and the restored gospel is preached, all after the New Testament pattern, and in fulfillment of the prophecies, yet the dogmas, traditions, creeds, church pride, sectarian righteousness, and kindred evils, will blind and mislead many until Jesus, in his glorious advent, will "descend from heaven with a shout," to the joy and gladness of his waiting Saints, and to the dismay and shame and sorrow of the wicked and the self-righteous.

The Saints should be happy in the fact that the great "theological crisis" is come; that noble men and women are battling grandly for the right and the true; that dogma, tradition and priestcraft are doomed, and that in all this the purposes and designs of God are triumphing for the good of the race and the redemption of man. They should also rejoice that God has graciously given them the kingdom—its gospel and its blessings—and they should joyfully strive to overcome and win souls to the saving knowledge of Christ our Lord.

## YOUNG WOMEN TO THE RESCUE.

THE "young women's department" of the world's W. C. T. U., recently held in Boston, presented through one of its speakers these terse and sensible remarks, but should have added after "Old King Alcohol," *and his right hand man Tobacco.*"

"I will try and tell you something of our creed. We believe in God. We believe in ourselves. We are strong minded women, and we are proud of it. We are strong muscled women. We don't boast that we have ten splitting headaches a week, that we fainted sixteen times in our school course, that we measure eighteen inches around our be-boned and be-steeled waists. We have waists as large as God meant them to be. We believe in home. We believe in our brothers, for they are not only the protectors of the weaker sex, but the companions of the equal sex. There is one thing which makes us sad, ours is not a free country in the truest sense. The statute of liberty may well look sad. But girls of the East and West and South will unite some day in glad rejoicing over the overthrow of Old King Alcohol."

WE clip the following from the Davis City, Iowa, *Advance:*—

"The Christmas tree was a brilliant success. Many handsome and costly presents adorned the nicely decorated branches. The managers of the affair deserve more than a passing notice for the ability displayed in arranging the details for this occasion. The Latter Day Saints' Church building was crowded to its uttermost. It was a union

www.LatterDayTruth.org

affair and a unanimous feeling of good will was noticeable throughout the evening."

We congratulate our people there, and trust they will ever continue to herald that glad song, "Peace on earth, Good will to men."

## EXTRACTS FROM LETTERS.

Bro. J. B. Roush of late says:

"Have closed meetings at Randalia, Iowa, and will go to West Gate in a few days. Had splendid interest at Randalia. Bro. Roth is wanted at Lester Center. Expect him in a few days."

## EDITORIAL ITEMS.

WE now have issued and on sale a 32-page tract entitled "The Reorganized Church of Jesus Christ of Latter Day Saints in succession from 1830 to the Present," and numbered 45. It embraces valuable matter on doctrine and history during that time, and will prove an important aid in respect to the founding, progress, apostacy, and reorganizing the church. It should be in the hands of all Saints, especially the ministry. Price by mail 8cts each; per dozen 75cts.

Sr. Lucretia J. Cornish, of Lakeport, Mich., requests the prayers of the Saints that her son now insane, may be restored. He was healed in answer to prayer at one time, she states, but failed to obey the gospel.

Bro. John Eulitt of Union branch, Indiana, wrote under date of 27th ult. that the Saints there were prospering, and he wonders that any who hear the restored gospel do not believe and obey it. He thinks the Saints should renew their zeal and work with the New Year.

Bro. A. H. Smith wrote us from Chicago, Ills., the 5th inst. He is laboring there, and hopes branch affairs there will soon assume good shape and progress be made. Chicago affords ample field for ministerial work, and we sincerely hope it may be wisely and fully occupied at no distant time.

Bro. Joseph Luff reports having baptized two in Salt Lake City, the result of Bro. R. J. Anthony's labors, more than his, so he says.

La Grippe has delayed work in the bindery, and hence "Sunday, the Christian Rest-Day" is not yet ready for mailing. We hope this delay will be of short duration, and that our patrons will let patience have her perfect work.

Bro. R. S. Salyards has been detained in Independence, Mo., by the illness of his mother, since Christmas. We learn she is recovering, slowly.

WE clip the following from *The Glad Tidings* of the 1st inst:—

"WATSON-BLAIR DEBATE.

"Elder Willard J. Smith attended the Watson-Blair debate which took place in October last, at East Jordan, Michigan, and having taken an almost *verbatim* report of the speeches is now having them published in book form. The following are the propositions discussed: 'Resolved that James J. Strang was appointed and ordained the lawful successor of Joseph Smith the Martyr in the Prophetic office and presidency of the Church of Jesus Christ of Latter Day Saints.' Wingfield Watson affirms; W. W. Blair denies. 'Resolved that Joseph Smith, of Lamoni, Iowa, was appointed and ordained the lawful successor of Joseph Smith the Martyr in the Prophetic office and Presidency of the Church.' W. W. Blair affirms; Wingfield Watson denies.

"This book when printed should be in the hands of every Latter Day Saint. There is perhaps no book published that so clearly establishes the claims of Joseph Smith, our present President, and at the same time refutes the strongest arguments that can be used against his claims. The book will consist of about 200 pages of beautiful clear type, and will be ready early in February. The price has been fixed at 35 cents for paper and 50 cents for oilcloth covers. Orders may be sent directly to this office (Clifford, Ontario,) and books will be sent as soon as ready."

The Herald Office has arranged to sell this book, and at same price. Those ordering first will be first served. Send in your orders.

SR. M. WALKER, publisher of the *Autumn Leaves* requests us to say that in the December issue she notified those whose subscriptions were paid up to December, 1891, that unless notified to discontinue, she should send the next volume. Some have delayed notifying her until the January number has reached them. In such cases they will confer a favor by returning this number, as the loss of one number destroys the completeness of the volume and renders the remaining numbers of no value for binding.

# Mothers' Home Column

EDITED BY SISTER "FRANCES."

"A Sabbath well spent,
Brings a week of content,
And health for the toils of the morrow,
But a Sabbath profaned,
Whate'er may be gained,
Is a certain forerunner of sorrow."

## THRALDOM.

"These make not me,—these eyes, these hands, these feet,
These things that are about me: they are mine,
Not me. When I forget to draw the line
And make them yield me that obedience meet,
Then swift all bounds they do o'erleap to greet
The chance that dims my sight to bound'ries fine;
And, lo! they have me down and fast entwine
Their chains about me, till I face defeat.
Then they are mine no longer: I am theirs,—
The slave to things I see, I touch, I taste.
Rise from this serfdom, O my soul! be free;
Shake off this bondage to ignoble cares,
To things that wear the finer powers, and waste;
Forever know that these are thine, not *thee*."

*Dear Sisters of the Home Column:*—It has been some time since I have written to you; not from want of interest in your welfare and that of our Column, however, but after reading Bro. Duncan's letter in last *Herald* in regard to our having a school, I cannot refrain from adding my mite in favor of it. I believe Bro. Duncan was aided by the Good Spirit when he wrote that article, and I do not doubt that its enlightening influence will fill the hearts and minds of those who read it. May they not disregard its promptings, but immediately set to work to devise ways and means to give us as a people a school where our young people may be fully equipped for the battle of life.

That the children need more education, and of a more practical kind than their parents received in order to succeed as well in life, is to me plainly to be seen. See the sharp competition that must be met in every trade and the care that is required by farmers to keep up the fertility of their land that they may raise as much on an acre as their fathers raised on the virgin soil. All this requires the best light and understanding that can be acquired from every source. It seems to me to be a particularly happy thought of Bro. Duncan that an Industrial School would also afford a home for our old and infirm Saints who are in need of it and to whom the church owes it. The widows of missionaries who gave all their time to spread the gospel and could therefore save nothing to provide for old age are in my opinion the especial care of the church.

That we should have an Industrial School instead of an ordinary college is to my mind quite clear. Here are a few reasons why I so believe: First, what may be called a purely literary education can be obtained in such an institution nearly as soon as in an ordinary college; because the healthy exercise taken one half of the day fits the student for vigorous study the other half. Then the exercise preserves the health, which, as we all know, is frequently injured by hard study and want of exercise in the ordinary college. Then the trade or occupation learned is often of great benefit to the student in after years.

To my mind there is no more noble calling than those that bring from mother earth both grain and fruit, and it is of great advantage to be taught by men of skill how best to till the ground to bring forth abundance; and now I come to the strongest reason of all because it is the reason that makes the school with its great advantages accessible to the whole church.

Had we an ordinary college where professors had to be paid and board bills met it could do the most of us but little good. I want a school where the child of the very poorest Saint can work his or her way through. When I say "poorest Saint" I have in mind especially the missionaries' families. Being myself in the responsible position of a missionary's wife with five children to fit for the battle of life, I am interested in anything that will aid me and others in similar positions to educate their children. In an Industrial School planned as Bro. Duncan suggests a child need have but little help from its parents to work successfully. The girls under the care of competent housekeepers would do the housework for all, and at the same time get that most valuable acquirement, an ability to properly cook, wash and iron, and take care of sleeping rooms as well as all the rest of the house.

The boys who worked on the farm under suitable instructors would raise all the food required for the institution except a few groceries perhaps. This would leave nothing to be provided for but clothing and the salaries of the teachers. I noticed the other day an account of an Industrial School for girls where the yearly expenses were only $45.00, quite a different matter than paying

www.LatterDayTruth.org

$160.00 dollars for board besides furnishing your own wood and lights and paying fifty cents a week wash bill. This was the actual cost of my schooling in the years '68 and '69.

And now I will close lest I take too much space by asking you each one as mothers to pray and work for an Industrial School that our boys may be wiser and abler men than their fathers, and our girls more than able to fill their mother's places. Let each one of us try to bring this to pass with all zeal and we will be the cause of much good coming to the children of men.

Yours lovingly,

A SISTER.

---

STOUTLAND, Mo., Dec. 15th.

*Dear Sisters of the Home Column:*—When the Saints are isolated from all preaching and from any branch of the church, there is great comfort in the *Herald* and *Autumn Leaves*. My husband and I went to the State of Washington and at Gilman met Bro. Jno. Davis and George Wheeler, the first Latter Day Saints we ever met. Had often heard of the Mormons, but not the Latter Day Saints. We were much prejudiced at first (as all sectarians are) but with the love of God in our hearts and a great anxiety to be sure we were in the right way, we finally overcame the evil one and last June a year ago were baptized by Bro. Davis; since that time we have enjoyed many blessings for which we are very thankful to our heavenly Father. I have also been cured of a throat disease that the doctor said was incurable and my little girl has been raised from sickness almost immediately under the hands of the elder. After seeing all this, as we have, we can never think of returning to the world again. We have now come to Camden county, Missouri, where there are hundreds that have never heard the gospel, nor do they think there is only one way in which we may gain eternal life. How much we want an elder in this community. If there is one who will correspond with us we will be only too glad to provide them with a place to preach and furnish them with the best accommodations we can afford. I should think Bro. I. N. White could give us a call, or Bro. Lambert, of Kansas City. We are having a hard battle to fight since we have come back to Missouri. We have every demonition to contend with, but think if the gospel was preached, that the signs follow the believer, there would be a large branch here. Our prayer is that an elder will come to our rescue at this place and that we may live as becometh Saints that others seeing our good works may glorify our Father which is in heaven. Your sister in Christ,

NORA DEBERY.

---

SOQUEL, Cal., Dec. 2d.

*Dear Sisters of the Home Column:*—I love to read the church publications, for it encourages and strengthens me greatly. There is no branch of the church here, and we feel very lonesome at times, and the church papers are a comfort to us. When I read the letters from those in the East it makes me homesick, for I would love to go to the land of Zion. California is a beautiful country and has a lovely climate, but it has never seemed like home to me. We have recently moved from Hollister, San Benito county. There were a few Saints there and we had our prayer meeting and Sunday school every Sunday. We miss them very much. There are no Saints here except papa's people and my sister and my own family. I know this is the church of God, and am glad that I am a member and receive of the great blessings which God is bestowing upon his Saints. Some five months ago our little babe was taken very sick, then being only three weeks old. As there was no elder on whom we could call (Bro. J. M. Range, the only elder living near was away from home,) and we called in a doctor. He came and pronounced it spinal meningetis and left some medicine, which we commenced giving, but the child kept getting worse; his little head and limbs were drawn back for hours and could not be straightened. The next day the doctor told mother that he would do all he could for the child, but that he could not promise to cure him. When mamma told me this, no one but a mother can know how my heart was filled with sorrow and disappointment! I felt that I could never give him up. I turned and said, Oh, what shall we do? My husband took my hand and led me into the adjoining room, and there we lifted our hearts in earnest prayer to God in behalf of our little one. The next afternoon Bro. Burton stepped in, and Oh! how glad we all were to see him, for we felt that now our little darling would be healed. When he commenced to administer to the baby his little head and limbs were drawn back and he was screaming with pain. The gift of tongues was manifested, and before Bro. Burton took his hands from his head his neck and limbs straightened and in ten minutes he was fast asleep, and from that moment until this he has never had one symptom of that much dreaded disease. We had been painting his spine as the doctor had directed. Mamma took the child and washed off the paint and anointed it with consecrated oil, and thank God our little Earnest was spared to us and is now a bright, healthy baby of nearly six months. I want to bring him up to be a true and faithful servant of his heavenly Master, ever keeping his commandments, and in the end inherit eternal life.

I remain your sister in Christ,

HATTIE NEWKIRK.

---

## "ALL THINGS WHICH ARE GOOD COMETH OF GOD."—MORONI, 7:2.

*Dear Sisters of the Union for Prayer:*—All who have met together to unite our faith and petitions to our heavenly Father for his blessings most assuredly know that his Spirit has been with us to prove that he was well pleased with our meeting, to pray and speak often to each other of the work of the Lord and his power to heal his afflicted Saints. As all good comes from God, and we know that we are sustained by the written word, why should any hesitate to continue in a good work or fear conflicting opinions? Many of our elders have encouraged us to continue our meetings, and thus be firm in doing good. We read in the Acts of the apostles of Philip the evangelist, whose four daughters did prophesy, our sisters then were not afraid to foretell what the Holy Spirit taught them. In the sister's meeting in Independence, the good Spirit is with us, assuring us the Lord is pleased with our unity which causes greater faith. We all take some part in speaking and praying, not in many words, but as the Spirit helps us. We pray for the afflicted and the prosperity of God's work. Our president has many times invited elders to meet with us, who have always by the Spirit of prophecy promised us greater blessings, if we continue faithful. We all realize the peace of God is with us, thus proving his goodness to all who faithfully serve him. MARY EATON.

INDEPENDENCE, Mo., Dec. 5th.

---

## PRAYER UNION.

### SPECIAL REQUEST FOR PRAYER.

Sr. C. of Valley View, Iowa, earnestly requests your faith and prayers, that God may help her in her hour of need.

---

## EXTRACTS FROM LETTERS.

Sr. Ruby M. Thompson, of Sweet Home, Oregon, writes, bearing her testimony to the work and also to God's power to heal. She is very lonely at times and longs for the gospel to be preached that the elect of God may be gathered in. She writes that Bro. Joseph Clapp and Bro. Smith were there in July and gave them some gospel sermons.

Sr. C. West writes from Highland Station, Ohio, expressing her love for the latter day work and anxious to send a word of cheer to "The Column" as she has often been cheered through its pages. She is a cripple, but desires to exercise patience and faith in God, until the time of deliverance comes, when beyond the reach of all sorrow and pain she will praise his loving kindness forever.

Sister Christena Gainies writes, expressing a great desire to bear witness to the goodness of God manifested to her, in healing her of a long standing affliction though the administration of the elders. She speaks of the great enjoyment obtained from a visit of Bro. Scott and says, "we are all hoping he will come again."

Sister Nancy Welch, of Farwell, Michigan, expresses her thankfulness to those who contribute to the Home Column, for the encouragement and strength their letters have given her. Step by step she has been led on to rejoice in the fullness of the gospel of Christ, until her heart is overflowing with the desire by faithfulness to help roll on the work. She is entirely deaf and desires the prayers of the Saints, that she may have faith to be healed. Since coming into the work she has suffered persecution, but it only makes her stronger in the faith.

---

IT is a matter for general congratulation that Queen Victoria has issued an order that tight check-reins shall be used no longer upon any horse belonging to the royal family. The good old Queen in taking this step has set a humane example to her own people which they will be likely to follow. As the cruel practice has been adopted in this country only because it is "so English, you know," it may be possible now it will be dropped since it is no longer English. These poor, dumb, patient animals have been subjected to this torture purely because their thoughtless owners have deemed the practice English and therefore fashionable, and there has been no influence here strong enough to dissuade them. If the good Queen can reform the custom in this country it will be matter for congratulation among all humane persons. If she will next order that horses' tails shall not be cut down to the size of shoe brushes, thus deforming the animals and depriving them of the defense against flies provided by nature, she will have additional claims upon their gratitude.

www.LatterDayTruth.org

# Correspondence.

SALT LAKE CITY, Utah, Dec. 29th.

*Editors Herald:*—After two months of service in this city, I announce my whereabouts to your readers. Geographically you can locate me readily. Spiritually and as to interest in the "marvelous work" I report myself trending towards the center. There is nothing here to excite. Things are gradually shaping themselves so that our existence will be recognized and appreciated. The time is near when Utah will need to be more systematically and specially occupied in our missionary efforts. More men must be sent, and the people here be satisfied that our chapel in this city is more than a visiting place for traveling elders. The question of "leadership" will soon crowd itself to the front here as never before and we must report for *perpetual* service, that the people may learn and know what we know. The "Smith" question will be sprung and they ought to learn which Smith.

I sincerely hope that the recent appeal from the Bishopric will meet with the response it deserves. It is in line with the advance movements of the church and aims to "magnify and make honorable" in practice, the principle of consecration so clearly announced in the revelations we professedly revere. The amount of good which it will empower the Bishopric to do in ways yet unexplained is almost incalculable. We have been calling upon the Lord at various times of late to fill up the Quorums and to fill the vacant offices in the Reorganization, and have been fondly hoping that when these prayers are answered, an increase of spiritual power will come to the body and the work will move forward with greater rapidity. We have all rejoiced in the announcement made by the president at last conference, that the "hastening" time had come; but we should remember that as a fitting preface to that announcement, there sounded throughout the church for a couple of years before, the gentle but significant exhortation of the Spirit "Come up higher." If, therefore, the recent appeal of the Bishopric reveals one way or opportunity of heeding the Spirit's counsel, we may, by compliance therewith, bring ourselves that much nearer the attitude of workers fitted for the "hastening" processes. If we fail in so doing, the *time* for "hastening" may but come to our condemnation. It will but prove that while we have been longing for the *time* we have not been preparing to meet the exigencies and demands it might reveal. If we are "unfaithful" now that the opportunity confronts us to employ what is sometimes called the "unrighteous mammon," let us not complain if God fails to "commit to our trust the true riches"—the endowment of power so essential to the success of the "hastening work."

I take this opportunity of exhorting the Saints of the Rocky Mountain mission to carefully read the appeal referred to above, and to respond as freely as the Lord has made it possible for them to do. The day for action is here, and we should show a willingness to either preface or supplement our prayers with "means to spread his truth abroad" and help furnish the "wherewith" for a more complete execution of the law relating to temporal things. Let us show before next general conference that we are *doers*—then go there to ask and pray.

Let it be done cheerfully, and let it voice so nearly as it may the love that impelled it. Let the thought of compulsion be unknown. Let the opportunity to comply with the request made be hailed with delight, and let us prove ourselves as ready to answer the Lord's appeals through his chosen servants as we are to ask and expect from him the "true riches." If we expect the Lord to respond favorably to our appeals we should be ready to cheerfully respond to his.

Pardon this hastily written letter; I waited and watched for some abler general officer's pen to give endorsement to the Bishopric's movement, through the *Herald;* but failing to see anything up to this date, I venture upon your space, that I may be located before the matter becomes old.

Have baptized two and will wait on some others in that line this week. These are the fruit of Bro. Anthony's labor more than my own.

In bonds,

JOSEPH LUFF.

---

CHESTERFIELD, Tenn., Jan. 3d.

*Editors Herald:*—The work is progressing slowly in this part of the vineyard. They are trying to freeze us out by not giving us a hearing. But they have got to hear it all the same, whether they will believe or not. They have their agency. I always feel proud to bear my testimony to the truth of this work. I was baptized by Bro. W. W. Blair in Conejos county, Colorado, in 1884. Never have I regretted the day. He was the first that I ever heard preach the gospel in its fullness. I have great faith in the Prayer Union; am an elder, and have always been very successful in my administrations to the sick, but in two instances have failed in my family, when I appealed to the Prayer Union and got sudden relief. In bonds,

S. REED.

---

MAGNOLIA, Iowa, Dec. 25th.

*Editors Herald:*—While considering how best to employ a part of my time on this the day held sacred by many people as commemorating the birth of Him who is accepted as the beacon light of Hope, by the people of God, I concluded to write. When I last wrote you, I was in company with Bro. Chas. E. Butterworth sowing the word at Turin, Iowa. As the result of our labor there, one very promising young man was permitted to enter the family of God, since which time he has borne witness in various ways of becoming a valuable support to the work of God.

We next moved the tent to River Sioux, where I introduced the work on the 7th of September by explaining to the people our object in coming in their midst, and their opportunities while we were there, and urged them very strongly to examine our claims to see whether they were not in harmony with God's word, and if they were what need they care what the world said should they accept, because to accept that which was in harmony with God's word would prove of eternal worth to them, but to reject God's word, although favored in so doing by all mankind, would prove death to them. We continued our labor at River Sioux and Little Sioux laboring at the latter place at the regular Sunday appointments of the branch until the 21st, when Bro. Butterworth went home to prepare for the Reunion, I continuing until the 29th. During our labor three were baptized.

After preparing for and attending the Reunion, I went again to River Sioux, where I remained until October 2d, baptizing two on the 1st. I came home on the 2d to attend to the constitutional duty of casting my lot or vote for those to rule in governmental affairs as I thought to be the best men in harmony with the instruction God has given to his people. On the 5th of October I begun a series of meetings at the Jones' schoolhouse, replying to some false theories previously advocated by an Adventist. Many of the Saints were greatly strengthened by these replies, and others were led nearer the kingdom. Nov. 15th, I came to Moorhead to hold meetings, where I remained until the 29th, preaching, and visiting with Saints and friends, encouraging them in the way of life and truth. On the 29th, I went to Turin and held meetings until the 6th. From there I went to the Preston schoolhouse where I preached two sermons with excellent liberty, coming home by the way of Woodbine, where was held the S. S. convention and quarterly conference of the Little Sioux district.

At River Sioux and Little Sioux much prejudice was removed and a strong invitation to return, as some were investigating the work seriously, and I learn one, at least, ready or nearly ready for the waters of baptism. I am expecting to return there to-day, to hold meeting during the coming week.

At Moorhead much interest is shown. The Saints are enjoying spiritual feasts at their prayer meetings, the gifts of the Spirit being manifested at times, and unity and peace prevailing. Some little interest at Turin, and calls from almost all quarters in the vicinity of Moorhead and Turin.

The S. S. work is assuming a prominent feature in this district; much interest shown by all at the last convention held. A portion of the Reunion Sunday school committee met at Woodbine during the quarterly conference, and set in motion the work to be done to prepare for the coming Reunion. To mention all those who have so kindly ministered to my needs would not be convenient nor necessary. All have been very kind to me, both members and non-members. The Lord reward each one, and ever have them in remembrance and bless them.

How loth to separate from loved ones I feel this morning. A sacrifice none can fully know, but those having the experience. To crucify one's self unto Christ is truly the experience of God's servants. But to the work we must go, hoping for the rest that remaineth for the faithful when our work is o'er and we shall part no more. May God's blessing be with all Israel is the prayer of Your brother,

J. F. MINTUN.

---

ANIWA, Wis., Jan. 1st.

*Editors Herald:*—I received the *Saints' Herald* in its bright new dress this New Year's morning, and no other present could have taken its place; and I want to thank you for the comfort, cheer and encouragement I have received through the reading of its pages. What the poor isolated Saints would do without the church publications, I dare not try to think. I hope God will bless you in your untiring efforts to feed His flock, and may you receive many expressions of love, gratitude, and encouragement from those who owe you so much.

I am a poor, ignorant, old woman, and I feel sure you will pardon my poor way of thanking

www.LatterDayTruth.org

you for your labors for His poor scattered ones; some of whom who like me live hundreds of miles from any branch, and never hear a sermon. There are only two of us here, my daughter-in-law and myself; and this is a hard, wicked place to live in. The people are nearly all infidels and Catholics. My surroundings are anything but pleasant, and if I did not know that my heavenly Father remembers me, by answering my prayers, I should be very unhappy indeed. Please remember me in your prayers, that I may endure to the end.

May our heavenly Father's choicest blessings rest upon you both now and in the years to come, is the prayer of your sister in the one faith,

I. M. TALLMADGE.

---

ROUND VALLEY, Cal., Dec. 18th.

*Editors Herald:*—The *Herald*, for which I subscribed lately, is being delivered regular to me. So far it has been an interesting and instructive paper.

Elder L. Turnbull, of Big Valley, is severely afflicted with sickness.

Elder J. H. Lawn took his leave of this (Modoc) county on the 14th. He baptized nine persons while here, eight of them of age according to law. The last convert was baptized after dark. The Saints are ahead in their work in Round Valley, for no other religious denomination has obtained a member out of a population of about one hundred during the last eleven years. Don't think there has been no different religious denominations preaching here, for there has, and they have declared this an awful hard place to get converts in.

In the faith,

E. A. H. GUTZMAN.

---

MANVILLE, Ind., Dec. 26th.

*Editors Herald:*—Bro. George Jenkins came to this place the 12th of this month and we held three meetings in the schoolhouse where the Canaan branch used to hold forth. I got a new opening four miles from here, in a schoolhouse on what is called Seals Fork Creek, and Bro. Jenkins preached eight discourses to large audiences, with the best of liberty and the best of attention. I am satisfied much good was done and believe it wont be long till there will be a branch at that place. Bro. Jenkins is an able minister for his experience, and is blessed with a good degree of the Spirit. It is a pity he is not placed in the field, for the field is growing wider all the time. I had a vision given me about three years ago concerning the Canaan branch of which I was presiding teacher, which numbered 31 members. I saw the branch totally apostatize, all except my wife and I, and was told to go to preaching; and one night there was a man by the name of John Renfrow, and wife, at my house, and I and my wife showed the organization of the church in harmony with the teachings of the Bible and the first principles, and he demanded baptism of me. I told him I was only a teacher, but would send for elders. So I sent a letter to Brn. J. M. Scott, and James Scott his father, and they came and baptized Renfrow and wife, and in laying their hands on him for the gift of the Spirit, he was healed instantly of a sore affliction, and they ordained him to the office of a priest, and he went to preaching and built up a large branch some place near here. Old Sr. Haskell tells me she witnessed pretty near the same about that time. A few nights ago I saw a park full of domestic animals of all kinds, in a valley with a path running in a circle round the east side of it. I and Bro. Jenkins went to the center, and there was a pond full of fish of all kinds. Bro. Jenkins threw his line out, and I said: "Bro. Jenkins, you don't need your line to catch those fish; we can catch them with our hands, as the water is shallow." So we caught them with our hands.

We will commence meetings again the second Saturday night in next month, if it is the Lord's will. Surely the Lord God will do nothing except he revealeth his will to his servants.

Yours,

JAMES D. PORTER.

---

ECKERTY, Ind., Dec. 31st.

*Editors Herald:*—To-day marks the departure of a period of time designated A. D. 1891. The year that will be considered *past* to-morrow has been very eventful, especially in the fulfillment of the prophecies contained in the Bible, Book of Mormon, and Doctrine and Covenants. The time shall come when we shall hear of wars, rumors of wars, earthquakes, etc., so say the prophets. Eighteen hundred years ago the prophets could, by divine inspiration, look beyond the veil that hides the future from the present and foretell events which have been and are transpiring every day. If we look in almost any newspaper we will find an account of some nation preparing for war, if not already engaged in the bloody conflict. Nearly all the European nations are making alliances with each other, taking sides which will probably culminate in loss of innumerable lives and the destruction of property, as well as the overthrow of some of the now existing forms of government. It was only this spring that Italy threatened war with our own dear Republic.

But we do not have to look across the ocean to the Old World to hear of war. It is being carried on on this continent of America. There are revolutions and uprisings in several of the South American states, and war is running its dreadful career of loss and destruction which has once threatened the United States. We do not have to look so far away as that. In Central America the same dreadful scenes are repeated. Earthquakes also are having a share of destruction and desolation. All this is to corroborate the prophesy that the second advent of our Savior is near at hand.

Have just closed a series of meetings at Riceville, on the Air Line Railroad. Quite a goodly number were in attendance, and some are interested. There was a small branch of Saints raised up here a few years ago through the labors of Bro. M. R. Scott. The branch has now become disorganized, the Saints having moved away. Yet there are some here that love the faith and may take hold of the work by and by. During meeting I was the guest of Dr. J. M. Sanders, who is likewise interested in the hope of Israel. He did all he could to make our meeting a success. From here I went to Bird's Eye branch. This branch is scattered over so much territory that it is difficult for them to hold regular meetings. Still they are trying to maintain an existence. Bro. James Barmore is president of the branch and is trying to magnify his calling. Am glad to report that the West Fork branch (formerly known as Low Gap branch) is still trying to hold the banner at full mast, notwithstanding the strong efforts of the enemy to trample the colors underfoot. Bro. G. Dunham is president of this branch. He is young in the work, but we hope to see him become a Hercules in the defense of the faith. Sr. Clarinda Jobe has rendered valuable aid to the work in this vicinity by her godly walk and conversation. She has the gift of prophesy, and, thank the Lord, has the wisdom to use it for the glory of God.

The Pleasant Ridge branch, I believe, is holding its own in the great conflict. It is presided over by our noble Bro. W. T. York. The Hope branch is making advancement in addition to its numbers and we hope spiritual power. They (the Hope branch) contemplate building a house of worship. They have already secured a considerable amount by subscription which will be appropriated to defray the building expenses. We hope the Saints all over the district will assist in the noble cause by sending in their donations to Bro. Uriah Hall, Derby Indiana, who is the treasurer of the building committee. Bro Simpson Gruver is president of this branch. It must not be inferred from this report that my labors have been confined to these branches; on the contrary, I have labored very little among them, but have been a constant observer of their workings.

It would be too tedious to detail all the points visited by me in my mission field; neither would it be interesting. Suffice to say, I have not been idle, but have tried to the extent of my ability to magnify my calling. While there has not been many additions, yet we have succeeded in bringing the work before a great many who never before heard the gospel, and have laid the foundation for the work which will result in good at no distant day. Realizing that I have been remiss in some things, I yet feel satisfied with my work in the main. The Lord has sustained me in my efforts in trying to the best of my ability to present His word before the people, for which I feel very thankful.

As the year 1891 is passing into eternity, and our work for the year is ended, whether of success or failure, we feel measurably content, realizing that we will meet it again at the call of Him "who doeth all things well."

In conclusion, I wish all the Saints a Happy New Year. May the new year bring you all new joys and rich blessings. In bonds,

I. P. BAGGERLY.

---

OMAHA, Neb., Jan. 4th.

*Editors Herald:*—On account of accident was unable to leave home until the 12th, when I held meetings at Fremont Valley and the Island. Baptized one at Valley who I believe will become a very useful man in the work. He was a Methodist preacher, and was mostly convinced of the truth by Bro. Nelson Brown.

The Lord willing I leave in the morning for Sarpy county.

G. M. L. WHITMAN.

---

XENIA, Ill., Jan. 1st.

*Editors Herald:*—I wish you a Happy New Year! The *Herald* is beautiful in its new dress. I have always been proud of it, and now that it is dressed up in a new suit, I admire it more than ever. Those who think the *Herald* too high in price now are certainly "joined to their idols." I commenced taking it during the summer of 1874, when it was $2.50 a year, and came only twice a

www.LatterDayTruth.org

month. I did not belong to the church then but I thought the *Herald* was cheap, even at twice that price, considering the priceless value of its instruction and encouragement. Long may it live!

The work here is moving slowly onward. We have to stop sometimes and "take our bearings," make a calculation of our past and present condition, before deciding. But, when the calculation is made, the decision is, always, that the work is onward!

May the Lord bless you both.

Yours in hope,

ISAAC M. SMITH.

# Communications.

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

☞ Write on one side of the paper only.

## EXPLANATION OF JACOB, CHAPTER 2:6.

"FOR if I will, saith the Lord of hosts, raise up seed unto me, I will command my people: otherwise they shall hearken unto these things."—Book of Mormon, Jacob 2:6.

To get at the spirit and intent of the above statement will be the object of the writer.

"For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people," I believe expresses the practice of the Almighty in dealing with his people in all the ages preceding this statement; and thus foreshadows what he will do thereafter, and in the ages yet to come, that is, to "command" his people.

Had he not commanded his people from the days of Adam down to their time, a fact known to them, according to the records had by them, even on the plates of brass, which they obtained from Laban? And had not the Lord wonderfully blessed and "commanded" them (the Nephites) from the time they left Jerusalem up to that time, and was still giving them commandment? I think so. And did he not continue to command them so long as he made the effort to raise up, from among them, a righteous branch? We certainly read that he so done. But he had given to them their agency, as well as to all other men, to do good, or to do evil; and some of them had chosen the latter. And the Lord told them plainly what the result would be, when they or their children should all turn to do evil, in that, that he said, preceding that statement above quoted, and that too in the same verse and in immediate connection therewith: "Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts. Wherefore this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes."

And was not this threat put into execution in after years—when they all went into the above, and other wicked practices; and would it not have been put into execution then, had it not been for the righteousness of some? The writer at least thinks so. And is it not a historical fact, that just so soon as they did go into said iniquitious practices as a whole people, that the Lord stopped "commanding" them, as he had done with like wicked people in the past? Certainly so.

But here comes the stumbling-block: "For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people: otherwise they shall hearken unto these things." "Otherwise," that is, "in a different manner." What was the first manner? That the Lord would continue to command his people; which blessings and privileges their children afterwards lost through transgression.

What was the second manner? That they be governed by that already given. And while the Lord evidently foresaw that those who went into transgression would not repent and remember that that had been written and be governed thereby, he evidently saw that their children would. And will it not prove to be true, that when their children shall come to a belief in the Book of Mormon, and be governed by the precepts therein taught, that the Lord will then and there begin to "command" them as he did their fathers in days agone? Most assuredly.

Have we not an illustration of the above thoughts right in our own times? See what followed those of the church who disregarded the teachings of the Book of Mormon. Did they have any further revelation from God? Let their own testimony answer.

But on the other hand; see those who pay heed to the "commandments" of the "Lord of hosts." Do they not individually rejoice in the inspiration and revealments of the Lord's Spirit? And do they not receive revelation and "commandments" from time to time as the need of the church demands? Most certainly they do. And seeing the turn things have taken with some of those who failed to "remember the new covenant, even the Book of Mormon and former commandments, not only to say but to do," can we not look forward with an eye of faith to the time when their children may choose to return to the former allegiance of their fathers; and when they so do, will not the "Lord of hosts" hearken and hear and restore to them that which their fathers had lost—even present revelation? The writer so believes. And may the day speed on.

And if the hinge "otherwise" upon which the above matter turns seems as plain to the reader as to the writer, then the "stumbling-block" is removed.

J. C. CRABB.

BENTLEY, Ill., Nov. 27th, 1891.

### ADDRESSES.

V. D. Baggerly, Derby, Perry county, Indiana.
T. W. Smith, Box 125, Independence, Mo.
A. H. Parsons, Lee's Summit, Jackson Co., Mo.
E. L. Kelley, Presiding Bishop, Lamoni, Decatur co., Iowa.
J. W. Wight, North Forster, N. S. W.
F. R. Tubb, 10 Retreat Place, Hackney, London, Eng.
Emsley Curtis, Harrisonville, Cass county, Missouri.

# Selections.

## DIRECT CREATION *VERSUS* SPONTANEOUS GENERATION AND NATURAL SELECTION.

BY A. WILFORD HALL, PH. D., LL. D.

DR. Wilford Hall has just received notice from London of his unanimous election as a fellow of the *Victoria Institute* or *Philosophical Society of Great Britain*, accompanied with an invitation to prepare a special paper on Darwinism or "Direct Creation *versus* Spontaneous Generation and Natural Selection," to be read before that society. The doctor has accordingly prepared and sent to the Secretary of the Society the following paper to be read for him by his friend Dr. Audsley.

From our first examination of the "Origin of Species" by the late distinguished Charles Darwin, we have not only doubted but repudiated the logic that would begin organic life on this earth by special acts of creation, and then complete it by "natural selection" and "survival of the fittest."

Mr. Darwin distinctly resorts to direct supernatural interposition on the part of the Deity for the origin of the "first few simple forms" of life as a foundation for "natural selection" to begin work upon, well knowing that there can be no *selection* unless there are two or more things among which or from which to select.

To assume that "natural selection" could produce the first simple forms of life thereby to make choice of the fittest to survive, was such a logical absurdity as to force its repudiation and compel the great naturalist to accept the "unscientific" basis of several special acts of creation on the part of an intelligent creator, or else abandon at its very threshold the entire great scheme of the origin of species by "natural selection."

There is not a scientific investigator living who has approached this discussion, from the first appearance of the "Origin of Species" to the present time, who is not forced to accept the logic of Mr. Darwin, namely, that at least a few original organisms must necessarily have been created by some supernatural means and placed in the struggle and competition for life on this earth before selection of any kind, natural or artificial, could commence its work as a preparatory step to structural improvement and the survival of the fittest.

Evolutionists as a rule, in their lectures and published arguments in favor of Darwinism, either purposely slur over this essential phase of their master's system of commencing the work of selection, or else they superficially ignore it entirely as too difficult and dangerous a ground upon which to risk their scientific feet. They surely ought to know, should they incautiously adopt the logical conclusion into which their great leader was forced as his only alternative after a lifelong mental agitation upon that very point, that they at once nullify all their sneers at the "unscientific" doctrine of miraculous or supernatural acts on the part of a personal and intelligent creator for the production of

www.LatterDayTruth.org

all species as believed and taught by religionists of every school.

Darwin was too careful and too logical a student of nature and science to precipitate himself into the doctrine of "spontaneous generation" as a means for securing the "first few simple forms" upon which his law of natural selection could afterward go to work for the development of the higher orders of animate being. Whatever want of logic was displayed by this eminent naturalist in beginning his system of populating the earth by intelligently directed miracles, and ending it by the action of blind and designless laws of selection, he could not be cajoled by the emergencies of his dilemma to choose such an irrational and indefensible basis for his future reputation as that of the origin of sentient beings possessing mental powers, without preexistent life and mind as their cause.

He did not dare to risk the future of his masterly book based upon any such defenseless hypothesis as "spontaneous generation out of inorganic matter" for the production even of one living and intelligent animal, possessing all the necessary parts, organs and voluntary faculties fitting it for the struggle for existence and endowed with the capabilities of development into myriad other species of a still higher order. The reason why he did not dare to risk the assumption of such a means of securing the necessary "few simple forms" for natural selection to begin upon, however tempting the idea, was, that the same intelligent laws of nature which possessed sufficient designing and constructing power to convert inorganic matter into his primeval *ascidian*, for example, and confer upon it the mental faculties required by its environment to enable it to subsist, propagate its kind, and evolve into still higher forms of organic life could, without a logical doubt, so act on similar or other organic matter as to produce a fish, a bird, a quadruped, or a man.

Darwin had the sagacity to see that the creation of a perfect horse, for example, with all his mental powers, was only the reasonable extension of the same intelligent processes which were necessary in the natural laws and forces to construct a *moneron* with its invisible parts and organs by which it could thrust out its *pseudopodæ* or false feet, seek for and devour its food, and finally divide its body into two living procreating parts, possessing the same mental powers of the original. But while Darwin saw this consistent method of reasoning and the logical absurdity of adopting the hypothesis of spontaneous generation to give a start to natural selection, he totally failed to see the same inconsistency in his own hypothesis of calling in a personal intelligent Creator to produce his first few simple forms, including the "ascidian," which he definitely specifies, and not then permitting that same creative power to go on and finish the work he had been absolutely obliged to commence!

Darwin's disciples are therefore the last men on the earth to inveigh against the "unscientific" character of the doctrine of the miraculous creation of the species. A "*scientific* fact" is any fact the assumption of which becomes unavoidable under the logical analysis of existing conditions and circumstances, or in other words which makes such assumed fact an absolute necessity. Darwin was driven to such a logical necessity by finding his newly discovered law of "natural selection" without materials upon which to begin work until he had first called to its aid the absolutely unavoidable scientific fact of the direct miraculous production of a few simple organisms by the intervention of a personal, intelligent Creator. This being a scientific necessity for the very commencement of evolution, hence miracles in this case became scientific facts. Let no evolutionist henceforth fling a sneer of contempt at miracles as "unscientific" when no other solution of a problem presents itself.

Prof. Hæckel, of the University of Jena and the greatest living apostle of Darwin, in his "History of Creation," and "Evolution of Man," resorts to the spontaneous generation of the first living form out of inorganic matter as a strictly "scientific process" every way in harmony with that of natural selection and the survival of the fittest, while he mildly ridicules the position of his master, as a weak concession to the church, that anything had ever been created miraculously by an intelligent Deity.

Little, however, did the Jena professor realize that in giving to nature the intelligent designing power to produce a living, thinking "*moneron*," which he declares to be the "primeval parent of all other organisms," he had simply made nature itself the very intelligent and personal "Creator" he was ridiculing in Darwin. And while Darwin logically recognized the necessity of the supernatural creation of a "*few* simple forms" in order that anything like *selection* could begin, Hæckel entirely and inconsistently overlooked the self-evident necessity of a plurality of diversified organisms in order to put the law of natural selection into Creation, but limited the creative work of his spontaneous god to a single "simple form"—the *moneron*.

He repeats over and over, in his different works, that but one single effective act of spontaneous generation ever took place on this earth, and that but one single organic being was ever thus created capable of organic reproduction. He thus absolutely stops the entire process of natural selection at the very threshold of creation, which his master, Darwin, consistently saw could only be started by having at least a "*few* simple forms" to select among and from in order that any survival of the fittest could take place. Hæckel, however, in his desperate anxiety to improve upon Darwin's special-creation hypothesis and thus ignominiously rule a God out of the universe, assumed but one single effective spontaneously created organism, and then set his little albuminous "primeval parent" at the incomprehensible task of *selecting among itself*, to carry on the struggle for existence and survival of the fittest in competition with itself!

If there is any naturalist now extant so deficient in logical powers as to prefer Hæckel's method of beginning natural selection, the struggle for existence and survival of the fittest by having but a single spontaneously generated organism to start with, to that of Darwin's "few simple forms" specially prepared by an intelligent "Creator," we confess we should like to meet him. If there is any man who can conceive of the generation of a sentient, intelligent being without at least an equally intelligent and sentient *generator*, we should also like to meet such an intellectual curiosity. Yet Prof. Hæckel, according to his "History of Creation" and his "Evolution of Man," does actually believe in an intelligent generation without a generator, an ingenious invention without an inventor, an intelligent and sentient creation without a creator, a work of art without an artist, and in intelligent self-executing laws without an intelligent law-giver.

Accepting Darwin's view of the origin of living forms upon this earth, as having taken place by special acts of supernatural creation, as the only scientific basis of evolution by natural selection, we therefore accept the decision of this high authority that a *miracle*, in every case where it is the only rational explanation of phenomena, must also be regarded as a *scientific* and *demonstrated fact*. That a miracle, and even a number of miracles were absolute scientific facts at the commencement of natural selection, and in order to start it into operation is, therefore, conceded by this highest authority on the subject.

Another thought must not be overlooked, bearing directly upon this point. Keeping in mind that it was absolutely necessary, according to Darwin's forced admission, in order to start natural selection, that a few simple organisms should be specially created in order that this law might have something upon which to operate, is it reasonable or consistent to assume that the all-wise Creator changed a plan that had proved entirely successful at the start, and adopted one to be left to the mere chance of circumstances and environments for completing the great scheme of creation? For an infinite Creator to adopt two plans entirely different for the production of new species which were to populate this earth, when the simpler of the two plans had proved entirely practicable, is a puerility of which, in ordinary mechanics, no intelligent man could be guilty.

No inventor, for example, constructs an ingenious machine and then expects that machine to evolve other inventions even still more complex than itself. He would consider the same ingenuity necessary to produce a new invention that conceived and designed the first, though he might cause an ingeniously constructed machine to turn out a given uniform product *ad libitum*. Such are the workings of the complex physical laws within an organic species which go on reproducing its individual members, just as a given invention will produce millions of *pins* exactly alike. But no man ever produced a pin-machine with a capacity to produce other machines capable of turning out needles, screws, tacks, buttons, etc. The reader can make the application.

www.LatterDayTruth.org

Besides it is just as easy, so far as the human intellect can conceive, for an *infinite* creator to produce an elephant as an earthworm by direct creative energy. It is only a difference in the number of material or visible parts and their manner of arrangement, since the life and mental powers of the worm are as much an essential emanation from the life and mentality of the Deity as in the higher degree of mentality and vitality exhibited in the elephant.

Although the great Hoe printing-press shows more ingenuity than the invention of a simple folding-chair, yet the inventor of the folding-chair could as easily have made the printing-press by a still higher cultivation of his intellect. Infinite capacity or genius cannot be cultivated; therefore the creation of any form of organic life would be alike easy to the mind of a creator capable of producing Darwin's primordial ascidian.

Is it not therefore a bald specimen of logical inconsistency to admit the construction of the first animal species by direct creative acts on the part of an intelligent and personal Deity, and then seek to finish the work by the operation of the unintelligent forces of nature through the so-called law of natural selection?

Darwin's carefully repeated limit of the creator to a "few *simple* forms" is disingenuous, as he himself teaches that the simplest conceivable organism is incomprehensibly "complex." Here is a specimen of his own real conception of what he calls "*simple* forms" as the mere preparatory ingredients upon which the marvelous and superior law of natural selection was to be set to work.

"In every living creature we may feel assured that a host of lost characters lie ready to be evolved under proper conditions." * * * "We cannot fathom the marvelous complexity of an organic being; but on the hypothesis here advanced this complexity is much increased. Each living creature must be looked upon as a microcosm—a little universe—formed of a host of self-propagating organisms, inconceivably minute and as numerous as the stars of heaven."—"Animals and Plants," vol. 11, pp. 478, 483.

How frivolous then for Darwin to reiterate the "few *simple* forms" when according to his own showing, there is no such being as a *simple* form, but that "every living creature" is of "marvelous complexity," a "microcosm," a "little universe" with parts "as numerous as the stars of heaven!" What more could be said of an elephant or of a human being?

Plainly, Darwin's originally created "ascidian" proves too much and shows that this wonder-working law of natural selection was entirely unnecessary for the development of the very highest orders, since the admitted creative acts which produced the simplest conceivable organisms with their inconceivable powers, did all for them in the way of "complexity" and "heterogeneity" that natural selection and survival of the fittest have ever done, only we haven't the eyes to see it.

It follows from the foregoing that all the way through the claimed achievements of the law of natural selection, if it shall transpire that certain facts in the production of species are totally irreconcilable with the operations of that law and can only be made to harmonize with the teleological doctrine of direct acts of intelligent creation, then in every such case we have a conclusive scientific proof of a miracle having been wrought.

This is the course of reasoning we have been obliged to adopt throughout our entire argument against evolution in the "Problem of Human Life,"—that if a single miracle were ever wrought, on the part of the Creator, as domonstrated by science, then a miracle becomes a scientific fact and must be received as scientific evidence in every case where ordinary or natural processes fail to explain the phenomena.

In the course of that discussion we found scores of phenomena in the origin of species, many of which were conceded by Darwin to be entirely inexplicable on the principles of natural selection, the only possible explanation of which being that of direct miraculous intervention.

We have no space here to give a list of these cases where by the assent of Darwin himself a miraculous interposition is the only solution of the problem. For a full discussion of that phase of Darwinism, so important to the religious philosopher, we refer all parties interested to the Seventh, Eighth, Ninth, Tenth and Eleventh Chapters of the "Problem of Human Life."

But not to leave this part of our subject entirely without an illustration in this paper, we here add a couple of extracts from the last chapter of the work named, which will show the trend of that entire controversy with evolution and natural selection:

(Extracts from the "Problem of Human Life.")

The object in this closing chapter will be to point out some of the more prominent and manifest difficulties in the way of evolution as a reasonable or scientific hypothesis, and to indicate such contradictions and inconsistencies as cannot possibly be found in a theory based on truth, whether claiming to be scientific or not.

The evident impossibility of the origin of *wings*, for example, in flying animals, such as birds, bats, insects, and some reptiles and fishes, by natural selection, is alone sufficient to overthow evolution if there was not another objection to the hypothesis. It is a difficulty which has not only never been answered, but has remained a distinct rebuttal of the evolution hypothesis ever since the first publication of Mr. Darwin's *Origin of Species*. In his later editions of that work, he has had the candor to refer to this objection and state it, but has lacked the candor to admit its unanswerable character,—while, at the same time, he does not even make an attempt to meet it. No better proof need be asked to show that the origin of wings must have been the result of special miraculous creation than this failure on the part of all evolutionists, from Mr. Darwin down, to point out even a supposable solution on the basis of natural selection. If any imaginable explanation had been possible it would surely sometime or other have been attempted. How such great naturalists as Darwin, Huxley, and Hæckel, can feel satisfied still to believe in evolution while quietly ignoring this crushing difficulty, seen in its millions of forms all around them,—while each bird, bat, or insect, constitutes a perpetual refutation of their theory of natural selection,—is more than I can comprehend. The reason why they cannot even attempt an explanation of this problem will now clearly be shown.

Natural selection, Mr. Darwin repeatedly and particularly reminds his readers, cannot, in the first place, produce an organ of any kind, since it cannot even cause the smallest *variation*, thousands of which it takes to constitute an organ, if carefully preserved. It can only cultivate organs *after they exist and are useful*, by saving in one direction such variations as "arise" by unknown laws, and tend to add to their usefulness:

"Several writers have misapprehended or objected to the term natural selection. Some have even imagined that natural selection induces variability, whereas it implies only the preservation of such variations as arise and are beneficial to the being under its conditions of life."—"Unless favorable variations be inherited by some at least of the offspring, nothing can be effected by natural selection."—DARWIN, Origin of Species, pp. 63, 80.

Mr. Darwin and other evolutionists can easily tell how natural selection might cultivate a bird's wings by making them more and more effective after such wings exist, and are so far useful as to answer the functional purpose of *flying*. But until the wings of birds are so far developed as actually to serve the purpose of flight they are utterly useless (with a very few exceptions, as in the case of the ostrich,) and Mr. Darwin is well aware of it. Hence, natural selection could not have touched the first bird's wings during all their incipient stages of development, since such stumps or rudiment of wings could have been of no service to the bird. The common intelligence of every reader must assure him that a stump of a wing in any animal would not only be useless but would be a clumsy and awkward appendage, burthensome for transportation and requiring extra nutrition for its growth and waste of substance. Hence, during all the incipiency of the wing-bones in starting the organ, or until the wings became at least of sufficient size to aid in running, as with the wings of the ostrich referred to, they would be not only useless but harmful, for the reasons given. No answer can possibly be made to this state of facts; and therefore no answer has ever been attempted.

There is a distinct intelligent design in the wing of a bird, bat, or insect, and it defies the ingenuity and reason of any man to conceive of such adaptation of the most wonderful mechanical principles and parts to uses and results, without admitting an intelligent purpose in the very incipiency of the mechanism. Atheism, materialism, pantheism, evolution, and every other theory or philosophical hypothesis which denies the absolute and intelligent existence and intervention of a personal Creator must forever stand dumb and confounded in the presence of a humming-bird. The whole question of evolution, with its truth or falsity, is thus narrowed right down to this one class of facts—the wings of birds,

www.LatterDayTruth.org

If they could not, by any possibility, have originally been produced by natural selection, as I will now demonstrate, then the intervention of an intelligent Creative Will is an unavoidable necessity. No candid evolutionist can or will dispute this.

The idea of the possible development of a wing by natural selection saving up slight favorable variations is a very different thing from the development of a leg in a snake, for instance, or any animal which is legless, and which moves on the ground. Evolutionists might, with some show of plausibility, claim that the nascent leg of a reptile, even in its most incipient rudiment or before it showed through the skin, might be of some use in causing a sensible protuberance of the surface at that portion of the body which might act upon the ground in helping to move the body of the snake. But not so with the wing of a bird. All its earlier stages of development would not only have been useless but actually harmful, as shown, consuming nutrition and strength for transportation; and therefore natural selection, so far from assisting its development, would—aided by the economy of growth—have suppressed it, since Mr. Darwin in a score of places reiterates the law that natural selection "acts only," "acts exclusively," "acts solely," in saving variations which are "beneficial," while he repeatedly tells us that

"This preservation of favorable individual differences and variations, and the destruction of those which are injurious [such as partly developed wings, which could be of no service,] I have called natural selection or survival of the fittest." —(Origin of Species, p. 63)

The movement of any body through the air which is many times its specific gravity is utterly *unnatural*, and opposed to every law or principle of evolution as expounded by Mr. Darwin above. Such a mode of locomotion as the movement of a body through the atmosphere having a thousand times its weight, *being absolutely opposed to Nature, is, therefore, in its original design and construction, supernatural!* Being supernatural, and depending for its accomplishment on the combination of numerous mechanical devices and principles, in opposition to the laws of Nature, and embracing the highest elements and faculties of reason, it amounts to an absolute demonstration that the first wings were constructed and adapted to their use by an intelligent Creative Will!

Evolutionists often ask their opponents to produce a miracle. I assert that birds, bats, and insects, are perpetual and unmistakable miracles, at least in their primal origin, according to the intrinsic definition of the word. Our dictionaries define a miracle to be *a supernatural event—an occurence contrary to the established laws of Nature*. The flying of a bird, a thousand times heavier than the air, is a purely mechanical process,—an operation of the very highest order of intelligent skill,—and is accomplished in violation of the central law of Nature—*gravitation*. There is no part of the process of flying but what is or must have been in its primordial commencement a miraculous operation, since all its mechanical results come from the intelligent use of one law of Nature by which to overcome another, and are therefore supernatural events. Thus, evolutionists have the indisputable proof of *bona fide* miracles all around them all the time; while the inventor who shall in the future construct an apparatus by which a man may fly through the air by the mechanical aid of wings alone, operated by his own individual strength, will have wrought a new miracle in mechanics, and one of the greatest since the world began. Such a supernatural event I believe not only possible but probable, and in strict accord with the rapidly advancing triumphs of human skill in employing one set of Nature's laws to overcome and render subservient another set.

While the assumption here maintained (that the incipient structure or unuseful stage of a bird's wing, if developed at all, could not have been produced by natural selection), would seem an almost self-evident proposition, I will add a few remarks and quotations which will prevent the most casual reader from losing the annihilating force of this single argument.

I have already shown from Mr. Darwin, as just quoted, that natural selection cannot *induce* a single variation, much less a whole organ,—that it can "*only*" save by survival of the fittest those slight variations which happen to "*arise*" and are "*beneficial*" to the creature. As shown in the preceding chapter, Mr. Darwin lays it down as a law of evolution, that natural selection cannot advance by *sudden leaps*, but must proceed by means of *short and slow steps*. I will add here a citation or two:

"Natural selection acts only by taking advantage of slight successive variations; she can never take a great and sudden leap [such as producing an efficient wing], but must advance by short and sure though slow steps."

"Natural selection is a slow process, and the same favorable conditions must long endure in order that any marked effect should thus be produced."

"As natural selection acts solely by accumulating slight successive favorable variations, it can produce no great sudden modifications [such as a useful wing]; it can act only by short and slow steps."

"Natural selection acts exclusively by the preservation and accumulation of variations which are beneficial."—DARWIN, Origin of Species, pp. 97, 156, 180, 413.

The reader cannot misunderstand this language. A wing of a bird has a score or more of distinct, ingenious, but co-ordinated parts and devices, each of which is essential to make it useful, the whole showing unmistakably the work of the highest order of intellectual skill and designing capability. Such a complex and perfect organ could not have come by chance as a monstrosity or a single spontaneous variation. It could not have been produced by evolution, for natural selection makes no "sudden leaps" nor saves any such monstrosities should they occur, since it "acts solely by accumulating *slight* successive favorable variations," and "can act *only* by *short* and *slow steps*." As if to impress it on the reader's mind, Mr. Darwin takes pains to show that monstrosities, should they occur in a species, cannot be saved by natural selection, but will soon be lost and obliterated by intercrossing with the normal individuals. (See pages 212, 213, of this book.) He also adds:

"We have abundant evidence of the constant occurence under Nature of *slight individual differences* of the most diversied kinds; and thus we are led to conclude that species have generally originated by the natural selection, *not of abrupt modifications*, but of *extremely slight differences*."—*Animals and Plants*, vol. ii., p. 495.

Here, then, we have the demonstration, so completely established by Mr. Darwin himself that there is no evading or misunderstanding it, as follows: The wing of the first bird in its incipient stages, if it came by "short and slow steps" at all, would have been wholly useless, and not only useless but absolutely injurious during numberless generations of incipiency, for reasons given. As "natural selection acts *exclusively* by the preservation and accumulation of varations which are beneficial" and "the *destruction* of those which are injurious," it could have done nothing toward developing the first pair of perfect wings, since it could not *touch* them till they were already sufficiently developed to be *useful*, except to destroy them as "injurious" appendages! Hence, here is one complex organ, in tens of thousands of forms, which is outside of the operations of evolution, and must therefore inevitably be relegated to the intelligent workings of the Creative Will.. Can anything more clearly be demonstrated?

How completely, then, does Mr. Darwin's theory again "break down" by his own definite stipulation, already quoted. Here it is reproduced, that the reader may not lose the benefit of the edifying lesson which it inculcates:

"If it could be demonstrated that any *complex organ* [such as the wing of a bird] existed, which could not possibly have been formed by numerous successive slight modifications, *my theory would absolutely break down*."—DARWIN, *Origin of Species*, p. 146.

The *demonstration* is "absolutely" complete, since it is in Mr. Darwin's own very concise and unmistakable language. Not only have we "demonstrated" a single "complex organ"—all he stipulates—which could not "possibly" have been produced by "numerous successive slight modifications," but we have pointed out countless millions of them all around us in the myriad birds, bats and insects, not one of which could have been so produced, since they would have been utterly useless during all their "numerous successive slight modifications," or until they had attained functional capacity! I ask the reader, therefore, does not his theory "absolutely break down?"

* * * * * * *

I am compelled to admire the extravagantly liberal propositions of Mr. Darwin, if I am obliged to disagree with his logic. He not only stipulates that his "theory would absolutely *break down*" if a single organ could be found which natural selection could not have developed, but he frankly declares:

"If it could be proved that *any part* of the structure of *any species* had been formed for the exclusive good of another species it would annihilate my theory, for such could not have been produced by natural selection."—Origin of Species, p. 162.

www.LatterDayTruth.org

Why did Mr. Darwin carefully use the word "species" in the above stipulation instead of the word being? Evidently it was a matter of shrewd precaution; for, had he stipulated "any part of the structure of any being" "for the exclusive good of another being" he would have just annihilated his own theory by proving, as he did, that the mammary glands of every mother throughout the class of mammals are developed "exclusively," not for her own good but for the good of other beings! But as carefully as this precaution aims to guard the difficulty, it falls fatally short, for the mammary glands of the first mammal mother were developed (if developed at all) for the benefit of all the mammal "species" on earth, since they all came from her by transmutation! How much does Mr. Darwins theory lack of being annihilated, then, according to his own agreement?

But there are numerous species which have parts (or qualities, which are the same thing,) exclusively for the benefit of the species. The flavor and odor of the ants, which adapt them to the taste and smell of the ant-bear, can be of no service to these insects. For countless generations natural selection has kept right on cultivating the emmet, keeping up its peculiar flavor which adapted it to the peculiar appetite of the ant-eater, when, by survival of the fittest, it might have completely changed both its flavor and odor to a quality which would have disgusted its devourer.

The same is true of the peculiar flavor of the hive-bee, which adapts it to the special benefit of the midwald, a bird which feeds on nothing else. Mr. Darwin urges with all his ingenuity that the marvelous instinct of the hive-bee, as well as its remarkable structure, is the result of "numerous successive slight variations" saved up from age to age "by natural selection" for the good of this insect. Yet this "scrutinizing" law keeps right on cultivating the flavor of this insect, which it has otherwise so vastly improved, and which fits it so exactly and "exclusively" for the appetite of the midwald, since it is fair to infer, as the bees do not eat one another, their peculiar flavor must be for the special benefit of this other species, and therefore must inevitably "annihilate" his his theory.

The odor of the fox's feet "is for the exclusive good of another species," the wolf or the dog, since by it the latter is enabled to run down and destroy the former on account of greater endurance. The odor of the fox is clearly, then, of no good to it, since it is the most efficient means of its destruction. That this proverbially cunning animal knows instinctively that its odor is its deadly enemy, and would no doubt, be glad to have it abolished, if possible, is proved by its habit of "doubling" on its own track to misdirect the hounds. Yet Mr. Darwin's "scrutinizing" law of natural selection, after weeding out the foxes for ages which gave forth the strongest odor, on the principle of survival of the fittest or the less odorous, still continues right on cultivating this destructive quality, which can only be for the "exclusive good" of Renard's enemies! Hence by the unanimous judgment of all the foxes in Christendom and heathendom, Mr. Darwin's theory is hopelessly annihilated, according to his own stipulation!

But, then, Mr. Darwin would say, while natural selection was substituting a new flavor for the ant it would also have been at work on the ant-bear, changing its taste, so that in the end the ant would not have gained anything by the modification! This, however, does not quite correspond with the work of natural selection, which Mr. Darwin and Mr. Wallace so elaborately discuss, where worms and insects of various kinds are made to imitate the bark of trees, dead and green leaves, etc., all to protect them from the devouring insectiverous birds. It is remarkably strange that natural selection should have thus devoted all its attention to the form and color of worms, while neglecting the eyes of the birds! Had the birds' eyes been as assiduously cultivated as the color and form of these insects, their imitation of the leaves and bark of trees would have done them no manner of good, and the mimicry would have consequently been abandoned in its incipiency.

This stupid performance of nature is also illustrated by the mane of the lion, which, Mr. Darwin gives it as his learned opinion, was developed by selection to protect his neck from the teeth of other lions and the teeth and claws of tigers! But it seems singular that the teeth of the tiger were completely neglected by natural selection, while taking the particular pains to produce such and enormous growth of hair as a protection for the lion! If natural selection devotes such careful attention to worms and insects, it might show a little regard for the tiger's teeth, and at least cause them to keep pace with the hair on a lion's neck.

But is not Mr. Darwin slightly mistaken? The tiger finds the lion's matted mane an excellent foundation into which it fastens its teeth and fore-claws while using its hind-claws in fearful lancination upon the loins and hips of the lion, where natural selection has wholly neglected to provide a suitable protection! I think the lion can justly enter his stentorian protest against Mr. Darwin's "scrutinizing" law, as a great scientific humbug in furnishing him with a matted mane for the particular advantage of the tiger to cling to while unmercifully raking his hinder parts, where there is no protecting hair! And while protesting, he should petition natural selection to show a little discrimination and remove the useless bunch of hair from the end of his tail (the same as that of his mane, precisely,) and distribute it over his hips!

Elephants in some parts of India, Mr. Darwin says, were gradually destroyed by insects which bored into their backs. Now this is attributable wholly to the inexcusable neglect of natural selection in not covering the backs of those princely beasts with a protection like the lion's mane! That Mr. Darwin's great and "scrutinizing" law could have done this, and thus have saved these pachydermatous proboscidians of the jungle from such contemptible enemies as gadflies is clearly evident after having stretched the same animal's nose five feet long for the primitive purpose, as supposed, of smelling at a distance!

If there is the least truth in natural selection having elongated the neck of the giraffe just to enable it to browse off the limbs of the acacia, as Mr. Darwin insists, rather than to change its mode of living, and cultivate in it a taste and habit like those of its sensible neighbor the eland, there would have been surely no trouble in evolving a carapace for the back of the elephant as impenetrable as that of the tortoise, or else in extending its trunk till it would reach clear around it! Pshaw! This whole business of natural selection, judging it by its bungling operations, is an unmitigated fraud on the brute creation. While it can industriously build up a mane on the lion's neck, it leaves the loins at the mercy of the tiger and protects the end of its tail! While it allows certain insects to bore into the elephant's back for the want of a coat of hair half as dense as that of the lion's mane, it changes other insects into forms and colors to protect them from the hungry birds, at the same time totally neglecting the birds' eyesight. It stretches the complicated neck of the giraffe, with all its important vital organs, such as vertebra,thyroid cartilage, larynx, trachea, tongue, æsophagus, with the numerous arteries, ligaments, and muscles involved, to enable it to reach the branches of trees, when by simply stretching its nose as it did in the case of the elephant, it could have reached much higher branches and stood square on its feet! Inconsistency, thy name is evolution!

The hive-bee is another example of the infamous unfairness of natural selection. While this most valuable and intelligent of all insects has its defensive weapon so awkardly constructed by Darwin's "scrutinizing" law that it is compelled to commit suicide by pulling out its barbed sting whenever it defends itself from an enemy, all other bees, such as wasps, hornets, bumblebees, etc., worthless and uncivilized in habit, can sting *ad libitum* without doing the least damage to their own mechanically constructed weapon. And, further, while the bumble-bee has a proboscis sufficiently long to suck red clover and extract its precious stores of delicious nectar which hive-bees so dearly love (as proved by their sucking at broken corollas,) the proboscides of the latter have been neglected for ages by natural selection, when the sixteenth of an inch added would have opened up to these deserving little geometricans untold wealth of honey. Yet a worthless moth, Mr. Darwin assures us, has its proboscis extended by natural selection four inches in length, simply to adapt it to sucking the nectar from a single bell-shaped flower! Just a hundredth part of this developement added to the hive bee's proboscis would have enabled it to suck the red clover, and thus compete with its big awkward cousin, etc.—October *Microcosm.*

Mark H. Forscutt, No. 1514 Francis St., St. Joseph, Mo. Alexander H. Smith's home address is now Lamoni, Ioa

www.LatterDayTruth.org

## RUSSIAN REFUGEES AND THE "MORMONS."

THE harsh measures instituted by the Russian Government against the Hebrews has excited the indignation of the whole civilized world. The Czar is denounced, and sympathy is aroused for the unfortunate Jews who have been made the victims of imperial wrath. There is another side to the subject, of course, and apologists are not wanting for the Muscovite edicts. We do not propose now to discuss the merits of this question. But a suggestion has been made which attracts some public attention and that bears some relation to Utah, and we therefore give it passing notice.

It is proposed to send to this Territory a body of refugees from the land of the Czar, that by their influence and example may be brought about "a reformation or abolishment of the principles and practices inculcated by the Book of Mormon." The polygamous tendencies of "Mormonism" would, it is asserted, be thus counteracted. This, to people acquainted with the "Mormons" and the Book from which their nickname has been derived, is really laughable. It seems there are still editors in the United States who do not know that polygamous marriages have ceased for some years in Utah. And it is very certain that few if any of them know anything about the Book of Mormon. "The principles and practices inculcated" in that volume cannot be objected to on moral grounds by Christian or Hebrew. As to polygamy, that was forbidden to the ancient people whose history and religion the Book of Mormon contains. It is a great pity that writers for the press, as well as preachers in the pulpit, will not examine the book about which they are so often seriously exercised.

If the accounts we have read of the condition of those Russian refugees are anything near correct, reformation in most respects is what they sadly need themselves. If the object in view was the improvement of the expatriated Hebrews, there might be some good reasons for locating them in Utah, where they would be surrounded by influences and examples of an elevating character. But the proposition to use them as a reforming agency among the "Mormons" is as absurd as most of the absurdities uttered by sapient writers on the "Mormon" question, who need nothing so much as a little correct information themselves.

The New York *Mail and Express* takes up the subject and, in criticising the suggestion, displays as much ignorance and nonsense as the authors of the proposition. It says "The Jews are proverbially pure in their family life, the Mormons are not." It is afraid that the refugees, if colonized in Utah, might imagine that the "Mormons" are "typical model citizens, worthy of imitation." And concludes that, "It is a duty to see that the Mormons are not allowed the opportunity of contaminating them."

We have nothing to say about the lives of the Jews in general. We have many reputable Hebrews in Utah who are justly esteemed by their "Mormon" fellow-citizens. Occasionally we have others whose purity is nothing to boast of. There are good and bad among all races and religions. But neither Jews nor Gentiles who tell the truth, will say anything about the purity of "Mormon" family life in general but that which is in commendation. Some of our most vigorous opponents have conceded this. While prosecuting persons charged with polygamy, officers of the government have acknowledged the fact that the "Mormon" people are comparatively free from the common vices and sexual crimes of the age.

In the duties of citizenship, as a rule, the "Mormon" people set as good an example as can be found in the country. What do the writers in the *Mail and Express* know about this? And do they mean to say that the class of people among whom these Russian refugees are likely to mingle in New York City will furnish good examples of family purity, worthy citizenship and general model conduct?

The people of Utah are not anxious to have the immigrants from Russia quartered among them, but should some of them find their way here, they would escape those pernicious influences of which the *M. and E.* seems afraid in Utah, but which abound right under the shadow of its office and within seeing and smelling distance, if no nearer, of the reporters who gather its news.

We are inclined to think that the same animus towards the "Mormons" still inspires the utterances of that paper, which prompted one of its writers a few years ago, who, in a burst of profanity expressed his utter indifference as to whether what he said about the "Mormons" was true or not, he wanted to see them all destroyed, anyhow. We do not reproduce the language, for while it might be suitable to the office of the *M. and E.*, it would not be fit for the ears of the people whom that scripture-quoting paper delights to defame.

The Russian Jews who come to this country might find many worse places than Utah, in which to make a home and learn the duties and privileges of American citizenship, but we do not think they could find a worse place in the respects named by that paper than the city where the *Mail and Express* is published. However, country districts in some of the western States would be preferable to a Territory of the Union, if political liberty is one of the objects in view in finding them a home. They should not be delivered from one kind of vassalage only to be transferred to another.—*Deseret News.*

---

AN influential Russian dignitary with brains enough to see what stupid mischief Russia was doing herself contrived to have put into the czar's own hands a memorial tersely setting forth the actual facts of the Jewish question, recounting the miseries inflicted upon helpless and unoffending people, and showing how inevitably this criminal folly must react upon the empire. Alexander III. read the paper carefully, and wrote on the margin that he had been much impressed and touched by it. "But," the imperial hand added, "we must never forget that it was the Jews who crucified our Lord and spilled his priceless blood."

# Conference Minutes.

## SPRING RIVER.

Conference met as per adjournment at Sherwin; J. W. Gilbert clerk *pro. tem.* Branches reported: Angola, Pleasant View, Webb City. Elders reporting, A. H. Herke, J. M. Richards, I. R. Ross, D. S. Crawley baptized 12, T. J. Smith, A. C. Hart, R. H. Davis, B. Davis, W. S. Taylor, W. Westervelt, W. F. Clark, E. A. Davis. Priests: J. W. Gilbert baptized 1, C. Randall, R. Bird, Bro. Bath, Z. Decker, J. Davis. Motion to establish the southern boundary of the Spring River district on the Arkansas River carried. Motion to sustain general church authorities carried. District authorities sustained. The president was authorized to organize a branch at Weir City, with such assistance as he may choose. Preaching by J. W. Gillen and T. J. Smith. Adjourned to Webb City, February 12th, 1892.

# Miscellaneous.

## PASTORAL.

To the brethren of the Twelve, the Seventy, the missionary forces in the field, and those of the ministry who anticipate entering upon mission duty the coming mission year, *Greeting*:—

It is with gratitude and thanksgiving to God and our Lord Jesus Christ that I write you, feeling it my duty, and being strongly moved upon to do so by the Spirit.

Recognizing in the outlook for the coming year the necessity for unity of action, and the most complete confidence and understanding existing among the ministry who shall labor for the upbuilding of the kingdom of righteousness, I seek you, and ask for myself that forbearance and love that should be manifest in the life and conduct of every true servant of Christ. If in the exercise of the duties imposed upon me by reason of my official position in the church in the past I have fallen short of your anticipations, or have seemed harsh or petulant, I pray you forgive me, and still grant me a warm corner in your confidence and affections; and let us labor together in love for the Master.

To my brethren of the Twelve I wish to say, The great work entrusted to our care is assuming, or developing such dimensions that it burdens us with a responsibility, constantly increasing in magnitude. As the years come and go emergencies arise, which have no precedent in the past; and the mission year just closing is no exception to the rule, save that there seems to be more apparent, the necessity of a more systematic way of accomplishing the work assigned us in our quorum councils.

There has been a marked advance in the spiritual work of the ministry. Our mission fields are widening and expanding; they are becoming more fruitful, the church is growing in numbers, new districts are being formed, new branches being organized; and, as a result the ministerial force is increasing. Prejudice is giving way, opportunities and calls for ministerial labor are multiplying with a rapidity never known before. The reports of the disturbance of the waters in baptism come in from all directions, giving evidence that God is working with his servants, and by his Spirit confirming the work everywhere. While all of this is going on I am constantly reminded, that living issues fill the air, presenting important questions for our especial consideration. Foremost among them is the one mentioned above, i. e., systematizing our labor in arranging and appointing to their various fields the missionary forces of the church for the best advancement of the work. The time is not far distant, I feel impressed to say, when men of our immediate quorum will be called to foreign fields of labor, and it will be very difficult for us to make the missionary appointments then, if we still follow the past tedious mode. Already we find the work too tedious and laborious for the short time we allow ourselves to do it. Each

www.LatterDayTruth.org

year increases the work, and we deprive ourselves and the church assembled in general conference, of many blessings both might enjoy. To rectify this some steps ought to be taken. Again; There is a relationship between the different quorums of the ministry which demands that seasons of communion in joint session should be had. I am convinced if more time was given for this purpose, much of the jealousies from which we have suffered in the past would be allayed, the bond of love would be strengthened and the watchmen on the walls of Zion could soon see eye to eye.

So far as reported to me, I am satisfied there is a better understanding of our labors. A general improvement is manifest in ministerial labor in all the missions. Of your respective charges I have only a general idea, as the progress in each only appears in the meager mention in the *Herald*. It would have pleased me much, if I had been able to pay each of you a ministerial visit and thus have felt of the work with you, giving aid and comfort so far as possible to all; my own limited field demanding especial attention prevented. As the work increases I am convinced that whosoever presides over the quorum of apostles should not be trammeled with a limited charge, but in connection with the First Presidency should have a general oversight of the whole missionary field, and be so centrally located that he could respond to any special call made for service in any charge.

There are some questions of law and jurisdiction affecting the work, to which my attention has been called, which I think should receive our consideration as soon as convenient. The above with the evident and wonderful growth of the work, the insecure and confused state of the religious mind of the sectarian world seen in creed overhauling and correction, seem to justify, if they do not mark the necessity for an early convention of our quorum, that the brighter prospects which show for the future may be taken advantage of by us. Hence, I am moved upon to write you and give notice of such call.

I have counseled with the First Presidency and they approve the call. For these reasons I do earnestly request the members of the quorum of Twelve to convene on the 28th day of March, 1892, at Independence, Missouri, at 10 a.m.

The call is thus early made that all may have ample time to arrange and be present, and may the abundant mercies of God be with you and open up the way, and that we may have a glorious meeting before the Lord, that his counsels may govern in all our labors, I shall ever pray.

In addition to the above call on the Twelve, I desire to say a few words to those minute men of the gospel army, and all the noble souls who have been and are so valiantly pushing the grand warfare to the front; who are contending so earnestly for the right: Be of good cheer, brethren, there is every reason to rejoice. The signs of the times are full of evidences demonstrating the truth of the work we are engaged in, and surely foretelling its ultimate success. They speak in thunder tones, telling of God's watchcare over his work and those engaged in it. While we may see but a small area of this great world individually, the widening circle of the Lord's watchmen will soon reach such dimensions that each watchman may hear his brother watchman say, "All is well!" and the sound be heard from sea to sea, from the rivers to the ends of the earth, and from the rising to the going down of the sun, and the isles of the sea will send back the welcome echo, "All is well! all is well!"

Zion's watchmen will "see eye to eye," and the voice of the Good Shepherd shall be heard in all the land, calling upon the pure in heart, "Come, come, come to the supper of the great Bridegroom." And the islands of the sea shall sing and rejoice, for the time cometh when all lands shall be married, and the sea roll back to the north, and the Israel of God be gathered. When the sons of Jacob shall no longer be afraid, nor their faces pale at the thought of oppression; but shall shine with the brightness of the light of the coming of their Redeemer. And they shall shout, "Blessed is he who cometh in the name of the Lord."

Courage, brethren, be of good cheer. The time of bitter sacrifice is fast passing away. We are not called upon to make such sacrifice as was necessary sixty, thirty, or twenty years ago. The huge nightmare which rested upon the church, and then the shadow of its baneful influence over the ministry twenty and twenty-five years ago, is fast being driven back to its own abode in darkness, and the church is awakening with new impulses, and with renewed vigor is shaking off her drowsiness and lethargy and is making ready to answer to the call of her Lord, "Come up higher." She begins to breathe easier, and to expand and grow in spirituality, grow in order and organization. She begins to show the work of the "One mighty and strong" in being led out of slavery, darkness and confusion, into the light of God's dear Son. And now she no longer feels the pall of that degrading charge, unchastity, and the epithet of unclean. She moves to the front and takes her place, meeting the issues of the day, rising each time brighter, fairer and more glorious than before. For this we praise God and give thanks.

Our faith has been attacked from every conceivable direction, all the mean and low subterfuges of the adversary have been used, but as each soldier of the cross has engaged in its defense, he has come out of the battle cloud smiling and stronger, because he has felt the Holy Influence of the presence of the Spirit in himself, and the love of God which maketh strong and casteth out all fear. For this we also rejoice and give God glory. While the vision of the work opens before me, it seems the time is near for the fulfillment of the words of the prophet, "Who are these who come flocking as doves to the windows." Already we feel the inspiration of the word of the poet, "Give us room that we may dwell." The time to favor the waste places of Zion seems also very near, and I am constrained to say the time is not far distant when the church will be called upon to make arrangements for the establishment of stakes to meet the growing necessities of the work, and the keeping the commandments which as now, in her scattered condition, she is unable to do.

There are ordinances belonging to the Priesthood, which now we are deprived of, such as the "washing of feet," etc., which must be received ere we can expect to receive that rich endowment of the Spirit we so much need, to enable us to overcome all the devices of the adversary, in our warfare with the World, the Flesh and the Devil. And now, brethren, that system and order may grow out of the very necessities of the work as it grows and assumes proportions belonging to it, as represented in the "Little stone cut out of the mountain without hands," let us work together and be equal to the emergencies.

There have been complaints in the past in regard to appointments of missions; some failing to receive, some assigned fields which were repugnant to them, and others appointed provisionally as if under surveillance. All of these have no doubt occurred, and may occur again; but patience, brethren, and an understanding of each other, and the work each has to accomplish, will help us and prevent many a heartache. We of the Twelve upon whom falls the burden of arranging the many appointments, have sometimes very meager information of the circumstances, ability, and habits of those we are expected to locate, so as to bring about the greatest good to the greatest number. We have hitherto done the best we could. Often the helps advised and the rules adopted have been ignored, or neglected, which amounts to the same thing, and hence some have been hurt. To judge of the qualifications and suitability of a man for a special field, of whom perhaps we only know the name and place of abode, requires a high degree of inspiration. This we sometimes have and sometimes are devoid of, so must needs use our own best judgment, and mistakes may possibly be made. To obviate much of the trouble which arises from this source, and keep in line of the law, the ministry have all been required to report to the quorum of apostles and the Bishop, their circumstances and the amount needed by their families necessary to put them in the field and keep them in for the year. It has been permitted also that each one may tell what field is desirable and convenient for them. This has in part been complied with, and when fully observed, there has been little or no trouble. In the past these reports have not been uniform and have been sent to individual members of the Twelve, and the Bishop often not being at hand when the name is under consideration delay has frequently occurred.

To simplify and have our work laid out the better at the coming general conference, I deem it wise for *all* to so report in writing to the secretary of the quorum of Twelve, Bro. T. W. Smith, Box 125, Independence, Missouri; and that all those now in the field, and those who anticipate entering, do so report at as early a date as the 26th day of March, 1892, that the names of all the ministry may be listed in their order. Do this, brethren, and much labor will be saved, and the apostles can give more of their time to the general meetings of the conference, and be blessed in blessing others.

One more subject for our thought and consideration. "God hath said, Be ye clean who bear the vessels of the Lord," and has repeatedly called our attention to the fact that "Tobacco is not good for man," and has commanded us to abstain from the use of it. Because of this the church has said she will not send out as her representative any man who still continues to defile himself by the use of the filthy weed, thus disregarding God's wise counsel, His commandment and the voice of the church, which we teach is the body of Christ. I trust that no member of the quorum of apostles will so far forget his station and the responsibility placed upon us as to be negligent in this respect.

Brethren, let us labor together in the Lord. We are called upon to prove the world. Let us also prove that God is in us through Christ, reconciling the world to Himself. With the greatest love and confidence in you as God's ministry, I subscribe myself,

Your brother in Christ,

ALEX. HALE SMITH,

*Pres. of Quo. of Apostles.*

CHICAGO, Ill., Jan. 4th.

## THE GENERAL CHURCH RECORDS.

The secretaries of nearly all the districts throughout America have sent me the branch reports that have come into their hands during the past year, and thus the changes that have taken place by baptism, by letter of removal, by death, expulsion, ordination, or marriage, have been placed upon the General Church Record, and I thank all branch and district secretaries for prompt and kindly aid supplied to the perfecting or bettering of the work which the Lord has commanded. But there are a few district officers who have not forwarded what may have come into their hands, and such should do this at an early day, so that the changes and corrections may be put upon record before the conference year closes.

I especially call the attention of those interested to the fact that since March, 1890, no reports have come from the following districts and their branches, namely: The Alabama and Florida branches, Central California, Massachusetts, (last reports received were for October, 1890), Eastern Maine, (last reports were for February, 1891), Rhode Island, (same as Massachusetts), Nebraska Central, Philadelphia District, including Hornerstown, New Jersey, and Brooklyn, New York, (last reports were for October, 1890), and the Pittsburg and Kirtland, from which the last reports are for February, 1891.

Neither have the branches in Colorado, Idaho, (except Bear Lake), or Utah been reported by either branch or district secretaries. Their officers or others who have the records, are hereby requested to send me an account of losses by death or otherwise, and of gains if there have been any; with all necessary dates, etc.

Nor have reports been received from the following branches during this conference year, (evidently not reported to their district conference), namely:—

Canada:—Wilkesport, Baddertown, Howard, Olive, Longwood, Usborne, Ellice, Egremont, Proton, Walsingham, Windham, Waterford, McKillop, Alliston, River View, Masonville, Cameron, Monmouth, Irondale.

www.LatterDayTruth.org

California:—Eureka. Uniontown, Lower Lake, Watsonville, Lone, Jefferson, Long Valley, Deer Creek, Santa Maria. Newport.

Illinois:—White Eagle, Truro, Peoria, Princeville, Rock Island, Pittsfield, Alma (Marion county), Alma (St. Clair county), Caseyville.

Indiana:—Knox, Canaan, Pleasant Ridge, Mt. Pleasant, New Marion, Plainville.

Iowa:—Boonsborough, Flagler, Buffalo, Union (Hamburg and Mill Creek), Union (Harlan), Pilot Creek, Six Mile Grove, Willow Valley, Pleasant View, Sioux City.

Kansas:—Blue Rapids, Goshen, Elmira, Deer Creek, Star Creek, Twin Creek, Prairie Home, South Logan, Homestead, Decatur County, Indian Creek, Arcadia, Pittsburg, Keighley, Garden City.

Maine:—Saco, and all the Eastern Branches.

Massachusetts and Rhode Island complete.

Michigan:—Coldwater, Hartford, Hopkins, Webberville, Lansing, Vassar, Reese, Sherman, Mill Creek, St. Johns, Black River, Delaware, Lexington, Hersey, Richland, Chase, Bay City, West Bay City.

Minnesota:—Lake Crystal.

Mississippi:—Bluff Creek.

Montana:—Gallatin, Deer Lodge.

Missouri:—Eureka, Missouri River, Kingston, Boone Creek, Honey Lake, Willow Springs.

Nebraska:—Blair, Deer Creek, Cedar Creek, Clearwater, Glen Alpine, Grand Rapids, Chelsea, Evergreen, Plattsmouth, Platte River, Snow Flake.

New Jersey:—Hornerstown.

New York:—Brooklyn, Savannah.

Ohio:—Maumee, Kirtland, Church Hill, Warren, Lake View, Washingtonville, Blake's Mills, Belmont, Lampsville, Morgan.

Oregon:—Linn, Mt. Vernon, Drift Creek.

Pennsylvania:—Pittsburg, Mansfield, Conneaut, Beaver Falls, Sharon, Philadelphia, Olive, Hyde Park, Nanticook, Plymouth, Danville.

Texas:—Central, Elkhart, Live Oak, Evergreen, Lone Pine, Cook's Point, Cheesland, New Hope.

Utah:—Salt Lake Mission, Union Fort, Lehi, Provo, Springville, Wanship Ephraim, Santaquin, Kaysville, Beaver, Heber City, Richfield, Elsinore, Logan, Plain City.

Virginia:—Rockwalnut.

Washington:—Gilman.

West Virginia:—Wheeling, Fairview (Marshall Co.), Fairview (Calhoun Co.), Cabin Run, New Hope, Sugar Creek.

Wisconsin:—Janesville, Freedom, Webster, Wheatville, Willow.

Not only should past reports be sent in, but also if the reports received at the February and March conferences are forwarded promptly it will greatly expedite the work of putting them upon record, and thereby their contents will be included in my Annual Report of gains by states.

I hope that Bro. Caton, secretary of the English Mission, will be able to forward full transcripts of all the branches in England by the first day of March, for sometimes when sent from there on the 15th they reach here too late to be recorded and counted in the Annual Report to General Conference.

Also I hope that the changes in the branches in Wales will be reported by mission or branch officers.

H. A. STEBBINS,
*General Church Recorder.*

## CORRECTION.

In obituary notice of Bro. George C. Smith, last volume, first column, page 803, for "November 13th," second line, read November 20th. In second column, twelfth line, for "18th of December" read 18th of November. In fourth line from end of notice, for "Sunday, December 22d," read Sunday, November 22d.

## A UNIQUE MAGAZINE.

A unique experiment will be tried in the February issue of *The Ladies' Home Journal.* The entire number has been contributed in prose, fiction and verse by the daughters of famous parentage, as a proof that genius is often hereditary. The work of thirty of these "daughters" will be represented. These will comprise the daughters of Thackeray, Hawthorne, Dickens, James Fenimore Cooper, Horace Greely, Mr. Gladstone, President Harrison, William Dean Howells, Senator Ingalls, Dean Bradley of Westminster, Julia Ward Howe, General Sherman, Jefferson Davis and nearly a score of others. Each article, poem or story printed in this number has been especially written for it, and the whole promises to be a successful result of an idea never before attempted in a magazine.

## CONFERENCE NOTICES.

Decatur district conference will convene at Lamoni, the 13th and 14th of February, commencing at 10 a.m. The district should be well represented, as it will be the yearly election of officers and the time to appoint delegates for the General Conference. Presidents of branches will please see that their reports are prepared in time. The ministry are expected to have written reports.

WM. ANDERSON, *Pres.*,
S. D. SHIPPY, *Sec.*

Conference of the Northern Nebraska district will meet at Omaha, in Saints' chapel, January 29th, 1892, at 7:30 p.m. Branch officers will please see that the reports of their respective branches will be on hand at conference. Dated January 6th, 1892.

H. J. HUDSON, *Pres.*,
JAMES HUFF, *Sec.*

## MARRIED.

JONES—GARNER.—Bro. R. T. Jones and Sr. Elnorah Tennessee Garner were united in the sacred bands of matrimony, December 20th, 1891, at the bride's residence, by Elder James H. Scott.

JOHNSON—SEARS.—At the Parlor Hotel, Missoula, Montana, December 7th, 1891. Bro. John Johnson and Miss Hettie A. Sears were joined in marriage, Elder John R. Evans officiating. May the Lord bless both with his choicest blessings while in the walks of life.

FLAVIN—SERENE.—At the residence of the bride's parents, at Randalia, Iowa, Mr. John B. Flavin and Miss Alvira E. Serene; ceremony by Bro. J. B. Roush.

HANSEN—ROBINSON.—At the residence of Bro. E J. Robinson, Lamoni, Iowa, December 25th, 1891, Bro. William Hansen and Sr. Amelia Robinson, the oldest daughter of Bro. E. J. According to the command in the law, a feast was prepared, guests assembled, before whom the young people pledged their faith to each other in the bonds of wedlock; Pres. Joseph Smith officiating.

## DIED.

BUTLER.—At Council Bluffs, Iowa, December 28th, 1891, sister Emily, wife of Elder Senterlow Butler. She was born at Mansfield, Nottinghamshire, England, August 9th, 1830; hence was in her sixty-second year when death claimed her. She was baptized into the Saints' Church, England, in 1851, and emigrated to America with her family in 1866. They took up their residence in the east. There the claims of the Reorganized Church reached them, and were acknowledged. Subsequently, in company with many in Boston, they were influenced to remove to St. Joseph, Missouri, and later, she and her husband moved to Council Bluffs, Iowa, where "the grim reaper" found and claimed her. He first attacked her with la grippe; then with gastritus; and finally, after more than a year's conflict, she yielded to him; overthrown, but not destroyed; exiled from earth, but transferred to Paradise. About four o'clock on the morning of her departure she looked up and, with a longing seemingly born of spiritual sight, she raised her hand, and beckoned to some whom the loving watchers around her saw not, but whose presence was so real to her that it exchanged the look of intense agony before upon her face to one of ineffable joy, a joy that remained after death, and left its impress in a smile of such sweetness as made her beautiful to behold, even though enshrouded with the habiliments of death. After she had gone, her body was taken to St. Joseph, Missouri, and on December 30th, it was interred in Mt. Moriah cemetery. Her funeral cortege was conducted from the home of her son-in-law, Bro. John Burlington, junior, to the Saints' church, where the funeral sermon was preached by Bro. M. H. Forscutt—Bro. R. M. Elvin assisting—and thence to the garden of the dead. Our sister has left a husband, four married daughters, and fifteen grandchildren to mourn their loss. She rests in peace.

MILLER.—At Davis City, Iowa, January 1st, 1892, Bro. Abraham Miller, aged 81 years, 4 months and 12 days. He was born in Easton, Pennsylvania, in 1810; united with the church in 1832, and with the Reorganization in 1863. In 1834 he married Sophronia Champlin, by whom he had nine children. She died June 5th, 1877; and August 18th, 1879, he married Letetia McDaniel, who survives him, as also do five of his sons and daughters. Funeral sermon by Elder H. R. Harder.

BINNEY.—At Springfield, Illinois, December 24th, 1891, James Binney, jr., of the prevailing epidemic in this city. Funeral services by Elder Joseph E. Betts, sr. He leaves a wife and one child, father, four brothers and two sisters, to mourn his death.

GOSS.—Of paralysis, Bro. John Goss, near New Providence, Indiana, July 24th, 1891. Born March 22d, 1816, near New Providence, Indiana. He was baptized September 2d, 1888, by Elder J. W. Gillen. Funeral service by Elder George Jenkins, assisted by T. F. Wheeler.

GOSS—Of lagrippe, Sister Nancy Goss, near New Providence, Indiana, departed this life December 27th, 1891; born March 4th, 1821, near New Providence, Indiana, aged 70 years, 9 months, 23 days. She was married to John Goss, October 18th, 1838. They were the parents of nine children, three of whom survive them. Sr. Goss was baptized September 2d, 1888, by Elder J. W. Gillen. Funeral service at the residence of deceased by Elder James M. Scott, from 1 Thess. 4: 13–17, assisted by Elder J. G. Scott.

PAGE.—Near Lamoni, Iowa, January 6th, 1892, Bro. James Page, of liver complaint. He was born August 15th, 1815, at Weymondham, Norfolk, England. His earthly pilgrimage was 76 years, 4 months, and 21 days; was baptized June 6th, 1848, and emigrated with his family to Utah, where his wife died, March 22d, 1864. By this first marriage he was the father of fourteen children. Eight sons and two daughters survive him. September 8th, 1865 was married a second time. Leaving Utah in April, 1866, he located at Ottumwa, Iowa, and in October of the same year went back to England. There he and wife were baptized into the Reorganization by Elder Thomas Taylor, at Birmingham. His second wife died in the early part of 1882. April 17th of the same year, he was married to his present widow. They went to Utah in 1884, and came to Lamoni in May, 1888. The above items were written by the brother before his decease. He was ever faithful, and willing to give a reason for the hope he had in the gospel. Funeral, January 8th, at the brick church, in Lamoni; sermon by R. M. Elvin, from Gen. 6: 62, I. T., assisted by I. N. Roberts. The body was laid to rest in Rose Hill cemetery to await the resurrection of the just.

THE great fire of Moscow, which occured in 1812, was the most gigantic conflagration of history. In it 30,800 buildings were destroyed, valued at $150,000,000. The estimated loss in the great Chicago fire of October, 1871, was $125,000,000. The buildings destroyed numbered 17,450. The number of buildings destroyed in the great Fire in London, 1666, was 13,200, valued at about $55,000,000. The property destroyed by the great fire in Boston, 1872, was valued at $50,000,000. The fire burned over sixty-five acres and consumed or ruined 776 buildings of all kinds. In 1870 Constantinople had a conflagration which entailed a loss of $25,000,000 and burned 1,000 persons and 7,000 buildings. In 1851 San Francisco lost 2,500 buildings valued at $17,000,000. In 1852 Hamburg, Germany, had a fire which consumed 1,747 of the finest buildings in the city.

www.LatterDayTruth.org

ROBT. WINNING, President. D. F. NICHOLSON, Cashier.

**LAMONI STATE BANK,**

Successor to Farmers Bank of Lamoni.
Paid up Capital $25,000 00. Liability of Stockholders $50,000.00.
Incorporated under the laws of Iowa, Aug. 1, 1891.
Six per cent Interest paid on time deposits.
Farm Lands and Town Lots for Sale.

**PUBLICATIONS ISSUED AND FOR SALE**

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

**SUNDAY SCHOOL SUPPLIES.**

**Secretary's Record.**

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

**Teacher's Class Record.**

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

**Teachers' Helps.**

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

**Reports.**

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

**Envelopes.**

Small envelopes for collections; per 100, 15 cents; one thousand, $1 25.

**Combination Offer.**

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

**Compendium of Faith.**

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

**Question Book for Intermediate Classes.**

Limp muslin, 25 cts.; per dozen .....2 50

**Question Book for Primary Classes.**

Limp muslin, 15 cts.; per dozen .....1 25

**Cards and Tickets.**

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100..... 50
Good Behavior tickets; per 100, 15c: 1,000...1 00
Prompt Attendance tickets; 100, 15c.; 1,000...1 00

**Winnowed Songs**

Each 40c., half doz. $2.25, per doz.....4 50

**GERMAN TRACTS.**

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith. 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

ADDRESSES.

Joseph Luff, No. 44 South 4th West street, Salt Lake City, Utah.

**A MANUAL OF THE PRIESTHOOD,**

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

**"THE RETURN."**

Complete volumes (of twenty-six numbers) published by E. Robinson, can be had by sending **$1 15** to
**Mrs. M. A. Robinson, Davis City, Iowa.**

**BOOKBINDING.**

**HERALD OFFICE BINDERY—**

All kinds of Bookbinding done at Reasonable Rates!

Herald volumes, library leather backs and corners, marbled edges .....$1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco.....1 25
" " half morocco .....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

**On Sale at the Herald Office,**

**With the Church In an Early Day.**

**Price $1.14 postage prepaid.**

## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

London, England, meetings on Sundays, 6:30, at 48 Repton street, Limehouse, and on Wednesday, 8, p.m., at 59 Armagh road, Old Ford, and 107 Canal road, Mile End.

Manchester, Saints' meeting room, 15 Dickenson St., Mount St., Albert square; Sundays, 10:30 a.m. and 6:30 p m.

Leeds, Saints' meeting room, Wellington road.

Sheffield, Saints' meeting room, Langsett road.

Larmouth, Saints' meeting room, Ellsmore St.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

St. Louis, Missouri, No. 2518 Elliott avenue.

San Francisco, California: Lincoln Hall, No. 71 Montgomery street, near Palace Hotel.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 2 and 7:30 p.m.

J. C. Clapp, Pixley, Tulare county, California.
E. F. Shupe, Valverde, (Denver,) Colo.
John Molyneaux, 1939 North Tenth St., St. Louis, Mo
. F. Minton, Magnolia, Harrison Co., Iowa.

## DISTRICT SUNDAY SCHOOL MEETING.

The Decatur District Sunday School Association will convene at Davis City, Iowa, February 6th and 7th, 1892, at 10 a.m. Morning an afternoon sessions of first day will be devoted to regular business. Saturday evening the following programme will be rendered:—

Singing, "Joy to the world," tune, Antioch.

Prayer.

Song by Pleasanton school.

Address by superintendent of District Association.

Song by Davis City school.

Address, accompanied by blackboard exercise, by Prof. Howell, of Davis City.

Quartette.

Paper; subject, Intermediate Class work.

Singing, "Rock of Ages."

Benediction.

Sunday, 9 a.m., prayer meeting; 11 a.m., opening hymn 434 Saints' Harp, music 242 Harmony, "Trumpet." Prayer. Hymn 190 Saints' Harp, music 522 Saints' Harmony, "Crystal Sea." Address by Superintendent of General Association. Hymn 181 Saints' Harp, Music 60 Saints' Harmony, "Christmas." Sunday school from 2 to 3 p.m. Song service from Gospel Hymns, Nos. 275, 232, 177. From 3 to 4 p.m., Intermediate class work by M. J. Cazaly, followed by opening of question box. In the evening short speeches and singing; following numbers from Gospel Hymns will be used: 259, 289, 405.

The lessons for the Sunday school session to be held Sunday from 2 to 3 p.m., will be in the Intermediate and New Testament classes the same as those given in "Teachers' Helps" for February 7th. The Compendium lesson will be page 25, the "Agency of Man." The Primary lesson will be Lesson 32, page 76, Primary Question Book, "David Kills Goliath."

Let every school, if possible, send delegates, as this is the meeting for electing officers for the ensuing year, also for choosing delegates to General Association in April. Report of schools should be sent to district secretary before convention. Let all who can attend and make this the most interesting and beneficial meeting yet held by the Decatur District Association.

Yours in bonds,

J. A. GUNSOLLEY, *Dist. Supt.*,
F. E. COCHRAN, *Dist. Sec.*

## HOW TO GET ALONG.

Pay as you go.

Never fool in business matters.

Learn to think and act for yourself.

Do not kick everyone in your path.

Don't stop to tell stories on business hours.

Keep ahead rather than behind the times.

Do not meddle with business you know nothing about.

Use your own brains rather than those of others.

A man of honor respects his word as he does his bond.

No man can get rich by sitting around stores and saloons.

Have order, system, regularity and also promptness.

If you have a place of business, be there when wanted.

More miles can be made in one day by going steadily than by stopping.

Help others when you can, but never give what you cannot afford, because it is fashionable.

Learn to say, No. No necessity of snapping it out in dog-fashion, but say it firmly and respectfully.—*Good Sense.*

www.LatterDayTruth.org

## MISLED BY UNTRUTHFUL SPIRITS.

"I beg leave to differ with you," said Dr. G. W. Van Horn, a medium, to a visitor at a meeting of the People's Spiritual Society in Bricklayers' hall yesterday when she answered she did not know the spirit of "Frankie," whom the medium claimed stood near her. "Now just think," he continued, "she was a friend of yours and you have forgotten her."

"No I cannot recall the name and I am sure I never knew her."

"Just look back thirty years and see if you are not mistaken," continued the doctor.

"That is just my age," said the woman, "and I am sure I could not remember girls whom I met when I was one year old."

"Well, don't you ever remember of hearing your mother speak of a Frankie? Perhaps she was a friend of your mother."

"No, I do not."

"Well, I see a little boy, your brother, no doubt," said the medium, becoming tired of trying to convince the subject she or her mother knew "Frankie."

"I never had a brother," promptly exclaimed the woman.

"Oh, yes you had. I beg leave to differ with you."

"Well, I know I didn't," exclaimed the woman, becoming somewhat angry. "My mother only had four children and they were all girls."

"Oh, yes, I am sure you had a brother and he died before you was born," persisted Van Horn.

"Well, I should think my father ought to know," said the woman excitedly.

"Oh, no, he doesn't," answered the medium. The latter saw he was losing his grip and as a last chance he said: "Is there anyone connected with your family by the name of Sarah?"

"No, not with the immediate family, but I have a second cousin of that name."

"I thought so," said the doctor, and probably being afraid of making another miss he transferred his test to another. The next victim was a brawny man with a dark beard. Pointing his cane toward him the medium called out: "I see the spirit of Gilmore passing by you. Do you know anyone by the name of William Gilmore?"

"No, I do not. I know some Gilmores in York state, but there are no Williams among them."

"This spirit tells me he is a brother of George," continued the medium at a venture, "and he says you are 6 feet 2 inches in height." The man addressed muttered something that sounded like "Well, he is off his base," and then said in a louder tone: "I don't know George, either, and I am not 6 feet 2 inches in height." The medium saw that he had made another bad mistake and the next test was performed a little more deftly. "Do you know Edward Bergen?" he said to a man sitting some distance back in the audience.

"No, I don't answered the man, with a broad Scotch accent.

"He is a blacksmith," Van Horn went went on, "and although I do not make any statements other than what the spirits tell me, he says you are a blacksmith, too, and that you came from over the sea, and from a country to the north of England."

"That's all right," said the man, with a pleased grin at the superhuman powers exhibited by his informer.

"You often use your tools, do you not, and after searching find them in other parts of the shop?"

"No."

"Oh, yes you do."

"Yes, sometimes," admitted the man, overawed at his interlocutor's persistency.

"You shoe horses and fix wagons," continued the medium with a wonderful display of intelligence.

"Yes, sir," answered the smith with a look of wonder upon his face. At this point Dr. Van Horn closed his tests, saying that he had to attend another meeting and this was the reason he was forced to leave so soon. Before the doctor made his tests and just after the preliminary exercises were over, a Mrs. Tibbets was introduced. She claimed to be a mind-reader. Turning her back to the audience and closing her eyes she would call for a handkerchief, the owner of which she desired to be a skeptic. Receiving one she would twirl and wring it and draw it through her hands. Then she would endeavor to read a person's character. As most of the statements were conditional, and in the five distinct tests she made every one of the owners of the handkerchiefs were more or less flattered, they said afterward when questioned that the medium told the truth. There were several more tests mediums present who gave exhibitions of their powers, but none was an improvement on Dr. Van Horn and Mrs. Tibbets. —Chicago *Times*.

## INDUSTRY AND ECONOMY.

EVERYBODY wants to be well off. The question is frequently asked: How shall a poor young couple start aright, so as to rise to comfortable fortune? The first point is for the poor young husband to make a confident of the poor young wife. In that way he will secure her co-operation. Women are naturally economical, notwithstanding the general outcry about female extravagance. And when a woman's heart is full of wedded love, there is hardly any sacrifice which she will not gladly make for the sake of her husband, if he trusts her.

The husband can best determine the way, and point out the course to fortune, but the wife can best administer on the domestic estate in such manner as to make the most of the husband's earnings.

Industry and sagacity on the part of the husband, combined with economy and prudence on the part of the wife, will slowly but surely lay the foundation of a prosperity which may be not only permanent, but beneficent.

The first step, however, is a co-partnership of absolute trust and confidence between husband and wife; and the husband must be the one to begin it. In this sense it is an eternal truth which the poet utters in the line:—

"As the husband, so the wife is."


HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**

OF

**PRESIDENCY AND PRIESTHOOD;**

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

Ruins Revisited,

AND THE

World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER

For sale at the Herald Office. **Price $1 00**

FOR SALE ON EASY TERMS.

BEAUTIFUL LOCATION.

THE FINEST STOCK FARM

—IN—

DEKALB CO., MO.

**Four Miles from Stewartsville on the Hannibal & St. Joseph Railroad.**
**Two Miles from Clarksdale on the Chicago, Rock Island & Pacific Railroad.**
**Twenty-three Miles from St. Joseph by Wagon Road.**
**In the Center of a Community of Latter Day Saints.**
**Four Branches, Each Having a Good Meeting House of Their Own.**
**German Branch, Sixty-five Members, One Mile East.**
**Pleasant Grove, Sixty-eight Members, One and a Half Miles North.**
**De Kalb, Seventy-one Members, One and a Half Miles South.**
**Stewartsville, Sixty-five Members, Four Miles.**

**TWO HUNDRED AND EIGHTY ACRES.**

Seventy-five acres in cultivation, forty in meadow, balance, including twenty-five acres of timber in pasture, all in timothy, clover and blue grass; well fenced, three-hundred rods hedge, balance three, four and five wires; good orchard; one dwelling house of seven rooms and one of three rooms; two barns, well painted, fitted with Newton's Patent Cattle Ties for fifty head full-grown stock, thirty head of young stock and twenty horses, with ample room for seventy-five tons of hay; good grass lots with pens under shingle roof for one hundred hogs; cribs for 3000 bushels of corn; eight wells, good water; a fine pond in meadow, surface 25,000 feet, well stocked with fish; an unlimited quantity of pure, clear water in pastures, piped from pond to watering troughs; windmill supplies tanks in barn and yards; a good mill with horse power for grinding feed, Fairbanks scales, etc., etc. Also some fine shorthorn cattle, young horses, farming implements, etc.

For particulars, terms, etc., address

**JOHN BURLINGTON,**

**ST. JOSEPH, MO.**


www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, January 23, 1892. No. 4.

## THE SAINTS' HERALD,

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa.

Subscription Price $2.00 per year; Six Months $1.00; Three Months 50 cts.; Single Copies 5 cts.; Sample Copies free.

The Traveling Ministry, District and Branch Presidents, and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, Advertisements, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post office or Express Orders, Drafts on Chicago, or lastly, by Registered Letters. Do not send checks.

Advertising Rates, $1.00 per inch each insertion, subject to the following discounts: One month's insertion, five per cent.; Three months, fifteen per cent.; Six months, twenty-five per cent.; One year, forty per cent. For Reading Notices, ten cents per line. Editorial Notices, twenty-five cents per line; discount as above.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## ZION'S ENSIGN,

A live, religious journal, issued weekly at Independence, Jackson county, Missouri, is brim full of good and instructive reading relative to gospel truths, besides sermons delivered by some of our ablest ministers. Every one who can possibly spare **$1** should subscribe for it.

It is the intention of the publishers of the ENSIGN to issue **A DAILY EDITION** during the session of the coming General Conference in April, in which will be given a full report of the proceedings from day to day, also news items pertaining to the conference and those in attendance. The price will be **25 cents.** Send in your orders at once so as to give ample time for preparation.

Address all letters to Zion's Ensign, Box 175,

Independence, Mo.

## CHOICE RESIDENCE FOR SALE,

*With one acre, Lamoni, Iowa.*

The above is a substantially built and well finished residence, very desirably located, and abundantly set to small fruit. Anyone contemplating locating at Lamoni will do well to investigate the above. The house is 20 x 28 and 20 x 16, all 18 ft high; and 12 x 26 and 6 x 10 ft., one story high. It is very convenient and comfortable in all its arrangements. It is on a well traveled road, adjoins the corporate limits of the town, is a half mile from the church and business center, and three-fourth mile of high school.

*JOHN SCOTT, Box 236, Lamoni, Iowa.*

## PATTIE; OR, LEAVES FROM A LIFE.

(In course of publication.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of the same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

### JUDAISM A PROGRESSIVE FAITH.

OF all the accusations that have been raised against Judaism none, perhaps, has been so cruelly unjust as the charge that it is an illiberal, exclusive faith. The slander is old and dies hard. It can be traced to the days of Apion and the Roman satirists. It is repeated with renewed vehemence in our era. It forms the staple article of Jew-baiters, past and present, and there seems no prospect of a change. What is the cause of this persistence of prejudice? Will the true character of Judaism ever be vindicated and its rightful position maintained? It is easy to refer to ignorance, malice, and envy as at the basis of such attacts on the fair fame and dignity of Judaism; but may not some portion of the blame be elsewhere? The true character of Judaism must first be vindicated by the Jew. Its rightful position must be advocated and secured by the Jew. If he fails or falters the fault is his own. It is his want of courage and resolution that may be the rift within the lute. Judaism means something or nothing. Its forms have changed and are changing. Its essence is changeless and perpetual. Its customs like its prayers have grown with its history. Its traditions have kept pace with its wanderings. But back of rite and ceremony one purpose and inspiration lights up its path—the diffusion of the monotheistic belief and the spreading of justice, love and mercy. That alone is Judaism: all else is incident and accident. Why does not the world recognize more generally, then, the true character of our faith, as coworker with the religions that make for righteousness? Because the Jew fails himself to recognize Judaism's true character. Education and habit have done their work to identify his religion with ritual customs. These have been elevated above the essence of Judaism; these have constituted orthodoxy. Around them the combat has deepened. It is often said that forms and customs have preserved Judaism, and we should be grateful for them. Possibly so, and we cannot too reverently express our gratitude to the sages who built better than they knew. But should not our gratitude be more heartfelt that the everlasting light of Judaism was not extinguished amid code and statute and ordinance and tradition? How divine must be the simple message, the ardent humanity, the broad universalism of Judaism if it can be read and interpreted amid the litter of ages and migrations! The synagogue's doors are ever open. The synagogue's belief is not for the antiquary-shop or the museum. The God of the Jew is the God of mankind. The religion of the Jew is for mankind. Judaism hates and condemns all foulness and wrong. It loves and applauds what tends to honest, helpful living. It deals not with mysteries and abstractions, but with the orphan, the widow, the destitute, the sufferer. It is not causistry but justice. It is not formalism but mercy. It is not ecclesiasticism but humility. It is not exclusive but all embracing. It has fought its fight too long to turn coward now. It needs to-day the power that shall touch the dead bones and make them live. If the synagogue is not broad enough for the task it must be made so. The age of petty creeds is over. Despite prejudice and persecution here and there the better day is dawning, and the Jew must be among the first to greet the awakening.

### RICE CHRISTIANS.

W. G. WILLARD of Liverpool, England, has been for ten years in the service of the Chinese customs. He is on his way home to spend his furlough and is staying at the Palace. (San Francisco).

"I have lived in many cities in China and Formosa," said Mr. Willard yesterday, "and I have been brought in contact with the missionaries of every demomination. The assault upon the ministers and the outrages of the mobs of Ichang a few months ago were entirely unprovoked, but they should furnish a practical moral for the societies which maintain the missionaries.

"The only tangible benefits of the missionary work among the Chinese are the limited education given and the establishment of Christian hospitals. The latter have been invaluable in caring for the natives during the progress of an epidemic, and have been instrumental in the improvement of the sanitary conditions of many villages.

"But from a religious standpoint the work of the Chinese missionary is a failure. The Chinese convert is what we call 'a rice Christian,' and he changes his religion for what there is in it. It is a strictly commercial transaction. The coolie temperament is not impressionable, and many missionaries have confessed to me that their religious work had been time and energy wasted."

What the Chinese, and all other peoples need, is the Christianity of Christ, and not the Christianity of the Creeds. They need the wheat, and less of the chaff.

## AUTUMN LEAVES,

With frontispiece each month.

Published monthly, 48 pages, neatly covered.

Price per year - - $1.50.

Mrs. M. Walker, Editor and Publisher.

ADDRESSES.

Henry Tabbiner, 7 Russell street, Hanley, England.
V. D. Baggerly, Derby, Perry county, Indiana.
T. W. Smith, Box 125, Independence, Mo.
A. H. Parsons, Lee's Summit, Jackson Co., Mo.
E. L. Kelley, Presiding Bishop, Lamoni, Decatur co., Iowa.
J. W. Wight, North Forster, N. S. W.
F. R. Tubb, 10 Retreat Place, Hackney, London, Eng.
Mark H. Forscutt, No. 1514 Francis St., St. Joseph, Mo.

www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges....$1 50
Imitation Morocco, gilt edges .....2 00
Morocco, gilt edges.....2 50
Roxburg Turkey, gilt edges.....3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ..... 4 00
New Testament, inspired ..... 75

## Book of Mormon.

Roan, sprinkled edges.....1 25
Imitation Morocco, gilt edges .....1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides.....2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only).....1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as 'The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages ..... 70
Leather binding.....1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges.....1 50

## Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages.....1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25
250, 50c ; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 .....1 75
7. Who Then Can be Saved; per doz 5c., 100. 40
8. Fullness of the Atonement; per doz 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz 30c., 100 .....2 25
10. The Narrow Way; per doz 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz 25c., 100 1 65
14. Reply to Orson Pratt; per doz 25c , 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 .....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c , 100.....1 40
21. Truths by Three Witnesses; per doz. 3c , 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz 5c., 100 ... 40
25. Laying on of Hands; per doz 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31. What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25
250, 50c.; 500, $1; 1,000,... .....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36. The Spaulding Story Reexamined; per doz.. 20
per hundred .....1 25
41. The Gospel; per doz 5c.; 100, 25c ; 250,.. 50
500, $1; 1.000.....1 75
42. Rejection of the Church; per doz., 15c , 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75
Trial of the Witnesses to the Resurrection of Jesus Christ; 5c each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent.....4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50
Universalism Against Itself, 336 pages, muslin, by A Wilford Hall.....1 00
Josephus, complete, library leather .....3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00
Mosheim's Church History, 2 volumes .....4 00
Baldwin's Ancient America (illustrated) .....1 80
Rollin's Ancient History, two volumes in one...4 00
The Koran, library leather .....2 25
Gieseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes.....10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine .....2 00
Cruden's Complete Concordance of the Bible ...1 75
Apocryphal New Testament .....1 65
Elders' Diary, by Joseph Luff..... 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing of Children, and Marriages ..... ....2 00

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25


# SPIRITUAL GIFTS

AND

# THE SEER OF PALMYRA:

Or

## SEQUEL TO SPIRITUAL GIFTS.

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, January 23, 1892. No. 4.

## The Saints' Herald.

JOSEPH SMITH }
W. W. BLAIR } - - - EDITORS.
R. S. SALYARDS - - ASSISTANT EDITOR.

Lamoni, Iowa, Jan. 23, 1892.

CONTENTS:

EDITORIAL:
"Do Good to Them the Hate You"..... 49
Utah and Statehood ..... 49
Book of Commandments ..... 50
Five Thousand Grip Cases..... 52
Is There a Conflict ?..... 52
Of Government..... 53
Editorial Items..... 53
Mode of Baptism..... 54
Extracts from Letters..... 54
For Married Women ..... 54
MOTHERS' HOME COLUMN:
A New Year's Wish ..... 54
The Rock ..... 55
Home Column Missionary Fund ..... 55
CORRESPONDENCE..... 55
COMMUNICATIONS:
Sermon by Elder J. R. Lambert ..... 58
Should the Sunday School be Renounced Because there is no Special Revelation Authorizing it ..... 62
Spiritualism ..... 63
CONFERENCE MINUTES:
St. Louis ..... 63
Mobile ..... 63
MISCELLANEOUS:
Conference Notices ..... 64
Notice, Sunday School Association..... 64
Sir Edwin Arnold's Views ..... 54
Is There a Creator? ..... 64

### "DO GOOD TO THEM THAT HATE YOU."

It is quite an easy matter to treat well those to whom we may be bound by ties of interest, personal esteem, family bonds, or love. To courteously and kindly consider them and their welfare, is but to give pleasure to ourselves. To feed them, clothe them, welcome them to home and fireside, is the natural impulse of the heart. We do all this without thought, or design, other than to gratify our own feelings of regard for them. To refrain from so conducting ourselves toward them would be to disregard our own emotions and to give us pain.

"Do good to all men, especially to them that are of the household of faith."

This command enlarges the circle somewhat; but is governed by a possible restriction; "inasmuch as ye have opportunity." If no favorable opportunity occurs, doing good to them is a convenient thing of theory, but not of practice. We may not do good to any, yet having not opportunity, are to be credited with the intent, wish and will to do good, but no benefit has occurred to our fellow men because of that intent. If we are in such a case to be credited for the deed because of the will; should we object to the application of the principle in a different condition; that is, if we for any reason would do injury or wrong to a fellow being, but restrain ourselves for the sake of the consequences, should we be charged with the wrong to our fellow contemplated, or desired, but not accomplished—"the will for the deed."

The evident design of the gospel is to help man to overcome evil; without and within himself; within himself first, afterwards by acquired influence over what comes within his sphere of action. The heathen and the publican, the unregenerate man is capable of doing good to them of his own household and kin, and those who do good to them; but it is the regenerate, the gospel made man, the "man in Christ Jesus" who becomes capable of obeying the behest, "Do good to them that hate you."

It does not seem that the "man in Christ" is to be a dull, insensate being; incapable of feeling insult and injury. No, far from this; he is to be a "new creature," a man in whom the capacities of life powers are quickened, made very much alive; and being this, he is necessarily made more sensitive, hence he will feel all the more acutely the contumely, scorn, insult, or injury that may come to his lot; but, being a "man in Christ Jesus," he will have a juster perception of what motives lie behind the offered insult, and the consciousness that the motive is below resentment, will take from both insult and injury their bitterness and sting. A man trained in the gospel school will have a better conception of the good that should rule in human life, and will be quite capable of doing good to them that may hate him. The man in whose heart the benison of gospel peace rests, is so far removed from the atmosphere of worldly things that he can, not only "forgive them who despitefully entreat him," but he can seek for, and improve opportunities to "do good to them who hate him."

### UTAH AND STATEHOOD.

THE Salt Lake *Tribune* for Sunday, December 20th, has something to say of us under the head of "Josephite Mormons."

#### JOSEPHITE MORMONS.

The *Saints' Herald*, as is known by every reader in Utah, is the organ of the Josephite branch of the Mormon Church, published at Lamoni, Iowa. In its issue of the 19th inst., it copies the interview with John T. Caine in the Chicago *Times*, and then comments upon it at length. It makes one point on George Q Cannon which is a sharp one. "When Mr. Cannon asserts that the revelation commanding plural marriage came from God, and admits that it is not possible to carry it into practice except for the very few, he virtually charges the Almighty with commanding a thing which he himself had made impossible;" which has very much the look of a body blow. But in another place the *Herald* says:

"If the manifesto was really intended by President Wilford Woodruff, to cover the whole case, and to put a stop to the practice of plural marriage, not only the contracting of new polygamous marriages, but the living together of already polygamously married persons; and if the ten thousand who voted to adopt the manifesto, so understood the manifesto and its action, if that understanding be adhered to, there is strong ground on which to favor the idea of Statehood for Utah."

In the first place, the *Herald* states a point which this organization here has avoided from the first. The only thing that was pretended was that the rule was suspended; there was no revocation of the principle, and never has been any; the only thing pretended was that under the pressure which the Government had brought to bear upon the Saints, permission had been received to suspend—not wipe out—the command. At the same time the belief in daily revelation remains as strong as ever, and it is just as evident to anyone who knows anything about the ways of the Mormon Church and people, that the ten thousand who voted to sustain the manifesto would just as readily to-morrow vote to reestablish polygamy if so instructed by their church. Our own judgment is that the manifesto will eventuate in the giving up of polygamy by the church, provided Statehood shall be put off a reasonable length of time. Because if the young boys and girls, the young men and women who are growing up in Utah now are not interfered with, it would not matter how much the church interfered later on, a sentiment would be established in their minds which would make it impossible to recall the old tyranny and the old practice.

But the closing sentence of the *Herald* shakes one's faith a little in the unselfish patriotism of the Josephite branch of the church. According to this paper if polygamy is dead in Utah "then there is strong ground on which to favor the idea of Statehood for Utah." We have been told that the Josephite branch does not believe in the union of church and State, that it is simply a religion, and that it keeps its hand out of politics. If that is true, then on what ground does it find justification for urging Statehood upon Utah, knowing that from the first in this Territory the Government has been subservient to the church?

We hope the Josephite branch has not been deceiving the people through all these years, but if it sees no reason except polygamy why Utah should not be admitted into the Union, giving those men who have dominated the politics of the Territory in the interest of their creed from the first, then we fear that after all the only difference between the Josephite Mormon and the Brigham Young Mormon is on the subject of polygamy.

The *Tribune* has been for years engaged in a partisan warfare against Mormonism and the Mormons in Utah, and in the zeal of its partisanship has concluded, that because it had found Mormonism in Utah bad, untruthful and politically unreliable, everything and everybody having anything related to so-called Mormonism must necessarily be bad and unreliable also.

Our statement that "if" Pres. Woodruff's Manifesto and the subsequent vote of the Mormon Church were really intended to mean and did mean what Presidents Woodruff and George Q. Cannon stated in court they did mean, and were intended to mean, "then there was strong ground on which to favor the idea of statehood for Utah," is taken by the *Tribune* as possibly indicating a lack of "unselfish

www.LatterDayTruth.org

patriotism" on our part. In the language of another, "If the *Tribune* proposes now to interpret the Manifesto and other declarations of good purpose and intent on the part of the Mormons, in the light of its supposed, or real knowledge of their past history; why does it not interpret this statement of the *Herald*, in the light of the past history of that journal and the Reorganized Church, and thus be consistent?"

The HERALD as the organ of the Reorganized Church, has from the start taken ground against the jointure of church and state, has been loyal to the government, and has given the best of assurance of acting in good faith, in the published command of God to honor rulers, obey magistrates and "keep the law of the land," and in a fair and honest observance of the command. In all the places occupied by the Reorganized Church, its members, as a class, have been, and are known to be, good citizens, intent on having peaceful, quiet communities, opposed to rioting, drunkenness and folly, actively aiding and abetting the chosen officers of the law in the enforcement of the statutes of the State and the ordinances of the municipal government; and would the *Tribune* have its readers to understand that if the "Josephite Mormons" were in the majority in Utah, as the Mormons who now occupy the Territory are, it would be opposed to granting Statehood to the Territory for that reason?

The fact that by the ostensible abandonment of polygamy it is intended to suppress the practice is strong evidence that the church in Utah does not propose to continue the fight against the genius of the sixty-five millions of people forming the United States. In yielding to the pressure brought to bear upon them, in setting aside the pratice of plural marriage, and in abandoning the unity of their political organization the Mormons have shown themselves to be willing to at least try the experiment of being somewhat like their Gentile neighbors. If their action is sincere, and the *Tribune* concedes that its "own judgment is that the manifesto will eventuate in the giving up of polygamy by the church," with a proviso practically demanding the withholding of Statehood until the effect supposed to have been intended should have been wrought; it is a striking appeal to their opponents for fair treatment, and a chance to prove their good intentions. This concession is practically equivalent to what we wrote, "if" the movement was a sincere one for the purpose stated to have been intended, it was a predicate upon which the hope that a final coming into touch with the genius of the institutions of the States was possible might stand.

And now, while we distinctly disclaim adherence to any dogma, creed, or doctrine which requires a unity of church and State, except such as may be effected by Christ when he comes to become the righteous ruler over the whole earth, we believe it to be as much the privilege of the Mormon people in Utah to stand by their political opinions and convictions, to be Republican, Democratic, Liberal, or Mugwump as they may choose; to listen to and follow their political leaders, notwithstanding they may be leading officers in the church, and be a unit, or hopelessly divided, as we believe it to be the privilege of the Gentiles, believers in any and all religions, and unbelievers of all, to combine in one to outvote and outgeneral the Mormons in politics. We can see no sort of consistency (not even political consistency) in the *Tribune*, or anybody for that matter, crying out against the Mormons for being a compact, united body politically, and at the same time insisting, earnestly and vociferously, upon a combining into one of all the disjointed elements in the territory, Methodist, Presbyterian, Congregational, Apostate, Anti-Mormon, Jew, Gentile, Pagan, unbelieving and infidel, Republican, Democratic and Liberal—all in one, solid to overcome and defeat the Mormons in the political field. The *Tribune* has strenuously objected to the disbanding of the Liberal party in Utah in favor of one or the other of the two national political parties, upon the ground that, being in the minority, a division would be disastrous, notwithstanding the Mormons should also divide; for though some Mormons would vote Republican, the number would be too few to warrant any hope of an equal balance, and the territory would still be practically under Mormon control. What is good political logic in one case should be in the other.

It may be that we do not understand the situation; if so, we are quite willing to be informed upon it; but, it seems to us that the burden of the fight made against the Mormon Church in Utah has been the practice of the dogma of plural marriage; that this practice, no matter how much it might be be held as sacred and binding from a supposed command from God, was contrary to good citizenship and in violation of law; that the Government had nothing whatever to do, or the courts to say about a man's private belief, though such belief might contravene some usages of society and some laws; provided it was not put into practice; no matter how foolish the belief might be; that with men's religious beliefs the Government might not deal; but for men's actions as members of the commonwealth, Government might and should hold them accountable. Take the question at issue as stated by the *Tribune;* "The only thing that was pretended was that the rule was suspended; there was no revocation of the principle, and never has been any." That is to say, that the practice under the dogma had ceased. What was it that Congress legislated against? Was it the principle, or the practice; the precept or the action it enjoined? It could only have been the practice, for with reference to the belief, the principle, Congress could not legislate. The *Tribune* is an ardent advocate for the free coinage of silver. Its locality and interest make it such. The prevailing political sentiment of the dominant party is against free coinage. Congress may deal freely with the question of actually coining silver dollars and dimes, but could hardly deal with the Editors of the *Tribune* because they held to the dogma of free coinage. There are probably thousands of men in Utah who believed in plural marriage; but who from either inclination or "impossibility," did not practice it; would the *Tribune* justify the arrest and punishment of these men because they believed "the principle," of which it states there was "no revocation." Would the *Tribune* now have those men who have been practicing plural marriage, but have abandoned it by reason of the "suspended rule" though they may still believe "the principle," arrested, fined, or imprisoned because of that belief? Hardly. Or, is the *Tribune* fearful that the virus of polygamy, like hidden disease germs in the human body which develop under favoring conditions, may under the genial skies of statehood quicken into being and become destructive of the best interests of the Territory of Utah, a great eyesore upon the federal body.

We believe in just administration of the laws. Had such been had in favor of the church known among men as the Mormon Church, and the laws enforced for their benefit and protection, as well as against them, from 1830 until now, we are of the opinion that no such spectacle as has been presented in Utah for the past forty odd years would have ever been seen.

We do not favor the admission of Utah under any conditions that may fasten plural marriage on the body politic; but, when it shall be found that the inhabitants of the Territory, and who will be the citizens of the new State, are in touch with the institutions of the general country, whether they are Mormons, Jews, or Sectarian in religion, or unbelieving, if numerous enough to come within the statute, Utah should be at once admitted to the Union of States.

## BOOK OF COMMANDMENTS.

A GOOD deal of unnecssary distrust is thrown upon the book of Doctrine and Covenants by ill advised persons, who, if they were better informed would neither distress themselves, nor disturb others, by giving undue prominence to the Book of Commandments.

The Book of Commandments was a small work which Elder W. W. Phelps began to print at Independence in 1833. It was unfinished at the time the press was destroyed by a mob in July, 1833, and remained unfinished, the last form going no further than the 47th paragraph of the 65th section; a revelation dated Kirtland, Ohio, September, 1831. It was a long ways in those days from Kirtland to Independence, times were troublous, and the methods of doing all sorts of business were less pronounced and accurate than now. The originals of the revelations were at Kirtland in the custody of the Presidents of the church; printing at Independence being done from transcribed copies.

A council was held at Independence, Missouri, May 1st, 1832, Joseph Smith being present, at which council it was decided that William W. Phelps, Oliver



www.LatterDayTruth.org

Cowdery, and John Whitmer should review and prepare such revelations as were deemed proper for publication, and that W. W. Phelps and company should publish the book. This Phelps and company undertook to do; which work was stopped in 1833 as already stated.

Nothing further was done in the way of attempting to publish the revelations in a compiled form until September 24th, 1834, something over a year after the destruction of the press at Independence. There was no official copy of the Book of Commandments in existence. Some of the brethren who were in the town when the press was destroyed, the type and paper, including the printed sheets of the Book of Commandments, thrown into the street and scattered, picked up what they wanted, and had them bound; some even binding them in paper covers themselves. These fragmentary copies thus picked up are the ones over which there has been and is so much caviling.

At a General Assembly held at Kirtland, September 24th, 1834, the matter was again taken under advisement and a new committee consisting of Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon and Frederick G. Williams, was appointed. The minutes of that meeting show the following:—

"The Assembly being duly organized, and after transacting certain business of the church, proceeded to appoint a committee to arrange the items of doctrine of Jesus Christ, for the government of the Church of Latter Day Saints, which church was organized and commenced its rise on the 6th of April, 1830. These items are to be taken from the Bible, Book of Mormon, and the revelations which have been given to said church up to this date, or shall be until such arrangement is made."

Oliver Cowdery was one of the committee appointed in May, 1832, whose duty was to "review and prepare" the revelations, etc.; he was one of the clerks at the meeting of September 24th, 1834, and was one of the committee then appointed to "arrange the items of doctrine," etc., from the Bible, Book of Mormon, and the revelations then given, and those that might be given during the time that the committee were doing their work. See *Messenger and Advocate*, vol. 1, No. 11, also *Times and Seasons*, vol. 5, No. 16, p. 625.

Those who are disturbing themselves and others treat of the Book of Commandments of 1833, as if it were of a more sacred and infallible character than the Doctrine and Covenants of 1835. That the men engaged in the work of preparing the matter and publishing both books did not think so is clear. In the Eighth number of the *Messenger and Advocate*, for May, 1835, Oliver Cowdery himself being the Editor, there appears the following editorial in regard to the then forthcoming book:—

"These lectures [Lectures on Faith—Ed.] are being compiled and arranged with other documents of instruction and regulation for the church, titled 'Doctrine and Covenants of the Church of Latter Day Saints,' &c. It may be well, for the information of the churches abroad, to say, that this book will contain the important revelations on doctrine and church government now extant, and will, we trust, give them a perfect understanding of the doctrine believed by this society. Such a work has long been called for, and if we are prospered a few weeks, shall have this volume ready for distribution. A full detail of its contents will be given hereafter."

In the reprint of the *Evening* and *Morning Star*, published at Kirtland, O., and of which Oliver Cowdery was Editor, in the first number of volume two, page 196, prefacing an extract from the Book of Mormon, the Editor says:—

"We have again inserted the articles and covenants according to our promise in a previous number, for the benefit of our brethren abroad who have not the first number of the first volume. As there were some errors which got into them by transcribing, we have since obtained the original copy and made the necessary corrections."

No one could know whether there were errors in the first publication of the Commandments better than Oliver Cowdery who was a member of both the first and the second committees on their preparation and compilation.

In the Prospectus for the second volume of the *Evening* and *Morning Star* it is stated in reference to the revelations and commandments as given in the *Star* before:—

"It is also proper for us to say, that in the first 14 numbers, in the revelations, are many errors, typographical, and others, occasioned by transcribing manuscript; but as we shall have access to originals, we shall endeavor to make proper corrections."

On August 17th, 1835, two years after the destruction of the press, at Independence, and one after the appointment of the compiling committee of which we have given the names, the church met at Kirtland, to hear and act upon the report of the committee.

John Whitmer, Oliver Cowdery and W. W. Phelps, all of the members of the first committee were present, Oliver Cowdery and Sidney Rigdon presiding, W. W. Phelps and John Whitmer, acting as presidents of the High Council.

After the assembly was organized and had met after the noon recess, the committee, through Oliver Cowdery made their report, and the compilation of Articles of Faith, revelations and commandments, under the title of the "Book of Doctrine and Covenants" was introduced for consideration, acceptance or rejection.

Joseph Smith and F. G. Williams were absent, and Sidney Rigdon for the committee stated the manner in which it was proposed to "obtain the voice of the assembly for or against said book."

W. W. Phelps, the man who printed the Book of Commandments in 1833, at Independence, was the first one to testify that the book was *true*; John Whitmer, one of the first committee, was the second one that testified that the book was true; thus verifying the action of the last appointed committee in making the corrections, which so much has been said about. The book as an entirety, and as presented to the assembly by Oliver Cowdery, on the part of the committee, was then properly voted upon and unanimously adopted and ordered printed. The articles on Marriage and Governments, were then presented and also adopted by the unanimous vote of the assembly, and also ordered to be printed in the Book of Covenants.

It will be noticed that Joseph Smith and F. G. Williams, two of the last committee on preparation and compilation were not present, but all of the first committee were; and all had a first and prominent part in setting the completed compilation, with the corrections made in the unfinished Book of Commandments of 1833 in it, before the people; Oliver Cowdery presenting it, W. W. Phelps and John Whitmer both testifying that it was true.

With this in view, it must either be supposed that these three men were quite satisfied that there were imperfections in their work of two years before which should be corrected as the last committee did correct them, and to the truth of which they testified; or they were great moral cowards, and did not dare to call attention to the impropriety of such corrections before the committee, nor oppose them when the book was brought up for final action. The latter is an improper and unsafe proposition; for the reason that if the moral courage and integrity of those men are attacked, little, or no value can properly attach to their testimony in regard to the work in any of its phases. It was an easy matter for mistakes to be made, and errors to occur, in transcribing for the printer, and in proof reading; as it is even now an easy thing. Such mistakes and errors would not in any sense affect the integrity of either of the men; but to charge them with being moral cowards, and parties to a deliberate changing of the revelations by Joseph Smith, or Sidney Rigdon, would seriously damage them in the estimation of right thinking people.

In an address to the patrons of the *Messenger and Advocate* for March, 1836, John Whitmer, among other things stated by him, bears the following stirring testimony to the work of the Lord:—

"Therefore I desire to testify to all that will come to the knowledge of this address; that I have most assuredly seen the plates from whence the Book of Mormon is translated, and that I have handled these plates, and know of a surety that Joseph Smith, Jr., has translated the Book of Mormon by the gift and power of God, and in this thing the wisdom of the wise most assuredly has perished. . . . .

"The revelations and commandments given to us, are, in my estimation, equally true with the Book of Mormon, and equally necessary for salvation, it is necessary to live by every word that proceedeth from the mouth of God; and I know that the Bible, Book of Mormon and Book of Doctrine and Covenants of the Church of Christ of Latter Day Saints, contain the revealed will of heaven."—*Messenger and Advocate*, vol. 2, No. 6, p. 286–7.

This address was written upon the oc-

www.LatterDayTruth.org

casion of Elder John Whitmer leaving the editorial charge of the paper to be succeeded by Elder O. Cowdery.

This endorsement of the Book of Covenants three years after the attempt to publish the commandments at Independence, Missouri, by one of the committee, and in such strong terms, is striking proof of the correctness of the published work of 1835.

Upon the proposition that the first committee was chosen and acted by inspiration in their work of "reviewing and preparing" the revelations, and for that reason the intercepted work was of more excellent quality and more reliable than the work of the second committee, the action of the same members of the first committee in testifying to the correctness and truth of the book when the work of the second committee was reported for action at the Assembly of August, 1835, is not easily explainable. The second committee is entitled to the same consideration and credit for fairness, ability, reliability, and inspiration that the first one was; especially so, as Oliver Cowdery was on both committees, and cannot be supposed to be any more inspired while acting with the first than he was with the second. The fact seems to be clearly apparent that the men engaged in the work of publishing the revelations to the church, the items agreed upon as doctrine and the belief and position of the ministry on subjects of grave importance to the church and the world for whose salvation the gospel was again revealed, did their work conscientiously, honestly and fearlessly; and this must be true of all of them.

Another thing is equally true, the Book of Commandments was never received and issued authoritatively by the church, the Book of Doctrine and Covenants, was. The last comes to us having the sanction of the church obtained in solemn assembly; the first does not.

In view of what is heretofore written we see no plausible reason why we should consent to correct the perfected work of the committee of 1834, and the assembly of 1835, by the incomplete and unfinished work of the committee of 1832–3 and W. W. Phelps & Company, publishers; especially when we have the unbroken, unchallenged endorsement of the whole of the first committee for the work of the last.

## FIVE THOUSAND GRIP CASES.

CINCINATTI, O., Dec. 21.—There are 5 000 cases of grip in this city and suburbs. The disease is fatal beyond all precendent. Not for years, if ever, have so many funerals been seen on the streets. Besides this, pneumonia, lung fever, and diphtheria prevail to an alarming extent and the increase in the death-rate is startling. Reports from the near-by rural districts are painful, showing even a greater death-rate than the city. In ten back counties of northeastern Kentucky people are said to be dying like sheep.

It is evident that there is in the atmosphere the cause of this dreaded disease. Like malaria, its poison seems to pervade the air at times and in certain localities and sickness follows. In the light of these facts it is not difficult to believe what is stated in Revelations 16: 2–4:—

"And the first [angel] went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of water; and they became blood."

The peculiarity of La Grippe, and its sweeping rapidity from one part of the earth to others, carried, apparently, by air currents, serves to illustrate the manner in which the prophecy we have quoted, and others of its kind, may be accomplished, all by natural laws, and yet there be back of those laws and above them a supernatural direction and divine superintendency. The text quoted shows that to angels are given power over the elements, as heaven wills, and for the purpose of carrying out the designs of the Most High.

These are times when all should live in harmony with the laws of life and health if they will escape disease. If all would live in gospel light and enjoy "the Spirit of life in Christ Jesus," they would be most secure. For "godliness is profitable unto *all* things, having promise of the life that now is, and of that which is to come."

Whoever heartily believes the Scriptures —believes that God foresees, foreknows, reveals, and also rules and overrules in the universe, and in this world—they can trust His wisdom and His love, as did Israel when the destroying angel smote the first-born of Egypt, and such will not fear nor be dismayed in these latter times when distress and death, with hurrying feet, go forth at the behest of God and by the ministering of angels.

## "IS THERE A CONFLICT?

"ALL questions have two sides, and adherents to either side, which usually brings about a conflict. Perhaps there was something of that kind in the church when Paul wrote to Timothy: 'And if a man also strive for masteries, yet is he not crowned, except he strives lawfully.' Some good brethren think there is a conflict between the law of God, and the First Presidency, in the following:—

"'The Presidency objected to that portion of the resolution which made it to be a part of the duty of the Twelve to look after the *temporal* affairs.'—*Herald*, May 9th, 1891.

"'The Twelve will take measures in connection with the Bishop, to execute the law of tithing; and let them before God see to it, that the *temporal* means so obtained is truly used for the purpose of the church.'—Rev., October 7th, 1861.

"Is there a conflict? If so, who is responsible? And what will be the consequence to the church? If these questions were answered authoritatively, it might accomplish lasting good to many anxious, honest lovers of gospel truth. This is from one who loves peace more than place, or power, that prays and labors for unity, increase, and the triumph of Zion's cause."

We regret that any "good brethren" should garble an extract from the writing of the Presidency, and thus create a conflict; when, if the whole of the sentence quoted from was read, and understood according to the common rules of language, there would be no necessity for any authoritative answer to the query, "Is there a conflict?"

The portion of the article by the Presidency, partially quoted as given above, is the second reason given by them for voting "No," against their brethren at the April session of 1891, and reads as follows:—

"2d. The Presidency objected to that portion of the resolution which made it to be a part of the duty of the Twelve to look after temporal affairs, directing and controlling the steps or measures necessary to be adopted to release the Presidency; deeming it to be within the duties of the Bishopric; assisted, if need required, by the High Council, which is now organized and in condition to perform the duties attaching to it according to the organic law of the church."

Now, our "good brethren," bring themselves to a full stop at the comma after the words "temporal affairs," and seem horrified to think what a conflict between the Presidency and the law of God. The "good brethren" should have read the whole sentence, in which the Presidency confine their objection to the specific action which the resolution sought to impose upon them in connection with the Twelve. The resolution was, however, adopted over the vote of the Presidency and those voting with them, by a very large majority; and it would seem to be a sort of superfluous work to now demand an explanation, or authoritative answer to a suppositious conflict between the Presidency and the law.

The Presidency answer for themselves, that there is no conflict between them and the law.

There may be a conflict between them and a supposed rendering of the law, or possibly between their understanding of the law and somebody else's rendition of the law; but between them and the law of God, there can be no conflict, for they as all others must bow to the supremacy of the law of God.

In estimating what the Presidency wrote in HERALD for May 9th, 1891, "good brethren" and all others, including him who "loves peace more than place, or power," should read it with reference to the resolution itself, against which the Presidency ventured to vote "Nay," when the resolution was finally put to the question. To read what they wrote in any other way is to do them injustice, raise a false issue, and do harm to the cause generally.

THE esteem in which Sister Sophia Reams, lately deceased, was held is fitly characterized in the following from the Grinnell, Iowa, *Herald*, for January 5th, sent us by Bro. J. S. Roth:—

"We chronicle to-day with extreme regret the death of Miss Sophia Reams, of Sheridan township, one of Poweshiek's most enthusiastic and progressive teachers. A few weeks ago she went to Des Moines for a short visit. While there she was stricken with diphtheria, of which, December 30th, she died. Her mother was with her at the time, having been called a few days before. Owing to the nature of the disease the body was interred at Des Moines. This sad death takes away an earnest, conscientious young woman, whose future was bright and promising. She will be greatly missed by her many friends among the teachers of the county."

www.LatterDayTruth.org

## OF GOVERNMENT.

ALL persons are parts of society. Each part must submit to what is for the best good of the majority.

Each person, being an integral part of organized society, must surrender, if need be, some part of what are held to be natural rights and liberties, in so far as, and whenever, the general good of the body demands it.

Civil liberty is natural liberty so far restrained by law as is necessary and expedient for the general advantage of the body politic.

No person has the right to injure another in life, in limb, in health, in reputation, in happiness, nor in property. Neither has he the right to injure *himself* in either of these respects, for he is a member of the common body, whose best interests he is bound to respect, to serve, and to promote; and, therefore, the body as a whole, and every individual member of it, has the right inherent, and that arising from association, to demand, and, if need be, to lawfully compel these obligations on the individual.

This statement of the case being true in respect to human governments, are not the foregoing principles, in a general way, both true and applicable in church government? If it be objected that, in the church of God, no one can be *compelled* to observe their obligations to the body, this may be admitted, but only in part. For while it is true that the church must not, by violent means, compel obedience to its government, yet at the same time it may, by its rules of discipline, maintain its government, though it be in and by removing the offending member from the body.

Organization is an essential condition of all forms of government. Organization cannot be effected nor maintained except through and by the application of law. This means government, from first to last. For organizations cannot come into being only by the operation of law; nor can they continue only as they are subject to law. This is true of all, whether in the work of creation, or in the work of spiritual development and final redemption. Government by law is seen in all—"For the *invisible* things of Him from the creation of the world are clearly *seen*, being understood *by the things* that are made." —Rom. 1 : 20. We repeat it, in the creation of the world, and in every department, is seen the dominion and operation of law, and, as a consequence, government.

The fact of government, its essentiality, its operations, also its exalted purposes, objects and ends, is nowhere more emphatically and interestingly presented than in Doc. Cov. 85: 3–12, as follows:

"And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

"Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it. Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created; and for this intent are they sanctified.

"And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory; and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory; he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory: therefore, he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.

"And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it: for, notwithstanding they die, they also shall rise again in a spiritual body: they who are of a celestial spirit shall receive the same body, which was a natural body: even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fullness; and they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fullness: and also they who are quickened by a portion of the telestial glory, shall then receive of the same, even a fullness: and they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

"For what doth it profit a man if a gift is bestowed upon him, and he receiveth not the gift? Behold, he rejoiceth not in that which is given unto him, neither rejoices in him who is the giver of the gift.

"And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment; therefore, they must remain filthy still.

"All kingdoms have a law given; and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also, and conditions.

"All beings who abide not in those conditions, are not justified; for intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth her own; justice continueth its course, and claimeth its own; judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things: he comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and through all things, and is round about all things: and all things are by him and of him; even God, forever and ever.

"And again, verily I say unto you, he hath given a law unto all things by which they move in their times and in their seasons; and their courses are fixed; even the courses of the heavens and the earth; which comprehend the earth and all the planets; and they give light to each other in their times and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years: all these are one year with God, but not with man.

"The earth rolls upon her wings; and the sun giveth his light by day, and the moon giveth her light by night; and the stars also giveth their light, as they roll upon their wings, in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that ye may understand? Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power. I say unto you, he hath seen him: nevertheless, he who came unto his own was not comprehended. The light shineth in darkness and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God; being quickened in him and by him. Then shall ye know that ye have seen me, that I am, and that I am the true light that is in you, and that you are in me, otherwise ye could not abound."

The above quotation not only asserts the universal domain of law, but it also reveals the purposes of God in its administrations with respect to all his creations and what are the final results to be obtained by all things that are subject to law in its operation and government. The church represents a department of God's government, and the law by which it is organized and maintained is just as essential to its existence, perpetuity and perfection, as is that which upholds and sustains the heaven of heavens in all its glory.

These things being true, every soul should rejoice in the government of God throughout all His dominions, and especially in His church and kingdom, where man in his entire being—"spirit, soul and body"—is being disciplined, educated, developed, and lifted up gradually and progressively into higher and happier conditions until he meets and joyfully mingles with ransomed and glorified ones in the celestial kingdom of our God! Government—that which is ordained of God—is the safe and gladsome "way of the Lord." Its reasonable demands should be complied with willingly and with humble delight. Its administrations should be honored as of God. Its objects and purposes should be ever kept in view, that the Lord may be glorified and man attain the happy condition for which God created him.

## EDITORIAL ITEMS.

THE London, England, Saints are striving to raise funds to build a meeting house. Bro. W. Kendrick, No. 83 Diggon St., Stepney, is treasurer, and receives contributions for the purpose. We hope they will succeed.

Since the 10th inst. the citizens of Lamoni and vicinity have enjoyed No. 1 winter weather, including pretty fair sleighing, and the health of the community is much improved.

Bro. R. S. Salyards is still detained at Independence by the sickness of his mother.

By letter from Bro. Tabbiner, Hanley, England, under date of December 20th, we learn that Sr. Julia Edwards embarked on steamer, the 18th of that month, *en*

www.LatterDayTruth.org

*route* for North Sidney, Australia. Sr. Edwards goes to make her future home with her daughter, who lives at that place. She is seventy-two years of age, and Bro. Tabbiner asks the prayers of the Saints in her behalf.

Tract No. 45, 32 pages, "The Reorganized Church of Jesus Christ of Latter Day Saints in succession from 1830 to the present" is now on sale at this office, price 8 cents per copy, or 75 cents per dozen. This tract should be in the hands of all the Saints, and for the ministry it is of very much importance.

## MODE OF BAPTISM.

GRAVES, the author of "The Great Iron Wheel," says something to this effect, (quoting from John Wesley): "There is no doubt in my mind that immersion was the original method of baptism, but we see fit to change it." This may not be the exact language, but the meaning is there. Can you give me any light on the subject through the *Herald*.

MRS. G. SCHUBEL.

CHARLESTON, Michigan.

To this we reply, that John Wesley in a sermon on Romans 6:4, says this text without doubt referred to the mode of baptism in the times of the apostles.

AMONG the numerous kind words given the HERALD are the following from the *Wise County (Texas) Messenger*:

"The Saints' *Herald*, the able and well established organ of the 'Saints', published at Lamoni, Iowa, and one of our most valued exchanges, salutes the new year with a new dress and improved binding, which adds greatly to its convenience and appearance."

## EXTRACTS FROM LETTERS.

Bro. C. R. Duncan wrote the 8th inst. from Hutchinson, Colorado:

"Am at present writing engaged in discussion at this place with an Advent. Began the 4th inst. and will continue five nights more. We think we are ahead by a large majority."

Bro. J. D. Erwin wrote from Manchester, Texas, the 8th inst:

"I have just closed a discussion in Blanton Church with a Christian Minister. Had large atttendance, and good interest. Am glad we have a theology that will stand rational investigation. A mill man who attended the discussion said he would give us the lumber to build us a church. Some expressed desire to be baptized."

Mr. H. L. Smith, writing from Tekoa, Washington, of late, says:

"I wish to write to the Saints and say I believe they are following in the right steps to serve God. I desire an interest in their pravers, for the doctrine they endorse is true and will spread to the ends of the earth. The sectarian world don't believe in inspiration given of God, nor do they believe in the true priesthood nor the laying on of hands, but that all this has passed away. We need to believe in God and his word."

Sr. Martha J. Emory writes from Bloomfield, Florida, and says:

"I meet many here who are anxious to investigate the work and teachings of the Saints. I have opportunities to distribute tracts and papers to such, and would be glad if you can send me some for that purpose."

Bro. C. J. Spurlock writes from Center, Arkansas, the 4th inst.:

"I write to let you know that the Lord has an earnest elder in Sharp county, in Northern Arkansas. On New Year's day I left the store in which I had been clerking, and am now going from house to house, talking and reading much; investigating together as friends, and I am under the impression that much good will be the result."

## FOR MARRIED WOMEN.

DIVORCE suits are entirely too common for the good of society. Below we give an extract from an opinion of Judge Davy, of Rochester, New York, which contains some very sensible suggestions to married women:—

"Married women should not only avoid evil but the appearance of it, and if by their course of conduct with other men they give color to charges of misconduct and commit acts of indiscretion and impropriety, which tend to evidence them, they must not complain if the public draw the conclusion that seems inevitable, that the marriage vows have not only been forgotten but broken.

"While marriage is in a sense a civil contract, it is a relation divinely ordained out of which flow the brightest anticipations, the purest affections and the tenderest memories. Indeed, it is the corner stone of the social edifice, and the stranger who intrudes himself upon it, and by his conduct breaks up the home of a married couple, commits a crime against society that merits the highest censure possible to pronounce.

"Respectable married women, accurate in their deportment, need not be afraid of town talk or professional town gossips. Their lives and their conduct give the lie to every insinuation of impropriety. Actions often speak louder than words. . . . Talk or gossip corroborated by acts of the parties impugned, giving color to them, soon takes wings and often flies further than even the author contemplates.

"Married women should so live that the electric light of truth when turned upon them will reveal nothing but honor and purity. Such women have nothing to fear.

"The court regrets exceedingly to have to pass such strictures upon the conduct of individuals, particuliarly where a female is concerned, and would rather say to both of the parties litigant, 'Go and sin no more.' But the law gives the wronged husband certain means of redress, of which divorce is one, and no court has the right to arbitrarily withhold legal remedies from an injured husband or wife without his consent and against his will."

## SIR EDWIN ARNOLD'S VIEWS.

BEING questioned concerning his religious belief Sir Edwin Arnold expressed himself in the following terms to an earnest interviewer: "I'll give you one point in it. I believe in soul immortality. I am an agnostic only in the true meaning of the word. I don't know what comes after death any more than an unborn child knows about the quotation of corn on the board of trade, but I believe there is a *post mertem* existence, even if I cannot speak from an actual knowledge of it. Now, I am not a visionary man—I am a chemist, a specialist, an anatomist, and I declare that the studies of materialism through these means of research have only strengthened my belief in soul immortality. Go as far as you will in scientific delving, invariably you come to a point where you must stop—the point where materialism ends and where that subtle, impalpable, blind grasp into futurity is attempted. It is impossible to comprehend soul truth through naterialistic agencies. It requires the exercise of the soul function; and then one believes. The very failure of materialism to satisfy proves that there is something beyond it—soul immortality."—*Sel.*

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

# Mothers' Home Column

EDITED BY SISTER "FRANCES."

## A NEW YEAR'S WISH.

"The New Year comes with flying feet,
And bears upon its journey fleet
A million wishes dear and sweet.

"From all this New Year's precious store
Of wishes, as I scan them o'er,
I choose for thee but three: no more.

"These three shall more than thousands prove,
For they shall draw thy heart above.
Their names are Service, Trust and Love.

"Trust God, and trust will gain God's best;
Love God, and learn now love is blest;
Serve God, and find in service rest."

## EXTRACTS FROM LETTERS.

*Dear Sr. Walker:*—This is the day before Christmas, and I know how they are hurrying around in Lamoni just as they are here, but I am only on the outskirts. I play for them tonight, and that is all. The day is dark and cloudy, but I do not feel in harmony. I feel contented and glad that we have a hope that had the beginning of realization in a Christmas long ago. Content am I to be lowly if I may be but wise enough to realize those eternal truths that found a personification in the Son of God. I *love* the gospel; my soul rejoices at times to contemplate the patient, perfect workings of God among men and in the natural world. I do not know that I am right, but you know I have always thought the second coming near, and so many times as I stand at my open window at school and feel the breezes as gentle as those of May in a season that used to be characterized by severity I wonder if even the seasons are changing. I wonder if the time is coming that shall overtake men unawares. And when I think of these things I am led involuntarily to think of what manner of people the Saints should be, of the calling that is ours, of the love that should be among us. Last Sunday I was at the table writing when a stranger called, and when I went into the room I found him to be a brother living seven miles from us. He had walked down to see us, and after a short visit and some refreshment he started back again. It was such a pleasure, and I mean to cultivate the acquaintance of the family. Think I shall make them a call to-morrow afternoon and if it pleases them as his visit did us—and I think it will—it will be the best kind of a Christmas gift—yes, the very best, the gift of love.

*Mrs. M. Walker, Dear Sister:*—To-day is Sunday, and although the weather has not been bad, circumstances have hindered me from attending church, so I have feasted mentally on *Autumn Leaves*, and as I think of the many good things to be found there, a feeling of pride finds room in my heart, and I think it nothing wrong to be justly proud of the talent of the church. And still another feeling; that of thankfulness to the earnest, patient workers whose clear heads, loving hearts and steady hands prepared this feast for us.

www.LatterDayTruth.org

By the way, Sr. Walker, our Sunday school is all the school there is in this county, of Latter Day Saints, or any other county near us, and at first when the Sunday school work was being organized in the county it was not noticed, but little by little the other religious societies have condescended (or I might say looked up) till they have got sight of us, and now we could stand on an equal footing with any of them (and I believe make a better showing than any other country school) if the Saints only would. But that's the trouble. Many will have nothing to do with work outside our own church, for fear, I believe they claim, that their children may imbibe erroneous ideas which will do them harm. Last August when the convention was held right in our midst, of our reported average enrollment of thirty-eight not half was there, but the few came bravely to the front and did the best they could. Mr. G. got in three short speeches, and Lena (our third daughter) recited "Christ and him crucified," (found in one volume of *Autumn Leaves* and written by our noble sister, Alice Cobb,) and those of the congregation not of our people said his talk and her piece were the best things there. I do not say this to boast, but to show that a word fitly spoken often does more good than we can estimate. There were people there that day who would never come to hear one of our elders; in fact neighbors who never come inside our church doors. Now I think (I may think too strongly and too loudly) but I think that wherever there is an opening and we are invited to come front that we ought not to furl our flag or stand back like the fifth calf. If we cannot instruct our families so they can stand fire, we had better be doing our work over again.

Since I wrote to you last a little boy has taken up his residence here, and like all babies is the cutest and nicest one in the family. But this is not all of the good things happening the family. First, Asa and Anna, with several others, were baptized last summer a year ago. Nellie was not old enough then. Her birthday is March 10th, and although it was very cold, she insisted upon being baptized then, and although she cried, I told her she must wait a few weeks till better weather. This was repeated three Sundays, but the next Saturday was warm and bright. I saw her putting a suit of clothes together and knew what it meant, but asked her what she was going to do. She said, "I am going to be baptized to-morrow." So I got her ready, and when her papa led her up out of the water Pearla walked down in to the surprise of all. She is twenty-one years, and all the children younger who are old enough for baptism were now in the church. Davie says he is going to be baptized when he is eight. He is six now.

Your sister in Christ,

E. X. GAMET.

---

DEFIANCE, Iowa, Jan 5th.

*Dear Sister Frances:*—After a long silence I thought I would write a few lines. The God whom I love and serve is still sparing my life; I feel well to-day except a little cold that has settled on my lungs.

I've no particular news to write you, but I will say this much, that I am thankful that I embraced this latter day work. I think it has kept me alive these many years. I feel thankful for the peace I enjoy and the prospects which lay before me. I feel as though my race was almost run. I often think of the hundreds, yes, thousands that have passed away before me, and of the happy meeting that we will have on the other shore.

When the sisters meet will they remember me in their prayers?

I remain your sister in Christ,

SARAH HAWLEY.

---

## THE ROCK.

THERE is a great difference of opinion as to who is the rock. The sectarian world believe that Christ is the rock, whilst we as a people (I think) believe it to be the gospel or his revealed word.

I have read many times and tried to understand the record that John bears of the Son and the word, "And the same word was made flesh and dwelt among us."—John 1: 14. Also, "For in the beginning was the word, even the Son, who is made flesh, and sent unto us by the will of the Father."—John 1: 16.

A few months ago before retiring I reached this chapter and tried to understand. On waking in the morning it was interpreted through the Spirit; my eyes were opened, and my understanding enlightened, so that I knew they were one, so I am satisfied that those who hold to either opinion are right. Blessed Comforter! It reveals and unfolds even hidden mysteries. Now I am able to understand such passages as the following: "The mysteries of godliness is Christ within us, our hope of glory."—Col. 1: 27. Also to understand how we are born of the Spirit. "Not of corruptible seed but of incorruptible by the word of God, which liveth and abideth forever."—1 Peter 1: 23. After being born of the word of God, and understand the mysteries of godliness which is Christ within us. "He of God is made unto us wisdom and righteousness, and sanctification, and redemption."—1 Cor. 1: 30. Thrice blessed people, who receive the word as contained in the three books! The apostle Peter expresses it on this wise: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.

May we as a people bring forth his praises now, henceforth and forever more.

SR. LOU BERRY.

MARSHALLTOWN, Iowa, Dec. 20th.

---

## PRAYER UNION.

### SPECIAL REQUEST FOR PRAYER.

Sr. Sadie R. Conner, of Nottingham, Pennsylvania, asks your faith and prayers in her behalf.

---

ST. THOMAS, Ont., Jan. 6th.

*Yearly report of the Sisters Prayer Union:*—The Prayer Union has not been as well attended in the year 1891 as in the former year, but we are not discouraged. We have enjoyed much of God's Spirit in our meetings. We realize that in the path of duty there is safety. Our number of members is seven. We have paid to traveling elders, $4.50. To the Church Building fund and for other expenses $5; also fifty cts. to the Bishop's agent.

SR. PHILIPS, *Pres.*
SR. SMALL, *Sec.*
SR. WAINRIGHT, *Treas.*

The above "Union" after due consideration have decided to commence the New Year in accordance with the original design of the Prayer Union.—ED.

---

## HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Jan.. 2, Amount to date | | $3,995 30 |
| Ellen Olsen, Kan. | $1 00 | |
| Mary A. Hawkins, Iowa | 2 00 | |
| Nellie Baldwin, Iowa | 10 | |
| Johnnie Baldwin, Iowa | 07 | |
| Mary Pace, Iowa | 1 00 | |
| R. L. Goreham, Iowa | 50 | |
| Julia Danielson, Ill. | 1 00 | |
| E. E. Holman and wife, Me. | 1 00 | |
| J. M. Teagarden, Tex, | 1 45 | |
| Mrs. B. F. Durfee, Iowa | 3 00 | |
| E. Lowe, Cal, | 1 00 | |
| Ella Miller, Iowa | 25 | |
| A Sister, Iowa | 1 00 | |
| Nettie Greene, Iowa | 25 | |
| S. A. Hills, Iowa | 75 | |
| Louisa Trout, Mich. | 60 | |
| William and Sarah J. Johnson, Iowa | 5 00 | |
| Alice Updyke, N. Y. | 5 00 | |
| M. M. Secor, Conn. | 1 00 | |
| Bro. and Sr. Dundson, Ia. | 1 25 | |
| A Sister, Cal. | 6 50 | |
| Dora McWilliams, Iowa | 1 00 | |
| Ann Johnson, Iowa | 1 00 | |
| Vida Elvin, Iowa | 15 | |
| | | 35 87 |
| Jan. 13, Amount to date | | $4 031 17 |

Annie and Fannie Kelley were credited one dollar; it should have read Mercy S. Kelley.

☞Send all moneys to D. Dancer, Lamoni, Iowa.

---

# Correspondence.

ARBAUGH, Ohio, Jan. 1st.

*Editors Herald:*—I have been laboring to spread the gospel wherever opportunity has afforded. I have opened up the work in several new places in Vinton and Lawrence counties. Everywhere I go I find some who are willing to listen to the truth; while on the other hand I find many who blindly oppose everything that conflicts with the narrow creeds to which they adhere.

A few weeks ago I obtained, through the efforts of Mr. Shively, a Baptist Church in Lawrence county, and preached Saturday night, and left an appointment for Sunday afternoon. But when we came together in the afternoon, the doors were locked; and strangest of all, no reason was assigned to me for the act. I understood that they feared lest I might cause a division in their ranks, and to make sure that I did not, they concluded to give me no further opportunity. But by the appointed time a large crowd had assembled on the outside of the church, and some of them manifested a feeling of indignation at the way the church authorities had acted. The afternoon being pleasant, we concluded that Satan should not cheat us out of a meeting; so we spoke to the people where they were. Some sat on the church steps or accommodated themselves as best they could. Discoursed on the subject of the plan of salvation, for three quarters of an hour; good attention was given.

That same evening a man came after me, and desired that I should go and preach that night in a schoolhouse some two miles distant. Of course I went, and the house was packed full of attentive listeners; but owing to school being in session, could not continue longer. Can say that I have been blessed many times in presenting the word, and that other times I have been left to

www.LatterDayTruth.org

myself; thus showing me that I am dependent upon God for help, and keeping me humble.

Bro. G. H. Hillard has been in this district of late, and has done noble and efficient work among the Saints, and his preaching and instruction were mostly well received.

I will leave in a few days for Jackson and Roan counties, West Virginia. I feel confirmed in the work, and hope to be able to endure unto the end. The *Herald* is to us, as ever, a welcome visitor.

In hope of eternal life,

HIRAM E. MOLER.

---

LITTLE SIOUX, Ia., Jan. 4th.

*Editors Herald:*—My labors here have resulted thus far in two giving their names for baptism, a man and his wife. Many urgent requests to remain. Interest increasing. Others near the kingdom. Continue meetings, beginning next Friday, as long as the interest demands it. I look for quite an ingathering of souls in this part of the Lord's vineyard, judging from the calls for preaching, and the expressed interest of those yet of the world. Your brother,

J. F. MINTUN.

---

HAMILTON, Mo., Dec. 31st.

*Editors Herald:*—On our way from Independence, (where we spent Christmas with loved ones,) to Kingston; and as we are train-bound here until to-morrow at 11 a.m., we thought while others were watching the old year out we would jot a few lines for the *Herald*. I have labored in this district since the first of September, and while I have not done nearly so much as I would have liked, yet I am in nowise discouraged, and may be indulged in the thought of doing fairly well for me.

As in other places, so it is here. While there are some as good Saints in this district as we ever met, there is room for improvement in many. And in casting around, we are forced to the conclusion that the "sifting" or "hastening" time has come.

The time was to come when the "elect were to be deceived if it were possible." It is written that we are "saved by law and sanctified by law;" and if by standing by, adhering to, and promptly applying the law to our lives saves and sanctifies us, hence it elects us heirs of God and joint heirs with Jesus Christ, and we cannot be deceived. But when we find a brother picking out this clause, or the other paragraph, and objecting to this revelation or the other one, in part or in whole, in either of the books, we have come to the conclusion that he is drifting, and ere long will find himself off the platform on which the elect stand, and if off the elect platform, then subject to any and all influences and manifestations that the adversary may fix up for his destruction. And oh, how oft has it been given by the Spirit to stand by the books, for therein was contained the rule and guide to our faith, and would if assimilated by us, finally exalt us in the kingdom of our God and his Christ.

We have found some here who had strayed away from our Father's house, and yielded to manifestations received, and conditions overwhelming in their nature, brought about by the adversary of souls, who from our feeble efforts are to-day rejoicing with us, having returned to the fold. And although we have labored under adverse circumstances, yet we feel that God has seconded our efforts in a measure. And the further fact that in the four months of our ministry we have baptized fifteen precious souls into the church and kingdom of God, makes us, as we look back at the fast receding year, rejoice that we have at least done some little good. Could we have taken this field earlier, and put in the whole year, we feel that a number more would have been added. Many are almost persuaded, and we have not yet gone over the district. We hope in the next three months to be able to compass the district.

Asking for the prayers, the confidence and co-operation of the Saints in the district, that good may be done, I am, yours in bonds,

T. W. CHATBURN.

---

KEWANEE, Ill., Jan. 1st.

*Editors Herald:*—Joys, sorrows, and blessings of another year have gone with '91. Among the blessings we as Saints enjoy, the *Herald* as it comes each week, laden with the cheering news of the progress of the gospel work; and very much is derived from its pages that helps to strengthen and encourage us forward, knowing the "hastening time is now," and the end not far distant, and thus knowing we are enabled to bear in patience all that is not in harmony with our feelings.

The grippe has its many victims in this place, neither are the Saints exempt from its power, though we are still alive to render service, as best we can to the Master. Thanks to his care.

The many people of the different beliefs are here sounding aloud their voices in converting to and building up their faith, by holding revivals and protractive meetings. And hearing of these I often silently wonder if the traveling ministers of the "truth" have forsaken Kewanee altogether, for it has been many months since any of them were here. Our branch meetings are still progressing, so also young Saints' prayer meetings, and in them we are often made happy by a portion of God's Spirit. Brn. Chisnall, Jones, Charlton and Willitts are preaching each week alternately.

Your brother in hope of victory,

S. ALMA WHITEHOUSE.

---

OSTERDOCK, Iowa, Jan. 4th.

*Editors Herald:*—Bro. John Shippy dropped in upon me a few days ago. It was a pleasant call—it is always pleasant to see an old time Saint; especially of the forties, the fifties and the sixties. Brother Shippy could not be prevailed upon to remain with us longer than three days, without interfering with other engagements. He preached two excellent discourses while here, that were well spoken of by those that heard him; and many wishes for his return. It is my prayer that the good Lord will so direct and grant a great blessing for this brother.

I see that the *Herald* is much improved by its new garment (looks just splendid) for the new year. That extract from the Book of Mormon is in a good place on the cover. I hope the *Herald* will have an increase of subscribers and a pleasant journey through the coming year. This first issue of this new year, I wish the Editors would send one marked to Mrs. Lucy Parch; also one to Mrs. Charles Muggy; also one to Mrs. Lois Buncle; all of Elkader, Iowa. I would like these persons to see a specimen of the *Saints' Herald* in its new dress. They are all friends to our people and church, and will, I expect, entertain some of our elders when going there to preach.

For many good wishes for the *Saints' Herald*, I subscribe, in gospel bonds,

W. B. SMITH.

---

HUTCHINSON, Colo., Jan. 5th.

*Editors Herald:*—The discussion between Elder C. R. Duncan and Rev. Admire of the Advent Church commenced last night, the Sabbath question being the first one for discussion. The cause has not suffered from the first volley from the enemy's guns; what will be brought out farther on remains to be seen. We hope for the triumph of truth. The discussion is to continue nine nights unless otherwise ordered. The services in Denver, Sunday the 3d, were quite interesting, it being the first Sunday of the year and month also. The election of Sunday school officers also took place that day. It was also communion day, and the hall was well filled with Saints; a very good time was had.

In the evening Elder K. Seell addressed a fair sized congregation on the subject of Urim and Thummim. The sermon was excellent.

In bonds,

E. F. SHUPE.

---

ASHLAND, Neb., Jan. 6th.

*Editors Herald:*—Perhaps my experience is but a drop in the bucket as compared with the major part of the church. I have never seen any of the manifestations of the Spirit, such as prophecy, or speaking in tongues, which I might have done, had I ever had the opportunity of meeting with the church at large. I have had a fulfillment of Mark 16:16; have had members of my own family restored to me, through prayer of my own and the elders of the church, whenever I was where they could be had; and praise God's high and holy name for lending me a helping hand to bring my companion and two of my children into the fold; the two oldest, a son and a daughter. I have a great many warm friends in Ashland, who I have often talked with. They seem to admit that it takes all the prerequisites to which we as a body hold to constitute a true believer; and that it will be impossible to please God short of it; and it puzzles them to see where their salvation is going to come in, short of a belief, and of that kind as the record tells us that he that believeth and is baptized shall be saved; and he that believeth not shall be damned. And then these signs spoken of to follow the believer, that is, a true believer, and then when we are exhorted to contend earnestly for the faith once delivered to the Saints. I have loaned them my books to read, and also my papers. Some of them thought well of Bro. Luff's sermon comparing success in farming with that of spiritual matters. One man finding no other fault with it, thought he had put the cart before the horse a little, when he stated that a little later on, on the day of Pentecost, in speaking just before that of Paul's conversion, he said Paul never was converted till after Pentecost. I told him I did not think it cut any figure whether it was before, or after. If any of the ministry will call with us they will be cared for. I have some brothers and sisters, and a stepmother that I think are convinced, if they would obey and know for themselves. Am still praying for the Master's cause.

CLAYTON BARGAR.

www.LatterDayTruth.org

WILBER, Neb., Jan. 12th.

*Editors Herald:*—Our quarterly conference for the last quarter of 1891 closed here yesterday. I think that we enjoyed as peaceful quiet Spirit, and the Spirit's presence was made manifest with as marked a degree as I ever witnessed; although we had no outward expressions of the gifts especially. Six branches—all in the district but two—were represented and one of them, the Plattsmouth, is in a disorganized state.

The work in the district is looking up, I believe. The Saints are looking forward to building a new church in the village of Elmwood, in the Platte River branch, in early spring. There seems to be an earnest interest awakened there since the "Allen-Porter" debate. The Brownville branch seems to be getting along nicely for a new organization. The other branches seem to be moving steadily along. The Palmyra branch now has a church building of its own, and, I understand, is free from debt.

We enjoyed the presence of our missionary in charge, Bro. James Caffall, also Bro. C. H. Porter, at our conference. But there was one vacant seat which none could help but observe, and that, too, with a sad heart—that of the late Doctor Anthony. He was always present when it was possible; ever faithful, and has now gone to meet his reward, and I do hope we all may profit by his exemplary life, his daily walk and conversation, that when we are called to pass the portals of death we may be as well prepared for the change as was he.

We are now having some very cold weather and considerable snow. I am feeling well in the work, and have a desire to remain faithful, that in the great day I may be accounted worthy to stand with the Saints.

Respectfully,

J. W. WALDSMITH.

---

ANGUS, Iowa, Jan. 7th.

*Editors Herald:*—I have reasons once more to rejoice in writing a few lines to the *Herald*. Week after week do I peruse its columns, and often have I rejoiced in the peaceful influence of God's Holy Spirit.

Last fall Bro. James McKiernan visited us and preached four very appropriate discourses, breaking down, to a great degree, the wall of prejudice that existed here against the work. They acknowledged that as citizens there were not any that excelled the Saints, but that Delusion! Mormonism!

After our conference at Des Moines, December 11th, Bro. Roth came home with me and opened meetings, preaching on the Saints' inheritance. There were those there that night who had never heard a minister of the gospel before, and they declared it was their doctrine exactly, though not belonging to any church. They are favorably impressed with the idea that we have the truth. The congregations and interest developed to a marked degree, and on the last night, when he announced his departure, they made a collection for him of near four dollars.

December the 20th he led three into the waters of baptism, having to break the ice. One was my sister-in-law, Sr. Louisa King. Bro. William Thompson will rejoice to know that the seed he sowed has been watered. The second was Bro. Morgan's daughter, whom we have reasons to believe will be a light in God's house. The next was my own son, eleven years old. Here was an evidence of God's watchcare over us, for when they took him to change him, his undergarment was perfectly dry.

Come, brethren, there is a seat always vacant around our family board waiting for an occupant.

May God prosper Zion, is the prayer of your brother,

WILLIAM JOHNSON.

---

DENVER, Colo., Jan. 8th.

*Editors Herald:*—As there has been some criticism on my article in the *Herald* of November 7th, on the subject of a "Church College and Industrial School," I will add a few words that I may set at rest the minds of some who have rather "set up a man of straw" and then tried to knock him down.

Some have construed my article to refer to the establishment of a School of the Prophets for the education of the called ministry; but no such idea is intentionally conveyed. True, I speak of the necessity of the ministry being thoroughly educated, but convey the thought that they should (at present) receive their education during their childhood in a school or college erected by the church and conducted on the industrial plan, that both rich and poor should have a chance for an education.

By reference to my article the reader can at once see that my idea was the education of the youth, in order that they might be ready to respond when the Master calls, and providing a way or place where they might receive such education without being subject to the embarassments which the writer relates as having experience himself.

As to a School of the Prophets for the instruction of the called ministry, I expect to see that established in due time, but not yet. So I don't care to discuss that question at present, but when the proper time arrives will "wag my quill" in its defense if necessary.

In gospel bonds,

C. R. DUNCAN.

---

CORTLAND, Ill., Jan. 1st.

*Editors Herald:*—I cannot forego the present opportunity of wishing you and all the Saints through the *Herald* a Happy New Year. Not only for to-day is this wish made, but that it may last until the thirty-first day of next December.

Is this wish obtainable? Can we not make it, not merely a Happy New Year for a day, or for a few days at most; but a Happy New Year? Has not God placed within our reach that that will enable us to realize this wish? Yes, most assuredly he has. And what is that which he has placed within our reach that will make us happy the entire year? Methinks I hear some of you say, The Gospel. Yes, this is true. Oh! should not the Latter Day Saints be the happiest people on earth?

I know that you will on this first day of this year permit me to take a retrospective view of the past, to see what God has done for me, that I should feel happy to-day. And what he has and is doing for me, he has and is doing for others.

I will go no further back than the first day of October, 1843. On that day the writer was the only person who had offered himself for baptism in this great and glorious latter day work, in the township of Florence, St. Joseph county, Michigan, where he then lived. He was the only one, his father excepted, of all his relatives who then obeyed the gospel; but within two years from that date there was a branch of about twenty members raised up, all new members. Since the date above given, October 1st, 1843, his father, his mother and grandmother, with one uncle and two aunts, have been buried with Christ in baptism Nor has his cause for rejoicing and being happy ended here. Three sisters, four brothers, one son, three nieces, two nephews; and I can't tell how many cousins have covenanted at the water's edge that they would serve the Lord. Oh! had I not ought to be happy? Do you wonder at my wishing you a Happy New Year? Nor can I stop here without telling you what God is doing for us in our little branch to make me happy? I should say to make us happy.

None but God knows how the writer has struggled and prayed and tried to use his influence to have the cause of God obtain a foothold in Cortland and vicinity. But blessed be the name of God, we now have a branch numbering about thirty-two, with a fair prospect of more being added—both by letter and by baptism. This has been brought about by the Lord and in his own way, and to him be all the glory and all the praise.

Nor does our rejoicing end here. We have been enabled to build us a substantial, neat and commodius chapel, capable of seating from one hundred and fifty to one hundred and seventy-five persons; though every effort that could be brought to bear by the enemy of all righteousness and his willing tools tried to hinder.

For our success in this direction we praise and magnify the name of the Lord. We feel that the Lord is blessing us as a branch, and in our efforts to advance his cause.

The Lord is blessing us with the gifts of the gospel, especially in the gift of healing which God has bestowed on the branch. We have the gift of tongues and of prophecy; also the gifts of discernment and of wisdom. Had it not been for the last two named gifts, our beloved branch president, (Bro. C. D. Carter,) never could have tided us over the dark and threatening troubles that have beset us for the last two years. But thanks be to God, those troubles are fast passing and we begin to see the silver lining beyond the clouds; and could our spiritual eyes be opened, we might behold the smiling face of our Father, bidding us to make this in very deed, a Happy New Year.

As ever your brother in the gospel of Christ.

W. R. CALHOUN.

---

QUEEN VICTORIA has prohibited the use of tobacco within the precincts of Windsor Castle. We commend her for this notable example of well-doing. And its effect cannot but be good wherever her name is the honored one it so richly deserves to be, and that is the world over. She has observed the evil effects of the tobacco habit in the case of her sons, especially the oldest, who conspicuously joins this to his many other vicious propensities. We wish that all who call themselves ladies throughout England and America would declare, under this excellent queen's leadership, a crusade against so useless, so expensive, so barbarous a practice. Together they could stop it if they only would.

A large proportion of those who have gained distinction among men and women have come from our rural homes.—*Sel.*

www.LatterDayTruth.org

☞ The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

# Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.
☞ Write on one side of the paper only.

[Reported for the Herald by E. Stafford.]

## SERMON BY ELDER JOSEPH R. LAMBERT,

AT THE LOGAN REUNION, SUNDAY, OCTOBER 11TH, 1891.

WE will read our lesson from the last chapter of the Acts of the Apostles, from the 15th to the 24th verses. "And from thence when the brethren heard of us, they came to meet us as far as Appii forum and the three taverns; whom when Paul saw, he thanked God and took courage. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was suffered to dwell by himself with a soldier that kept him. And it came to pass that after three days Paul called the chief of the Jews together; and when they were come together he said unto them, men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

"Who when they had examined me, would have let me go, because there was no cause of death in me.

"But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain. And they said unto him, we neither received letters out of Judæa concerning thee, neither any of the brethren that came showed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not." As the basis of our remarks, we call your attention to the twenty-second verse. "We desire to hear of thee what thou thinkest, for as concerning this sect, we know that it is everywhere spoken against." In connection with this another occurs to my mind, which is found in the fifteenth of Matthew; the language of Jesus. "Every plant which my heavenly Father hath not planted shall be rooted up." My leading purpose, this morning, is to make such defense of the Church of Jesus Christ, to which I belong, and in common with my brethren, I am called to represent as can be made in justice and in truth. In making this defense, I shall endeavor to call your attention to the record of the faith and doctrine of the Church of God, as it existed anciently, and as it exists to-day.

The brethren throughout this series of meetings have presented, from this stand, reasons for our faith and hope, and they have shown quite clearly, and fully, we think, that the faith and doctrine taught by the Latter Day Saints is in harmony with the teaching of the Bible. But notwithstanding this harmony which becomes apparent to many where our faith is preached to the people, there still exists some kind of a barrier which seems to prevent them from accepting the message of God's truth. This barrier is not peculiar to the day and age in which we live, but it has existed in all the ages past, whenever God has sent out his servants to declare the message of life and salvation to the children of men. Many are willing to acknowledge that, so far as the principles of the gospel are concerned, a belief in God and Jesus Christ, that we are in harmony with the Bible; but they have read works called histories, from which they have learned many peculiar and objectionable things concerning the faith and doctrine we represent.

And the reading of these so-called histories, has made a strong impression upon the minds of the people, and stands as a formidable barrier to their accepting the message we bear. It will be admitted by all, who are at all conversant with the New Testament history—saying nothing of the history of the sufferings and persecutions of the disciples, found outside of the Bible—that the early Christians were generally abused; that they were greatly misrepresented; that they were wickedly persecuted, even unto death; that in faith and doctrine they were generally misunderstood, and we can look back now, and it is clear to our minds that had it not been for this misunderstanding, the failure to understand the character of the message delivered to them by Jesus and his apostles, the people at large would have received that message, and taken the benefit of it more readily than they did, and to a greater extent. Now the Bible clearly conveys to us that Jesus is our Savior; that he preexisted with the Father before the foundation of the world, in a state of glory; and it informs us that by him, and through him, and for him were all things created; he is our Creator; he is the second person in the God-head.

And yet, when he came into this world, taking upon him—not the nature of angels, but of the seed of Abraham; he was abused, persecuted, and finally killed.

He says concerning himself, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." His work was appreciated by but few. Only those who were called to be his disciples accepted him as the Messiah, the Son of God who was to come. The world poorly appreciated his message, for the apostles and others who represented to the world that same message of salvation, were opposed and persecuted. Jesus gave them to understand that as he had suffered from the hands of the people, so they would have to suffer, and the apostle Paul, who is brought quite prominent before us in the lesson read, was called a ringleader; a setter forth of strife; a pestilent fellow, and we all know what kind of opposition he had to meet everywhere, and that too while he sacrificed all that was in his power that the people might become better acquainted with God, and that he might advance his truth which had been sent into the world. Now the important question that comes before us is this: Why was it that the early Christians were so generally, and so bitterly opposed in their work? A number of reasons might be given. We present two at least. First, the message which they bore originated with God. Jesus said, "My doctrine is not mine, but his that sent me;" that is, it came from his Father. The things of God are understood by the Spirit of God; even so the things of man are understood by the spirit of man. We cannot comprehend the things of God unless we place ourselves in a proper position before him. I understand then, that God never intended that the people should be discarded, or separated from him, but that they might be brought into close relationship with him, in order that they might understand his word, and comprehend every duty required of them; but if they fail to place themselves in a proper position before God they fail to comprehend his word. "There is a spirit in man and the inspiration of the Almighty giveth them understanding," is written in the thirty-second chapter of the book of Job. So then, those who fail to place themselves in a proper position to receive this inspiration, fail to comprehend the religion of Jesus Christ.

When Jesus delivered this message of truth unto the people, it is readily seen that it came in direct contact with very much of their belief and teachings.

When he inaugurated the gospel work, he instituted it in a very different manner from which the professed people of God thought it ought to be done.

He passed by the learned Rabbis, and chose illiterate fishermen, and sent them forth to preach the message which he received from God his Father, and those who were willing to place themselves in harmony with the light which came to them; those who had such a degree of love toward God and his truth that would enable them to make every needful sacrifice to obey it, accepted the message, and the balance rejected it, and opposed it, and the truth was very unpopular in that day and age of the world, as it usually has been in all ages. When the opposition commenced, the leaders of it took the advantage of popular sentiment, and by its aid exasperated the masses to lead them on in opposition to the truth which they desired to destroy, if it was in their power. Another and more serious reason why this opposition continued against the early Christians, and their doctrine, is found in the well established fact, that many who embraced that message failed to practice it in their lives; many who embraced the message of the gospel as taught by Jesus

www.LatterDayTruth.org

and the apostles, brought reproach upon the faith and doctrine, and, of course, their evil conduct in life must be condemned. While this message gathered the best and noblest among the sons of men; it also gathered some of the worst characters that could be found. They were all called upon to repent; they had the same responsibility to live in harmony with the truth they had received. Now how easily it can be seen that because of their evil deeds, it gave occasion for the opponents of the truth to condemn all who had received it, and this served to increase the general opposition that was waged against the Church of God and the truth. We make this statement, That the only proper way to determine the true character of that which claims to be divine, is to examine it carefully upon its claims, appealing, if possible, to a perfect and acknowledged standard of evidence; and fortunately for us as a people, all who profess to be believers in Jesus Christ, accept the Bible as the proper standard of evidence. Latter Day Saints accept it, and have done so from the beginning. The reformed churches everywhere accept the Bible as the standard of evidence; hence we may examine any form of doctrine upon its claims, appealing to the word of God in order to settle the question. It is not consistent to condemn any system of religion claiming to have come from God, because of the evil conduct of its professed adherents, unless that conduct is proved to be the result of an intelligent belief in, and adherence to the faith they have received.

Now we may drop a remark right here, that so far as our faith being in harmony with the Bible is concerned, we not only have the evidence which is presented everywhere by the representatives of the church, but we have evidence coming from our strongest opponents, that we are in harmony with the Bible in doctrine and in faith.

Only a few years ago an arrangement was made for a public discussion between one of our elders and a representative of the Christian Church; and some one who had had the advantage of experience with the Latter Day Saints, seemed to be worried about the matter, so that he wrote to a paper published at Willoughby, Ohio, and in that pulication he said, that this Christian man, who was going to oppose the Latter Day Saints, will discover that the Bible is a very poor club to use in opposing the Mormons; he will find that the Bible is not the thing with which to put down their faith; and now this opponent gives out, and says, this question cannot be settled by the Bible, "The Bible knows nothing about this fraud," Mormonism, so-called. It must be settled in some other way. We cannot settle it by the divine standard, O no; although it professes to have come from God, there are no rules, no test, no evidence in the book given, by which this faith may be put down; we must turn to human testimony; turn our backs on the Bible, and settle this question by the wisdom of man. The Almighty, who knew the end from the beginning, and hence knew that the people would be deceived by this fraud, (?) knew that it would become necessary for this man (of whom we speak), and others, to expose it for the protection of the people at large, and yet he furnished them with no evidence by which it could be done! Are you prepared to accept this? Is this the character of your faith in God? It is not ours. We believe that the great God has furnished the evidence, has furnished rules, given in the Bible, that we might be protected against error, and whereby we may receive intelligently that which is of God, and reject that which is of Satanic or human origin.

In proof of the statement that it will not do to reject any system of religion simply because of the bad conduct of some of its professed adherents, we call your attention to some historical statements found in the Bible.

In the first and second chapters of Genesis we read of the creation, and of the dealings of God with our fore parents. We learn that God made man in his own image; that he made everything good; he talked with man, walked with him, and was a companion of him, and man was placed in the beautiful garden. God told him what he might do; he told him what he should not do. He broke the commandment of God, and was driven out from the garden, and not suffered to return. That seems a little strange, does it not, that a man who was created in the image of God should so soon transgress the holy commandment given unto him so that he had to be banished from the presence of God? And because of this trangression are we to take the ground that God had nothing to do with Adam? that he never spoke to him?

We pass on to Noah, and in the 6th and 7th chapters of Genesis we find statements that justify us in the belief that the commandments of God given to Noah were observed by him; he did all things according to the commandments of the Lord; his word was accepted by him, and Noah preached the righteousness of God for the space of a hundred and twenty years, to the wicked Antediluvians, and then he was saved from destruction by means of the Ark. Turn to the 9th chapter of Genesis, and we read that Noah became a husbandman; he planted a vineyard, and made wine of the fruit thereof; drank wine, and became drunken, and he lay on the ground more like a beast than a man of God. Shall we say because of this man's error, this weakness, this wrongdoing, that God never spake to Noah? that he did not preach the righteousness of God? Shall we reject this record [Bible] because of the wrong done by Noah? We pass on to Abraham, and Sarah his wife. A promise was made to them that they should have a son; a promise was made to Abraham and his posterity before there was any wickedness, or wrongdoing, manifest, but in a short time it was agreed between them that Abraham should take Hagar to wife. A child was born unto them, and Hagar with this son, Ishmael, must be ejected from the house. It was very grievous in the eyes of Abraham, but the Lord spoke unto him and told him to hearken to the voice of his wife, and the boy and his mother were sent away. We pass to the 19th chapter of Genesis, where we read of the destruction of Sodom. Lot, his wife and two daughters, were permitted to escape; but Lot's wife, contrary to commandment, looked back, and was turned into a pillar of salt.

Lot and his two daughters dwelt in a certain cave, fearing to dwell in the city, and while there Lot was guilty of incest and drunkenness! According to the history in King James' Translation, there is no condemnation of the acts of Lot's daughters; but from the history in the Inspired Translation of the Holy Scriptures, we read that, "*They did wickedly.*" Next, we call your attention to David. In the 11th chapter of the second book of Samuel we read that the man whom God respected and blessed; the man who was anointed King of Israel, fell into sore transgression and was guilty of adultery and murder.

You can read this for yourselves; doubtless you are acquainted with it, it is not pleasant to think upon, that a man so beloved and blessed of God should fall into those great errors and crimes. Should we reject the book of Psalms? Shall we reject everything which David predicted concerning the coming of Christ, and the work he was to do on the earth for the salvation of men, because of this evil conduct of his? Turn to the 11th chapter of the first book of Kings, and we read there of Solomon. The Lord had blessed him, and not only with riches, but with wisdom, and this man went into wrong, into crime, and evil, and the record informs us that he had "seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart" from his God and he became an idolater, a worshiper of strange gods. He was led away by these wives of his. Indeed, it is not difficult for us to understand the statement that "they turned away his heart." There were certainly enough of them to accomplish it; the only wonder is that he had any heart left.

Are we prepared to reject all that Solomon has given to us in his writings? reject what we have in the Bible of the direct dealings of God with him, because of these transgressions? We turn to the New Testament, and in the 5th chapter of the 1st book of Corinthians, we read from the first and second verses, and then the 9th, 10th and 11th verses: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that has done this deed might be taken away from among you. . . . I wrote unto you, in an epistle, not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a

www.LatterDayTruth.org

drunkard, or an extortioner; with such an one, no not to eat."

Now this shows that there was a demand for such writing as this upon the part of the apostle Paul; that the crimes and wrongs mentioned by him, were practiced in the church at Corinth. They were called to be Saints, and hence this plain instruction given by him. There was one individual guilty of a great crime, and instead of purging the church from such crime, and saving the cause of God from undue reproach, they became puffed up and in a sense accessory to the crime committed by him. All the way through the New Testament, we read that wrongs and errors were committed, and some of the characters that committed them were of high standing in the ministry. One of the Twelve had a devil, and sold his Master for a few pieces of silver. Other two of his disciples were sent out to preach, and just prior to starting out on their mission, disputed upon a certain matter, and the dispute becoming so warm that they separated, one went in one direction, and the other in another; and these two men were apostles of Jesus Christ, and sent forth by the command of the Holy Ghost. Read the epistle of Jude; the book of Revelation; the epistles of Peter, and you will find that men of corrupt minds crept into the church of God, and brought reproach upon the cause of truth.

Peter said, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and shall bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." Because of these wicked individuals who should bring heresies into the Church of God, the way of truth should be evil spoken of; and the result of such teaching (the introduction of heresy) is the same to-day as it was in that age of the world; the way of truth is evil spoken of because of bad members who profess to have received the truth.

We might call your attention to a large number of passages in the New Testament, but it is not necessary, you are supposed to be acquainted with them. It may be possible that there are some in the congregation who contend, that talking in this way concerning the Bible history, will be a source of strength to those who are inclined to reject it, and that they may feel comforted because of the remarks that have been made. This is a great misconception concerning our position. The manner in which we put this is the only way by which the Bible, and the Christian church can be defended, as you will presently see. While we may admit that the picture is a dark one, we ask, what is wrong about it? Have I misrepresented the New Testament, or the Old? Have I misrepresented any statement of history found in the Bible concerning these individuals? There is this about it, I have simply presented one side, and have not attempted to represent David as a man, in his whole life. I have not attempted to represent Noah, Abraham, or any of those men—acknowledged and blessed of God—in their whole lives; but have called attention to some wrongs which they did. In order to represent them properly, we must present the history of all their pure and righteous deeds as well as the wrong ones; and only in this way, by presenting both the good and the evil, can we form a proper estimate of the character of these men. And still a more important point has been omitted, and that is this: I have failed to show that any of the wrongs committed by them were the result of belief in God, and in the truth which he gave to the children of men; and hence I have made no point against the revelations of God; I have produced no evidence against that which purports to be of divine origin. If I was able to show from the Old Testament, or the New, or both, that the wrongs done by these ancient worthies were the result of belief in God, in Jesus Christ, and a strict adherence to the precepts of God, contained in his word, then I would make a strong point against the Bible, and the supposed work of God represented in it. But I have failed to do this, and I have no disposition to undertake it, inasmuch as it cannot be done. As we believe, there can be no point of evidence made against the religion of Jesus Christ, or the revelations of God in the Bible, by citing the errors and wrongs of men.

These individuals were subject to human weaknesses, to human error, and wrong, and they will have to answer to God, in the day of judgment, for their works, and receive from him for that which they have done. Would the wrongs they have done in certain periods of their lives, interfere with the salvation of those cotemporary with them, who lived in obedience to the law of God? If the wrongdoing of those men would not interfere in the past, neither will it interfere with your lives, or with your salvation in the kingdom of God.

It was by obedience to the gospel that people were to be saved, independent of wrongs done by those professing to be the people of God.

The church that we represent was organized in 1830. From the very beginning the Bible was accepted as the word of God; the Book of Mormon which was translated before the organization of the church, was also believed to be a sacred record, containing the dealings of God with the people on this continent, anciently; containing a record of the gospel of Jesus Christ in the age in which the Church of God was built upon this continent. In 1835 a collection of the revelations of God, having a bearing upon the doctrine of the church, more or less, was compiled. It was accepted by the different quorums, and then in general assembly by the whole church. So that we have these three books, Bible, Book of Mormon, and Book of Doctrine and Covenants, as the standard records of the church.

When we talk to people who have not accepted our faith we talk to them from a Bible standpoint, because we believe that what we have received is in accordance with the Bible, and if they accept this standard, they will accept the faith and doctrine as we preach it to the world. So far as the faith and doctrine of the church is concerned, the three books form the standard. What the character of the Bible is, you who professedly believe in the Christian religion, are supposed to know. You will not find fault with our faith because we believe in the Bible. What then is the character of the Book of Mormon? It has been shown from this stand to be in harmony with the Bible. It teaches the necessity of reliance upon Jesus Christ for life and salvation; it presents him as the Son of God; it teaches faith in God the Father, and Jesus his Son, and in the Holy Spirit; it teaches the necessity of unqualified obedience to the gospel, as it was taught by Jesus Christ, and perfectly harmonizes with the teachings of the Bible; it teaches a standard of morality which is as pure as that contained in the Bible, and in some places it is more definite, more positive in its condemnation of sin, hence it is a remarkable witness in support of the Bible. That which is written in this book (Book of Mormon) thoroughly harmonizing with that which is written in the Book of Books. On the one hundred and fifteenth, one hundred and sixteenth, and one hundred and seventeenth pages of the Book of Mormon, we read how the doctrine of polygamy was condemned of the Lord. A man by the name of Jacob, who had been separated to teach the people, was wrought upon on account of this species of wickedness that had been introduced among the Nephites, and the history shows that he received a message from God. He calls their attention to the fact that there should not any man among them, have, save it be one wife; he calls their attention to the fact that they were not justified in excusing themselves, because of David, and Solomon his son, and he said unto them, "David and Solomon had many wives, which thing was an abomination in the sight of God," and said also, "Wherefore, my brethren, hear me, and hearken to the word of the Lord; For there shall not any man among you have save it be one wife; and concubines he shall have none." Stealing, adultery, and all the crimes we find in the catalogue, are condemned. The priests went forth, and taught them to have faith in God and in Jesus Christ; to repent of all their sins, and engage in the service of God; they instructed them in all the precepts, and promises found in the gospel record. We pass from the Book of Mormon, to the Book of Covenants, and in the first Revelation in this book, called the Lord's preface, and in the fifth paragraph we find a statement like this: "And inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time; and after having received the record of the Nephites, yea, even my servant Joseph Smith Jr. might have power to translate, through the mercy of God, by the power of God, the Book of Mormon; and also those to whom these commandments were given might have power to lay the foundation of this church, and to bring it out of

www.LatterDayTruth.org

obscurity and darkness, the only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church *collectively* and not individually; for I the Lord cannot look upon sin with the least degree of allowance." Now while the Lord acknowledged this church as being in harmony with his will, and the only church upon earth with which he was well pleased, he took particular pains to say to the people that he could not look upon sin with the least degree of allowance.

Turn to another revelation, in section 38, par. 4, given in 1831, which reads as follows: "And now I show unto you a mystery, a thing had in secret chambers, to bring to pass even your destruction, in process of time, and ye knew it not, but now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief, for verily some of you are guilty before me, but I will be merciful unto your weakness. Therefore be ye strong from henceforth; fear not, for the kingdom is yours," etc. And also the 7th paragraph: "And that you may escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless, wherefore for this cause I gave unto you the commandment that you should go to the Ohio, and there I will give unto you my law."

Now here we learn that there was some kind of sin had in secret chambers, which was not discovered by the people of the church, but here comes what is claimed to be a revelation from God in 1831, and he here says, "In order that you may escape the enemy," in order that you may not be destroyed by this secret sin, I command you to go to the Ohio, and there you shall receive my law. History shows that they went to the Ohio, and turning to the 41st section of the Book of Covenants, we have the following in 1st and 2d paragraphs, "Hearken and hear, O ye my people, saith the Lord, and your God, ye whom I delight to bless with the greatest of all blessings; ye that hear me, and ye that hear me not will I curse with the heaviest of all cursings. Hearken, ye elders of my church whom I have called, behold I give unto you a commandment that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that you may know how to govern my church, and have all things right before me. And I will be your ruler when I come, and behold I come quickly; and ye shall see that my law is kept. He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you." Here are particular points of importance found in these two paragraphs, but we shall not have time to dwell upon them. First, they assembled in February, the following month to that in which God had given to them the promise; they relied upon the Lord; he acknowledged their assembling together, and he tells them he would give them his law, and the purpose of his giving this law was the government of his church. And why was it necessary that his church should be governed by this law? That all things might be right before him. Now all things would not be right unless the Saints were living in harmony with this law; then things would be right from a Latter Day Saint standpoint; but so long as they were not living in harmony with this law, they would be wrong.

In section 42, paragraph 1, we read: "Hearken, O ye elders of my church, who have assembled yourselves together, in my name, even Jesus Christ, the Son of the living God, the Savior of the world; inasmuch as they believe on my name, and keep my commandments: again I say unto you, hearken and obey the law which I shall give unto you; for verily I say as ye have assembled yourselves together according to the commandment wherewith I commanded you, and are agreed as touching this one thing, and have asked the Father in my name, even so ye shall receive."

We turn and read portions of the 5th, 6th, and 7th paragraphs: "And again the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible, and the Book of Mormon, in the which is the fullness of my gospel; and they shall observe the covenants and church articles to do them." In the 6th paragraph, we read: "And now behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent shall be cast out. Thou shalt love thy wife with all thy heart, and shalt cleave unto her, and none else; and he that looketh on a woman to lust after her, shall deny the faith, and shall not have the Spirit, and if he repent not, he shall be cast out." In the 8th paragraph it reads: "If thou lovest me, thou shalt serve me and keep all my commandments. And behold thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken, and inasmuch as ye impart of your substance unto the poor ye will do it unto me, and they shall be laid before the Bishop of my church and his counselors, two of the elders, or high priests, such as he shall, or has appointed and set apart for that purpose." Now from these paragraphs we learn the character of the law given for the government of the church, in February, 1831. But please remember that they were commanded to "go to the Ohio" and receive God's law, in order that they might be saved from the power of the enemy; for the Lord says, that if this thing had in secret chambers shall be permitted, it will bring forth your destruction in process of time. It follows, logically, that the very sins condemned by this law, were the sins had in secret, which the church knew nothing about.

In the law given, polygamy is condemned; stealing is condemned; every kind of sin which is contrary to the law of the land is condemned; and when any of the crimes mentioned are committed by individuals in the church, they are to be delivered up to the law of the land. We see by this that the purported law of the Lord is in harmony with the law of the land; and in harmony with the Book of God. The Lord condemns all wrong that has been done, or which shall be done by Latter Day Saints, or any other individuals.

Now history shows this, that while the church could not comprehend these things spoken of, only in a very limited degree, at that time, the Lord did comprehend them, and he knew what was in the hearts of some individuals; he knew the future developments that would take place. In the course of a few years after the giving of this law, we find one man leading a large faction of the church to Salt Lake, (Brigham Young,) who taught that under certain circumstances, they were justified in stealing the property of their enemies; he taught also that individuals must yield up their own lives, that their own blood must be shed to atone for their sins. Heber C. Kimball and Jedidiah Grant taught the same things. I am not taking these things from their enemies, but from their own works. And inasmuch as these evils were developed by that faction of the church, and we find in the revelations quoted from the Book of Covenants, given before their development, plain provision against them, and the condemnation of the Almighty pronounced upon them—if this is not proof of the divinity of these revelations, pray tell me, what is proof of divinity? What kind of proof of the divinity of the revelations of the Bible do you rely upon? If we will investigate without prejudice, or religious bias, and consider the effect of the faith and doctrine of the Latter Day Saints upon the people who receive it, and live it, we will not fail to comprehend that it is a blessing to humanity; and the more widely our faith is spread, and the more diligently the people adhere to the principles of the doctrine that we preach, the better it will be for the community at large; better spiritually, and better morally.

It has gathered in from the skeptics, and they have become confirmed believers in the word of God; it has gathered those who were not able to rely upon the statement of the Bible as divine, but now they are bold to stand before the people, and in the fear of God testify that Jesus is the Christ, the Son of the living God; and all men who rely on him and obey his truth, may receive the same evidence for themselves. And we can safely challenge our opponents everywhere, to produce one example from among those who have received the doctrine of the Latter Day Saints, and lived in accordance with its teachings, who has been made worse, morally or spiritually, because of their belief in and practice of that doctrine. Many of them have been gathered out of other churches, and exchanged the faith they had adopted, for the faith we preach, and testify before God (men and women in whom you have confidence) that they have received greater blessings, and have a better comprehension of the gospel—as found

www.LatterDayTruth.org

in the New Testament—by the light of God's Spirit, than they had before; and as a consequence, by conforming their lives to its precepts, became better men and women in every respect. This is our mission, to bring people to understand their duty to God, and to their fellow-man. How can we do it better, than by teaching them the principles of the gospel contained in the divine record. The Latter Day Saints have confidence in the established facts, that the Bible contains the revelations of God to his people; that it is the leading text book; hence they use it as such, and propose to continue in its use. They will proclaim against wrong wherever they find it. The testimony of this people is, that in obedience to this message they have received the Spirit, and that Spirit they have received gives life, and joy, and peace; it causes them all to rejoice in God; and where a wrong has been committed, in every case, it has been the result of a departure from the faith. Do you find any cause of complaint against the faith? It is our duty to reclaim the evildoers, to help them to do right; but we make no apologies for the wrongs they have done. But there has been very much circulated concerning the Latter Day Saints, from Joseph Smith down, that is false; at the same time, there have been numbers of wrongs committed; but in every case it has been the result of unbelief in, and departure from the doctrine of the church. When certain leading men succeeded in establishing the doctrine of polygamy in the church, it was in direct opposition to the faith and well established doctrine of the church. Our position is this: What God condemns, no matter where we find it, we are justified in rejecting.

I remember one man essaying to criticise the Book of Mormon because of some imperfections in it. I called attention to the fact, that the same kind of objection could be urged against the Bible, and that he could not put down the Book of Mormon on that ground.

He said, "This is what these Latter Day Saints do, when they cannot build up the Book of Mormon, they make a thrust at the Bible." We make no thrust at the Bible, we make a thrust at their false reasoning; for if their position is correct, the Bible must go down.

When we defend the Book of Mormon, and Book of Doctrine and Covenants, will you go back on the Bible, because these books harmonize with it? It is certain that every word that is spoken by God must be obeyed, and it is not our privilege to limit him; it is not our privilege to dictate to the Infinite One, what he shall, or shall not do; we are not to limit the word of God, but to accept it in good faith, and reject that which is not of him, and we are as anxious as you are to reject all that is of man, which claims to be divine, as well as to receive all that comes from God.

And that God may bless the people, that they too may have the testimony of the Holy Spirit, that they may do all that is required of them; also bless the Latter Day Saints that they may do that which is right, is our prayer in the name of Jesus Christ.

## SHOULD THE SUNDAY SCHOOL BE RENOUNCED BECAUSE THERE IS NO SPECIAL REVELATION AUTHORIZING IT?

We say no—emphatically no.

To renounce the Sunday school for this reason would be to say that men and women cannot bring to pass any righteousness of themselves when the Lord says they can, as may be seen by the following quotation from Doctrine and Covenants, page 177:—

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in nowise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned."

Surely no one will deny that "much righteousness is brought to pass" by the Sunday school work, nor that it is in harmony with the commandment of the Lord to Israel in olden times, when he said: "Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up;" or with the injunction of the apostle Paul in gospel times when he said: "And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

The world is moving fast, and there is so much bustle, perseverance, and toil necessary on the part of many parents in our day, in order to maintain themselves and their dear ones, that little or no time is devoted to teaching their children religious principles; therefore, the Sunday school has become a necessity.

Then there are the fatherless and the children of the traveling ministry who are wholly or in part deprived of their fathers' governing and guiding influence so necessary to their moral and spiritual development, leaving this burden and responsibility resting upon the already overtaxed mothers, unless the Sunday school is permitted to perform part of the work.

Those who renounce the Sunday school and her work are among those who say: "The minister's children are the worst boys in town;" and their words have a tendency to make that saying true.

Again; to renounce the Sunday school because there is no special revelation authorizing it, would be to discourage education and proclaim in favor of spiritual ignorance; it would be going back, in theory and practice, to the darkness of the dark ages and proclaiming against the light of the *Reformation* and the *Restoration;* it would be going back in theory and practice from *religious* and *political liberty* to tyranny and priestcraft.

To renounce the Sunday school because there is no special revelation authorizing it, would be to discourage those who so nobly give their time and use their talents in causing the youthful mind to shoot forth and grow, that thereby the mind of the rising generation might be stored with *wise*, and *good*, and *holy*, principles. It would be saying, by inference at least, that it were better for the boys to go fishing on Sunday than to attend the Sunday school; to spend their time on the street corners, or in the doors of the saloons, than to march under the gospel banner and spend one hour with the people of God. It would be to say that the ever active youthful mind had better go untrained and thus, unprepared, allowed to come in contact with the lusts of the flesh, the sins of the world, and face the temptations of wicked men, and women, and devils combined, than to read the word of God and learn therefrom what sin is, and what the consequences are, and to meet and resist the same without being overcome thereby. Ah! upon these boys and girls whose minds are being molded at home, in church, and Sunday school, must rest the responsibility of governing and ruling both the church and nation; and the safety of both depends upon present and future training. Then how essential it is for parents, guardians, ministers, and teachers to guard well the avenues of the youthful mind, that the young may learn to think carefully and wisely, that they may cherish the principles of loyalty, liberty, temperance, virtue, godliness, and charity.

Education, art, and science are on the upward road, and they will continue to advance until "the perfect day;" and, knowledge is on the increase. Yet there is no special revelation authorizing the means used by those who are instrumental in the hands of God in bringing about this condition of things. And few, if any, renounce the means used to bring about this condition of things.

Shall "the children of this world" continue to be, "in their generation, wiser than the children of light?" If not, please do not renounce the Sunday school; for it is one of the means by which we are enabled to keep pace with the times. Nay, do not renounce it because it did not first originate with the Latter Day Saints; for our religion teaches us to "Prove all things, and hold fast that which is good," for,

> "Truth is truth, wherever found,
> Whether on Christian or heathen ground."

We do not intend to renounce the Sunday school, for it is the children's meeting, and the nursery of the church. Not many years hence we expect to hear noble hearted young men and women, whose parents were strangers to Christ and his gospel, tell how they were converted to the truth in the Latter Day Saints' Sunday school. But we want help! help! ! help! ! ! We want the cooperation of all parents, guardians, ministers, and teachers.

www.LatterDayTruth.org

And last, but not least, we want the help and approval of God the Father, and Jesus Christ his Son, and the assistance of the Holy Spirit, that the work may not only be done, but *well* done.

In bonds,

CHAS. E. BUTTERWORTH.

Read before the Gallands' Grove district Sunday School Association, June 13, 1891.

## SPIRITUALISM.

EDITORS SAINTS' HERALD:—I wish to present a few thoughts on the above subject for the benefit of the *Herald* readers, as I sincerely believe that the time is near at hand when every Latter Day Saint must be able to meet the issue.

There is at this present time about ten thousand adherents to the different phases of spiritualism in the city of Denver alone, and between eleven and twelve millions in the United States. Some of the most prominent men of the world at this time are contaminated with its teachings, including such men as Hon. W. E. Gladstone and various other prominent persons. The wife of Rev. Myron Reed, Denver's greatest preacher, is said to be a spiritualist. It is indeed assuming gigantic proportions.

The writer, in company with Bro. O. Westland, on last Sunday afternoon attended a seance and lecture given in this city by the world renowned medium, Dr. Matthews.

We paid our fifteen cents at the door, and upon entering the room we noticed a young lady seated at the piano and making some very nice music for the entertainment of the audience until time for the service to begin. Song service was first announced, "Come Thou Fount" being changed so as not to acknowledge the existence of a Supreme Ruler; angels, cherubs and departed spirits being the object of worship, if worship it should be called.

Singing over, the Doctor arose and delivered a lecture touching on the progress of spiritualism, etc., using a newspaper chiefly as his book of reference. Singing again, during which time he bowed his head in his hands and seemed to be wrought upon by some unseen power. At the conclusion of the song service he arose with closed eyes and solicited questions from the congregation. One man presented the question, "What is heaven, and where?" The writer propounded the question, "What is paradise?" and a third party, "Who is the ruler of the spirit world?" These he promised to answer by inspiration. He began on the first two with eyes closed, reciting blank verse for about fifteen minutes, which became rather monotonous for inspiration, and when he had finished, the questions were as far from being answered as at first.

The third question was answered more briefly and in substance was, "The spirit world is ruled by its inhabitants. It is a republic." With these questions and answers this part of the the service closed, and after another song the seance proper begins.

I must confess that I felt somewhat nervous when I looked about me and realized that I was acutually about to witness a display of power from a spiritualistic source, but I breathed a silent prayer to God to give me power to resist any evil influence that might be brought to bear against me, and as I was not there to defy the power, but to observe and understand how to oppose the same, I felt that I could conscientiously call upon God for help.

A number of photographs were placed upon the stand, also written questions pertaining to the various trials and troubles of life. He invariably told whether the persons were dead or alive, told the nature of the trouble they were in if living, and even described the dead and the living who were related to them, giving names of both dead and living accurately.

Persons were pointed out in the congregation who had not asked for information, the nature of their troubles told them, explanations given which they confessed were true.

One young man had a photograph in his pocket which he had not shown and the medium walked around to him and called for the photograph and made a few remarks that made the young man blush and the congregation laugh.

This part of the service lasted probably an hour and was very interesting to observe—by a Latter Day Saint especially. Considerable merriment was produced at the supposed communication of a Campbellite preacher to his daughter who was present.

I have no doubt but that some Latter Day Saints would say that it is wrong to attend such a place, and others would say it is all a piece of deception and there is no manifestation of power.

To the first I would reply with the words of Paul, "Prove all things; hold fast that which is good." It would be impossible for us to meet this issue in discussion if we did not inform ourselves in regard to it. This we can only do by attending their lectures, seances, etc., observing the errors and deceptions practiced and reading their literature with a humble, prayerful heart.

To those who claim there is no power manifested in spiritualism I simply reply, If you will attend one seance in this city there will be no need of any further discussion on the subject.

As far as I have been able to learn, their theology is rotten and dangerous and the power by which they operate is darkness. One acquainted with the peaceful power and influence of the Holy Comforter is not desirous of exchanging it for the gloomy spirit of darkness manifest at the seance. And so far as I am concerned I am more than ever satisfied with the fullness of the restored gospel and its promises of salvation full and free. That God may preserve his Saints and keep them from the influences of all opposite powers, enabling them to stand firm to the end, is my prayer.

C. R. DUNCAN.

(To be continued.)

There are 20,000,000 dogs in the United States, and it costs $200,000 per annum to keep them.

# Conference Minutes.

## ST. LOUIS.

Convened at St. Louis, Missouri, Saturday evening, January 2d, 1892. W. O. Thomas president, J. G. Smith clerk. On invitation Elder J. W. Gillen presided. Branch reports: St. Louis 223; 1 baptized, 4 received, 1 died. Cheltenham 40; 1 received, 2 died. Belleville and Whearso branches failed to report. Quarterly report of Bishop's agent: Received tithes and offerings $38 75; received from Bishop E. L. Kelley $50; total $88 75; paid out $123 45; December 31st, 1891, balance due agent $34 70. Noah N. Cooke agent. Report audited and approved. Elders reported: C. H. Jones, W. O. Thomas, H. Roberts, R. Etzenhouser, J. W. Gillen, J. G. Smith, W. H. Jemmett and R. D. Cottam. Priests: J. S. Parrish and J. G. Cole. Teacher, G. Elliott. Preaching by Elders C. H. Jones and J. W. Gillen. Adjourned to meet at St. Louis, Missouri, at eight p.m. Saturday, April 2d, 1892.

## MOBILE.

Convened at Perseverance branch, Baldwin county, Alabama, December 12th and 13th, 1891, at ten a.m. F. P. Scarcliff president of the district not being present, Elder M. M. Turpen was chosen president *pro tem.* and G. T. Chute secretary *pro tem.* At the opening of the meeting Elder Turpen gave a timely address upon the duties and privileges of the Saints. Branch reports: Three Rivers, 60; 3 baptized. Perseverance, in an unhealthy condition. Bishop's agent, F. P. Scarcliff, reported: received since last report $7.10; on hand $29 55. Elders reporting: M. M. Turpen baptized 7, G. T. Chute baptized 10, Jesse Reader and F. P. Scarcliff. Priests, David Donaldson and G. W. Sherman. G. T. Chute was appointed president of district. Resolution of last conference appointing F. P. Scarcliff delegate to General Conference was rescinded. The missionaries of Southeastern mission were sustained, also general authorities of the church. Preaching by Elder M. M. Turpen. The weather was favorable throughout. Congregations were not large, but appreciative. Upon the whole a very pleasant and profitable conference. Adjourned to meet at Three Rivers branch, Mississippi, March 12th and 13th, 1892, at ten a.m.

# Miscellaneous.

## BORN.

DAWSON.—To Bro. and Sr. E. T. and M. E. Dawson, of Perkins, California, a son, born November 13th, 1891, named Albert Nelson, and was blessed January 3d, 1892, by Elders J. R. Cook and J. H. Parr.

## MARRIED.

BENNER—REESE.—At the home of the bride's parents, in Pittsburg, Pennsylvania, on the evening of January 5th, 1892, Bro. Henry L. Benner and Sr. Inez M. Reese, Elder J. H. Lake officiating.

"And when their mortal course is run,
May still this bond of love endure,
Till they, celestial honors won,
Live with the loving and the pure."

## DIED.

PRICE.—Bro. Phillip Price was born at Merthyr Tydvil, Wales, July, 1809; was baptized in the year 1845, and baptized into the Reorganized Church, December 25th, 1872, and after four weeks' illness, died November 14th, 1891. He remained faithful to the end, and his remains were interred in the Mardy cemetery, Rev. Joseph Evans of the Baptist Church officiating.

REAMS.—At the residence of Bro. Emslie, in Des Moines, Iowa, of diphtheria and heart failure, December 30th, 1891, Sr. Sophia Reams. She came to Des Moines to attend the district conference, and was taken sick on Monday, December 14th, and was quarantined, and thus prevented from returning home. Her mother came

www.LatterDayTruth.org

and cared for her, and by the assistance of Bro. Emslie's family and others of the Saints, all that the prayer of faith, loving hearts and willing hands could do, was gladly done. But away from father and brothers and sisters, she was called to relinquish her hold on life, which she did willingly, gladly, and without pain, conscious to the last, and strong in the faith. She wished to be taken home for burial, but the authorities would not permit transportation out of the city, even by team, so she had to be laid away among strangers. Thus has passed away one of the contributors to and lovers of *Autumn Leaves*, a loving sister, an affectionate daughter, a faithful Saint. Sr. Sophia Reams was born in Madison township, Powesheik county, Iowa, April 25th, 1865; united with the church in May, 1880; was baptized by Bro. R. Etzenhouser (his first). She has devoted much of her time to teaching in the public schools; was well liked and had good success. She had a large circle of young friends who will sadly miss her presence and influence for good. She leaves three brothers and three sisters, a father and mother, to weep at her early departure, but they do not sorrow as those who have no hope, for she died with bright prospects of eternal life. The funeral services will be held at some future time at Sheridan M. E. Church.

COCHRAN.—At Lamoni, Iowa, on the evening of January 6th, 1892, of throat disease, Asa Frederick, child of Bro. Asa S. and Sr. Mabel E. Cochran, aged 1 year, 10 months and 5 days. Another darling has gone on before to meet the others already there, and they together to wait the coming of the parents. The funeral sermon was by Bro. H. A. Stebbins; he was assisted by Bro. R. M. Elvin.

BALDWIN.—At Sharon, Pennsylvania, November 19th, 1891, of membraneous croup, Mary, youngest child of Bro. John and Sr. Emma Baldwin, aged 6 years, 4 months and 12 days. She was an affectionate and lovable child, and a great favorite with her acquaintances. About a week before her death one of her little companions was taken away with the same complaint, and a day or two before Mary was taken sick she was observed by the superintendent of the cemetery going alone with a little flower to place on the grave of her little playmate—a touching tribute of affection. Services conducted by Elders W. H. Garrett and D. M. Strachan. The Baptist choir beautifully and effectively rendered a selection of two hymns favorites with the deceased. The floral offerings were generous and lovely, and a large assembly of friends testified their sympathy with the bereaved.

ANTHONY —"At his home in Wilber, Nebraska, Friday night, December 4th, 1891, of apoplexy, Dr. L. Anthony, aged 66 years and 8 days. Our citizens were greatly shocked last Friday morning to learn that Dr. Anthony was in a dying condition. The word was hardly announced until it was in everybody's mouth, so universally was he known and respected. Inquiry revealed that although he had been complaining considerably of late, on the particular Thursday evening preceding his stroke he was in unusually good spirits and ate a hearty supper, talking a great deal of the trip to Deadwood and the Black Hills country which he was to take the next Monday. The last words he uttered were upon retiring that evening, but it is not believed the stroke came until near six o'clock the next morning, when the members of the household were aroused by a groan from his room and found him lying partly on and partly off the bed in the condition as above described. Physicians were summoned and at once pronounced his case hopeless, but he lingered until near ten o'clock that evening before the spirit took its flight. Dr. Anthony was born in Jackson county, Ohio, November 27th, 1825. He had been a practicing physician for over forty years. He came to Nebraska in 1859 and settled in Peru. In 1861 he removed to Blue Springs, and afterwards to Beatrice. During his residence at the latter place he helped to recruit Company C, 2d Nebraska Cavalry, and served as lieutenant in the same company, seeing service on the frontier fighting the Indians. In 1868 he settled in Saline county, where he continued to reside until the date of his death, beloved and respected by all who knew him. He was married [in Missouri] before leaving Ohio, as a result of which union ten affectionate children remain to mourn his departure, his wife having preceded him nearly three years. At the time of his death he was a member of the G. A. R., and I. O. O. F. fraternities, being chaplain of both orders and post commander of the former. Both societies joined with the Daughters of Rebekah in conducting the funeral services. At two o'clock they formed in procession at the residence and escorted the remains to the Latter Day Saints' church, which building proved far too small to accommodate the large concourse of friends who sought to engage in the last sad rites. An eloquent and touching sermon was preached by Rev. M. H. Forscutt, immediately after which the G. A. R. ritualistic service was held in a beautiful and impressive manner, Rev. M. H. Forscutt acting as chaplain and J. N. Van Duzan as post commander; the latter rendering a fitting tribute to the memory of a beloved and worthy comrade. The Odd Fellows had provided a handsome floral offering for the coffin which was also covered with a U. S. flag draped in mourning. After the services at the church, the procession, led by the Odd Fellows, proceeded to Sunnyside cemetery, where the remains were laid to rest, the solemn ritualistic service of the order being carried out. Thus ended the existence of an old pioneer and one of nature's noble men."—Wilber, (Neb.,) *Republican.*

## NOTICE.

Notice of proposed amendment to the Constitution and By-laws of General Sunday School Association:—

Notice is hereby given that at the next annual meeting of the General Sunday School Association to be held at Independence, Missouri, April, 1892, amendments will be offered as follows:—

Amend article II. of Constitution and By-laws for government of District Associations by striking out "and" after the name, Doctrine and Covenants, and inserting after the word "text-books" the following: "or other helps, as directed by the General Association."

Amend article VI. of By-laws for Sunday schools by adding after the name Doctrine and Covenants, "or otherwise as the General Association may direct."

Amend article XIII. of By-laws for Sunday schools by substituting the following: "It shall be required of District Associations and schools that they shall, so far as possible, adopt both topical and general methods of teaching, using such books and other helps, and following such methods as the General Association may provide and advise; that they maintain, so far as practicable, classes in all the departments mentioned in artice VI. of these By-laws."

J. A. GUNSOLLEY.

LAMONI, Iowa, Dec. 21st, 1891.

## CONFERENCE NOTICES.

Quarterly conference of the Nevada district will be held in the Fairview schoolhouse, March 12th and 13th next. Branch officers are earnestly requested to send in their reports on or before the above time; and all the scattered Saints of the district, far or near, will please report themselves to their respective branch presidents, as a full and correct report is expected of this district for the General Conference.

T. R. HAWKINS, *Pres.*
F. JONES, *Clerk.*

The Southeast Ohio and West Virginia district conference will convene at Limerick, Jackson county, Ohio, February 27th and 28th, 1892, at 10:30 a.m. All branch officers will please be prompt to send in branch reports, or bring them with you, which is better. We hope and desire a full representation. Come with a full determination to have a spiritual feast. We also cordially invite all the general ministry who can to meet with us.

THOMAS MATTHEWS, *Dist. Pres.*

The Northern Illinois and Southern Wisconsin district will convene at Plano, Kendall county, Illinois, February 13th and 14th. We would like to see all the branch officers present, also as many of the church officials and missionaries as can well attend. The Sabbath school convention will meet at same place, February 12th, commencing at two p.m. All the schools in the district are cordially invited to attend.

HENRY SOUTHWICK, *Dist. Pres.*

## SPECIAL NOTICE.

"THE CHRISTIAN SABBATH, OR WEEKLY REST DAY," will be ready for mailing by or before the 21st inst. We regret any delay, but *la grippe* has visited this region and hindered Herald Office work no little, though no fatalities have occurred.

The large type Book of Mormon is now in press and will be ready for mailing about the 15th of February.

Send in your orders freely.

## IS THERE A CREATOR?

"WHENCE came matter? whence came motion, and their laws? It is admitted on all hands that the present order of things sprang out of something pre-existent, which was either intelligent or non-intelligent. If intelligent there is a Supreme Intelligence. Supreme because there is nothing anterior to it. If it is not intelligent, then whence came mind-force? Matter does not evolve mind. Mind like matter is created or not created. Matter is created or eternal. If created then there is a personal Creator. If eternal, whence the stamp of mind upon it?

Motion like matter is created or it is eternal. If created, there is a personal Creator. If eternal, there is an eternal effect without a cause, since motion is an effect of a cause. Motion is of two kinds, viz., guided and unguided. Guided motion arises from intelligent force, while unguided motion arises from blind force. The workmanship is not intelligent, but proves the intelligence of its maker; as the watch shows the intelligence of its maker. The workmanship is not intelligent, hence it may produce a non-intelligent effect. The laws of nature are not intelligent; hence they may produce a non-intelligent effect, as in the case of a cyclone or earthquake.

Is matter self-existent? If so, who enacted its laws? Are the laws the effect of blind force or the enactment of will power? How could blind force produce laws when there can be no physical force without physical laws? Did blind physical laws enact themselves? Can you conceive of the existence of matter without physical laws? Can you conceive of law without something to control? Then did not matter and law simultaneously come into existence, and are they not coexistent with each other? Can you conceive of law without a law maker? Physical law was either created or was eternal. If created, then there was a personal creator; If eternal, then there was an eternal law without a law maker. Can matter and blind force produce that which it cannot afterwards control, as in the case of mind?"—*Sel.*

Do not read trash because it is cheap for you will find that memory has garnered poor and useless rubbish in your mental storehouse.

You have two eyes and two ears but only one tongue, which fact should suggest that we do not proclaim everything that we see or hear.

Try and compensate your parents for the labor, money and anxiety they have bestowed on you, by your nobility and many virtues.

Be students not only when you are with books, but when associated with mankind and with nature.

www.LatterDayTruth.org

ROBT. WINNING, President. D. F. NICHOLSON, Cashier.

# LAMONI STATE BANK,

Successor to Farmers Bank of Lamoni.
Paid up Capital $25,000 00. Liability of Stockholders $50,000.00.
Incorporated under the laws of Iowa, Aug. 1, 1891.
Six per cent Interest paid on time deposits.
Farm Lands and Town Lots for Sale.

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### Teachers' Helps.

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1 25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### Cards and Tickets.

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100..... 50
Good Behavior tickets; per 100, 15c.: 1,000...1 00
Prompt Attendance tickets; 100, 15c.; 1,000...1 00

### Winnowed Songs

Each 40c., half doz. $2.25, per doz.....4 50

## GERMAN TRACTS.

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith. 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

ADDRESSES.

Joseph Luff, No. 44 South 4th West street, Salt Lake City, Utah.

**A MANUAL OF THE PRIESTHOOD,**

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

"THE RETURN."

Complete volumes (of twenty-six numbers) published by E Robinson, can be had by sending $1 15 to Mrs. M. A. Robinson, Davis City, Iowa.

## BOOKBINDING.

HERALD OFFICE BINDERY—

All kinds of Bookbinding done at Reasonable Rates!

Herald volumes, library leather backs and corners, marbled edges .....$1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco.....1 25
" " half morocco.....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

**On Sale at the Herald Office,**

## With the Church In an Early Day.

**Price $1.14 postage prepaid.**

## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

London, England, meetings on Sundays at 6:30 p.m., at 48 Repton street, Limehouse; and at 107 Canal road, Mile End, on Wednesdays at 8 p.m, having removed from Emmanuel Hall, Old Ford road.

Manchester, Saints' meeting room, 15 Dickenson St., Mount St., Albert square; Sundays, 10:30 a.m. and 6:30 p.m.

Leeds, Saints' meeting room, Wellington road.

Sheffield, Saints' meeting room, Langsett road.

Larmouth, Saints' meeting room, Ellsmore St.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

St. Louis, Missouri, No. 2518 Elliott avenue.

San Francisco, California: Lincoln Hall, No. 71 Montgomery street, near Palace Hotel.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 2 and 7:30 p.m.

J. C. Clapp, Pixley, Tulare county, California.
E F. Shupe, Valverde, (Denver,) Colo.
John Molyneaux, 1939 North Tenth St., St. Louis, Mo
. F. Minton, Magnolia, Harrison Co., Iowa.
Alexander H. Smith's home address is now Lamoni, Ioa.

### CHEERED DR. THOMAS.

A WAVE of applause swept through McVicker's theater yesterday morning as the Rev. Dr. Thomas, in referring to the ruin of venerable Cyrus W. Field by the wild speculations of his son, said with heated eloquence, "Fathers and mothers should continue to hold the proper place of parents even after their children have matured and are married, and, holding that place, should keep their property in their own hands. Then they can maintain their self-respect in taking care of themselves and continue, as far as need be, to care for their children."

"Cheer if you must," said Dr. Thomas; "the sentiment is right."

Dr. Thomas' subject was "The Love of Money." He said:

It is not wise to teach that poverty is the best condition of society, nor is it wise to teach because the days of man on earth are few, and he can carry nothing with him on the long journey, that, therefore, he should be indifferent to the earnings and savings of the present world. To improve and enrich the world is the religious duty of man. But it is not a wise view of life that looks only to the present. Industry, acquisitiveness, economy are to be commended, and if, as a result of these, large gains follow, and such wealth is to be esteemed a good and not an evil, it may be a great power for good for others. Money as such is good, but the love of money is the root or a root of all evil. Those that will be rich, that have no other aim than to get all they can and keep all they get, St. Paul says, fall into temptation and sacrifice everything else for this. Money enters into every phase of life from the cradle to the grave, and hence an unhealthy love for money spreads as a poison along all the veins and arteries of the social organism. There has been a great change in the life of the people. Fifty years ago young people married poor and worked hard and the children worked, and all were glad if after long waiting they owned a house and had a small income. Now the land is full of rich men; machinery has come; labor is concentrated, and there is a wild rush and craze to be rich, and, withal, an impatience with the slow returns of honesty. We should all rejoice that machinery has come to lighten labor and steam and electricity to shorten distance and accelerate commerce. But all these changed conditions increase the dependencies and interdependencies of man upon man, and hence make large both the need of honesty and the field for dishonesty, and in all of these, if you ask the cause of the unfairness, the answer is in the love of money, the desire to get something for nothing, to acquire in some other than the good, old way of earning it. Our age is rushing on at a hazardous rate. Many are losing their balance, are drunk with the excitement of gain and pleasure, and are breaking down in middle life. Young men are being swept into temptation and hurried to ruin through the examples and fascinations of the extravagance of wealth, power, pride, and fashion. We have harnessed the mighty forces of earth and sky to our human car and the train is dashing off the track. I tell you that this mighty train of human interests and destiny, this city, this country, is not safe without the restraint and balancing power of honesty in the great business centers, methods of purity in politics, and a profounder sense of responsibility to the eternal principle of right.—*Chicago Times.*

---

If you have but little taste for the beautiful in poetry, art or nature, cultivate what you have assiduously.

Make yourself a necessity anywhere and you will reach the goal of your ambition, even though the road you travel is long and the way is thorny.

Be ambitious to excel, by making everything you do a little better than any work performed by the young folks of your neighborhood.

www.LatterDayTruth.org

# BOOK OF MORMON.

(New and Large Sized Edition).

This edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, making it especially acceptable to aged persons.

The paragraphs are shortened, rendering it more perfect as a book of reference. The index is rearranged, the subjects and citations furnishing a complete analysis of the contents of the book.

| | |
|---|---|
| **Bound in Roan leather, sprinkled edges,** | **$1 50** |
| **Seal grained Russia, sprinkled edges** | **1 75** |
| **Seal grained Russia, gilt edges** | **2 00** |

**The following is a Sample Page of this large type edition.**




ed evil unto a man, if he shall pray, and not with real intent of heart; yea, and it profiteth him nothing; for God receiveth none such; wherefore, a man being evil, cannot do that which is good; neither will he give a good gift.

8 For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore a man being a servant of the devil, cannot follow Christ; and if he follow Christ, he cannot be a servant of the devil.

9 Wherefore, all things which are good, cometh of God; and that which is evil, cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

10 But behold, that which is of God, inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.

11 Wherefore take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God, to be of the devil.

12 For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.

13 For behold, the Spirit of Christ is given to every man, that they may know good from evil; wherefore I shew unto you the way to judge: for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ;

14 Wherefore ye may know with a perfect knowledge, it is of God; but whatsoever thing pursuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil, for after this manner doth the devil work, for he pursuadeth no man to do good, no not one; neither doth his angels; neither do they who subject themselves unto him.

15 And now, my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same judgment which ye judge, ye shall also be judged.

16 Wherefore I beseech of you, brethren, that ye should search diligently in the light of Christ, that ye may know good from evil; and if ye will lay hold upon every good thing, and condemn it not, ye certainly will be a child of Christ.

17 And now, my brethren, how is it possible that ye can lay hold upon every good thing?

18 And now I come to that faith, of which I said I would speak; and I will tell you the way whereby ye may lay hold on every good thing.

19 For behold, God knowing all things, being from everlasting to everlasting, behold he sent angels to minister unto the children of men, to make manifest concerning the coming of Christ; and in Christ there should come every good thing.

20 And God also declared unto prophets by his own mouth, that Christ should come.

21 And behold, there were divers ways that he did manifest things unto the children of men,


HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**

OF

## PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF: *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

## Ruins Revisited,

AND THE

## World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER

For sale at the Herald Office. **Price $1 00**

## FOR SALE ON EASY TERMS.

## BEAUTIFUL LOCATION.

### THE FINEST STOCK FARM

—IN—

DEKALB CO., MO.

**Four Miles from Stewartsville on the Hannibal & St. Joseph Railroad.**
**Two Miles from Clarksdale on the Chicago, Rock Island & Pacific Railroad.**
**Twenty-three Miles from St. Joseph by Wagon Road.**
**In the Center of a Community of Latter Day Saints.**
**Four Branches, Each Having a Good Meeting House of Their Own.**
**German Branch, Sixty-five Members, One Mile East.**
**Pleasant Grove, Sixty-eight Members, One and a Half Miles North.**
**De Kalb, Seventy-one Members, One and a Half Miles South.**
**Stewartsville, Sixty-five Members, Four Miles.**

**TWO HUNDRED AND EIGHTY ACRES.**

Seventy-five acres in cultivation, forty in meadow, balance, including twenty-five acres of timber in pasture, all in timothy, clover and blue grass; well fenced, three-hundred rods hedge, balance three, four and five wires; good orchard; one dwelling house of seven rooms and one of three rooms; two barns, well painted, fitted with Newton's Patent Cattle Ties for fifty head full-grown stock, thirty head of young stock and twenty horses, with ample room for seventy-five tons of hay; good grass lots with pens under shingle roof for one hundred hogs; cribs for 3000 bushels of corn; eight wells, good water; a fine pond in meadow, surface 25,000 feet, well stocked with fish; an unlimited quantity of pure, clear water in pastures, piped from pond to watering troughs; windmill supplies tanks in barn and yards; a good mill with horse power for grinding feed, Fairbanks scales, etc., etc. Also some fine shorthorn cattle, young horses, farming implements, etc.

For particulars, terms, etc., address

**JOHN BURLINGTON,**
**ST. JOSEPH, MO.**


www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, January 30, 1892. No. 5.

## THE SAINTS' HERALD,

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa.

Subscription Price $2.00 per year; Six Months $1.00; Three Months 50 cts.; Single Copies 5 cts.; Sample Copies free.

The Traveling Ministry, District and Branch Presidents, and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, Advertisements, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post office or Express Orders, Drafts on Chicago, or lastly, by Registered Letters. Do not send checks.

Advertising Rates, $1.00 per inch each insertion, subject to the following discounts: One month's insertion, five per cent.; Three months, fifteen per cent.; Six months, twenty-five per cent.; One year, forty per cent. For Reading Notices, ten cents per line. Editorial Notices, twenty-five cents per line; discount as above.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

### DR. LYMAN ABBOTT'S LECTURES.

THE lectures of Dr. Lyman Abbott continue to attract great attention not only in Boston, where they are being delivered, but throughout the orthodox religious world in this country. The high pulpit station of the speaker, as Mr. Beecher's successor, and his conspicuous reputation as a reasoner and thinker lend importance to all he utters and commend his sentiments to earnest consideration. The substance of his first lecture has appeared in the *Tribune* already. It is unnecessary, therefore, to repeat it in detail. It will be remembered that he rejoiced in the uneasiness now existing in the religious world, comparing the struggle between the new faith and old creeds to the fermenting wine making ready for the new bottles. This in his opinion was the outcome of spiritual evolution, or the growth of the individual toward a higher future, evolution being defined to mean "continuous progressive change by means of certain resident forces."

In his second lecture Dr. Abbott took up the Bible, applying the doctrine of evolution to it also, yet expressing his belief in its inspiration and revelation, with this qualification, that inspiration is in accord with the laws of continuous and progressive change. A sketch of the lecture contains the following abstract of its essential points:—

The dogma of the infallibilty of the Bible, he stated, sprang from the necessity of an infallible guide after the Reformation had underminded the belief in an infallible church. This belief he characterized as puritanic and provincial and at best fragmentary. Proofs were adduced of the fallibility of the Scriptures, and much irony was wrought into this portion of his address. The survival of the ministerial benediction was cited as a phase of superstition, unworthy of the nineteenth century. Deadly parallels were shown between law and gospel, and sham was emphatically declared to be more dangerous than skepticism. Yet as between inspiration and genius the speaker declared himself unable to distinguish. There is a difference between the play of "Hamlet" and the book of Job, but it is impossible to define it. The speaker traced the evolution of man's religious thought from the dark ages through to the time when the book of Genesis embodied existent tradition with God worked into it. Later, redemption was wrought in, and the old sacrificial symbols of worship were embodied in the idea of divine love vicariously suffering for humanity. The word of God was revealed in man, not to man. Christ drew aside the veil that prophets had partially drawn, and God was manifest in the flesh. Dr. Abbot decried the prominence of the ten commandments in the churches, regarding them as rudimentary aids toward morality, containing merely the germ of the social order. The new commandment given by Christ should supersede them.

The third of the series of lectures was devoted to "the church, or the development of the divine life in organized forms for work and worship;" and here he places himself upon bold, broad ground, cutting loose from Christian institutions and traditions and yet recognizing the principle of unity, not in a Pope, not in an apostolic succession, not in a creed, but in the historic, risen, and living Christ. The church is "an organic thing, with a unity, a life, a continuity; it is a tree, rooted and grounded in Christ; a body, Christ the head; a household, Christ the father; a kingdom, Christ the King. The unity of the church lies in the future; and we shall not come to it until we come to recognize loyalty to Christ—the historic Christ, the risen and living Christ—as the only condition of union, and in that union absolute liberty of thought, of worship, of action—liberty and union." In other words we have outgrown imperialism and the priesthood in the church and have come to democratic conditions which involve the widest degree of liberty in belief and a church union which, whatever else it may be, is not doctrinal and is not based upon creeds, which "make the church merely a teaching institution and Christianity merely a system of philosophy." Dr. Abbott is saying boldly what many persons are thinking. How long he will continue to say them before the church calls him to a halt remains to be seen.—*Chicago Tribune.*

### THE GREATEST MAN.

THE greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on truth, on virtue, on God, is almost unfaltering.—*Channina.*

### DEVELOPMENT.

GOD can make small men great. He can use feeble instruments for his glory. His mightiest instruments have been from the lowliest ranks of men. Joseph was an Egyptian slave; Moses was the son of a poor Levite bondsman; Gideon was a thresher; David was a shepherd boy; Amos was a herdsman; Daniel was a captive in Babylon; several of the apostles were fishermen; Paul was a tent maker; Zwingli was a shepherd; Melanchthon, the great theologian of the Reformation, was an armorer; Luther was the child of a poor miner, and sung in the streets for bread when a boy, and turned wooden bowls for a living, when his words were shaking the world; Christopher Columbus was a wool-comber; Fuller was a farm servant; Carey, the originator of the plan of translating the Bible into the language of millions of Hindustan, was a shoemaker; Morrison, who translated the Bible into the Chinese language, was a lastmaker; Dr. Milne was a herd boy; Adam Clark was the son of Irish cotters; John Foster was a weaver; Wm. Jay of Bath, was a herdsman; George Whitefield was a servant in a public house; John B. Gough was a drunken book-binder; and scores of others, useful, eminent and famous, have been taken from the lowest places to fill important stations and do important work. O, if men and women and boys and girls will be true to God and faithful over a few things, the Lord will exalt them and make them chosen vessels to bear his name to all the nations of the earth!—*The Christian.*

## ZION'S ENSIGN,

A live, religious journal, issued weekly at Independence, Jackson county, Missouri, is brim full of good and instructive reading relative to gospel truths, besides sermons delivered by some of our ablest ministers. Every one who can possibly spare $1 should subscribe for it.

It is the intention of the publishers of the ENSIGN to issue **A DAILY EDITION** during the session of the coming General Conference in April, in which will be given a full report of the proceedings from day to day, also news items pertaining to the conference and those in attendance. The price will be **25 cents.** Send in your orders at once so as to give ample time for preparation.

Address all letters to Zion's Ensign, Box 175,

Independence, Mo.

## PATTIE; OR, LEAVES FROM A LIFE.

(In course of publication.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of the same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

## AUTUMN LEAVES,

With frontispiece each month.

Published monthly, 48 pages, neatly covered.

Price per year - - $1.50.

Mrs. M. Walker, Editor and Publisher.

www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges ....$1 50
Imitation Morocco, gilt edges .....2 00
Morocco, gilt edges.....2 50
Roxburg Turkey, gilt edges.....3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ..... 4 00
New Testament, inspired ..... 75

## Book of Mormon.

Roan, sprinkled edges.....1 25
Imitation Morocco, gilt edges .....1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides.....2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only).....1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages ..... 70
Leather binding.....1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges.....1 50

## Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen.....1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

☞ Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages.....1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25
250, 50c.; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 .....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100 .....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs.* Polygamy; per doz. 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 .....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31. What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25
250, 50c.; 500, $1; 1,000,... .....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36. The Spaulding Story Reexamined; per doz.. 20
per hundred .....1 25
41. The Gospel; per doz. 5c.; 100, 25c.; 250,.. 50
500, $1; 1,000.....1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75

Trial of the Witnesses to the Resurrection of Jesus Christ; 5c. each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent.....4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50
Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall.....1 00
Josephus, complete, library leather .....3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00
Mosheim's Church History, 2 volumes .....4 00
Baldwin's Ancient America (illustrated) .....1 80
Rollin's Ancient History, two volumes in one...4 00
The Koran, library leather .....2 25
Giesseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes.....10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine .....2 00
Cruden's Complete Concordance of the Bible ...1 75
Apocryphal New Testament .....1 65
Elders' Diary, by Joseph Luff..... 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood.

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing of Children, and Marriages ..... ....2 00

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25

# SPIRITUAL GIFTS

AND

# THE SEER OF PALMYRA:

Or

## SEQUEL TO SPIRITUAL GIFTS.

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, January 30, 1892. No. 5.

The Saints' Herald.

JOSEPH SMITH }
W. W. BLAIR } - - - EDITORS.
R. S. SALYARDS - - ASSISTANT EDITOR.

Lamoni, Iowa, Jan. 30, 1892.

CONTENTS:

EDITORIAL:
Father Landers Dead..... 65
Extracts from Letters..... 65
A Strong Indictment..... 65
Editorial Items..... 67
The Word of God Supreme..... 67
MOTHERS' HOME COLUMN:
In Memoriam—Helen P. Smith..... 68
CORRESPONDENCE..... 69
From Elder James Caffall..... 71
COMMUNICATIONS:
What is the Proper Name for the Body of Christ Jesus?..... 73
The Preacher and the Hearer..... 77
CONFERENCE MINUTES:
Galland's Grove..... 78
Nauvoo and String Prairie..... 78
MISCELLANEOUS:
The Church Reserve, Saints' House, and Other Funds..... 78
The "Christian Sabbath," by C. Scott... 79
Conference Notices..... 79
Sunday School Convention..... 80

## FATHER LANDERS DEAD.

FATHER JOHN LANDERS died at his residence, in this city, the 22d inst., of old age, general debility, and an attack of influenza. Death came to him as an earnestly desired release from contact with the ills, infirmities, and vanishing things of this life, and as the gateway to rest and joy in the paradise of God. It found him ready and waiting—nay, longing—to pass beyond the silent, solemn river, to the brightness and blessedness of "the spirits of just men made perfect."

At 10 o'clock the day previous to his death, his wife, lying upon her sick bed near by, and conscious that her husband would soon pass away, requested the nurse to ask him if he desired to die, to which he replied with animation, "Yes; my work is done; my time has come and I long to go and meet with my Lord and the loved ones gone before."

About 4 p.m. he requested that his bed be made anew, and an hour later he expressed a yearning, anxious desire to depart. He retained his mental faculties to the last and fell quietly asleep at 9:30 p.m.

Six weeks before his death, in the social meeting Sunday afternoon, he bore a notable testimony to the truth of the restored gospel, and with great spiritual power and grace exhorted all to be true and faithful to God and his Christ. In the social meeting two weeks later he edified those who heard him with words of warning, cheer and counsel; and on the Sunday prior to his death he joyfully testified to those at his bedside that he knew the gospel to be true and that in it there is rest and peace and salvation.

Father Landers was born the 20th of August, 1794, and was therefore 97 years, 5 months and, 2 days old. He was baptized and ordained an elder in Canada, October 7th, 1836; was ordained a high priest in 1837. He united with the Reorganized Church in 1860, and was ordained a high priest, in Amboy, Illinois, April 8th, 1864.

From the time he united with the church in Canada he was active and unremitting in his labors in word and doctrine, and in all good works. He was instrumental in bringing many to the knowledge of salvation in Canada, Nova Scotia, the western states, and on some of the islands of the sea. Thousands have called him "blessed," and the hearts of many have been made glad by his loving ministrations. When great darkness fell upon the church at the death of Joseph the Seer, he retained his "first love" and steadfastly maintained the work of God as it came to him at the first, rejecting the heresies and evils that, as a flood, swept away many from the way of the Lord. In this connection it is proper to say that, when the Saints were driven from Missouri, in the winter of 1838–9, he spared no effort to give them aid and comfort, going with his team and using his means freely in delivering them from the insane wrath of their mobbers.

Gentle-spirited, benevolent, eminently devotional, Father Landers abounded in love and good works, and he is now gathered to "the church of the First-born," where his faithful soul has long desired to be. His name, "like precious ointment," leaves its benediction upon the Church of Christ and wherever he was known.

Some days previous to his death he selected his funeral text from Revelations 22:14: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," and he requested President Joseph Smith to preach the sermon.

Thus has passed away a godly man, a faithful citizen, a loving husband and father, a spiritual minister of Christ, a man whose example made him a "living epistle," and whose memory will ever be tenderly enshrined in the hearts of those who knew him.

"The chamber where the good man meets his fate,
Is privileged beyond the common walks of life,—
Quite on the verge of heaven."

## EXTRACTS FROM LETTERS.

Bro. W. H. Kelley wrote from Temple, Ohio, the 15th instant:—

"Everybody is joyful over the return of an old-fashioned winter. The Saints are well. Bro. J. H. Lake returned to Canada the day before yesterday. I go east to-morrow.

Bro. A. N. Hoxie, of Boston, Massachusetts, in a late letter says:—

"The debate between Bro. F. M. Sheehy and David Kirkwood was a victory for our side. One of the infidels told me that 'If Mr. Sheehy had been allowed fifteen minutes longer he would have finished his opponent.'"

Bro. J. T. Johnson, of Windom, Kansas, says of late in letter:—

"Have just received the *Autumn Leaves* from your bindery, and am happy to say I am well pleased with the same in every respect. It is first-class binding and I wish you good success."

## A STRONG INDICTMENT.

"WHEN the prophet Samuel rebuked Saul for disobeying God, Saul said in the way of excuse: "I feared the people." Saul was a poor time-server. He feared the people far more than he feared God. The "dear people" was the idol of his heart. Thus he was led to everlasting disgrace and ruin. Are there not many of us to-day who fear the people, and thus shrink back from a fearless discharge of our duty? How many of us will raise our voices and thunder against the sins of the people? How many of us will stand up and boldly preach against the great sins that are eating out the very vitals of the churches of God, such as whiskey drinking, gambling, covetousness and *adultery?*"

The foregoing is from a Christian paper, the *Register;* and, if the editor who wrote it is sincere and knows whereof he affirms, it shows that the churches of God against which he inveighs are hardly better than the world out of which the churches invite men to come because of its sinfulness.

Pres. William Marks stated several times before his death that the prophet Joseph Smith told him that the "spirit of adultery would be poured out on the world," and that the church would be destroyed by it if "it was not put down."

The Lord in his goodness, and allwise prescience, foreseeing what a terrible carnival of crime would result to the world from the outpouring of the spirit of adultery gave the church a commandment at a very early day, which if kept in the spirit of it would have prevented departures from virtue and the right ways of living, and kept the church pure. "Thou shalt love thy wife with all thy heart and cleave unto her and none else," runs this divine behest.

It is well for the Reorganized Church that the farreaching and widespreading evil of disregard of the marriage bond, and the wrong and misery resulting therefrom, have been so marked and noted, that the warning conveyed in them has had a wholesome tendency to emphasize the command of God to the church. Moreover, the laws enacted of God in regard to the domestic relation have become so well known and understood by the Saints that there is manifest everywhere a general disposition to observe them.

We do not mean to say that there are no lapses from virtue's ways among the Saints; but we do mean to say that the prevailing understanding of the law of God is of such a nature that the crime of

www.LatterDayTruth.org

adultery is regarded with such general condemnation and abhorrence, that it is seldom that persons are so lost to a sense of duty to public sentiment as to commit the crime.

More than this; the statement found in the law that he that gives place to the spirit of evil that "looketh on a woman to lust after her," shall "lose the Spirit and deny the faith," has been so markedly and persistently fulfilled that but few have been tempted by the pleasures of the flesh to forsake and forego the joys of the Spirit; the one being of infinite worth, the other a bauble costing bitterness, regret and woe.

The "churches of God," to which the Editor of the *Register* refers may have been indifferent to this great crime of the age; and may have been careless to teach the righteousness of the law for fear of offending the world living in the congregations; but not so the servants of God in the Church of Christ; these have not failed to declare the word in its strictness. Nor can any people to whom the "new covenant, even the Book of Mormon," has come in the spirit and power of the angel's message be indifferent to, or disregardful of the unmistakable morality of the teaching of that book.

The Lord has given to the church two portions of the written word which give great beauty and force to the Savior's endorsement and teaching on the institution of marriage; one is found in the second chapter of the Book of Jacob, Book of Mormon; and reads thus: "For I, the Lord God, delighteth in the chastity of women;" the other is in section 49, (65), paragraph 3, of Doctrine and Covenants, and is as follows: "Marriage is ordained of God unto man" . . . "and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."

The institution and its character were predetermined before the foundations of the earth, the destined habitation of man, were laid. The beauty, sacredness, and tenderness of marital association were designed by the infinite one because he delighted in the chastity, cleanness and purity of womankind. It is but fitting and proper that he should emphasize this as he had done, by declaring that he who desecrates this standard of excellence "shall lose the Spirit, and shall deny the faith." The Spirit will not company with a man who is a fornicator, an adulterer, one who disregards the chastity of women.

The church takes high ground on this question of marital infidelity, and well it may. For, in the restoration of the principle of direct revelation in the gospel economy, God, through the purest of all men, Christ Jesus, revealed his will concerning it; and did so in no ambiguous terms. By aid of the "New Covenant," the Book of Mormon, and the revelations direct to the church, the Old and New Testament Scripture passages relating to marriage and its duties, are made plain and clear, thus evincing the renewed determination of the divine mind to teach men the correct estimate to be put upon social intercourse.

The age is boastful of its advancement and progress; but if the editor of the *Register* is correct, then the "churches of God" cannot share in the boast. There is much of moral purity in the world proper; and these churches of men, dignified beyond their measure as "churches of God," have nothing more to enforce their teaching of moral purity than is found in the worldly standards, accepted by all outside of the ranks of the vicious and vile. Their respect for human life, sanctity of person, rights of property are all predicated upon the decalogue; the unbending, unyielding, inflexible statutes written in stone. The Saint, the child of God, born of the "incorruptible seed" of gospel light and truth is guided and controlled by the teaching of the Spirit to him. It is enough for him to know that such and such things are pleasing unto the Father; that such and such other things are displeasing to him. To him the words "I, the Lord, delighteth in the chastity of women," have a better significance, a stronger restraining force than "Thou shalt not commit adultery." The one gives him a reason for the exclusiveness of the association established by the statement "they twain shall be one flesh;" while the other may assume the nature of command without reason. To the disciple striving to emulate the Master, the clear statement that the relation of husband and wife was designed, canvassed and decided upon before the earth was made, gives shape and color to the statement of the Savior: "But from the beginning it was not so;" speaking in rebuke for the disregard of the purity of the marriage bond which had grown prevalent among the ancient covenant people. They had grown hard-hearted and lustful; Moses had yielded and given them a half sanction for their wrong by ordering the man who put away his wife to give her a writing of divorcement. Then, as in Christ's day, and as it should be now, there should have been but one justifiable cause for final separation between married people, the crime against womanly purity. Christ's words were few, but they are strong. Nor does he take the chattel view of woman, as a wife, that prevailed so long, so aptly stated by Shakespeare, who makes Petruchio to say of his wife:—

"I will be master of what is mine own:
She is my goods, my chattels; she is my home,
My household stuff, my field, my barn,
My horse, my ox, my ass, my anything."

He makes their duty in the bond coordinate, and the restraints and obligations mutual—they twain—treating them as equal—one flesh. Created of opposite mould, but for the same purpose and intent, which Jesus recognized, he spoke rather of their relationship as it was designed, not as he found it. Disregard of that relationship on the part of either man or woman was an infraction of a divine institution, and merited condemnation from one who knew when, and where, and by whom it was designed and established. Such condemnation was not withheld; and when given it was in terms applicable to our own times and to be coequal with the endurance of time and the accomplishment of the design of creation. The condemnation could not be applicable, and as a divine enactment of force now; unless the contract, the covenant upon which it is predicated runs with it; hence, we must hold the sacred character of the institution and its bond inviolate; and not only teach, but insist upon the practice of the truest fidelity in the marriage relation.

To protect the church against the influence and reproach of the crime of adultery, the Lord has commanded that he who is guilty of the second offense, after having been once forgiven, shall not be forgiven again; such a person is to be cast out from the fellowship of the Saints; the church shall lift up the hand against him. The church is not to take the responsibility of fellowshipping with such a man. He has not brought himself under gospel restraints; has disregarded the good name of the church; refused to hear the voice of the Spirit which warned him, and the Lord has reserved to himself the right to deal with him. This instruction to the church, is in keeping with Paul's instruction to the church at Cornith:—

"I wrote unto you in an epistle not to company with fornicators: . . . But now I have written unto you not to keep company, if any man that is called a brother be a fornicator," . . . "with such an one no not to eat." . . . "Therefore put away from among yourselves that wicked person."—1 Cor. 5:9–13.

The Church of Christ has no excuse behind which to take shelter for not teaching, and enforcing by example, the highest morality in the family circle. With the elders of the Reorganized Church there is, there can be, no fear of the people. They are called to be teachers of the truth, both of religion and morals. To them the religion of the New Testament —the gospel of Christ—is the bond of good citizenship, both in the world which now is and the world to come; hence, they are not afraid to rebuke this sin, because it unfits a man for citizenship here and hereafter. They are as a class lovers of truth, honor, fidelity; these they commend. The Lord hates iniquity; what the Lord condemns, the elders of the church condemn. They cannot afford a compromise with either the flesh, or the devil. Purity of life means to them the light and power of Christ, the Master, in their ministrations; impurity means loss of the Spirit, failure and spiritual disgrace. The "dear people," bear not the rod for them; nor does it lie in the power of the people to give, or withhold the Spirit; hence these elders of Christ's church have no fear of them. They preach not for hire, neither do they divine for money, and therefore are not at the mercy of the people, as it may possibly be with those among the "churches of God," who "fear the people."

The works of the flesh which are to be shunned, and against which faithful men should warn the people are: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: . . . they who do such



www.LatterDayTruth.org

things shall not inherit the kingdom of God."

Let those who may be afraid of the people, as stated by the Editor of the *Register*, hesitate and refrain from thundering against "whiskey-drinking and adultery;" but let not the ministers of the gospel of Christ fail to declare what is demanded of disciples in Christian association; nor hesitate to condemn as sin what the Lord in his word and revelations has made to be sin.

## EDITORIAL ITEMS.

IN the present number of the HERALD will be found a timely and well tempered article on "The Reunion of Christendom." It contains a plain statement of general facts touching the divided condition of Christendom, which it deplores, but no specific remedy for the evil is offered. Nevertheless, a careful perusal of it will repay the reader.

As we go to press (Monday, 25th inst.) we are pained to learn that Helen V., beloved daughter of Bro. and Sr. Henry A. Stebbins, passed away about noon today to the presence of the Good Shepherd.

W. W. Groves wrote from Handsboro, Mississippi, the 11th inst., and sends for "Sunday, the Christian Sabbath." He says he will soon locate at Van Cleave, Mississippi, and hopes to build a church there, and if he succeeds he will, he says, "stand the expense of any believer that can prove his faith by his works."

Card from Bro. J. J. Cornish, dated Reed City, Michigan, January 8th, states that at two o'clock of the morning of that day his house was burned down. He was wakened by a loud voice saying "Get up!" This he did at once, saw the place lighted with the blaze, roused his fa nily and got them into a place of safety. They saved what furniture was in the rooms below, but lost pretty much all their clothing and the bedding and furniture that were upstairs. It was a severe loss to Bro. Cornish, he having no insurance on either building, or contents. He thought he could get the use of a house near by for the winter. Bro. Cornish caught a severe cold, resulting from exposuse and unusual and severe exertions in saving the contents of the building.

## THE WORD OF GOD SUPREME.

NOTHING is more plainly set forth in all the authentic Scriptures than that heaven ordained the word of the Lord to be of first authority in all things to which it relates, and that God's people should ever hold it in this light and be strict to observe it as of greatest and final importance. Holy men of God accounted it as such, and so they taught the people: "Every word of God is pure: he is a shield unto them who put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."—Prov. 30: 5, 6. Again: "As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him."—Ps. 18: 30. The Psalmist David further exalts the law of the Lord in these words: "Thy word is very pure: therefore thy servant loveth it. . . . Thy righteousness is an everlasting righteousness, and thy law is the truth."—Ps. 119: 140, 142.

When misfortune, captivity, scourging, or calamity of any kind came upon the Lord's people, it was usually traceable directly to neglect or violation of God's word, and happy were they who recognized this and repented of it. Daniel sets forth the supremacy of that word, its potency in both blessing and cursing, in the following:—

"Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets.

"Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

"And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil; for under the whole heaven hath not been done as hath been done upon Jerusalem.

"As it is written in the law of Moses, all this evil is come upon us; yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth.

"Therefore hath the Lord watched upon the evil, and brought it upon us; for the Lord our God is righteous in all his works which he doeth; for we obeyed not his voice."—Dan. 9: 10–14.

Jesus, in all his teachings, emphasized the force and saving power of the word of God, as did the faithful servants of the Lord before him. Of that given through Moses and the prophets he said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—Matt. 5: 17, 18. Again Jesus taught and accentuated the virtue of the word of God when he related what Abraham said to the dead rich man in Hades: "They have Moses, and the prophets; let them hear them. . . . If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."—Luke 16: 29, 31.

Acting upon the fact that the word of God is of first importance, Paul urgently exhorted the ministry to "Preach the word" (2 Tim. 4: 2), and further said, "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Heb. 4: 12. James, the apostle, is equally careful and decisive in proclaiming the unequalled worth of God's word, for he says, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word which is able to save your souls. But be ye *doers of the word*, and not hearers only, deceiving your own selves."—Jas. 1: 21, 22.

Had the people in all ages of the world honored and obeyed the word of the Lord as delivered to them, unity, enlightenment, prosperity and honor would have been given them, and the knowledge of God would have increased and spread abroad as the light of the morning. But when they treated lightly that word and transgressed its requirements, they rejected the Lord and his light and wandered in darkness, suffering from their own ignorance and perversity. This resulted in the numerous departures and apostasies of ancient Israel, and this it was that caused the great apostasy of the church established by our Lord and his faithful apostles, bringing in the reign of that spiritual night known as "the dark ages," which extended from about A. D. 570 to the dawn of the Reformation that sprung forth in the fifteenth and sixteenth centuries and eventually prepared the way for the *restoration* of the gospel and Church of Christ in their fullness in this nineteenth century. Had the early Christians always adhered closely to the letter and spirit of the gospel with its provided ceremonies, ordinances, organizations, and spiritual gifts and graces, there would have been no apostasies, divisions, and multiplied subdivisions; but unity, prosperity and godly power would have ever distinguished it and continued with it. God will ever build his church on his truth revealed to man. That is supreme. However great authority and talent and popularity ministers may attain to, God's word is far superior. Indeed, his ministry are simply administrators of that word, and are subject to its requirements and direction, and should be first in both observing and exemplifying it. No minister, no assembly of ministers, and no Church of God in any dispensation has authority to violate, ignore, or in any way set aside the authoritative word of God. And when men choose to follow completely or partially the doctrines and institutions of men in preference to what is enjoined and sanctioned by the word of God, they err greatly and must find reward from that which they serve, and have no reasonable grounds to expect favor and sanction from God. We repeat it,—the word of God is supreme over all, and no one can properly hope for the blessings of heaven only as he meekly submits to its demands, whether he be a minister or otherwise.

The work of the Reformation was based upon the sentiment, both expressed and understood, that, "The authority of the Scriptures is supreme over the authority of the church." And so far as this sentiment has been faithfully maintained, and wherever faithfully observed, the blessings of God have followed, prosperity given, and solid success attained throughout Christendom. And when the time came for planting anew the gospel and the kingdom in fulfillment of God's promise through his ancient servants, the supremacy of God's word was reasserted and repeatedly emphasized from the time the young Seer, in vision, saw the Father and Son and heard the words,—"This is my beloved son, *hear him!*" and from the time he received the commandment revealing the calling of the twelve apostles, near six years before they were selected, which said to them, "Behold, I give unto you a commandment that you rely upon *the things which are written;* for in them are all things written concerning *the foun-*

www.LatterDayTruth.org

*dation of my church*, my gospel, and my rock; wherefore, if you shall build up my church upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you."—Doc. Cov. 16:1.

What is true of the twelve apostles is equally true of all the ministers of Christ,—"if you shall build up my church upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you." Here God's word is set forth as supreme. Apostles are bound by it and are required to honor it and submit to it and build the church strictly in harmony with it. Saint Paul understood the matter in this light and therefore said: "But though we [apostles], or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:8. And, actuated by this sentiment, he further said,—"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them."—Rom. 16:7. The "brethren," the Saints, were expected to note and justly judge the teachings and conduct of those claiming to be Saints and reject whatever was "contrary to the doctrine ye [they] have learned." Acting upon the fact that the word of God is supreme, and that the ministry are, and are to be, its administrators and exemplars, and to the further fact that "God accepteth no man's person," Paul publicly resisted and exposed Peter's unwise, unministerial, and unchristian conduct, and "withstood him to the face, because he was to be blamed."—Gal. 2:11. Paul would tolerate no trifling with the things commanded in God's word, by anyone. He would not stand idly and listlessly by and see a fellow minister dishonor his profession and do harm to the word and work of the Lord. But, as a faithful "watchman," when he saw the evil he would "blow the trumpet, and warn the people."—Ezek. 33:3-9.

The supremacy of God's word over all, and the subordination of the ministry and the entire church to that word, is set forth in the following: "And again, the elders, priests and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the *fullness* of the gospel."—Doc. Cov. 42:5. It follows, then, that whoever teaches or ministers contrary to the plain teachings of these books, or fails to teach those principles, commits an evil and should be corrected, and, if need be, should be publicly resisted and exposed. God's accepted word must not be trifled with nor perverted, and whoever does that evil should be rejected and avoided.

There have been some in the past, there are some to-day, and there is likely to be others in the future, so in love with themselves, their personal opinions and theories, and so ambitious to be regarded as shrewd, farseeing, smart, and very advanced in theory, that they will venture on speculations and theories which, when tried by God's plain word, are found untrue, and then they descend to theological dodging, construing, wresting, "private interpretation" and the like, in order to maintain their own doctrinal inventions and support their own individual and unscriptural theories.

The church as a whole, and every member of it, should accept the plain word of God as supreme in all that it relates to, and they should vigilantly and persistently resist any and all who come to them with what is contrary to it, and demand those things that are plainly in harmony with that word. Had this attitude been always taken and faithfully maintained by God's people, it would never have been written,—"O my people, they which lead thee cause thee to err, and destroy the way of thy paths" (Isa. 3:12); also, "For the priests' lips should keep knowledge, and they [the people] should seek the law at his mouth; for he is the messenger of the Lord of hosts. But ye [priests] are departed out of the way; ye have *caused many to stumble* at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law."—Mal. 2:7-9.

All history—Bible, Book of Mormon, and modern history—shows that some called to be God's ministers, and some in high authority, "departed" from the word of God and "have corrupted the co venant" of the Lord and thereby "caused many to stumble." These are stern facts, and the Saints should profit by these timely admonitions and ever hold the accepted word of God *supreme*. By it they should be enlightened; by it they should be led, be governed, and be disciplined; for by it they will be finally judged by the Lord, "the righteous judge."

## Mothers' Home Column

EDITED BY SISTER "FRANCES."

### IN MEMORIAM.

"ONE by one the Saints are going." It is a peculiar kind of sadness which fills our hearts when tidings reach us, as they do from time to time, that another of our companions in the faith has left this stage of action and is present with those in the great beyond, a sadness that is half sorrow and half joy. Sorrow because there is one less soldier in the "army of the Lord." One less to cheer those who remain, but joy because for *them* the conflict is over. Such were the feelings of my heart when I learned that Sr. Helen Smith had departed this life. Poor, dear sister! Her's was a life of unrest, of trial and sacrifice, especially while in the South Sea Islands. How often must she have felt glad that it was not less than Jesus himself who told those who went forth with the gospel message to say, "give us this day our daily bread." That it was he who gave them this claim, this draft on the great treasury of the father's care. And how the oft presentation of these drafts, the watching for, and the receiving of their face value, enriched her life with faith. A faith that warded off much of pain and suffering, and strengthened the body to endure beyond all expectation. Nevertheless, humanity must suffer, and this was my sadness, that I had not sent her a few written words that might have cheered her in her last hours of extreme weakness and suffering. And still more keen were these feelings of regret when I received the message of love she sent me with her faltering breath. But the opportunity was then gone forever, and tears of regret over lost opportunities avail nothing.

How we let the things of this life which seem to be duties, but which are among the things that perish, crowd out those other duties which are farther reaching, and we might say, everlasting.

Sr. Smith and I were associated in the missionary life in Australia. When she, with her husband, arrived there from the South Sea Islands, she was but a wreck of her former self, scarcely able to walk about. But with wholesome food and kind care from all the Saints, she improved rapidly, and was soon quite strong again. And to mingle once more with Saints of her own language, where she could both hear and talk, understand and be understood, was a joy and a privilege which her lonely life among the natives in the Islands caused her to appreciate more keenly than any who have not been thus deprived can possibly comprehend. She entered into the spirit of the work with a zest and a relish akin to that of a hungry child when helped to wholesome food. The additional light and life that she imparted to the prayer meetings was appreciated by all; and all were comforted and strengthened from time to time by her words of prophecy, and by the Spirit speaking through her in words of consolation to those who were tried and cast down. This, together with the beautiful selection of hymns from the Harp, which she so frequently sung in her sweet, child-like voice, added much to the interest of the meetings, and her affectionate nature won to her the hearts of the Saints.

I heard her utter many prophecies, but do not remember any sufficiently well to attempt a rehearsal. But some words spoken at two different times, concerning ourselves, I shall not forget.

Bro. and Sr. Smith were with us in our (rented) house in Hastings for nearly three months, shortly after their arrival in the colonies, during which time Sr. Smith and I not only got along well together, but we enjoyed each other's companionship. She was—there as well as elsewhere—always willing to do her part in helping with the housework; so much so that I often assumed a pretense of authority and compelled her to desist until she was stronger.

I was sorry when I learned of her going again to the Islands from Australia, for I very much feared she would never return, and she had so often expressed to me her great aversion to having her remains left in that distant land. And I believe the Lord in his tender mercies toward his children, had respect to her great desire to reach the land of America before she died, and granted her request. In this I rejoiced with her. I met her in Irvington shortly after her arrival in her native land, and when I saw how weak and frail she was, I truly felt as if I had more than my deserts to be in the full enjoyment of the precious boon of health, when hers was gone forever in this world; and when I put my arms around her shrunken form, my heart went out to her in a love more tender than before; she was so patient and courageous in her weakness and suffering and consequent trials.

But all are over now. Her mortal has put on

www.LatterDayTruth.org

immortality; she has gone to reap the rewards of all her patient enduring, and the spirit which, with her was so willing, is no more fettered by the tabernacle of clay, and its earthly environments, but free to bask in the eternal joys of those whose souls are resting in hope.

SISTER EMMA.

IRVINGTON, California.

---

ARMSTRONG, Kan., Jan. 16th.

*Dear Sisters of the Home Column:*—I thank God for the gospel; the work to me is grand, it is something worth striving for when we know there is a rest and something more glorious awaiting us by and bye if we will only hold out faithful until the end. I have been in the church nearly three years and God has been good to me. Before coming into the church I suffered from an affliction of my eyes. Something would come about halfway over my eyes so that I could see nothing unless I looked down. I could see nothing above, and would faint and fall. At the time I was going to be confirmed one of these spells came on and I was administered to for it. I got better but would feel it slightly at times. Just a year ago in one of our prayer meetings the Spirit spoke through a sister and said, inasmuch as I would observe the Word of Wisdom, God would bless me with health and strength and told me many other things which not a soul on earth knew but God himself. And things which I had been praying for were answered me that day so that I can say I know the gifts and blessings are in the church if we will only live for them. I am thankful to God that I am well and strong, and never have had the slightest touch of my old trouble since; and I feel to say to you now, that if you will only strive to keep the Word of Wisdom there are the same blessings for you all. Dearly as I love my tea and meat, thank God for the strength he gave me to overcome. It is these, with many other such blessings that give me encouragement. I desire to go on in the good begun work and to let my light shine before the world to help those around to speak of God's goodness that they may share the blessings which are for the faithful. I love the work and desire to be one of those that will come forth in the morn of the first resurrection, for the time will soon come when Christ will come to gather up his people. Oh that we may meet him with joy and not with grief! Let us shake the coals from our garments and arise in the strength of Israel's God, be up and doing while it is called to-day so that when the Bridegroom cometh we will be as wise virgins. I had the glorious promise that if I lived faithful I would live to see the Savior come. But will I be faithful? I remain in hope,

M. LOOSEMORE.

---

MILLERSBURG, Ill., Jan 1st.

*Dear Sisters:*—Long ere the gray dawn of this New Year's morning, I write these lines, having arisen from my bed, feverish and ill, from my first experience with la grippe; so comes in the New Year to me, yet I am thankful I am as well as I am, and as I take a retrospective view of the year just past, as it seems a fitting time to do, and see how the blessings have outweighed the trials, I feel anew to praise God and take courage, saying, "The Lord is good." What a year of advancement to the church the past has been! From every quarter comes the glad news, "The Lord is moving his work." The clouds are lifting, and those who love Zion, should and do rejoice. In the words of a late *Ensign*, "There seems to be a general advance all along the line, we are living in a progressive age, and in order to do the good required of us, we must all keep up with the times."

Let the sisters of the Home Column, those who have written, and many who are competent to write and have not written, speak one to another of "the good we are hoping, of the joy our salvation will bring," and not be dumb in the service of him who has done so much for us. Will he ask us, "Have ye confessed me before men?" And let us keep our eyes open to the glorious possibilities and opportunities that lie so thickly around us, and improve them, thus obeying the injunction to "come up higher."

Sister "Huldah," we know you exist somewhere, doubtless in sunny California, and that you still love the latter day work, for we see your name as a donor occasionally; why not send your address too next time for the benefit of friends who have lost trace of you.

Hoping the year before us may be fraught with good to all his Israel, I am as ever,

V. V. SHORT.

---

WESTERN, Neb., Dec. 31st.

*Dear Followers of Christ:*—This is the last evening of the old and soon will dawn the morning of the New Year; may peace, happiness and the love of God be with you all.

How many are there who have turned a new leaf for the New Year and resolved to live a more perfect life? I hope there are many. I for one have resolved to live a better life in the New Year than in the old, for I want to be a true follower of Christ, that when he comes to gather up his jewels I may be numbered among them. I love this work and am trying to let my light shine brighter that others may see I am striving to be faithful to my covenant. Please sustain me in your prayers. Let us trust ourselves in the Lord's keeping.

EVIE K. HULL.

---

## HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Jan. 13, Amount to date | | $4,031 17 |
| Ellen Cameron, Mich | 1 00 | |
| H. A. Roberts, Cal | 1 00 | |
| M. E. Bickford, Ill | 25 | |
| Almira Heide, Iowa | 50 | |
| Nellie McCully, Oreg | 30 | |
| Sarah Page, Iowa | 1 00 | |
| Mary Griswold, Cal | 1 00 | |
| Mary Roberts, Iowa | 1 00 | |
| T. J. Johnson, Kan | 12 00 | |
| Rachel Seely, Mich | 50 | |
| S. Albertus, Iowa | 2 65 | |
| Enger Anderson, Iowa | 56 | |
| | | 21 76 |
| Jan. 22, Amount to date | | $4 052 93 |

☞Send all moneys to D. Dancer, Lamoni, Iowa.

---

## PRAYER UNION.

### SPECIAL REQUEST FOR PRAYER.

Bro. S. Reed, Chesterfield, Tennessee, asks a special interest in your prayers in behalf of Sr. Talitha Garner, who is in great suffering from something very much like consumption. Also, in behalf of his little girl, Esther, who is suffering with heart disease. She is eight years old.

Sr. Matilda Marshall, of Lone Rock, Missouri, requests the faith and prayers of the Prayer Union, in her behalf, that God may restore her to health.

☞ The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

# Correspondence.

BELMONT, Neb., Jan. 11th.

*Editors Herald:*—It has been some time since I took up any space in the *Herald*, as I almost invariably feel that we have both brethren and sisters who are more spiritually minded and gifted, and consequently their effusions (articles) would be of more value to spiritual Zion; yet I believe I have an humble share to bear in this gospel dispensation, which no other can do for me; and I shall by the grace of God seek to do it cheerfully.

The words of the poet are brought to my mind:—

"Dare to do right,
Dare to be true;
You have a work
That no other can do;
Do it so bravely,
So wisely and well,
Angels will hasten
The story to tell."

I am still trying to declare the whole counsel of God in Northwestern Nebraska. It is evidently not true, as reported, that I have left the Reorganized Church of Jesus Christ. I think I would be in as sad a condition as Peter expressed himself: "Lord whither shall we go. Thou hast the words of eternal life." I have no confidence in any phase of sectarianism! Infidel I think it impossible for me to be, on account of evidence received. My confidence in Christ remains unshaken, and I "rejoice in Christ Jesus and have no confidence in the flesh."—Phil. 3:3.

I have never been able to overthrow the latter day work in my mind; (or disprove;) but were I able I should not likely find a church with all their schisms adapted to my views; and consequently I should claim the same right as did Luther, and all schismatic reformers, and start out to find men of similar views and organize what they term a church; but O, this seems like folly of follies. If organized by wisdom of man, error must follow; and if by direct revelation would it not be identical with the latter day work as we now hold it; and wherein we stand.

"As I suppose I have written briefly exhorting and testifying that this is the true grace of God wherein ye stand."—1 Peter 5:12.

"And are built upon the foundation of apostles and prophets, Jesus Christ being the chief corner stone."—Eph. 2:20.

I quote the above as being agreeable with my train of thoughts. I have also another bearing up the thought; namely, St. John 7:31: "When Christ cometh will he do more miracles (works) than these which this man has done?" What more could any man, men or angels do than that which has been done. I think I may very aptly use the language of Jesus, as found in Matthew 11:5, 6: "The blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear; the dead are raised up, and the deaf have the gospel preached to them. And blessed is he whosoever shall not be offended in me."

Christ promised while in the ministry on earth, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—St. John 7:17.

Likewise, St. James advised, 1:5: "If any of you lack wisdom, let him ask of God that giveth

www.LatterDayTruth.org

to all men liberally, and upbraideth not, and it shall be given him." In connection herewith, I offer a quotation found in the Book of Mormon, page 5:44: "And when ye shall receive these things I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ he will manifest the truth of it unto you by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things." I wonder where Clark Braden, the great debater, now is; I fear all is not well for him, that he has digged a pit for others and fallen into it himself.

I dreamed some time ago that he was to hold a debate with Kelley in some church edifice, Braden to have first speech. He got to rear of building and remarked: "Well, I don't know whether I will dispute, or just preach. He acted singularly. It was suspicioned that he was intoxicated. Elder Kelley drew near to smell his breath, and seemed satisfied he was intoxicated; so he was requested by the audience to preach. Braden still continued in rear of building, and as he became more drunken I saw he had a knife, like a dirk, very sharp, holding it with handle to abdomen (belly) seeking an opportuniiy to thrust it into some one. I perceived that he was an expert at it; but seeing no good chance in his drunkenness he reversed the knife, and plunged it into his own bowels; whence issued forth a stream of water the size of an arm about the wrist. At this juncture he mumbled something about baptism! mocking the Saints' faith of baptism being essential to salvation. Immediately after the issue of water a stream of blood followed and I was made to understand that he cannot much longer endure, as "Blood is the life of man, still he went about the room with the intention to kill before life became extinct." In reading the late debate after my dream to my surprise, I read in his tenth speech that he used the language "that knife cuts both ways." Yes, yes, poor friend Braden, I fear you have turned the knife into your own bowels; and your hope in Christ Jesus is gone. Let all men beware "that fight against Zion."

D. W. SHIRK.

---

GLIDDEN, Iowa, Jan. 6th.

*Editors Herald:*—When I last penned a communication for your columns I was at Dayton, Webster county, engaged in holding tent meetings. Quite a number have expressed a desire that I write my experience.

I had a very pleasant time while at Dayton and am satisfied that good was done, although no immediate effect was visible. Prejudice was removed; and I was told by a gentleman whom I met on the train a few days ago, people there were not so afraid of me as they were, and gave me a cordial invitation to return, and thought I could get a better hearing than before. My next place of attack was Coalville, same county; there I found a small band of Saints, engaged in coal mining for a livelihood, and although they looked rather black and dirty when they came up and out of the mines at night, yet when they had washed and changed their clothes, a neater set of individuals I never saw. And they are as noble-hearted as neat; and devoted to the work in which they are engaged.

I preached twenty-three times; baptized four, and ordained Bro. Samuel Jordison to the office of an elder according to direction of the quarterly conference. The Spirit was poured out in a remarkable degree here on the last day of my preaching, melting many to tears. Three of those baptized were a man and his wife and little girl. The man was an infidel when I found him, and an unbeliever in Jesus Christ; but he yielded to the evidences produced, and said it was a blessed thing when that tent was pitched in Coalville, with the door towards his house. He was baptized and received an evidence of the work, so he can say that he knows. To God be all the praise.

I then went about twelve or fourteen miles west of there to a Sr. Randall's, who was baptized some years before at Deloit, by my brother Heman, and opened up the work there; but I could not take my tent there, as it was a country place, and could not get seats for it. So contented myself with preaching in a schoolhouse; but the season was a busy one, and but few turned out. I went then to Lake View (where I had previously sent my tent). Found the tent up and seated, thanks to Brn. Carroll and Bush, who lived near there. Began my meetings the same evening with fair audiences throughout, beginning on September 13th and continuing until the 28th, when I went home to attend the Reunion; having been gone from home just ninety-four days, and preached ninety-nine sermons, baptizing eight persons. God stood by me and I proved the truthfulness of his word and promise, that I should be weary neither in body or in mind. Many ask me the question, How did you do with your tent; did you not have to keep a watch over it? No, I did not. I treated it just as I would a church, and when through preaching at night, blew the lights ou and went home and went to bed without any fear as to anything being molested; and it went through the three months of constant use unscathed.

The last place I preached, Lake View, is a pleasant little village situated on the west end of Wall Lake, and is a great pleasure resort; and it is almost impossible to get an audience there on Sunday, as the sailboats and a small steamer are in constant demand, the people coming from all parts of the country for a day of recreation and pleasure; the fishing line and rod being constantly plied from early morn until late at night. And I was told, I do not know how true it was, that even the clergymen fished on Sunday, and a man was not considered a good Christian unless he did fish on Sunday. However I abstained, but enjoyed myself during the week; but enjoyed the usual fisherman's luck, both temporally and spiritually speaking. Although I listened every night, as I heard the waves of the beautiful lake murmuring against the shore in close proximity to my tent, for that cry coming from some converted soul "See, here is water, what doth hinder me from being baptized," I listened in vain. And how I longed, while looking down into the liquid depths of the lake where the water was so clear that you could almost count the grains of sand and pebbles at the bottom, as I floated on its surface or wandered upon its shore during the day, to have the privilege of initiating a few, if only a few, into that glorious kingdom of the Son of God. But the leaven was planted; and I may never reap the results of my labor there, but others may. I had, however, the privilege of witnessing the baptism of two by a minister of some other denomination. They were all foreigners, Swedes I think. I could not understand anything that was said, but they seemed very much in earnest. The singing at the water's edge was good, and as they sang the old familiar tune, Mt. Pisgah, I was permitted to join in the melody, although I could not understand the words. I wished with all my heart that I could speak to them the words of life and truth as revealed in this latter day gospel, the same faith which was once delivered to the Saints. And is to-day, as anciently, the power of God unto salvation.

My experience this year has been that God has more abundantly blessed me than ever before. And as year is added to year in my experience in the work, I am more and more convinced of the truthfulness and ultimate triumph of the same, although to us who are so anxious to see the work roll on, things move very slow; but perhaps it is best that the mills of the Gods grind slow, that they may grind firmer and surer.

Yours in bonds,

HYRUM O. SMITH.

---

THURMAN, Iowa, Jan. 14th.

*Editors Herald:*—Our work is in fair condition, taking all things into consideration. A great many are sick and some are passing away. Many of the Saints are sick with la grippe.

I shall stay here until after next Sunday. Next week hope to reach Farm Creek and Wheeler's Grove, and then work my way to Shenandoah, for our conference February 13th.

I went home for Christmas and found loved ones well.

The Saints in Independence are straining every nerve to get the church ready for spring conference.

My brother George is no better. He fell through a bridge and is severely injured; has been laid up for four months, with no prospect of getting over it. Saints, pray for him.

I am filling all the requests for preaching I can attend to, administering both in word and deed. God has blessed and is still blessing my labors. Yours truly,

HENRY KEMP.

---

WOODBINE, Iowa, Jan. 12th.

*Editors Herald:*—The morning is clear and cold, and as the sun shines forth melting the frost and giving warmth and light to all, the writer sees in it a representative of Jesus Christ the Son of God and his glorious gospel sent into the world to bless and save mankind by removing from their hearts the blight caused by the frosts and snows of sin, and warming it up with the Spirit of God filling each heart thus reached with love for God and man.

Oh, precious "light of life!" may we drink from thy pure and holy fountain again, and again, until we become more and more like Thee! until our every thought, word and action shall be in harmony with the Sun of Righteousness, sending forth warmth, light and love upon all.

Since the writer has been laboring in his present field he has found many warm-hearted Saints who manifest, by their deeds, that they are the disciples of Christ. They will please receive thanks for their kindness. I have not been overburdened yet with calls for preaching. I have generally found something to do and feel sure

www.LatterDayTruth.org

that God has blessed the effort put forth by the assistance of the Holy Spirit, for which we try to be thankful. May God assist us all to do our part of the great work.

As I look back upon the work as it existed twenty or thirty years ago, I can see that it has made rapid progress in all departments, and that the Saints are becoming more united as the years go by. Yet there is room for improvement. It is pleasant to preach the gospel of peace when assisted by the Holy Spirit, but it would be much more so if all who profess to be followers of Christ were fully alive in the work, doing all in their power for its advancement financially and spiritually, impressing their faith upon the minds of the people by a godly walk and conversation. Lord, help us to be all that we profess to be, and all that we ought to be, that we may lead souls into thy kingdom.

I find Bro. J. F. Mintun a pleasant companion and an able minister, winning the confidence of the people where he labors. Bro. Charles Derry, missionary in charge, is as kind and watchful as a loving father, and is a good man to labor under. Bro. David Chambers is an active district president, looking after and caring for the work as opportunity presents and is a pleasant man to labor with. In bonds,

CHAS. E. BUTTERWORTH.

---

AVOCA, Mich., Jan. 13th.

*Editors Herald:*—Since last November I have been laboring in Sanilac and St. Clair counties, Brn. J. A. Grant and T. Rawson in company. We have made several new openings which seem to be promising; in some of them the people say, "We want you to come back as soon as you can." "If you will promise to come back we will see that the schoolhouse is warmed and lighted, and that the people all know it."

Last Sunday I went to a place called Cash to listen to Bro. T. Rawson preach; but when I got there the brother for some just reason had failed to come. I was a stranger in the place, and while I went out to the road to see if the preacher was coming, a brother who went there with me told some of the people that I was a minister. So when I came in the house again a young man came up to me and said, "I understand you are a minister of the gospel, and the people want you to speak for them to-day." I told them I had come there as a listener; nevertheless, as the preacher had failed to come, I would make an effort. I used Galatians 1:8: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." And while I endeavored to show from the Bible that there was only one gospel, and that God would punish any and every man who would change the gospel of Christ or pervert it in any way, the light dawned upon them and they would bow their heads as much as to say, That is right. When I closed the meeting they gave vent to their feelings by saying, That is good! We want you to come back just as soon as you can get back. One young man pointed his father's place to me and told me to come there and he would see that the meeting was given out. And while they were exchanging views in regard to what they had heard, they forgot to ask me what my name was or where I came from. So after promising to come back again as soon as the house was vacated, (which will be in about ten days,) I took my departure, leaving them in wonder and amazement as to whom had been their speaker.

Bro. J. A. Grant and myself held meetings in the hall at this place last night. The audience was not large, but seemed interested in what we had to say. We expect to hold meetings here the remainder of this week.

Last Monday morning we had the pleasure of leading two more precious souls into the waters of baptism, at Buel Center; others seem interested.

I wish to say to any of the young ministers in the Northern Michigan district, that we have some five or six new openings in Sanilac and St. Clair counties; and anyone who desires to start in the ministry please address me at Buel, Michigan. We expect there will be some honest-hearted people in each place that will accept the beautiful gospel; and if there could be a man stationed at each opening who would preach once every night and about three times on Sunday, the time would soon come when there would be more Saints in this vicinity. The outlook in these parts was never better than at the present. May the good work continue to roll, is the prayer of your brother, R. E. GRANT.

---

SYRACUSE, Ohio, Jan. 6th.

*Dear Herald:*—I do not often burden your pages with news concerning myself as a minister.

Since my sickness, two years ago this time, my labors have been broken on account of hoarseness of the throat and feebleness in body and limbs. During the most of December I labored in company with Bro. George H. Hilliard, Bishop's counselor. Our first meeting was at Vale's Mills, December 5th, where he dispensed the word of life. Elder Sharp of the Christian Church, occupied the stand Sunday morning. His effort was a denial of present divine calling to preach the gospel, citing the Catholic, Greek and Episcopal churches, all claiming succession, and said that the claim of divine revelation made by Joseph Smith was a mistake, etc., all of which reminded him, he said, of a man traveling on a turnpike which ran out to a muddy road, the muddy road to a cow-path in the woods, and the cow-path to a squirrel track which ran up a tree and was lost.

Bro. Hilliard preached in the afternoon, taking for his text Romans 10:14, 15, proving by the Scriptures that they which preach the true gospel, in all ages, are called of God, citing Acts 13:2; 1 Tim. 4:14, with many other proofs in the Old and New Testaments. Bro. Hilliard was greatly blessed. We continued the meetings until Thursday night, December 10th, when Bro. Hilliard, according to previous appointment, left me, going in company with Bro. S. J. Jeffers to Milton branch, Jackson county, Ohio.

On the 15th by the kindness of brother Abraham Downard coming for me, I met with Brn. Hilliard, Moler, Kribbles and others of the Saints going to a stream with two young ladies to be buried with Christ in baptism, Bro. James Moler officiating.

Bro. Hilliard and myself had taken the la grippe the week before, and were unwell at that time. After confirming the two young sisters, we parted with the Saints at Milton, for Pine and Limerick, Bro. Moler going home, Bro. Hilliard and your writer stopping over night at Jackson Town with Bro. Traxler.

On the 17th and 18th we had preaching at Pine, and Saturday the 19th found us at Limerick. By this time we found Bro. Moler gripping with a severe cough. This is the home of Bro. T. J. Beatty, who is suffering since last June, in mind and body. He is picking up some in flesh, but his mind is not much improved.

December 24th, we went to Creola, Vinton, county, where live the three Kirkendall families. When we went into the depot we saw the pictures of Brn. Joseph Smith and W. W. Blair. We did not wonder at this, because Bro. A. B. K. is the agent. Here we had the pleasure of meeting Bro. T. W. Williams and wife. He had been preaching at McArthur Court House, but was going to preach the balance of the week in Creola. It is seven o'clock. Brn. Williams and Kirkendall tell us there is an appointment out for Bro. Hilliard to preach at the schoolhouse.

Christmas morning we bade adieu to the Saints at Creola, for Sand Run, and Carbon Hill, Hocking county. Bro. S. J. Jeffers, bishop's agent, accompanying us. There is a noble band of Saints at Sand Run.

Had preaching Saturday night by Bro. Hilliard. Sunday morning we met with the Sunday school at the schoolhouse, and I dare say it is one of the best in the whole church. After the review of the lesson for the quarter Bro. S. D. Hannah, superintendent said: "Now we will take up the Christmas offering for the Home Missionary fund." It amounted to near fifty dollars. To our mind this indeed was proving their faith by their works. My heart was made to rejoice to see the development in this branch. They contemplate building a church this coming summer.

Bro. Jeffers left us on the night of the 29th for home, and Bro. Hilliard on the morning of the 30th for Morrow county, Ohio, to see some old friends and to preach the word of life.

We think Bro. Hilliard is the right man in the right place. All that we regret is, that his stay was not longer with us. Come again, dear brother. May the Lord bless all his servants and prosper his work is the prayer of the writer,

THOMAS MATTHEWS.

---

## LETTER FROM ELDER JAMES CAFFALL.

*Editors Herald:*— It appears difficult, sometimes, to determine as to the right, which, when understood, may require more courage to practice it than to diverge therefrom. However, it may not be far wrong, for the body to be occasionally informed as to the labors and travels of its representatives.

Taking leave of the noble band of Saints in Denver, the first Tuesday in September I halted at Eckley, delivering four discourses four miles therefrom to fair sized audiences, for that locality.

On the 5th, was hauled twelve miles in a western buggy, commonly called a lumber wagon. But it was the best conveyance the brother had. It was drawn by a good team and afforded ample room for a fair sized lunch basket, with something inside, some provender for the animals, and eight souls. We were in quest of a stream of sufficient depth to bury James D. Wiltfong his wife, and Miss C. Lanning of twelve summers (who avows she would hardly know how

www.LatterDayTruth.org

to live without *Zion's Hope*) in the chilly waters of baptism; which was done after building a dam and waiting for the needed rise. We sang, prayed, and baptized; then sang and prayed again. We also read and talked on Doctrine and Covenants 17: 18, which the Lord says the elder or priest shall do before confirmation, or the administration of the sacrament, which is proof of its essentiality, and non-justification for omission.

To these eight souls, so far as the splendor of the interior of a house of worship, the harmony of a well trained choir, etc., was concerned, there was nothing attractive; for we were without covering, save the broad, blue canopy of heaven. To be sure the sun emitted its genial and inspiring rays with an autumn mildness, but sublime as it was, its sublimity was measurably lost sight of, in the assurance that the Sun of righteousness, even Christ the mediator, was pleading our cause with the Father, before whose bright presence the sun's brightness will be dimmed when he cometh with his bright retinue of angels to number up his jewels; and then the thought that by the joint mandate of the Father, Son and Holy Spirit, after the sound of rejoicing caused by rejoicing of the heavenly hosts because sinners had repented had subsided, was given to the recording angel to write the names of the newly baptized souls in the Lamb's book of life, greatly tended to enhance gospel peace and joy; making the spot, as it were, none other than the house of God, and as the gate of heaven to the few waiting souls, and bringing vividly to remembrance the promise to the twos and threes who meet in Christ's name. Nor was the fact of there being sometimes found but two in a family and one of a city overlooked; and while so much is heard of the big Reunion, I wonder what of the gatherings of the twos and threes.

God's moral vineyard is divided and subdivided into branches and districts, and thus God's kingdom, government or church exists in integral parts; and as the

> "Little drops of water,
> Little grains of sand,
> Make the mighty ocean,
> And the blessed land,"

so the success of the whole church is secured by the legitimate activity of the several integral parts of the body.

Though written across the sky, my experience might benefit none; but to me it has been and is advantageous. Let me learn the interest the members of a branch reporting two or three hundred members evince in regular stated prayer meetings, and to my own satisfaction, I can decide as to the spiritual status of that branch.

Evidence of vital godliness among a few Latter Day Saints is most effective in gaining the confidence of people among whom they live; and their influence will be felt for good, though never reported in the *Herald* columns.

But what of the injunction, "Judge not"? It is doubtless divine, and I am glad for its publicity. But think Christ's instructions to the effect that, "Every tree is known by its fruits," and "By their fruits ye shall know them," is just as inspirational, and far from being purposeless.

Thus passed the fifth day of September; the shades of night settled around, with cause for thanksgiving; for friendly hospitality which greatly tends to make the life of a traveling elder tolerable, while desiring repose, with a strong reminder that the effects of mortality had not yet ceased, and having reason to think a willingness to sacrifice home comforts, etc., does not make the soul callous, I retired, thinking of friends and home. Thus reposing for the night, the return of another Sabbath found me ready for duty.

At three p.m. by request of a Sabbath school superintendent I stood where a minister of the M. E. Church was expected to stand, but failed to appear; and after sixty minutes' talk the auditors, as I suppose, had little reason to think I was tinctured, to any great extent, with Modern Methodism. But I essayed to present the grandeur of the pentecostal gospel, which is good enough for me.

At seven p.m. I filled my own appointment and was greeted with a full house, it being an ordinary sized schoolhouse. The criticisms heard at the close gave assurance that the sermon for some was too watery; yet much respect was shown, which I sought to reciprocate.

On the 7th I halted at Wray, met by E. D. Bullard, who was on his way to Yuma as a juror. Was taken to his home by his son, and partook of the hospitality of wife and family, Bro. A. M. Bullard and family being from home. Held two meetings in a sod house where I had preached many times before with but little visible effect, save preaching the gospel as a witness. Here the pestiferious little animals called fleas are wont to assemble, and remain, giving effective notice of their presence especially, as it would seem, to strangers; and though their presence and whereabouts are known with striking certainty, their capture is most difficult, because when you catch 'em, they aren't there at all. All this may be fun to these hoppers, but most distressing and aggravating to those they attack.

I reached Wilber in time to participate in camp meeting, thence to a district conference at Valley, Nebraska. Preaching at Waterloo. Subsequent to the adjournment of conference, was interfered with by inclement weather, as was the two days' meeting at Palmyra, Nebraska, appointed for October 2d. Day and night the heavens gave forth rain, yet we held three meetings on Sunday, 3d, and spoke in the evening to a well filled house of small dimensions, expecting to hold meetings the following week; but again the rain came, the nights were gloomy and dark, and roads almost impassable. Arrived at Brownville, Nebraska, in time for the conference of the Southern Nebraska district.

Since adjournment I have held meetings in Brownville, Locust Grove schoolhouse, three and a half miles west of Brownville, and at Pleasant Valley, six miles south of Nebraska City—about nineteen preaching meetings, and lost two through political gatherings.

I find that in Nemaha county, Nebraska, there is a large tract of country where little or no preaching has been done, and schoolhouses are accessible; but the laborers are wanting; who will enter into the work with a becoming zeal and perseverance? There has been far too much desultory preaching, or choice of places and labor, and at a great expense. A vast region of country has been skipped over, and as a consequence, much precious time has been spent where the gospel has been and is well known; while places a few miles distant, that might have been reached with a little exertion, have been passed by. "Go . . . and preach the gospel to every creature," is the highest and most essential command given to the church. It came direct from Christ; and the injunction to "seek first the kingdom of God," etc., cannot be more effectively observed than by bringing into requisition every available facility for preaching the gospel—breaking forth on the right hand and on the left.

Two elders could find good headquarters at Brownville, and within a radius of forty or fifty miles, several points six, eight, or ten miles distant, at which regular appointments could be made and filled on a systematized plan. If no other mode of conveyance offered, the "shanks pony" method could be brought into use, which is healthful and invigorating, and an occasional journey of six or eight miles will hurt no healthy strong man. It is possible to overexert one's self; it is also possible that too little exertion may prove injurious.

Bro. James Perkins, than whom a more energetic, pushing man never buckled on the gospel armor, brought on his death (as I believe) by exposure and overexertion. The grand little man seemed to think of nothing but duty; crossing streams, climbing hills and making long journeys to perform the same, seemed to him but a reasonable service. He might have been indiscreet, (I think he was,) but he was bold, courageous, conscientious, and consistent in that he thought the acceptation of a position in the church of the living God meant something; and it seemed he had never learned how to shirk a duty. Peace to his ashes! He died almost unnoticed; such men often do. But the most complimentary words might truthfully be inscribed on his tombstone: "*He did his duty.*"

On December 21st, 1891, assisted by Brn. I. Ross and D. S. Crawley, I organized a branch at Weir City, Kansas; composed of about eighteen new members, the fruits of Bro. D. S. Crawley's labors, with several members of the Pleasant View branch, it being more convenient for them to worship there.

Thus another step taken and another government added, under the auspices of the general government, which it is hoped will prove an acquisition to the work. The general weal of the work is what we seek; or so it should be. At the instance of the president of the Spring River district, and the Pleasant View branch, two meetings were held for conferment and counsel on church, or district and branch affairs. No confusion or angry discussions ensued. I believe the last revelations assert that in these matters (therein revealed) there is no conflict with the law. Let me then be careful lest I essay to make a conflict for which there is no warrant.

At the suggestion of Bro. Ross and the call of Bro. L. H. Ezzell, I came into the vicinity of Marmaton, Kansas; began preaching on December 26th, a the Lebanon schoolhouse. After delivering four discourses, losing one meeting through inclement weather, we obtained the use of the Baptist church at Devon, Kansas. The seventh and last meeting will be held to-night. Attendance has been fair with respectful hearing; some hearing our doctrine for the first time.

An organization was effected on the 29th, with eleven members to be known as the Lebanon branch. It is to be in charge of Bro. L. H. Ezzell, and I congratulate the church in having so worthy a representative in this part of God's moral vineyard.

Should any wonder because this brother is not

www.LatterDayTruth.org

wholly devoted to the ministerial field, it may be said, the force of circumstances at present prevent; and then his labor is needed in caring for the new branch, and Bro. E. is content to submit to the inevitable. If we are doing all we can do, we ought to be content. I am not in sympathy with a zeal that would lead men to rush into the field, and thereby increase their difficulties or embarrassment, when perhaps a close attention to secular matters, for a short time would make them free.

There is certainly some significance in the facts that he who is obliged to work for his family shall not lose his reward; and that under the general law of the church elders are to travel, and preach, as their circumstances shall allow (until otherwise directed). More activity, with some of the local ministry is quite desirable.

From Brn. I. Ross, J. T. Davis, and others, I learned that Bourbon county, Kansas, is a part of the Spring River district, which, with the fact of Kansas being a part of my missionary field, and the further fact of what the revelation of 1890 teaches in reference to the organization of branches, I proceeded to organize a branch in the above county. If the above is not a sufficient justification for the procedure, I am culpable, and must meet the result.

Bro. L. W. Ezzell gave a Macedonia cry, and Brn. E. Curtis and — Keck responded; came to Marmaton, made an effective defense of the faith, and baptized six; and I am sure this labor is appreciated by all concerned.

I see that in the division of the Independence district, Bourbon county, Kansas, is claimed among the seventeen counties in what is to be known as the Clinton, Missouri, district, over which Bro. Alfred White is to preside; so some one must be under a mistake. However, I venture to say that if the fact shall develop that the brethren have been mistaken in claiming Bourbon county, Kansas, as a part of the Spring River district, they will make no trouble about it. And should their claim prove valid, I am satisfied if Bro. A. White should find the sixteen counties in Missouri too limited a space for healthful exercise, there will be no objection to his crossing occasionally into Bourbon county. Nor will there be objection if, after due consideration, it is made to appear that the detachment of Bourbon county from the Spring River district and its annexation to the Clinton district is for the best good. But it is just possible that the brethren of the Spring River district would like to say a word in the matter.

DEVON, Kan., Jan. 7th, 1892.

---

HELEN, Tenn., Jan. 14th.

*Editors Herald:*—The work here is not in as prosperous condition as we would like, yet the sowers have sown the word and it is beginning to bring forth fruit. That sown on good ground is bringing forth various amounts, according to the degree of culture, we presume. But some will fall by the wayside, and others on stony ground, and still others among thorns, and the thorns grow up and choke it that it yield no fruit. But because of this failure in some places to produce fruit we should not withhold the sowing else no fruit would be produced and a failure—which would be worse.

Yours,
P. B. SEATON.

---

T. W. Smith, Box 125, Independence, Mo.

☞ The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

# Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.
☞ Write on one side of the paper only.

## WHAT IS THE PROPER NAME FOR THE BODY OF CHRIST JESUS?

IT is assumed by some that because Jesus said to the Nephites that his church should be called the "Church of Christ," that it must be strictly called by that phrase or appellation, no more nor less; simply "The Church of Christ," just that and no more. Let us read what Jesus said. I say *Jesus*, for that name is used ten times, in the preceding verses, while the name Christ occurs but twice in the entire chapter. (Book of Nephi, chap. 12.) "Have they not read the Scriptures, which say, Ye must take upon you the name of Christ, which is my name? for by this name shall ye be called at the last day; and whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day; therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake; and how be it my church save it be called in my name. For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, *if it so be that they are built upon my gospel.*"—Nephi 12: 3, B. M.

It is contended by some that because of this saying, no other name, title or appellation is permissible as the name of the Church of the Son of God, than the name CHRIST.

But it must be observed that the Nephites were limited to the use of that one and only name, in some other things as well as in calling the church in that name. 1st, They were to do "whatsoever" they did in *that name.* 2d, They were to pray or call upon the Father in *that* name; so they were prohibited from using the name JESUS, or the title "Lord," or any other name whatsoever; but were to confine themselves to the name "*Christ*," and that only. But is that so? It says twice in verse two that they were "baptized in the name of JESUS;" and in verse three it says they were "baptizing in the name of *Jesus*;" also, "*Jesus* again shewed himself unto them, for they were praying unto the Father in his name." And of the three disciples who were to remain, it says: "And if they shall pray unto the Father in the name of *Jesus*, they can show themselves unto whatsoever man it seemeth them good." Yet if they were to call the church by the name of *Christ* only, they were also to pray to the Father in that name only.

In Nephi 9: 10, Jesus said: "And they shall believe in me, that I am JESUS CHRIST, the Son of God, and shall pray unto the Father in my name." What name? *Christ* only? or *Jesus* only? Nay, but "*Jesus Christ.*"

Again in verse twelve he calls himself thus: "Who am Jesus Christ;" and in verse one of chapter ten which follows, he says of the repentant Gentiles of the last days, "But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them," etc. Who says this? "Jesus Christ," and if so, what would the name of that church be? Answer, The Church of Jesus Christ. And when is this to be done? Answer, In the latter days.

And what are the people of the Lord, or the Church of Jesus Christ called? Let us see. Nephi, the first, saw in vision the work of the latter days, and he said: "I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the Church of the Lamb of God." Again: "I beheld that the Church of the Lamb of God, who were the saints of God, were also upon all the face of the earth."

Here the people of the church are called "Saints," and as it was the last days or latter days that his vision concerned, they would most surely be Latter Day Saints. But this Nephi is describing what the Saints of the latter days should be, and he says they were to be, not the "Church of Christ," but the "Church of the Lamb of God."

Nephi, the disciple or apostle, was recording what Jesus told them what the church in *their day* should be called; but Nephi, the prophet and seer, was shown by vision of God events that were to occur in the *latter days*, and he saw the establishment of what John the Revelator calls "Mystery, Babylon the Great, the Mother of Harlots, Abominations of the Earth;" and the angel told Nephi to "Look and behold that great and abominable church, which is the mother of abominations, whose foundation is the devil. And he said unto me, Behold, there are, save two churches only: one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the church of the Lamb of God, belongeth to that great church, which is the mother of abominations: and she is the whore of all the earth."—Nephi 13: 46.

From the following declarations given by Nephi, we will discover what he calls this latter day church; and it will be perceived that he does not call it "The Church of Christ," yet it *is* nevertheless *the* Church of Christ, and the church also *of* Jesus Christ; and the Church of Christ Jesus; and the Church of God; but what does Nephi say that the latter day church of the Saints shall be called. "And it came to pass that I beheld the church of the Lamb of God, and its numbers were few." "I beheld that the church of the Lamb, who are the Saints of God," etc. "And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the Saints of the church of the Lamb." These "Saints of the church

www.LatterDayTruth.org

of the Lamb," are the "Saints of God," and they are Latter Day Saints too. This latter day church called the "church of the Lamb," composed of the "Saints of God" is the only true church according to Nephi.

Now the query arises, is this "church of the Lamb of God," the Church of Christ" or not? Or is there a "Church of Christ" and also a "church of the Lamb of God," and at the same time only two churches of which he says: "The one is the church of the Lamb of God, the other is the church of the devil." What then is the so-called "Church of Christ"? But if the Church of Christ, and the church of the Lamb of God are the one and same, which we contend they are, then if the Church of Christ is the church of the Lamb of God, it is improper to call it the "church of the Lamb of God," particularly as Christ is the Lamb of God?

But says one, it is *called* "The Church of Christ" by *name*, while it is the church *belonging* to the Lamb of God; just as the wife of the President of the United States is named Mrs. Harrison because her husband's *name* is Harrison, while the phrase "President of the United States," is not the *name* of the man, but is the title of his office. True, but the name or term "Christ" is also an *official* title; it is the name of an office; and *that* fact is clearly shown in the declaration of Peter in Matthew 16: "Thou art *the Christ*, the Son of the living God," and in the charge of Jesus to his disciples that they should "tell no man he was Jesus *the Christ*." Andrew told his brother Simon, that he had "found the Messias, which is, being interpreted, *the Christ*."—John 1:41.

John said, "Ye yourselves bear me witness that I am not *the Christ*, but that I am sent before him."—John 3:28.

The woman of Samaria said, "I know that Messias cometh, which is called Christ, when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he." "Come (said she) and see a man which told me all things that ever I did; is not this *the Christ?*"—John 4:25, 26, 29. See also verse 42. Also John 7:26, 41; 9:22; 10:24, 25; 11:27; Acts 2:36; 9:22; 17:3. And finally we read that "Paul was pressed in the Spirit, and testified to the Jews that Jesus was Christ;" *i. e.*, "is *the Christ*." (Acts 18:5). And of him it is said: "For he mightily convinced the Jews, and that publicly; showing from the Scriptures that Jesus was Christ," *i. e.*, "*the Christ*" (18:28). Now what was the *name* of him who is *the Christ?* We answer his name was JESUS. And so was he called by the command of his Father, for God the Father sent an angel, to announce his *name*, and he said unto Joseph the husband of Mary, the Mother of Jesus: "And she shall bring forth a son, and thou shalt call his *name* JESUS: for he shall save his people from their sins." . . . "And he called his *name* JESUS."—Matt. 1: 21, 25. His *name* therefore was *Jesus*, and his *office* is CHRIST, *i. e.*, the Messias, the Anointed. He is Jesus, the Christ. But as we frequently speak of, and also address an official by the title of his office; so instead of calling him by his personal name, we say, Mr. President, or Governor, or Mayor, or Senator, or Judge; and so we speak of Jesus as Christ the Messiah. In all the healings that were done by the apostles; and in all their baptisms; in fact in nothing that they did was the title *Christ* alone used, but if used at all it was always connected with the name *Jesus*. The command given to the people on the day of Pentecost, to repent and be baptized, was given "in the name of Jesus Christ." The lame man at the gate of the temple was commanded to rise up and walk "in the name of Jesus Christ of Nazareth." The Samaritans were baptized "in the name of the Lord Jesus."

Peter said to Æneas "Jesus Christ maketh thee whole." Peter commanded Cornelius and his household to be baptized "in the name of the Lord." Paul commanded the "spirit of divination to come out of the medium, "in the name of Jesus Christ." He commanded the Philippian jailer and family to believe on the "Lord Jesus Christ." The Ephesians were baptized "in the name of the Lord Jesus." Ananias commanded Paul to "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." When the high priest, rulers, elders, and scribes demanded of Peter and John "By what power, or by what *name*" had they healed the lame man, Peter replied, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone, which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." What name is this? We answer, the name by which the lame man was healed, and what was that? "JESUS CHRIST."

Paul teaches that the whole family of God, both in heaven and in earth, have one name; and what is that, is it Christ? Nay. Is it Jesus? Nay; what then? Hear what he says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom (Jesus Christ) the whole family in heaven and earth is named."—Eph. 3:14, 15. Therefore the family of God—angels, and saints in heaven and on earth, are all named after "JESUS CHRIST," and this is the "only name given under heaven, . . . whereby we must be saved."

Is this "family," the "household of faith?" Is it the "people of God?" Is it composed of the "Saints of God?"

And what is this "family's" name, this "household of faith's" name; what is the name of "the people of God?" or of the "Saints of God?" We answer "The Church of Jesus Christ."

### REORGANZED CHURCH.

But why call it the *Reorganized* Church? We say, it is not improper, because it means simply, a fact in history; but as the laws of the land require that every religious body in order to hold property must be incorporated under a definite and distinctive title, it became necessary to adopt some such descriptive title, to distinguish this church from that of Utah, which assumed the title "The Church of Jesus Christ, of Latter Day Saints." But it is not improper even if that was not the case. For it would have been correct to have designated it so, on the 6th day of April, 1830, if it is true that God sent his angel to authorize Joseph Smith, to fulfill the prophecy of Daniel 2:44, and set up the kingdom of heaven, or to *reorganize* the Church of Jesus Christ. Was the church which was established eighteen centuries ago, the Church of Jesus Christ? Did this church fall away; did it cease to exist? Was it *reorganized* in these latter days? Yes, so we claim; and when? On April 6th, 1830. Was it called by any "thus saith the Lord" at that time by the distinctive title "The Church of Christ?" And if so did God say, then or at any time before or since, that it cannot be called anything else? We know of no such thus saith the Lord.

Now what constitutes any church on earth "The Church of Christ?" The mere assumption of the name, title, or appellation —"The Church of Christ?" Nay, but because as Jesus said—that a church called in or by his name is his church "*If so be* that it is *built upon my gospel.*" Referring to the same foundation, he said in Matt. 16: "Upon this rock I will build *my* church." Now would a church built clearly and fully upon *his gospel*, be *his church*, if called by any other title, or name, than *Christ*, solely? Would it be his church if called "The Church of the Lamb of God?" Would it be his church if called the "Church of God?" Would it be his church if called "The True Church of Christ?" In other words could it be his church, if it added any name, phrase, title, or designation whatever, save purely, simply, and exclusively the name, phrase, title, or appellation "The Church of Christ." If anything else than these four words, arranged in this particular form, would damage its claim to be *the* church, then unfortunately the Book of Mormon calls the church "The Church of the Lamb of God," "The true Church of Christ," "The Church of God." And being thus called it could not have been "The Church of Christ," or could it have been? The Book of Mormon informs us that "The true believers in Christ, and the true worshipers of Christ, (among whom were the three disciples of Jesus who should tarry,) were called Nephites, and Jacobites, and Josephites, and Zoramites." —Book of Nephi chapter 1, paragraph 8. And might not the "true believers in Christ, and the true worshipers of Christ" be called "Josephites" in these days, or might not the Whitmerites, and the Hedrickites, admit that the "Josephites" may be the true believers in Christ, and the true worshipers of Christ, as well as they?

But were the Saints on this land in the days of Nephi called the Church of CHRIST? We think not, for the simple reason, that the Nephites and Lamanites who heard Jesus preach—were as he was also himself—of the Hebrew race and spake the Hebrew tongue. That while they wrote their record in an hieroglyphic

www.LatterDayTruth.org

style of writing, their conversation must have been in Hebrew. They could not use their tongue in speaking in hieroglyphs, but they could their pens. If Jesus spoke to them in Hebrew he did not use the word *Christ* at all, which is a Greek name, or an Anglicized form of the Greek *Christos*. But he would use the Hebrew term *Messiah*. And if so he told the saints then, that they should call the church after the name Messiah, or "The Church of Messiah," or The Church of the Messiah. To the Hebrews he is Joshua the Messiah; to the Greeks Iesous Christos, or Iesous tou Christos, to the English or Americans, he is Jesus the Christ. The term Messiah as used by Jesus as his name or title, was written by Nephi in what was called by them the "Reformed Egyptian" and that was translated by Joseph Smith into English, and *he* used the word Christ. There is no evidence that Jesus used the word *Christ* at all in speaking to the Nephites, and it is not likely that he did for as before said they spoke in Hebrew, and wrote in Reformed Egyptian, at least the record called the Book of Mormon was so written, while their messages or letters, and proclamations, etc., were written in Hebrew, and if so they never used either the Anglicized Greek name Jesus, nor the Anglicized Greek term Christ, but the Hebrew—Joshua or Hoshea, or Jehoshua and the Hebrew—Messiah.

I could not find a native brother or sister in the South Sea Islands who could say the word "Christ," or the word "Church," either. They have no "S" in their language, nor any "C," nor "K," nor "J," therefore they cannot say Jesus, but the nearest they can do is to say Ietu pronounced Yetu. Church is called Etaretia, from the Greek Ekalesia, but they change the k to t, and the l to r, and the s to t. They cannot possibly say Church, they might or some of the Paumotans might manage to say Kurk, but the Tahitians could not say that. The Tahitians try to say "Christ," but the nearest they can get to it, is pronounced as our word "try." They cannot therefore to save their lives call themselves "The Church of Christ," nor the Church of Jesus Christ. They would call themselves if they had adopted the former little—"Te Etaretia no te Metia," or the Church of the Messias. Now suppose they are built upon the gospel of Christ, are they not the Church of Christ, even if they cannot possibly call themselves so?

The phrase, or term "Church of God" occurs at least seven times in the New Testament, and the words "Churches of God" once, while the term "Church of Christ" occurs not at all, but the term "Churches of Christ" occurs twice. Now the terms "Church of God," or Churches of God," and "Churches of Christ" and the phrase "Churches of the Saints" mean that these terms are the *names* of the church, or do they merely signify that the people are the people of God or God's people, and God's Church, and Christ's Church? Do they not in fact imply that the people who form the church belong to God, and to Christ? If so, then as he who is the Son of God, the Savior of the world, is called variously, Jesus; and Christ; and Jesus Christ; and Christ Jesus; and the Lord Jesus; and the Lord Jesus Christ; and the Lamb of God; and the Son of God; and the Messiah; and the Redeemer; etc., etc.,—and yet he is the one and selfsame being, any people who are built upon his gospel, *i. e.*, who believe, and obey his gospel, and receive of his Spirit, are his church, no matter whether they assume all the foregoing titles, or any one of them. If a church should call itself The Church of the Lord Jesus Christ, the Son and Lamb of God, the Messiah, the Redeemer of Israel, and Savior of the world, the King of Kings, and Lord of Lords, it would be the church of him, who is known by all these titles, and a score more, and it would be the Church of Christ, and the Church of Jesus, and the Church of Jesus Christ, and the Church of Christ Jesus, and the Church of the Lamb of God, etc., etc., and yet it would be but one church of many names, as he is but one being of many titles. No church is "The Church of Christ" unless it is his church, *i. e.*, unless built upon his gospel. Now what is meant by being *built* upon his gospel? The Church of God is an organization—a building, a temple, a spiritual house; and if it lacks the most important parts of the structure, without which it indeed cannot be worthy the name of a "building," a "temple," or an "house," it is at best but an embryotic structure.

The church is represented as being the "body" of Christ, and is compared to a human body; and as a man's body is not composed of simply a toe, and a finger, and an ear, and an artery, and a muscle, and a nerve, so the body of Christ does not exist, where there is but an elder, a priest, a teacher, and a deacon, and a few lay members; it could hardly be called a *branch* of the church, for the term branch implies the existence of a trunk out of which the branch may grow. There is no branch, if there is not a trunk, or vine. A tree may originate from a seed, and become a shoot, or sprout, and grow into a tree with trunk and limbs or branches. A human body may emanate from an ova, a fœtus, then an imperfectly, and finally a perfectly developed child. Its organization began in its fœtal state, but it was not then even a child, much less a full grown man or woman. The church was developed in somewhat similar manner, its *organization* began April 6th, 1830. It was never fully organized until it had in it all the members essential to the formation of a perfect church, or a perfect body. It reached such a state about A.D. 1835. But unlike a human body in one point, the spiritual body may replace a lost or dissevered member. If it loses an eye, or an ear, or an hand, or a foot, or a lung, or any other part, it can or its maker can, replace that member; it thus continues its organization. The church has thus reorganized itself, and is nearly, and may very soon be a perfect organization. And Christ has but one body—one wife or bride, and it is called in or by his name, which being "Jesus Christ," she is called the Church of Jesus Christ,—reorganized of course, in the sense of her head replacing dead, and diseased and dissevered members. If the church which began its organized form on April 6th, 1830, never reached a perfection of organization until it became a fallen and rejected church, somewhere about February, 1834, as some say, and if a small fragment of the body was left, which the head, Jesus Christ, did not cast away, unless that remnant, or fragment has developed a perfect organization, then Christ has not had as yet a complete body on earth in these latter times, and indeed so deficient in point of members, or officials, such as apostles, prophets, evangelists, pastors, teachers, bishops, elders, etc., etc., have been those so-called churches, which claim to have remained true to the head, that they cannot be entitled to be called his body, for they are not a *body*—but at best, might be called a member or so of the body. But Christ's body or church which began as an embryo, a fœtus, a shoot, or a sprout, on April 6th, 1830, has become a fully developed body or tree, or very nearly so, and is known as the Reorganized Church of Jesus Christ of Latter Day Saints. It is *built* on the gospel of Christ, and the Father shows forth his own works in it.

That is, he gives it of his Spirit, and manifests his power among this people. The Lord "worked" with the apostles of former day, when "they went everywhere preaching his word," and the way that he "worked with them," was by giving his Spirit, and showing forth through them the "signs" that were to follow those who believed his gospel; and this is precisely the way he is "showing forth his own works" in the church to-day, the Reorganized Church of Jesus Christ, composed of Latter Day Saints. That it is built upon the gospel of Christ, cannot be denied: and that the Father shows forth his own works in it, cannot be gainsaid; and yet some will blindly and perversely deny that it is the "Church of Christ," because it does not label itself by that particular set title. A woman may be the lawfully wedded wife of Mr. John Brown, and he may love, cherish, protect, and sustain her, and according to the logic of some, she is all right so long as she calls herself Mrs. Brown, but so soon as she calls herself Mrs. John Brown, she at once becomes a false wife to Mr. John Brown. Howbeit Mr. John Brown might and probably would feel more proud of her by calling herself after his full name. She might be called—because it was a fact—the beautiful Mrs. John Brown, but that would be according to the logic of some, only another evidence that she was false to her husband. She might be spoken of as "The beautiful Mrs. John Brown, a lady of Lamoni, Iowa," and then for certain she is deserving of repudiation by her husband who might, however, be very properly called The Honorable John Brown, the Upright Judge of the Supreme Court of Iowa, but for virtue's sake don't call his wife anything else than simple "Mrs. Brown."

Referring to what he had said before, the Lord said, "Now I do not say this to destroy my church, but I say this to

www.LatterDayTruth.org

build up my church, therefore whosoever belongeth to *my* church need not fear, for such shall inherit the kingdom of heaven, but it is they who do not fear me, neither keep my commandments, but *build up churches unto themselves to get gain;* yea and all those who do wickedly and build up the kingdom of the devil; yea verily, verily I say unto you, that it is they that I will disturb, and cause to tremble and shake to the center." Now who said this, and speaks of "my church" so much? Hearken—"Behold, I am Jesus Christ, the Son of God." And what would be the Church of Jesus Christ? Why the "Church of Jesus Christ," of course. This was given over a year before the church was organized—or in May, 1829. In a revelation following, same month, he said again: "Behold, I am Jesus Christ, the Son of God." In a revelation of June, 1829, he said: "Behold, I am Jesus Christ, the Son of the living God." Again in June, 1829, he said, "Listen to the words of Jesus Christ, your Lord and your Redeemer." To Joseph Smith, Oliver Cowdery, and David Whitmer the Lord gave the following instruction to which particular attention is directed. He said: "Contend against no church, save it be the church of the devil. Take upon you the name of Christ"—Stop, hold right there says our friends—that's enough, "Take on you the name of Christ." But be patient until we see how that is to be done. We proceed: "Take upon you the name of Christ, and speak the truth in soberness, and as many as repent, and are baptized *in my name which is Jesus Christ*, and endure to the end, the same shall be saved." And now note what follows: "Behold, Jesus Christ is the name which is given of the Father, *and there is none other name given* whereby man can be saved; wherefore all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day; wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father."—Sec. 16, par. 4, Doc. & Cov. Now what is the name given of the Father, which we must take upon us, by which we shall be called at the last day, and by which we must be saved? The answer is given by the Son of God himself—it is "JESUS CHRIST."

Ah, says one, but don't it read in the beginning of the very next section thus: "The rise of the Church of Christ in these last days," etc., certainly, but it does not read the rise of the church whose title is "The Church of Christ." Of course it was the Church of Christ; and it was the Church of Jesus also, and the Church of Jesus Christ, and the Church of the "Lord and Savior Jesus Christ." But this statement is simply a record of a transaction, an historical statement, and not a revelation from God. That the church was called by the name "Church of Christ" by the early elders and brethren, we do not question, because it was then and is to-day, the Church of Christ, but the point is, did not Jesus expressly say "Behold, *Jesus Christ* is the name given of the Father?" Did he not say that "All men must take upon them the name given of the Father?" Did he not say "For in *that name* shall they be called at the last day?" Well then to reject the name *Jesus*, and to cling to the title Christ, could not have been done by command or permission of God. In what way are we to take upon us the "name given of the Father" which is "*Jesus Christ?*" In no way except by calling ourselves the church, or bride, or body of Jesus Christ, not Jesus only, nor Christ only, but Jesus Christ.

It is the judgment of the writer, that there is not a paragraph in the whole of section 17, that is a "Thus saith the Lord," or that was written by direct revelation through the Holy Ghost; but it is historical statement in part, and in part sundry commandments, rules, and regulations, agreed upon and adopted by the founders of the church, and are a part of the Church Articles which the General Assembly in 1835 endorsed and adopted. It does not claim to be a revelation or commandment of God as the sixteen sections that precede it, and the multitude that follow it claim to be and are. In but two revelations following does the phrase "Church of Christ" occur. And in one, "Church of God." That the church called itself the "Church of Christ" at the first, and for several years, but what we contend for is 1st, That unless God expressly declared that the church should be known exclusively, by the particular and distinctive title, "The Church of Christ," and nothing else whatever was to be attached to it. And 2d, Unless the Lord has said that to call the church after the name of "Jesus" is wrong, that to call the church after the name "Jesus Christ," when the Lord has said we *must* take that name upon us, is not sinful, or improper, or illegal, but we believe that it should have, in harmony with that word of the Lord given ten months before, adopted on April 6th, 1830 that name. But what is the simple truth, in the matter? Is not the Church of Christ, also the Church of Jesus Christ? Was not the Church of Jesus Christ reorganized on April 6th, 1830. Are not these the latter days? Is not the church composed of Saints? Is it not therefore the truth—the fact, that the true church is the "Reorganized Church of Jesus Christ of Latter Day Saints?" And yet while it is lawful and proper to so call the church, yet loving simplicity and plainness, and wishing to avoid the appearance of self-righteousness, I could favor the leaving off of the phrase—Latter Day Saints. But because the term Reorganized—expresses the idea of a former day apostasy and a restoration of the gospel, and a restitution of gospel authority, or the gospel ministry. And to distinguish us from the Utah church, I would wish to retain that designation, and would therefore like to see our name, simply, "The Reorganized Church of Jesus Christ."

In the "Book of Commandments" published by W. W. Phelps & Co., in Zion, Jackson county, Missouri, in 1833 in every revelation, and in the Articles and Covenants, and in every preface to the same, the phrase "The Church of Christ," occurs without a capital C to begin the word church. Now every printer knows that in setting up the *name* or *title* of an organization, there should be a capital used in the beginning of every part of the title, except perhaps the prepositions and conjunctions used, but the proper nouns always. As the "Chicago Board of Trade," "The Kansas City Star," "The Board of Publication," "The Home of the Friendless," "The Omaha Base Ball Club," etc., etc. But suppose we write the home of the friendless, do we not mean the place where the friendless dwell? or if we say the Kansas City star, we would mean a star belonging to, or peculiar to Kansas City; or if we say the Omaha base ball club, we mean a base ball club belonging to Omaha; and so if we say "the church of the Latter Day Saints," we mean the church belonging to the Latter Day Saints, but if we write it "The Church of the Latter Day Saints," we mean that such is the title of the organization or body; and when we find the phrase used, without exception in the "Book of Commandments" in this form, "the church of Christ," it signifies what it would if written thus, "Christ's church." Now where is there a grammarian, who in the sentence "the church of Christ" will not parse the word church in the *objective* case, and the word Christ in the *possessive* case? Now I suggest to the students of grammar in the church, to parse the following sentences. "The church of Christ;" "the word of God;" "the book of Mormon;" and then the following *titles*, "The Church of Christ;" "The Word of God" (as a name of Christ) and "The Book of Mormon," and see if they can discover any distinction or difference.

In our edition of the "Book of Doctrine and Covenants," our publishers have made a mistake in printing several times the phrase the "Church of Christ," instead as in the original revelations "the church of Christ," given in the former case a *title*, but in the latter a description or definition simply. There is no evidence that the church adopted a distinctive title until it called itself "The Church of Jesus Christ of Latter Day Saints." It would take a mind of unusual astuteness to discover *why* a people with that *title* would not be "the Church of Christ," *i. e.*, the church belonging to Christ, *if* it was built upon his doctrine or rock, *i. e.*, his gospel. An house or hotel might be called "The Benjamin F. Harrison House," and yet not belong to Benjamin F. Harrison at all, and yet if called by that title or "The House of Benjamin F. Harrison," and at the same time it was "the house of Benjamin F. Harrison," it would be his house.

The Lord well knew that the simple name, title, phrase or term "Church of Christ." would not of itself, abstractly considered, be positive evidence that the people so calling themselves, would be *his* church—so he gave no patronymic, or distinctive title, but he speaks of it in such definitive and descriptive terms as "this church of Christ," "the church of Christ," "my church," and meaning to convey in most positive terms, that the church organized on the 6th day of April, 1830, was in contradistinction to all the

www.LatterDayTruth.org

organizations of men—"the church of Christ," or as he calls it, "my church." When it became necessary in order to be incorporated that it might have a legal standing as a corporation, to hold property, and to sue in defense of it if need be, it assumed a *title* in 1834; and that title was taken in honor of the *name* of the head of the church—that name which he said in a revelation found in "Book of Commandments," chapter 15, verses 24, 25, which was given him of the Father—which I will again quote: "Behold, Jesus Christ is the name which is given of the Father, and there is no other name given whereby man can be saved. Wherefore all men must take upon them the name which is given of the Father, for in that name shall they be called in the last day." So they called the name of the church in May, 3d, 1834, at a conference of elders, "The Church of Jesus Christ of Latter Day Saints," and yet some people foolishly think that this act was an evidence of apostacy of the church, and that the president of the church must have been a fallen prophet at that date. Where shall we find a command of God given in these latter times that the title of the church shall be "The Church of Christ?"

T. W. SMITH.

INDEPENDENCE, Mo., Sep. 27th, 1891.

## THE PREACHER AND THE HEARER.

BY A LOVER OF THE TRUTH.

"HE whom God hath sent speaketh the words of God."—John 3:34.

This is indeed a preaching dispensation; as emphatically as was that in which the apostles lived to whom Jesus directly said, "Go ye into all the world and preach the gospel to every creature." But no preacher derives his authority to-day from that commission given to his disciples eighteen hundred years ago. If he has any authority to preach the gospel, it is because the Divine Master has called and commissioned him, as emphatically as he called and commissioned them anciently. This, as a church, we believe he has done, and has sent his angel as foretold by John in the Revelations 14:6; with the gospel again, that it might be preached "unto them that dwell on the earth; to every nation, kindred, tongue and people," in the hour of God's judgments, and in fulfillment of the prophecy of Jesus. (Matt. 24.) "And again this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come, or the destruction of the wicked."

It will be well to remember that that which is to be preached is "*This gospel of the kingdom.*" The same which Christ preached, (Mark 1: 12,) and of which Paul said, "Though we or an angel from heaven, preach any other gospel unto you than that which we have preached let him be accursed."—Gal. 1:8. It is that same doctrine of which John spake when he said, "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God," (2d John 9,) and forbade his readers to receive anyone who brought any other doctrine. In view of this fact how important it is for everyone "whom God hath sent to speak the word of God" and that only.

Preachers are not infallible beings, nor do they learn all things at once, and many have been brought in from other systems of religion where they have been traditionated in doctrines and theories that are opposed to the gospel of Christ; and sometimes some of those theories cling very tenaciously, and unless they are aided by the Spirit of God it is a hard matter to keep from interweaving with the divine word the traditions they have imbibed, thereby preaching a mixture of truth and error, and thus, perhaps without any intention perverting the gospel of Christ. And this tendency may be found in prophets and apostles as well in those lower ranks in the priesthood. And in view of this tendency in humanity God has been pleased to forbid any of his ministry attempting to preach unless they have the Holy Spirit's guidance. "And again the elders, priests and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon in the which is the fullness of my gospel; and they shall observe the covenants and church articles, to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach."—D. C., 42:5. It is not enough to preach the word but it must be preached by the Spirit of God in the preacher. "Wherefore I, the Lord, asketh you this question, unto what were ye ordained? To preach the gospel by the Spirit, even the Comforter which was sent forth to teach the truth."—Sec. 50, par. 4.

"Again, verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the spirit of truth, doth he preach it by the spirit of truth, or in some other way? and if it be by some other way, it be not of God."—Sec. 50, par. 5.

From the above we learn that it is possible to preach the truth without the aid of the Spirit of God; and from the sixth paragraph of that section we learn that such preaching doth not edify. Undoubtedly it was for this cause that the apostles were commanded to "Tarry in the city of Jerusalem until ye be endued with power from on high."—Luke 24:48.

Every properly ordained minister is entitled to receive of this Spirit or power, for the Lord says, "The Spirit shall be given you by the prayer of faith."—Sec. 42, par. 5. How necessary it is then that we should not only understand the plan of salvation, but that we should also have the Spirit of God to enable us to preach it in purity and in power unto the world, that souls may be converted unto God, and not to men, nor to the theories of men. To do this the heart of the preacher must be entirely devoted to God. And he must cultivate the talents God has given him and "study to shew himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The glory of God, in the salvation of souls, must be his one great aim. He must lose sight of self, keeping God before his own eyes, and before those of his hearers. The moment he seeks to intrude self into the foreground for the admiration of his hearers, he will find himself left alone, for the Holy Spirit will only dwell in the hearts of the contrite ones, and if his mind is not entirely darkened, he will be powerless to win souls to Christ, and even the truths he utters will fall powerless for good upon the ears of his audience, for "The Letter Killeth" (when alone), the Spirit is that which giveth life. To have that Spirit with us as our Guide and Teacher we must live holy lives, "for the Spirit of God dwelleth not in unholy temples." Our thoughts must be pure, our conversation holy, our actions must be upright and just, and we must be true representatives of the gospel we preach. He who seeks to build up a name among men is building on the sand, but he who seeks to glorify God will realize that his feet stand upon the eternal and unchangeable rock of truth, and it is written, "Them that honor me I will honor."

From the above we learn that having been called of God to preach his gospel, our first duty is to seek the guidance of the Holy Spirit, in order that we may have a proper comprehension of the gospel, and also be enabled to bring it home to the hearts and minds of our hearers. It is true that "the whole world lieth in darkness" and our duty is to present the truth in such a manner that its light will shine into every soul. And, if we will seek the direction of the Comforter it will teach us how to accomplish this great work, and all its teachings will be in harmony with the word, and as we have seen, the great injunction is "To teach the principles of my gospel." "Whoever declareth more or less than this, the same is not of me, but is against me; therefore he is not of my church.—Sec. 9 par. 16.

It is doubtful if any man except Christ has ever been enabled to fathom the height and depth and length and breadth of the first principles of the gospel. They are the foundation of our hope,—in them is found the source of all our joys, here and hereafter. They embody the essence of every duty,—in them lies the moving power to the true worship of God, and without them there can be no true worship. In them is the germ of all light and knowledge that man can ever attain unto—they are the stepping stones to the celestial glory. The contemplation of them always brings new light and power to the soul. They are the keys to the knowledge and glory of God. The mind that is weary of contemplating them, and to whom the hearing of them becomes irksome has no just comprehension of them, and he who is tired of declaring them is not fit to bear the vessels of the Lord. The man who seeks to establish his own theories upon this foundation is building "wood, hay and stubble," and "every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of whatever sort it is. If any man's work abide

www.LatterDayTruth.org

which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself may be saved; yet so as by fire."—1 Cor. 3:12–15.

Then let us heed the injunction of Paul to Timothy—"Preach the word;" and to Titus, "But speak thou the things which become sound doctrine"—and of Christ in the last days "Speak the truth in soberness."—D. C. Sec. 16, par. 4.

We may win souls to ourselves, by telling pleasant stories, and cracking jokes, but we can only win them to God by preaching the truth in soberness and by the power of the Holy Spirit. A word in conclusion to the hearer.

"He that is of *God* receiveth God's words."—John 8:47. In Paul's second letter to Timothy he foretold that "The time will come when they will not endure sound doctrine." We have painful evidence of the truth of that prophecy to-day; but can it be possible that professed Latter Day Saints are found among that class? I would to God that I could say truthfully that there were none such. I will not say *there are* such among us, lest I be found judging unrighteously; but let me ask all who claim to be Latter Day Saints, Do you hunger and thirst after righteousness? Christ has promised you shall be filled. Can you say with the Psalmist, "O, how I love thy law! it is my meditation all the day." "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." "Thy word is a lamp unto my feet, and a light unto my path." "Therefore I love thy commandments above gold; yea, above fine gold."

If, in your inmost self, you can say these sentiments are yours without reserve, then you are free from the condemnation that must come upon those who "will not endure sound doctrine." But if your ears are itching for the pleasing sound of the polished orator's voice without reference to the doctrine he teaches—if you are listening for pleasant things to tickle your fancy, for the witty sentence and the laughter-inspiring joke, or for some overstrained sympathetic tale to excite your feelings and arouse your sympathies, in preference to the plain word of God, you are in danger of being classed with those who "will not endure sound doctrine," when you stand before the Bar of God. If you prefer studying the fanciful pictures of the novelist, whether professedly religious or openly profane, to the sterling truths revealed from hearing, then the divine utterance, "He that is of God heareth God's words," hath no reference to you, but you are in danger of being numbered with those to whom God has said, he would "Send them strong delusion that they should believe a lie; that they all might be damned who believed not the truth but had pleasure in unrighteousness."—2 Thess. 2:11, 12. In view of the fact that "God is no respecter of persons," and the further fact that he has called men of different degrees of talent and with diversity of manners to declare his truth, are we respecters of mens' persons, and refuse our prayers and encouragement to those whom we suppose to be the weaker instruments, and lavish our favor and encouragement upon those whom we consider mighty and eloquent? If so, are we nearing in our character the likeness of God? Is it the manner or the matter that should absorb our attention? If both declare the word of God to the best of the ability God has given him, both should be alike honored, but if either of these need our faith, our prayers, and encouragement more than the other, it is the weaker instrument, and we should rally around him with all the force of our spiritual natures, and lift him in our prayers to the throne of God—that God may work in him and through him to His glory. "Inasmuch as ye have done it to the *least of these*, my brethren, ye have done it unto me." The writer favors the proper cultivation of every talent God has given, but he loves to see the weak knees strengthened, and the children of God looking with equal favor upon all who are trying to do their duty, *for such God will honor.*

## Conference Minutes.

### GALLAND'S GROVE.

Conference convened at Deloit, Iowa, November 12th and 13th, 1891; W. W. Whiting president, John Pett secretary. Branch reports: Galland's Grove 258; 3 baptized, 1 received, 7 removed, 3 died. Boyer Valley 98; 2 baptized, 3 received. Coalville 25; 4 baptized. Mason's Grove 125; 3 baptized, 1 received, 1 died. North Coon 41; 2 baptized. Camp Creek 33; 2 baptized. Ministry reports: Elders: W. A. Carroll baptized 2, J. R. Rudd baptized 1, J. T. Turner baptized 2, J. Pett, W. W. Whiting, D. M. Rudd, B. Salisbury, J. L. Gunsolley, J. M. Baker baptized 1, B. F. Wicks, H. O. Smith baptized 12. Priest, J. Dobson. Teachers, C. J. Hunt, A. G. Salisbury. All had labored as circumstances permitted, and expressed a desire to continue. Bishop's agent's report: Cash on hand last report $60 25; received since $191 40; from Bishop E. L. Kelley $195; total $446 65; paid out $440; balance on hand $6 65. John Pett agent. A letter of removal was voted Bro. C. H. Davis, formerly of the Shelby branch now disorganized. The tent committee reported $76 03 received on subscription; total cost of tent with lamps, etc., $94; due committee $17 97. The committee was continued and subscriptions solicited. W. W. Whiting sustained president of district till after close of next conference; J. L. Gunsolley assistant. Saturday evening the Sabbath school association held their usual session. Cheering reports of the progress of the Sabbath school work in the district were given. Brn. C. J. Hunt and Henry M. Daniels were ordained to the office of elder. Preaching by H O Smith. Adjourned to meet at Dow City, Iowa, March 5th, 1892, at 2:30 p.m.

### NAUVOO AND SPRING PRAIRIE.

Convened at Farmington, Iowa, December 5th and 6th, 1891, at 10:30 a.m. Meeting called to order by J. H. Lambert, president of the district; but being under charges brought against him by the Montrose branch, A H. Smith was chosen to preside in his place, J. C. Crabb assistant; Fred Salisbury secretary, assisted by B. F. Durfee. Elders B. F. Durfee, A. H. Smith, J. C. Crabb, W. McGahen, R. Warnock, J. H. Lambert, I. Parrish, and Eld Roberts all reported strong in the faith, and the work of the church advancing. Bishop's agent's report: Balance on hand last report $46 74; paid out $109 90; received since $106; balance due church $42.84. J. H. Lambert agent. Report audited and found correct. Branches of the church reported all in good condition but one; that one will be righted soon. Monday the Saints met in the interest of the district Sunday school association. Elder J. C. Crabb was appointed to act as president of the district until Bro. Lambert be acquitted from the charges now pending against him. Preaching by Elders J. C. Crabb, R. Warnock, and A. H. Smith. Adjourned to meet at Keokuk, Iowa, the first Saturday in March, 1892, at ten a.m.

## Miscellaneous.

### THE CHURCH RESERVE, SAINTS' HOUSE, AND OTHER FUNDS.

Question, criticism, and discussion, serve to prompt in many minds a more thorough examination of important movements, and one of merit must in time gain rather than lose by reason of this.

Where there is a lack of unity and faith in a measure, it is by reason of a want of understanding and wisdom on the part of some, if all are equally honest and unselfish in their work.

Proper and fair discussion and careful investigation will bring up those who do not see correctly, if their hearts are open to knowledge;—it will not bring down those who do see; hence, this is a proper way of imparting knowledge.

The position of arbitrary command is not a means of education, or true enlightenment of the people, and cannot elevate them.

If there is any one thing in the attitude of the President of the Reorganized Church, in his ministerial work, and the conduct of the church official publication, the *Herald*, which has been paramount in good to the body to any other, it is shown in the work of leading and directing a people upon the platform of liberty of thought and fair discussion, from both pulpit and press.

For one to succeed by arbitrary edict and terror is to have a following of slaves. To move forward upon the principles of toleration, enlightenment, and moral and spiritual growth, may, in the judgment of finite man, prove a slower pace, but it is the only one to worthy success. Take Israel without proper discipline and comprehension across the sea by edict and fiery cloud of splendor and miracle, and they will murmur in the desert and rebel at Meribah. Instruct them and bring about mental, moral and spiritual development and growth, and they will be ready to answer and faithfully follow as at the crossing of the Jordan into Canaan.

Our leader has not been as the false shepherds of the flock. While he has by position had the right of command, he has stood as did Joshua at Shechem, saying, "Choose you this day whom ye will serve; . . . but as for me and my house we will serve the Lord."

The watchword of command has been, "Come up higher."

If we should fail to heed this and together stand still instead of moving forward, the future to us must be the wilderness, not Canaan.

The late *Appeal* of the Bishopric to the Saints was of a nature calculated to call out criticism and question, and we are quite willing to have the article take its trial in the conflict; pending this, however, what shall be our position in the matter?

The Bishopric have pointed out the existing necessity for a proper

RESERVE FUND,

for the use of the church, together with the legal way of obtaining it; viz., by consecrations as provided for in the gospel.

A reserve fund does not simply imply the accumulation of a few dollars to be soon squandered for some purpose, but as expressed in the *Appeal*, contemplates placing the church in a position to carry forward its work.

It was wisely suggested by the Presidency in their reference to the Appeal, that now is the time to secure the fund; after this there will be plenty of time to consider manner, purpose, use and the best methods of attaining certain ends.

www.LatterDayTruth.org

In their own language: "Let us have the fund before we begin to dispute about the manner it is to be disbursed."

The few things outlined in terms by the Bishopric to be done were:—

1. "For the protection and extension of church interests."

2. "The establishment of a *Saints' Home*, or a place to care for the worthy poor of the church."

3. "To aid in the settlement of families, who are very worthy, yet unable, without aid, to make for themselves a home."

4. To render "temporary aid to local societies of the church in various parts of the country."

5. "To the carrying out of the work directed in the Revelations as the church may order from time to time."

Which, if either, of these purposes, is not in keeping with the law of Christ; and if all are in harmony with the law should there not be one universal, united effort among the Saints to reach the position aimed at?

This general fund may properly aid any authorized work of the body, but the brethren must not conclude that it will answer for everything.

As suggested by some of our watchful sentinels, beginning with Bro. James Caffall and Sr. M. Walker, the books of the church are open for the entry of means for the—

SOCIETY ISLAND BOAT FUND;

and a number of Saints have sent contributions to this.

Also, we have received quite a number of dollars for the

HAWAIIAN ISLAND TRACT FUND.

Aid to these is also aid to the general *Reserve Fund*, and there should be given a consecration or offering to some one of these at least by every Latter Day Saint. Let it be also, "as the Lord has blessed every one so let him give." As has been suggested in the article upon this by the Presidency, we wish a proper and sufficient boat only. And I hope there may be sufficient interest displayed to secure one that will answer fully the purpose. A genuine gospel boat; if necessary, with "a hole in the top and a hole in the bottom."

The agent in one district writes: "A number of the Saints contemplate aiding the fund but they wish to know if it is to be used for the purpose of building up Lamoni or Independence?" In return I will ask, Is such a thing possible under the purposes set forth in the article of the Bishopric? It contemplates performing the work as the church may be able under the direction of our Lord. Who will say nay to this, whatever should be the place that is benefited as a result? Not one of the Bishopric own a foot of land in Lamoni or Independence. Personally, and in a financial sense, our interests are elsewhere. Individually, I have within the past ten years, at the call of duty, forsaken home twice, trusting in the promise of the Master, that he would care for those who sought "to build up the kingdom." Can it be fairly implied now that I would foolishly spend my time in a selfish attempt to build the home of others and where I have no personal interests of the kind to serve?

Are we in the faith of our fathers? Have we faith in God? How many stand to-day as did the courageous Caleb and Joshua; and what numbers feel a faintness of heart as did those who had to die in the wilderness, when they think of making a sacrifice to the work of the Lord?

Again, we are reminded that the "Saints' Home" referred to contemplates an institution on the basis of a "Poorhouse." Are the soldiers' homes of the country "*poorhouses*"? How proud our nation would feel if it stood in the position of being justly charged with having sent its defenders and preservers to the "poorhouse"? So with the soldiers of the cross, men and women; when they have stood for the cause of Christ in public and private and have arrived at the state where they cannot care for themselves, as we have many to-day, (and a few in the poorhouses of the country,) they should have a home provided—such would properly be a "Saints' Home," not a poorhouse. I respectfully ask now a reexamination of the article of the Bishopric to see if you can find their provision for a "poorhouse."

Many desire to go to a Saints' Home who are able and willing to pay for its benefits; others, worthy, cannot. We need at once a proper home and it will ere long be self-sustaining. But it is advised that we need a "storehouse." Have we not a storehouse proper? When a brother sends to the treasury five hundred dollars tithing, does the Bishop have to go and build a house and label it "Storehouse," and place the money in it before the tithe is in the "Lord's Storehouse"? The treasury proper is the Lord's Storehouse, and incidentally buildings were erected to accomodate this treasury, and these were designated "storehouses." The Bishopric have been ready for years to provide such when wisdom indicated that it would be best. The agents have been instructed to receive whatever lawful gift is offered to the treasury; cattle and horses have been given, but under the present ready system of commercial exchange and transportation they have netted much more to the church by disposing of them than holding at extra labor and expense. "Bring ye all the tithes into the storehouse, that there may be meat in mine house"—money, stock, grain, vegetables, stocks, securities, lands, whatever is for the use of God's work, to be put into the treasury of the Lord.

The call has been made by the Bishop for years to bring the tithes and offerings unto the Lord's Storehouse; let us not "strain at a gnat and swallow a camel."

In full confidence of the restoration and gospel promises, E. L. KELLEY.

LAMONI, Iowa, 22d Jan., 1892.

## NOTICES.

To the missionaries in charge of sub-mission-fields in Missouri:—

As Bro. John C. Foss has returned from the Eastern mission by consent of the missionary in charge, and desires to labor in Missouri until general conference, I hereby notify you, that if his labors are needed by any of you, that you will please correspond with him and arrange to that end. His address is, Independence, Missouri. Yours fraternally,

T. W. SMITH, *in charge.*

INDEPENDENCE, Mo., Jan. 18th.

*Editors Herald:* I receipt for sums received for Sr. Helen P. Smith's monument to date.

| | | | |
|---|---|---|---|
| Received before publishing in Herald | 9 95 | Mr. and Mrs. J. C. Cole | 25 |
| Zion's Ensign | 1 00 | Iver Davis | 05 |
| John Grimmett | 25 | Mrs. Anna Thomas | 05 |
| Eliza Grimmett | 25 | Mr. and Mrs. Thos. Jones | 10 |
| Sarah Hallem | 25 | Mrs. Lottie Cook | 10 |
| Andrers Nelson | 25 | Etta Marion Izatt | 1 00 |
| Grace L. Grimmett | 10 | R. N. King | 25 |
| Mrs. E. J. Goodenough | 1 00 | T. J. Avres | 25 |
| John C. Wasmund | 50 | J. K. Chaney | 10 |
| Geo. Henworth | 50 | L. D. Borroughs | 10 |
| Hulda Blackleach | 25 | J. W. Slover | 10 |
| Sr. M. E. Hulmes | 1 00 | Mary Good | 1 00 |
| Ralph Smith | 1 00 | A Sister, Des Moines | 10 |
| Mary Lear | 10 | Martha Luther, Honolula | 50 |
| H. A. Stebbins | 25 | Mrs. D. L. Isaacs | 1 00 |
| Mrs. J. A. Hamilton | 1 00 | W. C. Commings and Wife | 50 |
| Bro. and Sr. J. J. Cornish | 50 | R. N. King | 25 |
| T. Koeler | 50 | T. J. Avres | 25 |
| Mrs. A. Roberts | 1 00 | J. K. Chaney | 10 |
| Arthur Roberts | 10 | L. D. Borroughs | 10 |
| Mary Roberts | 10 | J. W. Slover | 10 |
| Mary Roberts | 10 | Betsey Miller | 10 |
| Mr. and Mrs. Hotchkiss | 25 | Hannah D. Terry | 25 |
| Etta Hotchkiss | 10 | Sr. E. H. Harsh | 25 |
| Baby Dora Hotchkiss | 10 | J. B. Larue | 25 |
| W. O. Thomas | 25 | J. L. Terry | 25 |
| Mr. and Mrs. H. Roberts | 10 | Robert Buck | 10 |
| | | | $28 20 |

I have learned that some money has been paid. I have not received and cannot receipt for it until I have it handed to me. Others have subscribed that have not paid. As soon as received I will receipt. Yours,

J. A. ROBINSON.

BOX 773, INDEPENDENCE, MO.

To District Sunday School Secretaries: The time is drawing near when you are required to send in your annual reports. Provide yourselves with blanks, which can be obtained at the Herald Office for 15 cents per dozen.

All reports should be in my hands by March 15th, 1892. The General Association meets at Independence, April 4th, 1892, at 10:30 a.m. Secretaries of schools not in District Associations will also report. Please be diligent in this matter.

Don't neglect to give your delegates properly certified credentials.

GOMER WELLS, *Gen. Sec.*,
KNOBNOSTER, Mo.

To the scattered members of the Salt Lake mission branch:

By vote of Salt Lake mission branch, January 4th, 1892, it was decided to publish in the *Herald* the following names of members who have not been heard from for some years. If any have been received into or are living near some other branch, they will confer a favor by sending for their letters of removal.

If no word is received from or regarding said members by the first Monday in March, 1892, they will be reported to the Gen'l Church Recorder as scattered members.

FRED H. SMITH, *Pres.*,
G. E. WARD, *Clerk.*

Ann Swift, John Phillips, Caroline Phillips, Ellen Thomas, James Fisher, Annie Simpson, Henry C. Fisher, Joanna C. Carlson, Paul C. Ludvigwest, Marriana Jensen, Christiana Tegan, Joanna Tegan, Olivius P. Christensen, Metta M. Christensen, Jens H. Petersen, Jonathan Isaacs, Ann H. Nunn, John Rugg, Hans J. Peterson, Betty M. Henderson, Claus Foalsch, Mary A. Mitchell, Sara Nisonger, Hyrum Davis, Nancy Davis, Petra C. McLane, Elizabeth A. McLane, Mary A. Lewis, Olof C. Carlson, Jessie McBeth, Wm. Rogers, Mary A. Kelly, Charlotte A. Pack, R. S. T. Fuller, Abigail Roberts, Joanna Stevens, Emma Maria Larsen, Elizabeth L. Rockwell, Emily A. Wright, Mary E. Canning, John E. Carlisle, Elizabeth Miller, Richards Williams, Rachel Williams, Clodia Williams, Phillip Roberts, Mary A. Armstrong, Jennie W. Armstrong, Jessie B. F. Armstrong, Robt. J. Armstrong.

## THE "CHRISTIAN SABBATH," BY COLUMBUS SCOTT.

This is the biggest little book the church has ever published. It is full of sound, solid matter from beginning to end, and while it is sold for only fifty cents a copy, every copy is worth a gold dollar. E. L. KELLEY.

## CONFERENCE NOTICES.

The conference of the Salt Lake district (embracing all the branches in Utah) will be held in the Chapel, Salt Lake City, commencing at ten a.m. Saturday, February 27th, 1892, and holding over the following day. It is earnestly desired that all the branches will send reports, and that the attendance shall be as large as possible. Delegates to the general conference at Independence, Missouri, will be elected, and measures considered by which it is hoped a more effective work will be done in the territory. Will the elders and officials generally please make a special effort to attend this conference and help make it a success. Visitors from other parts of the Rocky Mountain mission will be welcomed, and their help appreciated. Any reports or communications for conference may be sent to me at No. 44 South Fourth West street, Salt Lake City, Utah.

JOSEPH LUFF, *Missionary in charge.*

The district conference of West Tennessee and Kentucky will convene at Eagle Creek, Henry county, Tennessee, March 12th and 13th, 1892. Will the branch clerks please make a full report of all the changes in their branches since last reported. P. B. SEATON, *Dist. Pres.*

The Fremont district will convene for conference at Shenandoah, Iowa, February 13th and 14th, 1892. Will the presidents and secretaries of branches please be on hand with reports not later than Saturday, 13th, by ten o'clock. We sincerely hope that as many as can possibly make it convenient to attend will do so, as our work demands your presence, especially as this is our

www.LatterDayTruth.org

last con ence before the general one to be held in April. Come all, and let us have a good time.
H. KEMP, *Dist. Pres.*

Conference of the Southeastern Illinois district will convene at Springerton, White county, Illinois, Saturday, February 13th, at ten o'clock a.m. Elders' council, Friday, February 12th, same place, at seven p.m. Full attendance requested. G. H. HILLIARD, *Pres.*

The Massachusetts district conference will convene at Dennisport, Saturday, February 6th, 1892, at 2:30 p.m.
F. M. SHEEHY, *Dist. Pres.*

## SUNDAY SCHOOL CONVENTION.

The Little Sioux district association convened December 11th, 1891, at Woodbine, Iowa, J. F. Mintun, suprintendent, in the chair. Opened with song and prayer; Scriptural lesson from Prov. 19th chapter. Address of Welcome by S. B. Kibler, after which reports from the following Schools were read by the secretary: Union Center, Unionburg, Logan, Little Sioux, Persia, Woodbine, Magnolia. Report of treasurer and secretary: total expenses $2 15; total collection 60c; total amount of indebtedness $1 55; Resolved that each school represented be requested to pay the treasurer 50c. to pay off indebtedness. The programme of the meeting was carried out as near as possible. Brn. A. M. Fyrando, J. F. Mintun and J. M. Baker were appointed a committee to arrange the programme for the next meeting. The above committee reported and report was excepted. Adjourned to meet at Persia, Iowa, March 11th, 1892.
J. F. MINTUN, *Supt.*,
NANNIE SEDDON, *Sec.*

## BORN.

KEMP.—Born to H. and C. E. Kemp, June 28th, 1891, a daughter. Blessed August 6th, 1891, by Henry Kemp, and named Edith Geoa.

## MARRIED.

LEWIS — ROBERTS.—At 10 : 30 o'clock, a.m., Wednesday, January 6th, 1892, a party of invited guests met at the Latter Day Saints' church, Lamoni, Iowa, to witness the marriage of Bro. Daniel Lewis, of St. Joseph, Missouri, and Sr. Ida Roberts, of Lamoni, Iowa. The ceremony took place in the church parlors, beneath a beautiful bell of flowers prepared for the occasion; Bishop E. L. Kelley being the afficiating clergyman. Following the congratulations, were turkey, mince pie, and all the fantasies of cake to suit such occasions. Sr. Roberts was one of Lamoni's best girls, while Bro. Lewis' worth is shown in his contending so earnestly for so worthy a hand. May life's ways deal kindly to them and they continue happy with each other.

ANDERSON—THUMANN.—At the residence of the bride's uncle, Mr. Kirk, fourteen miles northwest of Nebraska City, Nebraska, Bro. John E. Anderson and Miss Helena M. Thumann. Eld. J. Armstrong pronounced the words that made them one, at twelve o'clock, January 13th, 1892. Then followed a feast of the good things of this earth. Many friends and relatives witnessed the ceremony.

## DIED.

LONG.—On the 17th of September, 1891, Sr. Josephine C. Long, aged 60 years 5 months and 28 days. She was baptized by Elder D. H. Bays, June 24th, 1878, and was one of the first to obey the gospel in the neighborhood of Oak Island, Texas. She ever lived a consistent member of the Oak Wood branch. She died at her daughter's (Sr. Kate Barber) residence, where she was tenderly nursed by her children, relatives and friends, and though she had been a great sufferer for years with bronchial affection and asthma, her patience was remarkable. She was kindly, and grateful for every attention recieved, and said she was willing to go at the Master's bidding. Her friends had many interesting conversations with her on the subject of religion. She always expressed great love for the cause of Christ, and patient trust in the dear Lord who rules and guides his people. We have sorrow, but not without hope to meet her in the "Sweet by and by."

DUTTON.—Near Columbus, Cherokee county, Kansas, January 5th, 1892, of pneumonia caused by la grippe, Sr. Mary Dutton, aged 63 years, 1 month and 15 days. Funeral services by Elder D. S. Crawley.

Farewell a little while, and we
Who knew thee well, and loved thee here,
One after one shall follow thee
As pilgrims through the gate of fear
Which opens on eternity.

LEEKA.—At Thurman, Iowa, January 10th, 1892, Elder John Leeka. He was born February 22d, 1802; and united with the Latter Day Saints' Church first in 1842; moved to Nauvoo in the fall of 1844; thence with the church under B. Young, in the spring of 1846, to Western Iowa; and September 21st, 1862, he united with the Reorganized Church. He would have been ninety years old had he lived till February 22d, 1892. Funeral services were conducted and sermon preached by Elder H. Kemp, in the Saints' church near Thurman, from Numbers 23: 10, latter clause, "Let me die the death of the righteous, and let my last end be like his." The remains were interred in the Thurman cemetery. Owing to the inclement weather, and much sickness, the funeral was not largely attended. "Uncle John" was highly respected by his neighbors, and had many friends all over this country, being one of the first settlers, and he was beloved by all who knew him well. He honored his profession as a follower of the meek and lowly One, and magnified his calling as an elder in the church to the best of his ability. He presided over this branch of the church for many years from the time of its organization, and as long as his physical nature would permit. He was a wise counsellor, discreet in judgment, excellent in exhortation, and was indeed an approved workman, accepted of God and honored and loved by all the Saints, a "living epistle" of the truth, read and known by the Saints all over this district. For upwards of twenty-six years the writer never saw or heard of one that had aught against him. He lived for truth and humanity; lived up to the gospel law both spiritually and temporally. It was his meat and drink to do the Master's will. Within a few hours of his death his prayer to God was not for himself, but for the world of mankind, thanking God from his heart for the inestimable gift of his Son for the redemption of the world. He wished to be administered to in fulfillment of the law, so that whether he lived or died he might be committed to the Lord. His request was granted, and for six hours before he passed away he was restful. Thus one of the noblest and best of God's chosen ones, through obedience to the gospel and living a life of sacrifice, passed from earth to the paradise of God to meet with loved ones gone before, and to be in peaceful rest until the resurrection of the just. "O that our last end may be like his." Death to him was sweet indeed in Christ. Two sons—William and David—and their families, with a host of friends are left to mourn their loss.

HOWLAND.—At Los Angeles, California, January 7th, 1892, of la grippe, which terminated in pneumonia, Bro. William P. Howland, aged 26 years, 9 months and 29 days. Bro. Will (as we familiarly called him) has been a member of the church several years, and always manifested strong confidence in the work, but never did his faith shine brighter than in the hour of death. He died rejoicing and sang in his last moments, "Here at thy table, Lord, we meet," etc. Funeral sermon at the residence of his mother (Sr. S. A. Howland) at two p.m., January 10th, by Elder Heman C. Smith, after which he was buried by the Independent Order of Foresters, of which he was an honored member. A long procession of sorrowing and sympathizing relatives and friends followed him to his resting place in Evergreen cemetery, where we left him to sleep under a bank of beautiful and appropriate floral offerings.

ROSE.—Sister Maggie D., wife of Wm. F. Rose. Born in Andrew county, Missouri, February 18th, 1863, she died at St, Joseph, Missouri, on January 9th, 1892, in her 29th year. Baptized by Elder James Kemp August 7th, 1876, she lived and died a child of God, it is believed in both word and deed. She leaves a husband and one child behind to mourn her departure in the promising time of a seemingly healthy and vigorous womanhood. La grippe and pneumonia are reaping a harvest. Funeral services by Elder R. A. Marchant at her burial on January 11th and funeral sermon by M. H. Forscutt on January 17th, 1892.

BOWMAN.—Sister Sarah Clay Bowman leaves four little ones and a husband to mourn her change. She was born at Arnold, Notts, England, January 20th, 1858. Baptized by Thos. Nutt July 31st, 1881. She was subsequently married to Mr. Bowman, with whom she shared the trials of border life in a country of drouths, first on a farm in Western Nebraska, then in Western Kansas. She died at her home at Abilene, Central Kansas, January 15th, whence she was taken to the Clay's family burying ground, Mount Mora, St. Joseph, Missouri, and there buried on January 19th, 1892. Funeral sermon was by M. H. Forscutt in the Saints' church. Her death was so sudden, that she looked to be in a healthy sleep rather than in the sleep of death. May God's mercy extend to the afflicted husband, and the four motherless children is the prayer of His people.

CARPENTER.—January 8th, 1892, at Palmyra, Nebraska, Bro. Allen Carpenter, aged 78 years. He was buried on the 10th inst., under the anspices of the G. A. R. Posts of Palmyra and Bennett, and funeral services were conducted by Elder H. Fields, and sermon preached by Elder W. M. Self.

"Dear brother, thou art gone to rest,
We will not weep for thee;
For thou art now where oft on earth,
Thy spirit longed to be."

CUNNINGTON.—Mrs. Sarah Cunnington was born in Lancashire, England, February 9th, 1822. Was married December 25th, 1851. She was the mother of four children, one son who has preceded her to the land beyond, and three daughters, who are left to mourn the loss of a kind and indulgent mother. She united with the Church of Jesus Christ of Latter Day Saints in the old country, and has ever been a faithful member. She died at the home of her daughter, Mrs. E. Robinson, in this city, January 9th, 1892. The funeral services were held in the Latter Day Saints' church, Tuesday, January 12th, 1892, conducted by Elder Z. H. Gurley, from the book of Revelations 14: 12 and 13. The deceased has resided in Davis City for the past fifteen years, and has left a score of friends who join in extending their sympathy to the bereaved relatives in this hour of sad affliction.—*Davis City (Iowa) Advance.*

MCMILLAN.—Near Boonville, Cooper county, Missouri, January 6th, 1892, Sr. Margaret J. McMillan. She was born at Gilford, Down county, Ireland, February 22d, 1803; baptized January 24th, 1891, near Boonville, by Bro. Gomer R. Wells. She never heard a sermon, being very deaf. She was converted by reading, and God's Spirit. Her eyes were remarkably strong, and she read continually in Book of Mormon, Bible, and church papers, although nearly ninety years of age. Funeral sermon by Elder J. H. Wells, at the residence of Bro. John Miller, with whom she lived.

PETERSON.—At Nebraska City, Nebraska, January 13th, 1892, Sr. Catherine M., wife of Bro. Paul C. Peterson, aged 46 years, 4 months, and 20 days. She was baptized and confirmed by Elder M. H. Forscutt, October 23d, 1875. She was born in Denmark, August 23d, 1846, and lived a consistent Christian life until the time of her death. She was the mother of five children, four boys and one baby girl, which is now three years old; also stepmother to three children, one daughter and two sons. She was a dutiful wife and mother, industrious, and very kind to the sick. Besides husband and children, she leaves many friends who will miss her kind acts. Sermon by Elder J. Armstrong from John 20: 11–18.

VANBRUNT.—At Ludington, Michigan, of blood poisoning, resulting from diphtheria, Elma, daughter of Bro. and Sr. F. A. VanBrunt, aged 7 years, 7 months, and 18 days. She was a loving child, and was loved by all who knew her. The remains were taken to Sugar Grove for interment. C. B.

www.LatterDayTruth.org

ROBT. WINNING, President. D. F. NICHOLSON, Cashier.

**LAMONI STATE BANK,**

Successor to Farmers Bank of Lamoni.
Paid up Capital $25,000.00. Liability of Stockholders $50,000.00.
Incorporated under the laws of Iowa, Aug. 1, 1891.
Six per cent Interest paid on time deposits.
Farm Lands and Town Lots for Sale.

**PUBLICATIONS ISSUED AND FOR SALE**

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

**SUNDAY SCHOOL SUPPLIES.**

**Secretary's Record.**

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

**Teacher's Class Record.**

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

**Teachers' Helps.**

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

**Reports.**

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

**Envelopes.**

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

**Combination Offer.**

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

**Compendium of Faith.**

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

**Question Book for Intermediate Classes.**

Limp muslin, 25 cts.; per dozen .....2 50

**Question Book for Primary Classes.**

Limp muslin, 15 cts.; per dozen .....1 25

**Cards and Tickets.**

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100..... 50
Good Behavior tickets; per 100, 15c.: 1,000...1 00
Prompt Attendance tickets; 100, 15c.; 1,000...1 00

**Winnowed Songs**

Each 40c., half doz. $2.25, per doz.....4 50

**GERMAN TRACTS.**

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

ADDRESSES.

Joseph Luff, No. 44 South 4th West street, Salt Lake City, Utah.

**A MANUAL OF THE PRIESTHOOD,**

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

**"THE RETURN."**

Complete volumes (of twenty-six numbers) published by E. Robinson, can be had by sending $1.15 to Mrs. M. A. Robinson, Davis City, Iowa.

**BOOKBINDING.**

**HERALD OFFICE BINDERY—**

All kinds of Bookbinding done at Reasonable Rates:

Herald volumes, library leather backs and corners, marbled edges .....$1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco.....1 25
" " half morocco .....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

**On Sale at the Herald Office,**

**With the Church In an Early Day.**

**Price $1.14 postage prepaid.**

## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

London, England, meetings on Sundays at 6:30 p.m., at 48 Repton street, Limehouse; and at 107 Canal road, Mile End, on Wednesdays at 8 p.m., having removed from Emmanuel Hall, Old Ford road.

Manchester, Saints' meeting room, 15 Dickenson St., Mount St., Albert square; Sundays, 10:30 a.m. and 6:30 p.m.

Leeds, Saints' meeting room, Wellington road.

Sheffield, Saints' meeting room, Langsett road.

Larmouth, Saints' meeting room, Ellsmore St.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

St. Louis, Missouri, No. 2518 Elliott avenue.

San Francisco, California: Lincoln Hall, No. 71 Montgomery street, near Palace Hotel.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 2 and 7:30 p.m.

J. C. Clapp, Pixley, Tulare county, California.
E F. Shupe, Valverde, (Denver,) Colo.
John Molyneaux, 1939 North Tenth St., St. Louis, Mo
. F. Mintun, Magnolia, Harrison Co., Iowa.
Alexander H. Smith's home address is now Lamoni, Ioa.

### HOW ONE MAY KNOW IF HE IS A CHRISTIAN.

"Do you want to know whether you are a Christian or not? Well, you can tell very easily. Just imagine the Christ of the Gospel sitting here to-day. Watch Him. Here comes a number of curiosity seekers who want to hear what He has to say for Himself and His cause; but He is tired; He has been working all day. Will He give up His personal comfort for the sake of teaching these indifferent people? Would you do it? Here comes a miserable looking fellow in a poor coat and with a rough, hard face. Will the Master of the feast deign to take him by the hand and sit by his side? Would you do it?

"Here comes a Magdalen with downcast and tearful eyes, more sinned against than sinning, yet she esteems herself the chief of sinners, and wonders if sin like hers can be forgiven. Will the sinless Master even look at her, or think of recognizing her? Would you? Over there in the corner, with his face half hidden, penitent and troubled, sits Peter. He has three times denied his Lord. He has turned his back on Him. Will the Lord notice him? Will He forgive him? Would you? Out in the street yonder, down in the alley, and up in the attic tenements, are scores of sinners who care no more for the Lord and His house than they do for Althena and her temple. Many are lame in purpose, halt in all kinds of spiritual activity, blind to the truth. Will the Lord of the feast go out and compel them to come in? Will He suffer much that he may save them? Would you? Would you feed the hungry, clothe the naked, visit the prisoner, and minister unto the sick? In a word, would you spend your heart's best love, your heart's best life in unselfish ministrations as Christ did? If you would you are a Christian. If you would not, whatever your profession, whatever knowledge of the Scriptures, whatever your adherence to the outward forms of religion, you have no right to that name. I am not a pessimist, nor am I an alarmist; I do not believe in too much fault-finding; but I am more and more impressed with the conviction that the trouble with the Church today is not due, as some aver, to a laxity in doctrine, but to a prevalence of selfishness."—*Rev. Charles A. Dickinson.*

### PROFIT SHARING.

THE success of profit sharing in the management of a large industry has been shown in a number of instances, one such being reported from St. Louis. Profit sharing is based on the theory that the employes of an industry are entitled to share in the profits in proportion to their labor, the capitalist sharing in proportion to his capital. It is cooperative in its character, and it is the most effectual way of preventing conflicts between labor and capital. It awakens in the operatives an interest in the success of the enterprise, and consequently it induces them to do better work. To what extent it will be adopted in the future cannot be predicted, but it would seem that the solution of the labor problem lies in that direction.—*Sel.*

www.LatterDayTruth.org

# BOOK OF MORMON.

(New and Large Sized Edition).

This edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, making it especially acceptable to aged persons.

The paragraphs are shortened, rendering it more perfect as a book of reference. The index is rearranged, the subjects and citations furnishing a complete analysis of the contents of the book.

| | |
|---|---|
| **Bound in Roan leather, sprinkled edges,** | **$1 50** |
| **Seal grained Russia, sprinkled edges** | **1 75** |
| **Seal grained Russia, gilt edges** | **2 00** |

**The following is a sample Page of this large type edition.**




ed evil unto a man, if he shall pray, and not with real intent of heart; yea, and it profiteth him nothing; for God receiveth none such; wherefore, a man being evil, cannot do that which is good; neither will he give a good gift.

8 For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore a man being a servant of the devil, cannot follow Christ; and if he follow Christ, he cannot be a servant of the devil.

9 Wherefore, all things which are good, cometh of God; and that which is evil, cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

10 But behold, that which is of God, inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.

11 Wherefore take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God, to be of the devil.

12 For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.

13 For behold, the Spirit of Christ is given to every man, that they may know good from evil; wherefore I shew unto you the way to judge: for every thing which inviteth to do good, and to persuade o believe in Christ, is sent forth by the power and gift of Christ;

14 Wherefore ye may know with a perfect knowledge, it is of God; but whatsoever thing pursuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil, for after this manner doth the devil work, for he pursuadeth no man to do good, no not one; neither doth his angels; neither do they who subject themselves unto him.

15 And now, my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same judgment which ye judge, ye shall also be judged.

16 Wherefore I beseech of you, brethren, that ye should search diligently in the light of Christ, that ye may know good from evil; and if ye will lay hold upon every good thing, and condemn it not, ye certainly will be a child of Christ.

17 And now, my brethren, how is it possible that ye can lay hold upon every good thing?

18 And now I come to that faith, of which I said I would speak; and I will tell you the way whereby ye may lay hold on every good thing.

19 For behold, God knowing all things, being from everlasting to everlasting, behold he sent angels to minister unto the children of men, to make manifest concerning the coming of Christ; and in Christ there should come every good thing.

20 And God also declared unto prophets by his own mouth, that Christ should come.

21 And behold, there were divers ways that he did manifest things unto the children of men,


HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**

OF

# PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author,* and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

# Ruins Revisited,

AND THE

# World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER.

For sale at the Herald Office. **Price $1 00**

# FOR SALE ON EASY TERMS.

## BEAUTIFUL LOCATION.

## THE FINEST STOCK FARM

—IN—

DEKALB CO., MO.

**Four Miles from Stewartsville on the Hannibal & St. Joseph Railroad.**
**Two Miles from Clarksdale on the Chicago, Rock Island & Pacific Railroad.**
**Twenty-three Miles from St. Joseph by Wagon Road.**
**In the Center of a Community of Latter Day Saints.**
**Four Branches, Each Having a Good Meeting House of Their Own.**
**German Branch, Sixty-five Members, One Mile East.**
**Pleasant Grove, Sixty-eight Members, One and a Half Miles North.**
**De Kalb, Seventy-one Members, One and a Half Miles South.**
**Stewartsville, Sixty-five Members, Four Miles.**

**TWO HUNDRED AND EIGHTY ACRES.**

Seventy-five acres in cultivation, forty in meadow, balance, including twenty-five acres of timber in pasture, all in timothy, clover and blue grass; well fenced, three-hundred rods hedge, balance three, four and five wires; good orchard; one dwelling house of seven rooms and one of three rooms; two barns, well painted, fitted with Newton's Patent Cattle Ties for fifty head full-grown stock, thirty head of young stock and twenty horses, with ample room for seventy-five tons of hay; good grass lots with pens under shingle roof for one hundred hogs; cribs for 3000 bushels of corn; eight wells, good water; a fine pond in meadow, surface 25,000 feet, well stocked with fish; an unlimited quantity of pure, clear water in pastures, piped from pond to watering troughs; windmill supplies tanks in barn and yards; a good mill with horse power for grinding feed, Fairbanks scales, etc., etc. Also some fine shorthorn cattle, young horses, farming implements, etc.

For particulars, terms, etc., address

**JOHN BURLINGTON,**
**ST. JOSEPH, MO.**


www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, February 6, 1892. No. 6.

## THE SAINTS' HERALD,

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa.

Subscription Price $2.00 per year; Six Months $1.00; Three Months 50 cts.; Single Copies 5 cts.; Sample Copies free.

The Traveling Ministry, District and Branch Presidents, and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, Advertisements, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post office or Express Orders, Drafts on Chicago, or lastly, by Registered Letters. Do not send checks.

Advertising Rates, $1.00 per inch each insertion, subject to the following discounts: One month's insertion, five per cent.; Three months, fifteen per cent.; Six months, twenty-five per cent.; One year, forty per cent. For Reading Notices, ten cents per line. Editorial Notices, twenty-five cents per line; discount as above.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## *THE "PATRIOT."*

Send for sample copy and complete circulars of books, all free.

*LAMBERT BROS., Lamoni, Iowa.*

### THIS LIFE IS TOO SHORT.

THE Rev. Dr. H. W. Thomas preached on the life here and the life hereafter at McVicker's Theater Chicago, yesterday morning January 17th. His text was Tim. 4: 8: "Godliness is profitable unto all things having promise of the life that now is and that which is to come." He said:—

There is a universal consciousness that we are and then a consciousness of something else. A consciousness of self and not-self. All philosophy and learning comes down to the bottom fact of self and not-self. Psychology, life, astronomy, government, all take cognizance of the relations between self and not-self. The growth of a human being was traced through all the stages from infancy to manhood, from the moment the child first felt an undefined need till his education as the citizen had been taken up by the State. Even then this conscious personality could not be emancipated from selfhood. The soul could never get beyond the law of consequences, beyond the restraints of authority. It found the will of a million souls formulated into civil law and self touching everything else and being touched by everything else.

But what has all this to do with the life to come? It has much, there are certain values in the life that now is which justify and demand its continuance. Many do not reach the allotted three score and ten. One third is spent in childhood. Another third of life is devoted to sleep and recreation. How short the time left for work—how long the paths of learning. Max Muller has spent the great part of his life in study along one line, that of languages. His researches have enriched the knowledge of millions in the fields of the Hebrew, Syriac and Sanskrit languages, civilization, and literature. Practically his work seems just about completed, for he is an old man. To him it is only just begun. Cardinal Manning, who died the other day, was a student of language and philosophy, and with his wealth of learning and ripe experience he looked with tender eyes on the inequality of men's conditions and the hardships of the poor. Yet he felt that the field was just opened to him. Prof. Winchell, to whom the geology, chemistry, and biology of the earth was an open book, felt that he had only turned a few pages.

The present life is too short to accomplish its thinking, too short for patriotism, for philosophy, for statesmanship, for reason. For affection for hope there are too few of these days. Man's days on earth are too few to accomplish his mission. The experiences through which the soul passes give meanings to the hells, the purgatories, the heavens. The child in the first instance has its own way. Then there comes a consciousness of restraint. The mind resists, gives way to anger, and cherishes a determination to do wicked things. That little mind, beating about in darkness and sullenness, is a hell, separated by a great gulf, which a mother's love spans, from heaven. Further on a mind occupying the common mind of reciprocal relation, observing the will of the many ordained into law, gets along well—is in the social heaven. But let an individual get out of harmony with his invironment, let him think restraint arbitrary, and there is for him a hell within and a hell without. The coming out of his bad self into harmony with the State, the church, the order of the world, is purgatory. When he is received back then he is in heaven again.

A man may walk the streets, mentally a murderer and a thief all his life, and the law cannot touch him. Religion touches that sphere. Men make a hell for themselves, they go into it themselves—the hell of bad feeling, jealousy, anger, stubbornness, littleness, selfishness. This is the inner hell. The outer hell is that everything outside looks like what is within. Sin is its own punishment—it brings its own prison bars.

The life to come is to-morrow or next year. We shall have there memory, reason, affection, a form perhaps like the present, but more ethereal, and individuality. Death makes no more change morally than sleep. People passing through take their heavens, their purgatories, and their hells with them—all their being projected into the future. We may not think we have changed, everything will seem so real and natural on the other side. There will be the same love and justice. We shall come back as ministering spirits to the world we have left until there is no pain, no sorrow, no night, no death.

### NERO AND THE CHRISTIANS.

"THE Church and Nero" was the theme of the second lecture on church history by the Rev. Charles J. Adams at Lincoln Hall Chicago, last night. He said:—

The conflict between the Roman Empire and the church was inevitable because of the different spirits governing them. The first open attempt made by the Roman Empire to crush out the Christian empire was under Nero, the fool. To escape the charge of setting fire to Rome Nero blamed the Christians. Christians were placeed in sacks with snakes and thrown into the Tiber. They were beheaded and crucified. They were covered with tar and burned that the night might be illuminated for imperial chariot-racing. This monster had been trained by Seneca, the philosopher. In this persecution St. Paul was beheaded and St. Peter crucified. St. Paul was, under the Christ, the most stupendous character in church history, if not in all history. Nero died a coward, while St. Paul died the victor over all things, death, things temporal, and things eternal.

---

IT is a sad and serious mistake for elders to leave the church because they are dissatisfied with the false teaching of the preacher. It is their imperative duty to remain at their post and promptly correct false teaching of the pulpit. They are indeed poor, cowardly shepherds to flee, as soon as the wolf gets in among the flock through the pulpit. Paul says to elders in reference to false teachers: "Whose mouths must be stopped" (Titus 1: 11). That is, the elders of the congregation must stop the mouths of false teachers in the pulpit. To do this they must firmly close the pulpit against such.—*Sel.*

## ZION'S ENSIGN,

A live, religious journal, issued weekly at Independence, Jackson county, Missouri, is brim full of good and instructive reading relative to gospel truths, besides sermons delivered by some of our ablest ministers. Every one who can possibly spare **$1** should subscribe for it.

It is the intention of the publishers of the ENSIGN to issue **A DAILY EDITION** during the session of the coming General Conference in April, in which will be given a full report of the proceedings from day to day, also news items pertaining to the conference and those in attendance. The price will be **25 cents.** Send in your orders at once so as to give ample time for preparation.

Address all letters to Zion's Ensign, Box 175,

Independence, Mo.

## PATTIE; OR, LEAVES FROM A LIFE.

(In course of publication.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of the same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

## AUTUMN LEAVES,

With frontispiece each month.

Published monthly, 48 pages, neatly covered.

Price per year - - $1.50.

Mrs. M. Walker, Editor and Publisher.

www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges ....$1 50
Imitation Morocco, gilt edges .....2 00
Morocco, gilt edges.....2 50
Roxburg Turkey, gilt edges.....3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ..... 4 00
New Testament, inspired ..... 75

## Book of Mormon.

Roan, sprinkled edges.....1 25
Imitation Morocco, gilt edges .....1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides.....2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only).....1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages ..... 70
Leather binding.....1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges.....1 50

## Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen.....1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages.....1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25
250, 50c.; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 .....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100 .....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs.* Polygamy; per doz. 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz. 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 .....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31. What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25
250, 50c.; 500, $1; 1,000,.....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36. The Spaulding Story Reexamined; per doz.. 20
per hundred .....1 25
41. The Gospel; per doz. 5c.; 100, 25c.; 250,.. 50
500, $1; 1,000.....1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75

Trial of the Witnesses to the Resurrection of Jesus Christ; 5c. each; per dozen ..... 50

Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent.....4 75

The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50

Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall.....1 00

Josephus, complete, library leather .....3 50

Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00

Mosheim's Church History, 2 volumes .....4 00

Baldwin's Ancient America (illustrated) .....1 80

Rollin's Ancient History, two volumes in one...4 00

The Koran, library leather .....2 25

Gieseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes.....10 00

The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine .....2 00

Cruden's Complete Concordance of the Bible ...1 75

Apocryphal New Testament .....1 65

Elders' Diary, by Joseph Luff..... 30

Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood.

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing of Children, and Marriages ..... ....2 00

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25

# SPIRITUAL GIFTS

AND

# THE SEER OF PALMYRA:

Or

## SEQUEL TO SPIRITUAL GIFTS.

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, February 6, 1892. No. 6.

**The Saints' Herald.**

JOSEPH SMITH }
W. W. BLAIR } - - - EDITORS.
R. S. SALYARDS - - ASSISTANT EDITOR.

Lamoni, Iowa, Feb. 6, 1892.

CONTENTS:

EDITORIAL:
"Spurious Christianity" ..... 81
Animosities Bewailed ..... 81
The Escheated Property ..... 82
"What is Man?" ..... 83
"His Blood be Upon Us" ..... 83
The Watson-Blair Debate ..... 83
Editorial Items ..... 84
Extracts from Letters ..... 84
Questions and Answers ..... 84
MOTHERS' HOME COLUMN:
Training of Children ..... 86
Home Column Missionary Fund ..... 86
CORRESPONDENCE ..... 86
COMMUNICATIONS:
Sermon by Pres. W. W. Blair ..... 89
But One Presiding Elder ..... 92
Eternal Punishment ..... 92
"Sacrament for Scattered Members" .... 92
About That College ..... 93
SELECTIONS:
The Reunion of Christendom ..... 93
Voltaire and St. Paul ..... 94
CONFERENCE MINUTES:
Eastern Maine ..... 95
Southern Nebraska ..... 95
Texas Central ..... 95
MISCELLANEOUS:
Notices ..... 95
Iowa Mission ..... 95
Conference Notices ..... 95

## "SPURIOUS CHRISTIANITY."

LADY HENRY SOMERSET said in her speech at the W. C. T. U. of late in Boston,—

"Men and women are atheists and freeethinkers because they have seen a spurious Christianity. They want to see a real reflection of the living Christ, and that will be the bow set in the cloud which will tell them the Sun of Righteousness has, indeed, arisen, with healing in his wings.

"The world will recognize that likeness, does recognize it, whenever it finds the reality.

"The sceptics, the literary cynics of Paris, have remained spellbound hour after hour listening to the pleading words of a simple English girl, because in Catherine Booth they recognized a living power which they could not understand, and they were obliged to bow their heads before the reflection of the living God."

No one can study the Christianity of Christ and New Testament times, as recorded in Holy Writ, and not heartily endorse the statement as true where Lady Somerest charges that atheism and the like are caused by "a spurious Christianity." This charge is true, at least in a very large degree. The attacks made in the past, and to a great degree at the present, are against what sails under the colors of Christianity in the form of creeds, dogmas, traditions, catechisms, and the utterly unchristian conduct of a large number of those claiming to be Christian, "and are not," but are "of the synagogue of Satan." The Christianity of Christ is invulnerable. But the Christianity of the creeds and dogmas of men is open to criticism and worthy of only condemnation from either a Scriptural, a historical, or a rational standpoint.

The Latter Day Saints can appreciate what is here said, for in the great latter day apostasy history has repeated itself in the fact that "false teachers among" the Saints have "privily" brought "damnable heresies" into the church, "even denying the Lord that bought them," teaching that "Adam is our Father and our God, and *the only* God with whom we have to do," as did Brigham Young and his fellows, and then added to that polygamy and many other spurious doctrines; and, as predicted of the apostasy of the Ancient Christian Church, that "many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you," so has it been among the Latter Day Saints.

Primitive Christianity was corrupted and brought into disgrace and under reproach because of "a spurious Christianity" foisted upon the world by corrupt men who labeled their man-made theories and dogmas and organizations with the name Christian when in fact such were really unchristian. And genuine Christianity, as restored by the heavens in these last days as predicted in Holy Writ, has suffered from similar causes. The genuine doctrine and character and work of the faithful Saints in this present century have suffered, because with many, false doctrine and "damnable heresies" have passed current when they should have been detected and branded and cast out as "a spurious Christianity."

Noble men and women perceive and proclaim the causes leading to atheism and its like abroad in the world, and they demand that genuine Christianity shall not be confounded with the spurious article, claiming that it must be sought and found in the teachings of "the living Christ" as recorded in Holy Writ. And now the Saints of the Reorganized Church demand that, the work of God in Christ restored by heaven in this age shall not be counfounded with the numerous factions and their unchristian dogmas and evil practices sailing under the name "Saints," in divers organizations, but that it be measured and weighed and judged by the authentic and publicly endorsed standard records of the church, whether Scriptural or historical.

It is gratifying to know that professing Christians are up and eager to find and walk in "the old paths" ordained of Christ and endorsed and adopted by the faithful Saints of the first centuries. Is not the hand of God in this? And is it not cheering to know that the Saints of the Reorganized Church are zealous in seeking the will of God, and also in rejecting all that is not in harmony with the publicly examined and approved records of the church up to 1844? And if earnest Christians are to be commended when pointing to Christ and the New Testament Scriptures as the standards by which Christ and genuine Christianity must be judged, should not Saints of the Reorganized church be equally commended when they point to the sacred books of the church, those endorsed by the quorums of the church officially, and by the body of the Saints, up to 1844, and demand to be measured and judged by what is there found? We think so, and therefore we labor and wait and trust in God, who has said, and that not long ago, "Ye shall reap in due time, if ye faint not."

If faithful Christian workers may lament and complain of the evils of "a spurious Christianity" and grieve that atheists and their like are made such by reason of it, surely the Saints may do likewise over the reproach and ruin wrought by those who in these latter times have corrupted the faith and work of the Saints as set forth in the authorized standard books and records of the church up to 1844. God is moving in the midst of the world and the church. The breaking up and sifting time is here.

## ANIMOSITIES BEWAILED.

AT the Concert and Banquet given the members of the International League of Press Clubs *en route* to California, by citizens of Salt Lake City of late, President George Q. Cannon said to the visitors he "hoped that they would come again," and further, that "such visits were productive of much good," also that "he was anxious to see old time strifes and bickerings buried. [Applause.] They were being rapidly swept away. This was what should be. The day would come when we would understand each other better." Upon the same occasion Elder W. H. King, president of the Utah Legislative Assembly, said,—"We have interests that are not surpassed by any region; great possibilities—all that will make a great commonwealth. Your papers are a power, the great power of to-day. We ask you to take a message with you. We turn to the press. I ask you to tell all Utah has buried the animosities of the past. We have turned our eyes to the east. All are laboring together for this one great country. Look upon us. We want to come into your affections and into the circle and be one of the great union. [Applause.]"

All this is well, and portends good. But do the Mormons in Utah realize that these "old time strifes and bickerings," with many bitter "animosities," have resulted

www.LatterDayTruth.org

largely from polygamy, priestly domination, the church dictating and overriding the state, and kindred evils, persisted in by them since, and even before, the settlement of Utah? "Open confession," it is said, "is good for the soul." Let the prime causes of the evil conditions complained of lie at the feet of their authors, where they belong, and let justice be done. Remove the cause and good conditions will follow.

## THE ESCHEATED PROPERTY.

JUDGE LOOFBOUROW, Master in Chancery, to whom was referred the disposition of the property of the Utah Mormon Church in Utah escheated to the Government under the Edmunds-Tucker act, recommends that the funds so created be applied to the use of the common schools in Utah. This seems eminently just and wise.

Various schemes have been presented as to the best methods of disposing of these funds, one by Wilford Woodruff, Lorenzo Snow, F. D. Richards and others, asking that they be vested in the First Presidency of the Utah Mormon Church in trust for the poor, and for the building, maintenance and repair of places of worship, "according to the judgment and discretion of said First Presidency;" another, that the fund, or some portion of it, be applied to payment of the debts of the "Brigham Young" Academy, located at Provo, and to the maintenance of that institution; another, presented by Willard Young, president of the "Young University," founded or about to be founded at Salt Lake City, asking for the application of the fund to the endowment of a department of law in that institution; and still another—"the United States, by its attorney, Hon. C. S. Varian, to the effect that the fund be applied to the use and for the benefit of the common schools of the territory." Of these the "Master in Chancery" has this to say:—

The applications filed on behalf of Brigham Young Academy and Young University show that each of said schools is a sectarian institution under the control of the Mormon Church, for instruction, among other things, in the principles of the gospel as taught by the Church of Jesus Christ of Latter Day Saints, and for instruction in the higher grades, in science, literature, art, etc.

A part of the plan, purpose and score of these schools appears to be the inculcation of the doctrines, tenets and faith of the Church of Jesus Christ of Latter Day Saints, which, according to the evidence adduced before me, still embrace the doctrine of polygamy or plural marriage.

Wilford Woodruff, the president and head of the church, in

### SPEAKING OF HIS MANIFESTO

issued September 25th, 1890, by which it is claimed the practice of polygamy was abolished, testified as follows on his cross-examination by Mr. Varian:—

Q.—Mr. Woodruff, is this exhibit "A," annexed to this paper, the original manifesto or announcement by you, or is not this one that was made subsequently in answer to statements appearing in the telegraphic dispatches of the press of the country?

A.—I never made but one that I recollect.

Q.—Did you understand by this declaration a tenet or principle of faith of the church over which you presided was changed in any degree?

A.—No, sir, I do not know that I did with regard to the principle.

Q.—Does your church derive its principles of faith and rules of conduct from the Bible, the Book of Mormon, of Doctrine and Covenants and the revelations of Almighty God?

A.—Yes, sir.

Q.—Was the principle of plural or celestial marriage derived through a revelation?

A.—Yes, sir; the principle that has been adopted by the church was.

Q.—Is not the principle of plural marriage still a tenet of the faith of your church?

A.—Yes, I believe the church believes in the principle.

Q.—Would it not have to be changed by the same power and authority from which it is derived as a principle?

### THE DOCTRINE OF CELESTIAL MARRIAGE.

A.—Yes, sir; I may remark that a principle may be believed in by the church—a true principle, and still not be practiced.

Q.—You don't understand then, that the people of your church indicated, by accepting your declaration, that their views or beliefs upon the principle involved were at all changed, but only that they were willing to follow your advice in submitting to the conditions that confronted them?

A.—Yes, sir. I view that to be about the ground.

A belief in the doctrine or principle of polygamy is not criminal. The church and its people avoid criminal liability when they abandon its practice, which they claim they have done. Still, it is not in accordance with sound public policy to permit or encourage the teaching in the schools of the country, doctrines or ideas, the practice of which the government finds it necessary to prohibit.

This fund has, as stated in the decree of the supreme court of the United States, devolved to the United States. It is the charge and the duty of the government to see that it is limited and applied to uses

### WHOLLY LAWFUL AND FREE FROM OBJECTION.

If these sectarian schools are faithful to the church which fosters and supports them, their teachings must necessarily have an unhealthy taint.

It can only be when the church revises its creed as well as its practice, that the schools organized to teach its doctrine will become wholly [un?]objectionable from a standpoint of sound public policy.

The advantages afforded by these institutions will necessarily be enjoyed by comparatively few in number of the whole people of the territory and as a rule will be within the reach only of the wealthiest classes.

The work done by the higher institutions of learning ought not to be underestimated.

But the great advantage growing out of a good system of public schools lies in the fact that it comes to the very doors of all the people, and the rich and the poor alike may enjoy its benefits on equal terms.

The children of Mormon parentage and of school age in this territory are perhaps as five to one compared with the number of gentile parentage.

The placing this fund to the endowment of the public schools will bring its benefits directly home to the poorer classes of the people, to the homes of children who may never be able to enter an academy or university.

It has been suggested in argument that the devotion of this fund to the public schools will be a violation of the intention of the donors. That it will not be a "limiting and appointing it to such charitable uses as may most nearly correspond to those to which it was originally destined."

### PRESIDENT CANNON'S TESTIMONY.

George Q. Cannon, one of the First Presidency of the church, testifies as follows:—

Q.—State what you know about the intention of the donors who contributed this money and property, as to what disposition should be made of it, and to what use and purpose it should be applied?

A.—They were donated for religious and charitable purposes, and the disposition of it, as to how it should be expended, all that is left and entirely to the First Presidency of the church. I know that to be the feeling of a great many of the contributors myself.

Q.—Well, as far as your knowledge extends, was the intention of all?

A.—Yes, sir.

The uses to which this fund was in fact put by the First Presidency from the organization of the church corporation to the time the receiver took possession of it, were numerous and varied.

They built temples and meetinghouses, they built and operated a theatre, they constructed water dams and canals, they invested in the stock of "Zion's Co-operative Mercantile Institution" and gas stocks. They constructed and operated a telegraph line, they had bands of horses and herds of sheep, they contributed to the support of the poor of their church, they donated to the Indians, they colonized settlements of Indians who desired to sever their tribal relations, furnished them teachers, tools, machinery, sawmills, etc., they contributed to their church schools, and in fact made such disposition of the fund as in the judgment of the First Presidency was necessary or expedient for the interests of the church and its people.

I think it may fairly be said, as a result of the testimony on this point that the intention of the contributors to this fund was to pay their tithing to the church, and to leave all matters relating to the use which should be made of the fund so created to the discretion of the leaders of church. When the sources from which it was contributed and the uses to which it was applied, are considered together, the fund is impressed with the character of

### A RELIGIOUS AND CHARITABLE FUND.

But it cannot be said that any specific charity was within the purview of the donations.

The uses to which this fund was being applied are adjudged to be unlawful, and the court, in making a *cy-pres* application of the fund, is not, in my judgment, confined to any particular charity or class, but the whole range of legitimate charities is open before it.

Any purpose which comes within the definition of the word "charity" in its broadest sense, may be selected.

But the discretion of the master and of the court in the selection should be so exercised as to give the fund a direction as nearly akin to its original destination as can lawfully be done. And where no specific intention on the part of the donors can be ascertained, the application should correspond as nearly as lawfully may be done, to the use to which the fund was formerly devoted.

Education, properly directed, is a legitimate charity. It is in fact the broadest charity. It is directly in line with former uses of a considerable part of this fund. The application to the public schools is a use in the highest possible interest of the Mormon people.

This fund, supplementing the proceeds of the real estate, of which Congress has already made a like application, will make a handsome endowment, and, with wise legislation for its government, will make our public school system the crowning glory of the commonwealth.

### THE MASTER'S FINDINGS.

The ultimate facts material to be considered in determining the application to be made I find to be as follows:—

1—The fund in question grew out of contributions, made yearly in small sums by the members of the Church of Jesus Christ of Latter Day Saints to said church, and out of the investments of said contributions and the income thereon; said contributions being in the nature of tithing, exacted by the church of its members.

2—The intention of said contributors in making said contributions was to pay to the church their tithing for the support of the church and to be devoted to such religious, charitable and other uses as the First Presidency might direct. But that no specific charity was within the intention of said contributors, it being the inten-



www.LatterDayTruth.org

tion of said contributors that the disposition of said funds, as to how they should be expended, should be left entirely to the discretion of the First Presidency of said church.

3—That said fund was in fact used by the First Presidency for the construction of temples and meetinghouses, for the support of the poor of said sect, for educational purposes and other uses in the discretion of said First Presidency.

4—That since the rendition of the decree in this cause the practice of

POLYGAMY HAS BEEN ABANDONED

by the Church of Jesus Christ of Latter Day Saints, but that the principle is still retained by said church as one of the tenets and cardinal points of its faith.

THE SCHEME RECOMMENDED.

Wherefore I beg to report to the court and recommend for its consideration and adoption the following scheme for application of the funds in question:—

1—That the said funds be constituted a permanent school fund for the perpetual endowment of the public schools of the territory of Utah.

2—That a commissioner be appointed by the court, to have custody and control of the fund, to loan the same within the territory, in bulk or in parcels, on real estate and personal security, or invest the same in school or other municipal bonds within the territory, either at the discretion of said commissioner or under the direction of the court.

3—That the said commissioner be required to enter into bond in such sum as may be fixed by the court, with sureties satisfactory to the clerk, conditioned for the faithful execution of the said trust.

4—That the said commissioner be required to report to this court under oath on the first day of January and July of each year the amount of the funds in hand in cash, the amounts loaned or invested, showing in detail the condition of such loans or investments and the amounts of interest received thereon up to the date of such report.

5—That the income from said fund remaining after paying the salary of said commissioner and other expenses of the care of the fund, be by the said commissioner apportioned ratably among the several counties according to the

NUMBER OF CHILDREN OF SCHOOL AGE

in each, as shown by the last preceding school census, and the portion so allotted to each county be on the 1st day of January of each year paid over by said commissioner to the treasurer of said county, to be by said treasurer disbursed for the maintenance of the public schools of said county in like manner and proportion as school taxes collected in said county are disbursed.

Respectfully submitted,
C. F. LOOFBOUROW,
Master in Chancery.

Turning this large fund from the hands of the First Presidency of the Utah Church into channels which will reach and benefit the poor of that territory, lessens the power of the Utah Mormon leaders to dominate and control their followers, while it lifts the lowly and the needy into conditions where they are free and furnished with means and methods of instruction needful to make them intelligent free men and women, worthy and capable American citizens. Speed the good work.

---

THE *Sunday Gazetteer*, published at Denison, Texas, and one of our brightest, newsiest exchanges, has this to say of our HERALD:—

The *Saint's Herald*, the organ of the Reorganized Church of Jesus Christ of Latter Day Saints, which has been a regular visitor to this office for several years, put on a new dress the first of the year, and is now neatly printed on white paper and placed in covers. The *Herald* is published at Lamoni, Iowa, and one of the editors is Joseph Smith, son of the prophet. The Reorganized Church has no connection with the "Mormons" of Utah, and has always opposed polygamy as contrary to the teachings of the Book of Mormon and of the prophet. The *Herald* is a well conducted religious weekly, and so far as we can judge is not behind other publications of the kind in literary merit, or honesty of purpose.

---

"WHAT IS MAN."

BRO. J. R. LAMBERT has presented the HERALD editors with his valuable work, "What is Man?" and so far as we have been able to examine it we find it a strong, timely, well defined presentation of textual proof and sound argument in answer to that question. All should read it, and it is of special worth to the ministry, for therein is furnished a large amount of valuable criticisms in respect to the biblical terms used in relation to the future state, such as "hell," "paradise," "Abraham's bosom," etc., etc. It is sold at the Patriot Office, Lamoni, Iowa, at fifty and seventy-five cents per copy.

---

"HIS BLOOD BE UPON US."

A SISTER wishes to know if persons, before obedience to the gospel, are responsible for, or are partakers with, those Jews who said of Jesus,—"His blood be upon upon us and our children;" or those Jews to whom Peter said,—"Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

To this we reply that, none are responsible for the acts of those Jews except themselves. Nevertheless, their evil deeds entailed blindness, calamity and loss upon their generations down to this day. The Lord has ordained that every person shall be responsible for his own conduct, and that every person shall be judged for their own deeds, as may be seen in the following and similar texts:—

"Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."—Ezek. 18: 19, 20.

"Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings.

"Woe unto the wicked! it shall be ill with him for the reward of his hands shall be given him."—Isa. 3: 10, 11.

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

"But in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts 10: 34, 35.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

"I am Alpha and Omega, the beginning and the end, the first and the last.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. 22: 12, 13, 14.

The natural *result* of the rejection, persecution, and crucifixion of the Lord Jesus, by the Jews, was to harden their own hearts, and the hearts of their posterity, against Christ and his work, as we see in all their history, both biblical and profane. Therefore, while it is a fact that millions have suffered in this life because of the evil doing of those Jews who persecuted the Savior, yet these persecutors and their abettors alone are responsible for it.

---

THE WATSON-BLAIR DEBATE.

A BROTHER wishes to know whether the church or Elder W. J. Smith receives the financial benefits arising from the sale of the Watson-Blair Debate, and we reply that the church has nothing to do with that matter. Brn. Smith and Cornish ventured to report it so far as they could, and Bro. Smith publishes it at his own cost and risk, so far as we know. It is to be hoped the church will be benefited in respect to the array of facts therein presented on the subject of the succession in the Presidency in and over the church.

---

RECOGNITION by old acquaintances is very refreshing, and good words from such sources are highly appreciated by us. Below will be found a cheering notice of our work and our people by the *Kendall County* (Illinois) *Record*, whose able editor, Hon. J. M. Marshall, is fully competent to speak in the premises, for he has been acquainted with our people and our work, "lo, these many years."

THEY ARE PROSPERING.

From Lamoni, Iowa, we have received a copy of the *Patriot*, the weekly local paper, two copies of *Autumn Leaves*, a nice magazine published for the Latter Day Saints, and a copy of *Zion's Hope* the Sunday school paper of that church—the weekly *Herald* we get in exchange regularly.

The publications, except the *Patriot*, are all printed at the office belonging to the Latter Day Saints, of which Joseph Smith is at the head. The plant was started in Plano, Kendall county, where it grew into good deal of a printing office, and was subsequently moved to Lamoni, where it has greatly prospered. Mr. John Scott, the efficient mechanical manager at Plano, still has charge of the printing at Lamoni; he is a thorough business man, a careful manager and a good printer, as the publications of the Joseph Smith branch of the Mormon Church bear witness.

The new office at Lamoni is of brick, two stories, 30x65, and three stories 35x40, with one story boiler room, 20x20; fuel room, 16x26, workshop for repairs, etc., 16x20, all heated by steam. The building contains three fire proof vaults for storing electrotypes, plates, cuts, etc., and for the books and files.

The editions of the *Herald* and other periodicals are large; one day's mail weighing 1400 lbs., all assorted for the mail routes and taking forty-six mail sacks.

Whatever we may think of this branch of religion, it is a fact that the Joseph Smith Mormons are good citizens and thrifty people. From a personal acquaintance with Elder Joseph Smith, we regard him with the highest esteem.

---

"Rev. and Mrs. Lea extended the hospitality of their home to the pastors of the other churches and a few of the laity Saturday evening, at a 6:30 tea; covers were laid for ten. Rev. and Mrs. Vickery, Rev. O. Dean, and Rev. L. Kent representing the churches."

The above taken from the Plano (Illinois), items found in the *Record* of the 27th ult., serves to show that the sensible Christian ministers of other denominations

www.LatterDayTruth.org

appreciate worth when found among Latter Day Saints; "Rev. and Mrs. Vickery" are among our worthy members, and where known command the esteem of their neighbors.

## EDITORIAL ITEMS.

PLEASE read the announcement of Bro. T. W. Williams, who proposes to gather up what he can of the occurrences of the past, which marked the incoming of the new dispensation of the gospel of peace. Bro. Williams' work is a laudable one and we wish him the best of success.

Monday, the 25th ultimo, at ten a.m. a large concourse of relatives, friends and neighbors met at the Brick Church, in Lamoni, to pay a tribute of respect and love to the memory of High Priest John Landers, deceased on the 22d. Pres. Joseph Smith preached the sermon from Revelations 22: 14, and was assisted in the pulpit services by Elders James Whitehead and W. W. Blair. The sermon was reported by Bro. Edwin Stafford and will appear in the HERALD in due time.

Bro. T. W. Williams has written an article suggesting that it is the duty of traveling ministers to administer the sacrament to those of the Saints whom they find in their several fields living isolated and apart from organized branches; seldom hearing preaching, and more seldom still having the opportunity of meeting with Saints in prayer and sacramental services. We have so counseled, and cordially answered Yes, to Bro. Williams' inquiry "Am I right?"

Bro. Joshua Armstrong, writes us January 19th to say that there is a mistake in Sr. Peterson's name, whose obituary was in HERALD lately; the name should be Annie M., not Catherine M.

Bro. W. R. Armstrong sends us the Manchester (England) *News*, *Examiner*, and *Guardian*. Thanks.

Bro. H. E. Jarvis, of Burlington, Iowa, came to attend the funeral of his niece, Sr. Helen V. Stebbins, on Wednesday the 27th ult., and returned the 29th.

Bro. James Caffall was at Council Bluffs, and Omaha, January 20th. He reports, having attended the district conference at Wilber, Nebraska, January 10th. He would leave in a day or two for other parts of his field. He wrote in good cheer and spirits.

Sr. Corda Teakel writes from Hartley, Iowa, the 19th ult. requesting that an elder be sent there to minister in word and doctrine, as some are inquiring concerning the doctrine of the Saints, and she will gladly give such an elder a home.

Elder A. Haws, 1406, Eleventh street, Oakland, California, is the present permanent address of that brother.

Bishop E. L. Kelley went to Independence, Missouri, the 23d ult., and was followed Monday the 25th ult., by Pres. Joseph Smith and Elder James Whitehead.

Bro. and Sr. R. M. Elvin started the 23d ult. for Nebraska City, called there by the severe illness of Sr. R. C. Elvin. But on the 25th we heard that Sr. Elvin was much better.

Bro. H. R. Harder reports that he attended the Glendenning–Thomas debate, at Knowlton, Iowa, four evenings, and that our brother Thomas did finely and won friends for the truth. He had heard that the debate closed favorably to Elder Thomas and the cause he advocated. We await particulars.

The suit to recover possession of the temple lot in Independence, Missouri, has been begun in the courts at Kansas City and it is hoped the title will be confirmed in the Reorganized Church in due time. Pres. Joseph Smith, Bishop E. L. Kelley, Brn. James Whitehead, and William B. Smith are among the witnesses on part of the plaintiff. The case may not be decided till next September, if then.

Brn. A. J. Moore and Marce Sorrenson started the 21st inst. for their mission field — the Southwestern Mission, under the presidency of J. W. Gillen. We bid them God-speed, and have full confidence in their worth.

The Relatives now here of the late Father John Landers extend to the friends and neighbors of the latter their sincere thanks for aid and hearty sympathy in these times of their affliction.

Bro. James Houston, of Percy, Randolph county, Illinois, is suffering from pneumonia resulting from la grippe and requests the prayers of the Saints.

## EXTRACTS FROM LETTERS.

Bro. J. S. Roth says of late:—

"Bro. Sutton and I are holding forth at the Magee Schoolhouse with good interest and good sized audiences. Brn. Sam and Jake Heide are at Osterdock. I have lost track of Brn. J. B. Roush and C. C. Reynolds, but I hope they are in the field somewhere working away for the Master. The Lord is blessing his servants in the work."

Bro. A. P. Cantrell, writing January 20th from Flint, Missouri, bears testimony to the truth of the gospel, and says of Bro. W. W. Blair:—

"When you ordained me a priest you said if I proved faithful the Lord would bless me in preaching the word. This has been fulfilled to the letter."

Bro. C. M. Fulks, who had recently removed from Indian Territory, wrote from Beaver, Texas, the 1st ult.:—

"We find a few Saints here who are striving to do good, and there is a goodly degree of interest manifest. I have been laboring in company with Bro. T. J. Sheppard, who arrived here the day after we did. He is a noble young elder, and we desire to unfurl the banner of King Immanuel. We are anxiously awaiting the arrival of Bro. A. J. Moore and his colaborer."

Bro. William Leeka, of Thurman, Iowa, wrote us under date of 24th ult.:—

"There has been more fatal sickness here this fall and winter than ever before. My family has been afflicted more or less, and some of our children have not entirely recovered yet."

Bro. M. T. Short, writing from Carthage, Illinois, of late says:—

"Bro. J. C. Crabb and your humble servant are to begin a series of meetings here the 28th of January, and continue over Sunday at least."

Bro. W. S. Taylor, Sherwin Junction, Kansas, writes the 29th ult.:—

"I have been confined to my bed for sometime with pneumonia and la grippe, but thanks be to God, I am now better. I am trying to keep the truth before the people. The wise counsels and labors of Elders James Caffall and J. W. Gillen have resulted in great good here. We thank God for choosing such self-sacrificing men. Sr. Dutton, wife of Elder James Dutton, departed this life the fourth inst. In earlier days in company with her husband she went from England to Salt Lake, but they could not endorse the iniquity there. When they heard of the Reorganization they gladly joined it, and thereafter rejoiced in the truth. She lived a faithful Saint; we shall miss her very much."

Bro. I. N. White writes from Clinton, Missouri, the 23d ult.:—

"I am arranging to enter into a debate with Rev. Box, a leading divine of the Baptist Church. Seemingly there is opposition all along the line now."

## QUESTIONS AND ANSWERS.

*Ques.*—Can a missionary in charge of a district act as president of the same district at the same time, if a majority of the members favor his so doing?

*Ans.*—Yes. The simple fact of a man being a missionary, appointed to labor in a given district, does not disqualify him from acting as a presiding elder of either branch or district if the district desire him so to preside, and choose him by vote at a regular conference, or branch business meeting, or at a meeting of either branch or district, properly called by due notice. A missionary who is one of the Twelve or Seventy, may refuse to preside over either branch, or district when chosen so to do, without prejudice or blame, if he chooses not to accept.

There are a number of instances now, in which missionaries are acting as presidents of branches and districts.

*Q.*—Has an Elder or Seventy the right to place a Priest, Teacher, or Deacon, in charge over a settlement of Saints?

*A.*—Such officers may advise in such matters, but each and every assembly, association, or organization, has the right to choose its own officers. This right is inherent in the people and ordained of God. Even Joseph the Seer and Oliver Cowdery, though appointed of God and empowered to do the work of the ministry, yet the Lord commanded them to first obtain the consent of the Saints, by their vote, before they could be ordained and preside over and minister for them. Of this Joseph says in his history, "The word of the Lord came unto us in the chamber [of father Whitmer], commanding us, that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us from time to time: we were however commanded to defer this our ordination until such times as it should be practicable to have our brethren who had been and who should be baptized, assembled together, when *we must have their sanction* to our thus proceeding to ordain each other, and *have them decide by vote whether they were willing to accept us as spiritual teachers or not.*"—*Times and Seasons, vol. 3: 915.*

This principle is set forth in "Rules of Order and Debate" pages 8 to 15, and page 140, and should be observed by all Saints.

DURING the great meeting held in this city, S. M. Martin immersed fifty-two persons in forty-five minutes. At the same ratio the twelve apostles, on the day of Pentecost, could have immersed the three thousand in less than four hours.—*Church Register.*

www.LatterDayTruth.org

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

# Mothers' Home Column

EDITED BY SISTER "FRANCES."

"Rouse to some high and holy work of love
And thou an angel's happiness shalt know—
Shalt bless the earth, while in the worlds above
The good by thee begun shall onward flow,
In many a branching stream, and wider grow."

*Dear Sisters:*—I have long been a silent partaker of the good things set before us from time to time in the Home Column, receiving much good unto myself, and giving nothing in return. I have often felt impressed to write; but having many cares and burdens to carry as I journey along, and always feeling there were others better able and more worthy to fill the space allotted the sisters, I have deferred writing until the present. But the discussion of the work of the Prayer Union that has been a prominent feature of the Home Column, has caused me to feel that I could no longer keep silent.

I have felt pained at the consequences following what has been written, for it seems to me we should not be so ready to tear down the work of each other, but rather to uphold and encourage each other in every good work. Not all in the church are Josephs, Blairs, Luffs; neither are all Eleanors, Emmas, or Aunt Patiences. We recognize their work and pray God to bless them; but we do not think there is nothing for others to do. We believe there is something for each and everyone to do who is born into the family and fold of God, and that the desire to do something will come to every soul born of the Spirit; consequently we can pray just as earnestly for others in their efforts for good. The question, then, to our mind, if not one of authority, is this: Is the work of the Prayer Union a good work? In the Book of Mormon, Moroni 7:2, we find the following language: "But behold, that which is of God inviteth and enticeth to do good continually; wherefore, everything which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God." And by reading on through the chapter we gather that in this way we are to judge and know good from evil.

Now let us examine the testimony given concerning this work. Look over the back numbers of your *Heralds*, please. Is not the testimony every time, "We have been blessed in meeting together?" A sister of Little Sioux, Iowa, states they gave up meeting together at the suggestions to return to the original thought of observing the hour at home. Sadly, though, for they had been greatly blessed. What of Sr. Devore's letter? She states she was somewhat opposed to the Prayer Union until she came to Denver, Colorado, on her way to the Islands. She attended but one meeting, and finding so much of the Spirit of the Lord, and strength, and power with them, she became a convert. In San Francisco she attended another, a stranger among them, and of this meeting she says: Before its close their hearts were drawn together in unison, and were made to rejoice, and precious words of comfort were spoken by the Spirit to her. Through the president at Oakland she learned they were having good meetings. Now I wish to state that through a letter from a brother I learn there has been much dissatisfaction in the last named place on account of what has been written, they ceasing to meet together, and were without the Spirit, or nearly so, in their branch meetings. And I wish to state also that the work in Denver has not been dropped, because we have seen no evil in it; but on the contrary much good, and we have been blessed both before this discussion arose and since. The gifts have been made manifest. Some things promised have had a literal fulfillment, others have not, perhaps because the conditions were not complied with, or they await future fulfillment.

My personal experience of the work has been confined to the work in Denver, which was organized over two years ago, before there was a branch or Sunday school or evening prayer meeting. Meetings were held at private houses; usually one meeting on the Sabbath. There were only a few Saints, and all poor. Three of the sisters (those referred to in Sr. Murphy's vision which appeared sometime since in the *Herald*, another evidence of God's approval of the work) were impressed to meet together and organize; which was done, and as they were few in number, and being in a scattered condition, it was decided after the close of the meeting to give in their mites as circumstances favored them, this money to be used for good purposes by consent of the body; which plan has been carried out, thus forming a Prayer Union and Aid Society. All business being transacted after the close of the meeting in order not to interfere with the spirit of the meeting. Since the organization of the branch, the work has continued with the approval of those in authority, the meetings being announced by the presiding officer; and I might add it has received the approval of the missionary in charge also.

The vision before referred to was given at a time when the work was called in question, and we were troubled concerning it, not knowing whether to halt or go on. We were seeking light on the subject. It seems strange to me that the Lord should so move in this matter if it was not pleasing to him, or that he should manifest himself in Spirit and power to the convincing of Sr. Devore of the work just as she was about to depart to foreign lands; thus carrying this error with her to teach others something they must retrace. And we can imagine what the task would be, and doubt and confusion must follow such work; and I confess it was this more than anything else that troubled my mind. If we were wrong it would be easy enough for us to drop it; but it would not be so easy to get those people to understand the mistake.

Now then for the question whether we will do what we have promised or something else, as Sr. Frances puts it. I understood when we sent our names as did others, that we were to meet together when circumstances would permit, and observe the hour at home when we could not; and it is quite probable that many others have so understood; hence are, and have been doing only that which they had promised to do.

Again, if we are less likely to enjoy the spirit of prayer when together, it will argue badly for any prayer meeting. On the contrary we are led to believe the reverse is the case, as frequently some one will come in, or something else transpire to hinder our keeping the hour at home, and then we can better lay aside the cares of life and center our thoughts on the subjects for which we desire to pray in meeting; and we have found in meeting together that our hearts have been drawn out in love and sympathy towards each other; that we have better known each other's needs, therefore had a greater interest in them, and were able to lend a helping hand, or speak a comforting word, and we feel assured that in this way much good has been accomplished.

There is another consideration. Some sisters dare not go out after night; others are kept from the evening prayer meetings on account of little ones, that it is not good to take out, and they have no one to leave them with; and to such it is a source of pleasure indeed to meet on Thursday; and from such meetings we have always gone forth with renewed strength, hope, and energy, to meet and cope with the trials of life. I am unable to see what difference this can make with those sisters who are isolated in keeping the hour at home; and I see no reason why changes may not be made in a work of this kind as well as in Sunday school work. We do not understand that either are by direct command of God. If they were, there would be no room for either change or improvement in them, and there has been changes made in Sunday school work. And while God may not have commanded these things, he may approve of them as they do not conflict with his revealed word, believing he has given general principles and laws that will cover and regulate all circumstances, and yet has left many things to our judgment as to the ways and means of accomplishing that good he desires. For instance, the command is unto all to be baptized, but there is no command as to time or place of baptism, or what garments shall be worn; so we conclude that a baptism performed in the Platte River is as good as one administered in the Mississippi or elsewhere. It is left to those interested to determine as to time and place according to their best judgment, and the circumstances surrounding the case.

Now if a sister transgress the law she is subject to those in authority to be dealt with as the law provides, according to the manner of her transgression, as the Prayer Union has no jurisdiction to sit in judgment upon its members, neither do we claim one to have authority over another. All are equal; all things are done by common consent; and as Paul says, "All things should be done decently and in order," it is for the sake of order that we have an organization. If we meet together, some one must preside, it matters not whether one of the members be chosen from meeting to meeting, or whether they are elected for a term. If we pay in our money it necessitates our having a treasurer; and as we report our work to the branch we need also a secretary; and as we are so situated that we cannot get together and make quilts or other things to sell and get money to help the poor, aid the ministry, or assist in any other good work, as some of our sisters in the East have done, receiving much credit therefor, we believe justly, too, have we not just as good a right to give the money we have earned by other lawful means or by sacrifice? We have noticed that some at least who have opposed the work, have been ready to take such money, and also have acknowledged receiving blessings through our prayers. Thus are they made partakers of our evil deeds, if in-

www.LatterDayTruth.org

deed they are evil. But I have yet to see a case cited of evil growing out of it. Hence conclude that as it inviteth and enticeth to good, and to love and serve the Lord, it is therefore inspired of him as recorded by Moroni. And I think we would do well if we applied this text to every work before condemning it, lest we set in motion a whirlwind of doubt and confusion that will cause much trouble and harm, if it does not wreck some one's faith. The admonition of the Spirit has been to come up higher; but when a woman puts forth an effort to do so, some man will reach out and push her back, and tell her that was not intended for her. Yet she certainly needs to heed the admonition; for has she not often been reminded that woman was responsible for the fall of man? Seeming to overlook the fact that if man avails himself of the conditions afforded it will bring happiness and exaltation that he could never have attained had he remained in the condition in which he was before the fall.

I desire only that truth and righteousness may prevail, and unto each be given wisdom to labor in unity and love for the great ultimate.

AUNT PRUDENCE.

## TRAINING OF CHILDREN.

WHILE listening to the discourse to-day, the preacher made the remark that the Saints, or officers unto whose care certain of the church were entrusted, had not become sufficiently Christlike to keep them; for we frequently heard of members leaving the church, some withdrawing and some being cut off. Christ said to the Father in his prayer: "All those whom thou has given me I have kept and not one is lost, save the son of perdition, that the Scriptures might be fulfilled."

I brought the thought a little nearer home, and wondered how many of the parents there were among the Saints who had been and still were sufficiently Christlike to keep those whom the Father had given *them*, that none may be lost. Herein is found a grand example in the Master; and should we as a church, not "look unto Jesus" in this respect as well as in others, and measure ourselves by his standard? I understand that it was the "twelve" that Jesus had reference to first, and especially in his prayer; then "all those who should believe on him through their words."

While he had love for all mankind, and desired the salvation of all, labored, suffered, and died that all might be saved if they would, still *those* were his in a sense that all the world, or all mankind were not. He breathed upon them, giving them a portion of his life. They recognized in him one who had a right to command them. And it was their duty to obey, just as children do their parents. In this grown up family that was given him he, too, had different dispositions to deal with. The loving, trusting John; the ardent, impetuous Peter; the doubting Thomas, and the faith possessing James must all have been differently constituted, or required different methods by which to develop the good, and suppress the evil of their natures. Two examples of his dealing with them are on record, which differ very widely from each other. To Peter, who at one time was so enthusiastic for his Master that he wanted him to call fire from heaven and destroy his enemies, he said: "Ye know not what manner of spirit ye are of." And again in rebuking Peter's over zealousness in his behalf, he said: "Get thee behind me, Satan: for thou savorest not the things of God, but the things that be of men." But to Thomas who declared he would not believe that Jesus had risen from the dead unless he could put his finger in the prints of the nails, and thrust his hand in his side, he said: "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side, and be no longer faithless, but believing." The disposition of Thomas was different from that of Peter. His was a nature that must receive encouragement, be built up; so to him Christ gave evidence for faith and belief instead of rebuking his unbelief. He evidently dealt with each one according to their different dispositions, so that "none should be lost."

When it was needful in the expiration of time that he should leave them, and they must go forth to battle with the world without him, they were in a saved condition. But their lives were not yet ended. They must still live in the world. Jesus appeared to think that it was possible for them to be overcome by the evils of the world; so before leaving them he pleads with the Father to "keep them from the evil." And do you not think he believed the Father would do as he prayed him to do? Have we Saints who desire and profess to follow Jesus noted this important feature in the life that was to be the pattern for all who would be his? Truly parents may rejoice if they have been sufficiently like Christ to have kept those whom the Father hath given them—pure and innocent when given—so that each one was a lively member in the body of Christ, in a saved condition, when, in the expiration of time, it becomes necessary for them to leave the parental shelter, and go forth into the world to stand for themselves. And though the parents may feel that they have thus far done their whole duty, and are pleased with the results, they cannot but feel a fearfulness lest those who now stand "in the light of God" may, when deprived of the counsel and sheltering love of parents, wander into darkness and be overcome by the evil of the world.

What a grand example is left on record for just such a condition; and should not parents "look unto Jesus in this also?" Just prior to their separation Jesus prays for them in their hearing, and he knew the Father would hear. Will he not also hear those who follow his example? As I write, a new faith springs up in my heart, that if this example was followed both in the spirit and in the letter their prayer was just as sure to be heard of God as was that of his Son. And he would not suffer any power to overthrow those thus confided to his care. What saith the Scriptures? "Train up a child in the way he should go, and when he is old he will not depart from it." But on the other hand, if parents have failed to keep those whom the Father hath given them, however Christlike they may have been in other respects, they certainly have failed to be Christlike in this one very important duty. And who can tell the results of such a failure?

We pray for light and knowledge to be given us, and thank the Lord that it is given from time to time; but when one ray of heavenly light is thrown across our path, does it not often cause us to shudder at the grave responsibilities it reveals as connected with this life of ours, and this path in which we tread? Ignorance cannot much longer be a shield for any, much less those who have come within the pale of gospel light. A brighter day is dawning! The Sun of righteousness is drawing near, and as the light of the morning precedes the great orb of day, so light and knowledge must precede the approach of he in whom dwelleth light.

SISTER EMMA.

IRVINGTON, Cal., Jan. 13th, 1892.

## PRAYER UNION.

### SPECIAL REQUEST FOR PRAYER.

Sr. Letitia Smith, of Plattsmouth, Nebraska, requests the faith and prayers of the Prayer Union that if it be God's will she may be healed and have her eyesight restored to her.

## HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Jan. 22, Amount to date | | $4,052 93 |
| Wm. Dawson, Iowa, | 35 | |
| Delia Montgomery, Cal., | 5 00 | |
| Francis M. Kemp, Colo., | 1 00 | |
| Sr. Hannah, Cal., | 85 | |
| Millie C. Dobbin, Me., | 25 | |
| North Forster Prayer Union, N. S. W., | 7 42 | |
| Mary Burnett, Mo., | 3 60 | |
| A. Hays, Nev., | 1 00 | |
| Sarah P. Carroll, Ill., | 25 | |
| Sarah Hudson, Neb., | 1 00 | |
| M. A. W., Kan., | 1 00 | |
| Thomas Harris, Mont., | 1 00 | |
| J. B. Brydon, Neb., | 2 00 | |
| | | 24 72 |
| Jan. 29, Amount to date | | $4,077 65 |

☞Send all moneys to D. Dancer, Lamoni, Iowa.

# Correspondence.

GALENA, Ind., Jan. 24th.

*Editors Herald:*—I embraced the gospel under the administration of W. W. Blair, expecting after obedience to receive the Spirit of promise. But I did not receive any evidence for nearly two months after I had been baptized. But I was not disposed to stop short of an experimental knowledge of the divinity of the work in which I had engaged. After a continued and incessant effort in prayer and supplication, I received the baptism of the Holy Spirit; and I was just as powerless under its impulse as a new-born babe; and I knew at the time that it was the baptism of the Holy Spirit. Therefore I know this is the true work of God.

But I did not know that Joseph Smith was the legal successor of his father, nor did I know that there had to be any office in the church above that of the Twelve. This I was not prepared to meet, and I asked God if it was his will, to give me an understanding in relation to the matter. The next morning while at breakfast my wife said, "I saw an angel in a dream, last night, and he was going westward, and he cried, 'Joseph, Joseph, Joseph,' three times." None but an all-wise God knew what I had been seeking for. Therefore I know that God answered my prayer in a way that I could not doubt; and I do not believe that all the powers on earth could make me believe but what Joseph Smith is the successor of his father, and a prophet of God.

Now an incident on the use of tobacco. I dreamed I was at Mt. Eden at meeting, and I rose to my feet to speak; looking on the floor before me I saw a nasty looking pool of amber, and my tongue was stiff so I could not speak. Look-

www.LatterDayTruth.org

ing on the opposite wall of the meetinghouse I saw a looking glass, and standing by it was a man who said to me, "Look in the glass;" and looking in the glass I saw myself, and I looked swarthy, peaked, and bad. On turning around I thought I had quit the use of tobacco. I looked in the glass again, and the contrast was remarkable. I looked larger, healthier, and the glory of it all was that my tongue was loose. What are the facts in the case? When I used tobacco my health was not good, my weight was only one hundred and fifty pounds, and I had poor liberty in speaking. I have not used tobacco for nine years; my weight is one hundred and ninety-one pounds, good health, and good liberty of speech as a rule.

The foregoing are only a tithe of what I might bring forward to show how that God has wonderfully blessed me, beyond my worthiness, for which I am thankful. The two greatest evils that blight our land are intemperance and tobacco. Brethren, please desist. Yours,

M. R. SCOTT.

---

DELOIT, Iowa, Jan. 25th.

*Editors Herald:*—Bro. Henry M. Daniel and the writer have just closed a ten evenings' meeting in a schoolhouse at Kiron, seven miles north. It was the first Saints' meetings ever held there. We had full houses and good attention. It was my first effort to preach outside of our branch.

As I took my grip of books and stepped into the buggy, the following words came to me very forcibly,—"Mighty is the name you go in, and the tale you tell is true." The words greatly cheered me.

Bro. Daniel and I spoke alternate nights, having good liberty, for the Lord did greatly bless us. We invited our hearers to hand in written questions and we would endeavor to answer the following evenings. It worked well and added interest to our meetings.

We shall endeavor to hold meetings there again in the near future, as the interest was good.

Bro. Daniel gives promise to become an efficient defender of the latter day work.

Your brother,

CHARLES J. HUNT.

---

LITTLE SIOUX, Iowa, Jan. 25th.

*Editors Herald:*—Just closed my meetings here with increasing interest and more urgent demands to remain than at any time previous. One more adopted into the family of God on yesterday; this one a young man of good habits and quiet deportment. I leave four or five convinced of the truth, so they have expressed themselves, but they thought they would wait a little longer to consider the step before they were baptized. I leave the Saints feeling extremely well, and with many hand shakes that showed the feelings of the heart, and some with tear-dimmed eyes. I parted with them last night. I go today to begin work at Mondamin. The work never was in as good spiritual condition as at present, to my knowledge, in this part of the district.

The death of Sr. Lois Silsby, Sr. Alice E. Cobb's daughter, brought sadness to the entire branch, and generally to the entire community. She was a sister remembered only to be loved by the members of the church, and a member of society remembered only to be highly respected. There seems to be no one to say other than kind words of her. A better, brighter or more enduring and proper epitaph can never be written by men or angels than this,—"She was without blame; she was spotless,"—nor one that will reach as near heaven.

Much prejudice is being removed,—and when I say much I wish to say it with emphasis. By judicious living the Saints in the Little Sioux branch and vicinity, from this on, will stand higher than they have ever stood, and at no distant day be a greater power for good.

Yours in hope,

J. F. MINTUN.

---

KIBBIE, Ill., Jan. 19th.

*Editors Herald:*—I left Kansas City, on December 26th, accompanied by my wife and two smallest children. We came direct to this place, which is our old home. But everything looks quite different here since my boyhood days. Many things are changed, and many of the old people have passed away, and my schoolmates have taken their place. On my arrival I found one of my uncles, L. B. Curtis, occupying his old farm, of about five hundred acres, which is well improved. He has a store and the post office, also a chapel on his farm, known as the Curtis Chapel. When we arrived, we found them making preparation for church, as one of their New-light or Christian preachers had sent word that he would be there to occupy over Saturday night and Sunday. We all went to church, and uncle informed him that I was a minister, and he invited me into the stand to assist him. I assisted him until the close of his meetings; he doing the preaching. During the time of his meetings I learned that many of my connection and old schoolmates were very anxious to have me preach; therefore I asked uncle for the house, as he was one of the trustees. He stated he had no objection to my occupying the church, and at the close of the minister's service on Sunday night, I announced my appointments for over coming week. The congregation increased, as also the interest, and soon I was informed that my preaching was giving general satisfaction, with a few exceptions; and finally uncle and aunt informed me, that on hearing of my coming, aunt had remarked to uncle that I could not have the house to preach my Mormonism in, while uncle was in favor of having me to preach. After having a private conversation with me, aunt and uncle informed me that they had often thought the religion of Christ ought to be the same to-day as at first. They are now among the most favorable.

Unfortunately for me, the effects of the grippe settled in my eyes, rendering me almost blind, and at the end of the week I closed my meetings on that account. Many were anxious for me to go ahead, so I stopped for one more week. During this time my wife and little girl took the grippe, this making the second attack for the girl. My wife soon recovered, but Rosa came near dying. Now by God's help she is fast recovering.

Last Saturday the township Sunday school convention convened at the church. They invited me to take part, and I did so, informing them that I believed that God was the author of all good. On Saturday night, in the absence of business, I was called to the stand to preach. The Spirit helped me much.

On Sunday afternoon they had arranged for a certain preacher to speak thirty minutes on the subject, "Where will you spend eternity?" He being absent, I was called to take his place, and I did so with excellent liberty. The convention closing at 4 p.m., I announced preaching for over the coming week. At 7 p.m. we had the largest congregation that had assembled since I came here. I talked on the apostasy, with good liberty. At the close of the service we found it snowing, and it continued on until last night, giving us about a foot of snow, and it was so stormy we did not have meeting last night.

Several of the Saints from Bellair, six miles north of here, have attended my meetings; and while in their company I can feel that love and unity only known by Latter Day Saints. They are very anxious for me to preach in Bellair, and that many are wanting me to come there, but my experience is that when a man is doing well enough, he should stick to it. Hence I shall remain here until I feel it is enough for this time. It has been shown me since coming here that there is a work for me to do here. Some have expressed themselves as being ready for baptism. I feel well in the work, and my eyes are almost well. Pray for me.

In bonds,

EMSLEY CURTIS.

---

BEVIER, Mo., Jan. 20th.

*Editors Herald:*—It gives me great pleasure to hear how the gospel wins its way, and how the honest hearted ones are being gathered into the fold. We have preaching sometimes by Brn. T. Wellington and D. Campbell, and also the local elders. We have meetings regularly every Sunday and Wednesday evenings; prayer meeting Sunday afternoon, and Sunday school at ten o'clock Sunday morning. I feel lonesome on Thursday since we gave up the Prayer Union. We used to have good times together, the Lord meeting with us and that to bless by his Holy Spirit. I hope to see the day when the sisters will again meet. The Prayer Union is a grand thing; to meet for the purpose of their prayers being united for the sick and the afflicted ones; that the Lord will heal them and raise them up, that they may give him the glory who "doeth all things well." I have belonged to the church for a good many years, but never felt the work so dear to me as now. It gives me great comfort; and I feel to press on with my companion, till we shall be permitted to enter into the rest prepared for all the faithful ones in the kingdom of God.

Ever praying for the prosperity of Zion, your sister in bonds, LYDIA EDMONDS.

---

DENVER, Col., Jan. 16th.

*Editors Herald:*—Bro. Duncan and I returned from Hutchinson, Wednesday, where we had been for ten days, attending the discussion between Elder Duncan, of the Latter Day Saints, and G. W. Admire, of the Church of God. Four questions were discussed, embracing nine nights, of two hours each. The questions were,

1. Seventh day Sabbath;
2. The conscious state of the dead;
3. The Church of God is in faith and practice in accord with the Apostolic Church.
4. The Church of Latter Day Saints is in organization and practice in accord with the Apostolic Church.

Bro. Duncan affirmed the second and fourth and Rev. Admire the first and third.

www.LatterDayTruth.org

The discussion passed off very pleasantly. The moderators were not called on to decide a point of order during the entire time. Mr. Admire is very gentlemanly and did not use any of the dirt and slang that is so common among our opponents. I think much good was done; and think Bro. Admire is not as firm in the faith of the "Church of God" as when he commenced. They thought they were going to have an easy victory before they commenced, but found out different before the finish. We feel much encouraged and are not ashamed of the cause, nor our representative of it.

May truth prevail is my earnest desire.

We expect to open some more appointments around Denver, in the near future.

E. F. SHUPE.

---

LONE ROCK, Mo., Jan. 17th.

*Editors Herald:*—As the old year has rolled into eternity with all its pleasures, trials, and temptations, we should pause for a moment and see if we are keeping pace with the work we so dearly love. We should try to improve our time in the new year.

I have made a resolution to try and live a more godly life. I have not been as faithful as I might. But this is past as is the old year, and I shall try to improve my time the remainder of my days, and work while it is day, "For the night cometh when no man can work."

On Saturday, November 21st, 1891, I went to Allendale, Missouri, to fill appointments, speaking nine discourses while there. I returned again December 26th, and held forth from Saturday till over Sunday night, returning home the 28th, leaving appointments for the 30th. Bro. John Johnson and I returned and held services from the 30th until January 4th, Bro. Johnson doing the preaching. On the 5th, we went seven miles north to a place known as Lott's Grove schoolhouse, and opened up the work there, continuing for four evenings with good liberty and fair congregations, Bro. Johnson doing the preaching.

If rightly informed, there has been none of our people in that locality before.

I shall ever try to keep the flag of King Emanuel unfurled, and pray that the little stone cut out of the mountain without hands, may roll until it has filled the whole earth.

Yours for truth and right,

E. E. MARSHALL.

---

BURNHAM, Mich., Jan. 23d.

*Editors Herald:*—Our debate here with Mr. Scott on the soul question is over. We occupied three evenings. Mr. Scott acted the gentleman all through the discussion. But he thought the translators made a mistake in the language of the transfiguration of Christ, and that they put the comma in the wrong place in Luke 23:43 where it says,—"Verily I say unto thee, To-day shalt thou be with me in paradise." He said it should read, "Verily I say unto thee to-day, shalt thou be with me in paradise?"

It is the same old song we have heard for the last fifteen years, and others of our brethren no doubt have heard the same before I was born. The two creations was a "mystery" to him, and he did not want anything to do with Christ's preexistence. As to the spirits in prison, "Why," said he, "I never heard of such a thing as Christ preaching to the dead or spirits in prison. I don't believe it." But I saw many of the people believed it.

This is a new place and we will continue on here for a while.

On the third evening, before the meeting opened, I shook hands with him, and he said, "Well, I suppose this is the last night of our debate, Bro. Cornish." I replied, saying, "I have not brought up half of my proofs yet. We might continue on to-morrow evening, too, Bro. Scott. Don't you think it best?"

"Well," said he, "I don't think it would be wise. The people are pretty well tired out, and I have thought it best to go back home," etc.

I was informed that a man would challenge me on the "Sabbath Question," but he did not. We do not challenge much in the district, but we never take a back seat when we are challenged by others if we think they are proper representatives, and more especially where it seems the church might suffer loss if we did not accept it.

I was much pleased with Bro. A. H. Smith's pastoral letter.

J. J. CORNISH.

---

MOOLAP, Australia.

*Editors Herald:*—Since last writing I have been laboring to the best of my ability to get the good news before the people, and to forward on the cause of our Master as much as possible; and in all my endeavors to present the word I have been greatly blessed, for which I attribute all honor and praise to the Giver of all good. In one new district, where I preached a few times some months ago, with strong opposition, I found on a recent visit that prejudice had given way, and I was respected for preaching the truth. I spoke thirteen nights, without missing an evening, and during that time walked upward of one hundred miles; but the most astonishing thing that occurred was, I never once heard the word "Mormon" mentioned. I spoke at several new places with seemingly good interest.

I called at Hastings and Queensferry, and am sorry to say that the work among the Saints is not what I would like to see it; but hope for a brighter future. Went to Strathbogie where there are three Saints whom I had baptized about six months ago, and I put in the best time at preaching that I have ever done before. Preached twenty-seven times in twenty-four days, and baptized five. The weather was fine, and my wife, who has been traveling with me for the last three months, was able to be with me each evening and rendered assistance in singing, and in private conversation. We cannot express our thankfulness to the many strangers and friends who aided us in many ways. We never lacked for horses to ride, or buggy and horses to drive wherever we desired to go. There was some opposition, but only in a cowardly way, (lying behind our backs,) nothing openly. At the baptism a number of people gathered to look on, and seemed well pleased. A tent was pitched near the stream for the benefit of those baptized, and after baptism we gathered at Mr. Aukers' for confirmation, where all passed off very peacefully; and still it seemed that they had not enough, so they stayed and sang until nine p.m.

Although I have received great assistance and many blessings from the Lord, yet I have felt the need of a colaborer in preaching more than ever; but will try and be patient, and hope for a stronger force in the future. The Lord will surely send forth more laborers as Zion arises and begins to shine.

We are greatly encouraged to hear of the growth and prosperity of the cause at home, and especially the outpouring of the Spirit at the late reunion. We would all liked to have been there, but are still cheered with the thought "that in every nation, he that feareth him and worketh righteousness is accepted of him."

In bonds,

C. A. BUTTERWORTH.

---

NEWTON, Iowa, Jan. 26th.

*Editors Herald:*—I have the sad duty to perform of sending you notes on the death of our aged and faithful sister, Elizabeth Ainly. Four persons were lying dead in the town on the same day; all from la grippe. It is making great havoc all through this part of the country; over one hundred cases in town now under the doctor's care. The Saints here are troubled, some with severe coughs or colds, but otherwise are well. I have just recovered from a two weeks' siege of la grippe that has left my vocal organs very weak.

Yours respectfully,

JAMES MCKIERNAN.

---

BULLAHDELAH, N. S. W., Dec. 19th.

*Editors Herald:*—Since last writing events have gone on so much after the ordinary that it was felt almost useless to write, hence one reason for the long silence.

In August I was called to Victoria to officiate in the celebration of the marriage between Bro. C. A. Butterworth and Sr. S. A. Craig; and, from a knowledge of both, it is fully felt that they are prepared to travel life's highway mutually benefited, and that they will never regret the step taken in becoming adherents of Hymen. While there, and just when ready to start for home, the influenza took such a "grippe" of me that it will require time to forget the loving (?) embrace. Convalescing sufficiently to travel, a rest was indulged subsequent to reaching home, and once more we braced the elements to revisit some new places previously opened up, and in which, in the meantime, Madam Rumor and her votaries had been busy. After a contention with mud and rain—our trap sinking to the hub at times—we reached one of these places, and on the last Sunday night of our stay the house was crowded, with some thirty outside. Our time being limited and it being necessary to give this place a call, we left sooner than we should otherwise have done. Not, however, till we felt that the minds of the people had been successfully cleared up relative to our position and standing.

Our efforts here have resulted in selling books and creating interest beyond any previous success. After the meeting the first night, the chemist, saddler, and policeman of the place came to me and kept me up till midnight, asking questions. The latter had his entire family out last night and purchased a book of tracts. Some Books of Mormon are ordered, and the chemist has read "Presidency and Priesthood," and is now reading "Ruins Revisited."

From here we return home, and on the first day of January start to Nambucca for conference. From there we go north into new fields again, so that our work is mapped out for some months.

I find Bro. Avery companionable, earnest, and

www.LatterDayTruth.org

humble; and our work together has been mostly in opening up new places, in most of which a good interest is evinced. Have but recently closed a newspaper controversy concerning the origin of the work. Australian journalism, so far as our personal efforts have been made, has been very fair; and it is hoped that whoever may become our successors in this mission will be especially qualified in this direction. Home longings are sometimes very deep, but having determined to stay five years, providing the church shall will it, we shall try to remain content. The progress of the work thus far has come far short of anticipations raised at times, but it is felt to be largely the result of poor generalship in the supervisory efforts, and that the sooner the body awakens to this fact the better for the mission. J. W. WIGHT.

---

BEELER, Kansas, Jan. 21st.

*Editors Herald:*—The cause is not gaining any in this part of the vineyard. We are unable to meet together for worship at this season of the year, the nearest families living eight miles apart, since Bro. J. W. Sawyer moved on school land a few miles farther away. I appointed the 10th and 17th for preaching at the Temple schoolhouse, twelve miles south of here, but the weather was too bad for the people to come out. I was told that a good congregation would be there if the weather was good. I left another appointment for the first Sunday in February. Nearly every Sunday this winter the weather has been worse than at other times. I would be pleased if an elder could come here and preach, and look after the interest of the cause in this part of the world. We need an elder, and if there is one who would like to move to a good country for raising small grain where he can get land cheap, here is the country; and we will assist him in finding a good farm. I know of some school land at present in a good locality; have been told, also, of timber claims that have been neglected or abandoned, and can be contested. These claims are being hunted up now by most everyone in the country that has not used his homestead right. Small grain can be raised cheaper here than any place I have ever lived. The land only has to be plowed once every two or three years, then many times disked. With four horses to a disk several acres a day are thus prepared, and the ground is ready for the drills. Wheat last harvest yielded six to twenty-five bushels per acre, barley twenty-five to fifty, oats thirty to thirty-five, within a few miles of me. Three years ago but little small grain was raised in the country; now it is not uncommon for one man to have one hundred acres of wheat out; some have three hundred or four hundred acres. If a man has no header or binder, he can hire his crop cut and stacked for one dollar per acre, and can get harvest wages for helping to cut it. Wheat markets all along both railroads running through the county. There will be a great demand for harvest hands if the crop is good. Plenty of plowing to do for wages. Some think this will be a better wheat country than Eastern Kansas. I would be pleased if we could have Saints enough here to enable us to hold regular meetings. This climate is healthful. Those troubled with weak lungs, asthma, rheumatism, etc., usually have better health here.

Hoping to endure unto the end,

THOS. E. THOMPSON.

# Communications.

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

☞ Write on one side of the paper only.

---

[Reported for the Herald by E. Stafford.]

## SERMON BY PRES. W. W. BLAIR,

### IN LAMONI, DEC. 13, 1891.

WE read as our lesson this morning the 16th chapter of Revelation, and we do so for the reason that we believe it relates to the age in which we are living and will have its fulfillment in our times, that is to say, in this dispensation, possibly within the limits of this century, or very soon after. It should be borne in mind that John, at the time of writing the Revelation, was on the Isle of Patmos, banished there by Domitian, Emperor of Rome, because he was a disciple of Jesus Christ, one of that persecuted people who were, throughout the world, teaching the new, and, to that people, strange doctrine with regard to the government of God and the salvation of the sons of men. These teachings, coming in contact with the established religions of those times, whether Pagan or Jewish, aroused a spirit of persecution which caused great sorrow and the violent death of many of the disciples. John, I remark, was upon the Isle of Patmos when in vision he saw this wonderful display of events that should have their fulfillment in the then future. Three fourths of it, or more, related to periods long after the time when John saw the vision. It follows on down to the introduction of the new heaven and the new earth with the New Jerusalem and the celestial glory of God:

In this sixteenth chapter are matters of import that we will do well to consider, for some of these things predicted are having their accomplishment in our days, and this is an assurance that the balance of this prophecy, whatever it may be, will have its completion in God's due time. This gives us encouragement and inspires us with hope.

"And I heard a great voice out of the temple, saying to the seven angels, Go your ways and pour out the vials of the wrath of God upon the earth. And the first went and poured out his vial upon the earth, and there fell a noisome and grievious sore upon the men which had the mark of the beast, and upon them which worshiped his image. And the second angel poured out his vial upon the sea, and it became as the blood of a dead man, and every living soul died in the sea. And the third angel poured out his vial upon the rivers, and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of *saints* and *prophets*, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments. . . .

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth to the kings of the earth, and of the whole world, to gather them against the day of the Lord God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame."

You discover here that these wondrous manifestations are to take place just prior to the second advent of the Lord Jesus Christ, "the day of the Lord God Almighty." Again: "And he gathered them into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell." A very large number of cities have fallen in Japan within the last few weeks, including 40,000 houses, in the tremendous earthquakes that have taken place there. I mention this that you may see these predictions involve nothing improbable, for we are having numerous and great earthquakes in these days. "And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men *a great hail* out of heaven, every stone about the weight of a talent, and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

Do you not remember reading accounts of meteors falling, some of them even of tons weight? This prediction speaks of great hail out of heaven, and that men will blaspheme God because of the plague of the hail. Some scientists claim that these meteoric stones are parts detached from other planets, and others claim they are portions detached from comets. It is no matter how it is done, nor what they are. The Scriptures claim that this will be in the days prior to the second advent of the Lord Jesus Christ.

Notice now what is set forth in the sixth verse of this chapter: "For they have shed the blood of *saints* and *prophets*, and thou hast given them blood to drink; for they are worthy." Here we learn that, in the latter days, just prior to the second advent of Christ, God will have a people upon the earth, a special people, and the denominative title of that people will be *saints*. Bear that in mind. I used to think, many years ago, that the saints were all in heaven, and that there was the only suitable place for them, and that we never need look for any outside of heaven! But on a careful reading of the word of God we learn that God's people are always called saints. That is one of their chief distinctive titles. You find this from the

www.LatterDayTruth.org

beginning of the Bible to its close. In the Revelations of St. John you find it prominent, it is true, and rather more so in the New than in the Old Testament Scriptures. Now, if God has a people in the latter day, will he not apply to them the usual appellation, the usual denominative title, namely, saints—his saints! When we go to the New Testament Scriptures we read in the Acts of the Apostles how "the saints and the widows," at the time of Dorcas' death, brought forth the things she had wrought in her Christian mission work, and spoke of her ministrations. It was "the saints," mark you, and especially "the widows," that did this. Then we read that Saul of Tarsus persecuted "the *saints*" even to strange cities [Acts 26], and here we learn again what was the established, the proper name, of God's people. When Paul writes his epistles to the people of God, in the different branches of the church in his day, he calls them "saints;"—"To the saints of God at Corinth;" "to the saints which are at Ephesus," so to those at Philippi, at Colosse, etc., etc. And when he writes to others it is the same form, the same title. This title is given God's people near one hundred times in the New Testament, and Christian or Christians, but three times. Paul calls the organized assemblies by that name,—"For God is not the author of confusion, but of peace, as in all *churches of the* saints."—1 Cor. 14:33. And now, while speaking of this, we will cite you to other evidences found in the Scriptures, for we have not only what is embodied in the texts we have quoted, but in the book of Daniel you will find it, also in the Revelations of St. John, and in Paul's second letter to the Thessalonian saints, that prior to Christ's second advent God's people on earth will be called "saints." That is the title of God's people in the latter times, as he gives it. We are told in the book of Daniel that, in the last days prior to the final triumph of the kingdom of God, before the coming of Jesus Christ—and this is in prophecy by God's Holy Spirit—that "The kingdom and dominion, and the greatness of the kingdom under the whole heavens, shall be given to *the saints* of the Most High." So there will then be some saints on the earth, if there be also some in heaven. We now come to the prophecy of Saint Paul, when he speaks of Christ in his second advent, "when he comes to be admired in *his saints*, and in all them that believe in that day." His people waiting on the earth for his second coming will greatly desire him, and, mark you, the title of that people will be *Saints*.

In the chapter I read, in the 6th verse, is plainly shown that, in the last days, and prior to the coming forth of that deluge of false "spirits," God will have "prophets," and "saints," on the earth, and that such will be their denominative titles as given of God; and that they will pass through the usual afflictions and trying conditions peculiar to God's faithful people, and that they will suffer martyrdom—some of them—for when God pours out his vials of wrath upon the earth, the angels of God will say these judgments of God are righteous, for the people who are then living will have "shed the blood of saints, and of prophets"! Do you believe that this prophecy applies to the latter days? Do you believe what it says,—that there will be "saints and prophets" in the latter days, and, furthermore, that the blood of some will be shed? I dare say it is a trial of the faith of some here to believe this. If we cannot believe that statement, pray tell me, how we can believe any of them! You may put a private interpretation on that prophecy and thus spiritualize it away, and so you may do by every item of prophecy in the Scriptures. And when that is done, what is the Bible good for? You may go on putting private interpretations upon other portions of the word of God, and what is it then good for? When that is done it becomes a means to misguide, instead of a means to lead into truth.

When we go to Holy Writ we find the prophets declaring things as they were moved by the Holy Ghost, and they declared them in plain terms and easy to understand. When we examine the history of other days we learn that the people of God were always persecuted. Bible history testifies this; so does church history; and even profane history clearly shows that God's people have been persecuted and their blood shed. Men and women loved the truth because it was the truth, and for this they had to suffer the most barbarous persecution. If anyone does not believe this, let them read Fox's Book of Martyrs, as well as the Bible.

Well, now, if there is to be a prophet in these days, as a matter of course there must be some personal name by which that prophet is known, and what will you call his name? What name will you choose? I suppose there would be a diversity among the people as to what the name of that prophet should be. Well, suppose his name is John Simpkins, and God called and inspired him, don't you think that Mr. Simpkins would meet with all the evil treatment that ever Paul did in his time, or that Peter did, or that the ancient prophets did in their day? Don't you think he would receive about the same kind of treatment at the hands of those who are opposed to the truth in this age as such men did of the evil-minded men in their day? I suppose he would; and I suppose you will reason on the same line. Now, suppose we call his name Joseph Smith; have you any idea that he, too, would not receive the same kind of treatment that God's prophets and inspired men received in ancient times? Would he escape the falsehood, slander, bitter persecution and martyrdom of the prophets of God who lived prior to and after the days of Jesus Christ! Jesus says, "Behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill, and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city." They suffered this, and that, too, from professedly religious people. He also says,—"I will send you apostles and prophets, and some of them they shall slay and persecute."

That has proved true all along the history of the church. And now I remark again concerning Joseph Smith, if he was called of God would he not be despised and hated and persecuted as were God's ancient prophets! Would he not be persecuted with falsehood and violence and receive at the hands of the people martyrdom, as many of God's chief prophets did? Why, yes, reasoning from the facts of the Bible. In our text, prophecy declares that some of God's prophets, and some of God's saints, will, in the last days, have their blood shed; and that, because of this terrible crime, God will give the wicked inhabitants of the earth—those responsible for it in any sense—"blood to drink," "for," he says, "they are worthy"! That is God's judgment.

Why should it be thought incredible, if there is a God,—and we believe there is,—why should it be thought incredible that the Creator should communicate with his creature man, if man would live in right ways before him? Is there *anything* incredible about it? We think not.

If we accept God as our heavenly Father, is there anything incredible that he should communicate with his sons and daughters when they are living right before him? Is there anything unscriptural about it? But would it not be very strange in the Infinite God, who loves the workmanship of his hands, if he would not draw near to his people and bless them? And would not that be unscriptural? To my mind it would. The Holy Scriptures, from commencement to the close, teach that in every age of the world, and in every dispensation when God had a people on the earth who served him in righteousness, he communicated with them by his Spirit, and by angels, and he taught them and led them with his counsels; he bore them up "as upon eagle's wings," and led them with an outstretched arm, and with great manifestations of his might.

We may now ask this question, Inasmuch as we are living in the closing era of time, is it at all strange that, if God has a people in these days, he should communicate with and instruct them in regard to the important and wonderful conditions surrounding them, and in regard to the second advent of Christ? No; it is not at all strange to me. The strangeness connected with it is that, whereas God has manifested himself to his people they will not live more worthy of those manifestations of love and light and power, and be thereby better prepared for present happiness and life eternal. That *is* strange—in my judgment.

The Holy Scriptures declare that God will commence a wonderful work in the last days, prior to the second advent of Jesus Christ. I am talking now to those who profess to believe the Bible. In the eighteenth chapter of the Revelation it is declared that angels will come and minister to man on the earth. John says, in verses one and two,—"And after these things I saw *another* angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen,"

www.LatterDayTruth.org

This manifestation of God is to bless the earth—"the earth" shall be "lightened with his glory"! And in the fourth verse John says, "And I heard *another* voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." What do we learn by this? Why, that the angels of God will administer to those on the earth in the last time, and that God will utter his voice out of heaven and will instruct his people to come out of spiritual Babylon. He will instruct them *when* and *how* to do it. In the fourteenth chapter of Revelation John says he saw another important event that would transpire, and that it would bless the earth with the light of the gospel. He says, in the sixth verse, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Here is a promise made, by the word of God, in regard to events that were to transpire just a little while before the second advent of Jesus Christ. The angels of heaven will bring, in order that it may be preached abroad to all nations, God's everlasting gospel. Do you believe that, my dear friends? Take it right home and reflect upon it. Take it to your own heart and say, Do I believe it? When God speaks, let all the world hear! His word stands firm, and as plain as tongue can tell it.

With regard to Joseph Smith having been called and sent as the Lord's prophet, I wonder if he would not know it if the gospel has been restored in these days! Has the gospel come with this kind of witness? We claim that it has, and that this work in which we are engaged is in harmony with, and in fulfillment of, these predictions of Holy Writ. It stands out plainly in God's word that the gospel was to be *restored* in these days, and that, too, by angel ministration. What did Joseph Smith know about this? He says that that prophecy is true; that the angel *did restore* the gospel, and also that angels *restored* the authority to preach it with its powers, ceremonies and ordinances. Herein his claim is in harmony with the word of God. Did any other man in the eighteenth or in the nineteenth century come and make such a claim as that? No, not one that we have read or heard of. If, then, this gospel of Jesus Christ is restored by angelic ministration, and if it is to be preached abroad through all the nations of the earth, how shall mankind know in these latter days when it is revealed? Will it not be the same gospel, in all its parts and powers, as preached by Christ and his apostles? We have every reason to believe it will be, for Paul says, "If we, or an angel from heaven, preach any other gospel than that which we have preached unto you, let him be accursed." Therefore we have good reason to believe that when an angel of God comes with that commission from on high, he will bring precisely the same gospel that Jesus, and Peter and Paul and the rest of the disciples preached in the meridian of time. The gospel message brought by the angel *must* be the same, in all its parts, as we find it recorded in God's word, therefore we can take the recorded gospel and measure by it all that claims to be gospel. We can thus try all such in length, breadth, height, and in spirit. We can try such by God's pattern given in Holy Writ. When Joseph Smith came did he preach another gospel? No; but he claimed to have received the same gospel as was preached in the days of the apostles, and to have organized the church after the same pattern had in ancient times, with the same spiritual gifts and graces and powers as were in the apostolic church. Herein is strong presumptive evidence that he was a man sent of God. The Bible declares the restoration of the gospel, and that, too, by an angel. Joseph Smith came and declared it had been restored, and in harmony with this claim he preached the gospel precisely after the ancient order. And, besides that, he taught that every son and daughter of Adam, wherever this gospel is preached, who obeys it with an honest heart, shall *know* that it is of God. He says, "You live in harmony with its requirements and God will cause the Spirit of truth to shine upon and enlighten your souls, and you shall have evidences in your own person that the gospel is what I declare it to be, the power of God unto salvation!" That is the way this man of God came. He did not come with honeyed words, nor with man's wisdom and education, nor exercising deception in any form, but he came preaching the blessed gospel after the ancient order, in letter, in form, in doctrine, in moral precept, and in the promise of the Spirit. He said to the people, "You accept this gospel in purity and honesty of heart, and God will give you evidence that the work is his and not that of a false prophet."

We are told in this 16th chapter of the Revelation of Saint John, that there would be prophets in the latter times; and that there would then be great manifestations of demon power, and that that power would go to the world, and to the kings and mighty ones of earth, "working miracles" to deceive mankind, "to gather them to the battle of that great day of God Almighty." What has occurred since 1830 that tends to fulfill this prophecy? Spiritualism, with redoubled force, bursts forth upon the world in 1845–8, and it has swept abroad, (like the la grippe, if you please,) till it has gone over the entire world, and has gone to kings and queens, princes and potentates, as predicted, accomplishing its work, deceiving and misleading the sons of men, and some of the Saints as predicted by Paul in 1 Tim. 4:1, and 2 Thess. 2:3–12, and elsewhere, and hindering, more or less, the spread of the gospel of God's dear Son.

I have read in the past few years in regard to Madam Blavatsky, who, with others, has established, in many places, Theosophy, which is spreading all over the world. That is said to be only another name for Spiritualism. Mrs. Besant, her pupil, when giving the history of her life of late, tells in a few words how she became the wife of Rev. Besant, and that on reading the Holy Scriptures she discovered there were many things not right in the church to which she belonged, and that her heart began to doubt, and that finally she reached a point she could not pass. She says, "I must be honest. I cannot receive communion from a church like this." She finally refused to take communion, and her husband turned against her, and then the woman, in order to make a livelihood, engaged in literary pursuits and thereby became acquainted with the atheist George Bradlaugh, and fell in with his teaching, more or less. Finally a friend persuaded her to go and hear some spiritualist lectures, and there she heard things which, under the influence of spiritualistic forces, she accepted, as a drowning man grasps at a straw. And having been led gradually along by that philosophy, at length she became a devotee, and afterward a leader in this new order of things —Theosophy.

This woman has been led off into this form of spiritualism under the influence of spiritualistic forces and manifestations, and and now she tries to harmonize them with the word of God! What is it that prompts her to do this? It is the inherent longing of the soul for spiritual evidences, spiritual communion, something higher than earth can afford.

The Bible tells you there will be spirit powers abroad, and that they will be of a character to deceive the people in latter times, and that they will lead them to the great battle of God Almighty. This is a battle between truth and error, between good and evil, light and darkness. These opposite and conflicting forces are both under Spirit influences, — one of God and the other of demon power. Joseph Smith planted his gospel work aright under God in 1830, and in 1845–8 the world began to be deluged with false and miraculous influences from demon spirits, under whose control and power there have been, and are to be, great manifestations. Did Joseph Smith know anything about the coming forth of this demon power? Did he predict there would be great manifestation of spirit power, and that Satanic influences would go abroad upon all the face of the earth? He did. He predicted it in 1831, and afterwards, as you will find in this book of revelations, the Doctrine and Covenants, which I hold in my hand. I find it set forth in many of these revelations. And here in the Book of Mormon, which was given by him to the world in 1829, you will find statements that there would be in these last days witches, and wizards, and necromancers, and all those demon spirit manifestations such as cursed the Canaanites, and which were a means of their filling up the cup of their iniquity. [Here an old gentleman by the name of Moler, not of our faith, interrupted the speaker and asked, "Why was not the angel sent and this work commenced in the seventeenth century?" The speaker replied, "Because the people were not ready for it. We have to break up and prepare the fallow ground before we sow the grain. The Church of Christ had lapsed into a state of apostasy and barbarism. It bore the name Christian, but was really more Pagan or Infidel than Christian. In the

www.LatterDayTruth.org

Reformation, God, in his providence, began to open up the way for the establishment of political and religious freedom. But it was as the gray dawn of the morning upon the world. These conditions kept on until the way was prepared for the restoration of the gospel." Moler said, "Was there not a necessity for it before?" The speaker replied, "You cannot teach a child that which is only to be understood in advanced life." Mr. Moler interrupted again, when the speaker said, "Hold on; let me talk, if you please. It don't work well for two to be talking at a time. You cannot teach the little child geometry and the like. You must let its powers of understanding develop before it can grasp the higher branches."]

I want to notice another point as to whether Joseph the Seer was, as we claim, a prophet sent of God. If he was not, I want to know it; and if he was, I want to be more and more confirmed in it. We cannot have too much of such good things, you know. My soul longs for a better existence than we find in this troublous world, compassed about as we are with weakness and imperfections and errors. The soul yearns for better conditions. The Bible, it is true, comes bringing us glad tidings of great joy, and we praise God for the Bible. The Book of Mormon comes and confirms the Bible, and it brings the same blessed testimony in regard to these matters of life and immortality, and there, too, we have the better hope. And in this Book of Doctrine and Covenants I find another witness confirmatory of these glorious principles of the doctrine of Christ our Lord; not a new gospel; not another Christ, but these all join in one in their testimony with regard to the great work of redemption by our Lord Jesus Christ.

I want to say furthermore, the Bible tells us that in these latter days there will come forth a great, a marvelous work and a wonder, and it tells us that "the *words* of a book" (not the book) is to be given to one that is learned, saying, "Read this, I pray thee;" and he shall say, "I cannot, for its sealed." Then the book is to be delivered to one that is not learned, saying, "Read this I pray thee," and he saith, "I am not learned."—Isa. 29: 11, 12. And the same prophet declares that, when the book shall come forth, then "the eyes of the blind shall see out of obscurity, and out of darkness." It tells us *when* it shall be done,—just before Lebanon would receive from the hand of God his blessing, and bring forth in its great strength. It tells us *how* it would come forth,—"And shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."—Isa. 29:4. It further tells *when* this work shall come forth,—it will just precede the time when "the meek shall *increase* their joy in the Lord," evidently by reason of increased knowledge, increased opportunities, and increased testimonies from the Lord! It would also precede the times when "the poor among men shall rejoice in the Holy One of Israel" (Isa. 29: 19), for after the Lord restores the gospel and establishes his marvelous work and a wonder, the poor will have the gospel preached unto them with the light and power of the Holy Spirit attending the word and the ordinances as anciently. And all this will confirm their souls in the truth and certainty of all the precious promises made in Holy Writ concerning eternal life and the glory to be revealed, and for all this they will rejoice. It would also just precede the time when great and notable favor and blessings would come to "the house of Jacob," for "Jacob shall not now [after the coming forth of the "sealed" book and God's "marvelous work and a wonder"] be ashamed, neither shall his face now wax pale" (Isa. 29: 22). The house of Jacob is now largely in the conditions here spoken of; the meek are increasing their joy in the Lord by reason of the restored gospel; "the poor among men" are rejoicing in the Holy One of Israel through the testimonies of the Spirit and the word; Lebanon [Palestine] is being restored to its ancient fertility, and the Jew turns with longing heart to the land of his fathers; the Lord is doing "a marvelous work and a wonder" among the nations; and who announced all this to the world by public proclamation at the beginning of these things? Joseph Smith, the Prophet and Seer. He proclaimed all these things before they came to pass, and their fulfillment proves him to have been sent of God. But these are only a few of the proofs of his prophetic mission. Want of time forbids their further consideration.

## BUT ONE PRESIDING ELDER.

It is near fourteen years, since the Blue River Branch, Nebraska, was brought into being, over which Bro. Levi Anthony presided until he died, — this, in my experience in the Reorganized Church is without a parallel. And how many broils has that branch escaped, which are likely to result in the unwarrantable practice of changing presidents every three, six or more months. The fact of Christ's Church existing in integral parts and the further fact of a variety of gifts, callings, positions, etc., involves a necessity for the observance of the law of adaptability so far as practicable.

God's law provides for every man learning his duty, and standing in the office in which he is appointed; which order ought not to be interfered with to satisfy the ambitious,or those who evince a determination to rule or ruin. It were distressing to see competent officials deposed and less able or wholly non-competent persons raised to power, on some stupid, or trivial matter. But with the obtained conception of common consent, this is possible. When and where the verity of law is but recognized, when the same will be gratifying, and the reverse; when the reverse is more gratifying, we may then say, goodbye to good order and unity, which law and order secures when they are observed.

I never saw sorrow more general and acute among Saints than that among those of the above branch at the loss of their presiding elder; nor a greater unanimity of feeling in appointing another in the place of the departed one. The fourteen years of successive presidency speak well for the departed and the branch itself. They have lost a brother, Levi Anthony, and gained a brother, Wilber Savage; God bless the successor and the brethren and sisters of the Blue River branch. That the procedure in filling the vacancy would be pleasing to the departed one I believe. In bonds,

James Caffall.

## ETERNAL PUNISHMENT.

Much has been said and written concerning the subject, in the Bible, Book of Mormon and Doctrine and Covenants. In the Bible we have the words of Christ, Matthew, 25th chapter, last verse, speaking to those on his left hand, "And these shall go away into everlasting punishment." I do not believe from this that Christ was to be understood to mean that they would at no time come out of this punishment. The Bible teaches that God is no respecter of persons, but he that fears him (God) and worketh righteousness is accepted with him. Can we conceive for a moment that a God of love and mercy could consign one of his creatures to an endless punishment, and be a just God? The writer has an experience in regard to this matter. Some fifty years ago when being exercised on the subject of salvation, he firmly believed he would suffer eternal torment, if he did not repent of sins, and become a Christian. In that belief he joined one of the popular churches; but time and study have changed that belief in many respects. The writings of the Apostle Peter will throw some light on this subject, 1 Peter 3: 18, 19, 20, where it is stated who those spirits were that lived on the earth in the days of Noah, (at the time of the flood). If they were to suffer eternal torment, why did Christ visit them in their prison house? Did he visit them to add to their torture? Or was it to extend another invitation and an opportunity to believe in him (Christ) in order that they might be saved from longer punishment? I believe that God's punishment is of a reformatory character; and not for a vindictive purpose. If it was, he would not be a God of love and mercy.

Again; his word teaches that every man shall be rewarded as his work shall be. Another erroneous idea has obtained in regard to the nature of this punishment, fire being used to represent it; if fire, there must be some light. Whereas, the word of God says that the wicked will be cast out into darkness.

Nicholas Rumel.

Omaha, Neb., Jan., 1892.

## "SACRAMENT FOR SCATTERED MEMBERS."

After perusing the able editorial on the "Sacrament," in *Herald* of January 16th, there has been one thing uppermost in my mind. Scattered around the county, here and there, are hundreds of Saints who belong to no branch, who never have the privilege to meet with branches in sacrament or prayer services, and hence are de-

www.LatterDayTruth.org

prived of this great opportunity, which if complied with properly is conducive to increased spirituality and aids in combatting self, in resisting the world, and in discerning the otherwise imperceptible attempts of Satan for their overthrow. These Saints are frequently visited by traveling elders, who preach for them while in their midst, but scarcely ever suggest a sacrament or prayer service. In fact, within the past two months I have been in several places where the Saints have not partaken of the "emblems" for two and three years! Does it not then devolve upon the ministry, when with them, to call the few Saints together and administer the sacrament to them? This is what I have been doing of late. If I am wrong, I hope to be corrected, but in the performance thereof I have felt such a goodly portion of the Holy Spirit that it would take no little persuasion of men to convince me it was wrong.

Again, I believe it is the duty of the ministry when they baptize individuals outside of branch jurisdiction to administer the sacrament to them, and were this fully carried out there would be less complaints on the part of the candidates, that they had not been blessed spiritually as they expected. The sacrament being one of the commandments of heaven, it is requisite that man obey it ere he is eligible to receive the highest blessings of heaven. In the organization of the church in 1830 the sacrament was administered prior to confirmation, and I fail to see the impropriety of such a procedure again if everything is favorable. Again; presidents of branches must not forget that it becomes their duty when members are unable to attend the sacrament meetings, to see that they receive it at their homes. I trust that we as God's "husbandmen" shall be more careful in these matters and consider that our duties and privileges are not abridged when the spiritual welfare of men is dependent upon our action, so far as they do not tresspass upon the grounds and prerogatives of others.

*Am I right?*

T. W. WILLIAMS.

WELLSTON, Ohio, Jan. 18th, 1892.

## ABOUT THAT COLLEGE.

As to whether we should or should, not have a college at Lamoni, is not the direct question here. The real matter to which I would like to call attention, is the cant which D. C. in *Herald* No. 52, seems to give to certain quotations drawn from the book of Covenants.

He quotes D. C. 85:21, 36; D. C. 87:5, and D. C. 90:12, and then seems to conclude, that because no college course "covers a wider range of subjects," therefore the Saints ought to be a college building people; and which would mean certainly, that until they do become such, they will not be able to get words of wisdom out of the best books, and learning by study: that without this, they will not be able to become acquainted with languages, tongues, people, countries, kingdoms, laws of God and man.

But are we ready for all this, that the people of this church have not made as great progress in acquired wisdom and knowledge as the people of any church, notwithstanding their destitution in regard to colleges, and certified scholarships?

While it is true, that those sons of ours who are able to pay for it, may through a college course soon attain to an excellent degree of acquired wisdom and knowledge, it is not true, that those sons of ours who are not able to take a collge course, may not if they will, attain to the highest pinnacle of that sort of acquired wisdom and knowledge, that is useful to the people of Zion, all of them.

Now while I for one, would be glad exceedingly, to see this church have a college of its own at Lamoni, yet I am sure of this, that if we had it, and the time should ever come, that we should make use of it as a means to glory in man's ability, instead of making use of it to build up Zion in that way that she ought to be built up, that would be the time, that she would be better off to have no schools of her own, whether endowed or otherwise. It is better that she should be in bondage, than that she should be free and abuse high privileges.

But seeing that she, in her reorganized state, has already passed over more years than she has yet to spend before her redemption; and considering the amount of hatred and opposition that she has yet to pass through before her deliverance, and as the chances therefore are small indeed, that she would in so short a time lose her balance to any critical degree, because of her wealth and learning, therefore for one, we say, let the college be built. For even now had we its advantages, we could use some of them at least, to confound the presumption of those who yet think to make game of the truth, and the testimony. And as it is a good thing to be learned aside from all other considerations, provided our learning does not lead us to neglect the precepts of God; and knowing as we do, how little the Saints as a people can afford to neglect those principles that have made their church that which shall at least culminate in the "dispensation of the fullness of times," therefore may they with the least possible risk, educate and that thoroughly, provided it cannot be so, because of certain forces that are ever ready to oppose.

A. J. MAPES.

## BEAUTY WITHOUT COSMETICS.

MRS. ANNA RUPPERT, the authority on the arts preservative of woman's beauty, prefers cold water to hot for bathing the face, and advocates the use of soap once in twenty-four hours at night, A good lather should be produced, and after it is well washed off the face should be rubbed briskly with a chamois leather. All of which most women will pronounce rank heresy.

G. W. SWEENY, editor of *The Truth*, published at Oakland, California, gets off these very sensible words: "It is dangerous to get away from the Bible terms. The apostles, were they to come back to our earth, would not know what we were talking about, hearing us speaking of the "Church of God," "Body of Christ" as "a mere movement among Christians of all denominations!" For one, I shall stick to the "Old Book," and call Bible things by Bible names. I stand squarely for the Old Book, and insist on no new names for the Church of God." Good for you, Bro. Sweeney! That is in keeping with the Old Jerusalem gospel. Stick to it, brother! What we need to-day is for all of God's children to stand straight up and down for the Blessed Old Book!—*The Church Register.*

# Selections.

## THE REUNION OF CHRISTENDOM.

BY REV. PROFESSOR A. B. BRUCE, D D.

THE Reunion of the Churches, what a boon! "I tell you of a truth," said Jesus to his disciples, "there be some standing here, which shall not taste of death till they see the kingdom of God." What would one not give to be able to say with equal confidence, "There be some now living who shall not taste of death till they see the divisions of the Church healed." Such a sight would mean the kingdom of God come. How happy one would be to witness even a small instalment of the grand consummation: say the reunion of the Scottish Presbyterian Church! What a burden to the spirit of a man who has learned thoroughly the mind of Christ, to live in days of religious alienations and embitterments! How often one is tempted to wish that his lot had been cast in a time when there was only *one church* in in the land, and all the people, high and low, rich and poor, met together for divine worship in the one parish church, and the distinction between Churchmen and Dissenters was unknown. Richard Baxter said, "Except the case of the infidel world, nothing is so sad to my thoughts as the case of the *divided churches*." We who live in the nineteenth century may utter the sentiment with an emphasis increased by the knowledge that the two cases alluded to by Baxter are very closely allied: That the divisions of the Church are *a fruitful cause* of infidelity.

Personally I am a Broad Churchman in my ecclesiastical views, though by accident connected with Nonconformist denomination holding very strict principles as to the condition of church fellowship. I could without any trouble to my conscience belong to, and even be a minister in, any one of a dozen or more churches, if they would allow me, and give me liberty to speak and act according to my convictions. I think all the forms of church government legitimate and good when they are well worked out, and the reverse of good when they are mismanaged, as they all have been. I do not believe in elaborate creeds as terms of communion. I should gladly be in the same church with men belonging to an entirely different theological school from myself; if half a dozen different schools were represented in the same communion, so much the richer it would be.

Whence these tragic, disastrous alienations? Why is Christendom to so lamentable an extent a house divided against itself to its own fatal hurt, and the dishonor of the Christian name? Why is the Church, to speak plainly, a ghastly failure? A full answer to these questions would demand a volume, but a rudimentary yet far-reaching answer may be given in a sentence. The radical cause of sepa-

www.LatterDayTruth.org

ration is *legalism*. It is very significant that Paul in his Epistle to the Galatians, on first mentioning the sonship of Christians, proceeds immediately after to speak of the new society based on the Christian faith as one in which neither Jew nor Greek, neither bond nor free, neither male nor female, but all are one in Christ. It is easy to find the missing link between the two topics. In Paul's view the first and fundamental privilege of sonship is deliverance from the bondage of the law. But the law was the great barrier between Jews and Gentiles; that removed, there was nothing to prevent them from being united in a Christian brotherhood on equal terms. This was the first historical instance of the connection between the spirit of sonship and the spirit of catholicity. But it is not the only possible application of the principle. The tendency of the legal spirit is to multiply causes of separation, both in religious faith and in religious practice; in the former by increasing needlessly the number of "fundamentals," in the latter by erecting every petty scruple about meats and drinks, and social customs, and forms of worship to the dignity of a principle separating from all who do not conform thereto. The legal spirit is essentially anticatholic, and manifests itself as much in a thousand different ways. On the other hand, the spirit of sonship is eminently catholic; craves for fellowship with all who are sons of God by faith in Jesus Christ; and would, if it could, sweep away all the artificial barriers which legalism has set up between those who are one in Christ. What change would come over the face of Christendom if the *spirit of Adoption* were poured out in abundant measure on all who bear the Christian name!

Blame must be distributed impartially among all sections of the Christian Church. Legalism has assumed two chief forms: sacramentalism and dogmatism. Sacramental legalism, with all that goes along with it, is the vice of the Roman Catholic Church and all other churches kindred to it in spirit and tendency. Dogmatic legalism is the besetting sin of Protestantism. Salvation by sacraments and priests is the watchword of the one, and salvation by orthodoxy is the watchword ot the other. *Hinc illae lacrymae.* Both alike in sin against the Spirit of Christ and the true genius of of Christianity. Sacramentalism and dogmatism are Antichrists, and till they are both destroyed there is no hope of reunion.

Optimistic in temper and tendency, I am not, never have been, hopeful of reunion on the great scale, or even on the small. The unification of Christendom is too high for me, my most sanguine moods cannot attempt unto such a lofty thought. I should die happy if I lived to see so modest a consummation as the reconstruction of the Scottish Presbyterian Church. There is no present prospect of it, there is not much of the temper that makes union possible, or of the spirit that makes union worth having. For the merely mechanical combination of two or more ecclesiastical bodies is not a consummation devoutly to be wished; it is more a political than a religious result. Possibly even such a union, if it could be brought about, would be better than the present miserable condition of things with its rival churches in every village, and petty jealousies and enmity all over the land. The two dry sticks representing Israel and Judah, on being placed end to end, were to become one in Ezekiel's hand. The prophetic parable is in favor of the policy of uniting even dry lifeless ecclesiastical bodies, in hope that after mechanical juxtaposition would come sooner or later a real vital spiritual union and communion. But that is no reason why churchmen should postpone the practice of Christian charity towards each other till it has become their *interest* to love or seem to love one another as brethren, which is pretty much what we are doing just now, north of the Tweed.

The prospects of union on the great scale or on the small depend largely on what we principally wish. The wish, the fervent desire, the devout, sincere longing and prayer is, in the spiritual sphere, literally the father of the fact. Seek the kingdom of God with all your heart, and you have it in yourself. Seek it collectively with one mind and heart, and it will come eventually as a great social fact. What do we Christians want then? What do we dream of, talk about to friends, muse over in our solitary hours? Is it this grand ideal, the kingdom of Heaven: men the world over living in harmony and peace with God and with one another? Which are we putting first: Christ and the great universal Christian interest, or our own particular ecclesiastical denominations, our dearly cherished creeds, our provincial orthodoxies, and pet theological systems?

I have my fears for the future. I tremble lest the doom be pronounced on the churches, "Ephraim is joined to idols, let him alone." Among the possibilities of the future are the ejection of the existing churches as salt that has lost its savor, leaving a clear field for the Spirit of Christ, reincarnating itself in *a wholly new organization* of whose constitution we know as little as of the life beyond the tomb. No religious society likes to be told such plain truths. The tendency is to silence the prophet who dares to utter them. But nevertheless plain speaking is wholesome. We must remember the fate of the Jewish Church. For centuries it seemed as if the true religion could not dispense with Israel as its chosen home. Even Isaiah preached the inviolability of Zion in language as strong as that of Christ when he declared that the gates of Hades should not prevail against the church about to be founded. Yet a century after another prophet came, whose not less inspired message to Israel was: Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord. The temple in which ye trust shall be destroyed by the Chaldeans.

An increasing amount of the moral salt of the community is taking its place *outside of all the churches.* The attitude of those without toward Christianity is various. Some look on it as a worn-out faith; others, and probably not a few, are Christian in faith and life, only they do not feel that the church can do much for them; perhaps they very decidedly think that church fellowship would be rather a hindrance than a help to the life they desire to lead. These constitute a kind of *invisible church on earth.* In our schemes of reconstruction we must aim at including this church of the churchless. "Other sheep I have which are not of this fold, them also I must bring." It will be well to find out what they are thinking, why it is they hold aloof, what it is in our church-life that makes them regard our fellowship with indifference, not to say aversion. Would it not be advisable to have them represented by deputation at our church congresses to give us a bit of their mind? Perhaps this is unnecessary. We know already what keeps many aloof. It is just what makes the church of little real value to our own souls. All meditations on reunion must end in prayer, in confession of sin, and supplication for mercy and grace. Ah me! how little of Christ and how much of Rabbinism is in all the churches. "Wilt Thou not revive us again, that Thy people may rejoice in Thee? Show us Thy mercy, O Lord, and grant us Thy salvation."

—From *The Review of the Churches*, Nov., 1891.

## VOLTAIRE AND ST. PAUL.

### A CONTRAST.

BY G. BARNETT SMITH.

THE old battle of Scepticism against Faith is once more being waged, and in the attendant great unsettlement and disquietude in men's minds with regard to religious questions, it is not inopportune, by means of a comparison between Voltaire and St. Paul, to see of what Scepticism and Faith have been capable in their highest developments. And in speaking of Voltaire, I do not refer to him as an Atheist pure and simple, a charge he would have denied, but as a scoffer and unbeliever in regard to all those truths which are dear to Christians of every creed. Each of these men —Voltaire and St. Paul—was greatest intellectually in his own period; but here comparison ends and antithesis begins. In Paul we have the most rigid virtue, in Voltaire libertinism; in Paul, in moments of supreme danger, we behold courage and fortitude; in Voltaire, truculence and dissimulation; in Paul, there is the uplifting of the soul and the subjugation of the passions; in Voltaire, there is the deification of the intellect at the expense of the heart; in Paul, there is the sacrifice for principle of all that the world holds dear; in Voltaire, there is the clutching at honors with cowardice in adversity. They stand in striking contrast through all the ages—Paul one of the greatest constructive minds, and Voltaire, one of the greatest destructive minds the world has ever seen.

Properly to appreciate and appraise Voltaire's work, it is necessary to understand his character; and its cardinal principle may be indicated as suppleness of policy. It was truly complained that he was a free-thinker in London, a Cartesian at Versail-

www.LatterDayTruth.org

les, a Christian at Nancy and an infidel at Berlin. This was being "all things to all men" with a vengeance, but not in the sense the Apostle intended. With much inherent greatness of mind, there was all the adaptability of the Yankee politician in Voltaire. At certain important points in his career, when a man of real principle would have remained firm, Voltaire said in effect, "Gentlemen, these are my principles, but I am not bigoted; if they don't suit, they can be altered." This strangely composite being passed from a moralist to a buffoon, from a philosopher to an enthusiast, from mildness to passion, from flattery to satire, from the love of money to the love of luxury, from the modesty of a wise man to the vanity of an impious wit. He had sensibility without affection, he was voluptuous without passion, open without sincerity and liberal without generosity. One critic pointed out that these singular moral contrasts found expression also in his physical appearance. His visage was a combination of the eagle and the ape.

His writings exhibit a unique and perpetual change from greatness to meanness, from glory to contempt. He combines the gravity of Plato with the legerdemain of Harlequin. It is the nature of such men to give rise to strong enthusiasts and severe critics. The former regarded Voltaire as the champion of free thought, the latter saw in him only a great force for evil. For my own part, while I frankly admit that on many occasions he used his splendid talents for the promotion of the cause of reason and humanity, and that he courageously spoke out against the horrors of war, I hold that the evil he wrought uncomparably outweighs the good. Mr. John Morley has said that Voltairism may stand for the name of the Renaissance of the eighteenth century, but if that Renaissance had no better basis than Voltairism it would have died in its birth. Such a movement requires master spirits who will contribute root ideas for expansion and future growth. Voltaire contributed no such ideas. As Macauley said: "He has bequeathed to us not a single doctrine to be called by his name; not a single addition to the stock of our positive knowledge." But no human teacher ever left behind him so vast and terrible a wreck of truth and falsehood, of things noble and things base, of things useful and things pernicious. The truth is that Voltaire represents the death of things, not the birth of things. The Renaissance of the last century was really anticipated in the previous century—the scene being England, and the chief actors Milton and the Puritans. But the movements against the corruptions of the Church began even a century before that in Germany, with the great and imperishable work of Martin Luther. These were the drastic spirits who cleared the way for that influx of light which made luminous the eighteenth century.—*Sun Magazine, London, March.*

---

EARLY MARRIAGES. — Early marriages are always the best, when the young people are properly mated. Prosperity and good health, with home like influence on both, follows early marriages.—*Ed.*

# Conference Minutes.

## EASTERN MAINE.

Convened at Jonesport, Maine, December 12th, 1891, J. C. Foss in the chair, J. N. Ames clerk. Reports were received from Olive, Seaside, and May branches. Reports of committees were read. Ministry reports: Elders Noyes, W. Crowley, and J. C. Foss. Teacher, J. N. Ames. Deacons, C. H. Hinkley and U. Kelley. Joseph Lakeman was chosen president of district; J. N. Ames sustained as clerk; J. C. Foss chosen delegate to general conference. Resolved that the district president be instructed to demand the license of D. W. Lakeman, and report to next conference. Preaching by Eld. J. C. Foss. Adjourned to West Jonesport, in June, date to be fixed by clerk of district.

## SOUTHERN NEBRASKA.

Quarterly conference convened at Wilber, Nebraska, January 10th and 11th, 1892; district-president, J. W. Waldsmith in the chair, J. L. Diefendorf secretary. Ministerial reports: Elders, J. Caffall, J. W. Waldsmith, J. Thompson, J. Armstrong, C. H, Porter baptized 7, M. W. Culbertson. Priests, S. Brolliar, J. Ferguson. Teachers, D. Brolliar, R. O. Self. Deacons, J. W. Hollenbeck, T. L. Rider. Branch reports: Blue River 164; gain 6. Brownville 20; loss 1. Hebron 20; gain 3. Nebraska City 128. Palmyra 60; loss 3. Platte River 36. Bishop's agent's report: On hand October 1st, 1891, $246 61; received since $67 25; expended $112.61; on hand December 31st, $201.25. Bro. Frank Chatburn was ordained a priest. Resolved; That while we would greatly desire to evince a becoming resignation to the will of our heavenly Father, we nevertheless feel that in the departure of Bro. Levi Anthony, who we have great reason to believe has gone to the reward of the righteous, we have sustained a great loss; for ever since his identification with the church our departed brother has been a consistent, worthy, and exemplary member, a wise counselor, and a faithful representative, beloved and admired by all who knew him; and the condolence and sympathy of this conference is offered to the bereaved family, and our desires are that we may ever emulate his godly example, and after earth's struggles we may be worthy to share with our much beloved and departed brother the bliss of eternity. A communication was received from the Palmyra branch asking that this district intercede with the quorum of Bro. Thomas Nutt for his reinstatement to the rights and privileges that he formerly enjoyed. On motion foregoing was adopted and delegates were so instructed. C. H. Porter, J. W. Waldsmith, J. W. Hollenbeck, J. L. Diefendorf, and J. Ferguson were chosen to represent the district at general conference. On motion the district officers were sustained for ensuing quarter. Adjourned to meet at Nebraska City, Nebraska, April 24th, 1892, at eleven a.m.

## TEXAS CENTRAL.

Convened with the Elmwood branch, Bell county, Texas, October 16th, 1891, at eight p.m.; E. W. Nunley in the chair, F. C. Gough secretary. Reports were read from Cook's Point, Texas Central, and Elkhart branches. Elder's reports: H. L. Thompson, E. Bates baptized 2, S. R. Hay baptized 8, and E. W. Nunley. Priest, F. C. Gough. Teacher, F. M. Parsons. W. Sherrill, bishop's agent, reported: On hand last report, $141; received since, 35 cents; total, $141.35; paid out, $125 20; balance due church $16.15. Bro. Sherrill was sustained bishop's agent. Preaching by Elders S. R. Hay, E. W. Nunley, and H. L. Thompson. Adjourned; time and place to be determined by district president.

---

GOD honors every good farmer by directly giving him the first employment any of the race ever received from the Divine hands—the subduing and tilling the ground.

# Miscellaneous.

## NOTICES.

It is an accepted fact that nowhere did the gospel flourish as rapidly as it did at first among the people of the British Isles; here some of the greatest miracles of the age have been performed; hence I have commenced the preparation of a brief history of events as they transpired there, to be inserted in one of our leading periodicals. I kindly solicit the assistance of all who were acquainted with such events. All who will so assist can write what they know concerning the "old organization" as well as the Reorganization, giving dates as accurately as possible. Will Brn. Charles Derry, John T. Davis, J. R. Evans, J. D. Jones, Joseph Boswell, Evan Davis, E. B. Morgan and John Watkins of America, Thomas Taylor, C. H. Caton and Joseph Dewsnup of England, and Thomas Williams, David Williams and John R. Gibbs of Wales, please assist me in making this an accurate account? In writing please state what you know relative to the early missionaries and their work in both organizations. Record all cases of healing of note and any spiritual manifestation which would be interesting to the reader. If the brethren above mentioned and any others who can, will comply with the above request they will receive due credit for all assistance rendered.

Address T. W. Williams, Temple P. O., Lake county, Ohio.

---

To the friends of Sr. Helen P. Smith, Greeting: I have received (or will by the time this meets your eyes) sufficient to erect a nice stone to point out where lies all that is mortal of our departed sister. Thanking the donors for their tokens of friendship, In bonds,

J. A. ROBINSON.

---

I would like to hear from agents to whom "Spiritual Gifts" have been sent, nothing having been heard in the past year from some. Would like a statement. Please drop a card so I may know what you have done. Remittances can be sent me at my expense by post office order to Willoughby, Ohio. M. H. BOND.

## IOWA MISSION.

Notice is hereby given to all the appointees of general conference, in the above mission, that the tobacco habit renders one ineligible for appointment. If there are any who still cling to the pernicious practice, in the face of God's commandment and the resolution of the general conference, they must furnish me with proper assurance that they have quit the use of it and intend to *stay quit*, or whatever knowledge of guilt may be possessed by me will be presented to the quorum, and will stand as a bar to reappointment.

If there are any who are too weak to overcome the habit of using tobacco, they ought to say so, and thus manifest that they are willing to deal in good faith with the church.

J. R. LAMBERT. *Missionary in charge.*

LAMONI, Iowa, Jan. 23d, 1892.

## CONFERENCE NOTICES.

Conference of the Central Nebraska district will be held at Clearwater, beginning February 27th, at seven p.m. It is hoped that all reports will be sent in time. Also let as many come as can. W. M. RUMEL, *Dist. Pres.*

---

A conference of the Pottawattamie district, Iowa, will convene February 27th, 1892, at 10:30 a.m., at Wheelers' Grove.

Branch officers will please forward reports in time, and the ministry are expected to all report in person or by letter. As many as can should attend this conference as it will be the time to choose delegates to attend the general conference, and business of importance may come before us. The Saints at Wheeler will be glad to entertain all who come and will meet parties with conveyances coming by rail to Macedonia,

www.LatterDayTruth.org

or Carson, the day before conference, if they will send a postal card to S. C. Smith, Wheeler, a few days before, stating how many are coming and when. H. N. HANSEN, *Dist. Pres.*

## A GOLDEN NUGGET.

A strange novelty is this golden table corn, with its beautiful rich cream color. It is claimed by those who know it that it is very sweet, early and tender, and a superior corn. We notice VICK recommends it very highly. The Floral Guide, which comes to us bringing a bouquet of Carnations on the front cover, with a splendid bunch of Brilliant Poppies on the back, gives full description of this new corn, which is only 15 cents a packet. Vick's Floral Guide is worthy a place in the home of anyone who expects to make a garden the coming spring. By all means send ten cents to JAMES VICK'S SONS, Rochester, New York, for the Guide, and you can deduct this amount from your first order. It will pay you well.

## ERRATA.

The caption of article by Bishop E. L. Kelley, page 78, *Herald* of January 30th, should read, "Saints' Home," not "House."

## BORN.

JACKSON.—Born at St. Joseph, Missouri, October 31st, 1891, to Robert and Isabella Jackson, a daughter. Blessed on January 24th, 1892, M. H. Forscutt, spokesman. Her name, Pearl Leslie.

LENTS.—At Fontanelle, Iowa, December 12th, 1891, to Bro. and Sr. George W. Lents, a daughter. Blessed January 13th, 1892, by Elder H. N. Hansen, and named Christina.

SHUMAKER.—Near McGregor, Texas, January 17th, 1888, to Bro. W. W. and Sr. M. E. Shumaker, a daughter; named Mandy A. Blessed by Elders C. M. Fulks and Thomas J. Sheppard, near Beaver, Texas, January 3d, 1892.

FULKS.—To Bro. C. M. and Sr. M. C. Fulks, near Echo, Indian Territory, September 18th, 1891, a son; named John Liman. Blessed by Elders Thomas J. Sheppard and C. M. Fulks, near Beaver, Texas, January 3d, 1892.

## DIED.

HODGES.—At Fremont, Nebraska, December 29th, 1891, Sr. Amy Kennicott, aged 25 years and 3 months, from congestion of the lungs after a brief illness of twenty-four hours. She was born in Washington county, Nebraska; was married to Mr. George Hodges, September 27th, 1889. She leaves one dear little boy fifteen months old, and a sorrowing husband, whose love led him to gratify every wish, often drawing on his purse, to relieve her sick or poor neighbors. Sr. Amy was an exceptional woman in many things; she was of strong faith, her most lovable trait was to never speak ill of anyone, and when she has heard censure, or harshness, she would plead, "We might do the same." She loved the work of God, and although frail physically, she was untiring in the interests of the Sabbath school, and possibly contracted her lung trouble in securing an organ for the church, which she was not permitted to either hear or play. Her husband's testimony was, that she was a true Latter Day Saint in faith and practice and lived her religion. She departed in peace, and was buried on New Year's day, the coldest in many years, yet a large concourse of her neighbors gathered to the services; which were conducted by Elder H. J. Hudson basing his remarks on Mark 5:39. We expect to meet her again at the appointed time.

GRALESS —At his home, Savanna, Illinois, January 21st, 1892, of la grippe, Bro. James Graless, aged 60 years, 10 months, and 7 days. Deceased was born at Marion, Ohio, March 14th, 1831; united with the church October 2d, 1870; was baptized by Elder Charles Williams. He leaves a wife and nine children to mourn their loss. Funeral sermon by Elder Warren Turner.

BENNETT.—At her residence, near the Oak Wood church, Bexar county, Texas, on the 26th of October, 1891, Sr. Mary Bennett. Her age was 61 years, 3 months and 26 days. She was baptized by Eld. D. H. Bays, June 26th, 1878, and lived a consistent member of the Oak Wood branch until death claimed her its victim. Her memory is very dear to that branch; she was one of the four sisters who held the fort there alone, (yet not alone, for truly the Lord was with them,) for two years, meeting for prayer and Sunday school. Although she was a cripple, afflicted with erysipelas, and overburdened with flesh, weighing, it was supposed, nearly or quite 300 lbs., she was never, during the two years, absent from her post. The Lord gave her strength to hold out until the work revived and others came forward to their places. Not long after, she grew helpless and could no longer meet with those she loved so well to worship with. Sister Bennett with her husband were the donors of the land on which the church stands and the graveyard in which she was buried. Standing by her grave last November, I felt to thank God for the assurance I had that she was wearing the crown of the faithful. She fought a good fight. The battle with her is over. She has entered into that rest which remaineth for the people of God.

STEBBINS.—In Lamoni, Iowa, at noon on Monday, January 25th, 1892, in the twelfth year of her age, Helen Vivian, daughter of Bro. Henry A. and Sr. Callie B. Stebbins. She was born in Plano, Illinois, July 4 h, 1880. When eight years and three months old she was baptized by her father and confirmed by him and Brn. A. H. Smith and R. M. Elvin. Three weeks before her death she was taken (by previous exposure) with diphtheria. She suffered severely, both from the disease and from the sulphur and other treatment of her throat; but no physician was called. At the end of eight days she urgently requested that all remedies be stopped and the Lord be relied on. She was then at the worst; but the ordinance commanded in God's word and the oil were used, and her throat began to clear and within a week was well, so great was her faith in God's promise. And the day before her death, when she expected to die, she did not forget the blessing, but said to her father that it seemed to her more than ever before that there was a Lord, for he had helped her so much; and that she would like to speak about it in prayer meeting. But the vital force had become so exhausted, and the blood so drawn upon by that fell disease, that the heart action became greatly disturbed and violently increased, as mechanism running without its proper work. This continued until two fans had to be used to give her air to breathe until her spirit was released. On the day before she died she said that she would like to stay with us, but that she must go. She asked that, "Asleep in Jesus," and, "There is a Land Immortal," be sung at her funeral; that Bro. Asa Cochran should preach and Bro. Blair offer the prayer; and that her Sunday school class follow after her parents in the procession. This was carried out as she wished, and on January 27th the dear daughter was laid to rest. But the parents are comforted beyond measure in the knowledge that her bright and glad spirit now mingles and rejoices with the happy throng of innocent darlings in the choice land where the spirits of the pure are favored of God. With her sister Ruth she must be happy indeed, as they together await the coming of their parents and the glorious resurrection of the just at the return of the Lord Jesus to reign on the earth.

FARNSWORTH. — At Bristol, Rhode Island, December 20th, 1891, of pneumonia, Elizabeth, beloved wife of Elder Robert Farnsworth; aged 76 years, 6 months, and 20 days. Deceased was born in Cheshire, England, and united with the church in England in the early days of its establishment; hence is an "old time" Saint. She leaves a husband and daughter to mourn their loss. N. A. G.

BLAKE.—Near Clarksdale, Missouri, January 18th, 1892, Mr. Harry, son of Bro. and Sr. Samuel Blake. He was born in Shelby county, Iowa, October 14th, 1865, making him at the time of his death, 26 years, 3 months, and 4 days old. Four years ago a cancer appeared on his lower lip; it grew to such proportions and his sufferings were so great that death released him. He leaves father, mother, several brothers and sisters to mourn his early departure. Funeral sermon by Elder William Summerfield, assisted by A. W. Head. Text, Job 14:14. He was interred in DeKalb cemetery.

AINLY.—At her home at Newton, Jasper county, Iowa, January 21st, 1892, of la grippe and old age, Sr. Elizabeth Ainly, whose maiden name was Hutchinson. She was born at Earton, Nottinghamshire, England, January 13th, 1808; was married to James Wadsworth in England; united with the church by baptism at Sheffield, England, August 30th, 1846; was baptized by Richard Colier; emigrated to Utah in 1856, but soon became disgusted with practices there and came to Newton, Iowa, where she renewed her covenant by baptism June 8th, 1866, at the hands of Gordon E. Duel. Her husband, James Wadsworth, was killed by accident at a coal shaft at Newton in 1868. On December 22d, 1872, she was married to Jonas Ainly, who survives her. He is not a member of our church, but is one of the honorable ones of earth, and always made the elders welcome at his home. She was a great lover of gospel work and demonstrated her love by her liberality and faithfulness. She was very active for one of her age, eighty-four, and very punctual in her attendance at worship when her health would permit. The testimony of all friends is that she was very zealous in her religion, charitable to all, and remarkable for her love of flowers, poetry, and all things of beauty. Funeral service was held at her former home on Sunday, at eleven o'clock, January 24th, 1892, in charge of Elder James McKiernan, at which a great number of neighbors and friends manifested their sympathy and respect by their beautiful floral emblems profusely decorating the casket, and their personal presence testifying the esteem in which she was held. There is left to mourn her decease a husband, four brothers, a host of friends, and the band of Saints at Newton, who will long and kindly cherish fond remembrance of her kindly acts. J. M'K.

ALDEN.—At Fontanelle, Iowa, on December, 10th, 1891, Bro. Briggs Alden. He was born September 4th, 1796, near Hartford, in the state of Connecticut, making his earthly pilgrimage 95 years, 3 months and 6 days. He received the latter day message in an early day in the state of New York, where he was living at the time. He remained a faithful and consistent believer until the time of his death. During the time of darkness and apostasy he, like many others, was troubled and perplexed. But retaining the faith and the spirit of the gospel, he recognized the work of the Reorganization when it came, and so far as his advanced age would permit, has done what he could for the cause. "Grandpa Alden," as he was familiarly called, was known as an honest and truthful man, and has left a record of which the church need not be ashamed. He was gathered home as a shock of grain fully ripe, and, as we believe, well prepared. Death to him was but a change for which he for years past has been looking. It was his request that none but an elder of his own faith should officiate at his funeral, but as this could not be complied with at the time the funeral services were held January 10th, 1892, at the house where the deceased had lived, by Elder H. N. Hansen.

DUNN.—Bro. William F. Dunn departed this life October 10th, 1891. He was baptized September 20th, 1891, and was a member of the Milton branch, Jackson county, Ohio. His stay in the church was short, but he improved the time allotted to him, reasoning with his friends, advising them to obey the commands of the Lord and be saved. He leaves many friends to mourn his departure, but they mourn not as those who have no hope, for just prior to his departure he expressed his belief of his acceptance with the Father.

MCPHETER.—Sr. Ivy McPheter, of the Milton branch, Jackson county, Ohio, departed this life December 2d, 1891. Baptized October 3d, 1890, by Elder L. R. Devore. She leaves father, mother, one sister and seven brothers to mourn their loss—their loss is her gain, for she was prepared. Funeral sermon by Elder G. H. Hilliard. We miss her merry voice from our midst.

J. K.

www.LatterDayTruth.org

## Wanted Partner in Grocery Business,

A good steady man desired who can invest $800 to $1,000. Reference—Elder J. R. Lambert, Lamoni, Iowa. Reasons, I wish to arrange so I can leave business to go to meetings, or to do some preaching.

*Address J. W. Johnson, Redding, Iowa.*

ROBT. WINNING, President. D. F. NICHOLSON, Cashier.

## LAMONI STATE BANK,

Successor to Farmers Bank of Lamoni.
Paid up Capital $25,000.00. Liability of Stockholders $50,000.00.
Incorporated under the laws of Iowa, Aug. 1, 1891.
Six per cent Interest paid on time deposits.
Farm Lands and Town Lots for Sale.

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### Teachers' Helps.

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### Cards and Tickets.

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100..... 50
Good Behavior tickets; per 100, 15c.: 1,000...1 00
Prompt Attendance tickets; 100, 15c.; 1,000...1 00

### Winnowed Songs

Each 40c., half doz. $2.25, per doz.....4 50

Joseph Luff, No. 44 South 4th West street, Salt Lake City, Utah.

## A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

## "THE RETURN."

Complete volumes (of twenty-six numbers) published by E. Robinson, can be had by sending $1.15 to Mrs. M. A. Robinson, Davis City, Iowa.

## BOOKBINDING.

### HERALD OFFICE BINDERY—

All kinds of Bookbinding done at Reasonable Rates:

Herald volumes, library leather backs and corners, marbled edges .....$1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco.....1 25
" " half morocco .....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

## On Sale at the Herald Office,

## With the Church In an Early Day.

**Price $1.14 postage prepaid.**


## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

London, England, meetings on Sundays at 6:30 p.m., at 48 Repton street, Limehouse; and at 107 Canal road, Mile End, on Wednesdays at 8 p.m., having removed from Emmanuel Hall, Old Ford road.

Manchester, Saints' meeting room, 15 Dickenson St., Mount St., Albert square; Sundays, 10:30 a.m. and 6:30 p.m.

Leeds, Saints' meeting room, Wellington road.

Sheffield, Saints' meeting room, Langsett road.

Larmouth, Saints' meeting room, Ellsmore St.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

St. Louis, Missouri, No. 2518 Elliott avenue.

San Francisco, California: Lincoln Hall, No. 71 Montgomery street, near Palace Hotel.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 2 and 7:30 p.m.

Elder Columbus Scott, box 94, Galien, Michigan.
E. F. Shupe, Valverde, (Denver,) Colo.
John Molyneaux, 1939 North Tenth St., St. Louis, Mo
J. F. Mintun, Magnolia, Harrison Co., Iowa.
Alexander H. Smith's home address is now Lamoni, Ioa.


## "WHAT IS MAN?" by Eld. J. R. Lambert.

Cloth 75c., Paper 50c.

Address all orders to

LAMBERT BROS., Lamoni, Iowa.

## GERMAN TRACTS.

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.


## A STRANGE ADVERTISMENT.

The *Friend of India* is credited with containing an advertisment, which when translated, reads about as follows:—

GODS FOR SALE.

YAMAN, the god of day, cast in pure copper and tastefully executed.

NIRONDI, the prince of demons; a great number to choose from; the giant upon which he is mounted is boldly designed, and his Sabre is fashioned in the latest style of art.

BARONNIA, the god of the sun; is lively represented; his crocodile is of copper, with tail of silver.

BOURBEREN, the god of riches; this god is of the finest workmanship.

LITTLE DEMI-gods and other inferior gods in the greatest abundance to select from. No credit is given, but discount is allowed for ready money.

After reading the above, I pitied the heathen in their mental and spiritual darkness, and secretly rejoiced that I had no gods to purchase. A little meditation however, brought me to conclude that the chasm was not quite so wide between America and India, as I had at first supposed; and in my musings I drafted another sale of gods as practical in its effect, nay, much more than the Hindoo gods, as follows:—

AURUM, the god of gold—a Californian deity—with princely palace and gilded trappings. Cost,—a suicide.

TUTELARY GOD with city estate, ornamented with bank stock, price, public confidence.

BACCHUS, Prince of Demons; mounted upon the sanction of the law. In bold design. Tail of the crocodile full jeweled. Price, your manhood.

POLITICAL DEMI-GOD, with silver tongue. Price, an ambassadorship to China.

HOPE, A POLITICAL GOD, rather defective; having lost a finger and big toe. Price, any petty office in the gift of the people.

Little demi-gods in great abundance; in designs to suit the most fastidious, for sale cheap. No credit given. Must be paid for with seeming honesty, virtue, manliness, truthfulness, and peace of mind.

Customers are advised to call at once. The more important gods are selling fast. A few damaged goddesses of fashion cheap. Price, most of your time and a mirror.

"Look on that picture, and on this."

A. STOTT.

—Logan, (Iowa,) *Observer*.

## BOILING AN EGG.

"Isn't it strange," said a short foreign looking man the other day to some companions, while lunching together at one of the restaurants, "that not one cook in fifty, nor housekeeper either, knows how to boil an egg? And yet most people think they know this simple matter. They will tell you to drop it into boiling water and let it remain three minutes, and to be sure the water is boiling.

"Here is where the mistake is made. An egg so prepared is indigestible, and hardly fit for a well person, let alone one who is sick, to eat. The moment it is plunged into boiling water the white hardens and toughens. To boil an egg properly put it in a vessel, cover with cold water, place over the fire and the seconed the water begins to boil your egg is done. The white is as delicate as a jelly and as easily digested and nutritous, as it should be. Try it."

The information is worthy of consideration since the speaker has occupied the place of chief at several of the largest hotels in the country.—*Chicago Tribune.*

www.LatterDayTruth.org

# BOOK OF MORMON.

(New and Large Sized Edition.)

This edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, making it especially acceptable to aged persons.

The paragraphs are shortened, rendering it more perfect as a book of reference. The index is rearranged, the subjects and citations furnishing a complete analysis of the contents of the book.

| | |
|---|---|
| **Bound in Roan leather, sprinkled edges,** | **$1 50** |
| **Seal grained Russia, sprinkled edges** | **1 75** |
| **Seal grained Russia, gilt edges** | **2 00** |

**The following is a sample Page of this large type edition.**




ed evil unto a man, if he shall pray, and not with real intent of heart; yea, and it profiteth him nothing; for God receiveth none such; wherefore, a man being evil, cannot do that which is good; neither will he give a good gift.

8 For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore a man being a servant of the devil, cannot follow Christ; and if he follow Christ, he cannot be a servant of the devil.

9 Wherefore, all things which are good, cometh of God; and that which is evil, cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

10 But behold, that which is of God, inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.

11 Wherefore take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God, to be of the devil.

12 For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.

13 For behold, the Spirit of Christ is given to every man, that they may know good from evil; wherefore I shew unto you the way to judge: for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ;

14 Wherefore ye may know with a perfect knowledge, it is of God; but whatsoever thing pursuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil, for after this manner doth the devil work, for he pursuadeth no man to do good, no not one; neither doth his angels; neither do they who subject themselves unto him.

15 And now, my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same judgment which ye judge, ye shall also be judged.

16 Wherefore I beseech of you, brethren, that ye should search diligently in the light of Christ, that ye may know good from evil; and if ye will lay hold upon every good thing, and condemn it not, ye certainly will be a child of Christ.

17 And now, my brethren, how is it possible that ye can lay hold upon every good thing?

18 And now I come to that faith, of which I said I would speak; and I will tell you the way whereby ye may lay hold on every good thing.

19 For behold, God knowing all things, being from everlasting to everlasting, behold he sent angels to minister unto the children of men, to make manifest concerning the coming of Christ; and in Christ there should come every good thing.

20 And God also declared unto prophets by his own mouth, that Christ should come.

21 And behold, there were divers ways that he did manifest things unto the children of men,


HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**

OF

## PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

## Ruins Revisited,

AND THE

## World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER.

For sale at the Herald Office. **Price $1 00**

## FOR SALE ON EASY TERMS.

### BEAUTIFUL LOCATION.

### THE FINEST STOCK FARM

—IN—

DEKALB CO., MO.

**Four Miles from Stewartsville on the Hannibal & St. Joseph Railroad.**
**Two Miles from Clarksdale on the Chicago, Rock Island & Pacific Railroad.**
**Twenty-three Miles from St. Joseph by Wagon Road.**
**In the Center of a Community of Latter Day Saints.**
**Four Branches, Each Having a Good Meeting House of Their Own.**
**German Branch, Sixty-five Members, One Mile East.**
**Pleasant Grove, Sixty-eight Members, One and a Half Miles North.**
**De Kalb, Seventy-one Members, One and a Half Miles South.**
**Stewartsville, Sixty-five Members, Four Miles.**

**TWO HUNDRED AND EIGHTY ACRES.**

Seventy-five acres in cultivation, forty in meadow, balance, including twenty-five acres of timber in pasture, all in timothy, clover and blue grass; well fenced, three-hundred rods hedge, balance three, four and five wires; good orchard; one dwelling house of seven rooms and one of three rooms; two barns, well painted, fitted with Newton's Patent Cattle Ties for fifty head full-grown stock, thirty head of young stock and twenty horses, with ample room for seventy-five tons of hay; good grass lots with pens under shingle roof for one hundred hogs; cribs for 3000 bushels of corn; eight wells, good water; a fine pond in meadow, surface 25,000 feet, well stocked with fish; an unlimited quantity of pure, clear water in pastures, piped from pond to watering troughs; windmill supplies tanks in barn and yards; a good mill with horse power for grinding feed, Fairbanks scales, etc., etc. Also some fine shorthorn cattle, young horses, farming implements, etc.

For particulars, terms, etc., address

JOHN BURLINGTON,
ST. JOSEPH, MO.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, February 13, 1892. No. 7.

## THE SAINTS' HERALD,

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa.

Subscription Price $2.00 per year; Six Months $1.00; Three Months 50 cts.; Single Copies 5 cts.; Sample Copies free.

The Traveling Ministry, District and Branch Presidents, and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, Advertisements, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post office or Express Orders, Drafts on Chicago, or lastly, by Registered Letters. Do not send checks.

Advertising Rates, $1.00 per inch each insertion, subject to the following discounts: One month's insertion, five per cent.; Three months, fifteen per cent.; Six months, twenty-five per cent; One year, forty per cent. For Reading Notices, ten cents per line. Editorial Notices, twenty-five cents per line; discount as above.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## "WHAT IS MAN?" by Eld. J. R. Lambert.

Cloth 75c., Paper 50c.

SPECIAL COMBINATION OFFER.

Patriot one year, What is Man cloth,.....$1 50
" " " " " paper,.....1 25
" " " " " cloth, and Food for Thought.....1 60
Patriot one year, What is Man? paper, and Food for Thought.....1 35

This applies to both renewals and new subscriptions for a year, but to no less time. Those having paid in advance for Patriot can obtain books at combination rates, if ordered promptly.

Notice will be given when this special is withdrawn.

Address all orders to

LAMBERT BROS., Lamoni, Iowa.

### JEWS AND THEIR LANGUAGE.

ONE of the most remarkable facts of the present age is the eagerness with which the New Testament is being read and studied by the Jews. That "peculiar people" are not only reading the book, each in the vernacular of the country in which he resides, but many of their number are studying it in Hebrew. It is reported that the two principal Hebrew versions of the work have had circulations exceeding that accorded to the most noted books of fiction, and a complete Hebrew commentary on the New Testament is one of the latest things to be announced as in course of publication at Leipsic. Nor is this the only Christian literature that has found ready acceptance with them. Such works as Bunyan's "Pilgrim's Progress" and Milton's "Paradise Lost" have been translated into the same old language and meet with ready sale.

All this proves that the Hebrew is far from being the dead language most folks suppose it to be. The fact is the study of it has been revived among the Jews in the last few years, not so much in this country as in the Old World, and it is considered probable that as many human beings now speak it, either purely or in some jargon form, as spoke it at the time of the Exodus, when the Jews are supposed to have first asserted a claim to nationality. Furthermore, it may be stated as probable that the number of Jews who are reading the New Testament in Hebrew exceeds that of the Christians who are studying the Old Testament in the same language. The Jew is not neccessarily reading the first with the intent to become a Christian.

He does so rather because the story is an important one in the history of the race even though the divine origin of Christ may not be conceded by him. And in fact there is not a vast amount of difference between many of the reform Jews and some Unitarians in matters of faith, though it may be remarked that the orthodox Hebrews are the most noted for containing among their numbers men who read the New Testament.

Another interesting point in this connection is the fact that not a few students are now disposed to believe that the Hebrew is the parent of a great part of the Saxon, German, and other tongues which belong to the same sub-family of languages as they do. The work by Dr. Rodosi of this city, recently published, in which many derivations from that to them are traced, is deserving of more attention than has yet been accorded to it, being really a remarkable production, though not the only effort made to prove a connection of lineage between the old and the comparatively new. Probably the one thing which chiefly stands in the way of accepting the theory is the fact that it is a discarded one. Up to about two centuries ago it was generally believed that the Hebrew was the parent of all the other languages, and the revulsion came when it was discovered that the Latin, Greek, and most other European tongues have a close affinity with the Sanscrit, which was the language of the people who invaded India perhaps not far from the time of the Jewish Exodus from Egypt. It is well known to be more difficult to obtain assent to a truth which has been once discarded because mixed with much that is false than if it had not been in such bad company. Yet it may be possible to admit a close connection without conceding all that was unwisely claimed when literary men knew far less than they do now.

There can be no doubt that the Jews are rising to a prominence to which they as a people were strangers through many centuries. They are proving their right to it in commerce, science, literature, and art, and now the eyes of the whole world are turned upon them as a consequence of the persecution in Russia. It is at least in harmony with this better recognition by other peoples that they should study the history of the Christian religion as closely interwoven with their own. Hence they do well to read the New Testament, and read it, too, in the language of their forefathers.—*Chicago Tribune.*

### PREACH THE GOSPEL.

THERE is much given out in the pulpits which is not the gospel. Moral philosophy, however valuable and even indispensable in its place, is not the gospel. Social reforms, a speciality of our times which no good citizen, much less a minister, may disregard, are not the gospel. Political economy, a knowledge of which is so essential to the economic well-being of the community, is wide of the great spiritual economy of which we are speaking. The dissection of public sins and evils, the denunciation of great wrongs, the exposure of the badness of the human heart, are not the gospel. They but uncover the hideous sore; they bring no healing salve. The veriest sinner may know how bad is the disease; Jesus Christ alone is the remedy for the want of which men are perishing. A multitude of good things may be uttered without saving the people, the saving efficacy is found alone in the prescription made by the great Healer.

Preach the gospel! The minister is a herald. He comes with good news to be announced. The preacher is not an advocate to defend the cause of Christ. The cause needs no defense. The gospel is its own best defense. When clearly set forth, in its truth and beauty, it commends itself to the intelligence and conscience of men. It is the business of the herald to tell out the message as it is given him by the king, and not to make himself a party in the reconciliation; the King will take care of that. The office of a preacher is a very humble, though honorable, one; he is to be a voice, announcing the conditions of peace and reconciliation; and as such a medium of communication, the voice should be distinct, full; the message should be delivered with emphasis upon its leading articles. The preacher must throw himself into the message, head and heart and life, all there is of him. The sermon should be no cold, mental platitude; but a pouring out, with warmth and enthusiasm, truth which had first proved effectual in saving his own soul. What Christ wants in his preacher is the new spiritual life, kindling all his faculties and touching his tongue with fire. Rhetorical display in the pulpit is not preaching. Mere thunder with the voice is not preaching. Declamation, according to the canons of elocution in not preaching. It takes a consecrated heart to preach the gospel!—*Zion's Herald.*

---

THE farmers of Kansas will spend this year $25,000,000 of the value of their crops for groceries and clothing, and apply $65,000,000 to the payment of mortgages.

WHEN more than 600 bushels of potatoes can be raised on a single acre, and every bushel is worth 50 cents, there is big money in the business of potato growing.

www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges ....$1 50
Imitation Morocco, gilt edges .....2 00
Morocco, gilt edges.....2 50
Roxburg Turkey, gilt edges.....3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ..... 4 00
New Testament, inspired ..... 75

## Book of Mormon.

Roan, sprinkled edges.....1 25
Imitation Morocco, gilt edges .....1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides.....2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only).....1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as 'The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages ..... 70
Leather binding.....1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges.....1 50

## Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages.....1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25 250, 50c.; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 .....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100 .....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 .....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31 What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25 250, 50c.; 500, $1; 1,000,... .....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36. The Spaulding Story Reexamined; per doz.. 20 per hundred .....1 25
41. The Gospel; per doz 5c.; 100, 25c.; 250,.. 50 500, $1; 1,000.....1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75

Trial of the Witnesses to the Resurrection of Jesus Christ; 5c each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent.....4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50
Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall.....1 00
Josephus, complete, library leather .....3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00
Mosheim's Church History, 2 volumes .....4 00
Baldwin's Ancient America (illustrated) .....1 80
Rollin's Ancient History, two volumes in one...4 00
The Koran, library leather .....2 25
Gieseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes.....10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine .....2 00
Cruden's Complete Concordance of the Bible ...1 75
Apocryphal New Testament .....1 65
Elders' Diary, by Joseph Luff..... 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing of Children, and Marriages ..... ....2 00

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25

# SPIRITUAL GIFTS

AND

# THE SEER OF PALMYRA:

Or

## SEQUEL TO SPIRITUAL GIFTS.

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, February 13, 1892. No. 7.

## The Saints' Herald.

JOSEPH SMITH }
W. W. BLAIR } - - - EDITORS.
R. S. SALYARDS - - ASSISTANT EDITOR.

Lamoni, Iowa, Feb. 13, 1892.

CONTENTS:

EDITORIAL:
Remarkable Meeting at Independence .. 97
The Miraculous Conception ..... 97
Questions and Answers..... 98
Court Matters ..... 99
John Henry Smith's Sermon..... 99
Extracts from Letters.....100
MOTHERS' HOME COLUMN:
"When Shall I be Satisfied?" .....100
"Feed the Mind, as Well as the Body"..101
CORRESPONDENCE.....101
POETRY:
I Love the Gospel .....103
COMMUNICATIONS:
May I Speak?.....103
Sermon by Elder Joseph Snively .....104
"What is My Duty".... .....106
Spiritualism, No. 2 .....110
SELECTIONS:
The Papacy—That is the Trouble .....110
CONFERENCE MINUTES:
Western Texas.....111
Des Moines.....111
Northwest Kansas .....111
MISCELLANEOUS:
Notice—DesMoines District .....111
Sunday School Association .....111
Notice—To the Ministry.....112
Amending their Confession.....100

## REMARKABLE MEETING AT INDEPENDENCE.

SUNDAY, January 31st, 1892, will be marked in the memory of many of the Saints of Independence, Missouri, with a white stone. Time, in its ceaseless march, its developments, its surprises, its compensations and its revenges brought about on on that day a meeting peculiarly affecting and striking.

William B. Smith, the now only surviving brother of Joseph and Hyrum Smith, had been called to Independence to give evidence in the suit brought by the Reorganized Church for the possession of the Temple Lot, and for the first time in the history of the church set his feet in the historical city. Bro. James Whitehead had been called there for the same purpose, and thus after an eventful separation of over forty years these aged men met in the Saints' meeting room—veterans in a holy cause, met after long years of activity, joy, sorrow and distress.

Uncle William and brother Whitehead occupied the stand at the afternoon service, in which the first named preached a most timely and able sermon, to the edification and enjoyment of the large congregation gathered to hear and see the surviving brother to the Martyrs.

Though past eighty years of age, with hair and beard whiter than wool, a form but little bent with long service, voice tempered by emotion, yet clear and distinct enough to be heard by all, for nearly an hour did this aged man discourse on the leading themes of the latter day work, closing with a testimony that will not soon pass into the list of forgotten things: "I know that this church called the Reorganized Church of Jesus Christ of Latter Day Saints is the true successor of the church organized in 1830, into which I was baptized and was a member of, and is the only church recognized of God as the true Church of Christ."

At the close of the sermon, Bro. Frederick G. Pitt, who was in the stand, asked the congregation to rise and sing, "Redeemer of Israel, our only delight," which they did. When again seated, Bro. Whitehead bore testimony and exhorted the Saints to faithfulness in duty, charity, long suffering, forbearance and abstaining from tale bearing, evil speaking and slander.

After the benediction, the Saints gathered about the stand to shake the hand of one of whom so much had been said and heard. Bro. John Thomas parted with Uncle William in 1845, and now met him again for the first time. It was pleasant, entertaining and confirming to witness the meeting between these men of the "church in Joseph's day;" who now met after so many years of separation for the first time since the dispersion; and to see how completely they were identified together with those who had received the ministration of the gospel in later years in the Reorganized Church, having obeyed the same word and received the same Spirit, which bears witness of the Father and the Son.

There were in the congregation several who were baptized into the church by Uncle William in the early days of the church; and children of these thus baptized by him,—surely we felt that day something of the sentiment and force of the prophetic declaration, "He shall turn the hearts of the fathers to the children and the hearts of the children to the fathers," in witnessing such a gathering. All rejoiced and felt that our rejoicing was in the truth. There were in that meeting children and grandchildren of many of those who were members of the church in the days before the evil days fell upon it, whose believing hearts were made glad that day in the thought that they had not hoped, prayed, waited, wrought and believed in vain that God would remember Zion. They felt that he was remembering Zion and her converts; and that the long night of dispersion, division and doubt was breaking away before the oncoming dawn of the day of righteousness and peace; that forgiveness for sin and pardon for error were found in the Redeemer, the Holy One of Israel.

## THE MIRACULOUS CONCEPTION.

A VERY notable feature in the great latter day apostasy, and one not confined to a particular faction alone, is the disbelief in, and denial of, the miraculous conception of Jesus Christ.

Anyone who will carefully read the Bible and Book of Mormon may well be surprised that any person professing to believe in their divine authority and origin should doubt that doctrine. And it is more than likely that many of the doubters, and disbelievers in it, have given the subject but little thought and the books but a superficial examination.

No one who believes in the Bible, Book of Mormon, or Doctrine and Covenants, but what must believe in miraculous manifestations. The Bible opens with a miracle; and it closes with a miracle. The divine pathway that stretches from Eden to Patmos, from,—"In the beginning God created,"—to "Behold, I come quickly,"—is strewn with evidences of God's miraculous dealings. The miracles of Moses, of Joshua, of Gideon, of Elijah, of Elisha, of Jesus and the apostles, all prove that theirs was a miracle-working God. The miracles of the Jaredites, and of the Nephites, attest, equally, that theirs, too, was a miracle-working God. Those who believe in the aforementioned books cannot disbelieve in the miraculous conception on the ground that such a thing was *impossible* with God. To deny its possibility, is to deny the creative, and also the redemptive, power of the Almighty. Such a position would be utterly inconsistent with the letter and spirit of the divine records, and wholly opposed to the history and genius of Christianity. The Almighty power by which man was first created; by which Aaron's rod was made to bud and blossom; by which the widow's oil and meal were increased; by which the Hebrew children were preserved in the fiery furnace; by which Jesus turned water into wine, fed the thousands with the seven loaves and the few fishes, gave eyes to the blind, ears to the deaf, a tongue to the dumb, stilled storm-tossed Galilee, raised the dead, took his dead body from the tomb, and ascended to heaven,—that same Almighty power was sufficiently potent to cause "a virgin to conceive and bear a son" without intervention on the part of man. The books nowhere intimate a want of power on the part of God to effect such a work as the miraculous conception. The opposite is constantly asserted. Man is naturally a doubter, in respect to the power of God. He dislikes to admit anything, or anybody, superior to himself or his fathers, hence is ready to oppose anything and everything beyond his measure. Everywhere throughout the divine records the illimitable power of God is proclaimed, and man is called to

www.LatterDayTruth.org

recognize it. Miracle is the Alpha and Omega of divine religion. And miracle once admitted, the impossibilities of the miraculous conception vanish forever.

The question is not one to be determined by the philosophies of the present or the past; it is one of prophetic and historic verity—what has God's servants, the prophets, declared *should be* in regard to that matter? And what has his servants declared *has been* in respect to it? Let us, who believe in the divine records, hear and heed their testimony; and if any teach or believe to the contrary, then by so much do they come short of, or are oppose to, the testimony of God's word.

Brigham Young declared in a sermon, printed in *The Journal of Discoures*, vol. 1 p. 50:—

"When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family [Adam]; and when he took a tabernacle, it was begotten by his Father in heaven, after the same manner as the tabernacle of Cain, Abel, and the rest of the sons and daughters of Adam and Eve. . . . Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, [Adam,] and who is our Father in heaven."

Brigham here flatly denies that Jesus was begotten by the Holy Ghost; and then asserts that he was begotten by Adam, who, he blasphemously states, "is our Father in heaven."

Others, among them the Strangites, claim that Joseph, the husband of Mary, was the real, actual father of Christ. We have now only to note that some of the early enemies of Christianity asserted that a Roman soldier was his father!

But what saith the Scripture?—"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Paul, who ought to know, says:—

"But when the fulness of the time was come, God sent forth his Son, made of *a woman*, made under the law."—Gal. 4:4.

He is God's Son; and "*made of a woman.*" Man's agency, or angel's agency, in respect to his parentage, is excluded by the text. That God was the direct and immediate author and creator of the body conceived by Mary, is confirmed by Paul; Heb. 10:5: "Wherefore, when he [Christ] cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast *thou* [God] prepared me." To this agrees the testimony of Luke 1:35: "The Holy Ghost shall come upon thee [Mary], and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." In harmony with this is the testimony of Matthew 1:20: "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."

Now let us hear the testimony of the prophet Abinadi. "God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh, he shall be called the Son of God; and having subjected the flesh to the will of the Father, being the Father and the Son; the Father, because he was *conceived by the power of God;* and the Son because of the flesh; thus becoming the Father and Son; and they are one God, yea, the very eternal Father of heaven and earth."—Mosiah 8:5.

Adam and Joseph are not known in this transaction. The "power of God" is declared to be the immediate cause of the conception. To this we add the testimony of Alma, which gives additional confirmation:—

"And the Son of God cometh upon the face of the earth. And behold, he shall be born of Mary, at Jerusalem, which is the land of our forefathers, she being a *virgin*, a precious and chosen vessel, who shall be overshadowed, and *conceived by the power of the Holy Ghost*, and bring forth a son, yea, even the Son of God."—Alma 5:2.

These testimonies, historical and prophetic, are clear and unequivocal, and go right to the point, proving beyond question that neither man nor angels had any agency in the conception of Christ; but that it was effected by the direct "power of God," the miraculous agency of "the Holy Ghost."

But we are not done with producing evidences of this wonderful fact. The angel of God said unto Nephi, nearly six hundred years before Christ was born:—

"Behold *the virgin* whom thou seest, is the mother of the Son of God, after the manner of the flesh. And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the Spirit for the space of a time, the angel spake unto me, saying, Look! And I looked, and beheld *the virgin* again, bearing a child in her arms, and the angel said unto me, Behold the Lamb of God, yea, even the Son of the Eternal Father."—1 Nephi 3:15, 16.

The special point of the foregoing text is this: "the mother of the Son of God" is declared to be a "virgin" both before and *after* her child is born. This could not be true, if, as Brigham claimed, Jesus was begotten in a similar way with Cain, Abel, and the rest of the sons and daughters of Adam and Eve; nor could it be true if Joseph, the husband of Mary, was his father, as others claim.

The testimony of Matthew is essentially the same as the last given. It reads:—

"Behold, a *virgin* shall be with child, and shall bring forth a son, and they shall call his name Emmanuel (which being interpreted is, God with us)."—Matt. 1:23.

By this Scripture it will be seen, that Mary was a "virgin" when she was with child. This could not be true, if she sexually had known man, or if it were possible that the Archangel Michael—Adam—had known her. The latter is a heathenish doctrine, and too absurd to be even mentioned.

The idea of "a virgin born Redeemer" has been had, in some form or another, among nearly or quite all of the principal nations, in both hemispheres. This can be referred only to some wonderful tradition, common to them all, that had its origin away back in the grey dawn of time and has been handed down along the ages, varying in some of its details, but maintaining its chief and essential features so that a general likeness is discovered between it and the statements of the divine records. Confucius the Chinese sage and philosopher, five hundred years before Christ, said that, "In process of time a Holy One shall be born who shall redeem the world. The nations shall wait for him as the fading flowers desire the summer rain. He will be virgin-born, and his name will be, the Prince of Peace. China shall be visited with his glory; its beams will penetrate to the depths of savage lands where no ships will ever come."

Zoroaster, the Chief Persian Sage, long before the time of Christ, declared that "A virgin should conceive and bear a son, and a star would appear blazing at midday to signalize the occurrence. When you behold the star, follow it whithersoever it leads you. Adore the mysterious child, offering him gifts with profound humility. He is indeed the Almighty Word which created the heavens. He is indeed your Lord and everlasting King."—Faber vol. 2, p. 92.

And further,—"According to Humboldt's 'Researches in Mexico,' Lord Kingsborough's 'Mexican Antiquities,' and other works, the Mexican God Quexalcote was born of a spotless virgin, by the name of Chimalman, and led a life of the deepest humility and piety; retired to a wilderness, fasted forty days, was worshiped as a God, and was finally crucified between two thieves; after which he was buried and descended into hell, but rose again the third day."—World's Sixteen Saviors, p. 325.

Latter Day Saints can easily account for these traditions, especially the latter one; for, as we have seen from the Book of Mormon, the ancient inhabitants on this continent knew very much of Christ both by prophecy and history.

The traditions of ancient nations teach that a "virgin born" world's Redeemer would come. The prophets of the Bible and the Book of Mormon predict the same great fact. Bible history declares that Jesus Christ was such a personage—angels and apostles being the witnesses. What, then, should be the attitude of genuine Latter Day Saints in respect to this doctrine? Shall they not receive and endorse the blessed mystery? Or shall they, like Brigham and others, reject and deny it, and thus give the lie to prophecy, to history, and to tradition!

The doctrine, though highly miraculous, is scriptural and divine, and lies at the very foundation of the divine origin of Christianity, and is an essential element in the true faith of Christ.

## QUESTIONS AND ANSWERS.

*Ques.*—If a brother gets in debt and then leaves the country without paying or making arrangements with his creditors, is the branch of which he is a member obliged to grant him, on demand, a letter, even though he asks forgiveness? And would the branch be justified in preferring charges against him?

*Ans.*—All depends upon whether the said brother fraudulently, or negligently, failed to



www.LatterDayTruth.org

pay or arrange with his creditors. If the brother be found guilty of fraud or gross negligence, that would justify withholding a letter, and for preferring charges.

## COURT MATTERS.

OUR readers may be anxious to learn what is said by vigilant observers in respect to the suit now in progress in Independence, Missouri, to determine and confirm the title to the Temple Lot, and we therefore present below, from Kansas City papers, some items that may be of interest to them:—

"The general belief among those of Mormon faith that the priesthood are favored of God and receive revelations was brought out yesterday at Independence when Prophet Joseph Smith was placed on the stand in the Temple lot case. The prophet is a man of extraordinary ability and his testimony as to how God reveals himself to his chosen people in these last days is interesting.

"The prophet stated that when a revelation was given the head of the church it was passed to the high council and to the quorum of the twelve, who passed it on down the line [of quorums.—ED.]. If the revelation did not run against a 'snag' it was accepted by the church, but if it failed to pass any of the councils it was shelved and not accepted as divine. The quorums always tested a revelation to prevent mistakes. A revelation could be given but it was not binding on the church until indorsed by the quorums, when it became a law.

"Revelations, the witness said, were given in various ways. Sometimes by an audible voice, sometimes by the manifestation of the Spirit. The person who received the revelation could always tell that it was from God, but the prophet failed to make clear how this was done. [See John 3:8; 1 Cor. 2:11, 14, etc.—ED.] He himself had them quite a number of times, and said that revelations were constantly taking place.

"Following these questions came a direct inquiry as to whether the Reorganized Church had every paid a dollar for the Temple lot proper. [Many in the church when it was bought have, with their children, united with the Reorganized Church.—Ed.] The prophet stated that the present tabernacle was located on a portion of the Temple lot, but for the ground in litigation no money had been paid by the Reorganized Church to his knowledge. Bishop Kelley interrupted by asking why that question was not asked when he (the bishop) was on the stand. The bishop was questioned by the reporter as to the amount and he stated that Logan Swope had been paid $500 two years ago for a claim. Upon further investigation it seems that the bishop referred to land west of the ground now in litigation, as the Reorganized Church wanted the Temple lot first, but finding that impossible, concluded to buy a strip adjacent to the Temple lot proper.

"The matter of succession was largely dealt with yesterday, and the point was made that when the Mormon Church at Nauvoo became extinct [by 'rejection' and disorganization.—Ed.] and moved to Salt Lake, the members [in various places and] at Nauvoo reorganized. The prophet claimed that the reorganization took place because it was the desire of old church members to reorganize. Fine distinctions were drawn as to the name of the church. The land in question is in the name of the Church of Jesus Christ, while the records in the hands of the Reorganized Church show that their church was named the Church of Christ. These distinctions were drawn for the purpose of establishing the true church.

"The Prophet Joseph was on the stand the entire day yesterday and will probably be placed on the stand to-day."

---

"The court room at Independence has of late witnessed a reunion of the old men who saw the beginnings of Mormonism, including the eldest son of the Mormon prophet, Joseph Smith, and the brother of the prophet, William B. Smith, now a man of eighty years. Much that the world had forgotten has been revived in the testimony of these and others concerning the early history of the Mormon Church. Personally the church may be said to have started in New England. William B Smith testified that he was born in Royalton, Vermont, and probably that was the birthplace of several of his brothers and sisters. That same Vermont county has produced other men who have been the founders or most powerful advocates of several other forms of religion. Mormonism seems to have been originally a rural and village faith, propagated in small towns in New York and Ohio and in a new country in Missouri; moving about from place to place, like the Jewish Church in its earliest history; the greater portion finally withdrawing into a distant desert and building a city of their own. [This is a mistake, for of the near 200,000 in the church at the death of Joseph Smith not over 10,000 to 20,000 ever united and gathered with the church in Utah under Brigham Young.—ED.] The smaller portion of the original community, comprising the survivors of the prophet's family not taking part in the exodus, seem to have maintained the faith in its oldest form and have preached it all these years in country places and have added to their numbers. This history, as narrated by the old men at Independence, shows how strong is the hold which faith takes on men. It is easy to ask flippantly the question, 'What was Joe Smith that men should believe on him?' Yet they did believe, and are believing still."

## JOHN HENRY SMITH'S SERMON.

THE following sermon preached by John Henry Smith, in Provo, Utah, of late, as found in the *Enquirer*, contains many excellent points, but is chiefly valuable to our readers as showing that a spirit of freedom and criticism is rapidly gaining ground in Utah, also that, "our ancestors had such narrow opinions" as needs to be investigated, revised and corrected. This, with the acknowledgment that the Utah Mormons "have in the past acted very coolly toward those in our midst who were entitled to kindly consideration, and the wholesome advice that they "ought to cultivate more fully a spirit of love toward all men," point to better conditions for that people than have existed with them since 1844. Another good feature of the sermon is seen in what is said in favor of cheerful submission by the citizen to the laws of the land:—

Apostle John H. Smith said:—It has been some time, I scarcely know how long, since I met with you and partook of the Lord's supper. I have had great pleasure in opportunities of this kind. I desire while I speak to you that I may have your faith, your sympathy and your good wishes. Without the aid and assistance of the Spirit of God it is impossible for elders to instruct or have any pleasure themselves in speaking. Furthermore, this Spirit should be with us throughout everyday life. There are many temptations which lure us away from our duty —our duty to ourselves, to our family and fellow men. We as a people have made very great claims among men. We have claimed that a new dispensation has begun—a dispensation laden with good.

My own faith in that which we have embraced as the gospel of Jesus Christ is that it purposes the salvation of our Father's children. It does not limit itself to this world. It extends to more than one house and to one people. My view of the gospel is different from this. I have been led to understand that we all sprang from one Father. While some children may not be so diligent and not be so conversant with God's plan as we. He does not purpose to judge them as we do with our narrow understanding. God will judge all men according to their circumstances. To my mind a brighter day has dawned upon the Latter Day Saints than they have ever seen before. I believe that we were steadily drifting to that condition that we had presumed to fix the time and place and the circumstances for the accomplishment of such things as we desired. We believed, many of us, that the end was actually near, whether the inhabitants of the world had been given a chance to hear the gospel or not. I have never been an ardent believer of this condition of affairs. In my journeying throughout the world, among different people, I have met with men apparently as devout and sincere as I am in my belief. They had been blinded against the truth by false reports, and yet these same people are living honestly, according to the light they have received. There is no good deed but what they desire in their hearts to perform. Furthermore, there are millions of persons who have never had a chance to hear the voice of an elder. How many have died without having this glorious chance? Can such an idea exist that these thousands of people are going to be cut off from our God? Our ancestors had such narrow opinions. Isn't it a matter of pleasure to see changes in these mighty problems? We see a change in the reasoning among the world to-day. We have long been regarded as the most narrow upon these questions, but the world can see the advanced position the Mormon doctrine has occupied on these advanced matters. When I recognize the peculiar conditions which surround all men, I consider it wise that God has proposed to save all that it is possible to save. It is not for me to say that we as a people have not narrowed in many ways, but I believe we have in the past acted very cooly toward those in our midst who were entitled to kindly consideration.

I believe the future will brighten; I believe the feeling of prejudices, which have been in our breasts in the past will soften, and our breasts will expand toward all men. I believe we ought to cultivate more fully a spirit of love toward all men. When the great family of man is clustered together, I would have none of them banished from this union of love. God has given us a knowledge of eternal life, and we have no other way of portraying love in return than by doing good to his children. How glad we ourselves should be that we have been called to a position to administer in this love; that we are called upon to urge all mankind to turn unto their Maker. It should be remembered there is a law that those who do good and exercise charity toward his fellow men will stand forth as the brightest gems. We find in the book of the Revelator that all men shall be judged by the books. [All men shall be reckoned by their deeds on this earth. We will receive each that reward which in our life we have merited. The fact that we have received the spirit of God will not save us, if we do not labor for our own good. I believe that we should labor with all that have sinned, but we should always remember first of all ourselves.

Inasmuch as some of us feel to judge Pres. Woodruff unwisely on account of what he has done, I desire to read to you,

(The speaker then read Sec. 134 [112] of the Doc. & Cov.)

I have read to you these items on civil government, believing there are many who have not read these instructions. Since this was written times have changed. But we as citizens should act with prudence in all civil matters. There has been a feeling that President Woodruff did a very unwise thing in issuing his manifesto. We fought this matter in all the courts and did all we could legally as citizens, and now that we have thus been bound by the decisions of the courts, what was left for us to do but meet the sacrifice which we have made, though it may hurt us deeply.

President Woodruff has only fulfilled his obligation and none should harbor feelings against him for it. I believe that when our country understands that the law of our church is such that we must abide by the laws of the land, our countrymen will do the just thing towards us. I rejoice in the faith of the gospel of God. I expect to labor for the welfare of the children of God, and trust I shall never be so narrow as not to be able to bless everyone on the footstool of God.

www.LatterDayTruth.org

This is my testimony to you: that Jesus Christ is the Redeemer of the world, and I rejoice in the possession of it. Can we as a people afford to do as the world does on civil questions? We may differ on principles of government, but we should treat all courteously.

---

WE call attention to the article of Bro. J. R. Lambert, of the Twelve. Our reason for citing the attention of the readers to it is this. In the question and answer under the caption of, "Is there a Conflict?" in a late HERALD, it was the action of the First Presidency in voting against certain resolutions while their brethren voted otherwise that was called in question.

It seems to us to be inopportune and unnecessary to raise a question now, which was disposed of at the time; so far as the resolutions were concerned, those having been adopted by a very large majority. If it was not permissible for the Presidency to vote against the majority, if their convictions or choice led them to do so, it would be well that they be advised to that effect, it would seem to us; and so with all other persons whom it may be held ought not to vote contrary to the majority.

Besides this, if a controversy is to be forced upon members of the annual conference who may happen to vote with the majority, and they be held to answer to whomsoever may choose to inquire why they so voted; and explain any conflict that may seem to occur because of their having so voted; it is but fair that all should be advised of such responsibility and consequence, so that they may refrain from voting where they are likely to be called in question, if they so desire to avoid conflict and controversy.

---

## EDITORIAL ITEMS.

BISHOP E. L. KELLEY returned from Independence Monday, the 1st inst., and President Joseph returned the next day. Both were in fine spirits and are pleased with their experiences in court and church matters during their stay in that city.

Brn. Crabb and Short wrote the 1st inst. hopefully of their meetings in Carthage up to that time. "How completely," says Bro. Crabb, "is the revelation being fulfilled which says, 'ye shall find favor in the eyes of the people;' and may it ever continue."

Prayers are requested in behalf of Sr. Margaret Jett, who has been a member of the church since the times of Joseph the Seer.

Elder W. W. Blair now intends to meet with the district conference in Plano, Illinois, the 13th and 14th insts., and it is possible he may attend the conference convening at Limerick, Ohio, the 27th and 28th insts., going thence to the conference convening in Pittsburg, Pennsylvania, March 5th and 6th.

Bro. C. E. Guinand, of Atchison, Kansas, requests that some of our capable ministers passing through Ossowattamie, Kansas, call on a Mrs. C. L. Edgerton of that place who is interested in the faith and desires to investigate.

Sr. Alice I. Martin wrote us the 27th ult. from Elm Grove, Holt county, Missouri, near Forbes, expressing regret that she was reported in late HERALD as having been drowned near St. Joseph. She says her husband is not able to work, and they desire the prayers of the Saints.

Mrs. Paten, living near Flint, Missouri desires prayers that she may be healed and be baptized.

Bro. I. N. White wrote the 1st inst. from Clinton, Missouri, that he looked for sharp debate with Rev. Box, Baptist, but trusted in God for good results. He baptized one on the 30th ult., one on the 31st ult., and was to baptize some others at Schell City, and he says "the work is on the move in every direction."

The *Review of Reviews*, for February, is full of suggestive reading. It gives a popular digest of some of the political issues, with cartoons of some of the claims of party candidates. The recital of the want and misery attendant upon the famine in Russia can hardly be read without tears, so moving is it. Altogether it is a notable issue.

Bro. Alexander H. Smith was at Sandwich, Illinois, January 29th, and would remain there, and in the vicinity until February 13th, to attend the conference of the Northern Illinois district; which is to be held at Plano. He was in fair spirits, and hopeful.

---

## EXTRACTS FROM LETTERS.

Bro. Leonard Scott writes from Coldwater, Michigan, the 30th ultimo as follows:—

"The work is extending. Have opened up in a new section of country, at Shook's Prairie. Will again try to preach to them at that place to-morrow evening. Grippe lessening his grasp gradually. Eighty hopeless cases in the city last Monday."

Bro. Joseph C. Clapp wrote from Tulare City, California, January 26th:—

"I am in a very interesting discussion with some intelligent people, part Advent and part Catholic. Four ladies spent all the afternoon, yesterday, with us. They brought their Bibles and we thoroughly canvassed matters so far as we went. They are coming again to-morrow, and say that they are going to the bottom of it."

We hope Bro. Clapp could present and defend the faith in controversy with these intelligent ladies, as he has been able to do against the attacks of the men.

Bro. Clapp further says of some binding done for him in this office of late: "I am well pleased with the work done by our new bindery."

Under date of January 23d, Bro. R. J. Anthony wrote from Pleasant Grove, Utah:—

"I left brother Luff yesterday in Provo. Politics there is at fever heat; and but little show to do any preaching at the present time. In fact, the minds of the people are diverted from gospel work, but we do not despair. Surely the 'hastening time has come.' I look for a gospel wave to come this way yet; it will surely come by and by."

---

## AMENDING THEIR CONFESSION.

NEW YORK, Jan. 15.—The members of the committee of the Presbyterian general assembly met again this morning to continue their revision of the Westminster confession. It was supposed to amend section 1, paragraph 4, by making it read as follows: "It pleased God, the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness in the beginning to create of nothing the universe and all things therein, whether visible or invisible, and all very good. The heavens and the earth with all that they contain were made by him in six creative days."

---

# Mothers' Home Column

EDITED BY SISTER "FRANCES."

"Into my closet fleeing, as the dove
Doth homeward flee,
I haste away to ponder o'er thy love
Alone with thee!

"In the dim wood, by human ear unheard,
Joyous and free,
Lord, I adore thee, feasting on thy word
Alone with thee.

"Amid the busy city, thronged and gay,
But One I see,
Tasting sweet peace, as, unobserved, I pray
Alone with thee.

"O happy life! Life hid with Christ in God!
So making me,
At home, and by the wayside, and abroad,
Alone with thee."

---

## "WHEN SHALL I BE SATISFIED?"

"Not here! Not here! where the sparkling waters
Fade into mocking sands as we draw near;
And in the wilderness each footstep falters;
I shall be satisfied, but Oh! not here.

"Not here! where ev'ry dream of bliss deceives us,
Where the worn spirit never gains its goal;
Haunted ever by the thoughts that grieve us,
Across us floods of bitter memory roll."

We have watched the years come and go thus far in life, and have made the struggle common to the human race in search of those things which are supposed, when found, to bring happiness to the person seeking, but in desired results have failed. We see mankind around us fail also to profit by our sad experience and go madly rushing on after delusive phantoms of happiness, never staying their headlong speed or ceasing the race until they reach the grave, unsatisfied. What conclusions shall we draw? Are all the desires and longings of the soul never to be satisfied? Are all the grand and beautiful hopes which fill our soul with delight, mysterious inspirations of which we have no control, born only to urge us on through this life, finally to find for themselves a grave in unresponsive oblivion? God forbid! Our whole being rises up in rebellion at the thought; and finding that earth with all her pomp cannot satisfy the craving of the soul, we turn our wistful faces heavenward.

When nature in the springtime resurrects her apparently dead forces, we welcome her advent and watch with pleasure the budding limbs; and soon the fragrant flower opens to our delighted eyes a vison of loveliness, and it is with regret that we witness its beauty fade, until the petals droop one by one discolored and gone, a thing of beauty no more. Shall we say that the tree life was but to inspire hope and was lost unsatisfied? Natural law has taught us better than that; for within the dead flower lies the embryo of future fruit, and we realize that the onward march of life within the rugged bark of the tree was filled with typical desire, which found no satifaction or rest until it was hid within the natural fruit, which is the grand culmination of all its

www.LatterDayTruth.org

desire, and central force of its own perpetuation.

So life with its lessons teaches us to cease reaching after the unsatisfactory "apples of Sodom" which are only ashes on the lips, and let the trend of our soul be upward toward the "eternity of life," and with the knowledge and wisdom granted lend all the strength given us in mortality, assisted by the guiding Spirit, "truth," to fill out to perfection the fruit which God demands. When this is done, Lo, our lives are hid with Christ, the grand force of an eternal perpetuation. The weary heart finds rest; the desires of the soul find the satisfying supply; faith is lost in knowledge; heaven is gained, and "we are satisfied."

Is there greater or grander incentives to man than such results? Does it not give him strength, and fill his soul with song when he rises by faith above the hindering cares of mortal life, whose shifting scenes and delusive hopes only mock him in his vain efforts to grasp and retain them, and win the city whose "builder is God," and is "eternal in the heavens?" How soul-cheering to earth's weary pilgrims, and with what joy we say, Amen! to these inspired words:—

"Far out of sight while yet the flesh enfolds us,
Lies the fair country where our hearts abide;
Of its bliss naught more wondrous told us,
Than these few words—I shall be satisfied.

"Shall I be satisfied? The soul's vague longing,
The aching void which nothing earthly fills,
Oh, what desires upon my soul are thronging,
As I look upward toward the heavenly hills."

BRIAR-WOOD.

## "FEED THE MIND, AS WELL AS THE BODY."

How many of the Saints, and especially the sisters ever devote an hour, or even half of that time each day, in reading from the *Herald*, *Ensign*, or *Autumn Leaves*? I am constrained to believe there are many who depend almost entirely upon the elders on Sunday for all the spiritual food they receive, and who know of events transpiring only by hearing others speak of them. Especially is this so of the mothers of small children, who have all their work to do themselves, and who often rise in the morning almost as tired as when they went to bed. To these tired ones let me say: God knows every trial you have to bear. He also knows whether you are wearing yourself out with unnecessary work, or whether you are teaching your children to be a help to you by waiting upon themselves, and to take steps for you when necessary. Do not turn away and say, "I would rather do things myself than be bothered with the children." The question is not altogether whether you are willing to do the many little offices the children might do for you, but whether you are giving these little ones the proper training to fit them for the battle of life, and teaching them day by day to be useful. Have some special work for each to do, from the wee toddler up to the oldest. Then see if you cannot find more time to read, and teach the children to read the church publications.

There are others, (and I fear they are more often met with than the burdened ones,) who spend their spare time working fancywork, or reading stories that are unprofitable and often hurtful. They are very sure they could not subscribe for the church papers; or, if they are taken in the family, are really too busy to read them. They may once in a while glance through the book or paper (as the case may be), and if they see anything that suits their views, may read that and let the balance go.

What account do we expect to give for the wasted hours, and for the stunted or starved minds which God has given to each of us to cultivate and use in searching for truth for ourselves, as well as to be able to comprehend the teachings of those whom God has called to instruct his people? Will we persist in setting at naught the counsel of God? Or will we waken from our slumbers and obey the injunction "Come up Higher?" How many made strong resolutions at the beginning of the New Year to live nearer to God and seek more earnestly to advance his kingdom? And how many have put their resolutions into effect? Remember it will profit us nothing if we resolve and re-resolve, but still go on in the same old way. The Lord has a great work to be done, and we may help to do the work if we will; but rest assured the Lord is able to find willing hands to do his work, if we sit idly by letting every opportunity pass until we realize the work is done, and others step in and obtain the reward that we might have had if we had worked for it.

CLARA D.

## PRAYER UNION.

### SPECIAL REQUEST FOR PRAYER.

Sr. L. Culbertson, of Wilber, Nebraska, asks your faith and prayers, that God may be pleased to restore her to health. She is greatly afflicted, and having a family of small children, desires if it be God's will to live to raise them.

## MEMORY TEXTS.

First Thursday: Doc. & Cov., 114:1; Mosiah 9:9; 1 Cor. 13:11.

Second Thursday: 1 John 5:13–16; Psalm 4; Doc. & Cov. 68:4.

Third Thursday: 2 Nephi 3:6; John 21:15.

Fourth Thursday: Doc. & Cov. 59:1, 2; Psalm 48; the book of Nephi 14th chapter.

SR. LILLIE E. KELLEY,
Dimondale, Mich.

*Dear Column:*—To those who have written to inquire why the memory texts have ceased to be published, I wish to say I know of no reason, except that no one sends them. I presume each one has waited for some one else to move in the matter; and as Sr. Kelley has done so, we hope others who wish them continued will follow her example.

The Prayer Union has apparently taken a deep hold on the hearts of the sisterhood. Let each one do what they can to make it the success it should be in the right direction; that is to say, as an aid to our spiritual education. There are some who desire advice in regard to continuing their meetings, or whether they ought to discontinue them and keep the time alone at home. To all such my advice is to keep the hour at home; not that I think the assembling for such purpose is wrong in itself, but as given it was to be at home; and the departure from that plan has not resulted in the good intended by the institution of the Union. I believe if the sisters will faithfully observe the time at home until they have realized the instructions of the Spirit, that then should the time come when the Union may be organized for other work, it will be made known through the heads of the church, explained and perfected by them. Until then it can only be a preparation for the higher spiritual life and education towards which we should strive, and which I pray we may all attain to.

ELEANOR.

BEEVILLE, Texas, Jan. 22d.

*Dear Mothers:*—My soul is hungry this gloomy morning, and I feel the Spirit whispering: "It will cheer you to write to the sisters." News comes from the home of my childhood: "Mother is sick, and father is away" (laboring for the cause). It reminds me more of our duty as a sisterhood to unite our prayers stronger for those in the ministry and their loved ones left behind. I am the mother of three little ones—I count them as Godsends; for their love brightens the burdens of life, and brings me nearer in communion with our Savior, and my daily prayer is for wisdom to lead their footsteps aright, and impress upon their young minds the great importance of preparing for eternity. I am away from the branches of the church, but often feel I am near the vine. I have heard one sermon and been to one prayer meeting in the past two years. They were feasts to my soul.

I hope all who read this will breathe a fervent prayer that I may prove faithful.

SISTER SOPHIE.

## HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Jan. 29, Amount to date | | $4,077 65 |
| Kate Hartshorn, Ia | $ 2 00 | |
| James McAllister, Neb. | 2 50 | |
| Mary A. McAllister, Neb. | 2 50 | |
| Sarah Jasperson, Mo | 2 00 | |
| E. Bennett, Ont | 38 | |
| Mary Mader, Ia | 2 00 | |
| Addie L. Davis, Ia | 1 50 | |
| | | 12 88 |
| Feb. 5, Amount to date | | $4 090 53 |

☞Send all moneys to D. Dancer, Lamoni, Iowa.

# Correspondence.

COOK'S POINT, Texas, Jan. 22d.

*Editors Herald:*—I have just returned from Tennessee, (where I was born and raised, and where I preached about ten years while a Baptist minister,) where I have been preaching for some time. I had large congregations and good attention. Many converts were made through the effort put forth, most of them leading citizens; and the only reason that seemed to prevent them from being baptized was the lack of an elder to remain with them to continue the effort, and administer the ordinances of the gospel. There is the best opening to build up a branch of the church there of any place I know of. To accomplish the work some elder will have to go and stay there for six months or a year, at once. I have visited there the past two years, and stayed about two months each time; have baptized no one yet, but am satisfied my labor has not been in vain, for there are many believers and friends to the good cause.

I have preached at the following churches in Warren and Grundy counties, on the Collins River, Tennessee: New Union, Methodist; Philadelphia, Baptist; Hebron, Baptist; Shiloah, Methodist; Shellsford, Baptist; Smyrna, Christian; Altamont, county-seat of Grundy county; Tracy City; Sulphur Springs, Union church; schoolhouse in Dry Cove. I mention these places in case it should be convenient for some

www.LatterDayTruth.org

of the traveling elders to call there, they might know that the people at the aforementioned places are still anxious to hear more of the gospel. Brethren, if any of you can call on them, do so.

The work in Texas is moving on as usual—slow enough—but I hope for the better.

In bonds,

E. W. NUNLEY.

---

[This letter has been overlooked till now.—ED.]

OSTERDOCK, Iowa, Dec. 18th.

*Editors Herald:*—I am now at Bro. Wm. B. Smith's holding meetings in a commodius schoolhouse furnished with an organ, and we have a good organist to play for us, which adds much to our religious services, giving us cheer by the melody of the song and music. Our meetings are fairly attended with attentive listeners, and I believe that good will result. Bro. Smith is nicely situated here, and holds quite an influence over many, especially those who attend Sabbath schoool, over which he is the assistant superintendent. He preaches occasionally, but being aged and somewhat afflicted in health, needs help in the ministry in this vicinity. Since I last wrote from Brush Creek, I baptized two more there and left many more believing who will yet obey I think, if that part of the field is rightly cared for. The name of one I baptized was Charles H. Brooks, a noble man, who will yet be of service in the Master's cause if faithful; the other a good woman, Mary, wife of Mr. Eckhart.

Yours in gospel bonds,

JOHN SHIPPY.

---

HASTINGS, Colo., Jan. 24th.

*Editors Herald:* — I left Denver Saturday morning, the 23d, arriving at this place about six p.m., where I found a warm reception at the home of my son, James A. Kemp. This place is about two hundred miles South of Denver, and is a mining town of about eight hundred inhabitants. There is no church building in the town, but they have a fine schoolhouse which is used for religious services. There is a congregation of Presbyterians here, also a minister of that faith, a young man by the name of Brown.

We held services on Sunday the 24th, at eleven o'clock. This young man was present and offered prayer for us; said he was very glad to meet me, and was much pleased with the discourse, as also was the congregation. I spoke with good liberty for one hour and fifteen minutes on the atonement of Christ. I shall preach again to-morrow night. The minister preached Sunday night, inviting me into the stand to offer prayer, which I did.

We are somewhat encouraged in this part of the Lord's moral vineyard. We feel that the clouds are breaking away in Colorado, and that ere long many people will be led to see the light as it is in Christ. I was pleased to find the few Saints, John W. Kemp and wife, James A. Kemp and wife, and James Spencer, alive in the work and strong in the faith. They are not ashamed of the gospel of the Son of God, and are trying to let their light shine before the people, which is right. They take the church papers, and when they have read them they give them to their friends to read. This is a good example for all Latter Day Saints to follow. Go on in the good work, brethren, and you will be blessed of the Lord.

There are about nineteen members of the church in this county, so the brethren tell me, and they say the prospect for preaching is good; that all the schoolhouses are open to them, and they think they should have a good elder in this county the coming summer. Bro. George L. Spencer is living about nineteen miles from here; he is an elder and has been doing some preaching, so they say. Bro. John W. Kemp is also an elder and has been preaching some; has some calls now from up in the mountains, but the snow is too deep to go there at present. Bro. James Spencer is a priest, and is doing what he can to help the cause along. So we think the prospects for the work here in the future are somewhat brighter. I shall stay here for a few days and then go on to Coal Creek, and from there to Montrose, to answer the call of Sr. Park, at Brown post office; she has not seen an elder in nine years.

I feel well in this great latter day work, and am willing to do all I can for the advancement of the same.

Yours in bonds,

JAMES KEMP.

---

NETAWAKA, Kan., Jan. 29th.

*Editors Herald:* — As the angel's message comes to the front in every quarter, I feel to say, "Praise ye the Lord, O my soul," for such a dispensation of truth and power from which the human family may receive life and vitality to live on, and that in the august presence of their God. Signs indicate the day of the Lord's coming near. Are we ready for that eventful period. "Examine yourselves, and see if ye are in the faith." This examination should be made each day, that we may have oil in our vessels and our lamp trimmed and burning.

I was called here by telegram to preach the funeral sermon of Bro. Daniel Hopkins who passed away peacefully last Sunday at one p m., surrounded by his relatives who watched the life of the patient sufferer ebb away. I will preach here over Sabbath—occupy the Congregational pulpit Sunday, thence go to Baker, where I expect to begin a series of meetings, February the 2d, providence permitting. Sickness has frustrated my plans the past week, having been kept on the move administering to those who were down with la grippe.

Ever hopeful,

A. H. PARSONS.

---

MONTPELIER, Idaho, Jan. 28th.

*Editors Herald:*—The Saints of Southeastern Idaho are striving to do the will of the Lord, and although we are in a scattered condition, yet we meet to worship our blessed Master whenever we can, and rejoice to know that our God is unchangeable, for he does bless us whenever we meet to worship him. Our branch (Dingle Dell) has increased to 26 members. I have only baptized eight this conference year, but still I feel to rejoice in that the blessed Lord has made me an instrument in his hands in doing some good, and my desires are to do more for the Master's cause in the future than I have in the past. I have had to labor as circumstances would permit. My circumstances have been such that I could labor but little. My desire is to devote the whole of my time to the ministry, and I hold myself in readiness to take a mission whenever called upon. But until the church is in a condition to sustain my family I am determined to labor in the Lord's vineyard and do all the good I can.

Send me some of the new tract, No. 45. If I could spare the money I would order quite a large amount, for I believe much good could be done by distributing the tract among our Mormon brethren. Many of them are beginning to investigate our claims. There are about ten towns in Bear Lake Valley that ought to have the gospel sent to them in some form for there are some honest souls in all of them, no doubt.

So far this writer has visited from house to house and has succeeded in arousing an interest which I have reason to believe will result in good, and have thus labored in Montpelier, Paris and Bloomington.

Yours,

A. J. LAYLAND.

---

MINNEAPOLIS, Minn., Jan. 26th.

*Editors Herald:*—It was rather late in the season when I came here, prospects being so favorable in Illinois that I deemed it unwise to hastily let go until I was able to reap some of the fruits of my hard labor. The Lord blessed me greatly, and I had the pleasure of baptizing seven into the Canton branch. The kind and loving ministrations of the Saints there, and at Breeds, Dunfermline, and Saint Davids, will never be forgotten as long as memory endures. May the God of peace and love lead them aright until the coming of the perfect day.

I started for this place November 18th, stopping a few days at Beetown and Slabtown, Grant county, Wisconsin. Brn. Pender and Peterson had labored at both these places in the summer, meeting with fierce opposition, but doing a noble work. A branch has been organized at the latter place, with Bro. John Blackbourne as president. He is young in the work, but firm and steadfast in the truth. Bro. Bellscamper also rejoices in the good work, and is willing to do whatsoever his hands find to do. Other new members there are equally zealous and satisfied in the work. I administered the word in great physical and mental weakness, but God knows I did my best, and perchance he will bless the effort although put forth in weakness.

I joined Bro. J. A. Davis here, and together we made an effort to warn the inhabitants of this city. We held about fifteen meetings all told, but hearing was small from first to last. Our work in the cities, at least at its first inception, is slow. I have been greatly hindered by poor health all the fall and winter. I have had the la grippe almost ever since leaving home; but thanks to God I am improving now, and hope to get well entirely.

I have an ideal standard of perfection in my mind that I am striving to attain but have come far short so far. I would like to be more deeply rooted and grounded in the truth, more stable, and solid, and enduring, and have a Christian character as rugged as a mighty rock rather than have great talent, natural ability, and perception, but lacking the first named essential things. None but the true, the self-sacrificing, the tried, will ever be able to meet the present and coming emergencies, I feel assured. An intimation of some things that are near to come may be found in Bro. A. H. Smith's epistle. It will bear a thoughtful reading by those of the church who are earnestly looking forward to the coming of the day of light and glory. The call of the Bish-

www.LatterDayTruth.org

opric is just the right thing in the right place, to my mind, and I think there are Saints in the Illinois field who will gladly respond.

From here we went to Dodge county, holding nineteen meetings in all, with the best of interest and attendance. We opened one new point by the assistance of Bro. Gibbons, who, by the way, is alive in the work, and willing to do all he can. Southern Minnesota is largely a new field, and it will take great sacrifice and a persistent effort to establish the work. Bro. I. N. Roberts makes a good frontier soldier, so I am told.

Rejoice, O heart, send forth your glad thanksgiving,
For stars of hope illume the evening sky;
And seed long sown is springing forth, proclaiming,
The harvest time is nigh.

E. E. WHEELER.

No. 628 Grand Ave. North.

---

WEBB CITY, MO., Jan. 25th.

*Editors Herald:*—Being still blessed of God with health and strength and a moderate portion of the earth's good things, I desire to be thankful for them, and also by this letter to let my brethren and sisters know that I am still clinging to the faith. Having united with the church several years ago, I have continued to seek for knowledge that that which I once believed to be true might be a matter of knowledge and established fact. There is no question nor doubt about it; if we with an honest desire render obedience to the gospel, these evidences will be revealed to us, and with knowledge in our possession, it becomes easy to defend the doctrine of our Lord.

I realize the importance of walking uprightly before my family and fellow-men; and I pray continually for wisdom that what I do and say may redound to the glory and triumph of the cause.

I am glad to tell you we have had a refreshing time for the last two weeks, as Bro. T. W. Smith has been with us preaching every night; and he has been wonderfully blessed with the Spirit, giving him freedom of thought and language. Last night the house was overflowing, and he spoke with much liberty on the time and place of the conversion of the Jews. The audiences all the way through have been attentive, and some are believing, and if they obey the promptings of the Spirit, will be baptized. Bro. T. W. Smith will remain with us until Wednesday, when he will go to Rich Hill for ten days' service.

Ever praying for the unity and welfare of the Saints, I am your brother in the Lord,

M. S. FRICK.

---

MACON, MO., Jan. 27th.

*Editors Herald:*—After leaving home, January 15th, I stopped over at Centerville, Iowa, where I found some of God's people. They are indeed a noble band of Saints. I spoke to them and tried to encourage them in the good work which we all love so much.

I then came to Macon, where I found Bro. Palfrey and family in great sorrow, their oldest son, Ephraim, having met with a sad accident. His gun was accidentally discharged, the entire load passing through his hand, leaving him in a critical condition. Bro. Palfrey has a nice family, always making the traveling elders welcome.

From Macon I went to Bevier; but as the weather was so cold, I could only visit the Saints and speak words of encouragement. After remaining two days, I was directed by the Spirit to visit Salt River, and labor there. Notwithstanding the bad roads, I had fair congregations, good interest, and enjoyed excellent liberty. I find that when we go as directed of the Lord, our labor is crowned with success. January 26th we cut the ice and baptized two, with the promise of others to follow soon. There is a good interest here as well as elsewhere in the Northeast Missouri district. I expect to go from here (Salt Creek) to Ardmore, where I have a good work started.

The work is onward; prejudice, bigotry, and superstition are giving way, and the glorious gospel of the Son of God is now being received by the honest in heart. I feel better in the work than ever before, and I cannot get around as fast as the calls come for preaching. I expect to go to Hannibal, Higbee, Burtin, Goldsbery, and other places where they want preaching, as soon as I can. The Saints in the district seem to be alive, and are trying to help roll on the latter day work. There is a great deal of sickness wherever I go; surely the Lord is bearing his testimony. Yours in the one faith,

THOMAS WELLINGTON.

---

## I LOVE THE GOSPEL.

BY CHARLES J. CLARK.

I love the gospel of Jesus, my Savior,
The gospel that opens the portals of life;
That makes every true man a friend, and a brother;
That banishes enmity, sorrow and strife;
That offers to mortals, all wretched and weary,
Bent low by oppression's hard, burdensome yoke;
The fulness of truth, with promise immortal,
Assuring that all of our bonds will be broke.

But uplifts the proud, the haughty and scornful,
And vaunteth his wisdom's superior way;
Though all man's wisdom but tends to destruction,
And all his creations but end in decay;
Except when he builds on surest foundation,
Revealments from God, through his prophets of worth;
Then he'll attain to a better salvation—
Home, happiness, peace on a glorified earth.

Earth was created for man's habitation;
And by man's sin was blighted and cursed;
But Christ's work will bring completest redemption,
And restore it again as fair as at first.
The proclamation of his resurrection
Confirming his power o'er evil and good;
That all institutions of human conception,
Must yield to the rule of the kingdom of God.

KEOKUK, Iowa.

---

## TAKE REST.

THERE is no better preventive or guard against nervous exhaustion, nervous prostration, brain fag, than regular, pleasant, unhurried muscular exercise—exercise in which we do not feel hurried; if we could control our hurry, lessen our worry and increase our open air exercise, a very large percentage of our nervous diseases would be abolished; change of occupation, though still be labor, often brings with it rest, from the fact that the change brings into use parts of the body or brain which before were not in use, thus resting the parts overtaxed and developing the parts unused.—*Women's News.*

☞ The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

---

# Communications.

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

☞ Write on one side of the paper only.

---

## MAY I SPEAK?

I MEAN upon this point: "Is there a conflict" between the action of the Quorum of Twelve, endorsed by the church, upon the "release of the First Presidency from editorial responsibilities," and the revelation of 1861?

The revelation reads as follows: "In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others, or for the purposes of self-aggrandizement by anyone, be he whomsoever he may be.

"As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment."

In juxtaposition with the revelation, we place the resolutions referred to above.

"*Resolved*, That the Quorum of the Twelve and the Bishopric be authorized to take such steps and provide such means as in their judgment shall be proper to relieve the members of the Presidency from their present financial burdens and incumbrances (if any shall be found) and provide for the support of themselves and families according to law, thus leaving them free and untrammelled to attend exclusively to the duties of the office of the Presidency.

"*Resolved*, That the Board of Publication be requested to act in accordance with the foregoing and release said brethren from all obligations connected with the editing of the *Herald*."

The revelation gives a conjoint charge to the Twelve and Bishop for which they are to answer to God, "in the day of judgment."

There is no time set, or in any way indicated, when either party shall be released from this grave responsibility.

One important part of the charge is that they shall "see to it, that the temporal means means so obtained is truly used for the purposes of the church," etc.

Is not the support of the First Presidency in the important duties belonging to their high office and calling, one of the purposes of the church? If the Twelve have nothing to do in any way, shape, or form, with the temporal support of the First Presidency, then it follows (1) that money raised through the operation of the law of tithing, cannot be properly used for their support; and (2) that the danger of church money being used for "the pur-

www.LatterDayTruth.org

poses of self aggrandizement by *any one*, be he *whomesoever he may be*," cannot possibly, or under any circumstances, apply to those who hold the highest office in the church!

The revelation does not state what part of the duty of executing the law of tithing, devolves upon the Twelve — how much or how little—nor does the resolution state what part the Twelve shall perform in providing proper support for the First Presidency.

Heretofore, the Twelve and Bishop, acting under the supposed authority of the revelation of 1861, have decided upon the respective sums of money to be used for the support of the families of the ministry. When the Twelve have assumed this responsibility alone, it has been because the Bishop failed to respond to their notice and invitation for him to be present. Is this practice an undue exercise of authority upon the part of the Twelve? If so, why has it been permitted for so many years?

It might be a very pleasant relief to the Twelve, if it could only be shown that God, who placed this responsibility upon them, has also given them a full release from the duties attaching thereto.

Let the reader, who is presumably searching for truth, "look on this, then on that," and if there is a conflict between the two documents referred to above, point out where that conflict is.

J. R. LAMBERT.

LAMONI, February 2d.

---

[Reported for the Herald by E. Stafford.]

## SERMON BY ELDER J. SNIVELY,

### IN LOGAN, OCT. 5, 1891.

THE title of "The Just One," is what is claimed for God in his word; that his attributes are of such a character that he knows the end from the beginning; he knows the secrets of all hearts, and is well acquainted with all his works. And if he has entered into all the feelings and weaknesses of humanity, he is the proper one to make a selection of certain means which would be best adapted for man's best good,—for man's life and salvation here and hereafter. You know the claim is made by his word that he is a God of truth and cannot lie; that he changes not; that his course is one eternal round. And one of the followers of this Just One makes a statement, under very peculiar circumstances (he had but a limited acquaintance with God and his means of life and salvation prior to this time), and says in language like this, "Now I perceive that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness, is accepted with him."

What time I may be permitted to occupy this morning, I want to say to this people that I shall not attempt to present anything to you that I cannot heartily endorse myself. And though what I present may be in a broken manner, I want my heart and soul to be earnestly and honestly engaged therein, no matter how weak it may appear to you who believe and who have learned this same lesson of belief. If there is anything in the world that man, assuming to teach the world the principles of life and salvation, should perform above another, it is that they should prove that they are honest in what they believe and preach.

We are taught that Jesus Christ came to the world to seek and to save that which was lost. We are furthermore taught that he came to give life to the children of men, and that they might have it more abundantly. And we believe in the unchangeability of God; that he is the same in this nineteenth century that he was in the beginning of creation. The prophet Isaiah declared that, in a certain period of the world's history (as you will find by reading the 29th chapter of his book), that a marvelous work, and a wonder, was to appear to the world, and that when this work would appear man would have lost sight of the way that was marked out by divinity, in the early morn of creation of the world, for the salvation of mankind. We look at the world of mankind and we marvel that they cannot see this glorious work. It don't appear so marvelous to us, and we wonder at the world being in the condition it is, and that it cannot comprehend this work of God.

The world takes the position that we have got a strange, a new doctrine. It is true it is different, largely, from the doctrines taught by the religious world; and while in one sense it is new, in another sense it is not, for it is the oldest doctrine that ever existed. It is the gospel, the means of salvation that was introduced immediately after the fall of man. It was uttered from this stand last evening that "the Lamb of God was ordained from the foundation of the world." And if the Lord is that (and he claims it for himself), then the means of salvation in Christ was also ordained by him before the world began. When there was a demand for the means of life and salvation, mankind was furnished with it, in the very beginning, immediately after the fall of our first parents. Now it is my purpose to speak concerning this means, this gospel, that will save you, and I, and all the race, —all the sons and daughters of men.

As soon as man had fallen he became miserable, destitute of power and favor with God. God provided a means of deliverance from the thraldom of sin and wretchedness to be established, and gave man an opportunity of being reinstated in his favor. We read in the Inspired Translation of the Bible (I don't know how that will take in this congregation; but we as a church receive it as an inspired record, translated by the gift and power of God), how God revealed himself to our fore parents after the fall and delivered to them by the administration of angels that great means of life and salvation. That means of salvation was just the same as it is to-day; and men were the same in the beginning as they are to-day; and that which God requires at your hands to-day he required at the hands of father Adam and mother Eve. And these means of salvation our first parents rejoiced in. Adam, the record says, (when God revealed his word by angels and laid the plan of redemption before him,) asked the Lord, "For what purpose are these things given, and for what purpose do you demand of me to obey them?" In answering this question God revealed to Adam why he made such a demand upon him, saying that he had transgressed and fallen, and that by obedience to this means which he had ordained, Adam and all his posterity might be brought back into favor with God. And while this conversation was going on it begat faith in father Adam that God was able and was wise enough to establish means whereby he would release every man from the fall, and that through the application of these principles, the record declares, the Spirit and power of God took up Adam bodily and laid him in the water, and that he came forth out of the water, and thus he was born of water; and that the Spirit of God made a proper application to the Spirit of Adam, and thus, the record declares, Adam "was born of the Spirit;" and that by this birth of water and of the Spirit Adam became a son of God again, he having alienated himself by disobedience, and now by obedience he was reinstated in favor with God. And Adam was told that by the same means by which he was reinstated in the favor of God, and became a son of God, so might all of his posterity become the sons and daughters of God. Adam taught these things to his children as the means of life and salvation, and the record goes on to state that these principles that were then introduced to mankind, in the the early morn of creation, should also "be in the end thereof." The authority by which Adam had the right to introduce these sacred ordinances to his children was given him of God, who promised to him that, in the latter times, in the end of the world, these things should again be had among the children of men. And for that reason we are permitted to enjoy the same blessings that our first parents did enjoy, so you see, in this sense of the word the principles that you and I have accepted were taught in the beginning of creation, as the principles of life and salvation. Yet the world says this is a new and a strange doctrine, and that it originated with Joseph Smith as its founder. But I think we can look for its origin a little farther back than the world can. And right here let me drop a thought;—this means of salvation had not only the power to reinstate Adam in the favor and presence of God, but to ransom him from death and the grave. So it has power to-day to redeem you, and your fathers and mothers, and all your kindred, from the grave. If you have accepted the gospel and been faithful, and have manifested in your life and character an obedience to its principles, you need not hesitate for a moment as to the ultimate triumph. Your success is as sure as God himself lives.

There is another principle attached to this means of life and salvation introduced in the morn of creation, in the beginning of the gospel career among men, and that is this;—that those men who first accepted the words of life, the record teaches (I be-

www.LatterDayTruth.org

lieve it is found in the 6th chapter of Genesis, in the Inspired Translation), that they commenced writing by the power of inspiration the dealings of God with them. And this record which they kept was held sacred by them, for the reason that it was to be the means by which their children could become acquainted with God and might have taught unto them the means of life and salvation also. And it seems to my mind that, if God loved Adam, the latter should so love his children as to teach them this means of salvation written by inspiration (see verses 5 and 6) in a book kept for that purpose. Adam declares, when called upon to show the righteousness of God among men, that God Almighty insisted that these early men and women should freely teach these principles to their children,—this very means that had become a lamp and a light to their souls,—that it should be freely taught to them every opportunity that the parents had given to them. From these records which God has placed within my reach I have been brought to where I stand to-day, and I rejoice in them. Now it is no wonder that this people cannot, consistent with the knowledge of these things before their minds, accept the position assumed by the religious world. It is no wonder that parents cannot rest satisfied to see their children outside the kingdom of the living God. For we must take the position that, if the parents cannot be saved out of it, neither can the children; for if it requires certain means to save you and I, it must take the same to save our children; and if God was, as Peter declared, no respecter of persons, he cannot save you and I upon any other principle, and the very moment you convince me that God had any other way, that moment you destroy my faith and confidence in the Deity. I cannot conceive that he has any favorites on the earth. God has so explained and so simplified the means of life and salvation to the sons of men that there need be no mystification about it. He has explained it in this wise: the natural man is born into the world by water and blood and the spirit which he has made, and so became of dust a living soul. But as they grow up sin conceiveth in their hearts, and they become estranged from God, and lose their sonship, and God has said, "You must be born again;" and he in his great wisdom and economy has selected the same element by which we might receive our birth back again, that by the baptism of water the outward man might receive a remission of sins, and by the Spirit of God the inner man might be born of God, and by that Spirit he might faithfully bear record of God's goodness. One of the old writers (Job) says,—"There is a spirit in man, and the inspiration of the Almighty giveth them understanding." That is what the Spirit of God is for. It gives to men and women understanding of what is to their advantage here and hereafter. You take that means from mankind and you leave the world divided and subdivided as it is to-day, in their religious views, until, I declare by my own experience, that religion has become the main cause by which infidelity is rampant in the world. If the religious world would accept the word of God for the man of their counsel, and be willing to accept it as revealed to them, there would be no necessity for the division that is extant in their midst. You cannot find in the record, anywhere, that there is claim in it for more than one Lord, one faith, and one baptism. That is what the apostle says in his letter to his Ephesian brethren (Ephesians 4th chapter),—"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all," etc. How can it be possible that the world of mankind can establish so many ways of saving the race! Again, you go right back to the beginning, and the same means spoken of as the gospel of Christ was preached to the world by Enoch the seventh from Adam. That same gospel was introduced by Christ himself when he entered upon his ministry, and there was another sent of God to warn people of the coming of the Lamb, and when he entered upon his ministry, the labor that was laid upon his shoulders was this, to make straight the way of the Lord, that straight way that God had marked out in the early morn of creation. And when Jesus enterd upon his mission he taught the people, saying,—"Straight is the gate and narrow is the way that leads unto life, and few there be that find it." The same gate that was introduced by Enoch was introduced by Christ and the apostles; and the apostle Peter gives this admonition to those who have entered by the gate into the narrow way;—"And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

The first sermon I was privileged to hear after I came on the camp ground was the effort of a brother to show that we are required not only to enter into the kingdom of Christ, but that we should bring forth fruit. And we can bring forth fruit by adding to our everyday life these graces spoken of by the apostle; thus bettering our condition daily in following the example of our forerunner, Jesus Christ. I frankly admit to you that, what I am I am by the grace of God; and I trust I shall continue on in this work and obtain that which I anticipate, if faithful.

I will tell you how I felt when I came in this church, when I first heard the gospel. (I am a good deal like a good brother said this morning that some of us are Latter Day Saints because we could not help it. There is a good deal of truth in that.) It fell to my lot, when I was a boy, that an Elder came down to where my parents lived, and he took me in his arms and blessed me. My mother has often told me that that Latter Day Saint Elder had the gift of prophecy and declared that I should preach this gospel to mankind.

My mother lived to hear me attempt, two or three times, to say something in the way of preaching. The priesthood was placed upon me when I was a boy—and I am not very old yet. Here is what troubled me when I first came into the church; it may do you some good to tell it, and it may not. I thought if God is at the head of this work we surely have the smoothest way to travel of any other people on the face of the earth. I was not much acquainted with the work then, but after I became better acquainted I found it a difficult hill to climb, and I came very near not attempting to climb it. I presume the majority of this people have learned as much long ago; but if I am only able to stir up your pure minds by way of remembrance, it may do you some good. If we look away back in the history of God's people we find that many noble men and women who entered into the ranks to serve God have had just such up-hill experiences, and some of them more than this church ever had. For instance, when Enoch was first called of God to preach to his fellow-men he entered his complaint to the Lord, saying he was "only a lad, and slow of speech." Moses did the same when he was called of God. God told Enoch that he could fit him for his work, and as soon as Enoch commenced his work the people said, "A wild man has come among us. Let us go out and hear what he has to say." We go down a little further and we find an old veteran who had so believed in God, had so acquainted himself with him, that when the world was about to be destroyed the Lord commanded him to build an ark to save himself and family. What would you think to-day if you saw, as did those antediluvians, an old man, stoop-shouldered, and of unsteady gait, come in your midst declaring that he was required of God to build a vessel, and then see him start out to build the ark on dry land—possibly in a hilly country like this—to save himself and family, saying God was going to destroy the world—everything that breathed the breath of life—if man repented not? Do you think you and I would have fell in with what that old gentleman said? I think the number would have been few and scattering. That people heeded not the warning of Noah, but grew worse and worse, and wretchedness and misery followed, and God confirmed his word to that old veteran even in their destruction. We ought to take lessons from the past. These were some of the grandest lessons that helped me along when I first entered the work, and, thank God, they have been set up as examples for all the race of men, and I am satisfied they have helped you along.

We may go farther on. Moses was called to liberate the people of Israel, not only from bondage, but he was called and sent to tell them God had placed within their reach means whereby they might become acquainted with him and become his favored people, and that they might be-

www.LatterDayTruth.org

come the elect of God. The Lord by the hand of his servant Moses led them out of bondage. But soon some of the leading men fell out with Moses, and they said that he was working out some scheme in order that he might become a king over them! They finally became desperately wicked; and God wrought a new thing in the earth and caused the earth to open and swallow them, and they went down alive to the pit! Passing on we come to Jesus Christ, of whom we read that God so loved the world that he gave his Son that whosoever believed on him should not perish, but have everlasting life. The minister stated last evening that God did not send his Son to be afflicted as he was; but it seemed he had taken that mission upon himself. The writer to the Hebrew brethren makes a statement like this: "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Well, now, they tried him as no other man was tried. He was accused of almost everything that was bad; he was despised, and smitten, and yet he was the Lamb of God that came to take away the sin of the world! In his ministry, his instructions were, without exception, the grandest ever given to the human race. In all his trials he bore them patiently. When he was reviled he reviled not again. When he was spit upon he resented it not, but endured the cross and thus marked out the way for his people. The apostle says that, "when he appears, we shall be like him, for we shall see him as he is." God pity his people, if he should come to-day! I fear I would want to hide myself from his presence. I think it is high time that all men and women, everywhere, who expect to meet God, should prepare to meet him, that they may be where he is. If we are not like him, we cannot dwell with him,—that is my view concerning Christ. No fear but what you have started right; all I am afraid of is lest I should not war that good warfare the apostle Paul talks about.

The sun shines upon you to-day. I have seen what I have seen in the short space of time that has been allotted to me, and I shudder, as well as hope, to know what may come upon the church to-morrow. Jesus says, "Ye believe in God, believe also in me." I have come to the conclusion that my only safety is to rest, with a firm reliance, upon the word of God. I have observed men in this church, since I entered it, who, so far as outward honesty and uprightness of character were concerned, were above reproach, and yet they have departed from this work. If we are not thoroughly rooted and grounded in the truth, by the Spirit of truth,—in that same Spirit that made known unto Peter that Jesus is the Christ, —we are liable to have our faith tried and weakened by the actions of some brethren and sisters in whom we have confidence when making shipwreck of their faith. But if we place our hope and confidence in God's word, the storms may come, changes may take place, yet if our faith and hope are centered in God we shall surely stand. If we can only overcome our own individual weaknesses; if we can only master the outward man; if we can only bring ourselves in subjection to the enlightened inner man and let the spirit overcome and govern the body, and not the body the spirit, we are sure to stand the storms that may beat upon us. What I want to see is this,—that these hoary heads be not deprived of the rewards they have been battling for, lo! these many years. In my weakness I want to encourage you all to center your hope in God and his word. I am persuaded that you cannot learn too much of that word. It is so peculiarly constructed that it cannot be well understood but by the Spirit of God. The things of man are understood by the spirit of man, and the things of God are understood by the Spirit of God. Don't you gather the idea that because you have enjoyed these qualifications you are sufficiently able to stand without the help of God's Spirit. If you do, you are sure to go down. I sometimes think, maybe it was a blessing to me that I was deprived of some of the gifts and blessings that my brethren and sisters have enjoyed to-day; for I have thought that possibly the enjoyment of them might have worked an injury to me; might have ruined me; therefore I am content as it is to simply do the best I can. I have been called upon to occupy the stand, and I have plead with God that I might have a portion of his Spirit and become the means in his hand of converting some one, calling upon them to center their faith in God and not in the arm of man. And if I can convert men and women in this way, that their hope is centered in God by the inspiration of the Almighty, then I have proved to them what is for their everlasting welfare.

I will tell you something that troubled me, and then I will leave the stand. We have had a great deal of opposition about the standard records. We have had "too many books," some say, and we have felt sometimes tried that God did not reveal himself to us; and yet when he does reveal himself some cannot stand it! I have seen much of this, and with men, too, whom I was satisfied had "a larger head," if not "more brains," than I have, and they became confused and the spirit of apostasy, to a certain extent, concerning certain records that we hold as a church, worked upon them. I could not see how it was that men in the very light and noonday of this work, who had greater opportunities for reading up and learning all that these books contained—how it was possible that they will set so much that they contain aside if there was not, to some degree, to them, some reason for it. But it had no effect upon me to set aside the books, and particularly the Book of Covenants. I wanted to be fair with myself, so that if there was something in the books that was not applicable to myself and to my eternal salvation, it was well enough for me to know it. In this case I could only ask God to prove it to me whether the books were true or not. Jesus said, "I will send you another Comforter, and it shall teach you all things." I went to work and read carefully this book, the Doctrine and Covenants, and I want to tell you right here, that, on the third day of June, in the evening, I was more particularly inclined to read it, and that when bedtime came my wife notified me of it. But I kept on reading till midnight, and while I was reading in this record, the desire of my soul went out to God to help me that I might understand it, and know of a certainty of its divinity; and before God, men, and angels, I realized, sensibly, that there was an heavenly messenger standing by me who revealed to me that that record was divine. I had, to a certain extent, some evidence of its divinity before I entered the church. I had read the vision, and other portions of this Book of Covenants, and received evidence of the divinity of the same by the Spirit of God. But, as a Record, I had not had that living evidence that I thought I could stand by until that night. I tell this for your good. It may do you good, and it may not. I look upon this Book of Doctrine and Covenants, and the Book of Mormon, and the Bible, to be the very means by which God intends to carry on this work. May God bless you, and enable you to battle on. And may you be able to so live that you may come forth in the first resurrection, and live foremore. Amen.

## "WHAT IS MY DUTY."

It is not infrequent that the Latter Day minister, while in the prosecution of his heaven implied trust, is accosted with the query "What is my duty?" A casual observer, unacquainted with the system of salvation as presented by the Saints, would deem this a "useless question as it is an easy matter to know one's duty, for does not Paul say, 'Believe you on the Lord Jesus Christ and thou shalt be saved?'" Possibly there may be some Saints who have arrived at this conclusion. If any there are, it is to them first, I address this article, and secondly to all, trusting that each reader may glean something to stimulate to greater exertion in the future.

One of the sages of early times has said, "Fear God and keep his commandments for this is the whole duty of man." Human experience attests that this injunction is frequently misunderstood, and the wisdom of the nineteenth century is unable to cull out and comprehend the profound and unlimited truths contained in this short statement. Some Saints express by their acts that they think after they comply with the initiatory laws and ordinances of the gospel that is all that is required, and so long as they do not do any wrong that they will be saved. The reward of Eternal Life does not come as the result of abstinence from evil altogether, but is predicated upon the degree of righteousness performed by us. Abstinence from evil exempts us from punishment in the future, while a performance of the duties connected with and a part of the gospel, guarantees us the reward of eternal life in the

www.LatterDayTruth.org

kingdom of God; for (*a*) "he who doeth the works of righteousness, shall receive his reward, even peace in this world, and eternal life in the world to come." The Spirit speaking through the "Beloved disciple" said, (*b*) "I know thy works that they are neither cold nor hot, so then because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth." Thus God conveys the idea, that an idle listless discipleship is none at all! Some people take pride in recounting how little evil they do. It is possible for man to do no real good and still not break any established law. Then will not the question be on the Judgment Day, not, What have you *not* done, but WHAT HAVE YOU DONE? God knows if you have done what is right, it would have been impossible to commit wrong. I would by far prefer the man who is making the effort to work righteousness and occasionally fails, than he who folds his arms and says, "See I do nothing wrong."

Accepting as our standard of examination the assertion of Holy Writ, "Fear God and keep his commandments for this is the whole duty of man," let us see what we can glean therefrom.

Fear God! Not to hold in dread as some horrid tyrant whose chief delight is in torturing the immortal creatures whom he has created, simply to appease his wrath and anger. I challenge the world to find an earthly *humane* father who would be guilty of bestowing continuous punishment upon his child, be his misdemeanor what it may; then how much less will God consign men to endless torture to please himself. Is it not far more pleasant to view him in the light of a father who punishes to reform them, and who delights not in the affliction of any soul? Neither should we serve him to avert the punishment which is to follow a disobedient life. Every *true* Latter Day Saint would serve God if there were no hell to which he should be consigned if he did not. Take the conditions which govern father and child here. When properly governed the child *fears* father, because it loves him and dreads to incur his displeasure, not because it dreads a physical punishment, but it dreads to forfeit its parent's respect. In like manner a child of God should fear him because he desires to enjoy the felicity which divine favor and approbation can bestow. To fear God then is to love, serve, worship and obey him, "And keep his commandments."

"O, yes," says one, "that means the fundamental, or initiatory principles as enumerated by Paul, (*c*) "Faith, repentance, baptisms, and laying on of hands, and then we are all right."

My object is not to manifest inappreciation for these essential rites, but to show that they are but the stepping stones whereby we are born into the kingdom of God. Through them we have but a spiritual birth, and as new born babes it becomes us to develop until we mature into complete manhood in Christ Jesus. That these are commandments of God I do not dispute but they are not all. Has God ever given anything relative to man's duty save a commandment? Some claim that he has, I assert that he has not! There is a prevalent idea in the church that some laws are binding and some are not. Then I ask, What is not? And if you tell me, I'll cut it off my belief altogether and never mention it in public or private. This is the very position we have so strenuously opposed among professed Christianity; they only go a little farther, that is all. They say, "Baptism and the laying on of hands are non-essential." If we ignore something else, where is the difference? Whenever the church, or any of her representatives takes the position that any part of the communications which God has given is not binding, they then open a gap which affords others the opportunity to commence where they left off, and, section by section, destroy the entire gospel fabric.

Christ in teaching his apostles relative to their mission says, (*d*) "Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe *all things*, whatsoever I have commanded you." Then we must observe everything (or word) which God has revealed, (or at least try,) else we come under condemnation.

Again; (*e*) "I have not spoken of myself but the Father, which sent me, he gave me a commandment what I should say and what I should speak and I know that his commandment is life everlasting." Then every word of God is binding — a compliance with all necessary to salvation and everything God gives relative to man's spiritual, *physical*, or intellectual improvement is a *commandment*.

Paul says, (*f*) "Add to your faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Again, "If ye do these things ye shall neither be barren nor unfruitful," "he that lacketh these things is blind," and from his language we infer that such shall fall.

"Virtue"—That is courage, earnestness, perseverance, and unswerving devotion, as well as purity of mind and thought. "To virtue knowledge"—both spiritual and material.

A grievous mistake is made by some who rest easily on the assumption that "Ignorance is bliss so long as one is a child of God, for doesn't God call the ignorant."

Yes, this is true in the main, but does it speak well for the influence of the gospel for him always to remain ignorant. It is a heaven imposed duty to learn, for there is is no premium on ignorance in heaven but it is at a great discount. God does not propose to people heaven with characters who have not appreciated the truths, either spiritual, astronomical, geological, philosophical, or anatomical, and mysteries which he has REVEALED, setting them aside as useless and unnecessary. The knowledge of our material being is as essential in its place as a comprehension of our spiritual. The Lord has given expressive commandments relative to the physical being which Latter Day Saints as a whole have been too lax in heeding, resulting in a forfeiture of the boon secured by obedience. The ministry have been too slow in impressing the urgent need of having a knowledge of the "*outer man*." If we are saved at all, it will be both "*body* and spirit." God says "our bodies are the temple of the living God." If so, how urgent the need that they be at their best. Is not the natural law God's law? Then can man *transgress* the law of his being and still keep all of God's commands? There are many implanted laws in man, the breaking of which constitute hidden sins, over which the church has no jurisdiction, but, for which, every individual will be answerable before the thone of God. Seek God's Spirit by which you will be enabled to obtain a more definite knowledge of the mysteries of heaven for Paul says, (*g*) "Study to shew thyself approved unto God." And, "Study all good books" comes with equal force to-day. Then knowledge implies anything which brings us upon a higher plane spiritually, physically, morally, or intellectually. I wish Saints were as strenuous in living up to the moral and sexual laws that some of ancient Israel were.

"Patient:" Patient when oppressed; while under affliction, when destitute of God's blessings; when assailed by false brethren and hypocritical Saints; when persecuted by the pharisaical Christians (?) of the age. This grace must be cultivated; and rest assured you will not find an impatient man in heaven. Christ condemned the President of the Apostolic Quorum for the impatience manifested in cutting off the "servant's ear."

"Brotherly kindness:" Upon this grace rests the test of our discipleship. Christ says, (*h*) "By this shall all men know that ye are my disciples, if ye have love one to another." John says, (*i*) "If a man say, I love God, and hateth his brother he is a liar." Then is my love of a reciprocating character, or is it gratuitously given? What a field for development! This implies an entire eradication of selfishness, and a donning of the Christian garb. The time must come when we shall be as generous as our Master; when we shall willingly sacrifice personal pleasure for the benefit of others. (*j*) "Greater love hath no man than this, that a man lay down his life for his friends." Are we so imbued with the love of heaven that we would do this to save the souls of others?

"Charity:" Not merely the giving of alms, but a righteous sympathy for the good of others, a regard for their welfare; an equal love for them as yourself.

"O!" says one, "I cannot love any of the Saints as I do myself." Then you are not a disciple of Christ! When you do wrong, are you the first one to herald it to the world? Then treat your brother accordingly and be the last one in the world to recount his failings before others. Be

(*a*) D. & C. Sec. 59, par. 5. (*b*) Rev. 3:15, 16. (*c*) Heb. 6:1, 2.

(*d*) Matt. 28:19, 20. (*e*) John 12:49, 50. (*f*) 2 Peter 1:5.

(*g*) 2 Tim. 2:13. (*h*) John 13:35. (*i*) 1 John 4:20. (*j*) John 15:13.

www.LatterDayTruth.org

as jealous of his spiritual welfare as your own. In dealing with his interests, always "put yourself in his place," ere you consummate the contemplated act. Frown down the scandal-monger and tale-bearer, whether among laity or ministry; many of whom will be answerable at the Throne of God for the example they have set before others in this matter. How foreign to their mission are the acts of some of our ministry, who consider it a boon to recount the failings of others, and by inference and act destroy the confidence of the Saints. Thank God there are but few of such! May their numbers continually diminish! God has instituted a course of procedure by which all these wrongs may be righted, and when you deviate therefrom you *sin*. Assist your brother to overcome his defects in the same sense in which you contend against personal weaknesses. "He that is without sin, let him first cast a stone." So long as you are imperfect, do not sit as judge over your brother.

"CHURCHGOING."

Christ teaches that we are the body of Christ. If as a whole we compose his body, then individually we are members. If members, then it behooves us to utilize the means afforded for the perpetuation of such union. Christ realized the benefits of association, and he instituted or acknowledged the custom of frequent meetings; and especially that upon the First Day of the week. Query. "Is it binding upon us to attend the church services?" "Can't I be saved by staying at home and attending to my own business?" Judging from *sacred writ you* cannot; that is, if you have the privilege and ignore it. The statement, (*k*) "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and thought upon his name, and they shall be mine, sayeth the Lord of Hosts, in that day when I make up my jewels." We infer that only those who meet together and serve God, when privileged, will be acceptable in the Judgment. (*l*) "Where two or three are gathered together in my name there am I in the midst," says the Savior. Paul lays special stress on this privilege. (*m*) "But exhort one another daily while it is called to-day, lest any of you be hardened by the deceitfulness of sin. (*n*) "Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together as the manner of some is—but exhorting one another and so much more as we see the day approaching." Many contend that the Seventh Day is the day for such services; to obviate this idea we quote: (*o*) "And upon the first day of the week when the disciples came together to break bread, Paul preached unto them ready to depart on the morrow, and continued his speech until midnight." Also: (*p*) "And, that thou mayest more fully keep thyself unspotted from the world, thou *shalt go* to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day *appointed* unto you to rest from your labors and to pay thy devotions unto the Most High—nevertheless thy vows shall be offered up in righteousness on all days and at all times; but remember that on this, the *Lord's Day*, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren and before the Lord." What shall we meet for.

(*k*) Mal. 3:16. (*l*) Matt. 18:20.
(*m*) Heb. 3:13. (*n*) Heb. 10:25.
(*o*) Acts 20:7. (*p*) D. & C. 59:2.

"PRAYER."

"Oh," says one, "I can be just as good a Saint as those who pray so much." Or, "It is not the one that prays is the best."

According to this standard the praying man is at a discount. If we could view it so we would discountenance it altogether. That it is an actual commandment and binding we read, (*q*) "*Ask* and ye shall receive, *seek*, and ye shall find; *knock* and it shall be opened unto you." Only those that ask, receive, and we must knock ere God's mercies are opened unto us. (*r*) "Watch and pray that ye enter not into temptation,—the spirit indeed is willing but the flesh is weak." Paul exhorts the Ephesian saints to, (*s*) "Stand therefore, having your loins girt about with truth and having on the breastplate of righteousness and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked one—and take the helmet of salvation, and the sword of the Spirit which is the word of God; *praying* always with all prayer and supplication in the Spirit and watching thereunto with all perseverance, and supplication for all saints." Again: (*t*) "Pray without ceasing." Alma says; "Humble yourselves and continue in prayer unto him; cry unto him when ye are in your fields, yea over all your flocks; cry unto him in your houses, yea over all your household; both morning, midday and evening; yea, cry unto him against the power of your enemies; yea, cry unto him against the devil who is the enemy of all righteousness. Cry unto him over the crops of your fields that ye may prosper in them; cry over the flocks of your fields that they may increase. But this is not all—ye must pour out your soul in your closets and your secret places,—yea, and when you do not cry unto the Lord let your hearts be full drawn out in prayer unto him continually for your welfare and also for the welfare of those who are around you." Here the Lord enjoins secret, family and public prayer. Can we omit these duties and still be in favor with God?

FAMILY PRAYER.

Some Saints ignore family worship. For such we quote a modern revelation wherein three prominent men were rebuked for neglecting it. (*u*) "But I have commanded you to bring up your children in light and truth; verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation; you have not taught your children light and truth according to the commandment and that wicked one hath power as yet over you and this is the cause of your affliction; and now a commandment I give unto you: if you will be delivered, you shall *set in order your own house*." To Sidney Rigdon; "In some things he hath not kept the commandment concerning his children, therefore firstly set in order thy house." To Joseph; "Your family must needs repent and forsake some things and give more earnest heed unto *your sayings* or be removed out of their place. What I say unto one I say unto *all*—PRAY ALWAYS lest that wicked one have power in you and remove you out of your place." Newel K. Whitney was counselled to see that his family were "more diligent and concerned at home and pray always." How can we teach our families to do this unless we set the example. What is more beautiful than to witness a family group clustered around the family hearth; the father reading an evening lesson from the "Book of Books" and afterwards to kneel while one of the number breathes an earnest supplication to the Giver of all good.

(*q*) Matt. 7:7. (*r*) Matt. 26:41.
(*s*) Eph. 6:14. (*t*) 1 Thess. 5:17.
(*u*) D. & C. Sec. 90:6, 7, 9, 10.

"HOW OFFERED."

Not profusely, thoughtlessly and without forethought. Many Saints pray "here and there" for this "thing and that," scarcely conceiving the character of the request or the responsibility attached to its reception. (*v*) "Be not rash with thy mouth and let not thine heart be hasty to utter anything before the Lord, for God is in heaven and thou art upon the earth, therefore let thy words be few." It is far more appropriate to consider one's needs, and present them to God in as simple a manner as possible. In desiring aid from some human agency you would not extol his grace and power, in order to secure a favor, then when praying, do not tell God how many things he has created and reiterate all his graces and chracteristics; but humbly thank him for past favors and make your plea for future needs. Associated with this there must be the requisite

"FAITH."

For if (*w*) "Any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not and it shall be given him, but let him ask in faith, nothing wavering for he that wavereth is like a wave of the sea driven by the wind and tossed, for let not that man think he shall receive anything of the Lord." Jesus says; "If ye have faith ye shall ask what ye will and it will be granted." Some complain "I've asked, and asked, and I never get anything." 1st. Have you considered the *motive* and *nature* of your request and just what you want? 2d. Have you canvassed the possibility of its reception? 3d. Do you believe that God can and *will* bestow it? If you can give an affirmative answer to each, there is nothing to hinder its reception save your own slothfulness or transgression. Some blessings we forfeit by negligence others by willful transgression; hence must suffer.

(*v*) Eccl. 5:21. (*w*) James. 1:8.

www.LatterDayTruth.org

Israel forgot God when they should have worshiped him; and now he says; "When you cry I will not answer." When praying in public we should be oblivious to our surroundings, save the being we are addressing. Do not so mould your prayer that other Saints may compliment you, for it is Pharisaical.

"SECRET PRAYER."

Hear what God says about secret prayer, and that performed in public should not deviate therefrom, save as to place; "And when thou prayest thou shalt not be as the hypocrites are—for they love to pray standing in the synagogues and in the corner of the streets that they may be seen of men; Verily, I say unto you, they have their reward. But thou when thou prayest enter into thy closet and when thou hast shut to the door, pray to thy Father in secret and thy Father which seeth in secret shall reward thee openly." "Use not vain repetitions as the heathens do." "Ye shall pray vocally as well as in thy heart. Yea, before the world as well as in secret; in public as well as in private." "And the church did meet together often to fast and pray and to speak one with another concerning the welfare of their souls; and they did meet together oft to partake of bread and wine in remembrance of the Lord Jesus Christ, and they were strict to observe that there should be no iniquity among them and their meetings were conducted by the church after the manner of the working of the Spirit, and by the power of the Holy Ghost; for as the Holy Ghost led them whether to preach, or exhort, or to pray, or to supplicate, or to sing even so it was done."

"FASTING."

Is it benefical? If we expect to make an onward step toward the securement of those endowments and qualifying graces which can only be secured through this end, it is necessary. We unfearingly claim that so far as we have been able to learn *none* have obtained a special recognition from God without it. We recount the experiences of Moses, Elijah, Daniel, and also Christ who received God's immediate recognition through this channel. Now if it was nece sary for these ancient worthies to so act, can we become fully acceptable before God, by wholly ignoring this injunction? It was practiced under the Mosaic Covenant and commanded under the new. "Moreover, when ye *fast*, be not as the hypocrites are of a sad countenance for they disfigure their faces that they may appear unto men to fast; Verily I say unto you, they have their reward; But thou when thou fastest anoint thine head and wash thy face; that thou appear not unto men to fast but unto thy Father, which is in secret, and thy Father which seeth in secret shall reward thee openly." Again; "Behold, ye fast for strife and debate and to smite with the fist of wickedness; ye shall not fast as ye do this day to make your voice to be heard on high. Is it such a fast that I have chosen; a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him. . . . Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free, and that ye break every yoke. Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house, when thou seest the naked that thou cover him and that thou hide not thyself from thine own flesh." We then glean the following digest. Fasting is not for affliction. God does not want us to abstain from food and drink merely to cause pain or hunger. Scientists observe that an abstinence, or even a partial one gives a keener perception; better capacity for reasoning. It in a measure curbs the natural carnality of man and is conducive to a higher exercise of spirituality. This then is the main object in fasting; to bring mind, spirit and body to the best condition for serving God. Again; by making occasional sacrifices we are enabled more freely to contribute to the wants of those less fortunate than ourselves. A fast does not necessarily always mean a total abstinence from food, but a sacrifice of the savory and spicy edibles which so frequently adorn our modern tables; a giving up of worldly pleasure; a relinquishing of that which we always crave, and a special effort for spiritual clemency. Daniel fasted for twenty-one days. It was not a total abstinence, but a sacrifice of meats, wine and pleasant bread; he ate those things which would sustain life, but which would not oppress or cloud the mind at all.

"HOSPITALITY."

Christ says, "Give and it shall be given unto you, good measures pressed down and shaken together and running over shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." In the parable of Christ relative to the sheep and goats, he exonerates those who have ministered to the wants of others and condemns those who have failed in this important duty. "O!" says one, "there are certain ones I am willing to help and to give to them whenever I have a chance; but, some people never make any effort to provide for themselves and it serves them right to want. To show the fallacy of such a view we quote, "Ye will administer of your substance unto him that standeth in need, and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish. Perhaps thou shalt say, 'The man has brought upon himself this misery, therefore I will stay my hand and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just.' But I say unto you, O man, whosoever doeth this, the same hath great cause to repent. And except he repenteth of that which he hath done, he perisheth forever, and hath not interest in the kingdom of God. . . . For behold, are we not all beggars? . . . If God doth grant unto you whatsoever ye ask that is right, how had ye ought to impart of the substance that ye have. If ye judge the man that putteth up his petition to you, . . . and condemn him, how much more just will be your condemnation for withholding your substance which did not belong to you but to God." Then let the latchstring hang on the outside of the door and never turn man, woman, or child away hungry. Remember that our ministry ere many days shall be called upon to go everywhere to break the bread of life to an incredulous world, and will be creatures subject to the hospitality of those with whom they sojourn. Mankind everywhere partake of the Indian spirit, to not easily forget a kindness; and who knows but what somewhere and somehow an act of kindness on our part may be reciprocated in our favor. Again the

TEMPORAL LAW

is something which Saints have ignored and passed by as a nonessential appendage of the gospel, notwithstanding it is as imperatively declared in the sacred books as any other part of the divine scheme. When I view the sacrifices made by sectarianism to prosecute home and foreign missions and the willingness displayed to give of their means to advance their cause, I verily believe that such people will shame Latter Day Saints in the hereafter. What is the gospel worth to you? Can you estimate its value? Then remember that others have made sacrifices to bring the glad tidings to you, and can't you help to carry it to others? If you have the Spirit of Christ you will. It surprises me to hear Saints boast of how much of the Spirit of God they possess who never give a cent. I never expect to meet a greedy, avaricious Saint in the kingdom of God, nor one that is continually complaining that unless the "ministers walk from place to place and beg their bread," they will not pay any money into the church coffers. The time will soon come when Saints must help financially as well as in other ways, or else be rejected. Other churches spend millions for foreign missions, while our people give nothing, they expect them to be self-sustaining. Can't send missionaries there unless they sustain them! If the earnest *plea* from the far away "Tahiti" is passed by unheedingly I shall verily question whether there are any *Saints* left. God surely holds *us* accountable for the way in which we allow immortal souls to grope in darkness when we have the opportunity to enlighten them and fail. Do you expect temporal prosperity? Then obey that which God says will be conducive thereto. Still another thing which has been ignored is the

"WORD OF WISDOM."

In the sense of a spiritual salvation *it may not be;* but if we expect a temporal salvation, that is an exemption from physical ills must we not keep this law? Why is it that so many of the Saints are afflicted? Why is that when la grippe, and manifold diseases come among men that Saints suffer alike with others? God says, "And all Saints who remember to keep and do these sayings walking in obedience to the commandments, shall receive health in their navel and marrow in their bones and shall find wisdom and great treasures of knowledge, even hidden treas-

www.LatterDayTruth.org

ures of knowledge and shall run and not be weary and shall walk and not faint, and I the Lord give unto them a promise that the destroying angel shall pass by them as the children of Israel and not slay them." We answer, if Saints suffer alike with other people it is because they ignore this "word of God." I ask for a case where an individual has thus complied and not received the promised blessing.

We might go over the whole category of injunctions which are imperative upon man, but let this suffice. Whenever Saints are willing to accept God's judgment in preference to their own preconceived ideas, and act accordingly; to respect the counsel of his servants, when imbued with his Spirit, to recognize the church as one common brotherhood, and the world as our neighbors; to partake of that love which "covers a multitude of sins;" to forget our brother's faults and extol his virtues; to so live that their life's work is unimpeachable, then and not till then will God bestow the promised endowment for which "Covenant Israel" has so long waited.

Trusting that union may ere long grace Israel's borders,

T. W. WILLIAMS.

CREOLA, Ohio, December 19th, 1891.

## SPIRITUALISM.—No. 2

ON yesterday afternoon the writer, in company with Brn. E. F. Shupe, O. Westland, and J. B. Lytle, attended a public lecture and seance under the management of Dr. Matthews in this city. Service opened by singing "I am so glad that angels love me," which is simply a rearrangement of "I am so glad that Jesus loves me."

The Doctor arose and stated that he was not feeling well, but that he would do the best he could. He sometimes had "streaks" when the "power" failed to manifest itself, and this was one of the occasions. However, while the congregation should sing "All hail the power," etc., he would attempt to go under the "influence" and by inspiration he would answer any questions that should be presented. The writer presented two, which were as follows:—

1. Is the account of the creation of the earth, together with that of man's origin and creation, as contained in the first of Genesis, true and reliable?

2. Does the spirit of man have an intelligent existence before entering the body?

Of the first he said: "Science demonstrates the fact that the biblical account of the creation is false. Man is developed from the lower kingdoms of animal life, and came up to his present state by evolution. This is why one man is like a panther, another like a lamb, another like a bear, and others like the wolf; they partake of the nature of the animal from which they spring.

Of the second question he said: Yes, man has an existence prior to his entering the body. The answer to the first question showing what that existence may have been.

These answers were given by the inspiration of an unseen power, so he said, and in the course of his remarks, still speaking by "the power," he indulged in giving modern "orthodoxy" a hard "blowing up" by attacking the idea of three Gods in one, and one in three. He also related a story of two little boys who went to Sunday school, and were taught the doctrine of the Godhead. The story was comic, witty, and to the point; but we were led to surmise that the Doctor had either forgotten that he was speaking by inspiration, or else it was a kind of inspiration we had not hitherto been acquainted with.

Of the answer to the first question it will be remembered that the writer, while engaged in conversation with Dr. Matthews sometime ago, propounded the question, "Do you believe the Bible?" The answer was, "Yes, and more too." How much of it he believes the reader can begin to determine.

Another statement of his I wish to mention, which was made during his period of "inspiration," which fairly represents the theology of spiritualism. It was in substance as follows: "You will not hereafter be subservient to some imaginary power as man would have you believe. You are all a portion of that infinite being called God." Or to state it in plain language, every man is his own God. There is no such thing as a personal God who created the heavens and the earth. Some of the Saints have warned us that it was dangerous to attend these spiritualistic meetings and seances, but I am of the opinion that not many Latter Day Saints are going to swallow this kind of theology.

Prof. O. S. Fowler has plainly set forth from a scientific standpoint that such a theory as Dr. Matthews presents, in accounting for the wolfish or lamblike nature of man, is decidedly unscientific and false. He plainly shows that parents are largely responsible for the disposition of their children; that circumstances of one kind will stamp a child with a good and lovable disposition, while those of a different kind will make him just the reverse. We are decidedly of the opinion that the Doctor is both unreasonable, unscriptural, and unscientific in his theory of evolution.

There was not so much of the unseen power manifest in the seance as in the one previously reported. However, there were some things told that would convince any reasonable minded man that it is more than man's power. One young man had made a wager with his associates that the Doctor could not tell him certain things of which he would make inquiry. But to his chagrin and embarrassment the Doctor answered him, and then told him of his "bet" which he had made. The young man denied it, but his associates would not let him off quite so easy, they admitting that it was true, much to the merriment of the whole congregation. Other occurrences of a similar character could also be mentioned, but it is probably unnecessary at this time.

The Doctor stated that he had held a seance during the week past in which two children had "materialized," so that it was plainly visible before all present. He announced that he would hold seances for the purpose of scientific tests of this kind, in the near future. The writer was promised admission, and it may be that our next on this subject may contain in detail a report of a wrestling match with a "spook." However, we are not very much afraid of things that materialize. It is that which does not materialize which we feel rather 'ticklish" about taking hold of.

That this investigation may redound to the glory of God, and that we may always be firmly established in the glorious light of eternal truth, and labor on faithfully till the Master shall come, and we shall "see eye to eye," and "know as we are known," is my prayer. In bonds,

C. R. DUNCAN.

DENVER, Colo., Jan. 25th, 1892.

(To be continued.)

# Selections.

## THE PAPACY—THAT IS THE TROUBLE.

BY REV. SAMUEL T. CARTER.

YES; how often we have heard this. That old man on the Tiber, how many sins have been unladen upon him? But that is not the Papacy I mean. It is the Papacy that is you, my brother, that is myself. I think one reason why we object to the man on the Tiber is that we like so well to mount the Pope's chair and utter his infallibility ourselves—and the beauty of it is that we do it so unconsciously.

I was led to this reflection by lighting upon an article in one of the weeklies; the subject of the article was *Judas*. He was improved for our young people in their Christian Endeavor Societies. I was attracted to the sentence from having lately read a very thoughtful article on the same subject, which suggested how impossible it is for us to judge of the repentance of Judas; and therefore how wise to be careful in our utterances about him. The two sentences that drew my attention were these: "Judas went out of the world unforgiven, and will have the wrath of God abiding on him forever. Let us then avoid all mysteries and theological controversies, and learn some practical lessons from the life of this fearful man." The first sentence is the Pope uttering his infallible opinion. He forgets that a very large number of Christian people hold that Judas's sin had a direct tendency to destroy him, and that absolute and utter destruction may have been the result of his sin. He forgets that another large company of Christian people hold that after enduring the penalty of his awful sin, Judas may, in the great mercy of God, be restored to the divine fellowship. He forgets that in Scripture the wrath of God abideth forever on the one who *does not believe the Son*, and who knows whether in that overwhelming repentance Judas may not have seen more of the Son of God than ever before. And mark the sweet simplicity with which having made this infallible utterance, the writer adds: "Let us then avoid all mysteries and the-

www.LatterDayTruth.org

ological controversies and learn some practical lessons from the life of this fearful man."

These two sentences are a good setting forth of the history of theological controversy. Says the Unitarian: "Jesus Christ was but an ordinary man. Now, brethren, let us leave mysteries," etc. And the Baptist says: "Adults and fully under the water, and now brethren let us leave theological controversy." The Episcopalian says: "There is no valid order without the touch of the Bishop's fingers, and now, brethren, let us leave theological controversies and go on to practice godliness." And our Presbyterians have been saying: "These angels and men thus predestined and foreordained, are particularly and unchangeably designed and their number is so certain and definite that it cannot be either increased or diminished, and now, brethren, let us leave mysteries and go on to practice obedience." We Presbyterians, I am thankful to state, have been stepping down from our papal throne of late days, but it is interesting to see how unwillingly and awkwardly some of us dismount. Ah! that papal chair fits us all beautifully. We like to mount its proud eminence, place the tiara upon our own heads and hear our own voices sound out the *ex cathedra* infallible utterance. Its just human nature in Rome, or in Oxford or in Princeton, in Africa, or Nova Zembla.

If we could, so far as angry contention is concerned "avoid mysteries and theological controversies, and practice the love of God and man;" Ah! then, the church would all be one and the Kingdom of God very near.—*Church Union.*

## Conference Minutes.

### WESTERN TEXAS.

Conference convened January 16th, 1892, at Sheppard schoolhouse, Bandera county, L. L. Wight president, A. B. Moore assistant, O. D. Johnson secretary. Owing to bad weather, but few were able to be present, the members being so badly scattered. The only business done was to receive one branch report, bishop's agent's, and those of the few elders present. Branch report: Bandera 21; gain five. No report from Oakwood and Medina City branches. Elders reported: A. B. Moore, L. L. Wight, and H. H. Davenport, all of whom reported no very great progress, but were feeling well. Bishop's agent's report: On hand September 11th, 1891, $49 60; received since $34; total $83 60; paid out $76; balance due church $7 60. Preaching by A. B. Moore. Prayer meetings were very enjoyable to the few who were present. The weather was so bad, and threatened to be worse (which was verified afterward by a severe storm of sleet and snow), that the conference thought it prudent to adjourn. Adjourned to Pipe Creek schoolhouse, Bandera county, Texas, on Friday night before the fourth Sunday in June. Saints take notice.

### DES MOINES.

Conference convened at Saints' chapel, Des Moines, Iowa, December 12th, 1891; C. E. Hand in chair, G. M. Jamison and J. S. Roth clerks; H. Cook chorister, C. F. Merrill usher. Branch reports: Edenville 67; no change. Des Moines Valley 75; gain 4. Sheridan 69; gain 1. Keystone 22; no change. Boonsboro 56. Newton 52; loss 1. What Cheer 29; loss 4. Des Moines 90; gain 2. Elders reported: J. Sayrs, W. C. Nirk, N. Stamm, C. E. Hand, S. Longbottom, J. McKiernan, R. Young, C. F. Merrill, N. A. Baker, J. S. Roth, and O. B. Thomas. Priests, W. Johnson, J. Conyer, J. Park, M. H. Cook, and G. M. Jamison. Teacher, A. Freel. Bishop's agent's report: On hand last report $58 94; received since $636 55; total $695 49; paid out $174.32; on hand $521.17. Audited and accepted. Committee on gospel tent reported. The ordination of James Troughear to the office of an elder, and E. O. Clark to the office of a priest was ordered, and the ordination left in charge of the district president. Resolved that branch delegates are eligible to an entire delegate vote in the election of district officers in this district. N. A. Baker was chosen president of district for next three months, and G. M. Jamison secretary. Three were baptized. The services throughout were ably conducted, with fair interest. Adjourned to Runnels, Iowa, March 12th and 13th.

### NORTHWEST KANSAS.

Conference convened at Blue Rapids, December 12th, 1891, G. W. Shute in chair, R. W. Davis secretary *pro. tem.* Branches reported: Blue Rapids 62. Goshen 52. Elmira 33. Elders reported: James Caffall, G. W. Shute baptized 4, Alma Kent baptized 3. Priest, R. W. Davis. Teacher, S. C. Andes. Deacon, R. Worthington. G. W. Shute was sustained president, A. J. Hager chosen secretary. G. W. Shute and R. W. Davis were chosen delegates to general conference. Adjourned to meet at call of the president.

## Miscellaneous.

### NOTICE.

To the Des Moines (Iowa) District of Reorganized Church of Jesus Christ of Latter Day Saints, greeting:—

As our district conference will soon convene at Runnells, Iowa, at which place a considerable interest is manifested in the work both by those within and without the church, and as there are several places adjacent thereto where excellent openings could be made and preaching is desired by both members and non-members, we think it would be conducive of much good to the cause and a wise move for the available forces in the field, in the district, to concentrate immediately and until said conference meets at that place and in adjoining settlements as indicated by the brethren in charge there, to the end that in this field so long cultivated there might be a thorough rallying of forces, and, if possible, a "gathering in of sheaves." It is farther desirable that all the branches in the district be represented at the conference, and that each branch instruct its delegate, or delegates, what action they are desired to take on the following unsettled questions which affect and may continue to affect our district.

1st. Is it the prerogative of a delegate to cast a vote the same as *ex officio* members of conference when a delegate vote is not called for?

2d. May a delegate, when voting on any and all matters, and at all times, cast one vote for each six members he represents?

3d. May a delegate originate a matter (uninstructed by his branch), and introduce it in the conference, which would affect the district in the general execution of the work, such as rules, regulations, restrictions, or privileges, etc., relating to or affecting the prosecution of the work at large in the district as such?

4th. May a branch lawfully cause the names of members to be erased—dropped from the record—or expel the members from the church who have requested it—but against whom no charges have been lodged yet are dissatisfied with the church and desire to sever fellowship with it? As different opinions prevail in the district on these points we ask the different branches to consider them carefully and instruct their delegates what action to take, or otherwise confer upon the delegate the right of independent action for the branch as he may be impressed after hearing the matter when under advisement by the conference. Some of the above matter we thought came under the jurisdiction of the missionary in charge of the district, but he requests us to ask the judgment of the conference thereon, and we have taken this means of advising the conference, ex-officials and delegates, and the branches they represent, of the work before them believing that the matter in hand is of sufficient importance to call for deliberation candid and careful before action and that matured action will prevent lengthy debate, promote the best results possible and bring us to a better understanding of the work required of us as a district. I have only been able to visit two branches yet during the quarter, the Des Moines and the Boonsboro. Am glad to report all in a hopeful and promising condition, and am hopeful, and in fact confident, that Des Moines district will march steadily forward if only reasonable diligence is exercised in the prosecution of the work. Much talent is yet rusting that might be made available for great good. Some elders are idle whom we hope will arouse to their duty ere long. And we feel farther to say to the Aaronic Priesthood in the district, we have work for you in the line of your calling, to teach, preach, etc. There is no reason why the priest or teacher should not preach as acceptably and fluently as the elder. It is a part of your calling, brethren, to "*preach*" and "*teach*." Go then in the fear and trust of God and let not the inhabitants of your locality slumber for want of the awakening cry of the watchman "The field is white till all who may and can thrust in and reap."

N. A. Baker, *Pres. of Dist.*

### NOTICE.

All persons coming to the conference of the Southeastern Ohio and West Virginia district, will stop off at Byer's station, Cincinnati and Marietta railroad. Be sure to come the 26th of February, day before the conference. Do not fail to notify the undersigned of your coming, that arrangements may be made for conveyance. Address, David Dull, Limerick, Jackson county, Ohio.

### SUNDAY SCHOOL ASSOCIATION.

The Independence district association convened at Holden, Missouri, December 11th, 1891, at ten a.m., Gomer Wells, vice president, in the chair. After opening exercises, minutes of last meeting read and approved; after which a committee on credentials was appointed, and their report was adopted, which was as follows: Independence 10 votes, First Kansas City 6, Rich Hill 5, Nevada 4, Clinton 3, Holden 2, Knobnoster 5. The following schools reported: Mt. Zion, sessions 13, enrollment 250, average attendance 158, classes 17, officers 10, *Hopes* taken 125 First Kansas City, sessions 14, enrollment 60, average attendance 30, classes 4, officers 9, *Hopes* taken 24. Knobnoster, sessions 12, enrollment 41, average attendance 25, classes 4, officers 4, *Hopes* taken 10. Rich Hill, sessions 13, average attendance 40, classes 8, officers 4, *Hopes* taken 20. Nevada, sessions 9, enrollment 38, average attendance 28, classes 3, officers 3, *Hopes* taken 12. Clinton, enrollment 27, average attendance 27, classes 3, officers 6, *Hopes* taken 10 Holden, sessions 13, enrollment 20, average attendance 16, classes 4, officers 4, *Hopes* taken 20. After reading of school reports there was an informal discussion upon the subject of teachers' meetings, most of the delegates speaking in favor of holding them, and nearly all expressing a difficulty in getting the teachers together. Article 7 section 5 of the Sunday school by-laws was read and spoken upon by Bro. G. Wells: "The superintendent, assistant, and teachers, shall meet once a week for the study of the lesson." At two p.m. convention assembled, and a ten minutes' talk upon the subject of the progress and interests of the schools was granted to each delegate. The using of but one lesson in the Sunday school was spoken of with favor by many. After quite a lengthy discussion upon the subjects named, it was moved that this body urge the several schools in the district to resume the use of both Primary and Intermediate Question Books, as provided by the

www.LatterDayTruth.org

constitution and by-laws; carried. The use of "Winnowed Songs" was recommended throughout the district. The evening hour was occupied by Bro. Wm. Clow, he speaking from 2 Tim. 2: 15. On Sunday morning it was resolved that this Sunday school district confine its boundaries to those placed by the district conference. In the afternoon a temporary organization was affected by the delegates of the Clinton district, and after having enjoyed an excellent conference, where peace and harmony prevailed, the convention adjourned to meet as the Independence district association, in Independence, March 11th, at seven p.m. On hand in treasury, $13.85. Wm. Clow president, Abbie A. Horton secretary and treasurer.

## TO THE MINISTRY.

Whenever persons are baptized outside of branches their names and the items of their birth, baptism, and confirmation, should be sent to the General Church Recorder. While some of the ministry attend to this, I find that some do not; and frequently names are presented from somewhere as having been baptized years ago are yet neither reported to me nor any Certificate of Baptism issued to the person. Therefore I urge upon the brethren the necessity of *now* reporting the names of all whom they have baptized during their ministry whom they know have not been enrolled upon some branch record and duly reported for record. Kindly see to it soon, so that the church may have credit for all the names that belong to it.

H. A. STEBBINS, *Church Recorder.*

## CONFERENCE NOTICES.

Conference of the Western Wisconsin district will convene at the Excelsior chapel, three and one half miles north of Excelsior, Richland county, Wisconsin, February 27th and 28th, 1892. Persons coming by rail should arrive at Muscoda on the C. M. & St. P. railroad on the morning of the 26th, then take stage to Excelsior, eighteen miles. We hope the Saints will make a special effort to attend this conference as there are several important items of business to attend to. The acceptation of the new Book of Rules; the disorganization of certain old branches; the organization of new ones; the continuation of the delegate system; the choosing of delegates to general conference, and the propriety of accepting the Aaronic priesthood as *ex officio* members of the conferences, etc. Branches will please choose delegates and instruct them as per above. Would like to have every branch in the district report on the blank furnished by the church. We are expecting Bro. A. H. Smith to be present, and desire a good representation.

JOHN W. PETERSON, *Dist. Pres.*

The Far West district will convene on Saturday and Sunday, March 5th and 6th, 1892, with the Stewartsville branch. It is desired that each and every branch be fully reported, so that the district secretary can make out a complete report to the church secretary for general conference; also delegates will be chosen to represent the district in the general conference.

J. T. KINNEMAN, *Pres.*,
C. P. FAUL, *Sec.*

## BORN.

ANGELL.—To Bro. George and Sr. Maggie Angell, Centerville, Iowa, January 5th, 1892, a son; named Russell. Blessed January 17th, 1892, by Eld. Thomas Wellington.

MCNAMARA.—At Nebraska City, Nebraska, December 13th, 1890, to Mr. Charles and Sr. Ellen G. McNamara, a daughter. Blessed January 31st, 1892, by Elder Robt. M. Elvin, and named Grace Ionia.

## DIED.

HOLMAN.—At Conneautville, Pennsylvania, Monday, January 11th, 1892, of apoplexy, Sister Abigal, wife of Bro. John L. Holman. Sr. Holman was born in Lebuff township, Crawford county, Pennsylvania, September 6th, 1831; was baptized with her husband in the fall of 1851, by Elder D. M. Gamet. In 1852 he started to visit Utah, but at Council Bluffs became dissatisfied with what he saw and returned to Conneautville, where they have since resided. Uniting early with the Reorganization they have proved staunch friends for the cause. Sr. H. died in full faith and assurance of the truth of the restored gospel. Funeral held in Saints' chapel January 13th which was filled with friends and sympathizing neighbors. Services conducted by Elders W. H. Garrett and M. H. Bond.

STEWART.—At Detroit, Michigan, September 2d, 1891, of cholera infantum, Myrtle, daughter of Bro. William and Sr. Rachel Stewart, aged 1 year, 11 months, and 22 days. Funeral sermon by J. A. McIntosh.

HOLMES.—At the home of Bro. Charles and Sr. Lilah Walrath, Fork, Michigan, January 22d, 1892, of la grippe, Sr. Maria Holmes, aged 82 years. She was baptized February 8th, 1891, by Elder F. C. Smith, and confirmed by Elder J. J. Cornish. Funeral sermon by Elder Robert Davis; text, Revelation 14: 13. L. W.

HOPKINS.—At his home in Netawaka, Kansas, Sunday, January 24th, 1892, of consumption, Bro. Daniel Hopkins, aged 35 years, 3 months, and 1 day. His death was hastened by an attack of la grippe. He was born in Marion county, Ohio, October 23d, 1856, baptized by Elder William D. Williams about 1867. He leaves an affectionate wife and two children to mourn their loss. Relatives from Missouri, Wyoming, and Kansas to the number of thirty-eight were present. Funeral sermon delivered at the Congregational church at 2 p.m., January 26th, by A. H. Parsons to a large and appreciative audience from the text, "For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15:22.

"He's only gone to wait awhile,
Beyond this vale of tears;
Soon we'll go to meet him there,
Where parting is no more."

CHAPMAN.—James Chapman, at the home of his parents, at Valley View, Iowa, January 21st, 1892, aged 11 years and 21 days. Three days before his death he was coasting and got hurt. Inflammation of the bowels set in, and all that loving hands could do failed to stop it. The funeral was from the house, January 23d, conducted by Elder Joseph Seddon. Just two months before we preached the funeral sermon of little James' mother, which makes this loss harder to bear. A father and three sisters are left to mourn his death.

SMALL.—At her home, in Persia, Iowa, January 4th, 1892, of cancer, Sr. Mary A. H. Small, aged 69 years, 8 months, and 29 days. She was the daughter of Father John Landers. She joined the Christian Church at the age of 14 years and continued in that faith until she was about 35 years old, when she heard the gospel as preached by the Latter Day Saints. She at once accepted it and has lived a consistent Christian life and died with a bright hope of enjoying a part in the first resurrection. Her funeral occurred January 8th, 1892, from the Saints' chapel in Persia, Elder Joseph Seddon preaching the discourse to a large gathering of friends. The remains were laid to rest in the Valley View cemetery. Eight children and a host of friends remain to mourn her death.

WINNEMORE.—Walter Louis Winnemore was born at Clinton, Iowa, May 29th, 1885; blessed by Elder F. M. Cooper at Braidwood, Illinois; died January 21st, 1892, at Morris, Illinois. His last words were, "Hurry up, hurry up." May God comfort the bereaved mother.

ESCHLER.—At the residence of Mr. G. Gruenig, Montpelier, Idaho, of old age and heart failure, September 25th, 1891, Bro. Jacob Eschler. Our brother was born at Darstetten, Berne county, Switzerland, October 19th, 1820; was baptized at Montpelier, Idaho, May 17th, 1891, by Elder A. J. Layland. The funeral sermon was by Elder Charles J. Spurlock. Though poor and despised by many, our brother was nevertheless a true servant of God and continued faithful until the end, testifying to all around him that he had found the true church. His love for the restored gospel was so great that, although nearly 71 years old, he walked fifteen miles to tell his friends that he had at last found the true church. He died without a struggle, with his hands folded across his breast, and a smile upon his face. "Precious in the sight of the Lord is the death of his saints."

HARRISON.—Near Parsons, South Dakota, January 26th, 1892, of scarlet fever, aged 2 years, 1 month, and 14 days, Teanty Glenn, child of Bro. Frank and Sr. Leona Harrison. He suffered long and bore his affliction patiently. He was the only child left them, and loved by all. A sad parting; but we hope to meet again among the redeemed, where death no more can sever our darlings from our breasts. J. E. H.

## JAPANESE EARTHQUAKES.

DURING the nine years and six months preceding December, 1884, there had occurred in Japan, according to the official statement published by the government, five hundred and fifty-three earthquakes, averaging one earthquake for every six days and six hours. Professor Milne was able to make the average even greater than this. He could trace an average of an earthquake per day at Nagasaki, in the extreme south of the Japanese Archipelago. Probably the official statistics were compiled from the returns of officials from all over the country, in which case only those shocks which caused loss of life or damage to property would be included. If this hypothesis be correct, we should have an average of more than one earthquake per week, which was so violent that it caused injuries to life or property sufficiently serious to attract the attention of the local authorities, and, in their judgment, to require a report to the central government.

Earthquakes being so common, people scarcely notice them unless they be extraordinary severe ones. For instance, Miss Bird, in her "Unbeaten Tracks," thus summarily dismisses two: "While we were crossing the court there were two shocks of earthquake; all the golden wind bells which fringe the roofs rang softly, and a number of priests ran into the temple and beat various kinds of drums for the space of half an hour."

"As everyone knows, Japan is the very hearth of earthquakes; in 1854 more than sixty thousand people lost their lives in consequence of one of these great terrestial catastrophes, and it has been calculated that from ten to twelve earthquakes, each lasting several seconds, occur every year, besides numerous others of too light a nature to be worthy of remark"—*Illustrated American.*

## FAITH.

A GRAIN of mustard—just one kernel of seed—what a little matter it is. How apparently insignificant! But wait. It has a very distinct nature of its own, and wonderful possibilities of development. It rises out of the realm of herbs, and becomes in form and firmness a tree, the resting place if not the nesting place of birds. The power of this little seed impressed the mind of Jesus, and he made it preach us all a sermon: "If ye had faith as a grain of mustard seed, ye should say to this mountain, Be thou removed and cast into the sea, and it should obey you." The faith which is energetic, positive loaded and crammed with life and purpose and power, that is the mustard seed faith. Not its magnitude but its nature, is the thing which characterizes this faith. But the mustard seed grows to be a tree only because it feeds on material divinely provided and adopted to promote growth. It is a voracious appropriator. It is a wonderfully active plant, a great feeder. So, there is food for faith, an unstinted store of it, and life and energy in the food. Faith will not grow save it has substantial food. Faith will grow only as the Bread of Life.—*Inquirer.*

www.LatterDayTruth.org

## WHITHER HUMANITY IS DRIFTING.

THE Rev. E. H. Chapin, of Lincoln, Nebraska, occupied the pulpit of St. Paul's Universalist Church, Chicago, yesterday January 17th. The subject of his sermon was: "Life's Optimism," In part he said:—

One of the regretful questions we have to ask ourselves is whether man has gained anything by living. We cannot tell how long we have been on this earth. We began in a crude condition and have grown to what we now find ourselves. We have laid aside the weapons of physical warfare to take up those that are intellectual and moral. The man who has not intellectual and moral power is pushed aside by those who have this great force. Human existence has grown inexpressibly dear. The life of man is the most sacred thing with which we have to deal. The progress of humanity is not towards the dark and doleful, but towards the bright and hopeful. It is not from worse to worse, but from better to better. We are in a universe not of our own choosing or making. The god of creeds is not the God of nature. He is not the God who sends his sunshine and rain upon the just and unjust. The god of creeds is hard, arbitrary, untruthful, and unloving. He is an idol that needs to be thrown down from the high place he has so long occupied. He has no part with the living God, with that free, joyous, and tender spirit which manifests itself throughout all nature. God is to be held in the mind and believed in the soul as the greatest reality.

One of the reasons why the Jews were so enraged at Jesus was because he would not be bound by their time-honored institutions. They said he tried to make himself equal with God by breaking the Sabbath. But this was simply one of the ways Jesus took to assert that spirit of independence which belongs to every man, and that is the independence of doing right.—*Sel.*

## ARENA FOR FEBRUARY.

THE February *Arena* will be read with interest by thoughtful people. Its papers are all readable, many of them very strong. Briefly, the contents is as follows: Frontispiece, Herbert Spencer; a very fine portrait of the great poilosopher. Herbert Spencer's Life and Work, by W. H. Hudson, for many years Mr. Spencer's private secretary; Danger Ahead, a thoughtful discussion of the electoral college problem, by Robert S. Taylor; The Railroad Problem, by Ex-Gov. Lionel A. Sheldon; The Solidarity of the Race, by Henry Wood; Hypnotism and its Relation to Psychical Research, by B. O. Flower; Inspiration and Heresy, by P. Cameron, B. C. L.; The Sub-Treasury Plan, by C. C. Post, author of "Driven from Sea to Sea;" The Atonement, by Rev. Burt Estes Howard; The Last American Monarch, by James Realf, Jr. "A spoil of Office," part second of Mr. Hamlin Garland's great novel of the modern west. The *Arena* has long since been recognized as indispensable to thoughtful people. No other great review is in such sympathy with progressive and reformative thought as this magazine.


## PATTIE; OR, LEAVES FROM A LIFE.

(In course of publication.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of the same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

## A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa Price 25 cents including postage

## "THE RETURN."

Complete volumes (of twenty-six numbers) published by E. Robinson, can be had by sending **$1.15** to **Mrs. M. A. Robinson, Davis City, Iowa.**

## BOOKBINDING.

### HERALD OFFICE BINDERY—

All kinds of Bookbinding done at Reasonable Rates!

| | |
|---|---|
| Herald volumes, library leather backs and corners, marbled edges | $1 50 |
| Autumn Leaves, half roan, cloth sides | 1 00 |
| " " half imitation morocco | 1 25 |
| " " half morocco | 1 50 |

Books of similar size at same rates.

**Prices include cost of returning to sender.**

## On Sale at the Herald Office,

## With the Church In an Early Day.

Price $1.14 postage prepaid.


## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

London, England, meetings on Sundays at 6:30 p.m., at 48 Repton street, Limehouse; and at 107 Canal road, Mile End, on Wednesdays at 8 p.m, having removed from Emmanuel Hall, Old Ford road.

Manchester, Saints' meeting room, 15 Dickenson St., Mount St., Albert square; Sundays, 10:30 a.m. and 6:30 p.m.

Leeds, Saints' meeting room, Wellington road.

Sheffield, Saints' meeting room, Langsett road.

Larmouth, Saints' meeting room, Ellsmore St.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

St. Louis, Missouri, No. 2518 Elliott avenue.

San Francisco, California: Lincoln Hall, No. 71 Montgomery street, near Palace Hotel.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 2 and 7:30 p.m.


## GERMAN TRACTS.

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

## ZION'S ENSIGN,

A live, religious journal, issued weekly at Independence, Jackson county, Missouri, is brim full of good and instructive reading relative to gospel truths, besides sermons delivered by some of our ablest ministers. Every one who can possibly spare **$1** should subscribe for it.

It is the intention of the publishers of the ENSIGN to issue **A DAILY EDITION** during the session of the coming General Conference in April, in which will be given a full report of the proceedings from day to day, also news items pertaining to the conference and those in attendance. The price will be **25 cents.** Send in your orders at once so as to give ample time for preparation.

Address all letters to Zion's Ensign, Box 175,

Independence, Mo.

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### Teachers' Helps.

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1 25.

### Combination Offer.

| | |
|---|---|
| One Sunday school Secretary's Record | 1 50 |
| One doz. Sunday school Teacher's Class Record. | 75 |
| One thousand collection envelopes | 1 25 |
| One doz. statistical reports | 10 |
| All for | $3 25 |

### Compendium of Faith.

For the use of higher classes; also for the ministry and others It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

| | |
|---|---|
| Sprinkled leather | 1 00 |
| Muslin boards | 75 |

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### Cards and Tickets.

| | |
|---|---|
| Fancy cards, large, five kinds, per 50 | 75 |
| Fancy cards, small, ten kinds, per 100 | 50 |
| Good Behavior tickets; per 100, 15c.: 1,000 | 1 00 |
| Prompt Attendance tickets; 100, 15c.; 1,000 | 1 00 |

### Winnowed Songs

Each 40c., half doz. $2.25, per doz.....4 50


www.LatterDayTruth.org

## THE THEOLOGICAL REFORM.

IF the sermon which the Rev. Dr. Abbott preached on Sunday evening in the Presbyterian Church of the Covenant had been delivered there even ten years ago, it would have aroused the indignation of every good Presbyterian and provoke the sentiment of all Protestant orthodoxy.

Henry Ward Beecher, whom Dr. Abbott succeeded in the Plymouth pulpit was looked upon as very shaky in his orthodoxy, but he never ventured so far as to describe the Bible as a merely human production, liable to errors and imperfections inseparable from humanity. It "carries inspiration, instruction, and strength which no other book has approached," Dr. Abbott granted, but it is not infallible, and nowadays there are "few people who hold that it is so." It is merely "the select religious literature of the select religious writers of a select race," he further explains to his Presbyterian audience; "the result of a gradual dawning upon men, through their great writers, that there is a God who rules the world." These writers, he proceeded, "did not infallibly see and interpret what they saw; sometimes they misunderstood; but there was this about them, they were looking for God in human life." The sacredness of the Bible, is not its infallibility, for that is a mere supersition, but is due to the fact that "it was written by men who had God in their hearts and power of communicating the light of the Bible to other men."

According to that view, all men at all times have been inspired so far as they have discerned spiritual truths; revelation is continuous and not confined to the Bible; Dr. Abbot himself or Dr. Briggs may be inspired in the same sense, if not to the same degree, that Moses and Paul were inspired. With the light which the Bible itself furnishes, and with the illumination of the greater knowledge and more complete evolution of this time, these two preachers and theologians may see more clearly than the prophets of old saw. "There is a real and veritable spiritual communication between God and man," said Dr. Abbott, "God has spoken, and He still speaks." That is, the Bible is not the last word, but the first only; the beginning of inspiration and not the sum of it.

Of course, all this is radically opposed to the whole orthodox Protestant doctrine of the Bible. As compared with him, Dr. Channing was evangelical, and even Theodore Parker was conservative. The Rev. Mr. Cadwick, a Unitarian minister of Brooklyn, referring to remarks to the purport made by Dr. Abbott at Boston, said very truly that he is "more progressive and more radical" than the early Unitarians; that they were "much more ardent Scripturalists than he," for "they believed in the infallibility of the Bible."

Yet such was the doctrine taught by a Congregational minister in a Presbyterian church last Sunday evening; and it is the doctrine, according to him, which all except "very few" Protestants really believe which in honesty they ought to declare. The theological revolution has advanced far, but it must go much farther if Dr. Abbott truly interprets the sentiment of contemporary Protestantism.—*New York Sun.*

## ROME ASSAILS METHODISM.

DISCREDITED in Italy, and assailed in France, the papacy is endeavoring to show that it is all-powerful in Austria at least.

Liberty of conscience and freedom of speech have always been distasteful to the Romish church, and that organization has been ceaseless in its efforts to extinguish human liberty by tyranny and persecution. To bolster up its waning power in Europe the church has influenced the Austrian authorities to discriminate against the advance of Protestantism by closing the Methodist church in Vienna. The pretext for this interference with religous liberty is that among the articles of faith of the Methodist church there is one which denounces the mass as "a blasphemous fable and a dangerous deceit."

It is amazing that Rome should have taken such a length of time to discover that the Methodists are opposed to "the sacrifice of the mass." The Methodist article of religion, as is pointed out in a dispatch from Vienna, is derived from the articles of the Church of England, which are published in any ordinary Book of Common Prayer. If the Methodist church is to be proscribed in Austria because its preachers teach that the mass is "a blasphemous fable and a dangerous deceit" the same action must be taken against the Church of England, whose doctrine in regard to masses is indentical. It would not be convenient for Austria, however, to discriminate against the religion taught by the chaplain of the British ambassador. The Methodist church has consequently been made the scapegoat of Romish malice and intolerance for the time.

The spirit of enlightenment is too widespread in Europe for such interference with religious liberty to have any permanence. Austria will eventually, like every other nation that has been under the influence of Rome, come to see that the bigotry and intolerance and opposition to progress and enlightenment which emanate from the Vatican, clog the wheels of the chariot of civilization and interfere with the social, moral and material advancement of the people. —*American Protestant.*


**Wanted Partner in Grocery Business,**

A good steady man desired who can invest $300 to $1,000. Reference—Elder J. R. Lambert, Lamoni, Iowa. Reasons, I wish to arrange so I can leave business to go to meetings, or to do some preaching.

*Address J. W. Johnson, Redding, Iowa.*

ROBT. WINNING, President. D. F. NICHOLSON, Cashier.

**LAMONI STATE BANK,**

Successor to Farmers Bank of Lamoni.
Paid up Capital $25,000.00. Liability of Stockholders $50,000.00.
Incorporated under the laws of Iowa, Aug. 1, 1891.
Six per cent Interest paid on time deposits.
Farm Lands and Town Lots for Sale.

***THE "PATRIOT."***

Send for sample copy and complete circulars of books, all free.

*LAMBERT BROS., Lamoni, Iowa.*

**AUTUMN LEAVES,**

With frontispiece each month.
Published monthly, 48 pages, neatly covered.
Price per year - - $1.50.
Mrs. M. Walker, Editor and Publisher.

HOW READ THIS!!!

**The New, Revised and Enlarged Edition**
OF
**PRESIDENCY AND PRIESTHOOD;**
THE
**Apostasy, Reformation and Restoration,**
BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

**Ruins Revisited,**
AND THE
**World Story Retold;**
A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.
BY S. F. WALKER.

For sale at the Herald Office. Price $1 00

**FOR SALE ON EASY TERMS.**

**BEAUTIFUL LOCATION.**
**THE FINEST STOCK FARM**
—IN—
DEKALB CO., MO.

Four Miles from Stewartsville on the Hannibal & St. Joseph Railroad.
Two Miles from Clarksdale on the Chicago, Rock Island & Pacific Railroad.
Twenty-three Miles from St. Joseph by Wagon Road.
In the Center of a Community of Latter Day Saints.
Four Branches, Each Having a Good Meeting House of Their Own.
German Branch, Sixty-five Members, One Mile East.
Pleasant Grove, Sixty-eight Members, One and a Half Miles North.
De Kalb, Seventy-one Members, One and a Half Miles South.
Stewartsville, Sixty-five Members, Four Miles.

**TWO HUNDRED AND EIGHTY ACRES.**

Seventy-five acres in cultivation, forty in meadow, balance, including twenty-five acres of timber in pasture, all in timothy, clover and blue grass; well fenced, three-hundred rods hedge, balance three, four and five wires; good orchard; one dwelling house of seven rooms and one of three rooms; two barns, well painted, fitted with Newton's Patent Cattle Ties for fifty head full-grown stock, thirty head of young stock and twenty horses, with ample room for seventy-five tons of hay; good grass lots with pens under shingle roof for one hundred hogs; cribs for 3000 bushels of corn; eight wells, good water; a fine pond in meadow, surface 25,000 feet, well stocked with fish; an unlimited quantity of pure, clear water in pastures, piped from pond to watering troughs; windmill supplies tanks in barn and yards; a good mill with horse power for grinding feed, Fairbanks scales, etc., etc. Also some fine shorthorn cattle, young horses, farming implements, etc.

For particulars, terms, etc., address

JOHN BURLINGTON,
ST. JOSEPH, MO.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, February 20, 1892. No. 8.

## THE SAINTS' HERALD,

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa.

Subscription Price $2.00 per year; Six Months $1.00; Three Months 50 cts.; Single Copies 5 cts.; Sample Copies free.

The Traveling Ministry, District and Branch Presidents, and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, Advertisements, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post office or Express Orders, Drafts on Chicago, or lastly, by Registered Letters. Do not send checks.

Advertising Rates, $1.00 per inch each insertion, subject to the following discounts: One month's insertion, five per cent.; Three months, fifteen per cent.; Six months, twenty-five per cent; One year, forty per cent. For Reading Notices, ten cents per line. Editorial Notices, twenty-five cents per line; discount as above.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## PAUL'S REASONS WHY HE WAS NOT ASHAMED OF THE GOSPEL.

WHEN Christ gave his great commission to his apostles, he said to them: "Go ye into all the world and preach THE GOSPEL to every creature." He did not tell them to preach about the gospel, nor concerning the gospel; but to preach in all its divine fullness, THE GOSPEL. The apostles, divinely inspired, did that to the very letter. They were not ashamed of the gospel; but boldly, without fear or favor of anyone, they preached the old simonpure gospel, everywhere.

Paul gives us his reasons why he was not ashamed of the gospel of Christ. He first says: "I am ready to preach the gospel to you that are at Rome also." He then states his reasons why he was not ashamed of the gospel, in these words: "For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth; to the Jews first, and also to the Greek, for therein is the righteousness of God revealed from faith to faith; as it is written. The just shall live by faith."—Rom. 1: 16, 17.

The reasons here given by the apostle why he was not ashamed of the gospel are introduced by the word "for" which, evidently, is used in the sense of because. In order that we may fully understand and appreciate the apostle's reasons for not being ashamed of the gospel, we will, first, give several translations of this remarkable passage; and then analyze his reasons. We will italicize the words not given in the Old Version.

1. The Revised Version: "For I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed *a* righteousness of God from faith to faith; as it is written. *But* the righteous shall live *from* faith."

2. Bible Union Version: "For I am not ashamed of the gospel; for it is the power of God unto salvation to every one that *believes*, to the Jew first, and also to the Greek. For therein is revealed *a* righteousness of God from faith to faith; as it is written: The just shall live by faith."

3. Campbell's Translation: "For I am not ashamed of the gospel; *because* it is the power of God *for* salvation to every one *who believes;* to the Jew first, and also to the Greek. For *in it the justification* of God by faith is revealed, *in order* to faith; as it is written: *Now* the just by faith shall live."

4. McKnight's translation: "For I am not ashamed of the gospel of Christ, *because* it is the power of God *for* salvation to every one *who* believeth, to the Jew first, and also to the Greek. For the righteousness of God *by faith is revealed in it in order to faith;* as it is written: *But the just by faith shall live.*"

5. Anderson's Translation: "For I am not ashamed of the gospel; for it is the power of God *in order* to salvation, to every one that *believes*, to the Jew first, and also to the Greek. For *in it God's plan of justifying men by faith* is revealed, *in order* to faith; as it is written: *He that is justified by faith shall live.*"

6. Lard's Translation: "For I am not ashamed of the gospel; for it is *God's power* for salvation to every one *who believes*, to the Jew first, and to the Greek. For *in it* is revealed God's justification by belief in order to belief; as it is written: He who is just by belief shall live."

From these translations, and a somewhat careful study of this remarkable passage, it appears to us that the apostle means about this: I am not ashamed of of the gospel; because the gospel is the power of God to save every one that believes it, to Jew first also to the Gentile; and because in the gospel is revealed God's plan [or method] of justification by faith in order to produce faith, for it is written, the just shall live by faith.

Of course we do not offer this as a translation, but simply what we understand the apostle to mean or teach in this passage. The two reasons the apostle here gives, why he is not ashamed of the gospel, analyzed, are these:—

1st. The gospel is God's power to save every one that believes it. (a.) Man is lost and cannot save himself apart from God. It requires God's power to save man. The gospel is that power. Not simply some power, nor a power, but the power. (b.) The gospel is God's power to save only those who believe the gospel. To believe the gospel is to believe it in the sense that the belief is expressed in obedience to it. (c.) To the Jew first because it was first preached to the Jew; and also to the Gentile, because it was afterward preached to the Gentile.

2d. The gospel reveals God's plan or method of justification by faith in order to produce faith. (a.) God's plan of justification by faith, is justification grounded on the merits of the atoning death of Christ, upon the principle of faith in Christ. (b.) This plan of God's justification by faith, is revealed in the gospel in order to produce faith in Christ. (c.) Faith in Christ which obeys Christ, is faith which brings life; as it is written, the just shall live by faith.

So then, to be ashamed of the gospel, is to be ashamed of the very power of God to save man. It is to be ashamed of God's method of justification by faith, which is revealed in the gospel in order to produce faith in Christ, and thus faith in the gospel, which is God's power to save only those who believe it.

Thus we have Paul's reasons why he was not ashamed of the gospel of Christ. Paul always boasted in the gospel of Christ, or gloried only in the cross of Christ, which is but another name for the gospel of Christ. Are we like Paul, not ashamed of the gospel of Christ? If we are ashamed of the gospel, Christ will be ashamed of us in that great day. We are not only ashamed of the gospel, but we belittle and scandalize the gospel when we substitute some other power, other than the gospel, in our efforts in trying to turn men to Christ. We are ashamed of the gospel when we resort to other methods of justification, other than God's method of justification by faith, revealed in the gospel. We are ashamed of the gospel and belittle the gospel when we try to produce faith in the mind and heart in any way, other than through the gospel, which reveals God's plan of justification by faith in order to produce faith.—*The Church Register.*

---

DR. JACOBI, the great specialist of diseases of women and children, says that the baby of to-day has a much better chance of life than the baby of years ago. Possibly this is due to the facts that the infants are not dosed with so much medicine as they were in former times and are dressed more sensibly.

AN Illinois farmer reports that his farm is only half of its former size, but his barns and granaries need to be as large as ever. He has evidently caught on to the idea of farming for profit.

IN the Northwest, a Minnesota farmer informs *Farm Life*, there is hardly one farmer in ten that raises enough vegetables to supply two persons. This is all wrong. Every farm should have a good garden, with an abundance of vegetables and fruits in their season.

WE wish farmers could only learn the lesson that it is a good deal better for them not to make any butter for the market than to make poor butter. Poor butter don't sell. The time and money spent in making poor butter is wasted. Good butter always sells, and the demand for good butter is increasing. If a profit is to be made on our cows, we must have good cows, feed them well, adopt the best dairy methods, and put up your butter neatly and to the best advantage.

www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges ....$1 50
Imitation Morocco, gilt edges .....2 00
Morocco, gilt edges.....2 50
Roxburg Turkey, gilt edges.....3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ..... 4 00
New Testament, inspired ..... 75

## Book of Mormon.

Roan, sprinkled edges.....1 25
Imitation Morocco, gilt edges .....1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides.....2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only).....1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages ..... 70
Leather binding.....1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges.....1 50

## Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages.....1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25
250, 50c ; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects. Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 .....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100 .....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz. 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 .....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31. What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25
250, 50c.; 500, $1; 1,000,... .....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36. The Spaulding Story Reexamined; per doz.. 20
per hundred .....1 25
41. The Gospel; per doz 5c.; 100, 25c.; 250,.. 50
500, $1; 1,000.....1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75

Trial of the Witnesses to the Resurrection of Jesus Christ; 5c. each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent.....4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50
Universalism Against Itself, 336 pages, muslin, by A Wilford Hall.....1 00
Josephus, complete, library leather .....3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00
Mosheim's Church History, 2 volumes .....4 00
Baldwin's Ancient America (illustrated) .....1 80
Rollin's Ancient History, two volumes in one...4 00
The Koran, library leather .....2 25
Gieseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes.....10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine .....2 00
Cruden's Complete Concordance of the Bible ...1 75
Apocryphal New Testament .....1 65
Elders' Diary, by Joseph Luff..... 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing of Children, and Marriages ..... ....2 00

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25


# SPIRITUAL GIFTS

AND

# THE SEER OF PALMYRA;

Or

## SEQUEL TO SPIRITUAL GIFTS.

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, February 20, 1892. No. 8.

The Saints' Herald.

JOSEPH SMITH }
W. W. BLAIR } - - - EDITORS.
R. S. SALYARDS - - ASSISTANT EDITOR.

Lamoni, Iowa, Feb. 20, 1892.

CONTENTS:

EDITORIAL:
Fealty to God ..... 113
Obedience to Counsel ..... 113
Lieut. Totten on the Second Advent.... 114
Compensation ..... 114
Secret Things..... 115
A Chance to Answer..... 116
Extracts from Letters..... 116
Questions and Answers..... 116
POETRY:
O, Father, Give me Rest..... 117
'Tis All for the Best..... 117
To My Mother..... 121
MOTHERS' HOME COLUMN:
Thoughts..... 117
CORRESPONDENCE..... 118
COMMUNICATIONS:
Who is the Author of the Book of Mormon—Rigdon, Mormon, or Spalding.. 122
Open Letters ..... 125
MISCELLANEOUS:
Notice—To the Seventy ..... 128
Bishop's Agent for Utah Appointed .... 128
Notice—Third Quorum of Elders..... 128
Conference Notices ..... 128
Notices—Northwest Kansas District.... 128

## FEALTY TO GOD.

PAUL'S aphorism, "We ought to obey God, rather than man," is having a severe shaking up in these image-smashing days.

The old Presbyterian formula that where there was a conflict between the demands of the church and the enactments called human laws, men should obey the church rather than human laws, remains upon the creed yet; but how well, or how ill it lies as a fundamental principle, dictating the policy of the modern branches of old independent stock, may not be determined—at present.

There is an effort being made all along the line of the ecclesiastical ranks to inculcate a due regard for the character of the Deity; but in some instances this effort is so begirt with doubt and uncertainty as to how man may form an estimate of who or what the Deity is, by throwing more or less discredit upon what is known as his revelation to man that it seems to be only half hearted and almost wholly inconsistent, as it bears marks of being insincere. Outside of ecclesiasticism, scientists, (so-called,) men of letters, men of affairs, worldly wise men join in some sort the general effort to fix respect for the Deity; but this is done in such an inconsistent and irregular way that it carries but little weight with the really honest; and by the shrewder churchmen is claimed to be forced from them by the logic of events; they being compelled to accept what they would disprove but cannot. But little credit should be given to the half forced, and half doubtful admissions of such.

As opposed to these above noticed, there are "many men of many minds," in the way of creeds and beliefs, who accept of the word called the Bible in an unquestioning way, with whom the idea and existence of God is a foregone conclusion, but who can give no really sound, self conceived digest of how, or why they believe—only, the Bible says there is a God. With them to reason, or inquire beyond this is akin to sacrilege. They believe, but they refuse to reason. It must be admitted that these are loyal to their conception of God, at least. There is also a class, who believe that there is a God, but not that Jesus Christ was his Son, nor yet that the Bible is his word. Their lives, so far as the morals of the Bible may determine, are not worthy as examples for others; nor will they bear scrutiny from the Bible standing point. Their confession of belief in the existence of God, is made from the common understanding that things which exist give evidence of a design; this to them argues a designer, and from sheer force of traditionary influence, either inherent and unseen, or heard and accepted they assent to the idea of a God. Many of these, we believe are primarily moved to refuse credence to the Word, because it condemns them in condemning the manner of their lives. We cannot help the obtrusion of the thought that were their lives free from the condemnation of the word as found in the Bible, when brought to the test, they would not only believe there was a God; but be willing to concede that the Bible was his word, or contained his word. Are such loyal to God.

There are others who believe in the existence of God, who have taken pains to become acquainted with the Bible record, and who cheerfully concede it to be of a sacred character; but its application, or use in shaping the affairs of humanity is quite of a mystical and unknown quantity;—it may do to fashion the lives of others, but—well, we have got along so far without it, and we think we will go through as we begun. Surely these are in a sense loyal to God; but how far?

To us the investiture of God with supreme attributes—the best of human excellences beautified, glorified, deified—has a wonderful influence upon the true disciple, the true believer. For, in these characteristics, as he views them, he sees by comparison, within himself wondrous capabilities, and qualities akin to those he admires, esteems and by reason of which he worships, and his better part bids him to emulate them, though it may be afar off. He is thus led to high and holy things, and, if he will but continue holding steadfastly to what he gains of the teaching of the Word, purporting to be the word of God, he will in time be able to know by it, and the teaching and witness of the Spirit which will accompany the word, that God exists and the Word is his and true. When he shall have come thus far, the disciple is in a condition to be tried as to his loyalty to God.

It might be supposed that a disciple to whom such knowledge had come, could not be tried in such a way as to lose his fair standing; but from what the Apostle Paul has written it is clearly deducible that such a man may fall. He wrote to the Hebrews: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come. If they shall fall away, to renew them again unto repentance. . . "(*a*)

From this teaching it is safe to infer that the only truly safe way for the devoted follower and learner is to see to it that the seeds of distrust, doubt, error and final departure—falling away—are not permitted resting place in his mind. In this he first proves his loyalty to God. "Resist the adversary and he will turn from you." Resist the first approaches of him who would shake man's faith in God, and trust in his word, and resistance to other and more pronounced attacks is made easier. Permit the first adversary to be successful, and desire to repel may come when power to resist has been lost. Resistance to evil thoughts, words, deeds, is loyalty to God. Perseverance in that to which we have been called is loyalty to God, and a calm, persistent, and determined continuing in his word is the truest loyalty to God. Let us pay heed to these things and so show that we are loyal.

## OBEDIENCE TO COUNSEL.

IT is claimed by some that the Saints should yield unquestioning obedience to the ministry. That they should *do as they are told by them*,—"follow their file-leaders" without stopping to inquire as to the right or wrong of such a course.

Now this is asking very much more than reason or the Scriptures will justify.

"Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is."—Jer. 17: 5-7.

Here the trust in man is utterly condemned; and trust in the Lord is strictly enjoined.

The reason for not trusting in man is obvious—they are fallible, they are liable to err. To this all history agrees. Priests, apostles, and prophets may turn away from God. They have done so in the

(*a*) Heb. 6:4 to 6.

www.LatterDayTruth.org

past, and may do so in the future. "The word of God," the law of the Lord, is alone infallible, is alone to be fully and entirely trusted. The word of God is infinitely greater than the priesthood. The priesthood are subject to the word, and are to administer it with carefulness and faithfulness.

No better evidence can be given of a minister's blind and fallen condition, than his claim to have power, or rights, or authority superior to God's revealed word.

One quotation from the writings of Joseph the Seer, should forever set at rest, with the Latter Day Saints, the fact that the ministry are fallible, and therefore not always to be trusted; and that they are to be trusted only as they are godly, faithful men, honoring the word of God, and following faithfully the Lord Jesus Christ. Here it is:—

"There are many called, but few are chosen; and why are they not chosen? Because their hearts are set upon the things of the world, and are aspiring to the honors of man; they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven; and that the powers of heaven cannot be controlled nor handled, only upon the principles of righteousness. That they may be conferred upon us, it is true, but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion, over the souls of the children of men, in any degree of unrighteousness; behold the heavens withdraw themselves, the spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man. Behold, ere he is aware, he is left to kick against the pricks; to persecute the saints and to fight against God. We have learned by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, to begin to exercise unrighteous dominion; hence many are called but few are chosen. No power or influence can, or ought to be maintained, by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness, by meekness, and by love unfeigned; without hypocrisy, and without guile; reproving with sharpness when moved upon by the Holy Ghost, and afterwards showing forth an increase of love towards him whom thou hast reproved, lest he esteem thee to be his enemy, so that he may know that thy faithfulness is stronger than the cords of death. Let the soul be full of charity towards all men, and virtue guard thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, and the doctrines of the priesthood shall distill upon thy soul as the dews from heaven." —J. Smith, Liberty Jail, 1839.—*Millennial Star*, vol. 17.

The priesthood, from first to last, are fallible; but "the word of the Lord endureth forever."

## LIEUT. TOTTEN ON THE SECOND ADVENT.

In the Philadelphia, Pennsylvania, *Bulletin*, for February 4th, there is published an interview with Lieutenant Totten, of the U. S. A. in which the approaching conjunction of Jupiter and Venus and the second coming of Christ are thus discussed:—

"It is a rare occurrence instead of a frequent one. It always coincides with notable events. These planets are for signs and seasons. They never fail to make them. Some twenty-one conjunctions have occurred since Luther's time. I will refer only to the last. On July 20th and 21st, 1859, there was a conjunction of Jupiter and Venus which closely resembled the coming one. Now, this conjunction followed the regular law and preceded historic events of the utmost moment. They give warning to the watchers exactly as the conjunction which preceded the nativity by several years warned the Magi of coming events. The conjunction of 1859, of course, preceded the year 1860. Let us see what occurred in 1860 and thereabouts. It is, perhaps, needless to mention the civil war, an unparalleled strife. But the world was in the throes of war at the same time, for all the world has hitherto revolved about Rome. It was in 1860 that Victor Emanuel led the insurrection in the Papal States, on September 8th. The Sardinians entered on September 11th, defeated the Papal troops at Castel Fidardo on September 18th, taking Arcona on September 17–29. Victor Emanuel took command of the army, and entered the kingdom of Naples on October 15th. Garibaldi defeated the Neapolitans at Volturno, and greeted Victor Emanuel as King of Italy on October 26th. He entered Naples as King on November 7th. This was as short as the Franco-Prussian war. In the far East affairs were likewise significant in religion. The massacre of the Christians by the Druses was May 26th to July 1st.

"The Mohammedans massacred the Christians at Damascus, 3,300 slain, on July 9th; the English and French Governments interfered in August; 4 000 French soldiers landed at Beyrout on August 22d; Lord Dufferin, the Brritish Commissioner in Syria, arrived in Damascus on September 6th. Note now that these September dates, both in Mohammedanism and in Italy—both struck together. Note, however, a more significant fact: From the Mohammedan capture of Jerusalem, A. D. 637, to the Syrian massacre, followed by European intervention, and to Victor Emanuel's success in the western hierarchy, are exactly 1,260 lunar years. The next seven years were loaded with religious dates of vital diplomatic import, and ended with the 1,335th solar year from Justinian. All know the events of the succeeding years, for the decade closed in 1870, or 1,260 years from the celebrated decree of the Emperor Phocas, and the temporal power of the Pope was at least for a little season over.

"Take again one more illustration, a brief one —I have no time for more. I believe the advent season actually dates from 1828. This was exactly 2,520 years from Israel's captivity. I use Israel in distinction from that of Judah. Their times of punishment were over. Since 1828 the watchers are counting one generation of three score years and ten to at least the lunar beginning of the climax, be that what it may. Now Miller's day comes in between. Historians will never forget those days of excitement. Venus and Saturn came into conjunction in the same field of the telescope on December 19th, 1845, and marked another of those coincidences which never fail."

"When do you expect the end of the world, Lieutenant?"

"My answer to that is, 'the world endureth forever.' I have never put my mind to work to solve so outrageous a problem. The end of the age is a different thing. My belief is that it ends with the generation now living. The Savior's advent is imminent at any minute."

It is probable that Lieutenant Totten, of the United States Army, would attach neither credit, nor significance, to the facts that it was in 1827, just one year before he dates the "advent season," that the angel was sent to Joseph Smith; and in 1830 when the most extraordinary church of the last days having the second advent of Jesus as a cardinal feature in its philosophy, was organized. Those of the Saints who may be inclined to attach importance to whatever may betoken the moving of the Spirit among men outside of church circles, may see in this identification of dates something to think about at least. To them we may add, that it was in 1860 that the church which began its reorganization in 1850–1, received its striking confirmation and greatest impulse, from a merely human event, in the calling to it the son of its human founder, and his mother, and his installation as its presiding elder.

Of course an event like the above would not be accounted as among the notable ones by Lieutenant Totten, as he would be apt to class Latter Day Saints as fanatics, or worse; but the fact of coincidence of dates remains, in this case, as in the late fixing of the date of the Savior's birth, on or about April 6th, a suggestive date so far as the Saints are concerned. The fact also remains that no body of believers in the Scriptures is more fully committed to the belief in the coming of Christ than are the Latter Day Saints.

## COMPENSATION.

The constant misrepresentation to which the church has been compelled to submit for these many years has fastened the feeling upon the most of us that the truth is not to be looked for in public statements and documents about us. The following from the New York *Independent* for December 17th, 1891, will afford us a crumb of comfort; and, being taken from official documents will tend to set us right in the minds of well disposed people:—

THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Like the Mormons of Utah, the members of this organization, sometimes called Nonpolygamous Mormons, trace their origin back to the movement begun by Joseph Smith in 1830. They claim to represent this movement, and to be true to the principles and docrines proclaimed by him; and insist that those who followed Brigham Young were led away from the truth into error. They deny that the revelation concerning polygamy which was communicated to the Church in Salt Lake City in 1852 by Brigham Young was genuine; and declare that the true successor to Joseph Smith in the Presidency of the Church was not Brigham Young, but Joseph Smith's eldest son, Joseph. It is said that none of the members of the family of the first prophet have united with the Utah branch, but all have become members of the Reorganized Church.

The first conference was held in 1852, and it was then that the leadership of Brigham Young, James J. Strang, Sidney Rigdon, and others was disowned, and the society organized. Its headquarters are at Lamoni, Iowa, where it has a large publishing house.

The Reorganized Church accepts three books as of divine origin: first, the Bible; second, the Book of Mormon; third, the Book of Covenants. The latter consists of the revelations given to the Church in the present century as a guide in Church government. The Book of Mormon is accepted as a history of the ancient inhabitants of America and the revelation given them by God, beginning at a period 2,000 years before Christ and continuing until 400 years after Christ. In doctrine they adhere to the Trinity, to the atonement by Jesus Christ, to the resurrection of the dead, to the second coming of Christ, and to the eternal judgment, believing that each individual will receive reward or punishment in strict measure according to the good or evil deeds done in life. They hold that men are to be saved by faith in God and Christ, by forsaking sin, by immersion for the remission of sin, and by the laying on of hands They believe that revelations of God are still given by the Holy Spirit for the guidance of the Church, and that the gifts, blessings and powers of the Holy Spirit in Bible times are continual. Their order of Church government is such as they find authority for in the New Testament and such as they understand that the apostolic church observed. It includes the presidency, consisting, when full, of three persons, which has given jurisdiction



www.LatterDayTruth.org

over the whole church as its chief presiding authority; twelve apostles, whose special duty is to take charge of all missionary work abroad; one or more quorums of seventy, who are set apart from the body of elders and assist the apostles; high priests who have charge over States [Stakes] and districts; priests or pastors, teachers, and deacons, and bishops, of whom three are set at the head of the business affairs of the Church. Other bishops and agents assist in collecting the tithes. As to marriage, they believe that it is ordained of God, and that there should be but one companion for man or woman in wedlock until the contract is broken by death or transgression. They characterize the doctrine of polygamy or plural wives as an abomination.

The Reorganized Church is represented in 36 States and 3 Territories, including that of Utah. It returns 21,773 members, of whom 5,303 are in Iowa. The next largest number, 3,189, is in Missouri; Illinois has 1,909, Michigan 1,540, and California 1,396. There are 431 organizations, with only 122½ edifices. Meetings are also held in 254 halls, schoolhouses, etc. The value of the Church property is $226,285, which indicates an average valuation of $1,847. The average seating capacity is 251. It appears that 247 of the organizations are connected with districts, of which there are 34, and that 184 are not so connected.

SUMMARY BY STATES AND TERRITORIES.

| States and Territories. | Number of organizations. | Church edifices. | Seating capacity. | Halls, etc. | Seating capacity. | Value of church property. | Communicants or members. |
|---|---|---|---|---|---|---|---|
| Alabama | 12 | 2 | 300 | 10 | 325 | $350 | 426 |
| Arkansas | 1 | ... | ... | 1 | 50 | ... | 60 |
| California | 28 | 7 | 1,700 | 21 | 1,605 | 14,400 | 1,396 |
| Colorado | 5 | 1 | 200 | 4 | 150 | 2,000 | 122 |
| Connecticut | ... | ... | ... | ... | ... | ... | 8 |
| Florida | 9 | ... | ... | 9 | ... | ... | 257 |
| Idaho | 7 | ... | ... | 6 | 510 | ... | 156 |
| Illinois | 52 | 15 | 3,500 | 25 | 1,300 | 19,200 | 1,909 |
| Indiana | 13 | 2½ | 900 | 10 | 1,100 | 1,800 | 366 |
| Indian Territory | 2 | ... | ... | ... | ... | ... | 46 |
| Iowa | 59 | 27 | 6,785 | 32 | 1,990 | 44,985 | 5,303 |
| Kansas | 25 | 4 | 800 | 13 | 855 | 3,300 | 1,072 |
| Kentucky | 1 | 1 | 200 | ... | ... | 1,500 | 50 |
| Maine | 14 | 2½ | 475 | 11 | 460 | 1,800 | 442 |
| Maryland | ... | ... | ... | ... | ... | ... | 17 |
| Massachusetts | 8 | 5 | 2,050 | 3 | 200 | 11,500 | 457 |
| Michigan | 33 | 6 | 1,750 | 21 | 3,125 | 4,325 | 1,540 |
| Minnesota | 4 | ... | ... | 4 | 185 | ... | 224 |
| Mississippi | 2 | 1 | 100 | ... | ... | 150 | 74 |
| Missouri | 42 | 17½ | 5,000 | 23 | 985 | 58,650 | 3,189 |
| Montana | 2 | 2 | 400 | ... | ... | 1,500 | 122 |
| Nebraska | 20 | 7 | 1,060 | 8 | 275 | 7,500 | 1,058 |
| Nevada | 4 | ... | ... | 4 | ... | ... | 108 |
| New Jersey | 1 | ... | ... | 1 | ... | ... | 21 |
| New Mexico | ... | ... | ... | ... | ... | ... | 3 |
| New York | 2 | ... | ... | 1 | 180 | ... | 102 |
| Ohio | 18 | 6 | 3,050 | 12 | 225 | 43,000 | 678 |
| Oregon | 3 | ... | ... | 3 | ... | ... | 95 |
| Pennsylvania | 10 | 1 | 300 | 6 | 450 | 1,000 | 373 |
| Rhode Island | 3 | 1 | 150 | 2 | 400 | 800 | 233 |
| South Dakota | 4 | ... | ... | 4 | 145 | ... | 88 |
| Tennessee | 3 | 3 | 275 | ... | ... | 325 | 64 |
| Texas | 12 | 6 | 1,025 | 6 | 180 | 1,900 | 437 |
| Utah | 14 | 1 | 150 | 3 | ... | 3,700 | 561 |
| Virginia | 1 | ... | ... | ... | ... | ... | 34 |
| Washington | 1 | ... | ... | 1 | 100 | ... | 34 |
| West Virginia | 10 | 1 | 300 | 7 | 475 | 1,400 | 325 |
| Wisconsin | 6 | 3 | 320 | 3 | 100 | 1,200 | 309 |
| Wyoming | ... | ... | ... | ... | ... | ... | 14 |
| Grand total | 431 | 122½ | 30,790 | 254 | 15,370 | $226,285 | 21,773 |

WE are pleased to see that the Chicago Saints are coming to the front in a very commendable manner. The following is from the Chicago *Inter-Ocean* for Monday, February 8th:—

"Scattered throughout this State and Missouri are quite a number of families which were converted to the faith of Joseph Smith, but which did not join in the Mormon hegira to Salt Lake. They are not polygamists, and their ranks have been swelled by the return from the Desert Zion of many who became alarmed at the dogmas promulgated in the Tabernacle, or in other ways incurred the displeasure of Brigham Young or his successors. These people look to Joseph Smith, the son of the prophet, as their leader. They have a complete church organization known as the Reorganized Church of Jesus Christ of Latter Day Saints, but have come to be commonly known as Josephites. Their temple at Plano and their conferences there have attracted the curious, but it is not so generally known that a growing congregation of this faith exists in Chicago, and holds its regular meetings in Hall C, No. 213 West Madison street.

"At the meeting yesterday the report of the Chicago branch of the northern district of Illinois was presented, showing that the membership in this church had increased from thirty-one to forty-four communicants, with three elders, three deacons and one priest.

"Elder Frederick G. Pitt, of Independence, Missouri, conducted the services, which were of the simplest sort, not distinguishable in any way from those of a Congregational Church in a New England village.

"After the singing of a hymn and the offering of a prayer, a lesson was read from Romans. Elder Pitt took for his text the sixth, seventh, and eighth verses of the second chapter of Romans. He laid much stress on the words 'who will render to every man according to his deeds.' He held that the principles of salvation required more than faith, that man must not only believe, but that he must obey the law, and that above all else he must overcome evil with good, and never return evil for evil.

"The services concluded with the singing of the doxology."

## SECRET THINGS.

WE have hitherto written not a little concerning secret works, and "secret organizations to get power and gain," and just now we think it opportune to again warn the Saints against these evils. It is said that, "forewarned is forearmed," and we trust such will be the case with those who prudently investigate these matters.

The Scriptures teach that the latter day apostasy would be enacted through and by "seducing spirits, and doctrines of devils;" —"by the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved."

It is characteristic of Satan, and of seducing spirits, and also of scheming and corrupt men, and has been from the beginning, to ply their vocation, and accomplish their work in secret, dark, and carefully concealed ways. All history, sacred and profane, ancient and modern, confirms this fact. We have good reason, therefore, to expect that secret works will, in a great degree, distinguish the Latter Day Apostasy also.

Peter prophesied concerning the former apostasy of the Church of Christ, that, "there shall be false teachers among you, who *privily* shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you." —2 Peter 2:1-3.

By this prophecy we see that "false teachers" would "privily,"—secretly—introduce and promulgate their "damnable heresies." This they did so, as we learn by church history; and we may, judging by this, expect that the latter day apostasy will be largely effected by the same causes and in the same way.

Now God, and his ministry, act openly, and in the light, in the work of teaching and saving men. As the Sun in its meridian splendor shines for all who will see; and as the refreshing showers of heaven are given to all who will receive; so the blessings and saving knowledge of God are offered to all, openly and freely.

God's ministry are light-bearers, not only to those in the church, but to those out of it. And it is the light they bear that is to enlighten benighted man and reveal unto them the superior excellencies of Christ and his salvation, and so draw them "from darkness unto light, and from the power of Satan unto God." In proof of this we find Jesus saying to his ministry, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:14-16.

The ministry were to so teach and so act, that their words, and deeds, should attract those not in Christ, to love and serve God. They were not to conceal, in a hidden way, any of their ministerial labors, but rather to let their goodness, and ennobling and saving power, shine abroad to all, that all might be benefited, and that God might be glorified.

In these things the disciples were to follow their Master. Jesus said of himself, when the high priest would know of his doctrine, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in *secret* have I said nothing."—John 18:19, 20. Such were the ministrations of our blessed Lord, and such will be those of his ministry.

This position is well confirmed by the Book of Mormon. Jesus when on this continent among the Nephites, commanded his ministry, saying, "I give unto you to be the light of this people. Therefore let your light so shine before this people, that they may see your good works and glorify your Father who is in heaven."—Nephi 5:9. Any and all of their "good works," were to be seen of the Nephites, if they would see them; and by this all secret teachings and secret works, were prohibited to his ministry. Again he says unto them: "Hold up your light that it may shine unto the world. Behold, I am the light which ye shall hold up—that which ye have seen me do."—Nephi 8:8.

And to all this agree his teachings in the Book of Doctrine and Covenants:—

"Behold, I am Jesus Christ the Son of the living God, who created the heavens and the earth; a light which cannot be hid in darkness" [secret].—12:(39):5.

Again:—

"He was the Word, even the messenger of salvation, the light and the Redeemer of the world, and the Spirit of truth, who came into the world, because the world was made by him; and in him was the life of man, and the *light* of man."—D. C. 90:(83):1.

www.LatterDayTruth.org

Again:—

"I am Alpha and Omega, the beginning and the end, the *light* and the life of the world; a light that shineth in darkness, and the darkness comprehendeth it not."—D. C. 45:(15):2.

By these testimonies from the three books, we learn that Christ is "the light of the world," and that his light goes out into all the world's darkness, that all who will comprehend it may. By these testimonies we further learn, that Christ's ministry were to reflect "the light," by their "good works," to all men, for their good and God's glory; and by them we learn the very important fact that Christ is "a light which cannot be hid in darkness," or "under a bushel," or in "secret chambers," or in "secret combinations."

As for secret teachings, secret covenants, secret combinations, with various other secret things, we have the clear testimony of the Scriptures, that they are not of God. They may be of men, or of Satan; but they certainly are not of God. Nothing is more opposed to the spirit and genius of the gospel of Christ.

In further proof we quote a prophecy of Nephi concerning these latter days:—

"And there are also secret combinations, even as in times of old, according to the combinations of the devil, for he is the foundation of *all* these things; yea, the foundation of murder, and works of darkness; yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords for ever. For behold, my beloved brethren, I say unto you, that the Lord God worketh not in darkness. He doeth not anything, save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life, that he may draw *all men* unto him. Wherefore, he commandeth none that they shall not partake of his salvation. Behold, doth he cry unto any, saying, Depart from me? Behold, I say unto you, nay; but he saith, Come unto me all ye ends of the earth, buy milk and honey, without money and without price."—2 Nephi 11:13, 14.

Again:—

"The Lord worketh not in secret combination."—Ether 3:12.

Secret combinations, though they have no bad object in view, are nevertheless not calculated, in their nature, to bring about good results. There is a clannish, exclusive, unsocial tendency about the best of them; and in respect to secret orders, combinations, covenants, oaths, ceremonies, etc., in matters pertaining to the gospel and Church of Christ, it is simply inconsistent with, and utterly contrary to the entire spirit and letter of the word of God. Wherever secret combinations, or secret teachings, are mentioned in the three books, it is clearly to condemn them.

That God has secrets, none will deny; but God's "secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."—Deut. 29:29.

Joseph the Seer learned, with great sorrow, by the experiences of the Church, what great evils were secret things in church matters; and he warns the church to keep entirely clear of them. He says, when in Liberty Jail, Missouri, Dec. 16th, 1838:—

"There has been frauds, secret abominations, and evil works of darkness going on, leading the minds of the weak and unwary into confusion and distraction, and all of which has been endeavored to be palmed upon the presidency, who were ignorant of these things which were practiced upon the church in our name."—*Times and Seasons*, vol. 1 p. 85. (Also *Millennial Star*, vol. 16.)

Of these things he further says:—

"We further, caution our brethren, against the impropriety of the organization of bands or companies, by covenants, oaths, penalties, or secrecies; but let the time past of our experience and suffering by the wickedness of Doctor Avard suffice; and let our covenants be that of the everlasting covenant, as it is contained in the holy writ, and the things which God has revealed unto us; *pure* friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy. Your humble servants intend from henceforth to disapprobate everything that is not in accordance with the fullness of the gospel of Jesus Christ, and which is not of a *bold, frank*, and upright nature; they will not hold their peace as in times past, when they see iniquity begining to rear its head, for fear of traitors."—*Times and Seasons*, vol. 1 p. 133. *Millennial Star* 17, p. 87.

At no time, perhaps, was Joseph better prepared to give good advice to the church than when a prisoner in Liberty Jail; and here he gives nis opinion freely in respect to secret combinations, covenants, oaths, penalties, etc. His opinion is squarely in accord with the teachings of the three books, and is right, and was doubtless given under the inspiration of God's Spirit.

By all these testimonies, and yet not a tithe of what is available has been quoted, we see that secret teachings, secret combinations, covenants, oaths and penalties, are not of God, but are of men, or, of Satan. And yet under the apostasy, many Saints have been deceived, allured, corrupted, and ensnared by them. Let all such speedily repent and turn to the full and free light of Christ; and those who are not bound with these "strong cords" should shun them as they would "the gates of hell." Look unto Christ; and follow no one, only as they follow Christ.

## A CHANCE TO ANSWER.

A DISCIPLE sends us the following chapter of questions. Who cares to answer; now is his chance:—

### CHAPTER OF QUESTIONS.

1. What was the primary cause of Cain, the first man ever born, being a murderer?

2. If the blood of one man cried to God from the earth, what must be the cry of bloods to God at the present day?

3. Did all the miracles that were done by God through Moses before Pharaoh have any influence in turning the Egyptians to the true God?

4. Before the flood, was it Cain's posterity, or was it Adam's and Cain's posterity together that caused "violence in the earth?"

5. After Seth had a son, then began men to call on the name of the Lord. What caused them to do so?

6. If Methuselah had walked with God as his father had, would he ever have died?

7. Was it the same cause that caused Eve and Adam to sin, that made Noah drunk?

8. What was the primary cause that there should be such a difference between Jacob and Esau?

9 What was the object of the contest that Elijah and the false prophets had in calling fire down from heaven to consume the sacrifice? Did it have any influence in converting the believers of Baal to the true God?

10. We see in the Old Testament that good kings have had bad sons to inherit their father's kingdom; and then again, bad kings good sons. What is the cause of such changes? If the cause of the bad is known, what is the antidote that all may be good?

11. Who led Jesus up into the wilderness to be tempted of the Devil?

12. Are the 44th and 65th verses of the 6th chapter of John true as they read, or must they be spiritualized?

13. Could all the divines in the United States make Col. Robert Ingersoll believe the Bible without the interposition of Providence?

14. Many of the ancients in Old Testament times and in the time of Christ and his apostles, were visited with angels. Why do not mankind have any of those heavenly messengers now to commune with?

15. Will Satan be overcome and cast out of earth as he was overcome and cast out of heaven? (See Rev. 12:7-12.) Or will it be some other way?

16. Who has the greater power over the human race at the present time, God, or Satan?

DISCIPLE.

## EXTRACTS FROM LETTERS.

Bro. R. C. Evans, Proton, Ontario, February 4th:—

"The Saints of this place decided to build a church, and the land for church site and most of material for church was given last night. We start to get out lumber and measure ground today."

Bro. J. C. Epperley, Millersburg, Illinois, 5th inst.:—

"I endorse Bro. E. L. Kelley's letter in last week's *Herald*. I will do all I can, both with means and labor, if it is the will of the Lord. I am not a carpenter, but it takes many steps to build a house, a home for the poor Saints, God's blessed people. I feel assured that the intended house will be erected. May God speed the time. I am anxious to hear when laboring men will be invited to take hold and rear that house. I want to be numbered with them."

Bro. John Pett, Dow City, Iowa, February 4th:—

"Was at Deloit last week; brethren are holding a series of meetings there. Spoke four times. Found Brn. C. J. Hunt and H. M. Daniel holding meetings at the Swede settlement, about eight miles north of Deloit. They report large audiences and good interest. Bro. J. L. Gunsolley was preaching in Webster county, and others of the brethren were laboring, so that altogether there will be quite some preaching done in the district this winter."

## QUESTIONS AND ANSWERS.

*Ques.*—"What are the four beasts mentioned in Revelation 19:4?"

*Ans.*—They are the same ones, doubtless, as mentioned in Revelation 4:6, of which Joseph the Seer said as follows in "A key to the Revelations of St. John," which we here give entire:—

"Q.—What is the sea of glass spoken of by John 4th chapter, and 6th verse of the Revelations?

"A.—It is the earth, in its sanctified, immortal, and eternal state.

"Q.—What are we to understand by the four beasts, spoken of in the same verse?

"A.—They are figurative expressions, used by the Revelator John, in describing heaven, the Paradise of God, the happiness of man, and of beasts, and of creeping things, and of the fowls of the air; that, which is spiritual, being in the likeness of that which is temporal; and that which is temporal, in the likeness of that which is spiritual; the Spirit of Man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created.

"Q.—Are the four beasts limited to individual beasts, or do they represent classes or orders?

"A.—They are limited to four individual beasts, which were shown to John, to represent the glory of the classes of beings, in their destined order or sphere of creation, in the enjoyment of their eternal felicity.

www.LatterDayTruth.org

"Q.—What are we to understand by the eyes, and wings, which the beasts had?

"A.—Their eyes are a representation of light, and knowledge; that is, they are full of knowledge; and their wings are a representation of power to move, to act, etc.

"Q.—What are we to understand by the four and twenty Elders, spoken of by John?

"A.—We are to understand that these Elders whom John saw, were Elders who had been faithful in the work of the ministry and were dead; who belonged to the seven churches,—who were then in the Paradise of God.

"Q.—What are we to understand by the Book which John saw, which was sealed on the back with seven seals?

"A.—We are to understand that it contains the revealed will, mysteries, and works of God; the hidden things of His economy concerning this earth during the seven thousand years of its continuance, or its temporal existence.

"Q.—What are we to understand by the seven seals with which it was sealed?

"A.—We are to understand that the first seal contains the things of the first thousand years, and the second also of the second thousand years, and so on until the seventh.

"Q.—What are we to understand by the four Angels spoken of in the 7th chapter and 1st verse of Revelations?

"A.—We are to understand that they are four Angels sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the everlasting Gospel to commit to every Nation, Kindred, Tongue, and People; having power to shut up the heavens, to seal up unto life, or to cast down to the regions of darkness.

"Q.—What are we to understand by the Angel ascending from the East, Revelations 7th chapter and 2d verse?

"A.—We are to understand that the Angel ascending from the East is he to whom is given the seal of the Living God, over the twelve tribes of Israel; wherefore he crieth unto the four Angels having the Everlasting Gospel, saying, Hurt not the Earth, neither the Sea, nor the Trees, till we have sealed the servants of our God in their foreheads; and if you will receive it, this is Elias which was to come to gather together the tribes of Israel and restore all things.

"Q.—What time are the things spoken of in this chapter to be accomplished?

"A.—They are to be accomplished in the sixth thousand year, or the opening of the sixth seal.

"Q.—What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel; twelve thousand out of every tribe?

"A.—We are to understand that those who are sealed are High Priests, ordained unto the Holy Order of God, to administer the Everlasting Gospel; for they are they who are ordained out of every Nation, Kindred, Tongue, and People, by the Angels to whom is given power over the Nations of the earth, to bring as many as will come, to the Church of the First Born.

"Q.—What are we to understand by the sounding of the Trumpets, mentioned in the 8th chapter of Revelations?

"A.—We are to understand that as God made the world in six days, and on the seventh day he finished his work, and santified it, and also formed man out of the dust of the earth; even so, in the beginning of the seventh thousand years will the Lord God sanctify the earth, and complete the salvation of man, and judge all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things; and the sounding of the trumpets of the seven Angels are the preparing and finishing of his work, in the beginning of the seventh thousand years;—the preparing of the way before the time of his coming.

"Q.—When are the things to be accomplished, which are written in the 9th chapter of Revelations?

"A.—They are to be accomplished after the opening of the seventh seal, before the coming of Christ.

"Q.—What are we to understand by the little book which was eaten by John, as mentioned in the 10th chapter of Revelations?

"A.—We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias; who, as it is written, must come and restore all things.

"Q.—What is to be understood by the two witnesses, in the eleventh chapter of Revelations?

"A.—They are two Prophets that are to be raised up to the Jewish Nation in the last days, at the time of the restoration, and to prophesy to the Jews, after they are gathered, and built the city of of Jerusalem, in the land of their fathers."

*Q.*—How long can an elder, holding a license, absent himself from the conferences, (and, making no effort to preach or teach,) and not be disqualified for the office?

*A.*—Circumstances and conditions surrounding such an officer, and the rules adopted by the church where he resides, should govern. It sometimes occurs that ministers are so environed and controlled that they cannot, if they would, be active in the ministry. Again, it is possible they may reside where it is quite impracticable for them to actively engage in the ministry. And there are still other conditions than those mentioned that would hinder. Let wisdom and prudence govern in all such cases.

## EDITORIAL ITEMS.

SR. S. G. GARDNER, Martinsville, Maine, asks prayer for her son, afflicted with rheumatic fever. Likewise before afflicted, he was healed through administration, but in the absence of elders, special prayer is now requested.

Mr. A. A. Dyer, Grove, Arkansas, wrote January 17th, expressing his intention to obey the truth, to which he states he has been led by the Holy Spirit.

Letters, bearing testimony, are received from Srs. J. Tilden, Beattie, Kansas, and H. M. Dyer, Grove, Arkansas; also from Bro. A. Gorbutt, La Grange, Illinois.

ERRATA.—In HERALD of February 13th, page 100, 31st line, read "vote with the minority," not "vote with the majority."

## O, FATHER, GIVE ME REST.

Father dear, in heaven, so kind,
O hear my faint request;
For I am weary, weak and blind;
O, Father, give me rest.

My eyes are dimmed by falling tears,
I scarce can see my way;
For I have toiled these many years;
O, give me rest, I pray.

All day I've toiled in harvest field
And now my spirit grieves;
Homeward I turn 'neath glim'ring stars,
Bearing nothing but leaves.

The harvest fields are broad and ripe,
And others bring their sheaves;
But though I wrought till heart grew faint,
I gathered nought but leaves.

I stopped not on my painful road
While toiling on my way;
I fell beneath my crushing load,
O, give me rest, I pray.

When by the wayside there, I fell
O'ercome by toil and heat,
My brain grew dizzy, limbs were numb;
O, give me rest that's sweet.

My Father, I can do no more,
I've tried to do my best;
My hands are bleeding now and sore;
O, Father, give me rest.

And though I by the wayside fell,
Thou sawest I did my best.
The Father replies, "Dear child, 'tis well;
Enter my promised rest."

J. H. HOPKINS.

☞ The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

# Mothers' Home Column

EDITED BY SISTER "FRANCES."

More things are wrought by prayer
Than this world dreams of. . . .
For what are men better than sLeep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friends?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

—*Tennyson.*

## 'TIS ALL FOR THE BEST.

When sorrows, like tempests, sweep over the soul,
And bitterest tears burst from under control,
There comes a sweet whisper, "O heart be at rest,
And cease thy complaining, 'Tis all for the best."

When dark clouds of anguish enshroud in their gloom
The spirit, and prison the heart in their tomb,
Then cometh the whisper of comfort, sweet guest,
"Complain not, complain not, 'tis all for the best."

When friendship proves false, and we find lives untrue,
And we in our loneliness walk this world through;
Still cometh the whisper, "It's only a test,
So cease thy complaining, 'tis all for the best."

When the Father of all in his infinite love,
Calls thy spirit to him in the bright realms above,
And thy sorely tried heart lies in calmness, at rest,
Sweet angels will whisper, "'Twas all for the best."

MINA A. PERKINS.

LITTLE SIOUX, Iowa, Jan 14th, 1892.

## THOUGHTS.

WHAT are thoughts? Thoughts are things, or substance, for every act is based on a thought. They are the effects of the mind or intelligence. O bless God for the power of thought! It is the greatest gift mortal can be endowed with. No person is poor who has the power of clear, pure, straightforward thought. O Father may I have such thoughts as come direct from thee, in preference to the wealth of a Rothschild, or a Vanderbilt, should be the prayer of everyone claiming to follow Christ.

The result of good thoughts left to the world, is a greater legacy than the result derived from the wealth of a millionaire—and it matters not if they are given through a vagrant. Good thoughts cannot fail to give good results, whereas wealth ofttimes permits one to indulge in habits contrary to that effect.

What is it that raises mankind above the lower animals? It is his thoughts; and he is above them in just the exact proportion that his thoughts are above theirs, and below them in just the proportion that his thoughts are below theirs.

"Do animals think?" inquires the reader. Certainly; they think enough of their young to care for them, and in some instances their care, according to their way, is superior to the care that some parents give their children, and they manifest some thought in regard to their food—but not unnecessary or overanxious—they simply live and enjoy what they have, giving us examples of faith.

Thoughts or ideas are little sparkles emitted from the mind, and our acts harmonize more or less with them, consequently our acts show unmistakably the stamp of the mind. By studying a person's face, one can understand what the gen-

www.LatterDayTruth.org

eral tenor of the mind back of it has been, and also every changing mood. A liar, a thief, or one who has any other bad trait, will exhibit a sly down look, a look of guilt and confession; whereas, innocence and faith gives its possessor an up look, a clear, straightforward expression, and an undaunted eye.

Little girl, little boy, young woman, young man, you are just what you have allowed your thoughts to mould yourself into, for, "As a man thinketh so is he;" that is, if his thoughts are good he is good, and if his thoughts are bad he is bad. The real person is the mind, and its different stages of development give different appearances. We are just what we have let ourselves be in the past, and we shall be just what we still let ourselves be. We once thought that we were what circumstances made us, but later learned that we were what we allowed circumstances to make us. It matters not what we have been, but it is what we are now; for, "Now is the accepted time; now is the day of salvation." It is repent; that is, cease from our evil doings, obey the gospel of Christ, and our sins will be blotted out—consumed. "Our God is a consuming fire," yet he is a God of love; so we understand that when we receive his love, (and in the proportion that we obey him, we shall receive it,) the dross, or sin that we have indulged in, is consumed. We have nothing more to do with it: our dear Burden Bearer has taken care of it. O, how plain, how beautiful is the Word of God, and how great is the Father's love! Why should we doubt it; why do we doubt it after we have known it? It is because we forsake our first love, and indulge in thoughts that are not in harmony with the gospel, such as anger, revenge, jealousy, etc., consequently the light of love is extinguished, and darkness and doubt take its place. The dear Father has placed object lessons all about us; over our heads in the beautiful cloud changing sky, to say nothing about the many worlds beyond it; the myriads of plants beneath the tread of man; the infinite number of feathered songsters to cheer our drooping spirits; the untold variety of beasts; and above all these is our own species—the crowning work of the I AM.

O, then, dear brother and sister in the church, and brother and sister in the world, no longer say you have nothing to think about only your own financial matters, and your own trials, but get out of that nutshell way of living; look out and up, and live in the pure thoughts that will give a Christlike development to your soul. We may be in such a sinful, despondent state as to think we cannot grasp such ideas, or that they are for others, and not ourselves: but that is a mistaken idea; they are for everyone who will seek for them, and accept them—just as free as the sunshine and the air we breathe. Don't let your thoughts rest on evil doings or even go out after evil in any form, for by thoughts, whether good or evil, your brain will develop, just as the muscles of the arms develop by labor, or as the muscles of the limbs by walking. If you think much about fighting, your bump of combativeness will be more fully developed; if about stealing, deceiving, or inflicting pain, etc., each corresponding portion of the brain will develop by being used, and your cranium will change to make room for that development. Don't think that the brain is the mind—it is only the capitol of the kingdom of the mind. Our agency is our own—a gift from God—and our educated will power will place us on the ground where we can reject evil and accept good, and thereby keep our bodies in subjection, and our souls unstained by the sins of the world.

God grant that each one who may read this feeble essay may learn this great lesson and profit thereby, is the desire of the writer. O, may the young embrace it, and escape the many misfortunes and disappointments that will follow the wrong way of thinking, is the prayer of

SR. ALMIRA.

## HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Feb. 5, Amount to date | | $4,090 53 |
| Mary C. Hart, Iowa | $3 35 | |
| Laura L. Church, Iowa | 28 | |
| Lena Church, Iowa | 08 | |
| D. F. Richards, New Mex. | 2 00 | |
| Mrs. John Tilden, Kan. | 25 | |
| S. Ode, S. D. | 1 00 | |
| Rodger Shepherd, Ill. | 1 00 | |
| Alice Shepherd, Ill. | 1 00 | |
| | | 8 96 |
| Feb. 12, Amount to date | | $4,099 49 |

☞Send all moneys to D. Dancer, Lamoni, Iowa.

# Correspondence.

CONNEAUTVILLE, Pa., Feb. 2d.

*Editors Herald:*—The last time I penned a communication for your columns I was at Ironton, Ohio, about the 29th of November. From Lagrange, Ohio, Bro. Goodrich and the writer went to Centerville, West Virginia, where we found the branch in a bad condition. Bro. Odell seemed to be very much interested in the work, also Sr. Osner and her daughters. We were very kindly cared for, and enjoyed our visit with the Saints there, notwithstanding the writer was suffering from a bad cold and the toothache. We hope the Saints there will strive more earnestly to do their duty, and live more in harmony with each other.

Bro. Goodrich remained a few days at Ironton after our return from West Virginia, and I left for home. I found him to be an able defender of the faith, always willing to do his part, and a kind, congenial companion. May the Lord ever bless him and his labors in the ministry.

I was very much, but agreeably surprised last Saturday night when I chanced to see our worthy brother, W. H. Garrett, of Meadville, Pennsylvania, walking into the church just as I was about to open the meeting. He remained until Monday morning. We are always pleased to meet with Bro. Garrett, because he has such a kind, loving spirit with him, and nothing but what is good to say of his brethren. His heart is full of charity toward all men; indeed it is a great blessing to be permitted to labor with such men; a person always feels cheered and encouraged—yes, better able to meet the conflicts of life after having been associated with such noble characters.

No doubt many of the brethren of the traveling ministry will feel sad, when they hear of the sudden death of our dear sister, the wife of Bro. John Holman. She passed peacefully away on the 11th of January. She was a loving wife, a faithful mother, and a true Latter Day Saint. She will be greatly missed by all who knew her, but our loss was her gain. Her aged companion feels the blow very keenly; his health is very poor at present, hence will the Saints pray for him.

The few Saints here have built a fine church house. The building is a credit to the church, and they have every reason to be proud of it. I have preached a number of times here, and some few seem to be quite interested in the doctrine; but I think the cold weather keeps them from being baptized.

I leave here on the 3d for East Virginia, and and from there expect to go into Southeastern Ohio and West Virginia district. I hope the brethren of that district will put forth an effort to be present at the conference which will be held at Limerick, Ohio, on the 27th and 28th. Brn. James Brown, T. W. Williams, J. Moler, D. L. Shinn, J. L. Goodrich, H. E. Moler, and T. Matthews are expected to attend.

The Pittsburg and Kirtland district conference will convene at Pittsburg, Pennsylvania, March 5th, and it is expected that either Bro. Joseph Smith or W. W. Blair of the First Presidency will be present, and we are anxious to have Bro. W. H. Kelley meet with us. We expect a grand time at both conferences, therefore we trust that as many as can will try and be present.

Yours hastily,

G. T. GRIFFITHS.

CLIFFORD, Ont., Feb. 1st.

*Editors Herald:*—In regard to my book, The Watson-Blair Debate, it will be the 15th of February at least before it will be ready. I will send them to the *Herald* as soon as bound.

We had three splendid services yesterday, one in Harriston, and two in Drew. At the latter lives an old man who obeyed the gospel in England under the administration of B. Young, just after Joseph's death, and after the introduction of polygamy. He turned to the Church of England, in which he had been raised; but notwithstanding the calamity wrought upon the church by Brigham Young and other crafty and ambitious leaders, "causing the way of truth to be evil spoken of," he clung to the principles of the gospel, has talked it to his neighbors, and brought up his family in the belief of the restored gospel. He has a fine family, all of which will undoubtedly obey. His good wife told me yesterday that a short time ago he, having seen one of our preaching notices in Harriston, came home in great glee because the Latter Day Saints were to preach there. He signed for the *Herald* yesterday. All goes fairly well here, and the people are being awakened to the fact that there is something more in the gospel of Jesus Christ than can be had in Sectarianism.

Sincerely yours,

W. J. SMITH.

GRAYSVILLE, Ohio, Feb. 8th.

*Editors Herald:*—Last Saturday night I closed a five nights' discussion with an Adventist, on the following proposition: "Resolved, That there is a conscious entity in man called spirit or soul that survives the death or dissolution of the body." I came here to secure a house to preach in, but received a challenge instead; so I accepted it, though forced to take the affirmative. The Lord was with us, and gave us the victory. The attendance numbered from five hundred to six hundred at each session. Of this large audience the almost unanimous verdict was in our favor. My opponent, Rev. J. M.

www.LatterDayTruth.org

Baker, is quite a noted debater, and had gained two victories in this place, in a wordy combat, and he now feels his defeat very keenly.

The debate has opened effectual doors for preaching the gospel in this section. I commenced a series of meetings here last night in the Methodist church to a full house. Will continue as the interest lasts. Before the debate I preached at a Union church about three miles distant,—full house and good interest. The work is onward in our district.

Your brother,

L. W. POWELL.

---

POMONA, Cal., Feb. 3d.

*Editors Herald:*—I preached the first Sunday in 1892 in Lordsburg; about thirty to hear; subject, "Law." Two of the "Dunkard" preachers came out, and as they scented danger to their flock (it is largely a Dunkard community), they immediately secured an "evangelist," who held nightly meetings, and drew away most of my congregation for Sunday morning, by preaching on some sensational subject. I was not to be driven out, so I got out handbills, and the next Sunday the janitor of the schoolhouse was conveniently missing, key and all. Those who came took seats on the steps, or stood around; but just as I was about to open the meeting, a man aged about sixty years came up. He had a very high-toned, clerical appearance. He was loaded heavy for "Mormons," and lost no time in informing the crowd (though addressing me) all about "The Spalding Manuscript," Sidney Rigdon stealing the same, etc. I let him get to the end of his rope, then in a very mild and good natured way commenced to question him, and in about two minutes the poor Presbyterian divine was shaking in every joint, and wringing his hands; and he kindly acknowledged that all he had offered as positive evidence was mere hearsay, and in less than five more I had shown him and the crowd that there was not the least semblance to truth in the statements made. Then he tackled me on doctrine, and shook and wrung his hands some more; and just as soon as he could he attempted to run away, refusing a very cordial invitation to discuss our differences in public.

After he was settled, and the crowd began to recover from their amazement that an orthodox preacher had been so quickly downed by a "Mormon," a young man of Dunkard faith said he could give me some evidence against the Mormons that was true. I took out pencil and paper so quick that he looked at me in amazement, and I said, "Good! go ahead;" that we were securing all we could of that kind of evidence. He then went on to state that his mother-in-law (here I inquired her name and age very particularly) had lived where "Joe Smith" wrote the Book of Mormon,—personally knew him; very bad reputation; had extensive underground passages under his house; horse thieves escaping to his neighborhood were hidden up by him and never seen again, etc. I pumped out all he had ever heard, then I held up the paper and addressing the audience, I said: "Here is such evidence as you have all heard against us, and upon which prejudice is being daily fed." I then showed that the woman's age, as he gave it, was sixty-five or sixty-seven,—not to exceed sixty-seven; that if the Book of Mormon was written as stated, it must have been done at least sixty-three or sixty-four years ago, and the woman had then reached the ripe age of three or four years! What an extensive acquaintance with Joseph Smith she must have had! What a wealth of knowledge she must have gathered of his dark deeds at that age!

It did not take a long speech to create quite a sensation. He stammered, and finally said the woman might possibly be seventy. I said, "Possibly; I do not know her, but have your own word in black and white that she was not to exceed sixty-seven." Immediately he had to leave to teach a Sunday school class he had forgotten, and the crowd laughed to see him go.

One of the citizens (a Spiritualist) at once came to me and wanted to know if I would discuss differences with any denomination. I told him I preferred to preach to them, but if there was no other way to get the truth before the people, I would discuss, or substitute, with any man who would do so in a Christian spirit. He said he would hunt up a man, but I have not heard from him. He knows our doctrine, and says they cannot stand before it. I told him Spiritualism was in the same boat, and left him.

The Latter Day Saints hold the gospel, and it is a power in their hands if they use it wisely. I am trying to not waste words where they will do no good.

Yours truly,

T. S. BROWN.

---

ST. LOUIS, Mo., Feb. 2d.

*Editors Herald:*—The work is moving slowly along. The interest increases somewhat, and the Saints are more united (so they say themselves), for which I feel thankful.

There is a good deal of affliction, and this brings the Saints together. I have preached a number of funeral sermons, some of them over the remains of old Latter Day Saints, and the children and friends listen to the word, and I sometimes feel that this is the way the Lord may take to bring them into the fold; for when I am speaking I fancy they are drawn toward the truth. May this be the case.

There is quite a lot of old time Saints in this city, and it makes one feel bad that anyone who ever knew the latter day work and suffered for it should lose the great reward.

I often think of the word spoken (how kind, and how timely!) in the commencement of the Reorganization to break off their sins of convenience and servitude to Satan in all his seductive devices, and return to their allegiance to that God who brought Israel out of bondage. If the Saints had all heeded this admonition, what a grand thing it would have been for them and the latter day work; but some have not done it, and will doubtless have to suffer.

I hope the good Lord will help the brethren to endure their trials. May they be sanctified to us for our good.

C. H. JONES.

---

HENDERSON, Iowa, Feb. 8th.

*Editors Herald:*—[The letter below follows an obituary notice of the daughter of Bro. and Sr. W. L. Andrews, of Wirt, Iowa. The cause of death was scarlet fever.—Ed.]

For the benefit of any of the Saints who may have to pass through the bitter experience that Sr. Reams, at Des Moines, and ourselves at Wirt encountered, I want to say through the *Herald*, that no "authorities" can prohibit the removal of anyone to any point in the state for interment, providing the law concerning the casket (which must be metallic), and disinfecting is complied with, which any reputable undertaker is prepared to do.

When I reached Wirt, twenty-four hours after Cicely's death, I found the family quarantined, and the doctor in charge had informed them that she could not be taken home for burial, as they wished; and all preparations for the funeral were completed, even to the grave. I told the authorities I could and would take her home for interment, and telegraphed to Tingley for an undertaker, who came with the law concerning such cases, and arranged for her removal as the law requires.

The only causes of death for which removal is not allowed are, cholera, yellow fever, and smallpox. I hope the readers of the *Herald* will not permit themselves to be treated as Sr. Reams was at Des Moines, and as Mr. Andrews was at Wirt, by any so-called authorities.

D. HOUGAS.

---

BROOKLYN, N. Y., Feb. 8th.

*Editors Herald:*—Our meetings have been quite good in this place recently,—a good feeling prevails in the main among the Saints. Three were batized last week; among the number was Wm. O. Owen, who formerly belonged to the church.

Inclosed please find Bro. Owen's letter to me, which is thought to be an ample apology and retraction in regard to his former attitude towards the church. He seems quite in earnest in his present purpose, and will doubtless cheerfully and permantly cast his influence with the work of the Reorganization. I feel satisfied that the Lord regards him in a special manner for his devotion and sacrifice made for the work in early life, and as the days have been very evil in later years, such may be overlooked and excused in those disappointed, and their faith and confidence in men lost, in their effort at a renewal of faith and consistency of life as measured by the text books. The platform of the Reorganization is broad enough for all to stand upon when they make up their minds to move in the right direction. Where the law is paramount, men should find a home and dwell with contentment and freedom. There are hopeful signs for the work here, with the influence of care and needed aid.

Bro. H. H. Robinson baptized three in Philadelphia recently. The movement continues with the brethren there to arise to the situation and do what they can to render their services of interest and attractive.

The Massachusetts district conference was held yesterday and the day before. Other work claiming my attention, I did not attend. Nearly all of the general missionaries sent to the East were expecting to be there, so it was an assured success, so far as preaching material could indicate such.

To-morrow I go to Philadelphia and adjacent places, if nothing prevents.

Fraternally,

WM. H. KELLEY.

---

BROOKLYN, N. Y., Feb. 2d.

Elder William H. Kelley, President of the Eastern Mission of the Reorganized Church of Jesus Christ of Latter Day Saints;

*Dear Sir:*—I have been for some time, as you know, thinking and talking of applying for readmission into your church, whence I voluntari-

www.LatterDayTruth.org

ly withdrew about some seven or more years ago, which I am now formally doing. So I beg to advert briefly to the circumstances which led to my withdrawal:—

In the first place, it was not on account of iniquity being practiced in the church, or countenanced by its leading men, as falsely stated at the time by certain western newspapers; for I never knew nor heard of anthing of the kind while I was a member of your churce, nor since; but it was as I stated then, "Because I was not in harmony with my brethren on certain matters of a trivial nature" (looking back upon them now), but which assumed at that time, to my mind, an undue importance and prominence; for they were certainly not fundamental nor essential in their nature, but relating mainly to church polity, etc. However, I allowed myself to brood over them too much, until I got into a fault-finding spirit, which distorted my vision and magnified my trouble until I got restless and unhappy; and in this perturbed state I often criticised my brethren harshly and unjustly, all of which I deeply regret.

Of course I did not know the leading men of your church then, but I do know that I was continually haunted with the fear lest they should drift into Salt Lakeism. I am now, Sir, fully satisfied that my suspicions were unfounded and unwarranted. Thirty years before the world satisfies me that you are actuated by the highest Christian motives, and earnestly striving to save souls,—to bring to pass much righteousness and roll forth the Redeemer's kingdom.

Praying Gop to bless you and guide me, I am,

Yours faithfully,

W. O. OWEN.

---

GARDEN CITY, Kan., Feb. 6th.

*Editors Herald:*—I was in Oklahoma a few days, and baptized and confirmed three of Sr. Plain's children; blessed one child. Arriving home I found a big union meeting was to begin January 4th, and as all were invited to take part, Saint and sinner, and whosoever will, this was my time if ever; so with the best of motives I attended Bible readings, prayer and preaching meetings. Was asked to pray; did so, and all felt well and a hearty amen responded. All went well for a few days. They did not ask me to preach or take the stand, and the Spirit said to me, "They will not let you preach." They asked all to give Scripture verses from the Bible, so I gave some pointers, and it hurt them so that they wanted a private interview with me. I said they could have one there and then; in secret I say nothing; so after the lesson we had a talk, and I asked if all the blessings of life and glory, immortality and eternal life were not to be had in and through Jesus Christ. They said, "Yes." Then, "Why don't you tell the honest ones how to get into Christ?" "Oh," they say, "believe, and that is all," etc. . . .

I called their attention to the truth of the word of life, and did not go again, but have meetings at my home every Sunday, and people come to hear, and feel well; so I have got them to hear and to read. Will hold meetings next week in the evenings at my house.

The big meeting will close; they hurt themselves; they have done nothing. I asked them yesterday at the post office how they were prospering in the Master's cause. They said they could not tell; eternity must tell. There are many infidels in Garden City, but I wonder there are not more. The heresies taught by the so-called ministers of Christ, all claiming to be right and so divided. I said, "Why don't you shake hands with your infidel neighbors, and say, 'You only believe what suits you of the Bible, and so do we; so we are on a level, only you are what nature has made you, men; but we claim to be ministers of Christ?' Tell them so; they will think more of you for not trying to deceive them." Pray for me.

GORDON E. DEUEL.

---

NEBRASKA CITY, Neb., Feb. 8th.

*Editors Herald:*—Permit me space to make explanation in regard to the *Herald* and other papers.

During the past few months I have frequently had to meet the statements, "The *Herald* is too dear!" "The *Herald* is higher priced than other papers!" "We can get the *Ensign* for half the price, and it contains as much or more reading than the *Herald!*" In fact, one brother offered to bet me that the *Ensign* contained more reading than the *Herald*.

The *Deseret News*, the church organ of the people of Utah, representing a church membership of over one hundred and fifty thousand, is published at $2 50 per year, in advance; and if not paid for in six months, it is $3 per year, and contains but little more if even as much reading matter than the *Herald*. As to the *Herald* and the *Ensign*, I counted the second column of Bro. R. Etzenhouser's sermon as published in the *Ensign* for January 30th, and it contained five hundred and nine (509) words. I also counted the second column of Bro. W. W. Blair's sermon as published in the *Herald* for February 6th, and it contained five hundred and sixty-five (565) words. There are seven columns of reading matter in the *Ensign*, which would give a total of three thousand five hundred and sixty-three (3,563) words, while the *Herald* has sixteen columns of reading matter, as would give a total of nine thousand and forty (9,040) words. The *Ensign* will fall short of the above estimate, while the *Herald* will overrun it.

"But," some one suggests, "you forget that the *Ensign* has eight pages."

No, brother, I did not forget it, but the eighth page is devoted to advertisements. The *Herald* contains twenty pages. The items and advertisements on the four extra pages are of equal value and interest to the Saints as those appearing on the eighth page of the *Ensign*. The brethren publishing the *Ensign* are not in opposition to the *Herald*, nor do they design or wish to harm the *Herald*, or stop the circulation of a single number thereof; nor will the *Herald* lay a straw in the way of the success or good that is to be done by the *Ensign*. The *Herald* contains about threefold the reading matter, and only costs twice as much as the *Ensign*.

One other item: Every baptized member of the church is an equal shareholder in the *Herald*, as it is not private property, nor run in the interest of any individual, but belongs to the whole church, and is published in the interest of the whole church. It is therefore to the especial benefit of every family, or individual that they subscribe for and read the *Herald*, thereby helping the work of the whole church; and as fast as the circulation increases, and the Board of Publication feel justified and can take the risk, they will decrease the price.

It is our first duty to support the *Herald;* after that as we can afford, aid and sustain the brethren or sisters who are publishing anything that will advance the truths of the gospel among the people, or bless the Saints with a better understanding of their duty.

May God bless all that tends to or accomplishes good. In gospel bonds,

ROBERT M. ELVIN.

[To the above we add, that the HERALD readers are furnished, extra, the minutes of General Conferences, embracing over sixty pages of closely printed official matter. And as to the *Deseret News*, it is largely devoted to advertisements which go far toward paying for its publication. Other papers of the size of the HERALD have from eight to seventy or more pages devoted to paying advertisements. All these items count.—ED ]

---

SAN FRANCISCO, Cal., Feb. 5th.

*Editors Herald:*—The outlook for good work in our city was never better than now. There has never been, to my knowledge, so united an effort, and such a willingness on the part of each to do their duty and labor for the good of the branch and the spread of the truth as at present. We have just held a business meeting, elected our officers; and for the first time in years have the branch fully organized. We have taken steps which we all feel will enable us to serve the Master better and accomplish more good for our fellow men. We intend hereafter to let the world know who and what we are and give them a chance to become one with us. We are going to work with more determination, in harmony and love. At present all is peace in our midst, with no ill feeling; all the live members being united. We are going to try hard to awaken the few sleeping ones, and stir up those "who know not the truth." We hope to report better results hereafter. We are now holding two prayer meetings and one preaching service each week, but are endeavoring to hold forth oftener. We enjoy much of the Spirit at our meetings, and the promptings thereof seem to be "Awake and work," and we are going to try to obey. Love to all. In bonds, yours,

GEO. S. LINCOLN.

---

TULARE, Cal., Feb. 2d.

*Editors Herald:*—I received the book "Christian Sabbath." I had ordered one from the office, but you had not got the order when you sent the book.

Many, many thanks for the little giant. I have read it through carefully, and consider it the end of controversy on the Sabbath. The book is small, yet says all that is necessary to be said. Anyone that reads it and can then hold to the old Sabbath, ought to be circumcised, and then be compelled to keep the whole law of Sinai.

The Lord put it into your heart to send me that book when you did. Wife and I had been holding some Bible readings with four very learned and pious Adventist ladies. We spent four consecutive days with them reading on the Sabbath, and when I sent for the book, my wife prayed that the order would go speedily, and the book and tracts ordered be on hand and at our service while the interest was good; and thank

www.LatterDayTruth.org

the Lord, the book came just at the right time, and God has given us a great victory, and we are sure some of the Seventh-Day folks will obey the truth.

We are having good times, although we have bee afflicted with la grippe. My last twelve sermons have had but very little of Joe Clapp in them, but they have been full of Christ and the way of life. The Adventists have no pastor here, and their flock seems to enjoy our pasture. Our next reading will be on the Book of Mormon, and we are hopeful of getting some bright converts. J. C. CLAPP.

---

VANESSA, Ont., Feb. 7th.

*Editors Herald:*—Elder John H. Lake has been laboring here a few days, and through his efforts and the good example of the Saints, quite an interest is manifest. He left Thursday last for Corinth. I came up from Waterford to see him before he left, and we deemed it advisable to continue meetings till yesterday, but as we had a full house last night, we thought it well to continue.

If all branches would duly respect their officers, and members set a good example, would not the Saints soon find favor and grace in the eyes of the people? In hope,

JOHN SHIELDS.

---

CHASE, Kan., Dec. 31st.

*Editors Herald:*—To the President, or whosoever may be at home. We are still living on our farm, two miles north and two west of Chase, and in the very heart of the Sunflower State. We have as fine a location as there is in the country. Our house stands on a hill and you could see it for miles before you get there. It is really quite a wonder to many. When we had it built we had double doors between the rooms and those that finished the house wanted to know what we had it built that way for. I told them that we had it so arranged that it would do for a church or hotel, or both if we needed them; and the people take pains to send some there to stay, those that they think have no money, and some to convert us. And as we have not set our stakes like the old landlord did, to give good board and lodging over night, and a cat and ninetails in the morning; but after our work is done at night we have some reading, or broach the subject and find out who we have to entertain, and the plan of salvation soon is brought up and sometimes we are caught with Bible in hand and other books close by. I know with the help of a humble, spiritual worker to help us, as Gomer did at Keystone, we might have just as good a company of Saints.

We had for our last visitor a Baptist minister. He got very much worked up to think that we would go to their Sabbath school and take part, and go to their meeting and did not say anything. And, to cap the climax with his best invitation when his converts made their profession of being converted, he wanted everyone who thought they were born of the Spirit to come and shake them by the hand and we did not go then; so he came home with us, and we kept him in business while he was here, looking at pictures and reading and singing; and that night after he got to the schoolhouse he had got hold of the wrong Bible; it did not read as he thought it did. I would love to see some one come and preach the plain, simple gospel, as we had it at Keystone. I would give another Mormon Bible to cut out the gospel plan and furnish paste to stick it on with and board the good couple while they made the book, and help to do the singing. Bro. P. came here and killed Methodist, Baptist and Congregational and stirred division by tearing to pieces their god and bringing one who had parts, and who would give revelation in the last days; and after all went off, leaving them to wonder who would come next.

I will say in conclusion that the elders have been here and preached and opened up the work, and we have not shown ourselves stingy in providing for their wants; and now stand as ready as ever to do for the gospel workers as we ever were. It is hard for us to raise the money to pay cash for our sermons as we have in days gone by, but such as we have we are willing to share with others. So if Bro. Deuel, or any other elder comes here, we will try to manage to get a way for him to go and see the people, and have a chance to preach. Ever praying for the welfare of truth,

Your sister in the gospel covenant,

H. J. LUSH.

---

PROVIDENCE, R. I., Feb. 6th.

*Editors Herald:*—I am on my way to conference, after holding interesting meetings in Fiskville, Rhode Island. The Rev. gentleman of that place refused to let us have the church, and the result has been, he has had to close his Sunday evening services for want of attendance, while the interest in our meetings is on the increase. The Spirit is with us, and some are very near the kingdom.

Yours in bonds,

GEO. W. ROBLEY.

---

CASEYVILLE, Ill., Feb. 4th.

*Editors Herald:*—I left home the 16th ult. without purse or scrip, to labor in Illinois. I have been blessed of the Lord, indeed, and have not lacked. I spoke first at Alma, St. Clair county, once to quite a large audience. There was a request to speak longer, but a snowstorm made it impracticable. There are about a dozen Saints there all of whom I called on and tried to encourage. I visited two families of Saints at Sandoval, and was glad to learn of their zeal.

I secured and spoke twice in the Christian chapel at Odin, the trustees of which treated me with great courtesy indeed, and one of them asked of me a further visit. I was sorry that lack of time forbade me that pleasure. I was told that his wife's mother had been baptized into the Christian Church by Bro. Sidney Rigdon. The audiences at Odin were small, but very attentive, and I was invited by a non-member to come back again. There are warm-hearted noble Saints at Odin, but no branch.

I joined Elder Isaac M. Smith at Kinmundy, and, taking my turn, spoke five times at points near there, mainly to members of the branch. I pray these Saints will take hold the plow and work zealously. We then went to Springerton, where, in turn again, I spoke three times. The Saints there can have a nice large Sunday school if they will, as they have a good chapel. The subject of teaching the young was my last effort there, and I hope it made a good impression.

I say nothing about Bro. Smith's part of the labor, as I take it he would rather report that. I enjoyed working with him, as also his sermons.

I talked privately to many persons not of the faith, and as far as I can learn, the ministry and members in general are highly respected, and our claims tolerably well understood; but, of course, they do not accept the divine mission of Bro. Joseph, the Martyr. That turned out to be the issue between me and many strangers, though nearly all listened attentively. But I did not present that subject invariably.

I pray the Lord to bless all the Saints I met, and that they, by increased zeal and knowledge may rise in the divine life. They were all kind to me.

I hope to do good, and leave the result with the Master.

If any in this region desire preaching, a card addressed to me at 2507 Dodier St., St. Louis, Missouri, will be forwarded to me.

Yours for the gospel,

JOHN S. PARRISH.

---

## TO MY MOTHER.

O, my mother, art thou near me?
How I need thy presence now,—
Need thy loving words to cheer me,
As beneath my cross I bow.

Canst thou hear my heart's blood dripping?
Hark! the drops fall one by one:
Life, and health, and strength are slipping
From my grasp since thou art gone.

For my heart is broken, mother,
And I long for peace and rest;
Long my tears and sobs to smother
On my gentle mother's breast.

Canst thou still the ceaseless aching
Of this restless heart of mine?
It's been breaking, breaking, breaking,
Since thou passed to world's divine.

Love, and hope, and joy fled with thee,
When thou crossed the river o'er;
And the comfort thou didst give me
Will return, no, nevermore.

I have striven to do my duty—
Fill the place thou vacant left—
To see in sacrifice a duty
Since death our home of thee bereft.

All in vain to me it seemeth,
And I long to be at home,
Where the light of Heaven gleameth:
Mother, mother, may I come?

Useless are the sighs and weeping:
Would it not be for the best
Were I on the hillside sleeping,
Side by side with thee at rest?

Hark! a voice of music ringeth
Through my soul in sweet refrain;
Comfort, hope, and peace it bringeth:
'Tis my mother's voice again.

"Nay, my daughter, be not weary,
I, too, suffered when on earth;
Though the days be dark, not cheery,
Beaming not with life and mirth;

"Though thy burdens now seem greater
Than thy breaking heart can bear;
And it seems that thou would better
Wing thy way to worlds more fair;

"Child, thy life-work is not finished;
Other hearts yet cheered must be,
Other sorrows be diminished
By sweet loving words from thee.

"Tiny footsteps must be guided
Through the dark and pathless night;
Ways and means must be provided
For the spreading of God's light.

"Of each sacrifice thou makest,
Though thy heart's blood with it go;

www.LatterDayTruth.org

God, the Father, notice taketh,
And will change to joy thy woe.

"When the labor God has given
Finished is by willing hands,
Sweet thy welcome, then, in heaven,
By him and his angel bands."

Ceased the tender voice, and reigneth,
Silence—peace abides once more;
Blessed who through sorrow gaineth
Heaven's bright celestial shore.

MINA A. PERKINS.

LITTLE SIOUX, Iowa, Jan. 17th, 1892.

# Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.
☞ Write on one side of the paper only.

## WHO IS THE AUTHOR OF THE BOOK OF MORMON,—RIGDON, MORMON, OR SPALDING?—No. 1.

BY WILLIAM WOODHEAD.

IF Spalding wrote the book, it is entirely speculative in its get up, and cannot be a true history, but entirely false; hence will not be confirmed as the Bible is by Archæological evidence, but the antiquities in the regions where the historic sketch is laid, will be one means of proving that the book is not what it claims to be.

If it was written by Mormon, as it claims to be, it may be true. For, according to his theory, the men that he quoted from are said to have been eyewitnesses of the facts which they relate; and if so, are the best of witnesses. We may expect, then, that the general outlines of the historic narrative will be confirmed as the Bible is by Archæological evidence.

On the other hand, it is said that the whole of it is "a mean fraud," and that Solomon Spalding, who died some sixteen years before the book was published, is the real author; and that his "historic romance," which he is said to have written for "pastime," was used by Rigdon and Smith as a foundation for making the book; Sidney Rigdon being charged with having stolen said romance out of a printing office at Pittsburg, Pennsylvania. Messrs. Rigdon and Smith are said to have revised the romance, adding to it certain parts "giving it a Christian taint, and then tried to pass it off as a revelation, and as a true account of a prehistoric civilization in America."

Its is said that the mistake or defects in the book prove conclusively that it is not what it claims to be; and those defects or blunders are used as evidence to prove that Smith and Rigdon were impostors, and that the book is a "humbug."

Great skill, and no little learning have been engaged in making out a case against those men; and if it is not too late, I would like space in the *Herald* to notice a few of those mistakes and blunders. I believe that as the distance gets greater between us and 1830, our judgment will become riper and more nearly correct concerning those men; for the reason that Time, who sees, hears, and knows all things, is a babbler, and keeps but few great secrets unrevealed.

The civilization of which the Book of Mormon relates, and some doctrinal points, are said to be out of joint with the past history of the world.

When we take into consideration the fact that for twenty-three long centuries Moses was charged with a mistake in making Nimrod, a Cushite, the first king of Babylon ("Ctesias" denying the existence of such a monarch, see "Egypt and Babylon," p. 8, and "Bunsen's Philosophy of History," Vol. 3 p. 190); and that now in the light of recent discoveries we are told that the most ancient documents in Babylonia instead of being Semitic, "are Cushite;" which if true, will prove that Moses was right, and his accusers wrong; that for fourteen centuries the Belshazzar of Daniel has been regarded by some as a myth; but the rubbish of past ages reveals that he was a real person, and a sub-king, who held joint rule with his father, "Nabonadias," (See "Egypt and Babylon," pp. 9, 10, 81,) it may be that Time who "is a babbler," will do for the Book of Mormon what it is doing for the Bible.

Sixty years have passed since the Book of Mormon was published to the world with all its "faults" and "absurdities." During that time there has been a wonderful change in the world of letters, as to what that past has been. Some things and ideas formerly thought to be new are proved to be old—very old. Some things we thought the ancients did not know are proved to be as old as the race, some of which facts have a direct bearing on the Book of Mormon and Joseph Smith's claim. Before that book was published, little was known concerning those simple arrow-headed inscriptions of Babylon and Assyria, or the pictorial drawings of sun, moon, stars, human forms, parts of the human body, beasts, fishes, reptiles, birds, and other natural objects on the tombs and temples in Egypt, or those of Yucatan, Mexico, and Central America, or what the native Central American books said of the past. Comparatively nothing was known concerning that lingual tie that binds together the Indo-European nations. It is true that Champollion and Young had deciphered some of the Egyptian inscriptions before the Book of Mormon was published; but the mysteries of Egypt as discovered by them in 1828 were not published till 1831, and even then in French, so that the Book of Mormon had one year the start of Champollion's great work, and it was impossible for Joseph Smith to take any advantage whatever from the works of such men.

The Book of Mormon represents a prehistoric civilization in America. Certain features of that civilization and learning have furnished foundation for a number of serious objections. These objections have been worked with great skill, and some men have written great books setting forth the defects in that narrative. Many of those supposed defects or mistakes have no bearing whatever on the subject of religion; but they have been so skillfully woven together, that with the addition of a little *mud* thrown on the subject, they usually make out a strong case against the book. But when we take into consideration the fact that the prehistoric civilization of Egypt, America, and other countries and cities have been dug up by the "scientific spade" since the Book of Mormon was published, and their histories in part reconstructed and rewritten, which writings have the effect in reality of placing the Book of Mormon on trial—it is like raising dead witnesses to testify on a living issue. Such evidence is unimpeachable.

Some of the evidence that I wish to present is quite new, and has been in the hands of the public but four years—since 1886. It comes from Dr. LePlongeon, the discoverer of the "Ancient Maya hieratic alphabet" of Central America. If what he says in the preface to "Sacred Mysteries" be true, he is the Champollion of America. He has in a measure lifted the veil from the face of prehistoric man in the "New World," by finding the key to his language, as found on monuments and in books.

The following quotations from the Book of Mormon are said to misrepresent prehistoric times, and are claimed to be clear evidence that the book is a "fraud," namely:—

### "FOR SURE IT IS THE EARTH THAT MOVETH."

It has been said by many critics that "the Book of Mormon is simply imitative," "a repeater;" "it has a Melchizedek" (Alma 10: 1); "a Paul, who preaches spiritual gifts" (Alma 7:2); "it has a seer also, after the manner of old times" (Mosiah 13: 3); "a Samson (Alma 10: 10), and even an "Indian scalped" in Alma 10: 13; it leaves the details of common life "and plunges into the domain of science;" "it has a compass before the compass was know;" "and what gives the thing away," a Galileo in South America sixteen long centuries before Galileo was born! The passage that I refer to has been regarded as one of the most damaging and "give away" passages in the book. It reads as follows:—

"Behold at his [God's] voice doth the hills and the mountains tremble and quake; and by the power of his voice they are broken up, and become smooth, yea, even like unto a valley; yea, by the power of his voice doth the whole earth shake; yea, by the power of his voice doth the foundations rock, even to the very center; yea, and if he say unto the earth, Move, it is moved; yea, if he say unto the earth, Thou shalt go back, that it lengthen out the day for many hours, it is done: and thus according to his word, the earth goeth back, and it appeareth unto man that the sun standeth still; yea, and behold, this is so, for sure it is the earth that moveth, and not the sun."—Helaman 4: 8.

Again:—

"And now Korihor said unto Alma, If thou wilt shew me a sign, that I may be convinced that there is a God, yea, shew unto me that he hath power, and then will I be convinced of the truth of thy words. But Alma said unto him, Thou hast had signs enough; will ye tempt your God? Will ye say, Shew unto me a sign, when ye have the testi-

www.LatterDayTruth.org

mony of all these thy brethren, and also all the holy prophets? The Scriptures are laid before thee, yea, and all things denote there is a God; yea, even the earth, and all things that are upon the face of it, yea, *and its motion;* yea, and also all the *planets* which *move* in their regular form, doth witness that there is a Supreme Creator." —Alma 16:7.

This last statement is represented as being made in the seventeenth year of the reign of the judges, see paragraph 2. The quotation from Helaman seems to have been made in the eighty-fifth year of the reign of the judges, see last line in paragraph 7.

Now it was six hundred years from the time that Lehi left Jerusalem till the sign was given of Christ's birth (Book of Nephi 1:8). At the end of "five hundred and nine years" from the time Lehi left Jerusalem, kings were abolished among the Nephites, (Mosiah 13:7,) and in the place of kings they had judges. With this change in their form of government they changed their reckoning of time (Alma 1:1). By adding the seventeen years of the reign of the judges to the five hundred and nine years of the reign of the kings, we have five hundred and twenty-six years; by taking five hundred and twenty-six from the six hundred, we have seventy-four left. It was seventy-four years B. C., then, when Alma spake to Korihor of the "earth and its motion."

So with the quotation from Helaman. By adding eighty-five to five hundred and nine, we have five hundred and ninety-four; subtracting five hundred and ninety-four from six hundred, we have six left. By these figures we learn that when Helaman said, "It is the earth that moveth," it was six years before Christ was born.

This blunder above is regarded by some men as a sufficient reason for rejecting Joseph Smith's claim as a translator "by Urim and Thummim," from the fact that those men here quoted are represented as *knowing* that the earth moved, away back before Christ was born, when, at that distant time, we are told, men knew comparatively nothing about the earth before Galileo's discovery was made known; that people believed that the earth was flat, with four corners; and that it was the "sun running around the earth," that made day and night; "the ancients never thought that the earth revolved."

An excellent writer in criticising this passage says: "The fact that the earth and planets are round, and revolve around the sun, is also a modern discovery. Had it been known anciently either upon the old continent or this, it would have revolutionized or changed the past history of the globe. No civilized people could have been in possession of this great fact and not been incited to circumnavigate the globe."—Lamb's Golden Bible, p. 235-6.

The following quotation from the first annual "Report of the Executive Committee of the Archæological Institute of America," will show what the opinions of the learned were sixty years ago with reference to prehistoric man in America:—

"The study of American archæology," they say, "relates indeed to the monuments of a race that never attained to a high degree of civilization and that has left no trustworthy records of continuous history. It was a race whose intelligence was for the most part *of a low order*, whose imagination was never quickened to find expressions of itself in poetic or artistic forms of beauty. From what it was or what it did, nothing is to be learned that has any direct bearing on the progress of civilization."—Sacred Mysteries, p. 150.

And still later we were told authoritatively after the labors of Stephens, Norman, and others who had hurriedly visited the ruins of the ancient cities that lie hidden in the depths of those forests in Central America, that "their builders were but little removed from the state of savagism, and that none of their handiwork is worth the attention of the students of our age. Their civilization," they confidently say, was, at the best, crude, and that "they were ignorant of the art of writing; and the scanty records of their history chronicled on deer skins, in pictorial representations, are well nigh unintelligible. They had no sciences, no mental culture or intellectual development."

The above was the view taken of prehistoric man in America at the time, and after the Book of Mormon was published in 1830; and every reader of that book knows that it represents man quite differently from the above report. Which report is true? the Book of Mormon report, or the report of the "executive committee?"

The executive committee's report was the means of forming public opinion when it was made. Those who believed the Book of Mormon report of prehistoric man in this country were scoffed at. "Why," said they, "how could those isolated prehistoric men in America, shut off as they were from those great centers of learning in the old world from a remote antiquity, know anything about the earth, or its motion?"

Since 1830 there have been some curious facts raked out of the ashes of the past, both in this country and in Egypt, which have a direct bearing on some of the mistakes of the Book of Mormon. It may be true that those men whose names are attached to the Book of Mormon as special witnesses "had a selfish motive in view," as some writers claim, who at once set aside their evidence as inadmissible. Joseph Smith himself is represented as a "knave" and a "scoundrel;" came from the "lowest grade of society;" was "illiterate and superstitious;" "indolent and unreliable;" "these qualities seemed to descend upon Joe by ordinary generation," etc. etc.! hence the Book of Mormon could not be true!

Now it represents the Nephite civilization, in part at least, as Egyptian civilization. (See 1 Nephi 1:1; 2 Nephi 11:1; Mosiah 1:1; Mormon 4:8.) The Nephites were Jews (1 Nephi 1:1-4). Their forefathers went to Egypt starving shepherds, which occupation was an abomination to an Egyptian (Gen. 43:1-2; 47:1). Joseph by a providence became premier of the country, their descendants remaining there four hundred years. These Shemites, as they were called, in the meantime changed their occupation, and later displayed that masterly energy which the Jews have shown during the last two or three centuries in Russia. Some time before the Exodus they became "more enterprising than the Egyptians, and almost gained the supremacy among them."—See Budge's translation of "Some late cuneiform tablets."

Moses appears to have been an Egyptian priest, which would entitle him to their ancient learning. (See Manctho's fragment in Fragmental History, vol. 2 p. 580, and fragment 54.) Now wouldn't it be but natural for that "enterprising" people, after a residence of four hundred and twenty years in Egypt, to bring with them, when they left that country, Egyptian civilization and learning? I call attention to this fact for this reason: Egyptian civilization during the four hundred and twenty years before the Exodus, and before the Israelites went there to live, was superior to that of their neighbors.

While Abraham dwelt on the plains of Mamre, and looked through the tent door, the Egyptians were manufacturing glass. (See Burch's Guide to the British Museum, p. 119.) That glass takes us back to the twelfth dynasty, and the facts prove that they knew some things pertaining to both the arts and sciences in Abraham's time, which were supposed to have been first discovered in modern times. But when Egypt was made a prey and a slave, first to the Persians, and afterwards to the Macedonians, Romans, Greeks, Arabs, and Turks, its ancient learning gave way, and many things they knew were lost to mankind; its language died a natural death, being replaced by that of its conquerors, and its inscriptions in the tombs and temples were as much a mystery to modern scholars as the handwriting on the wall in Belshazzar's palace was to the magicians, till Champollion and Young read those on the Rosetta Stone, in 1828.

Now if the Nephite civilization was related to that of ancient Egypt, as the Book of Mormon seems to indicate, we might expect to see cropping out in it some of Egypt's ancient learning. Egypt was not born in chaos or in evolution; its civilization was perfected in a great measure before it went there, as may be seen from the following authorities. Renan says: "It has no archaic epoch." Osborn says: "It burst upon us at once in the flower of its highest perfection." Seiss says: "It suddenly takes its place in the world in all its matchless magnificence." Rawlinson says: "All the authorities agree that however far back we go, we find in Egypt no rude or uncivilized time, out of which civilization is developed."—Atlantis, p. 366.

The Nephites being Jews, and the Jewish nation having been born in Egypt, they would inherit whatever advantage was to be gained by an intercourse with a people that seems to have retained the old learning of the antediluvian world.

It is said that Ham "has filled a third part of the earth with its irrepressible negroes," yet it is a fact that Hamites

www.LatterDayTruth.org

were the "leaders in the march of civilization," and were the world's first masters, not only in the arts and sciences, but also in the kingly right. It is "Cush," king of "Ethiopia" (son of Ham); "Mizraim," king of "Egypt" (son of Ham); and "Nimrod," king of "Babylon" (son of Cush). Mizraim though was the genus of that early age; but alas, now the descendants of the world's first great masters are found to-day in demoralized tribes, going so low towards the brute that we look on them and wonder at him; and some of those Hamitic tribes the world in its later wisdom refuses to consider of the Adamic family. Japheth rules the world to-day, and—dwells in the "tents of Shem."

As with Hamitic races, so with our Indian tribes; the Book of Mormon looks upon them, not as prehistoric brutes, but as anciently possessing fine mental culture and intellectual development, and dicussing, as we see, the motion of the heavenly bodies.

Galileo's teachings of the earth's motion was condemned in 1616 by the Roman Priesthood, and he narrowly escaped the Papal wrath. Bruno, but sixteen years earlier, had aroused the Holy See, by three distinct acts. One of those was, he declared "that the earth was a vast globe or ball." The Holy (?) Inquisition condemed him to be burned to death "for the good of his soul."

But the Book of Mormon theory is declared a "fraud," because "it's a modern idea." Galileo and Bruno were not born yet; that is all.

Here the question aries, What did the ancients know or teach about the earth? If anything, "the ancient philosophers of Mayax" (that is, Central America), says Le Plongeon, "must have known that the water covered the greatest part of the globe (about three fifths), and that water being a combination of gases (oxygen and hydrogen), the most subtile of fluids, must have been the first form of matter produced. This is why that on each side and on the top of the tableau [a picture] they placed the symbol of water, taking care to leave without it, at the upper part, a portion equal to two fifths of its length."—Sacred Mysteries, p. 114.

Now, how could the author of the Popol-vul, from which Le Plongeon quotes, know that three fifths of the earth's surface was covered with water? Where did that ancient learning come from?

Again, he says: "The shape of the temples" (in Yucatan and Central America) "was that of the Egyptian letter M, called ma ▭, a word that also means "place," "country" and, by extension, "the Universe. The Egyptians adopted it, therefore, not because they believed, as Dr. Fanton suggests, that the earth was square or oblong; for they knew full well it was spherical, but because the sign of the word "ma" conveyed to their mind the idea of the earth, as the word "earth" represents it to ours. But ma is also the radical of Mayax; and likewise, in the Maya language, it means "the country," "the earth."—Sacred Mysteries, p. 33.

Again he says, concerning prehistoric man in Central America: "In all the buildings, whatever their size, the ground plan was in the shape of an oblong square, ▭, that is of their letter M, pronounced ma. Ma is the contraction of Mam, the ancestor, as they denominated the Earth, and by extension, the Universe. Ma is also the radical of Mayax, the name of the Yucatan peninsula, in ancient times . . . in Egypt, and in Mayax the figure ▭ in the hieroglyphs, stands for Earth and Universe."—Ibid, p. 62.

▭ "It is the letter M, pronounced Ma, of the Maya and Egyptian ancient alphabets. It is the radical of Mayax, name of the empire; but Ma in Egypt as in Mayax, is a word that signifies country, and by extension, Universe; and in Mayax as in Egypt ▭, is one of the signs for land."—Ibid, p. 104.

Now this is curious enough, ain't it, that a people that sixty years ago were said to have been nearly savages with "no mental culture or intellectual development," should be now found to represent the earth by the same hieroglyphic that the enlightened Egyptians did. Both nations represented the earth by the same sign, and it is remarkable, too, that the sign should not only be the same in form, but also the same in meaning in both countries, in their hieroglyphics and alphabets! The sign ▭ "conveyed to their minds the idea of the earth, as the word 'earth' represents it to ours," and did not mean to them an earth with four corners; "they knew full well it was spherical." The fact is, "they knew the rotundity of the earth, which it was supposed Columbus had discovered." See Atlantis, p. 364.

Now the Mayas used the same sign to convey the same idea. They too must have known that the earth was round, or a globe, or how could they know what proportion of the earth's surface was covered with water? The idea of quantity of water and earth presupposes that they knew the form of the earth. The ancient Americans had a Bruno, who taught the form of the earth; and the Egyptians had a Columbus, no doubt, who taught them the rotundity of the earth.

"The Egyptians were the first land surveyors, mathematicians, and astronomers, of the old world. They calculated the eclipses and periods of the planets and constellations from a remote antiquity."—Beginnings of Civilization, p. 35, and Atlantis, p. 364.

Delafield quotes Jomard as saying, "I have recognized in your memoir on the division of time among the Mexican nations compared with those of Asia, some very striking analogies between the Toltec characters, and institutions observed on the banks of the Nile. Among these analogies there is one which is worthy of attention. It is the use of the vague year of three hundred and sixty-five days, composed of equal months and five complementary days, equally employed at Thebes and Mexico, a distance [apart] of three thousand leagues. . . . In reality, the intercalation of the Mexicans being thirteen days on each cycle of fifty-two years, and consequently supposes the duration of the year to be three hundred and sixty-five days, six hours. Now such was the length of the year among the Egyptians. They intercalated an entire year of three hundred and seventy days every one thousand and four hundred and sixty years. The fact of the intercalation (by the Mexicans) of thirteen days every cycle,—that is, the use of a year of three hundred and sixty-five days and a quarter,—is a proof that it was borrowed from the Egyptians or that they had a common origin."—Antiquities of America, pp. 52, 53.

"It will be conceded, that a considerable degree of astronomical knowledge must have been necessary to reach the conclusion that the true year consisted of three hundred and sixty-five days and six hours; (Modern science has demonstrated that it consists of three hundred and sixty-five days and five hours less ten seconds;) and a high degree of civilization was requisite to insist that the year must be brought around, by the intercalation of a certain number of days in a certain period of time, to its true relations to the season. Both were the outgrowth of a vast, ancient civilization of the highest order."—Atlantis, p. 368.

Bailly and others assert that the science of astronomy has come down from a remote antiquity, and was taught in that remote antiquity by a highly civilized people.

"Josephus attributes the invention of the constellations to the family of the antediluvian Seth, the son of Adam; while Origen affirms that it was asserted in the Book of Enoch that in the time of that patriarch the constellations were already divided and named. The Greeks associated the origin of astronomy with Atlas and Hercules, Atlantean kings or heroes. The Egyptians regarded Taut (At?) or Thoth, or *At*-hotes, as the originator of both astronomy and the alphabet."—Ibid, 454 compare with "Miracle in Stone," p. 142.

And what that ancient learning consisted of with reference to the earth, I think we see cropping out in Plato's famous words, as quoted by Donnelly: "The earth is a body in the center of the heavens," held in equipoise. He speaks of it as a "round body," a "globe;" he even understood that it revolved on its axis, and that these revolutions produced day and night. He says—"Dialogues, Timæus"—The earth circling around the pole (which is extended through the universe), he made to be the artificer of day and night."—Ibid, pp. 454-455.

Donnelly suggests here that this Greek learning probably came from Egypt. Why? Because Plato went there to school. He studied at Helipolis; Solon studied at Sais; Pythagoras at Thebes; Thales and Democritus at Memphis. These men are some of the brightest stars in Grecian history. They got their light in Egypt; they evidently regarded Egypt as the mother of the sciences as well as the arts, and these men are the channels through which part of that ancient Egyptian learning has been transmitted to us; and those men were but pupils from Egypt! Galileo was imprisoned in 1616 for saying no more than Plato had said

www.LatterDayTruth.org

about the earth revolving on its axis. Plato had been dead three hundred and forty years when Helaman taught that it was "the earth that moveth," and over one thousand nine hundred years when the pope declared Galileo's theory "absurd," and "contrary to religion." Plato having been to Egypt to school, and the fathers of the Nephites originally deriving their civilization and learning from Egypt, it is rather a remarkable coincidence to find those men (Plato, Alma, and Helaman), teaching the same doctrine of the earth's motion.

(To be continued.)

## OPEN LETTERS.

LA GRANGE, Ill., Dec. 25th.

EDITORS HERALD:—I hope you will excuse me for getting this letter up in such a bad shape, for I am rather ignorant in letter writing. I am induced to write something to you for I love the work so well. I know this work of Latter Day Saints is true, and if I live and breathe, so does the love of God. If Christ Jesus is not among us I am not, I am so positive of these facts.

Enclosed you will find two letters written by me to the Tower Publishing Co., of Allegheny, Pennsylvania, also their two short answers. I send them to you knowing that you will throw them to the world, and perhaps it will help gather at least one for the Lord's host. It seems as if the Lord Jesus has for the last four years been drawing me to him as if with some powerful magnet.

My mother and father were both members of the Congregational Church when I was in London. I was born in Cheshire, England, 1872, and came to Canada in 1884; for my father died, and I was the oldest of three. In 1887 I came to Indianola, Iowa, and was all this time adopted out. I was abused on every hand, till the neighbors, in February, 1889, helped and took me to a farmer whose name was L. Yoakam. I mention him in my letter; he was a follower of the parties I wrote to. I was also a member till I met Bro. Francis Earl, and thank God, to-day I a n a Latter Day Saint. I always loved Jesus because of his death for us, and in bringing himself from heaven; and by his blood he saves us from all our sins.

I do delight to pray and worship our Father in heaven, and shout everlasting praise, and glory, and honor to the blessed Lamb. How great are the blessings of our Master and King to us. I from a child have endeavored to serve him with all determination and might; and Oh, Lord, give me power to be faithful unto death. Some of our last generation shall not all sleep, and who knows. I am now only a poor despised Mormon trucker, working with all classes, but I am all in the Lord; his will be done. May he chastize me till he shall call me higher either in temporal or spiritual gifts. Let the love shine forth from the dear Saints. If I can help a Saint I will. Let us unite together, and Satan and his mighty cowards shall be defeated. I have been greatly blessed this year; only a year ago I was in a boarding house all alone. I only worked for wages when I came to Chicago; I did not get a cent before. I made $1.50 per day, and paid $4 00 per week for board. I soon earned enough to get my mother and brother from London, England, and now we all live together in health and peace; but since I became a Saint my mother has been in grief. I trust in God, and ask the prayers of the Mothers' Prayer Union that her eyes will soon be opened. She is too worldly and does not search for light.

I hope all may hold that which is good, and live by every word from the mouth of God, giving their all for the Master's sake and following on by the iron rod up the stream of living water.

Your humble fellow servant,
ARTHUR W. GORBUTT.

---

LA GRANGE, Ill., Nov. 22d.

TOWER PUBLISHING CO.,

*Dear Sirs:*—I by the Spirit of God talk to you by prophecy, seeing it is a keen duty in me to testify of these things concerning our times. You, dear brethren, have, the same as the Reformers and others, shown your bright star, whereby it, by your honesty and steadfastness for the truth, brought you into exceeding great light. Nevertheless, it behooveth me to tell you by the gift of knowledge and reason, that you, as well as others, follow after the thought of your flesh.

Have you had a divine revelation direct from God? You must have realized, as I, the light of the Spirit of truth for a reward of your faithfulness; but at the same time I feel safe to say you are not divinely appointed. Your works, as far as the millenium is concerned, have indeed a glorious light in them. You believe the time is at hand, so do I; and can we not both see the signs? For nearly all of the prophecies of the Bible have been ful filled. Many have pronounced your works to be the best they ever saw or heard of. It is a great reasoning power, but this is the day of knowledge to all who desire and look for understanding. Can you clearly say you worship God in spirit and in truth? I believe you lack a little in the truth. Now will you deny that God is the same to-day as he was in the times of Adam, or patriarchs, or prophets of old, or apostles? God is unchangeable, therefore he works in men to-day as before.

Now, what became of the Church of Jesus Christ after the apostles died? We find that the Reformers, or rather rebellers, were of the old Roman Church (she only then giving birth to her daughters). They followed their own reasoning powers, for they knew from reason alone, that the Catholics were not right. So you see Rome has many grand and great grandaughters to-day. The Church of Jesus Christ began with the world, more especially at his death, with the saints who were baptized with water and the Spirit. We see that this continued to be so until the beginning of the third century, A. D., when the church became very corrupt, many adopting the sprinkling system. This continued till it looked as if Christ's mission was a failure, for his church could not be found. This was indeed a famine for God's word, was it not? The world remains so to this day. But not so with the Church of Jesus Christ, to whom he has revealed himself from the beginning. We have been promised to be blessed, and were we not when an angel of the Lord our God revealed the sealed book to us? It was just as much a literal statement as it was a type of the stone cut out of the mountain without hands that will fill the whole earth. Now, dear men, you must not deny that once sealed book; for it is one of those witnesses that shall testify to the whole earth. This continent we now live on is the land spoken of in the Bible as belonging to the seed of Joseph, a fruitful vine whose branches reached over the wall or ocean. And look at these everlasting hills here. I will tell you a little of my experience.

When I was with Lewis Yoakam of Liberty Center, Iowa, I was greatly interested in your work. I believed that you were indeed the true church, but still I asked God to lead me to the true church like that of old. I continually asked for truth and the Spirit; and one night coming home from a certain gathering, the Spirit of truth did indeed overshadow me like a garment. From that time I was by faith led to sight. Somehow or other, I can hardly explain how or what for, I was induced to come to Chicago. I still took your *Zion's Watch-tower*, and was greatly blessed with that; but all at once I was in some way again told to stop them. No sooner had I did so than I came across a Latter Day Saint who had come by the word of his Master to do the Lord's will. Of course I tried to down him in every shape I could, but to my great surprise he believed all I knew about the millennium, and that I had not the foundation principles of the gospel set forth by Christ Jesus, nor any of the true ordinances of his church. I then left him for awhile, trying to prove all things, again studying your doctrine and asking the Lord for more light. This continued about three weeks. I would open the Bible and see the prophecies and always found myself reading the book of Revelations. I was led out into outer darkness till I was greatly troubled in spirit. I would read, If ye seek ye shall find; so what should I do. At this time by dreams and by the power of God I was brought to understanding. When I was in Iowa I was baptized by a man named Reed, a New-light preacher. I find by the Bible he was neither ordained nor even spoke anything like the Church of Jesus Christ. Now it would be like this:—

A man comes from a far country of other laws and wants to take the oath of allegiance to the United States, its laws, etc. He goes to a Mr. Young, who claims he is an authorized officer to administer those laws of adoption, and the man is sworn in as a rightful citizen of the United States. When election day comes he wishes to be a candidate. A man who is familiar with the laws, knowing ignorance will not excuse, says in looking up the dates, "Why, you are not a citizen." The

www.LatterDayTruth.org

man who is deceived says, "I am," and produces his papers; when to the man's great sorrow he is told that Young, the would-be officer, is a fraud, a deceitful man of gain; and whether by ignorance or haste, he is not a citizen, for he ought to have sought the right and elected parties, Mr. Smith then being the officer of law. So I say it is with baptism. Reed had no authority to do these works to me, and at the judgment seat of God I would have been pronounced a foreigner. I could not have obtained the celestial kingdom without Jesus, for even he was washed for our sins by John, whom you know was ordained of God to open the way. That man Reed was not of God for he taught not God's commandments. You do not deny that God is the same forever. Now what right had Reed, or anybody else who is a Babylonian, or any who are not of Christ, to baptize me in Christ's name? Christ's flock are not ignorant of the things pertaining to the Spirit of God, and therefore ignorance on Reed's part is because he was not called of God. He also spoke things contrary to the law and love of Christ Jesus. I also find that many of the Lord's children were able to baptize with water by immersion for remission of sins, and not able to baptize them with fire; but that others of the Lord who were appointed by God had to come and lay hands on the baptized. I also find that God's commissioned ones could administer to the sick, the blind, the maimed, etc., by laying on of hands. They could prophesy, had the gift of tongues, etc. Now where do we find such a people to-day? God surely is not bringing on the Great Day without the knowledge of his Saints who live; and surely he meant what he said when he declared he would gather his saints together in the last day, for his faithful saints are the very ones that are to do the work. If there is not such a thing as present revelation we are lost through our adversary, Satan, and Jesus' mission was a terrible mistake. But down with such misleadings. Hold high, ye heavens, the standard of God's truth.

I believe in the presence of God, which is revelation, and that he is very present sometimes. Now you surely have not heard of Joseph Smith, Jr. If you have you have allowed Satan, by some means, to blind you, or you would have seen a glorious truth in the working of God through Joseph the Seer. I trust in the working of thought you will not run away with the idea that we are Brighamites, polygamists, etc.: "Hearken to the word of the Lord, for there shall not any man among you have save it be one wife, and concubines he shall have none."—Book of Mormon, page 116, 2:6. That was the great apostasy when the Brighamites followed the lusts of the flesh by will of Satan. But God's faithful sheep did not go astray into lusts in that terrible apostasy, but continued on under the power of God; and many of those who fell through ignorance by the works of the Devil, through wicked men, will be brought back to the fold. We are Latter Day Saints of Jesus Christ, and testify by the Spirit of God that these things are true, and who shall deny him. We are by him and in his name, and who will dare to take the name of the Lord our God but his children? His words shall not return unto him void. I feel like thrusting in my sickle and reaping. Give heed, ye children of men, for God will greatly increase your wisdom and understanding if ye seek him in spirit and truth.

Now to talk in a worldly way I can but say, look into this work, candidly seeking to learn; let the light of truth govern you. It is needful that you should read the Book of Mormon given by an angel of God, from the Nephites of the house of Jacob to the Gentiles, wherein is written things rare and precious which were taken out of the Bible in the dark and middle ages, that wicked men could better hold their theory and power. Babylon is seemingly a powerful house. But if they were suddenly to behold the indignation of the Lord, it would so scare them that they would fall down a helpless mass. It will soon be revealed to them in the form of calamities, and they will indeed wish the rocks to fall on them and to hide them from the face of the Lord. If you were even an infidel or skeptic, the same as you say of your books on the millennium, everybody has a right and ought to study all such things to be approved of God. I thought I need not look into such a thing as the Book of Mormon, for I said to myself it was a disgrace in the sight of God. But God be glorified for his loving mercy to me in showing the weaknesses of the flesh. I give you the address to get those books. I hope and implore you that you will publish my letter in your paper. And if you feel like criticising it will you not do so, and let me see it, either by letter or by sending me a copy of your paper? If you will not hearken to me you can let others see the good or evil in my words.

Awake ye of the nations. I would that your little army would all hearken. Ye faithful and wise, raise your thoughts heavenward and seek divine wisdom by special prayer. For if any among you lack in wisdom let him ask of God. If any of you are able let him thrust in his sickle. Do not slumber in darkness any longer with the world, for even the world will soon know what you now know. But what we know they will not know till all is fulfilled. Remember my words, whoever reads them, for I know what I say. Be at your post; and when you answer me do not follow the ways of the world, but of our Lord, the Lord of Hosts, the God and creator of all good things. I say unto you, watch. I pray you not to think I am deceived for I see above your doctrine. I am not a fool, for God has improved my intellect in spiritual things. I also reason, and therefore am not carried to and fro by every wind of doctrine, creeds, and theories, etc. Mine is the old theology made new to us by Christ Jesus in these latter days.

Now as I walked as near to God as my flesh would admit, I searched diligently; God would not allow me to go astray, so think not that I am deceived. For, "If any man loveth me he will keep my commandments."

Now this letter is of great importance to you, either in bringing you a new love and taking the mists from your eyes, or else making you equal with other churches. That I should put a stumbling block or anything of offense, God forbid. If you are faithful it will lead you to understanding, by the reading of Doctrine and Covenants, Book of Mormon, and Inspired Translation. You cannot even say I am deceived till you look into these works. God bless you all, is my prayer. I do take my Master's words, for he is my foundation.

Let your light shine. God help you, brothers. It is great to be moved by the Spirit. That you may be led out of the mists of the earth altogether—Amen.

A. W. GORBUTT.

---

ALLEGHENY, Pa., Dec. 7th.

*Dear Brother Gorbutt:*—Yours of November 22d came duly, and only now have I had the time for its full consideration.

I am well posted in Mormonism—both the Joseph Smith and Brigham Young branches. I know their claims and their methods of interpretation of Scripture, and their claims of new revelations. Giving heed to seducing spirits (doctrines) they are deceiving others and being deceived themselves as saith the apostle of them prophetically.

That you are honest I do not question, and that others among them are honest I do not doubt. *Sincerity* of professors is no proof of a truth, however. There are sincere Mahommetans and honest Buddhists and Roman Catholics.

The apostle who tells us about the gifts tells us also, "There are *diversities* of administrations but the same Lord." You contradict this and say that there must be no diversity of administration; that the gifts must be the same now that they were at Pentecost.

We hold that "Faith, Hope, and Love, these three ABIDE," and that prophesying (public teaching, oratory) also abides, but that some of the inferior gifts have passed away because no longer suited to our increased advantages and changed circumstances—tongues, interpretations, etc.

You are mistaken, dear brother, in supposing that the Mormons (either branch) have much light upon the plan of salvation, times of restitution, etc. They have very little light. Examine the subject afresh, and read your three volumes of Dawn again. You will see that they are comparatively ignorant of the great Plan of the Age.

Finally, remember that the SCRIPTURES *are* ABLE to make wise unto salvation and are "*sufficient* that the man of God may be thorougly furnished unto all GOOD works." Whatever system goes outside the Bible for its proof shows its weakness and unreliability. "To the Law and the testimony; if they speak not according to *this Word* it is *because* there is no light in them."

Your servant in Christ,

C. T. RUSSELL.

www.LatterDayTruth.org

LA GRANGE, Ill., Dec. 13th.

*Dear Brother Russell:*—I again consider it a necessity to write you in regard to my last letter and in answer to yours of the 7th. I hope you are quite well, which is a blessing in these times.

I am thankful to say I am enjoying health to-day.

Your letter to me was rather short, and seemingly not the least of love for talking on this important subject. You did not say you would publish my letter, or even send the manuscript back. Please will you send me either your paper with the letter in print, or the letter, as I need it for other use.

I am sorry that I should cause you to think and say I contradict the Scriptures. I sincerely hope that you will not think this, for you did not comprehend my meaning.

I know there are diversities of gifts, such as the gift of tongues, of prophecy, of wisdom, of healing, etc. (1 Cor. chapter 12). I also know there are diversities of administration which, as you cannot understand you say I contradict these are the diversities. Some were made to talk exact, he gave some apostles, some prophets, some evangelists, and some pastors and teachers (Eph. 4:18).

Now, as far as we being mistaken in receiving much light of the plan of salvation which is glorious, and the restitution of all things which you say we have not much light on, is only on your part an assumption. Do we not look for the fulfillment of the Scriptures? We believe it all even unto the fullness of the Gentiles.

You cannot bring us a single word or text in God's work we do not believe. You cannot show us one point that we do not fulfill. You cannot show one thing about us that is contrary to the will and law of Christ. We believe the 29th chapter of Isaiah, and all things in the work of God agree with these words. You take upon you the authority to say we are deceived; giving way to seducing spirits or doctrines, as you call them. I believe God appeared unto Joseph Smith just as much as I believe that he appeared in the burning bush to Moses. Now tell me, if you can, how we are deceived. We know our God is the God of love, and who can deny it. If there is a God he does not hide his face from us, especially in this time of judgment. How could we worship in spirit and truth a God we knew nothing about? No, we are not deceived; for by the mouth of all the holy prophets has the Lord shown unto us his mercy. We have the testimony of witnesses who swear by him that liveth, that these things are true. Now if I look through a window into a meadow and see a horse there and you look and see none, can you say I am deceived. I did not see through superstition or fear, but with a keen seeking eye, not imagination, for I also feel the power. Now I do not trust in any man; no, not even in mine own body. I trust in divinity, in a leader of the spirit that is in this body. You cannot condemn us till you have fully sifted and tried our works nor can you condemn the Book of Mormon till you give a truthful proof.

If you have never read the book how can you say it is not true. And if you have read it, if you say it is not true, you might as well say the Bible is not true; for it helps build up, is in harmony with, and fulfills the Bible in every word. There is the fullness unto the Gentiles, when Lebanon shall again be a fruitful tree, even a forest. Now if the interpretation of the Scriptures is given and left man to do in his own power, I then say all is lost; but no, the weak things shall confound the wise (1 Cor. 1st). The power of God is given even unto babes and sucklings. You study the Bible and make out a plan, and then assume it to be the glorious way to salvation. Of course if you seek diligently God will surely bless all such works of faith, whether in or out of his church. Now I place the three volumes of Dawn, with the Bible and Book of Mormon, before me. One is man-directed, the other God-directed; one is assertion, the other is PROOF. In the volumes of Dawn I can only see plain statements that are written in the Bible, and anything in harmony with the Bible must be true; but in these volumes I see no sealed book. I now turn to the Book of Mormon and can see, if you cannot, that it is the once sealed book which came in God's due time to the Gentiles.

Christ did not show these works to his disciples when on earth first, but he says: "Nevertheless I have many things to say unto you, but ye cannot bear them now; but when the Spirit of *truth* is come, he will guide you into all truth." The Scriptures are *truly* able to make *wise* unto *salvation*. Here your letter makes you stand condemned. You say all systems that go outside of the Bible for their proof shows wickedness or weakness, etc. Now the question to you is, On whose side is the light shining perfect? Again I say, we go with the Bible even unto the fulfilling of prophecy concerning the sealed book, the little flock of which Christ is Master. That Christ is our Master I am fully assured of, for he leadeth me in green pastures. With all the books and literature of men to-day I could not find a thing so lovely as the word of Christ in these latter days. I do not know or see, then, how you can say I am deceived. Here to-day I am directed by Christ unto all things. I warn you of your condemnation. Now do make the matter of special prayer, asking God, and if you believe in any such thing as an answer you will get it. You cannot go on a step farther in your work without God's will, for I know of his authorizing. I in the Spirit tell you to stop unless you be guided by God. I say this rather bold, no doubt, but how dare you put on authority; and if not knowing it, how dare Satan, the evil one, bind you so? Now to think that you would go about saying things of the coming of Christ, and then when his works are put before you that you will deny them and say we of the Spirit, which is in us from Christ, are deceived; it is because your eyes are blind and you cannot discern the things of the blessed Spirit.

Now if a man had eight legs and no arms or eyes, or ten eyes and no ears, would it not seem wrong? So with the Church of Christ and its members, for we must have them, and how can we say they are not needed in this day? Your church looks to me to be a freak, or dumb idol, devoid of many members. Here you are again.

True sincerity of purpose is no proof of a truth, the truth established by the authority of Christ is plainly testified of in the Scriptures, and when that truth is presented to us and we are not willing to receive it, but love the assumptions of humanity better, then our sincerity may be called in question. Now we see the order set forth in that truth, even the administration. Again see 1 Cor. 12:28; also Eph. 4:11, etc. In all the world where has that order existed since the *Roman Apostasy?* The great and learned Reformers have not established it, neither have you. Joseph Smith, though unlearned and despised, has been guided by revelation, (which thing you do not believe,) and what is more, from every part of the earth where this work has been carried, comes the testimony that the same cause will produce the same effect; that the signs follow those who believe. (Mark 16:16.) That of which the apostle speaks prophetically, may have two applications, and yet in the main be but one. It will apply to the great Gentile apostasy and all its results; it will also apply to all such as Brigham Young, J. J. Strang, and others who led many in wicked ways after the death of Joseph Smith. The same apostle who spoke of Charity (love) said: "Follow after charity, and *desire spiritual* GIFTS, and FORBID *not to speak in* TONGUES."

In pointing to the three volumes of Dawn, you make it to be the light by which to understand the Scripture, and thereby trust in the arm or wisdom of flesh, and come under the curse. (See Jer. 17:5.)

"My heart hath said, Let us go up into the mountain of the Lord; sing praises unto Zion."

God help you and bless all who believe. Remember me to Sr. Russell and members. Yours in hope and faith,

A. W. GORBUTT.

---

ALLEGHENY, Pa., Dec. 19th.

*Dear Brother:*—You are so entangled that I do not think it within my power to set you free. You think me to be in error, and I think you to be in error. Let us commit each other to the Lord and the word of his grace, and drop the matter there. Yours truly,

C. T. RUSSELL.

---

BY applying a little of the best carriage oil varnish carefully with a camel's hair brush to the edges of a broken china, the parts being neatly joined together, the fracture will, when thoroughly dry, be hardly perceptible, and the china will stand fire and water.

IF a number of oyster shells are laid on top of the hot coals of a stove lined with fire brick, when the fire burns down it will be found that all the clinkers have scaled off the bricks.

RAISE the very best of everything you can since superior vegetables, fruit, grain and stock are always the most saleable.

www.LatterDayTruth.org

## TO THE SEVENTY.

*Dear Brethren:*—At the session of April, 1891, the quorum passed the following resolution:—

"Resolved, that the quorum of Seventy hereafter meet April 3d, three days preceding the convening of General Conference, provided the 3d of April does not occur on Sunday, in which case the quorum shall convene April 4th, for the purpose of facilitating business, giving opportunity for attending prayer and preaching services and considering matters of importance."

As the 3d April falls on Sunday this year, the quorum will meet on Monday the 4th April, at 10 a.m. Let your reports be in the hands of the secretary, R. S. Salyards, Lamoni, Iowa, by 1st April, if practicable. Fraternally,

DUNCAN CAMPBELL,
*Pres. 1st Quorum Seventy.*

PLEASANTON, Iowa, Feb. 9th.

## APPOINTMENT OF BISHOP'S AGENT.

### DISTRICT OF UTAH.

The Saints of the above named district will please take notice that Bro. Frederick A. Smith, of 107 Folsom avenue, Salt Lake City, Utah, has been appointed Bishop's Agent in place of Bro. R. J. Anthony, resigned.

Communication may be had with Bro. Smith by sending to his number as above. The Saints will remember that this district has been without a regular agent for some months, and that now is a time of urgency in behalf of the work. A friend of the cause in need is a friend indeed; and we trust that the agent may soon be encouraged by hearing from many of you. As the Lord has remembered us, so let us not forget our respective duties to his cause.

Ever confident in the promises made through the gospel message, and in bonds,

E. L. KELLEY.

LAMONI, Iowa, February 13th, 1892.

## THIRD QUORUM ELDERS.

*Brethren:*—Conference nears. Those of you not sure of attending in person, please mail your report by March 10th, at farthest, to the president or secretary. Any wishing blanks can have them on application to the secretary. Address J. T. Kinnaman, president, Stewartsville, Missouri; J. M. Terry, secretary, No. 612 South 8th street, St. Joseph, Missouri.

## CONFERENCE NOTICES.

The Texas Central district conference will meet at Texas Central branch, March 11th. We want a full representation from all the branches. Come everybody who can, and let us have a good time together.

E. W. NUNLEY, *Dist. Pres.*

Conference of the Kewanee district will convene at Kewanee, Illinois, March 5th, at 10 a.m. A full report from each branch of the district is desired, that the district clerk can make a correct report to the General Church Recorder. Send reports to J. D. Jones, district clerk, Kewanee, Illinois.

All are requested to attend, as there will be business of importance.

D. S. HOLMES, *Pres.*

Conference of the Northeast Missouri district will convene at Higbee, Randolph county, Missouri, at 10 a.m. Saturday, March 5th. Sunday school convention on Friday, March 4th, 7 p.m.

DUNCAN CAMPBELL,
*Dist. Pres. and Sup. of S. S. A.*

The conference of the Northern California district, will be held at Stockton, San Joaquin county, commencing Friday, March 11th, at ten o'clock a.m. Come, all, and let us have a good time. Let each one try to come with the spirit of love and unity. GEO. S. LINCOLN,
*Dist. Sec.*

Conference of the Pittsburg and Kirtland district will convene at Pittsburg, Pennsylvania, on Saturday, March 5th, 1892. President Joseph Smith or W. W. Blair is expected to be there. We hope that the Saints who can will attend. We again call the attention of the elders in the district to the fact that they are expected to report to the district conferences. Many of the elders in the district are neglecting this duty. Let the branch presidents see that their branches are properly reported and represented.

L. W. POWELL, *Dist. Pres.*

Conference of the Eastern Iowa district will meet with the Fulton branch, Friday, March 18th, at 7:30 p.m. All trains will be met at Maquoketa on Friday, the 18th. Every branch be sure to send in a report to John Sutton, Fulton, Iowa. J. S. ROTH, *Dist. Pres.*,
JOHN W. SUTTON, *Dist. Sec.*

Quarterly conference of the Northeast Kansas district will be held at the Saints' church, Netawaka, Jackson county, Kansas, March 12th and 13th. Branch officers, please send your reports in time, or bring them with you, as we will have to report to general conference. Come, all that can, so we may have a good time.

DANIEL MUNNS, *Pres.*,
GRANT GURWELL, *Clerk.*

Quarterly conference of Little Sioux district will convene at Persia, Harrison county, Iowa, second Saturday and Sunday in March, 12th and 13th. As it is the last quarterly conference of the conference year, we desire an early and complete report from all branch clerks in the district, that we make complete our report for general conference. We hope for a full attendance of delegates and members of the various branches. Sioux City, please report.

A. M. FYRANDO, *Dist. Sec.*

## NOTICE.

To those concerned in Northwest Kansas district: Having resigned my office as secretary of the district at last conference held at Blue Rapids, in December, 1891, Bro. Arthur Hagar, of Blue Rapids was elected to that office; and as the minutes of that meeting were not given for publication, I give this notice to save so much unnecessary correspondence. In bonds,

H. P. CURTIS,
Box 32, Concordia, Kansas.

## BORN.

FERGERSON.—To Mr. W. H. and Sr. S. Fergerson, at Beeville, Texas, May 4th, 1891, a daughter. Blessed December 28th, at San Antonio, Texas, under hands of her grandfather, L. L. Wight, and named Florence.

## MARRIED.

SPAUSWICK—CLAYTON.—At the home of Sr. Spauswick, Valley View, Iowa, Sunday, December 29th, 1891, Bro. Valentine Spauswick and Annie L. Clayton, both of Harrison county, Iowa, Elder David Chambers officiating. A feast was prepared and a happy time enjoyed by all.

## DIED.

KUYKENDALL.—On the 29th of January, 1892, Bro. Matthew, son of Bro. Absalom and Sr. Drusilla Kuykendall, aged 33 years, 2 months, and 9 days. He was baptized by Elder John R. Rudd, April 16th, 1871. He leaves a wife, two little girls, father, mother, a large number of family relations, and many friends to mourn their loss. Our loss is his gain; and may those who mourn find consolation in the words of the Savior: "Blessed are they that mourn; for they shall be comforted." Funeral services January 29th, at Oakwood, Texas, conducted by L. L. Wight, sermon to be preached the second Sunday in February.

HALL.—On January 28th, 1892, Nancy Hall, aged 70 years, 10 months, and 27 days. She was baptized by Elder Kennedy, in Santa Rosa county, Florida. Funeral sermon by Elder M. M. Turpen.

WEST.—On January 25th, 1892, Emma West, aged 19 years, 6 months, and 24 days. She was baptized by Elder F. P. Scarcliff, December 4th, 1880, in Santa Rosa county, Florida. Funeral services by Elder M. M. Turpen.

BOOKER.—On September 18th, 1891, William B. Booker, aged 76 years, 5 months, and 3 days; baptized by W. A. Litz, April 15th, 1866. He was firm in the faith to the end. His funeral was attended with Masonic honors, a very large congregation being present. Sermon by Elder M. M. Turpen.

BROWN.—At Waterloo, Nebraska, February 2d, 1892, of paralysis, Bro. Harrison Brown. He was born in Nova Scotia, moved to Canada in early manhood, went to California in 1849, and settled in Nebraska early in the fifties. United with the church in 1875, baptized at the semi-annual conference at Park's Mill. He was one of a family of nine children,—one brother and one sister survive him; he also leaves a wife, one son, four daughters, thirteen grandchildren, and nine great-grandchildren. His earthly pilgrimage was 77 years, 10 months, and 28 days. The G. A. R. members took an active part in the funeral, he being one of the old soldiers. Funeral was held in the Waterloo Christian church, their choir singing sweetly. Sermon by Elder Robt. M. Elvin, to a full house, assisted by G. M. L. Whitman; text, Job 14:14. A large number followed the body six miles, over muddy roads, in a cold storm of rain and snow. Another of the honest, good men of the church has gone to rest, awaiting the redemption, to wit, the resurrection of the body.

ANDREWS.—At Wirt, Iowa, January 20th, 1892, of scarlet fever, Cicely Blanche, only daughter of W. L. and Sr. Blanche Andrews, aged 6 years, 3 months, and 4 days. She was taken to Henderson, Iowa, for interment, and was laid to rest in the family lot of her grandfather, D. Hougas, in the Farm Creek cemetery. Cicely was a bright child, far beyond her years in intelligence, and her loving, affectionate nature made her dearly loved by all who knew her. Young as she was, she will be missed by her many friends and relatives.

MONROE.—At Knobnoster, Missouri, January 30th, 1892, aged 2 years and 3 months, D. Monroe, infant daughter of Bro. E. B. and Ella Monroe. Little D. was blessed November 9th, 1890, by Elders J. A. Robinson and F. G. Pitt. The funeral sermon was delivered by Eld. John Kaler, from: "How are the dead raised up, and with what body do they come?" Being the first funeral since the chapel was built, the house was full. The deceased had been afflicted with spasms, but was relieved through administration. A few months after she was taken with a combination of maladies, the most fatal being brain fever. The Doctor said she was sure to die in spasms, but she was administered to to have that prevented. She was blessed with consciousness to the last breath. She was a bright child, the pet of parents and Sunday school children. One of Zion's Hopes—Zion's buds—has left us; for, though hardly past two years, yet she manifested quite an interest in going to Sunday school, even during her sickness. She has gone to a better school. G. W.

WEST.—On January 31st, 1892, Martha Rebecca West, aged 20 years, 11 months, and 24 days. She was baptized by Elder F. P. Scarcliff, December 4th, 1880, in Santa Rosa county, Florida. Funeral services by Elder M. M. Turpen.

SILSBY.—At Crowley, Lousiana, January 10th, 1892, Sr. Lois Cobb Silsby. She was born January 17th, 1865, at Preparation, Iowa; baptized September 18th, 1877, by P. Cadwell, at Little Sioux, Iowa. She was married to Dr. Newton Silsby in April, 1884; went south in September, 1889, on account of the Doctor's health. Sr. Alice Cobb has the youngest child, and the only one left. The Doctor has gone to Florida, but is very poorly.

DAVIES.—At St. Louis, Missouri, November 20th, 1891, Sr. Lillie Davies. She was born November 15th, 1861, at Ellerdville, Missouri; baptized May 28th, 1882; married to Bro. Ivor Davies September 19th, 1889. She leaves a sorrowing husband and two lovely babies. She was well spoken of by all who knew her, and had many warm friends, and doubtless rests in the paradise of God. May Bro. Davies have the comforting influence of the Spirit in his loneliness. Funeral services by Elder C. H. Jones.

www.LatterDayTruth.org

## WHERE UNIVERSALISM ERRS.

THE Rev. J. L. Withrow of the Third Presbyterian Church, Chicago, delivered the first of a series of lectures on denominational subjects last night. His subject was: "Things Good and Some Not Good in Universalism." After briefly sketching the organization and growth of the Universalist Church he said:—

It has always been theologically at sea. The Universalist did not set out so much to magnify heaven as to minify hell. Its faith rests on the positive quality of the goodness of God. They say that God is love, and that is the basis of their belief. If that was all they claimed we might readily agree with them, but they went on and claimed that all men were saved no matter how sinful. This belief was later modified by what is called the restoration scheme. All men are saved eventually, they say, at some time and in some manner, which they fail to make clear. They have been a power for good by dissipating the realistic lake of fire which figured so prominently in the work of the early church and which was depicted in the art and poetry of the middle ages. They stand firmly for social and political reform, and are making a vigorous fight against intemperance. For these things our Universalist brethren deserve praise.

There are, however, some things which are not good. They promise an end, yet show no way to attain it. Restoration means the building up of something broken down. Universalism begets no peace or hope in the dying hour. It claims there is no punishment hereafter. If they cannot prove that and yet go on rejecting God, secure in the belief of universal salvation, what hope is there at the end?—*Sel.*

## RAILWAY TO JERUSALEM.

THE first railway to Jerusalem will, we are told, be opened in the spring of the coming year. It is a short line, running only from Joppa, the nearest port on the Mediterranean, and intended to accommodate the growing passenger and other traffic between that place and the Holy City. The work of construction is being carried out by a French company, who began laying down the line in April, 1890. It is fully expected that the speculation will be a paying one. The company anticipates, at all events, making large profits, after paying the share-holder a guaranteed interest of five per cent. It is stated that over forty thousand persons land at Joppa every year, in order to make a pilgrimage to Jerusalem and other spots celebrated in sacred history.

The number of steamers and other vessels putting into the port of Joppa is now upward of eight hundred a year, the destination of most of the passengers and merchandise they convey being the Capital of Palestine. In evidence of the recent rapid growth of the traffic, it may be mentioned that Joppa has trebled its population within the past thirty years. Tourists will be able to take a return ticket from the port in question and Jerusalem for twenty francs, and, what is more, they will be able to do the journey in a far shorter time with infinitely greater safety than hitherto. The rush of tourists from all parts of the civilized world to Jerusalem will, if the expectations of the promoters are fulfilled, be something phenomenal in the immediate future. —*London Standard.*


# PATTIE; OR, LEAVES FROM A LIFE.

(In course of publication.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of the same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

## A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

## "THE RETURN."

Complete volumes (of twenty-six numbers) published by E. Robinson, can be had by sending $1.15 to Mrs. M. A. Robinson, Davis City, Iowa.

## BOOKBINDING.

### HERALD OFFICE BINDERY—

All kinds of Bookbinding done at Reasonable Rates:

| | |
|---|---|
| Herald volumes, library leather backs and corners, marbled edges | $1 50 |
| Autumn Leaves, half roan, cloth sides | 1 00 |
| " " half imitation morocco | 1 25 |
| " " half morocco | 1 50 |

Books of similar size at same rates.

**Prices include cost of returning to sender.**

## On Sale at the Herald Office,

## With the Church In an Early Day.

Price $1.14 postage prepaid.


## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

London, England, meetings on Sundays at 6:30 p.m., at 48 Repton street, Limehouse; and at 107 Canal road, Mile End, on Wednesdays at 8 p.m, having removed from Emmanuel Hall, Old Ford road.

Manchester, Saints' meeting room, 15 Dickenson St., Mount St., Albert square; Sundays, 10:30 a.m. and 6:30 p.m.

Leeds, Saints' meeting room, Wellington road.

Sheffield, Saints' meeting room, Langsett road.

Larmouth, Saints' meeting room, Ellsmore St.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

St. Louis, Missouri, No. 2518 Elliott avenue.

San Francisco, California: Lincoln Hall, No. 71 Montgomery street, near Palace Hotel.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 2 and 7:30 p.m.


## GERMAN TRACTS.

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

# ZION'S ENSIGN,

A live, religious journal, issued weekly at Independence, Jackson county, Missouri, is brim full of good and instructive reading relative to gospel truths, besides sermons delivered by some of our ablest ministers. Every one who can possibly spare $1 should subscribe for it.

It is the intention of the publishers of the ENSIGN to issue **A DAILY EDITION** during the session of the coming General Conference in April, in which will be given a full report of the proceedings from day to day, also news items pertaining to the conference and those in attendance. The price will be **25 cents.** Send in your orders at once so as to give ample time for preparation.

Address all letters to Zion's Ensign, Box 175,

Independence, Mo.

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### Teachers' Helps.

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1 25.

### Combination Offer.

| | |
|---|---|
| One Sunday school Secretary's Record | 1 50 |
| One doz. Sunday school Teacher's Class Record. | 75 |
| One thousand collection envelopes | 1 25 |
| One doz. statistical reports | 10 |
| All for | $3 25 |

### Compendium of Faith.

For the use of higher classes; also for the ministry and others It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

| | |
|---|---|
| Sprinkled leather | 1 00 |
| Muslin boards | 75 |

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### Cards and Tickets.

| | |
|---|---|
| Fancy cards, large, five kinds, per 50 | 75 |
| Fancy cards, small, ten kinds, per 100 | 50 |
| Good Behavior tickets; per 100, 15c.; 1,000 | 1 00 |
| Prompt Attendance tickets; 100, 15c.; 1,000 | 1 00 |

### Winnowed Songs

Each 40c., half doz. $2.25, per doz.....4 50


www.LatterDayTruth.org

## THE JEWS AND JUDEA.

J. L. STODDARD delivered his absorbingly interesting lecture on "Jerusalem and the Holy Land," for the second time, last evening before nearly as many people as Central Music hall could hold. It is new only in some particulars, but remains one of the most attractive in a repertory of lectures all of which are attractive. Some mention was made yesterday of the route from Joppa to the Holy City, and the general course followed in exhibiting matters of interest at the starting point, along the route, and in and about Jerusalem. It is unneccessary to repeat, therefore, the order in which the lecturer moves.

Probably the most salient features of what he has to say is emphasis on the facts that even in Joppa, and in a greater degree elsewhere, though the sacred land itself—the place which the actors in the great events of 1,900 years ago actually knew—has sunk out of sight, or, what amounts to the same thing, has been buried twenty-five or more feet beneath the debris of battles, and sieges, and revolutions, and all manner of catastrophes, there yet remain many of the primitive features of life—grinding grain with a couple of flat stones, for example—common in the life of 2,000 years ago. Again he points, with the rather surprised humor of the modern, to the gaudy and dirty throngs of pilgrims of all kinds, fantistic even to such an extent that Francis Wilson, togged out for one of his grotesque comic operas, would not for that reason attract any particular attention—another survival of the long ago. What an idea do such things as these—and those mentioned are only a small part—give of the utter stagnation of life in that desolated land. Verily it would seem as if the curse that fell upon the Jews and scattered them to "the four winds of heaven" fell also on the land from which they fled. And this fancy is emphasized by the stony desolation everywhere prevalent—all the wealth, and fertility, and beauty of the past buried under arid and juiceless ruin.

Another condition which his lecture emphasizes is the utter fraud in the so-called sacred places, with a very few exceptions. The Via Dolorosa, the street along which Jesus walked to crucifixion, is still pointed out, with scores of other places, and all in the face of the undeniable fact that the actual places are buried twenty-five feet deep under utter ruins. And on the top of these, in an alleged church, rival Christian sects quarrel over spurious relics and would fall to tearing each other to pieces but for the restraint of Turkish bayonets. What a commentary—not on religion, but on its professed devotees.

Out of the dust, and ruin, and fraud, and violence the simple life of Jesus shines like a star through a rift in storm clouds, and Mr. Stoddard does not fail to emphasize this fact, and strikes out a still broader and more impressive contrast in the tribute he pays to the genius of that extraordinary people, the Jews, who, banished by a mysterious fate from their birthland, have left it to apparently irreclaimable rottenness and desolation, and, scattered over all the rest of the earth, have wonderfully illuminated the history of other peoples with achievements of the greatest brilliancy. Illustrating this latter fact he shows a number of portraits of celebrated Hebrews, such as Castelar, Gambetta, Mendelssohn, Disraeli, Montefiore, and others, and while justly glorifying their deeds, protests vehemently against the hard usage to which the race has been subjected. In this connection, while admitting the gross injustice and brutality of the treatment alluded to, one cannot help rembering that "the blood of the martyrs is the seed of the church," and wondering if this brilliance does not in some degree spring up from the pressure of these hard conditions. Wondering whether, if the race had been everywhere received with open arms and hearty welcome, it would not long ago have lost its distinctive character, been assimilated and blended with other blood, and gone only to "raise the average" of the whole family of man. These are only a few of the thoughts that this most suggestive of Mr. Stoddard's lecture raises. The peroration consists of ten or fifteen minutes of an eloquent, enthusiastic, and glowing apostrophe to the genius and the glory of the Hebrew race, following on a vision, hopeful, not to say a little extravagant, of the possible rehabilitation of the Jewish people in their own land. Mr. Stoddard calls the Jewish story "the miracle of history," and so, indeed, in a certain sense it is. And, however much one may feel that somewhere behind every miracle must stand the explaining reason, no one who hears this best written of these lectures will for a moment doubt the lecturer's sincerity or fall far short of sympathy with his generous enthusiasm.—*Chicago Times.*

---

EARTHENWARE which is to be used in baking should be tempered by putting the dishes in cold water over the fire, and bringing the water gradually to the boiling point. When the water boils around them, remove them from the fire, and let them remain in the water until it becomes cold.


ROBT. WINNING, President. D. F. NICHOLSON, Cashier.

**LAMONI STATE BANK,**

Successor to Farmers Bank of Lamoni.
Paid up Capital $25,000.00. Liability of Stockholders $50,000.00.
Incorporated under the laws of Iowa, Aug. 1, 1891.
Six per cent Interest paid on time deposits.
Farm Lands and Town Lots for Sale.

**AUTUMN LEAVES,**

With frontispiece each month.
Published monthly, 48 pages, neatly covered.
Price per year - - $1.50.
Mrs. M. Walker, Editor and Publisher.


THE following is the contents of March Autumn Leaves:—

Autobiography of Elder Joseph Luff—A Mistake—The Path of Duty the Path of Safety—Glorious Light—Our Country—Sabbath Schools—A Prayer for Strength—The Franklin Series—Alcohol and Murder—"In Memoriam"—To the Fringed Gentian—Object Lessons Gleaned for the Young, No. 1—In Australia—Consider the Lilies—Rev. Leigh Richmond's Counsel to his Daughter—Worry *vs.* Work—Department of Correspondence—Domestic Department—Editor's Corner—Round Table—Music, Easter Hymn—Beautiful Zion.


HOW READ THIS!!!

**The New, Revised and Enlarged Edition**

OF

**PRESIDENCY AND PRIESTHOOD;**

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF: *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles. Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

**Ruins Revisited,**

AND THE

**World Story Retold;**

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER

For sale at the Herald Office. **Price $1 00**

**FOR SALE ON EASY TERMS.**

**BEAUTIFUL LOCATION.**

**THE FINEST STOCK FARM**

—IN—

DEKALB CO., MO.

Four Miles from Stewartsville on the Hannibal & St. Joseph Railroad.
Two Miles from Clarksdale on the Chicago, Rock Island & Pacific Railroad.
Twenty-three Miles from St. Joseph by Wagon Road.
In the Center of a Community of Latter Day Saints.
Four Branches, Each Having a Good Meeting House of Their Own.
German Branch, Sixty-five Members, One Mile East.
Pleasant Grove, Sixty-eight Members, One and a Half Miles North.
De Kalb, Seventy-one Members, One and a Half Miles South.
Stewartsville, Sixty-five Members, Four Miles.

**TWO HUNDRED AND EIGHTY ACRES.**

Seventy-five acres in cultivation, forty in meadow, balance, including twenty-five acres of timber in pasture, all in timothy, clover and blue grass; well fenced, three-hundred rods hedge, balance three, four and five wires; good orchard; one dwelling house of seven rooms and one of three rooms; two barns, well painted, fitted with Newton's Patent Cattle Ties for fifty head full-grown stock, thirty head of young stock and twenty horses, with ample room for seventy-five tons of hay; good grass lots with pens under shingle roof for one hundred hogs; cribs for 3000 bushels of corn; eight wells, good water; a fine pond in meadow, surface 25,000 feet, well stocked with fish; an unlimited quantity of pure, clear water in pastures, piped from pond to watering troughs; windmill supplies tanks in barn and yards; a good mill with horse power for grinding feed, Fairbanks scales, etc., etc. Also some fine shorthorn cattle, young horses, farming implements, etc.

For particulars, terms, etc., address

**JOHN BURLINGTON,**
ST. JOSEPH, MO.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, February 27, 1892. No. 9.

## THE SAINTS' HERALD,

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa.

Subscription Price $2.00 per year; Six Months $1.00; Three Months 50 cts.; Single Copies 5 cts.; Sample Copies free.

The Traveling Ministry, District and Branch Presidents, and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, Advertisements, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post office or Express Orders, Drafts on Chicago, or lastly, by Registered Letters. Do not send checks.

Advertising Rates, $1.00 per inch each insertion, subject to the following discounts: One month's insertion, five per cent.; Three months, fifteen per cent.; Six months, twenty-five per cent.; One year, forty per cent. For Reading Notices, ten cents per line. Editorial Notices, twenty-five cents per line; discount as above.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## "WHAT IS MAN?" by Eld. J. R. Lambert.

Cloth 75c., paper 50c.

SPECIAL COMBINATION OFFER.

Patriot one year, What is Man, cloth,.....$1 50
" " " " " paper,.....1 25
" " " " " cloth, and Food for Thought.....1 60
Patriot one year, What is Man, paper, and Food for Thought.....1 35

This applies to both renewals and new subscriptions for a year, but to no less time. Those having paid in advance for Patriot can obtain books at combination rates, if ordered promptly.

Notice will be given when this special is withdrawn. Address all orders to

LAMBERT BROS., Lamoni, Iowa.

### A CHINESE CRITICISM OF MISSIONARY WORK.

A REMARKABLE article attacking missionary work in China, supposed to be from the pen of the Viceroy's private secretary, has appeared in the Shanghai *North China Daily News*. In view of the recent repeated popular outbreaks against the missionaries, I propose (says the writer) to examine the activities and objects of the missionary enterprise in China, and after such an examination, to see if the time is not come, both in the interests alike of Chinese and foreigners, when the foreign Governments should be asked to undertake, if not the entire withdrawl, at least some modification and control of the whole mission scheme as it now exists in China. The avowed objects of the missionary at the present day, which I will proceed to examine, may, I think, be summed us thus: First—The moral elevation of the people. Second—The intellectual enlightenment of the people. Third—Works of charity.

Now, any scheme that could raise the people morally and make them better citizens and nobler men, would be a scheme worth the costs of all merely temporal interests. If the mere embracing of the forms of Christianity which the modern missionaries are bringing into China were really the means of making men morally higher, better and nobler, one would surely think that the best of the nation—and it is not denied that there are still good and noble men in China—would be the people most likely to be attracted by it. But is it so? I appeal to every foreigner who is at all acquainted with the minds of the best and most educated Chinese to say whether such can be converted, whether the very foundation of their national faith and culture can bear such a superstructure as the forms of Christianity which the missionaries bring into China. Is it not, I say, on the contrary, an open secret that it is only the worst—the weak, the ignorant, the needy, and the vicious—among the Chinese who have been or could be what the missionaries call converted? If anyone should think that this is too strong a statement, I challenge him to show me that the missionary converts are, as a class, not to say morally higher, but even as educated and as good and useful citizens as those of the Chinese who have not been converted.

I ask him to show that these converts—men who have lost the faith of their fathers, who are bidden by their foreign teachers to have no sympathy with, if not to despise, the traditions or memories of their own past history, who live isolated and as outcasts in the midst of their own race and people—that these men, when once the mere hope of pecuniary benefits and other external influences are withdrawn, will not turn out to be worse than the worst of the Chinese are at present. I appeal, therefore, to every foreigner in China who has any opportunity of judging—yea, I appeal to the missionary himself—to ask his conscience and say whether the carrying out of this part of the programme—namely, to make the Chinese, by evangelizing, morally better and nobler—has not turned out to be a miserable failure. I ask him, the Protestant missionary, to search his heart and say whether it is not the sense of this miserable failure which has lately made him turn to what he calls the teaching of science and works of charity—the two other objects of the mission which we will now proceed to consider.

If, then, it can be shown that the missionary enterprise in China is an intellectual movement; that the missionaries are bringing light where before there was only darkness; that they, by connecting, so to speak, the higher currents of thought, are bringing the East and West closer together; then, I say, let them have the support of all good men. But I ask again, can it be shown? No doubt the Protestant missionary has lately taken a great deal to what he calls science and scientific teaching. He can, no doubt, tell his native pupils that the madarins are foolish to make a fuss about the eclipse of the moon; but will he not in the very next hour have to tell the same pupils that the sun and moon did stand still at the bidding of the Hebrew General Joshua, and that the book in which this true fact is recorded is a holy book written at the dictation of the all-wise Author of the Universe? I say, therefore, whatever amount of mere scientific information the Protestant missionary is capable of bringing into China, they bring also with them a cankerworm which must eventually put an end to all hope of intellectual enlightenment for the Chinese. Indeed, to anyone who knows anything at all of the struggle for intellectual enlightenment in Europe, how curious and absurd it must seem to see these men of religion, who in Europe have burned and persecuted, here in China pose themselves as the champions for the cause of science and intellectual enlightenment.

So far, then, is it from being true that the missionary enterprise in China is an intellectual movement, anyone who will take the trouble to look into that mass of impenetrable darkness that goes under the name of missionary publication in China can easily convince himself that it is this mass of darkness that really makes the educated Chinese intellectually despise the foreigner; and when the educated Chinese sees that this mass of darkness is being thrust upon the people with all the arrogant and aggressive pretentiousness of the missionaries on the one hand, and by the threat of gunboats on the part of the foreign Governments on the other hand, it makes him hate the foreigners with a hatred which only those can feel who see that all which they hold as the highest and most sacred as belonging to them as a race and nation—their light, their culture, and their literary refinement—are in danger of being irreparably defaced and destroyed. This, let me say here, is the root of the hatred of foreigners among the educated Chinese.

The third point, works of charity, the writer leaves over for consideration at a future date.—*Sel.*

---

In using cloves for pickles or preserves, the blossom end should be removed, as this darkens the liquid with which it is cooked.

On Sale at the Herald Office,

With the Church In an Early Day.

Price $1.14 postage prepaid.

## BOOKBINDING.

HERALD OFFICE BINDERY—

All kinds of Bookbinding done at Reasonable Rates:

Herald volumes, library leather backs and corners, marbled edges.....$1 50
Autumn Leaves, half roan, cloth sides.....1 00
" " half imitation morocco.....1 25
" " half morocco.....1 50
Books of similar size at same rates.

Prices include cost of returning to sender.

www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges....$1 50
Imitation Morocco, gilt edges.....2 00
Morocco, gilt edges.....2 50
Roxburg Turkey, gilt edges.....3 75
Flexible covers (similar binding to Oxford Teacher's Bible).....4 00
New Testament, inspired..... 75

## Book of Mormon.

Roan, sprinkled edges.....1 25
Imitation Morocco, gilt edges.....1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library.....1 25
Imitation Morocco, gilt edges.....1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges.....1 25
Imitation Morocco, gilt edges.....1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides.....2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only).....1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages..... 70
Leather binding.....1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges.....1 50

## Voice of Warning.

### Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages.....1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25 250, 50c ; 500, $1; 1.000.....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100.....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz 30c., 100.....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100.....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c , 100.....1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31. What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25 250, 50c.; 500, $1; 1,000.....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36. The Spaulding Story Reexamined; per doz.. 20 per hundred.....1 25
41. The Gospel; per doz 5c.; 100, 25c ; 250,.. 50 500, $1; 1.000.....1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75

Trial of the Witnesses to the Resurrection of Jesus Christ; 5c each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent.....4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50
Universalism Against Itself, 336 pages, muslin, by A Wilford Hall.....1 00
Josephus, complete, library leather .....3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00
Mosheim's Church History, 2 volumes .....4 00
Baldwin's Ancient America (illustrated) .....1 80
Rollin's Ancient History, two volumes in one...4 00
The Koran, library leather .....2 25
Gieseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes.....10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine .....2 00
Cruden's Complete Concordance of the Bible ...1 75
Apocryphal New Testament .....1 65
Elders' Diary, by Joseph Luff..... 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

### His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing of Children, and Marriages..... ....2 00

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25

# SPIRITUAL GIFTS

AND

# THE SEER OF PALMYRA:

Or

## SEQUEL TO SPIRITUAL GIFTS.

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, February 27, 1892. No. 9.

The Saints' Herald.

JOSEPH SMITH }
W. W. BLAIR } - - - EDITORS.
R. S. SALYARDS - - ASSISTANT EDITOR.

Lamoni, Iowa, Feb. 27, 1892.

CONTENTS:

EDITORIAL:
To the Saints ..... 129
Editorial Items ..... 129
Death's Harvest ..... 130
Prohibition ..... 130
"Great Swelling Words" ..... 131
Questions and Answers ..... 132
Extracts from Letters ..... 132
MOTHERS' HOME COLUMN:
Divine Healing ..... 133
POETRY:
Open the Door ..... 135
CORRESPONDENCE ..... 135
A correction ..... 135
COMMUNICATIONS:
Matters of Interest to the Saints and Herald Patrons ..... 133
Fireside Talks with Our Girls ..... 138
Scandal Tattling ..... 139
Who is the Author of the Book of Mormon—Rigdon, Mormon, or Spalding .. 139
The Situation ..... 142
CONFERENCE MINUTES:
Alabama ..... 143
Pottawattamie ..... 143
Northern Nebraska ..... 143
MISCELLANEOUS:
The Highest Inhabited Point ..... 137
Western Texas District ..... 143
High Priests ..... 143
Church Library ..... 144
Conference Notices ..... 144
The Honduras Expedition ..... 144
The Progressive Jews ..... 144
Canon Farrar on Women ..... 144
Give the Sick a Chance ..... 144

## TO THE SAINTS.

THE Special Notice of Brn. D. Dancer and E. L. Kelley, Business Manager, and President of the Board of Publication, appears in this issue, and to which we call the attention of every reader of the HERALD, and every member of the church.

The call made by these brethren has a ringing sound, and manifests a lively, living interest in the welfare of the publishing department; and that interest should be fully as earnest upon the part of every other one of the church membership.

We are called upon to give due attention to each feature of the great work "entrusted to all." It is therefore necessary to our individual success, to the success of the cause, that we be faithful in all our obligations to the publishing arm of the church service, that it be not hindered nor crippled. This done, the literary department will become a power for good, within and without the body, to an extent that we have yet but dimly foreseen.

Note the call of the brethren, and send in your remittances according to their request concerning delinquents and new subscribers. All are interested.

The list of delinquents can soon be greatly lessened or altogether closed, if each will act in harmony with the spirit of the request.

## EDITORIAL ITEMS.

IT is said by quite a number of those who attended the session of the Decatur district conference, held at Lamoni, February 13th and 14th, that it was the best they have attended in years. It was certainly remarkable for the pleasantness and unity of spirit which prevailed from start to finish. Bro. William Anderson, formerly of Pleasanton, now of Lamoni, was chosen to preside for the next year; and Bro. E. L. Page, was selected to act as secretary. The prayer services on Sunday afternoon are said to have been unusually good and impressive.

We are requested to announce conference of the Pittsburg and Kirtland district; it will be held at Pittsburg, Saturday and Sunday, March 5th and 6th. Bro. W. W. Blair will be in attendance.

Bro. Charles Derry has duly assigned all interest and benefits resulting to him from the publication of his Manual of the Priesthood to the Bishop of the Church to be used for the building up of the cause of Christ and preaching of the gospel. The Manual comes at only twenty-five cents per copy and is a great aid to the study of the three standard works of the church upon the question of the Priesthood and organization. Send for a copy if you have not one.

Bro. George Adkins wrote from Wakenda, Missouri, February 6th, that a debate between Bro. D. E. Tucker and Elder M. Gorman of the Disciples had been held there. Bro. Adkins is of the opinion that Bro. Tucker did well and that prejudice was overcome to quite an extent.

Bro. J. W. Whitley writes from Phelan Falls, Okonagon county, Washington, that he and his son are alone there; trying to do the best they can. The Bible, the HERALD and the *Ensign* being their only comfort, aside from the Spirit of the Master.

Bro. William H. Kelley was at Philadelphia, on the 12th. He would be there over two Sundays, the 14th and 21st. Bro. H. H. Robinson had gone over into the Wyoming district to answer some calls made for labor.

By kindness of Bro. W. H. Kelley we learn that Bro. F. M. Sheehy was at Dennisport, Massachusetts, on the 9th where he preached on the evening of the 8th to a house full. Bro. U. W. Greene has gone to Maine to labor there. Bro. Joseph F. McDowell was at Dennisport, and would be there over Sunday the 14th. Bro. G. H. Robley would be at Fall River for Wednesday, February 10th and at Providence for the 14th. Bro. Sheehy would fill an appointment at Fiskville the evening of the 17th and be at Brockton or Boston on the 14th. All seemed to be going well in the Massachusetts district.

Bro. J. L. Goodrich, Wellston, Ohio, writes of his labors in Southern Ohio, part of the time in company with Brn. G. T. Griffiths and T. W. Williams. He makes especial mention of the care which some of the Saints exercise over each other, manifesting the Spirit of the children of God.

Bro. R. C. Hendricks, Barry, Pike county, Illinois, one of the survivors of the Haun's Mills Massacre, in which he came near losing his life, writes that he is still in the faith which he appreciates, though for it he has had to suffer. He was driven from Missouri with the Saints.

Letters are received from Bro. John Carnegie, Elgin, Illinois; and C. M. Fulks, Beaver, Texas. The latter requests prayer that he may be healed of deafness.

Bro. Ed Dunlap (colored) wishes to obtain work as a farm hand, or at other labor in the north. He has lived with Bro. P. B. Seaton, of Helen, Tennessee. Address him Cor. Seventh and Ohio streets, Paducah, Kentucky.

Bro. David Graf, Beatrice, Nebraska, would like some of the ministry to preach the truth in that place where some "revivalists" have been "feeding the people different kinds of food to catch different kinds of fish."

Bro. James F. Mintun, begins labor at Little Sioux, Iowa, on the 18th instant.

By letter dated February 10th we learned that Bro. Luff baptized two on the 6th instant at Salt Lake City; making seven since he reached Utah. Bro. Lee had baptized one two weeks before. He wrote in good spirits.

Bro. Emsley Curtis had baptized nineteen near Bellair, Illinois, the place where Bro. E. L. Kelley met Elder Clark Braden in debate some year or so ago. His letter will be read by the Saints with a good degree of pleasure.

Bro. T. W. Williams writes from Pleasanton, Ohio, the 15th: "Baptized two last Sunday; more are near the kingdom. Shall do our utmost to effect an opening in Jackson, Ohio."

We learn with regret that Bro. Joseph F. Burton has been grievously sick; but are rejoiced that he is rapidly mending again having passed the danger point some days since. La grippe and erysipelas.

ERRATTA.—In HERALD of February 13th, article by Elder T. W. Williams, "What is my duty," where it relates to the Word of Wisdom, read "In the sense of a spiritual salvation it may not be an issue of eternity," instead of the language given.

www.LatterDayTruth.org

## DEATH'S HARVEST.

DEATH of the widow of Oliver Cowdery and her daughter.

We give place to the following obituary of the widow and daughter of Oliver Cowdery, and join with other friends of the deceased in mourning their departure. The obituary was sent to Bishop E. L. Kelley and is from the Southwest City *Leader*, the place where these sisters died:—

### MOTHER AND DAUGHTER GONE.

On Thursday morning, January 7th, at four a. m., Mrs. Elizabeth Cowdery died at the home of Dr. Charles Johnson in this city, at the advanced age of 77 years. She was born in New York State, and was a member of one of the early Mormon families, her maiden name being Whitmer. Her husband, Oliver Cowdery, was a man distinguished for his services to the church in the early days of that sect.

On Saturday morning at 7:30 a.m., forty-eight hours after the death of her mother, Mrs. Dr. Charles Johnson passed away to that bourne whence no terrestrial traveler ever returns. She was born in Kirtland, Ohio, on August 21st, 1835, her maiden name being Maria Louise Cowdery, and came with her parents to Ray county, Missouri. In 1856 she was married to Dr. Charles Johnson, at Richmond, Ray county, and removed to this place with her husband ten years ago, where they have resided since. Mrs. Johnson, although being of a retiring disposition, was a genial friend and neighbor to all who knew her, devoted to her husband and household, and to her manifold domestic affairs. She was a believer in the creed of the Reformed Mormon Church which renounced polygamy at the time the Mormons went to Salt Lake City, and lived a consistent Christian life in accordance with the teachings that she had been reared in. Our community greatly deplore the loss of these two women whose peculiar qualities commend them to homeloving people everywhere.

Mrs. Johnson was the only living daughter and the title of valuable lands in Independence and Kansas City were bound up in her during her time, but death has released her family's claim, as she died without issue.

A Richmond, Missouri, paper adds the following:—

The parties whose deaths are announced in the above obituary notices were for many years residents of Richmond, and have many relatives and friends here who will receive the sad intelligence with sorrow and regret, and Dr. Johnson can feel assured that among the people of Richmond and Ray counties he has scores of warm personal friends whose sympathy he has to the fullest measure in the affliction and loss he has sustained.

## PROHIBITION.

WE sometimes find things said for us on important subjects in better form than we ourselves can say them; and for this reason we insert the following on the subject of "Prohibition prohibiting." Nor do we wish anyone to think that this is done as a political effort, or with a political design.

The influx of population into Utah, foreign to the church dominant there, and the shifting of the municipal government of Salt Lake City from Mormon into Gentile control has marked an epoch in Utah's history; and it is likely to be an eventful one. The floating population incident to all border cities is now all too well represented in Salt Lake City, and the reckless extravagance of western town building is sending speculation skyward. With these, beer-tippling, dram-drinking, roystering drunkenness, and their attendants are rife under the new control. It is no wonder then that the churches—Gentile churches—and their pastors should take alarm when any leading political journal should essay to bolster up, if only incidentally, the saloon element and the liquor traffic. R. G. McNiece, the writer of the letter which we quote, is a minister of the Presbyterian Church in Salt Lake City, and has been for years one of the most ardent and hostile opposers to Mormon policy and the Mormons as a whole; but he is not blind to the evils that are following the new regime, and is now vigorously protesting against it, which is right. We quote his letter because it is strong and assumes ground we deem to be solid so far as the good of society is menaced by the evils attendant upon the era of the saloons. We add a clipping from a Denver, Colorado, *Times*, of February 5th, sent us by our live missionary, Bro. C. R. Duncan, "to point the moral." We quote from Salt Lake *Tribune*, for February 9th:—

### PROHIBITION IN KANSAS.

We give the following because important themes ought to have full hearing. So far as the effect of prohibition in Kansas is concerned, our comments were directed simply to the statement made by ex-Senator Ingalls, which, by the way, has been confirmed to us by very many men who have traveled through Kansas. Regarding Maine, the gentleman, who is himself a temperate man, not long since told the writer of this that he believed Portland, Maine, had more drunkards than any city of its size in the United States. The bent of our argument, however, was not to combat the fact that it would be much better if men would not drink whisky, but it was to point out that certain men in the pursuit of this one cause of temperance have, in several States, reduced the party through which they can only hope to obtain converts, from a vast majority to, in some cases, a minority, and put the control of the State in the hands of a party that, in every platform, demands that there shall be no limitation put on the personal liberty of any other man, unless his acts interfere with his neighbor.

The letter is as follows:—

### PROHIBITION NOT A FAILURE — THEORIES MUST GIVE WAY TO FACTS.

*Editor Tribune:*—Many of the patrons of the *Tribune* read its editorial, day before yesterday, on "The Liquor Traffic," with much regret, because they feel that it is altogether out of harmony with the facts about prohibition in Kansas and Maine, and that its reasoning is unsound. After reading the article, I said to myself: "O that the *Tribune*, in the discussion of the liquor question, would exercise some of that accuracy of intelligence and convincing clearness of mind for which it is justly famous in the discussion of other great questions."

Now, since the *Tribune* loses no time in getting after the careless preacher who discusses an important question by vague theorizing, while ignoring the solid facts which contradict his theories, it will certainly give a candid hearing to a kindly review of its own failure along that line. And all the more, since it is through public discussion of these important questions that the public itself reaches just conclusions and is prepared for just action.

There are three claims in the editorial referred to which I wish to pass in review, in order to show their grievous injustice.

First, the claim that prohibition is a failure in Kansas; second, that it is a failure in Maine; and, third, that since prohibition does not stop the liquor traffic altogether, it ought to be given up as a remedy. Now, certainly, it will be a good thing for this community to have the real facts brought out on this subject if we can get at them. And I think we can.

In reference to prohibition in Kansas, it must be borne in mind that the liquor dealers have done everything they could, through published circulars and newspaper articles and public speeches, to make out that prohibition is a failure in Kansas. But they give no facts to sustain the sweeping charge. And that is just the weak thing about the *Tribune's* claim that prohibition is a failure in that state. I looked in vain to find the facts in the editorial referred to, to sustain the claim. Nor can any facts be given, for there are none. The only thing advanced by the *Tribune* in the way of evidence to sustain the claim is a brief extract from a recent political lecture, an article by ex-Senator Ingalls, who says among other things: "Beer and whisky can be obtained as beverages in nearly every town of importance in the state. Club drinking is common. In several of the principal cities, saloons, popularly known as 'joints,' are practically licensed by officers," etc. Now since the *Tribune* regards Mr. Ingalls as a good witness on its side, it will certainly agree that his testimony on the prohibition side is equally reliable. So I will let Ingalls, the statesman, answer the above reckless statement of Ingalls, the politician—out of office and fishing for votes to get in. When Mr. Ingalls was secure in his position in the Senate, and not thinking about either winning or losing votes, he spoke as follows, from the standpoint of a statesman, in a published article in the *Forum* magazine for August, 1889; only two and a half years ago:—

"Kansas has abolished the saloon. The open dramshop traffic is as extinct as the sale of indulgences. A drunkard is a phenomenon. The barkeeper has joined the troubador, the crusader and the mound builder. The brewer, the distiller and the bonded warehouse are known only to the archæologist. Since the adoption of the [prohibitory] amendment four general elections have been held and at each of them the people have repeated their adhesion to the principle by the election of Legislatures pledged to prohibition. The result is generally accepted as an accomplished fact. Hostility has practically been subdued. Prohibition prohibits. The prediction of its opponents has not been verified. Immigration has not been repelled, nor has capital been diverted from the State. The period has been one of unexampled growth and development. From comparison of the results in Kansas with those existing elsewhere, the conclusion is irresistibly in favor of prohibition. It can be efficiently and successfully enforced."

Now the above is what the *Tribune's* witness testified to only two and a half years ago as a statesman. Now I am sure people in general have more confidence in Ingalls the statesman, speaking from the standpoint of a United States Senator, than in Ingalls the politician, now engaged in fishing for votes.

But for myself, I have far more confidence in the testimony of such men as Governor Humphrey, ex-Governor John A. Martin, formerly secretary of the Republican National Committee, Chief Justice Albert H. Horton and Associate Judges Johnston and Valentine.

In June, 1888, Governor Martin, who had then been governor for three and a half years, with the most ample facilities for knowing whether prohibition was a failure or not, declared in a public speech in Topeka that he was originally opposed to prohibition, and voted against the prohibitory amendment in 1880. But he said the complete success of prohibition during the previous seven years, and the benefit of it to the State, had converted him from an opponent to a champion of prohibition. In this speech, which is before me, he made the following statements:—

First.—I assert, in the most positive language, that the temperance laws of Kansas are enforced as earnestly, as fully and as effectively as any other laws on our statute books, or as are the criminal laws of any other State in the Union.

Second.—I do not believe that there is to-day an open saloon within the limits of the State of Kansas. . . . I do not mean to say that intoxicating liquors are not sold in Kansas. But I assert, with emphasis and earnestness, that the open saloon . . . has been banished from Kansas utterly.



www.LatterDayTruth.org

Third.—I assert that whenever or wherever liquors are sold in Kansas at all, they are sold just as other crimes are committed, namely, in secret; just as houses are robbed or horses are stolen, and by men who live in daily and hourly terror of the law.

Fourth.—I affirm that, as a rule, arrests of those who violate our temperance laws are as swift and certain, and their punishment when arrested, as sure and full as are arrests and punishments of any other class of law-breakers or criminals.

Fifth.—I believe and declare that, as a result of our prohibitory laws and the banishment of the open saloon, fully nine tenths of the drinking and drunkenness prevalent in Kansas eight years ago have been abolished. Governor Humphrey, the present efficient governor of Kansas, confirms this testimony of his predecessor by the following official statements in his message to the Legislature in January, 1889:—

"The growth of public sentiment in support of constitutional prohibition in Kansas is steady, healthful and unmistakable. In the last political campaign no political party had the temerity to demand a resubmission of the question to the people in the face of a popular verdict that has been repeated and emphasized every time the popular verdict has been taken. As an issue in Kansas politics resubmission is as dead as slavery. . . . The law generally is being respected and enforced, because, by a sort of educational process, it is becoming identified in the public mind with other criminal statistics."

The Governor then goes on to speak about the remarkable diminution in crime as the result of prohibition, shown in the great falling off of the jail and prison population.

In addition to this testimony the late Senator Plum, of Kansas, in order to show the complete success of prohibition in that State, made the following statements October 22d, 1889: "In fact no evidence on this point is more conclusive than that the brewers and distillers are so urgent to have saloons reestablished. They are not spending large sums of money in this matter for fun."

In addition I have before me the statements of the Probate Judge of ninety-seven of the one hundred counties of Kansas. Of these ninety-four report positively that there are no saloons in these counties, and that prohibition is a great success. The answers of the other three are qualified somewhat, but they do not claim that any saloons exist in those counties.

Dr. E. C. Ray, who preached in the Presbyterian Church in this city two Sundays ago, has had his home in Topeka, Kansas, for the past four years. He told me that in that capital city, of 60,000 population, there had not been an open saloon since he had lived there, and that in every county in the State there are boys and girls now ten years old who have never seen a saloon. Now if we had a prohibition law in this city that would close up every saloon, would the *Tribune* call it a failure, even if the old topers did get something to drink in dark cellars with the trap-doors fastened down behind them? I am sure the liquor dealers would not call such a law a failure.

In the face of such overwhelming evidence, there is certainly no ground for saying that prohibition in Kansas is a failure.

And the claim that prohibition in Maine is a failure is equally groundless. The *Tribune* expresses its belief "that there are as many drunkards in proportion to the number of people in the State of Maine as there are in any other State of the North, though prohibition has ruled there for many and many a year."

Now, I will stop only to offset this vague theory by the definite testimony of a public man who is a great favorite with the *Tribune*. His long residence in Maine, and his ample knowledge of the affairs of the State, give a weight to his testimony which cannot be set aside, I refer to Secretary Blaine. Here is what he says: "Intemperance has steadily decreased in the State since the enactment of the prohibitory law, until it can now be said with truth that there is no people in the Anglo-Saxon world among whom so small an amount of intoxicating liquor is consumed, as among the 650,000 inhabitants of Maine." I have before me similar testimony from ex-Governors Dingley and Perham, and United States Senator William P. Frye, as to the complete success of prohibition in that State. Judge Davies of the Supreme Court of that State, goes so far as to say that "the Maine law is enforced far more than the license laws ever were."

The statement constantly made by liquor-dealers that more liquors are sold in prohibition States in proportion to population than where the license system prevails is absurd on its very face, for if this were true, the liquor dealers would all favor the prohibitory system instead of raging against it as they ever do. By the way, the prohibitory system does not tell a man he shall not drink. Its main object is to prevent the setting up of public nuisances and fountains of crime in the way of saloons and liquor stores.

Now a word, in conclusion, about the *Tribune's* third claim, that because prohibition does not entirely stop the liquor traffic the prohibitor's method should be abolished. This is false reasoning, for it is a well-known principle in logic that an argument which proves too much is worthless. This argument of the *Tribune* has just this fatal defect. For it would require all prohibitory laws against crimes of various kinds to be abolished, since these laws do not entirely stop the crimes against which they were enacted. Notwithstanding the stringent laws against stealing, men continue to steal in every State and Territory in the Union. Therefore, according to the *Tribune's* logic, the prohibitory laws against stealing ought to be abolished. I have never yet heard one solitary argument in favor of regulating the saloon nuisance by the license system which did not apply with equal force in favor of regulating every crime in the statute book by the license system. And I verily believe that if the *Tribune* would take the same pains to gather up the facts about the undoubted and overwhelming success of prohibition in Maine, Kansas and Iowa, and in such cities as Atlanta, Vineland, New Jersey, and Pullman, near Chicago, that it has to collect the facts of the silver question, for example, it would henceforth be the vigorous advocate of the prohibition for Utah. R. G. McNIECE.

SALT LAKE CITY, Feb. 4th, 1892.

---

Now, after the lapse of many days since the inauguration of the 12 o'clock and Sunday closing of saloons—days that have been dark and dreary for the saloon man and happy and hopeful for many weary wives and mothers—the occasion is propitious for an accurate summing up of the situation that the full value of the movement may be known and appreciated.

In order to bring the public to a better comprehension of the matter, it was deemed advisable to consult the various officials whose corrective and eleemosynary relations to the poorer classes are such as to keep them fully informed as to the good or evil that may be working among the masses, and take their statements as to the results that have been accomplished.

Chief of Police Farley was the first one seen. When the *Times* man made him acquainted with his mission the chief's face relaxed its naturally stern expression and became very pleasant to see.

"I am glad," said he, "that you are going to publish something of this kind. All should know what cheering results have been obtained by the closing process, and how much crime and privation and misery have thus been evaded. The crimnal records of my office for the time antecedent to the enforcement of the present ordinance are bristling full of ghastly facts that point like dead men's fingers to the difference of to-day. Early closing alone has saved many a life. Our books will show that nine tenths of the bloody and unprovoked murders occur between the hours of midnight and 5 o'clock a.m. As for Sunday closing, every decent citizen values the protection of the respectability of that day of rest, and appreciates the immunity from week-day turmoil rioting that is obtained through shutting up the grog shops."

President Johnson of the police board was busy but had time to talk when informed why he was interrupted.

"This is one matter upon which I don't mind being interviewed. It is a happy thought to me that I have been able, by reason of my office, to to do good to the city and every individual citizen by suppressing the Sunday and late-hour traffic in liquor. There is no one who will dispute the fact that it is best for the laboring men to be with their families on the one day which is given them for rest; and I have had numbers of women visit me here to tell me, with tears of thankfulness in their eyes, how grateful they were for what we had been able to accomplish in restoring to them their husbands, of whom they had heretofore been, at least once a week, worse than bereft. What I want to do is to do the greatest good for the greatest number, and there is no doubt that we have adopted the best plan that is at present available.

"There is one thing, however," continued this public spirited official, "which I believe and upon which we who constitute the authorities are by no means agreed. I believe in places of entertainment for men and their families on Sundays.

I am firmly of the opinion that if Wonderland and each theater in town should be permitted to exhibit as upon other evenings it would be better, on the whole, for the public morals. Let the workingman take his wife and children to the theater here in the city. Don't drive him over into Jefferson county every Sunday where he will do just what we can keep him from doing if we can hold him here in this city, that is he will get as drunk as a lord. These are my sentiments and you can publish them if you like."

Mayor Rogers was glad to talk. "The system has proved an entire success and I should much deprecate and disapprove its abolition. The very arguments used by the liquor men against early closing and Sabbath closing are directly in line with my reasons for the enforcement of the ordinance and that liquor lovers from neighboring towns no longer come with the wild halloo to patronize us is a plain mark of our advancement toward municipal decency."

Active little Mrs. Kilham, clerk for Chairman McDonald of the county commissioners, was too busy to say much, but did mention that while the number of paupers did not seem to have materially decreased, she believed in the closing.

"I wish you would say, though," she remarked in closing, "that I would rejoice to see the law more effectively in operation. I believe in closing all, and they don't close all, and that's the truth. There are too many back doors and the old bums think themselves awfully cute when they go and get themselves full, in spite of us."

Mrs. Jacobs, the mainspring of the Associated Charities, had noticed in her rounds a remarkable change for the better among the poorer classes. "I find many a happy home," said she, "where sickness, filth and abject squalor used to reign, and I attribute much of this improvement to the closing of the saloons on Sunday."

Chairman McDonald spoke tersely but emphatically: "I believe in its efficacy and there is no doubt that the city will reap great benefit therefrom; harm cannot come from such meritorious legislation."

---

## "GREAT SWELLING WORDS."

"I AM a spiritualistic medium and by clairvoyance powers I can discern what occurs in other places." Thus testified Dr. F. O. Matthews upon the stand in Justice Talbot's court to-day. He was being tried upon a charge of obtaining, under false pretenses, the sum of $99 from Mrs. Charlotta Verona. The doctor's cause was defended by Judge Belford. The prosecution was conducted by Mr. McCommack.

The prosecution showed that Mrs. Verona, who is a Catholic, was left by her husband two years ago. She wished to remarry but could not do so until the death of Verona was proven to the church. She therefore engaged Matthews to procure the necessary evidence, which he said he could do by his marvelous power. He went into a trance and informed her that "the husband had passed out." He also said that Verona had been in Cuba. For this information Matthews is alleged to have collected $27.

Later he informed the woman that while in a trance he had discovered that Verona had held a policy in the Equitable Insurance company for

www.LatterDayTruth.org

$5,800 and, he being dead, she could collect that amount. He warned her, she claims, not to divulge this information to anyone, as the other heirs might come in for their share. Matthews said that to collect the sum would "take money." For this purpose he obtained $50, making a total collected from the woman of $149.

To investigate Mrs. Verona inquired of the Equitable Insurance company in regard to her husband's policy. They had never heard of such a person. It is upon this last attempt of the doctor to obtain money from Mrs. Verona that the prosecution made their principal case. Justice Talbot held Matthews in the sum of $500. A similar case is set for Wednesday.

The foregoing is from the Denver, Colorado, *Times* for Monday, February 1st, sent us by Bro. C. R. Duncan. The Dr. Matthews named is the same as referred to by Bro. Duncan in his article on Spiritualism.

If Joseph Smith, of Lamoni, or Charles R. Duncan, of Denver, should attempt to get hold of people's money in any way similar to the practice shown in the above article; he would at once be denounced as a hypocritical swindler; and it would be charged as an effect resulting from a bad system of religious belief, or fanaticism. But the faith which Elder C. R. Dundan is presenting to the people is not a phillipic aimed at their pocket books; nor is there a single element in it which requires peculiar, deceptive and secret methods to carry the system out to its full development; nor are the powers found in it, or attaching to it of such a boastful character as the Doctor states he holds and exercises. Do these come under the head of "great swelling words."

## QUESTIONS AND ANSWERS.

*Ques.*—Has a priest the right to lay on hands for the healing of the sick?

*Ans.*—No. There is no rule in the law which makes it a right for the priest so to do.

*Q.*—Does the expression no elder, or an elder, in the priest's duty, mean the elder as mentioned in the teacher's duty?

*A.*—Yes; substantially. In any organized branch the rule of presiding prerogative is, first, the presiding elder; second, the presiding priest, or priests; third, the presiding teacher, or teachers; fourth, the presiding deacon, or deacons. No man, no matter what his office in the church, has the right to set aside these officers and assume the presidency of the branch; except in grave emergency, warranting the intervention of church authority direct; and in such case the one so intervening should proceed at once to prosecute the offending officer with whose administration he interferes.

## EXTRACTS FROM LETTERS.

Bro. Columbus Scott wrote from Dimondale, Michigan, February 13th:—

"I left home January 28th, coming *via* Hartford, Van Buren county, where I stopped for one day. 'La grippe' and scarlet fever were holding such sway that I passed on without holding any meetings there, arriving here the 30th. Saints here and in vicinities adjacent are alive in the work, and a few others manifest some interest. Prejudice is strong here yet, and the denominational lash is freely used and feared. The dreaded 'scourge,' la grippe has visited the people of this state without respect to persons, save that the majority of those dying were the aged; and deaths they have been numerous indeed, and the end is not yet. I do not know of a house that has not suffered to some degree, with this dread visitor. Such a visitation reminds us of the prophecy of Joseph, the Martyr, D. C. 45:4, the 'desolating sickness,' 'scourge,' that was to pass over the land in the generation in which the gospel was restored. I notice that some of the papers rate the death-loss by la grippe, in city and country together, as being more appalling than war and famine combined. It moves more silently, causing less excitement; but the most potent forces in the universe are those that to human notice act most silently, as the sun, electricity, life, the leaven of the gospel, etc., so it is with disease. Truly the pit, fear and the snare are upon the inhabitants of the earth. May God's children be accounted worthy to escape."

Brn. W. W. Blair and A. H. Smith, both write very encouragingly of the late conference of the Northern Illinois district; of it Bro. Blair says:—

"Had a splendid conference. Peace and unity prevailed with all; attendance large; the Spirit led and gladdened all. It is said to have been the best held in this district for years. Brn. Asa Manchester and wife, James Wilsey, I. L. Rogers, and many other old time brothers and sisters were in attendance. The outlook for the district is No. 1, and the ministry are united and zealous."

Bro. Alexander says:—

"Our conference is over, had a real feast of good things, not a wrangle, nor war cloud upon the horizon. I shall likely stay here over this week. Bro. W. W. B. will remain till middle of week."

Writing from Plano, Illinois, Bro. Alexander Smith says:—

"Bro. M. T. Short is here. He and Bro. J. C. Crabb held seven services in the courthouse at Carthage, Hancock county, at which they had a good attendance."

Bro. William Chapman, Higbee, Missouri, February 15th:—

"We have had Bro. J. C. Foss with us of late; large audiences, good attention, and the best of order. Several expressed themselves as well pleased with his sermons, and the Saints were greatly strengthened. Our district conference meets March 5th and 6th. We expect a good time."

Bro. M. H. Bond thus discourses in the Pittsburg *Leader* for February 3d:—

*Editors Leader:*—The fact that a little public notice has been given to the service lately established in the East End upon Sunday evenings by us, or some other influence, has led your reporter into the mistake, as seen in Monday's issue, of a representation of our work as being an attempt to reanimate and revive "the mission which some years ago flourished in this city, but for some time has been greatly neglected."

The facts are, Mr. Editor, that there has been for many years a steady and prosperous growth of the society in Pittsburg, the East End mission being an attempt to give the people removed from the city proper an opportunity of learning the facts of our faith through personal observation where prejudices would allow them so to do. True, we have not been accustomed to making a noise about our work, believing that the truth would keep, and, "that all things come to those who wait," and we have been patiently watching the "signs of the times" that portend our deliverance from the misconception and consequent misjudgment of our motives, and that in every age has made the spread of truth so far as popular appreciation goes, to sensitive minds, a cross-bearing and thankless task.

Newspapers are run for the money there is in the business. In religion this interest should be subordinate. Of the press in Pittsburg we have little complaint—reporters and editors giving us generally fair and courteous notice, and in comparison with the treatment that primitive saints in the days of Jesus Christ received, or even the early experiences of this church, magnanimous, and in view of the popular prejudices and general misunderstanding, it may be considered fair, and even gentle and kind, for the reporter to speak of our work as "the spreading of the somewhat peculiar doctrines of Joseph Smith in Pittsburg."

Will you kindly allow this word of explanation as to our faith?

We believe in a restoration in our day (and not a reformation) of the kingdom of God, of the church and gospel of Jesus Christ, after the primitive and apostolic faith and pattern. The Pharisees anciently sought of Jesus a sign from heaven, and the face of the sky is scanned by the wisdom of men, and the heavens are "full of signs" which, according to Lieutenant Totten, as reported in Monday's "Dispatch," betoken the near second advent of the Son of Man. But Jesus said, "O, ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"—Matt. 16:3. God said through his servant, the prophet Isaiah, to ancient Babylon and Chaldea, "Let now the astrologers, the stargazers, the monthly prognosticators, stand up and save thee from those things which shall come upon thee."—Isaiah 47:13. Did they do it? Do men to-day seek signs from God, or of men, or women, as the case may be?

Again God said to King Ahaz and to ancient Israel through Isaiah 7:14: "Therefore thy Lord himself shall give you a sign. Behold a virgin shall conceive and bear a son, and shall call his name Emmanuel."

Popular prejudice and sectarian hate branded the man who came to fulfill the word of the Lord as one "born of fornication," an associate of the lower classes, and of whom it was sneeringly said, "Have any of the Pharisees believed on him?" So small His influence and so unpopular was He—the Son of God—in His day that so notable a contemporary history as that of Josephus fails, as evidenced by the latest scholarship, who claim with good showing that the single mention is an interpolation, to notice the mission and the man over which those "who build the tombs of the prophets" in later days make so much ado and pretence about.

"Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets."—Amos 3:7.

Is God doing anything to-day? "Who hath believed our report" and to whom is the arm and power of the Lord revealed, save to those who have eyes to see that which "is written" concerning the "signs of the times" in which we live.

What are the important signs of our times? said Jesus, speaking of his second advent in which we, as a people, firmly—with Lieutenant Totten and others—believe, "Whoso treasureth up my words shall not be deceived."

Some of these words as recorded in Matt., 24th chapter, are prophetic of the last days. When, as Matthew records it, He was asked of the "sign" which should precede His second coming and of the end of the world, He said: "This gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."—Verse 14.

John, on the Island of Patmos was shown things to come to pass after his day. "And I saw another angel fly in the midst of heaven, having the everlasting (and unchangeable) gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue and people."—Rev. 14:6, 7.

The fulfillment in our day of these and many other Old and New Testament prophetic utterances which cannot now, for obvious reasons, be given, but bearing direct testimony, are some of "the peculiar doctrines" which Joseph Smith proclaimed to the world over a half century ago, and a few among many others of "signs" which God has given to us in the written word which he inspired his servants of old to utter for the benefit of those who should believe their testimony in the day of their fulfillment, and a far safer rule of judgment for lovers of truth than the wisdom of this world that manifests itself in condemnation before hearing, prognostications of stargazers, astrologers, or uncertain revelations of hypnotic and occult force and power.

Yours for the truth,

M. H. BOND,
*Pastor Church of God.*

www.LatterDayTruth.org

## MATTTERS OF INTEREST TO THE SAINTS AND HERALD PATRONS.

On April first next, another year's work in the Church Publishing Department will have been completed, and the Saints may well and properly ask and demand answer to two important inquiries touching its true state and condition.

1. What has the office accomplished?
2. What has each member done toward aiding this accomplishment?

The first of these, you rightly demand answer of the Board of Publication that is in immediate charge.

The second, the Board may request answer from the members, as they are the ones immediately concerned and responsible.

The church publication interests belong to the body, the Church, and each member counts a unit in the ownership, and ought to take an active interest in the success and management of its publications. But do we?

At the beginning of the year we lacked proper rooms for editors, compositors, presses and bookbindery.

The people were demanding the best work and in the shortest possible time; but, hardly thinking that working with a cradle, because we had not the means to procure more practical utensils, it ought not to be expected that the work turned out should equal that of the perfected harvester.

Now there are provided ample and well fitted and filled rooms for all of the above named purposes.

The office of the Secretary of the Board has also been fitted with additional room and cases, for storing and preserving books, stationery, *Herald* files, tracts, etc., which will greatly aid the secretary in arranging and expediting the office business.

The engine room has been enlarged and placed in good condition.

In the enlargement of the business, and starting the bookbindery, additional machinery has been required, amounting in the aggregate to $1,116.77.

The principal items of this are,

1. Heavy cardboard shears.
2. Embossing press.
3. Job backer.
4. Gilding press.
5. Cabinet letter file.
6. Stereotype, planing, saw and finishing machine.
7. Dies, brass rules, brass type, cases, pallets, boards, etc., etc.

The office now does its own printing, stereotyping, binding, stamping and gilding.

The *Herald* has had four additional pages of reading matter added in a neat cover, thereby relieving the inside from ordinary matters that should not go into a bound volume.

It has been reduced in price to *two dollars per year; one dollar for six months.*

Thus it is placed not only among the best publications of the day, but also one of the cheapest, considering the original matter furnished.

The *Herald* is now absolutely within the reach of every Latter Day Saint.

This work has not only required time and patience, but money.

The Saints will remember from the reports of the Board in the past, to the Annual Conferences, that the office is in debt to the amount of about seven thousand dollars ($7,000). This we are compelled to pay interest upon, causing this much of a loss every year.

If those now delinquent to the office will send in at once, the office will be able to pay up every cent, cut off any further loss by paying interest, and move forward without so many clogs to stop the wheels another year.

By way of suggestion and inquiry, the Board now begs leave to ask each friend and patron, the question: How much have you done to aid in sustaining this forward movement?

Here is where everyone certainly ought to manifest an active interest.

No one can grow with the church, or keep even in the theological battle of the times, without reading the *Herald.*

Who is it that is willing to be left behind in the race?

Another feature is, that we should not only have a desire to *read* the *Herald*, but also to *aid* in sustaining it.

Looking over the *delinquent list*, we find there is due the office on subscriptions to the *Herald*, over seven thousand dollars ($7,000). The greater part of this could be sent in at once, if every person so delinquent would just say, I shall not be on that list longer. There is no one but who may change from this list by making an effort to do so.

When readers of the *Herald* by reason of ill circumstances, or misfortune are placed in shape so that they cannot get all the money due the office, if they will send in what they can, stating their condition, and accompanying this with a certificate of a couple of the brethren that such is their condition, we shall gladly take their names from the delinquent list, balance the account, and give them a new start.

It is the hope and wish of the Board that every member of the Church shall have the privilege of reading the *Herald.* The success of the Church, lies in having the members move along up the line, and keep fully apace with the *foremost* of the times, in principle, thought and spirituality; and this, no one can do without he is a reader of the Church organ.

But the idea of this big delinquent list is to be deplored, and we believe that every member, upon a sober second thought, will feel as the Board does about it.

Will you help to remedy the evil at once?

Another offer is made towards aiding brethren to get rid of these old accounts; by accepting this, they may help the *Herald*, and themselves, at the same time: Every one who will procure one or more new subscribers, to the *Herald*, for the present year, and send in the money for same, together with his own subscription, we will send the *Herald* to the new subscribers, and credit him or her on the delinquent list, to the amount of the money sent in. Now, brethren, will each become a missionary in the *Herald* interests, sufficiently to at least procure one new subscriber and send in your own for this year? Whether you are preacher or layman, you can hardly aid the Gospel work more.

Soon the General Conference will be held, and the Extra, containing the full and correct proceedings, that goes out with the *Herald* should be had in every family.

Now is the time to make an effort. How many shall we hear from in the next sixty days?

Remit all money for subscriptions and books to David Dancer, Business Manager, Lamoni, Iowa.

For the progress of the Church and its work, we are, very respectfully, and in bonds, yours.

David Dancer,
*Business Manager,*
E. L. Kelley,
*President of Board.*

## Mothers' Home Column

EDITED BY SISTER "FRANCES."

"Kiss me when my spirit flies,—
Let the beauty of your eyes
Beam along the waves of death
While I draw my parting breath,
And am borne to yonder shore
Where the billows beat no more,
And the notes of endless spring
Through the groves immortal ring.

"I am going home to-night,
Out of blindness into sight,
Out of weakness, war, and pain,
Into power, peace, and gain,
Out of winter gale and gloom
Into summer breath and bloom;
From the wand'rings of the past
I am going home at last.

"Kiss my lips and let me go:
Nearer swells the solemn flow
Of the wondrous stream that rolls
By the borderland of souls;
I can catch sweet strains of songs
Floating down from distant throngs,
And can feel the touch of hands
Reaching out from angel bands."

### DIVINE HEALING.

Is there such a blessing as "Divine Healing" in this age of the world?

"Of course not," reply those who have not demonstrated, nor even thought of investigating.

"Yes, there is such a blessing for suffering humanity," is the simultaneous reply of thousands to-day. Yes, there is, and always has been, and always will be such a possibility; if not, God is a partial being, and if we admit that, we have not a God; for a God must be a whole or a perfect being, and perfect in every act.

The spirit of each mortal preexisted, that is, existed before the world was, existed with God or in him. The spirits of our first parents were brought forth and clothed in the flesh by his command, or permission, by his "let it be done," and clay and water was turned into flesh, just as our Master turned water into wine; and when the spirit can no longer make use of it, it goes back to mother earth until it is again spoken into existence.

www.LatterDayTruth.org

Some people understand that each individual spirit is to God as one drop of water is to the great ocean, an individual drop and yet a part of the great whole. Every Christian person, and all under the influence of Christianity, believe that God fashioned our physical bodies; and each one also knows that he who has knowledge and power to make a machine also has power to repair that machine, and will do it by the request and permission of the owner. Then why not believe that a loving Father who has not only power to make, but to create all material, and knowledge, wisdom, and power to make the perfect organization of man, as well as all the perfect organizations from man's down to that of the insect—why hesitate to believe that he is able, willing, and waiting to bless with health, as well as to forgive sin. Is not one point just as reasonable as the other, and just as necessary to our happiness?

Man in the normal state was well, sound, and beautiful; and what has caused the millions of the past as well as the present to be sick and imperfect? Is it God, or man himself? Not God, for his work is invariably a perfect work, and impairing is not perfecting. Mankind being his crowning work, and that which approaches next to Deity, he gave him an agency; but man has abused it by letting his own carnal mind have the supremacy instead of yielding to the supremacy of the Spirit of his Maker and Protector, and enjoying the fruits of that Spirit, love, joy, peace, long-suffering, temperance, etc., etc. Thus mankind has brought upon itself and generations following them, much unnecessary sickness, sorrow, and not unfrequently premature death.

Is there any remedy, is there any way of escape? Yes, there was one sent to save man from the fall, by making a way of escape from the penalty. "Believe on the Lord Jesus and you shall be saved." Believe what? Believe his teachings and promises, which is truth, and be saved from sin, sickness, and even death. "That is just what I want to be saved from," is the exclamation of every thoughtful person. Why then are you not in a saved condition?

"Because I don't know how," you reply.

But would you be saved if you did know how? All right, we hope you would; but experience has shown us that there are more Naamans today than there are Elishas. The way is so simple, so plain, that the wayfaring man, though a fool, need not err therein. It is so free and simple that people step over it instead of into it, and consequently think it was to exist only in the apostles' day. Just as if those who had his personal, as well as spiritual presence, needed more to establish them, than we who have only the latter. If so, he must have given the early Christians a full blessing, and all since a half blessing—a half Christ after the ascension. O, what a narrow conception of a Savior, a Redeemer, a Son of God! He left many promises recorded in the memory of his disciples which have, fortunately or unfortunately, been handed down to us, such as, "I am with you always, even to the end of the world;" "Heaven and earth may pass away, but my word shall not pass away," and many, very many more which are spiritual food to all those who love him. Everyone claiming Christianity teaches that he has access to the throne of mercy by obedience to the teachings of Christ, and also that he is at the right hand of the Father, or in the most eminent position, interceding for sinful mortals. He also teaches us that when two or three are agreed on one point, that point being in harmony with divine law, that whatsoever they shall ask for in his name shall be given.

"I suppose it is so, for the Bible says so; but not to me, for I've asked, begged and implored many times, and for different objects, and I never received them—and I didn't believe I should—to tell the plain truth."

Why not, my friend?

"I don't know, I'm sure. I prayed just the best I could, and nothing came of it, so I thought I might as well give it up."

But did you ask in accordance with God's law?

"Yes, I suppose so, I thought so."

Let us see; we must first believe that we shall receive that which we ask for, for the very reason that he has given us the privilege of coming to the throne of favor where we shall find help in every time of need—every time, not once only. We must believe that God is, is everywhere by his Spirit, has all knowledge, all power, and will reward everyone who diligently seeks him; but the request must be consistent, and be carried in the arms of faith. This can be done without regard to color, nativity, situation in life, or previous understandings, for with God there is only one blood, no poor, only the poor in spirit, and he looks with favor upon the son of ignorance.

When is all this to be? one might ask. Now and always. Not next week, or next year, but now, for the very reason we have no time but now; the past has gone with all its deeds and cannot be recalled, but they can be washed out. The future is not ours; then all that is done must be done in the present time, and that is why now is the accepted time and the day of our salvation.

The physical body being formed of the earth must be fed and clothed by it, or by that which proceeds from it; so in like manner the spirit emanating from the Spirit of God must be fed and clothed by that Spirit. If not it must go hungry and naked. It is our privilege to be healed in spirit and body and to have the Holy Spirit shine in us as the sunbeam shines in a drop of dew, or as it shines in the rainbow that reminds us of God's covenant with man; or as the moon and stars reflect light to us from the sun, when we are in the earth's shadow. In order to be healed of any infirmity whether spiritual, mental, or physical, we must realize our own inability and nothingness, and his allness. Must drop out of self into his love and mercy, believing that he has done all that can be done for us, and is only waiting for us to believe, obey, and accept. That is letting it be done in his time and in his way. After we have asked in faith believing that he can do, we must let it rest, believing that it is done, as did the prophets and apostles of old; or that it is decreed and cannot return void, but must be accomplished. The ancient kings never failed to execute their decrees; they were but mortals, yet a type of God in that respect. If they were sure, the perfect must be.

It we fail to receive what we ask for, the failure must be on our own part. We either limit his willingness or his power to bless, and thereby turn the faucet against the stream of living water that is flowing for us, consequently it is shut off; and we, judging from a mental standpoint, think God will not give it to us. That is an idea from the carnal mind and is opposite to the established order, consequently we fail to receive that which is as free for us as the air, sunshine, water, and all the gifts that are recognized by the senses; fail to receive the legacy bequeathed to us by the Father through the instruction of the Son. People who have exhausted their physician's patience, drained a drug store, and wearied all their friends with their continual personal lamentations, have remarked: "I catch at those ideas as a drowning man catches at a straw;" but we reply, Those ideas are a part of the blessed gospel, the pearls that should not be cast before swine (uncultivated, untamed human nature); are not straws, but the lifeboat; yes, and we do believe that it will bear us safely over life's tempestuous sea and that we shall at last arrive in the haven of rest, if we keep in it.

After we have been taken into this boat by obedience to God's commands, we must keep off all anxious thoughts concerning self; that is, deny ourselves the habits, whether of mind or body, that conflict with the Master's plan, and take up our cross; that is, take up and perform whatever duty is placed before us, uncomplainingly and cheerfully, feeling that whatsoever we are doing, we are doing unto the Lord.

Not lying supinely, saying, "There is nothing that I can do," but up and try, trusting in him for spiritual, mental, and physical strength, knowing he has promised that if we seek the kingdom of heaven and its righteousness, all other things shall be added. That is, all a loving Father knows we need, we shall have; and it will be enough. The assurance that we are Christ's and he is ours, ten thousand times outweighs the riches of earth; they are good, but the other is best. To be carnally minded is death; to be spiritually minded is life. Dear Saints, may we each try to attain its fullness, is the prayer of your unworthy sister, ALMIRA.

---

CLARKSDALE, Mo., Feb. 3d.

*Dear Sisters:*—After so long a silence I now bid you all a kindly New Year greeting. When I reflect upon the past year and think of the love and mercy of God manifest unto his children, my soul is filled with thankfulness and praise to him, and prayer for a continuance of the same throughout the year we have begun. I rejoice with you, dear sisters, to know the work is onward. That the Saints are renewing their zeal and energy, as a rule, I think is quite apparent. This is as it should be, for now is the time for work.

We are being greatly blessed in this part of the vineyard in many ways. When the Saints meet together, both in our branch prayer meetings and sisters' meetings also, we are blessed by the Holy Spirit in the gifts of the gospel, also in restoration to their usual degree of health the members of our branch who have been afflicted with the now dreaded disease, la grippe. Among the number of the aged ones are Sr. Revels and Bro. and Sr. Alcott, faithful soldiers of the cross, whose names will be familiar to many of the Saints. Above all people we should be the most thankful. In trials and adversity, as well as prosperity and peace, should we acknowledge the hand of God, knowing that the former brings us nearer to him and helps prepare us to finally dwell in his presence.

During the seventeen years of my life in the gospel work I have never felt a greater necessity

www.LatterDayTruth.org

of a close observance by his people of all the laws and commandments given by the Divine Master than now. He is blessing his servants with reward for their labors as many are being gathered into the fold, and their final reward with ours is certain, providing we continue faithful to the end. We therefore pray that the Saints may continue in purity and humility, seeking to advance the cause of the truth to the glory of God and the accomplishment of all his righteous designs till the second coming of Christ and his reign of peace on the earth.

Your sister,

MARGARET J. HEAD.

## OPEN THE DOOR.

There is a gentle stranger drawing nigh to every dwelling,
We cannot hear his footsteps fall so softly on the snow,
And yet as he comes nearer,
And his smile shines out the clearer,
'Tis no more the face of stranger, but a Friend whom well we know.

He came at first an infant, and his rest was in the manger:
For the inn was full of pilgrims on that wondrous Christmas night.
But he stayed for love and duty,
And to fill the world with beauty,
Bringing perfect joy for sorrow, turning darkness into light.

How he loved the hearts he sought for is not told by bells or carols,
But in more pathetic pictures of the garden and the cross;
Yet he came to bring us pleasures,
And to make us rich with treasures,
And he did not shrink from sorrow, or from poverty or loss.

But he turns to some with yearning, and they do not care to know him,
Though their hearts are faint with sorrow, and their eyes with tears are dim;
He would chase away their sadness,
Till they sing for very gladness,
But they will not let him heal them—they can find no room for him.

—Selected.

NEWARK, S. Dak., Feb. 14th.

*Dear Sisters:*—As we read the *Herald* week after week and the cheering testimonies of the brethren and sisters we add a few words. Many times we are lonely and burdened with the trials and cares of life; but when we read the *Herald* we forget all and are happy, and feel it is "Good to be a Saint of latter days." There are only a few families here now. At one time there was quite a good sized branch; but they have nearly all moved away and there is now no branch, but we hope there will be one again. Bro. I. N. Roberts was here last summer and preached six able sermons. We felt cheered and comforted. Come again, Bro. Roberts.

Before Bro. Roberts came Sr. Ode had a dream in which she saw him, and he said to her: "I will anoint and lay hands upon you and you shall be healed." When Bro. Roberts came he did even as she had dreamed, and Sr. Ode has been well ever since, though she had been afflicted for three years with a stomach trouble. We give God the glory. My own affliction was not removed, but I pray God for grace to bear it.

MARY C. ODE,
LIZZIE SCHULTE.

After boiling a ham, leave it in the water until it is cold. This, it is said, will prevent it from getting dry and scrappy.

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

# Correspondence.

## A CORRECTION.

*Editors Saints Herald:*—Your correspondent from Nebraska seems to have become considerably muddled in figures in contrasting the comparative size of the *Herald* and *Ensign*. On page 120 of this week's issue your correspondent gravely informs the *Herald* readers that "there are seven columns of reading matter in the *Ensign* and sixteen columns in the *Herald*." He figures 509 words to each column of the *Ensign* and 565 words to each column of the *Herald;* which he says would "give a total of three thousand five hundred and sixty-three (3,563) words" for the *Ensign* and "nine thousand and forty (9,040) words" for the *Herald* if his count is correct; but he adds "the *Ensign* will fall short of the above estimate while the *Herald* will overrun it." Also "The *Herald* contains about threefold the reading matter and only costs twice as much."

Now let us see: If the brother will calm himself and count the columns of these two papers carefully he will find that instead of seven there are thirty-five columns of actual reading matter in the *Ensign*, and instead of sixteen there are forty-eight columns in the *Herald*. Accepting the brother's estimate of words per column, 509 for the *Ensign* and 565 for the *Herald* gives a total of 17,755 words for the *Ensign* and 27,120 for the *Herald*, or a little more than one third difference in favor of the *Herald*; according to the brother's own figures; instead of "threefold." But taking the two last numbers of these respective papers as samples and measuring them according to printer's rules the following is the result. *Herald* 73,577 ems, *Ensign* 62,720 ems; makingthe difference in size less than one fifth in favor of the *Herald*.

We confess we do not like this kind of comparison. There is something about religion that places it away above the consideration of dollars and cents; and anyone who will refuse the *Herald* because it costs them two dollars per year certainly places a low estimate on the sublime truths it teaches. Such a thought as the *Ensign* interfering in the least with the progress of the *Herald* never once entered our minds. Our only thought was to assist in spreading abroad this glorious latter day work. To think that in this work we should be required to enter the field of competition the same as business of the world is carried on, one endeavoring to build up on another's downfall, is something for which we made no calculations, and which we propose shall never be, so far as the *Ensign* is concerned.

It is certainly unfair thus to contrast the comparative cost of these two papers. The *Herald* as the official church organ must necessarily cost more than the *Ensign;* as the *Ensign* could not be published at the price it is, were it not for much volunteer work. We deem it only proper, however, to correct what is evidently a mistake on the part of the *Herald*, and though not intended, yet is calculated to damage us if not corrected.

F. G. PITT,
On behalf of *Zion's Ensign*.

SAVANNA, Ill., Feb. 14th.

*Editors Herald:*—In reading your columns I notice a letter from J. S. Roth stating that he had lost track of me.

I arrived home December 13th, remaining until the 15th of January, ill from la grippe. I then went to Muscatine, Iowa, where the schoolhouse being closed against us, I visited the people. I found an old lady, Lucy B. Taylor by name, who said she was baptized in 1845. The church has decided that all persons baptized after that year must be rebaptized. If wrong, please correct me.

From Muscatine I went home, thence to Elmwood, and spent some time there until the roads got so bad that the people could not get out. I then went to the Fulton branch, remaining over Sunday, and I greatly appreciated the good social meeting of the Saints. From Fulton I came here, where Bro. J. B. Heide has been assisting me until last evening.

There are so many calls for preaching that we concluded to separate for a few days, he remaining at Chestnut Park schoolhouse; we have appointments to-night. Prospects are good for some to obey. We will continue to try to tell the gospel story. Yours truly,

C. C. REYNOLDS.

(The Reorganization early decided that baptisms performed by elders who remained true to the faith, who did not unite with any of the factions, were legal and valid. The legality of baptisms that took place after the disorganization of the church in 1844 may be tested by that rule.—Ed.)

CHATHAM, Ont., Feb. 14th.

*Editors Herald:*—The Saints in this part are in their usual health, with a few exceptions; some have the prevailing epedemic, la grippe.

I am much pleased with the *Herald* in its new dress, and hope it may long live to bring news of the welfare of Zion's cause to its readers.

Elders Leverton and Brown held a series of meetings here, January 10th to 17th, but the meetings were not very well attended by outsiders, although well advertised. About all the people are looking for, are the pleasures of the world, and some popular religion, such as is preached by the evangelist Schiverea, who has been here the last two weeks holding services. He has large crowds every night, but there is nothing in his gospel for Latter Day Saints; it is like feeding on husks.

We have been to Blenheim waiting on the sick, but learn they are all better now. There are a great many old people dying from la grippe this winter. In bonds,

RICHARD COBURN.

GROVE HILL, Iowa, Feb. 11th.

*Editors Herald:*—I have been gripping the 'grippe, and at the same time trying to keep the gospel boat afloat, lest I drift ashore and be wrecked on a rock. I find the sailing rough and boisterous at times,—opposition on every hand; I am alone at present.

Bro. J. S. Roth was taken very ill not long since, and left for his home the 3d inst. He became quite deaf before leaving, and I pray for his recovery; for God's vineyard needs pruning, and the laborers are very few.

We are enlarging the field in this part, and quite a number are putting on the robes of right-

www.LatterDayTruth.org

eousness. God has greatly blessed me in the administration of his word. I am expecting Bro. J. B. Roush to assist me in meetings at Westgate on the morrow, where we have been granted the use of the United Brethren church.

I ask an interest in the prayers of God's people. In bonds,

J. R. SUTTON.

---

CAMERON, Mo., Feb. 13th.

*Editors Herald:*—Since writing you I have preached twenty discourses in Kingston, Missouri; also thirteen discourses here. Have only baptized one since last writing; have eight names more for baptism as soon as the "grippe scare" is over, many deaths occurring here from that, and old men and women are especially afraid of the cold water. We have succeeded in breaking down a vast amount of prejudice, and the seed sown I am sure will bring forth in due season. Many of the old Saints are renewing their diligence and returning to our Father's house.

I never enjoyed the Spirit in preaching so much in my life as I have while in this mission. God has stood by me in every time of need. Have more calls for preaching than I can fill. They come from every hand, and the territory I have covered is very small.

Yours in bonds,

T. W. CHATBURN.

---

BELLAIR, Ill., February 10th.

*Editors Herald:*—Since I last wrote you my opponents made an effort to close the Curtis chapel against me; but after three hours' discussion the vote stood forty-three to fifteen in my favor; hence I continued my meetings, and on January 31st baptized three, one of them being my aunt, who at my coming was so bitterly opposed to me occupying the church.

As some had given names for baptism, on last Sunday night I announce the meeting closed; that on Monday morning baptism would take place near the church, and on Monday a large congregation gathered at the water, where I baptized seven, after which we met at the church for confirmation; and here the heavens opened for about two and a half hours. Most of the congregation were melted to tears. While in confirmation of Bro. McKee, the Spirit declared that God had a great work for him to do if faithful.

At the close of the meeting I gave opportunity for others to unite, when four came forward, one being a former schoolmate who has been practicing law for some time past. At the close I announced baptism and confirmation for tomorrow at the hours stated. A large congregation assembled at the water, where I baptized nine more, this making nineteen in all. Had good time at confirmation, many in and out of the church rejoicing, several of the new converts testifying to the truth of the work, Bro. Randolph, the lawyer, being greatly blessed. While confirming, the Spirit declared the Lord had a work for him to do. At the close he told me his law books were for sale; that he proposed to study the law of God. Most of the above named members came from Methodist, United Brethren and Christian or New Light churches. Several others expressed themselves as ready for baptism on my return. Bro. Goodwin brought us thus far on our way to relatives living northwest of Decatur, Illinois. I learned that they want me to come to Hunts' City, six miles from Kibbie. This is one of the ripest fields I have found for a long time.

I had the following dream on my arrival: I found myself in a very fertile pasture, where I saw several working and clearing it up, some of it being in timber. They toiled away until mealtime. I overheard those working finding fault one with another, one saying to the other, "You are Mormon;" the other answering, "You are a Gentile." At this juncture I stepped forward and called aloud to lay down their animosity and come to dinner, for the Latter Day Saints had prepared a bounteous meal, and all were welcome. I saw them coming in, and those I saw come first were the first ones I baptized; but there were a few who would not come in, hence they left the field and went into the brush. The eatables were spread out on the ground, and about the center lay a large copper colored snake coiled up, and as they began to sit down to eat, the snake began to turn his head to bite, and I saw he was intending to bite those who came in to eat, hence I cut off his head with my ax, and left him lay on the table, that as they ate they could see there was no danger. I took a walk out over the field and informed the laborers that I was very anxious to see it put in corn, for it was getting late in the season, but as this had been in pasture so long it would raise very fine corn, and I was in a hurry to have it planted, as I wanted to hasten to the field of corn I had left, which was about ready to lay by.

At this juncture I looked to the west and saw my corn looking fine; but between where I stood and my field of corn, I saw another large cornfield; but it looked vey yellow, seemingly for want of cultivation. I awoke feeling encouraged by reason of the dream. To God be all the glory.

I feel well in the work. Pray for me.

As ever, EMSLEY CURTIS.

---

PITTSBURG, Pa., Feb. 8th.

*Editors Herald:*—Since the latter part of December my ministerial labors have been confined, for the most part, to the limits of this city. Calls into the country to attend the sick, funerals, etc., have been responded to.

January 12th, received telegram from Conneautville, Pennsylvania, announcing the death of our beloved sister Holman, with request to attend to the last service toward the dead. Her last words to her friends evidenced her largest interest and greatest hope,—the gospel. It is well with her.

There has been and still is much suffering and sickness in this city, principally from la grippe, and the more serious complications that often follow, with many deaths. Three of our number have passed away; one only, however, as a result of the prevailing epidemic; two of old age, or other infirmities. Others have been relieved by the prayer of faith, and are now convalescing.

I have just been reading the sermon of Elder Luff reported in last number of the *Ensign*. It would be well if we could reach up to a mental grasp of and incorporate in our lives the suggestions offered through the Spirit by those whom God has set as teachers in his church. We are fondly looking for some supernatural or astonishing physical token that shall betray the triumph of Zion and the overthrow of her enemies. One of the very needful requisites in order to this accomplishment is, in my opinion, an understanding as to where her enemies are intrenched, and the proper use of lawful weapons with which to accomplish their overthrow. I am fully persuaded that a return "to the former commandments, not only to say,"—to preach, to advertise to the world as well as to the church that we believe, not only theoretically, but that we are willing to round up our shoulders and make practical test of our faith by *doing* the things that are therein written,—first, with regard to the prevailing sickness, and new and complicated disorders that are baffling human skill, and involving not only the world, but this church in serious discomfort, sorrow, death, loss of time, means and the mental activities and physical force necessary to carry on the work of the discharge of duties imposed.

The Lord said to his church, in 1831, that "the elders, priests and teachers," should not only teach, but they "shall observe the covenants and church articles to *do* them."—D. & C., 42:5. In paragraph 12 we read: " . . . And whosoever among you are sick and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not from the hands of the enemy;" and if in answering the question, Who is our enemy, in such a case? we will lay aside our lack of faith or even belief, our prejudices, traditions, former habits, and seek from the Infallible Source that wisdom which does not err, I am content.

The Lord appointed Thomas B. Marsh to be a physician to the church, but not to the world; and why? Because "they will not receive you." Why not, if he does as do they? This church is paying out more money for doctors and medicines than the amounts received by the bishopric for all purposes.

The following year the Lord gave through his mouthpiece a Word of Wisdom with promise, which, heeded on our part, and fulfilled on the part of the Almighty would place us above much of the trial the church is now undergoing. I don't know whether or not the Lord meant by the word "hot drinks" tea and coffee, but I have sometimes thought that in the advice of James which we so freely give to the world, namely: "If any *among you* lack wisdom," etc., we ourselves were a little afraid to take to ourselves in this matter for fear of an answer that *might* lack harmony or agreement with our appetites.

Again: The labor problem not only afflicts the world, but toiling Saints are involved in the interests growing out of the differences between labor and capital,—the overfed rich, and the poor struggling without prospect for home or spot of earth save the grave. The Lord said to his people in 1834, "I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things are mine; and it is my purpose to provide for my Saints, for all things therein are mine; *but must needs be done in mine own way*."—D. & C., 101:2.

He had already told the church (in 1833, D. & C. 98: 10) that "there is even now already in store a sufficient, yea, even an abundance to redeem Zion, and establish her waste places no more to be thrown down, were the churches who call themselves after my name willing to hearken to my voice."

The Lord is about to be merciful to his people again, as I view it, and has moved upon his servant, the bishop, to call upon the church to meet the demand and exigency which the "signs

www.LatterDayTruth.org

of the times" and need of the hour presses upon us as a body who are called of Jesus Christ to be a light and beacon to the world.

Shall we answer to the call, and begin the work of preparation for ourselves as a people for the glorious coming of our Lord and Savior Jesus Christ? Are we our brother's keeper? Have we the copy and vision of Enoch and his people impressed upon our spiritual vision,—"There was no poor among them"?

Wondrous revelations and provisions has God made through the revelations to the "Choice Seer," for the fulfillment of the Lord's prayer. Who among us are willing to become workers together with God for the accomplishment of the work entrusted to all?

Meetings in Pittsburg increasing in interest and attendance,—there is an excellent feeling here; in all my travels from house to house, no bickerings bitterness nor fault-finding. Happy missionary! Am enjoying (usually) excellent liberty. Yesterday was an extraordinary day,—a spiritual feast in afternoon, and power from God in presenting the word, both morning and evening.

Am supported by the branch officers in the most cordial and kindly ways, and the sympathy and kindness of the whole flock as well. We have nothing ill of Pittsburg to send in this letter. Never felt better spiritually, never more confidence in the latter day work; never saw better or more brighter prospects, or so great opportunities opening for the church.

In the fellowship of the gospel and faith of Jesus Christ. MYRON H. BOND.

---

MAGNOLIA, Iowa, Feb. 11th.

*Editors Herald:*—In compliance with Bro. Dancer's polite request, having carefully read "The Christian Sabbath, or Weekly Rest Day," I consider it a masterly work. It examines the question in all its phases, and completely upsets the Sabbatarian idea as set forth by the Seventh Day advocates, and points to the unerring Word of God, and the facts of history, to prove its position. It offers no ridicule, casts no slurs, but is Christian in spirit, scriptural in letter, and gentlemanly in its treatment of those who oppose the Christian Sabbath; and the closing chapter by Elder Blair, gives additional weight to the argument so ably presented by Elder Scott. The book supplies a long felt want, and must be appreciated by all lovers of truth.

There are a few figures in the Scripture references that are incorrect, but the quotations made are correct. I thank you kindly for a copy of the book. Truly yours,

C. DERRY.

---

AMBER, Iowa, Feb. 12th.

*Editors Herald:*—The work is progressing in this part of God's vineyard, and the Saints, though few in number, rejoice. Two weeks ago Elder Turner of Clinton, later of Wyoming, came to this place to proclaim the gospel. He delivered sixteen excellent sermons, assisted for several nights by our young brother J. B. Roush, of Fulton, who did well. Good attendance every night, although the roads were almost impassable; all were very much interested. All the leading men of the town were regular attendants, saying they never heard such doctrine before; that "it was good," "not to be compared with," etc. Many have commenced to search their Bibles who heretofore neglected so great a work. Some are convinced, and one noble young man came forth and desired baptism; so yesterday, although very cold and the ice to be cut, he was buried beneath the liquid wave, and arose in newness of life. He promises to become a valiant soldier for Christ, and we as Saints have much need to be proud of one so noble and true.

Prejudice which has been great in this place, has been removed to a great extent by Elder Turner's labors, therefore God's servants do not labor in vain. We have closed the meetings for several nights to begin again Sunday 14th several evenings, Bro. Turner being called home on business. La grippe had prostrated one of the Saints here so they were unable to attend meetings, but by the grace of God and administration by the elders, she has recovered and is again able to be around, for which we praise Him from whom all blessings flow.

EMMA BRADLEY.

---

MILLERSBURG, Ill., Feb. 8th.

*Editors Herald:*—Three weeks ago Elder J. C. Crabb (missionary in charge, and president of the Nauvoo and String Prairie district) and myself began a series of meetings in the nice new Christian chapel at Bentley, Hancock county, Illinois. We held a dozen meetings there, and the services were fairly well attended considering disagreeable weather, variable roads, ill health, and prevalent prejudices. Bro. W. O. Weatherbee, an employee of the Wabash, was headquarters. The Saints from the vicinity of Burnside attended some, and rendered effective aid.

Being locally assisted, Bro. Crabb and Elder W. McGahen moved on to Denver, a village near by, and occupied several times in an Advent church. We exchanged pulpits the last night, all in true Evangelical style. A large, attentive, intelligent appearing audience greeted me, and, for pay, I spoke seventy-five minutes on "Man," including his preexistence, or celestial origin, his temporal sojourn, the intermediate, intelligent, accountable state or condition of the deathless spirit, and his final ultimate destiny. I felt bold, humble, happy and free.

A brother-in-law of the soul-sleeping sect, a clever merchant named Scott, took up the cudgel for about one hour ere train time. His storeroom was well filled, and finally he wished to know if we would meet any of their representative men in debate, to which, I of course replied, "Certainly." I let the people present understand that our religion was maintainable and defensible, and that we stood ready to cross theological swords with any foeman worthy of our steel, on land or at sea, at home or abroad,—anywhere, and everywhere.

Through the integrity, fidelity and honest report of some of the Saints from without we obtained the use of the commodious courthouse in Carthage. A half a century since, and the Saints' stronghold was in this county, and their rallying point was at Nauvoo. It is a painful truth that some of the old residenters of this section of country aided and abetted in the persecutions that cost the two brothers, Joseph and Hyrum, their lives; but they are about all gone, and the spirit of pity and remorse for all past errors, and a desire to live and let live, is fast dawning.

We held seven preaching services; sold dozens of the Voice of Warning and other church works, gave out judiciously a large quantity of tracts, and visited with and mingled freely among the people. Bro. C's cautious demeanor, kind address, untiring zeal and able instruction have won him a good name and a place of tender esteem throughout his district. I am quite sure the Saints would be ever so pleased if general conference would be so considerate as to reappoint him, for they were inquiring of me how this could be brought around.

I came home a few days ago, half sick with cold that I feared was the forerunner of la grippe; but through care I am about normal again, having spoken to a full house last hight. I will go to Plano, and on to active field labor again in a very few days.

This field is wide; openings are many, and laborers are few; O, so few! Kewanee has been scourged with the influenza till it was thought best to not have missionary toil there till the outlook is favorable.

With intense longings for Zion's weal, and a desire to meet many at general conference, and a prayer for all, I am, as ever, M. T. SHORT.

---

SHERIDAN, Iowa, Feb. 8th.

*Editors Herald:*—Funeral services in memory of Sister Sophia Reams, (whose death notice appeared in *Herald* of January 23d,) was held at the Sheridan M. E. Church yesterday, February 7th, 1892; by Elder James McKiernan. There was a large attendance considering the bad state of the weather and the roads.

Sister Sophia had a reputation here at home that anyone might be glad to possess. That renders easy the task of the minister on such occasions; especially when the aid of the Spirit seconds the effort. JAMES MCKIERNAN.

---

## THE HIGHEST INHABITED POINT.

A HOTEL recently built on the top of Pike's Peak, at a heighth of 14,147 feet above the sea level, has been frequently referred to lately as being the highest inhabited point in the world. Although this new resort is unique in many ways, it has not the particular distinction here mentioned.

The village of Galera, in Peru, 15,635 feet above the sea, has long laid claim to being the highest inhabited spot on earth. But Mr. Arthur E Pearce, an engineer who has been prospecting and making meteorological observations in the Andes, has found two mining camps that are even higher than Galera. These places are Vicharrayac, which is 15 950 feet above sea level, and Muscapata, at an altitude of 16,158 feet. Each place has a population of about two hundred miners the year round. The Peruvian Andes have a good many high things of interest besides human habitations. Galera exists mainly because of the Galera tunnel of the Parana Oroya railroad of Peru, which pierces the mountain at that place, the summit of the road. But this railroad will be surpassed by a narrow gauge railroad which is now being built to connect with it. This road will attain an altitude of 15,850 feet at its highest point. There are five mining camps near Galera, all belonging to one concern, which are connected by telephone lines which are probably the highest telephone lines in the world. The lines pass over two summits of more than 17,000 feet each, and the mean height of the lines is over 16,000 feet.

---

LET every raiser of fouls and all who keep hens bear in mind that the second crop of clover is excellent for them.

A little bag of mustard laid on the top of the pickle jar will prevent the vinegar from becoming mouldy, if the pickles have been put in vinegar which has not been boiled.

www.LatterDayTruth.org

☞ The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

# Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.
☞ Write on one side of the paper only.

## FIRESIDE TALKS WITH OUR GIRLS.

SOME one has remarked that, in these days young women are being "lectured to death," and possibly it is nearly true in certain directions. They have been lectured, time and again, on the benefits of education, social duties and reforms, and on all the varied avocations that women are supposed to fill or aspire to fill. Nevertheless, the young woman called to be a Saint and conscientously desirous of fulfilling her holy calling, finds that in all these lectures there is to her something lacking,—as though they did not quite fit her case. She feels that she is one of a peculiar people whose philosophy is seemingly at variance with that of the world, and she is uncertain whether they are in advance of or behind the world in these matters. Here it is that we find an opening in the lecture field for us, and, with your permission, we wish to have a few familiar talks with you on those subjects on which you appear to have doubt or uncertainty.

Your worldly advisers have discoursed most eloquently on what they deem the capabilities and high destiny of your sex. They recount the achievements of women, and the dazzling possibilities for your attainment. But, you notice, that the highest ideal, or model, that they place before you is woman herself, and they urge you to be worthy of your sex.

Now, all this is very well as far as it goes, for, truly, an accomplished woman is worthy of admiration. But when all these intellectual attainments and accomplishments have been acquired, and the utmost possibilities aspired to have been reached, what then? Your general lecturer has no more heights for you to climb. But I want to talk to you of an ideal yet unattained, and beyond the comprehension of worldly wisdom. It is this,—"That ye would walk worthy of God, who hath called you into his kingdom and glory."—1 Thess. 2: 12.

Dear girls, have you ever thought of what all that means? "Worthy of God." What a surpassing ideal for us to aspire to! How it lifts the mind at once above the greatest excellence of human attainment! We are obliged to pause and give our mind time to take in the grandeur of the thought, to recall all the grand attributes that go to make up the character of God, and, standing out prominent before all, we see his unswerving righteousness. At the contemplation we are ready to say, like David,—"It is high, I cannot attain unto it."

Yet this is the ideal set before every one called into his kingdom;—that we should cultivate in our own characters those things that shall make us acceptable in his sight, worthy of his respect and of his great love that he has manifested towards us. Is this impossible of attainment? I affirm that, without it no woman has ever attained to the highest ideal of womanhood; for all that is sweetest, purest, truest and most enduring in womanly character is found alone in one worthy of her Maker. And the nearer woman attains to such a character, the nearer she will come towards fulfilling her mission to bless the race.

We bless God that it is a character above, and independent of, all worldly accomplishments; but when it goes hand in hand with these, then, indeed, has that woman before her a high destiny, and the grandest possibilities for good. And, God himself desires to have it so. To this end his word abounds in instructions how to live as becomes Saints, and our purpose is to examine a few of these instructions in detail to see whether or not we are trying to shape our lives by them as becomes "dear children" and heirs of the kingdom.

The apostle Paul mentions some of the component parts of this ideal Christian character, which he advises Timothy to study, and one of the first things mentioned is "*conversation*." I almost fear to mention it lest in this one item of conduct we find ourselves overwhelmingly condemned. Of all the natural gifts bestowed on the human race, there are none better than the power of conversation. And, certainly, there is not one that is more abused, neglected and degraded than this. Your worldly teachers are careful to impress on you the fact that a correct knowledge of language, in its constructive parts, is essential to a finished education; and that the ability to speak and write your own language correctly marks more surely than anything else the difference between the educated and uneducated. But what profit is it to master the parts of speech and the arts of rhetoric and elocution, so long as two thirds of your daily conversation is so frivolous, foolish and unprofitable, unworthy of young women of even ordinary intelligence and breeding?

If language marks the difference in education according to worldly standards, it does even more so in the spiritual, for nothing is more quickly marked and weighed against a professing Saint than a habit of lax, unguarded conversation. A child of God may not be able to speak according to the rules of grammar and rhetoric, but he is familiar with the rules of God's word and shows by his upright conversation that he walks worthy of the instruction in righteousness therein received. He remembers that it is said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned;" and he lives as one expecting to be called to account for the gift of speech as for other gifts. He keeps the door of his lips with this other rule,—"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

"I don't see the use of being so strict; we must have a little fun; we can't always be talking of religion." So I heard a dear little maiden once say when these things were urged upon her attention.

My dears, is it by any means necessary that we always talk of religion in order that our conversations shall be chaste in their subjects, pure in their wording, and edifying in their ideas? Are we willing to acknowledge that this inward purity of heart and life, and carefulness in outward conduct which the gospel imposes, is a cross? Let us remember, then, that it was Jesus Christ, whose disciple we profess to be, who said, "He that taketh not up his cross and followeth after me is not worthy of me."

"The king's daughter is all glorious within," said the Psalmist; and that is the place where we must begin all true reforms. When we examine ourselves to see whether we be in the faith, it is not enough to say, "I believe in baptism, in the gift of the Holy Ghost, in signs and wonders, in prophets and apostles, and in first principles." It is easy enough to believe in all these and yet come far short of the glory of God. If we set out to live by *every* word of God, let us remember that it is "quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Shall we shrink, then, if we find that sword cutting in between the truth as it is in Christ, and our heart's cherished sins? And are we not assured many times in each of the three standard books of our faith that those who indulge in filthy communications, or foolish talking, or jesting, with any other manner of uncleanness, have no inheritance in the kingdom of Christ and of God?

Closely allied to the habit of nonsensical conversation is the equally nonsensical laughter that accompanies it. "There is a time to laugh," says the wise man. But it should be a proper time, a proper place, and a proper thing to laugh at; otherwise it were better never to laugh. I can think of nothing more pleasing to the ear than the happy, intelligent laughter of a young girl on proper occasions; and nothing more repellant than the constant giggling and tittering at trifling things and at inoportune times and places. Your worldly teachers tell you that such things are a breach of etiquette, unbecoming in young ladies of good breeding and education, and are sufficient to ostracise you from polite society. A regard for the good opinion of polite people should certainly have its restraining influence. But, as young Saints, I ask you to keep in view that higher ideal to which we aspire, and remember that the etiquette of the gospel extends to the inward thoughts of the heart, to words and acts done and spoken when society is not near to take cognizance of it; that it has ruled these things to be more and worse than mere vulgarity; it calls them "spots and blemishes" on the character of a Saint; dishonoring to Him whose disciple we profess to be; contrary to his instruction in deportment so freely supplied, and, if persisted in, will eventually exclude us from his society.

www.LatterDayTruth.org

"Aunt Eleanor, are not these admonitions equally applicable to the youg brethren?" I hear one ask. Undoubtedly so, and to many professing Saints who are not young. They are, indeed, applicable to all who set out on the race for eternal life.

I have addressed my talk to you, not as being sinners above others, but because I have thought there are especial reasons, aside from your own good, why you might profit by them, and I ask your earnest attention while I endeavor to point it out: It seems to be a fact that Zion's daughters more frequently marry unbelievers than do her sons; but I will not now stop to consider the question of right or wrong. In most cases you follow your unbelieving husbands away from the influence of the Saints' society. You are ushered into the social whirl of the world where, knowing from whence you come, your acts and the general tone of your conversation must stand the closest scrutiny, because the world will thereby seek to judge whether or not you are worthy of the high pretension of your name. And, conscious or not, you thus exercise an influence for good or evil on the worldly society among which you are thrown. It may never be known how many souls are won to, or kept from, the truth by the behavior of Zion's daughters who have thus gone out from her. But Zion would have nothing to fear if each one carried with her the habitual conduct inculcated in the word of God whereby she may walk worthy of him.

Nor is this all. The apostle Peter admonishes the believing wife that the unbelieving or disobedient husband may be won to obedience by her "chaste conversation, coupled with fear." This, too, *without the word.* Or, as I understand, without having heard the word he may be won by seeing its living exemplification in her. How often is this done? Let the requests made to the Prayer Union for prayers for unconverted husbands answer.

If there is efficacy in the prayer of faith, there is much more in the example of faith! In truth, I have but little faith in prayer if not ably sustained by example.

My dear young sisters, while you are straining each nerve to gain an education that will open places of usefulness to you, study as earnestly your spiritual education in view of the graduation in the divine life which God expects of all who would see his glory. ELEANOR.

## SCANDAL TATTLING.

EDITORS HERALD:—Somewhere I have read, "Thou shalt not go up and down the land as a talebearer." And "Thou shalt not speak evil of thy neighbor, nor do him any harm." And again there must be "No iniquity, hardness with each other, lying, backbiting, nor evil speaking."

These injunctions presuppose not only the existence, but the continuance of such a disposition.

It does not require a prophetic discernment to discover that these forbidden elements do exist in the social circle, and are productive of serious evil to individual victims.

It it hardly proper to suppose that Latter Day Saints can be addicted to the influences of "this malicous breathing dame," but to show them how it looks in far off cities, and to put them on their guard lest some microbe bearing breeze should bring some of the distemper among us, I beg a little space in which to insert a pen picture of the loathsome malady as given by Kate Clark in an eastern paper; that it may not take anyone unawares. Then, please permit me to add some lines which I copy from the unwritten page of memory, as a companion piece, and an excellent recipe for infected ones.

### THE BACKBITER.

There's someone living in this town
(May be you know her name,
And maybe, should I write it down,
Your own might prove the same),
Who, when you say, "He's good," will cry,
"Indeed! You think that's true,
But," very confidentially,
"You wouldn't—if you knew!"

One says, "What pretty girl goes by?"
"Oh, horrors! you don't think
So!—Since we're you and I,
I'll say, her parents drink.
And she—well, I won't tell it out,
Though I've no doubt 'tis true.
You think she's nice and pretty—but
You wouldn't, if you knew!"

If one sings sweetly, "How she flats!"
If dressed in taste, "What style!"
Supremely "vulgar" all her hats,
Her dresses simply "vile."
And when good Deacon Busby failed
(A noble man and true),
She said, when we his lot bewailed,
"You wouldn't, if you knew!"

Let those admire and love who can
This malice-breathing dame,
Who seems to be a prosperous man
Must surely be to blame.
That beauty is a mark of sin;
That goodness must be crime;
She sees but thieves and rascals in
The heroes of the time.

Sometimes she doesn't hesitate
To tell us what she knows,
And in nine cases out of eight
A lie is all she shows.
For virtue's sake, I hope to find
One good old doctrine true,
Some heat for such I should not mind;
You wouldn't—if you knew.

—*Springfield (Mass.) Republican.*

### THE REMEDY.

Come sweet peace and resignation,
Unto God's whole providence;
Be thou my sure consolation—
My shield and buckler hence.
May pure love and long forbearance,
My earnest thoughts engage;
These shall make their bright appearance,
Through my life—on every page.

How I long to be forever,
From all opposition freed;
Heaven grant that I may never,
Any more indulgence plead.
Neither will I be unstable,
Sometimes cold and sometimes warm,
But whatever I am able,
Cheerfully I will perform.

But one sacred resolution,
One eternal solemn vow;
One unchangeable conclusion,
Lord, I have arrived at now.
This is everywhere to bridle,
My unruly, thoughtless tongue,
It shall rather far be idle,
Than to scatter what is wrong.

It shall hence be kept in order—
Never shall traduce the name
Of a sister or a brother,
Or their words or actions blame.
Charity shall be my motto,
In good earnest I'll forgive;
Wash, and wash in this pure water,
That my soul in peace may live.

All God's visible anointed—
Ministry and Deacon true;
Those who are to care appointed,
I will yield strict reverence to.
All the trials and afflictions,
God may suffer me to bear;
In great safety and protection,
I can safely rest them there.

But I promise never, never—
More to publish them abroad;
May my suffering be whatever,
I'll be loyal to my God.
If I do not, I'll confess it,
And confess it till I do;
Then the glory of the Blessed,
Will be mine when I am through.

JOHN D. BENNETT.

LAMONI, Jan. 28th, 1892.

## WHO IS THE AUTHOR OF THE BOOK OF MORMON,—RIGDON, MORMON, OR SPALDING?—No. 2.

BY WILLIAM WOODHEAD.

LET us look at this subject from another point of view. The proficiency of the Aztecs in astronomy is thus spoken of by Prescott: "That they should be capable of accurately adjusting their festivals by the movements of the heavenly bodies, and should fix the true length of the tropical year with a precision unknown to the great philosophers of antiquity, could be the result only of a long series of nice and patient observations, evincing no slight progress in civilization."—Atlantis, p. 352.

This statement of Prescott's with reference to prehistoric man in Mexico, lifts him above a savage. It puts him where the Book of Mormon does on that particular subject. Their accuracy in calculating the movements of the heavenly bodies and adjusting their feasts to them does not appear to have been all borrowed from Egypt, from the fact that it excelled any other work of the kind "known to the philosophers of antiquity," which fact is proof (I think) of a long continued intellectual life, which must have characterized the period prior to the time when that proficiency was acquired; and just such an intellectual life is brought to view in the books of Alma and Helaman.

Further: it appears that "the signs of the Zodiac were certainly in use among the Egyptians 1722 years before Christ," as is proven by the hieroglyphics, and "the delinetions" of signs found upon a mummy case in the "British Musum."—Atlantis, p. 364.

The astronomical tables sent by Alexander the Great to Aristotle show that "observations had been taken by the Babylonians which reached back to 2,234 B. C." . . . or "for one thousand nine hundred and three years, computing from the origin of the Babylonish Monarchy to the time of Alexander."—Encyclopedia of Religious Knowledge, pp. 163–5.

www.LatterDayTruth.org

The above proves that astronomy was understood and taught from a remote time. The ancient Epyptians, however, went much farther than Plato, Alma, Helaman, Bruno, or Galileo. They taught nearly four thousand years ago, what we have considered as a very recent discovery, viz.: that both the "sun" and "moon" "do revolve." (See Rawlinson's Egypt, vol. 1 p. 157.)

In 1835 it is said, that "a man by the name of Michael H. Chandler went to Kirtland, Ohio, and exhibited some Egyptian mummies, together with some ancient papyrus kind of paper covered with hieroglyphic figures and devices," part of which is said to have been translated by Joseph Smith. (See *Times and Seasons*, 1843.)

The "figures" and "devices" prove to be (according to Mr. Smith's translation) an astronomical table. Smith is responsible only for the translation.

Now, in 1843 the generally accepted theory among astronomers was that, with the exception of a few planets, among which is our earth which sweeps regularly around the sun, all the heavenly bodies called stars were fixed or stationary, and that the sun furnishing light and warmth for our earth, besides being the center of gravitation for our solar system, was the nearest fixed or stationary star. But by reading the paragraph for figure No. 5, it will be seen that Abraham understood and taught that the "sun, moon and earth" had "annual revolutions;" and notice that the astronomy taught on that papyrus locates the center of gravitation of the universe, not with the "sun," but with "Kolob," a planet far beyond the sun.

Mr. Smith's translation of those "figures," etc., raised the presumption at the time that it could not be the writings of the Bible Abraham, and like a similar statement in the Book of Mormon, it was laughed at.

Abraham's theory is said in paragraph for figure "2" to have been "revealed from God to Abraham." That he was an astronomer, and was known to be such by the great Babylonian historian, appears from a statement made by Josephus:—

"Berosus," says he, "mentions our father Abraham, not by name, but after this manner: 'In the tenth generation after the flood, there was among the Chaldeans a righteous man, *who was also skilled in the knowledge of the heavens.*'" (See Historical Evidences, p. 277, note 67.)

Mr. M. F. Maury of the United States Navy, confirms Abraham's revelation, and says:—

"It is a curious fact that the revelations of science have led astronomers of our day to the discovery that the sun *is not* the dead center of motion around which comets sweep and planets whirl; but that *it* with its splendid retinue of worlds and satellites, is *revolving* through the realms of space, at the rate of millions of miles in a year, and in obedience to some influence situated precisely in the direction of the star Alcyone, one of the Pleiades. We do not know how far off in the immensities of space that *center of revolving cycles* and epicyles may be; nor have our oldest observers or nicest instruments been able to tell us how far off in the skies that beautiful cluster of stars is hung whose influence man can never bind. In this question alone, and the answer to it, are involved both the recognition and exposition of the whole theory of gravitation." — Goodspeed's Family Bible, p. 18.

We see, then, that the astronomers of "our day" are taking down their old fences, and building new ones; and that the new ones are in harmony with the Egyptian papyrus as translated by Joseph Smith, and with Rawlinson's Egypt, which shows that the Egyptians were teaching nearly four thousand years ago just what astronomers have "discovered in our days."

These facts are in harmony with the theory taught by Alma and Helaman, and prove that Galileo was not "the first to teach that the earth moveth." The Nephite learning came from Egypt, and is in harmony with it.

Why do not those who criticise the Book of Mormon look at such facts as the above, and tell their readers what the ancients did know or believe with reference to the earth, instead of appealing to the ignorance that prevailed in Europe during the dark ages. Our ancestors' ignorance in Europe is no proof that Alma or Helaman in South America did not know what they were talking about. The Nephite civilization did not come from dark Europe, but from enlightened Egypt, and at a time when Egypt was regarded as the teacher of the arts and sciences. The facts are the people of Central America (the Mayas) knew that about three fifths of the earth's surface were covered with water, which fact was supposed to be unknown to the ancients. The ancient Egyptians knew the rotundity of the earth, which we thought Columbus had discovered; and the immortal Plato, who went to Egypt to school, taught that the earth was a globe, and its motion "the artificer of day and night." The whole of this ancient learning turning out to be in harmony with the Book of Mormon, is evidence to me that Spalding did not write it. He could not have anticipated this ancient learning. It is evidence that the Book of Mormon is an ancient record, and that Joseph Smith was "a seer," "like them of old times."

### LE PLONGEON'S MAYA EMPIRE.

"The entire civilization of the Book of Mormon," (says Elder M. T. Lamb,) "its whole record from beginning to end, is flatly contradicted by the civilization and history of Central America."—Golden Bible, p. 289.

That is just exactly what we might expect it to be if Mr. Spalding wrote it; for he had no means of knowing the facts, hence could not relate them. On the other hand, if the "entire history and civilization" of the Book of Mormon were confirmed by the "history and civilization of Central America," it would be *certain and indisputable evidence* that some one wrote it who knew more about the facts than Spalding did.

The figures that have been given by different authorities, as the beginnings of the Maya or Nahua's civilization in Central America are speculative, as may be seen by looking at them. Compare for instance Charnay, in "Beginnings of Civilization," page 25, with Le Plongeon's title page to Sacred Mysteries, and J. T. Short, pages 475, 244. The figures range all the way from 1,000 to 11,500. The effort to make it appear that the Maya civilization in Central America overlapped the Book of Mormon civilization of the Nephites, proves too much. It reminds us of the same difficulties that the learned are having in locating the beginnings of civilization in Babylonia, Egypt, China, and other nations of antiquity.

Berosus, the "Chaldean historian," if we may trust Eusebius, gives the Babylonians a chronology of 466,581 years, down to Pul, king of Assyria. (See Historical Evidences, p. 271, note 57.) But according to G. Rawlinson, Babylon was founded 1903 years before Alexander's capture of it, or B. C. 2,234. (See note on p. 277, Ibid.)

Manetho gives Egypt a chronology of 29,925 down to 300 B. C. (Ibid., p. 271.) The history of Egypt as given by the best authorities from Menes to Christ range all the way from 2,000 B. C. to 5,702. (Compare Rawlinson's Ancient Egypt, vol. 1 p. 1, with Egypt and Babylon, p. 115.)

We will look for the beginnings of the Maya civilization and development of the Empire, which had a civilization almost equal to "that of Egypt or Babylon" (see Sacred Mysteries, p. 70) independent of speculative figures. In so doing I shall have occasion to refer to their own books.

Bancroft describes one of them (the Troano) in these words: "The original is written on a strip of maguey paper about fourteen feet long and nine inches wide, the surface of which is covered with a white varnish, on which the figures are painted in black, red, blue, and brown. It is folded fan-like in thirty-five folds, presenting when shut much the appearance of a modern large octavo volume. The hieroglyphics cover both sides of the paper, and the writing is consequently divided into seventy columns, each about five by nine inches, having been apparently executed after the paper was folded, so that the folding does not interfere with the written matter. . . . The regular lines of written characters are uniformly black, while the pictorial portions of what may perhaps be considered representative signs are in red and blue, chiefly the former, and the blue appears for the most part as a background in some of the pages."—J. T. Short, p. 422.

This description of the Troano will probably be a fair description of the "many" ancient Maya books said to have been "destroyed by the vandalism of Landa and other early Fathers." "The Troano," says Dr. Le Plongeon, is "a very ancient treatise on geology." (See Sacred Mysteries, p. 70.)

On page 125 Ibid. he says: "The Maya Empire was of old, according to the author of the Troano MS. figured as a tree, planted in the continent known today as South America; its principal branch being formed by the Yucatan Peninsula,"

www.LatterDayTruth.org

On page 120, Ibid. he gives a diagram of that ancient empire, which gives it all the territory between the headwaters of the Tobasco River on the north, to about Bogota or Popayan on the south, in the United States of Columbia; so that the ancient Maya Empire of the "Troano" would include within its dominions what we now call Yucatan, Guatemala, Honduras, Nicaragua, Costa Rica, and about as far south in Columbia as the headwaters of Cauca and Magdalena Rivers; but just when, and how long Maya held this dominion we are not informed.

On pp. 70 and 71 Le Plongeon shows that there were two great changes in the dominion of that ancient empire. At one time it seems to have extended "its influence to the remotest parts of the earth, and to have exercised its controlling power among far distant and heterogeneous nations," but at another time this same empire that commenced in South America had a southern limit,—he says at the "Isthmus of Darien." Now if the Maya Empire was first planted in South America, and extended northward as Le Plongeon's diagram shows, how came it to be afterwards cut in two at the "Isthmus?" (Compare pp. 120 with 70.) What caused this change in dominion, the author of Sacred Mysteries does not say.

If the Maya Empire was first planted in South America, its first capital would also be there. Why did it give up its dominions south of the Isthmus? Did Mayax have an enemy south of it? was that enemy pushing Mayax northward? is the Maya Empire of the "Troano" as set forth in Le Plongeon's Sacred Mysteries as published in 1886 the Nephite Empire of the Book of Mormon as published to the world in 1830? Where was the Nephite Empire first planted?

Now what could be the cause for the Maya Empire to give up its dominions where it was first planted, and be cut in two at the Isthmus? Did Lehi land in North, Central, or South America? Was the Nephite Empire of the Book of Mormon ever universal "in influence" and "power," "controlling distant heterogeneous nations?" Was the Nephite Empire ever limited on the south at the "Isthmus of Darien?" Is the "Troano" a witness for or against the Book of Mormon? Its author probably lived after the empire had died. How did he know that changes had taken place in the history of his country? Did he have access to written documents? What does the Book of Mormon say for itself on these points?

The Nephite history covers a period of about 1,000 years, from B. C. 600 to A. D. 400; but it is between B. C. 200 and A. D. 34 that we get the best view of its people, and considerable of a geographical sketch of their country. *Within* that time the following cities are mentioned about as follows: Zarahemla, (the land or city,) one hundred and fourteen times; Bountiful, twenty-seven; Jershon, twenty-one; Nephihah, seventeen; Manti, seventeen; Ammonihah, sixteen; Mulek, thirteen; Moroni, eleven; Lehi, nine; Morianton, eight; Antiparah, eight; Gid, seven, Sidom, seven; Desolation, five; Judea, six; Cumeni, six; Gideon, six; Noah, four; Antionum, four, Melek, three; Onihah, three; Aaron, twice; Zeezrom, and Omner, twice. These cities or lands were in Nephite territory, except in times of war, when some of them were occupied by the Lamanites, who are represented as the enemy of "Mayax," according to the Book of Mormon.

Within the same time as above stated, Nephi (land or city) is mentioned about fifty-five times; Middoni, sixteen; Ishmael, ten; Shilom, fourteen; Helam, ten; Shemlon, six; Amulon, six; Jerusalem, four; Mormon, six; Ani-anti, once; Shemnilon, once; the historic river or waters of Sidon, thirty-one times, and that of Mormon, five times. These cities, or lands, were in Lamanite territory, though part of this time Nephi and Helam were occupied by Nephites.

Zarahemla, except at short intervals in times of war, was the capital city of the Nephite government. (See Alma 16:5, last three lines in paragraph 5; and Helaman 1:6, and Omni 1:6.) It was in Zarahemla where the Nephite kings reigned and its chief judges or governors ruled.

Nephi was the capital city of the Lamanites, (see Alma 21:24, 35; 12: 23–25,) except during the time it was occupied by the people of Zeniff. (See Mosiah 6:1.)

The city of Nephi was founded by Nephi the first, the son of Lehi, after he and those with him had separated from their brethren, (see 2 Nephi 4:2,) and this is the reason why the Nephites so often called it the "land of their fathers' first inheritance." (See Mosiah 5:6; Omni 1: 14; Mosiah 6:1; Alma 25:2.)

Now it was west of this city of Nephi where the original Lehi colony first settled (Alma 13:11). The distance from this original home of the colony to the city of Nephi we have to guess at. Nephi says: "And we did take our tents and whatsoever things were possible for us, and did journey in the wilderness for the space of *many days*, and after we had journeyed for the space of many days, we did pitch our tents. And my people would that we should call the name of the place Nephi; wherefore we did call it Nephi."—2 Nephi 4:2.

By these two quotations we learn that Nephi and those with him journeyed many days eastward from their first home, to the place they called Nephi.

The Nephites remained in this city and country till the days of Mosiah. He being warned of the Lord, departed out of that land, "and as many as would hearken unto the voice of the Lord should also depart out of the land with him, into the wilderness, . . . and they were led by the power of His arm through the wilderness until they came down into the land, which is called the land of Zarahemla. And they did discover a people, who were called the people of Zarahemla."—Omni 1:6. Which way Mosiah traveled in going from Nephi to Zarahemla, we will see further along.

This people of Zarahemla were Jews; they became united with the Nephites and were called Nephites afterwards. They left Jerusalem, "at the time that Zedekiah, king of Judah, was carried away captive into Babylon." This colony landed in America some distance north of where Mosiah discovered them, in a country they called Desolation, "it [Desolation] being so far nothward that it came into the land which had been peopled, and been destroyed, of whose bones we have spoken, which was discovered by the people of Zarahemla: it being the *place* of their first landing, and they came from there up into the south wilderness." —Alma 13:11.

This colony here referred to were "brought by the hand of the Lord, across the great waters, into the land where Mosiah discovered them; and they had dwelt there from that time forth."—Omni 1:6.

We will now take some geographical observations and try to locate those two colonies, who had now become one people under one government, and who afterwards became a great nation, and see if it will harmonize with the native account of the prehistoric "Empire of Maya" as recorded in their own sacred books.

"The land on the northward was called Desolation, and the land on the southward was called Bountiful." . . . "And now it was only the distance of a day and a half's journey for a Nephite [a person] on the *line* Bountiful and Desolation, from the east to the west sea."—Alma 13:11. So we see here where this land Desolation was, at least its southern limit; it was where a person could travel (on foot we suppose) across the continent from the east to the west sea in a day and a half.

In Helaman 2:8, we read:—

"And in the fifty and seventh year they [the Lamanites] did come down against the Nephites to battle, and they did commence the work of death; yea insomuch that in the fifty and eighth year of the reign of the Judges, they succeeded in obtaining possession of the land of Zarahemla; yea and also all the lands, even unto the land Bountiful; and the Nephites, and the armies of Moronihah [the Nephite general] were driven even into the land Bountiful; and there they did fortify against the Lamanites, from the west sea even unto the east; it being a day's journey for a Nephite on the *line* which they had fortified and stationed their armies to defend their *north country*."

Again, we read concerning this same place at another time: "And he [the Nephite general] also sent orders unto him [Teancum] that he should fortify the land Bountiful and secure the narrow pass."—Alma 24:3.

Now, if by securing the narrow pass, the Nephites could save the land Bountiful from falling into the hands of the Lamanites, (which is shown they did,) that would seem to prove that the southern limit of the land Bountiful was at this narrow place; and no doubt this is the same narrow place where the Nephites were stationed *on the line* that they had fortified in Helaman 2:8, where it was but one day's journey for a person from the east to the west sea.

In Alma 22: 2 we read of a national boundary line: "And they [the Nephites] went forth and drove all the Lamanites

www.LatterDayTruth.org

who were in the east wilderness into their own lands, which were south of the land Zarahemla; and the land of Nephi did run in a straight course from the east sea to the west."

This appears to be the national boudary line between the Nephites and Lamanites during this period. This line was a straight line, and "run in a straight course" from the Atlantic to the Pacific Ocean. Now we have three lines across the continent. The last one is the recognized boundary line between the two contending powers. That line was between the land "Zarahemla and the land of Nephi," and the Lamanite territory was *south* of this straight line; the Nephites' was north of it.

The line mentioned in Helaman 2: 8 was at the northern limit of this land Zarahemla, where it joined the land Bountiful, as we learn from Alma 13: 11, where he says: "The land of Nephi, and the land of Zarahemla, were nearly surrounded by water; there being a *small neck* of land between the land northward and the land southward." This "small neck" is the northern limit, then, of the land of Zarahemla; and at this small neck is where the land Bountiful is secured by the Nephite armies in defending their "north country." The boundary line between the Nephites and Lamanites we will notice again.

We see that there are two narrow places mentioned here. Where the land "Desolation" joins the land "Bountiful" there appears to have been a recognized line from the east to the west sea, and a person could travel from one sea to the other in a day and a half; but where Bountiful joins another land on the south, it is but one day's journey across from sea to sea. That would locate the land of Bountiful at the Isthmus of Panama, where the land is but thirty miles wide.

Where Hagoth built ships, was "on the borders of the land Bountiful, *by the land Desolation*, . . . by the narrow neck which led into the land northward."—Alma 30: 3.

This was at the northern line previously mentioned, between Desolation and Bountiful, where a person could travel across the country in a "day and a half." This is the same place where Teancum stopped the people of Morianton at "the borders of the land Desolation," . . . "by the narrow pass."—Alma 22: 5.

From the above I understand: First, That the Lamanites were south of the Nephites. Second, That when the Nephites drove the Lamanites into their own lands," they drove them into the land of Nephi. Third, Mosiah, then, must have traveled northward when he led the Nephite colony to the land of Zarahemla. Fourth, They had a national boundary line straight from the Atlantic to the Pacific. Fifth, That both the land Zarahemla and the land of Nephi reached from the "east to the west sea" on this boundary line. Sixth, That those two lands (Nephi and Zarahemla) were what we call South America. Seventh, For the reason that were it not for the narrow pass or small neck (isthmus), South America would be "surrounded by water." Eighth, The land Bountiful occupied a place at the isthmus between the land Zarahemla and the land of Desolation. Ninth, That the land Bountiful was a half day's travel narrower at its southern limits where it joined the land Zarahemla, than at its northern limits, where it joined the land of Desolation. Tenth, That the land of Desolation originally meant the whole country north of Bountiful, or the country that had been inhabited previous to the Nephites occupying North America. Eleventh, That it was north of this narrow neck of land, or narrow pass, where the Mulek colony (people of Zarahemla) first landed in America,—in the "land Desolation;" but for some reasons not given they did not locate or settle down anywhere near that place, "but they came from there" (the historian says) "*up into the south wilderness*" and located at Zarahemla, "and they had dwelt there from that time forth," "where Mosiah discovered them."

"But," says one, "can it be possible that the Nephite geographer at that time knew South and Central America as modern geographers know it to-day?" We were told sixty years ago that prehistoric man in Central America was "but little removed from savageism," and that he never knew anything "that had any direct bearing on the progress of civilization." But Le Plongeon says, in 1886, "The philosophers of Mayax [Central America] must have known that the waters cover the greater part of the globe,—about three fifths."—Sacred Mysteries, p. 114.

Now all the other lands spoken of during this early period seem to me to be but divisions and subdivisions of these four lands; and in a broad sense these four lands, namely: Nephi, Zarahemla, Bountiful, and Desolation, were the countries known to-day as the "Three Americas." These four lands are described, as we have seen, as joining to each other. "Desolation" was the "land northward." It was so called because the former inhabitants who had occupied the land "had been destroyed," their ruined buildings and bleaching bones having been discovered by the Nephites. (See Alma 13: 11; Mosiah 5: 9.)

There were also four cities known by these same names: The city of Nephi and the city of Zarahemla were in South America; and though the lands known by these names joined to each other, the cities were a great distance apart, as will appear by the following: First, It seems to have taken Mosiah and his people considerable time while moving from Nephi to Zarahemla. (See Omni 1: 6.) Second, When a number of the Nephites return from Zarahemla to the "land of Nephi," the distance seems to be considerable; (Omni 1: 14, 15;) they are many days on the way. Third, After the Limhi colony (or people of Zeniff) had returned to the land of Nephi from the land of Zarahemla and had been there some years, they send a party to find Zarahemla, but the party got lost; they failed to find Zarahemla, but discovered the land Desolation and a land of many waters. (Mosiah 5: 9; Mosiah 9: 26.) Fifth, A searching party goes from Zarahemla to search for the people of Zeniff; it takes them forty days to make the trip. (Mosiah 5: 2.) Sixth, Zeniff seems to have been acquainted with the country between Zarahemla and Nephi, and it is said "they were many days wandering in the wilderness." Seventh, When this Limhi people move to Zarahemla from Nephi, they are "many days" in making the trip back. Eighth, Alma the first and his people made the trip from Nephi to Zarahemla in twenty days: eight days from Nephi to Helam, and afterwards twelve days from Helam to Zarahemla. (See Mosiah 11: 1–8.)

We have reason to believe that Alma's first move from Nephi to Helam was northward, from the fact that at the time Zeniff got possession of the cities (or lands) of Shilom and Nephi, the Lamanites seem to have withdrawn by agreement southward; at least it is there we see them but a short time after. (See Mosiah 6: 4.)

Alma knowing their whereabouts, would be likely to move northward in the direction of the Nephite settlements and, Ninth, When the sons of Mosiah go to Nephi to preach, they are "many days" on their journey. Tenth, When the people of Ammon move from Nephi to Zarahemla, the distance seems great. The city of Nephi was probably not less than nine hundred miles south of the city of Zarahemla. It is from the south that the Lamanite armies are seen coming, and it is to the northward that they constantly push the Nephites.

(To be continued.)

## THE SITUATION.

In *Herald* for February 13th, appears my article, "May I Speak," with editorial reference and comment. If we have reached that juncture when that which we wish to say to the Saints, through the *Herald*, is more liable than not to adverse criticism, by the editors, in the same number (if found in conflict with their views) for one, I greatly regret it. Why not allow our readers to consider what we say independently, and *afterwards* offer editorial criticism when it is thought to be needed? Surely the *Herald*, in representing those who should be the most liberal people on God's earth, can afford to be as liberal as any "secular paper," conducted "by business driving men engaged in publishing to get wealth, in private enterprises."

In my article, I do not refer to "the question and answer under the caption of, 'Is there a Conflict?'" and I am no more responsible for the question raised by that brother than I am for the reply printed in the same *Herald*.

In *Herald* for May 9th, 1891, the First Presidency present reasons why they voted "No, against their brethren, at the April session of 1891." In the giving of these reasons, is the action of the majority while voting in favor of certain resolutions "while their brethren voted otherwise," "called in question?" If not, then where is the ground for affirming, by implication, that I stated that "it was not permissible for the Presidency to vote against the majority, if their convictions or choice led them to do so?"

www.LatterDayTruth.org

I have *never*, to my knowledge, even hinted or thought that the Presidency, or anybody else for that matter, did not possess the right to vote against their brethren. Such a sentiment is as foreign to my feelings, and anything contained in my article, as the lecture of Clark Braden on the "Mormon Problem" is foreign to Christ's sermon on the mount!

If the editors of the *Herald*, who are also the First Presidency of the Church, may properly state through the *Herald* their reasons for voting "No," and affirm that such vote was in harmony with the law, is it improper for one who voted with the majority to show, if it can be done, that the resolutions which were endorsed are in striking and complete harmony with the revelation of 1861? I think not. Respectfully,

J. R. LAMBERT.

# Conference Minutes.

## ALABAMA.

Convened with the Butler branch, Butler county, Alabama, January 9th and 10th, 1892; M. M. Turpen in the chair, W. J. Booker secretary *pro tem.* Branch reports: Pleasant Hill, 114; gain 3. Butler 32; gain 2. Elders reporting, W. J. Booker, J. G. Vickery, and M. M. Turpen baptized 10. Priest, T. Vickery. Bishop's agent's report: Received since last report $20.25; paid out $17.50; on hand $3.10. M. M. Turpen was chosen to represent the Alabama district at general conference in April.

Resolved that we petition the twelve to send M. M. Turpen back to the Southern mission. W. J. Booker was sustained president of the district, L. G. Parker secretary, and J. G. Vickery bishop's agent. General authorities of the church sustained. Preaching by Elder M. M. Turpen.

## POTTAWATTAMIE.

Conference convened with the Council Bluffs branch the last Saturday in November; H. N. Hansen in the chair, J. C. Jensen secretary *pro tem.* Branch reports: Crescent City 127; 14 baptized, 4 received. Council Bluffs 202; 3 removed, 2 expelled, 2 died. Hazledell 57; 3 baptized, 2 expelled. Wheeler's Grove 83; 5 removed. Elders reporting, D. K. Dodson, S. Butler, C. Carsterson, R. McKenzie, and H. N. Hansen baptized 3. Priests, J. Evans, H. Peterson, and T. Scott. Teachers, Bro. Duel, F. Hansen, O. Jones, H. W. Liles, J. Christerson, and T. Scott. Bishop's agent's report: On hand last report and received since, $626.97; disbursed, $558; on hand $68.97. Andrew Hall, bishop's agent. In *Herald* for November 28th our bishop's agent's report was made to state, "balance due church $85.74;" this was an error and should have been $58.12. Resolved that all elders, priests, and teachers labor under the direction of the district president. H. N. Hansen was sustained district president, Andrew Hall bishop's agent, and Thomas Scott secretary. Adjourned to meet with Wheeler's Grove branch, last Saturday in February, 1892.

## NORTHERN NEBRASKA.

Conference convened in the Saints' chapel, Omaha, Nebraska, January 29th; N. Brown president *pro. tem.*, J. Huff secretary. Statistical reports were received from Columbus, Omaha, Platte Valley, and Union branches; the spiritual condition of the branches was reported as improving generally. Reports: Elders, J. Caffall, H. J. Hudson, W. M. Rumel, C. Derry, G. W. Walters, G. M. L. Whitman, N. Brown, J. Huff. Priest, O. H. Brown. District treasurer's report: On hand last report $4.94; received since $3.95; total $8.89. Bishop's agent reported: Balance last report $83.37; received during four months $142.25; total $225.62; expended during four months $100.51; balance $125.11. Report for the year: On hand one year ago $51.91; received during the year $302.70; total $354.61; expended $229.50; balance $125.11. Report audited, found correct, and adopted. Bro. H. J. Hudson was released as district president, with a vote of thanks for past services. Bro. G. M. L. Whitman was elected delegate to general conference. On motion, all elders and priests were to be assigned fields of labor by the president. Bishop's agent and the secretary were sustained. Preaching Sunday morning and evening; social meeting in the afternoon. Adjourned to Fremont, Nebraska, Friday, May 27th.

# Miscellaneous.

## WESTERN TEXAS DISTRICT.

*To the Saints of the Western Texas District, Greeting:—*

In consequence of bad weather our January conference was a failure, so far as numbers was concerned; but still the few there enjoyed much of the Spirit in the two prayer meetings held. Services began on Friday night and continued till Sunday morning, when it was thought prudent to bring them to a close.

I had hoped to see many of you on the conference grounds, that we might have a better understanding of the financial condition of the district; and now as I have not the opportunity of coming among you in person, I will endeavor to meet as many of you through the *Herald* as I can.

I want all the Saints in the district who feel that they *can* and are determined they will do something in the way of tithing, to so inform me by the last of March (that is if you see this request in time), and also the probable amount they think they can pay. Our district has been far from self-supporting ever since its organization, especially so this year, as you will see by my annual report to the Bishop, when it comes out.

Saints, why is this so? Is it because of the excessive hard times? I think not. Why? Because of the following scripture:—

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."—Mal. 3:10, 11.

"Honor the Lord with thy substance, and with the first-fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. 3:9, 10.

If we read and analyze the foregoing text, we are bound to find that there is but one thing that will cause hard times among us, or leanness in our barns,—and that thing is simply to dishonor the law by a non-compliance. We are told to honor the Lord with our substance and with the first-fruits of all our increase. Have we done this? or have we taken the first money we could get and gone to satisfy some earthly creditor, and left the Lord without a share of the fruits, either first or last? I fear this is the case with many of us to-day; we are too careful of our integrity and standing before man, and not sufficiently so in reference to our standing before God, to keep ourselves in favor with him.

I take the ground that a man cannot be too poor, or his condition in life too complicated to pay tithing; and why? Because God has promised to greatly multiply his helps by his so doing. Then if this is the case, (which no one will deny,) why need we be afraid if we get a dollar, to give the Lord one tenth of it; no matter how much we may need it, or how well we could (seemingly) use it for our personal comfort? It is our duty to pay one tenth of our increase annually, thereby honoring the law and showing our faith by our works; for we all know that faith without works is dead. If one is in debt ten thousand dollars, and nothing to pay with, I would advise that brother or sister to take the Lord in as his partner, giving Him a tenth interest in all your earnings. At the end of each year, if you find you are not able to satisfy all your obligations, pay to each according to the amount of indebtedness, not forgetting the God who made you; for His comes in first, from seniority.

Dear Saints, I have not written the above as a fault-finder, but simply because I feel it to be my duty as bishop's agent, to do what I can for the spread of the work; and it cannot be done without means.

I wish you all a joyous and happy year, which can only be insured by a faithful performance of all known duties. O. D. JOHNSON,

*Bishop's Agent.*

BANDERA, Texas, Feb. 4th.

## HIGH PRIESTS.

*To the Members of the Quorum of the High Priests, Greeting:—*

Beloved brethren; it is greatly desired that each member of the quorum will promptly report his labors, sentiments and desires in, and for the cause of truth, to H. A. Stebbins, Lamoni, Decatur county, Iowa, secretary of the quorum, as soon as possible, that he may be prepared to present them to the quorum at the coming April conference, so that we may be informed of your faith and progress in the work of God; also of your readiness to further engage in duty in the mission field, or in whatever duty pertaining to your calling, the wisdom of God may appoint unto you. Please report what particular, or general duties you have been engaged in during this conference year, and where. By this means we shall strengthen each other's hands and gladden each other's hearts, as well as manifest our love for and willingness to spend and be spent, ourselves, and our substance, for the glory of God. May the Spirit of the God of peace ever abide with you is the prayer of your brother,

CHARLES DERRY,

*Pres. of the H. P. Quorum.*

February 12th, 1892.

## DIED.

KELLEY.—At Indian River, Maine, January 24th, 1892, of consumption, caused by la grippe, Laura G. Kelley. Born march 12th, 1875; baptized August 10th, 1890, at Jonesport, Maine, by Joseph Smith. She was faithful to her covenant, and received very much comfort therefrom.

PERRY.—At the home of her grandson, Bro. Richard Yeamans, Grove township, Shelby county, Iowa, January 20th, 1892, Sr. Cynthia Perry, from a fall received a few days previous to her death, by which her hip bone was broken, causing much suffering. Deceased was born October 10th, 1811, in Onondaga county, New York; was baptized in June, 1837, at Toronto, Canada, by the late Pres. John Taylor, and confirmed by Parley P. Pratt. United with the Reorganization in May, 1870, in Utah, being baptized by Elder E. C. Brand. Was faithful to her covenant until death, and when opportunity offered always bore a faithful and encouraging testimony to the truth of the latter day work. Funeral discourse by Elder John Pett, assisted by Elder Milton Lynch, at the Saints' church, Galland's Grove. A goodly number of grandchildren, Saints, and friends were present, thus manifesting their love and esteem for the departed one.

LISTON.—William Edmound, youngest child of Mr. William and Sr. Bettie Liston, was born March 27th, 1890, at Wheeling, West Virginia; died January 16th, 1892. Funeral sermon in the Saints' chapel by Elder G. T. Griffiths assisted by Elder L. W. Rowell. Another little bud of promise has been taken from this sinful world, to dwell with the righteous spirits in the paradise of God.

OAKLEY.—At San Antonio, Texas, December 8th, 1891, the infant son of Mr. Charles, and Mrs. Emma Oakley, aged 2 years and 22 days; born September 16th, 1891, at San Antonio, Texas. Funeral at the Summerset cemetery, December 9th, conducted by Elder L. L. Wight.

www.LatterDayTruth.org

Jesus said: "Suffer little children to come unto me;" "Blessed are they that mourn: for they shall be comforted." "And God shall wipe away all tears from their eyes; and there shall be no more death."—Rev. 21:4. We deeply sympathize with the bereaved parents and relatives in their irreparable loss. We commend them to God, and pray his goodness to bind up the bleeding hearts, that they may find consolation in the blessed Master.

BRUCE.—At Freesoil, Michigan, January 28th, 1892, Sr. Roena Bruce, aged 65 years, 7 months, and 18 days. She was born in Monroe county, New York, June 10th, 1826 (on branch record 1825); married 46 years, 4 months, and 18 days; baptized by Elder J. J. Cornish, July 10th, 1889. Funeral sermon by Jacob Kaplinger.

ELDER.—Near Columbus, Kansas, February 7th, 1892, Mary Almina, infant daughter of Bro. S. M. and Sr. D. E. Elder, aged 1 month and 25 days. She was born December 13th, 1891; and blessed by Elder D. S. Crawley January 15th, 1892. Funeral services by Elder T. J. Smith. "Of such is the kingdom of God."

HOFFMAN.—At Goose Creek, West Virginia, February 8th, 1892, Sr. Sarah Hoffman, aged 79 years, 10 months, and 8 days; baptized August 16th, 1888, by Elder L. R. Devore. She was among the first to render obedience to the gospel in the Mount Zion branch, where she lived a devoted life, and was highly esteemed by all who knew her. Funeral sermon by Elder James Brown, texts Job 14:14; Heb. 2:6 Her death was sudden, and without much suffering she passed peacefully away. A large concourse of relatives and friends followed her to her last resting place.

POOL.—At St. Louis, Missouri, January 31st, 1892, of old age, Isaac Pool. He was born August 24th, 1810, at Staffordshire, England; baptized at same place January 12th, 1841, by Isaac Whittaker; ordained an elder (date forgotten) at Hanley, England, by John Mason, Parley P. Pratt, and George Simpson. He was infirm for sometime before his departure, but talked much about the latter day work and was firm in the faith, and we trust he has gone to the Paradise of God. Funeral services conducted by Elder C. H. Jones.

WOODRUFF.—At Pleasanton, Ohio, February 7th, 1892, of scarlet fever, Royal Franklin, son of Bro. Samuel and Sr. Emma Jane Woodruff. Funeral sermon by Elder T. W. Williams in the M. E. church. This is a hard blow to the fond parents, who had but recently united with the church.

JAMES.—At Portsmouth, England, August 22d, 1891, Bro. Mortimore T. James, aged 71 years, 5 months, and 9 days. He was an old and faithful member, and died in full hope of a glorious resurrection.

BLACK.—At her home, near Washington, Indiana, February 29th, 1892, Alice, beloved wife of Bro. Cyrus Black, daughter of H. H. and Lucinda Rose, after a week's illness from pneumonia, peacefully entered into rest. She was one of the first two baptized in that locality, just one year previous to her death,—February 2d, 1891, by Elder L. F. Daniel. She lived the faith consistently. In December she was remarkably restored from illness under the hands of Elder J. M. Scott. Realizing in this last illness that her departure would be soon, she made the garments in which she was buried, speaking as calmly of her coming death as of any of her household affairs. So passed away one of the brightest and sweetest of earth's spirits. Truly "Blessed are the dead that die in the Lord," also those permitted to witness such a departure. Funeral services conducted by Elder R. Etzenhouser.

ELVIN.—This morning at 11:25, at her residence, 402 South Eleventh street, Mrs. Martha, wife of Dr. R. C. Elvin. She was born in Ireland in 1830, being 61 years and 11 months old at the time of her death. She was raised and educated in Scotland, where she was united in marriage in March, 1845. In 1849 they emigrated to America, locating at St. Louis, Missouri, and in 1852 moved to Council Bluffs, Iowa. In March, 1856, they came to Nebraska. She was the mother of eight children, four of whom remain to mourn the loss of a kind, loving mother, as follows: R. M., of Lamoni, Iowa, John, of St. Paul, Minnesota, Lizzie, who is still under the parent roof, and Mattie Bostrom, of Lincoln, Nebraska. At her bedside when the meek spirit took its departure were her sorrow-stricken husband and children, except John. In 1844 she united with the Latter Day Saints, and lived faithful to her covenant in Christ.

(The above is from the Nebraska City *News* of February 16th. Date and particulars of the funeral and service have not yet reached us.—ED.)

SANDS.—At Memphis, Tennessee, January 27th, 1892, Sr. Annie Sands aged 36 years, 10 months, and 7 days. She was born in Ireland, but emigrated to this country in 1871; was married February 1st, 1876. Brought up in the Roman Catholic faith, she remained therein until August 22d, 1889, when she was baptized by Elder William Newton. Her remains were brought to Kansas City, Kansas, where she was interred from the Saints' church on Friday, the 29th inst., the funeral services being conducted by Elder William Newton. She leaves a sorrowing husband and five children to mourn her departure.

DUNHAM.—At Grove, Arkansas, January 22d, 1892, Sr. Lillie A. Dunham, aged 31 years, 11 months and 19 days. She was baptized July 18th, 1891, by Elder J. D. Erwin, and died true to the faith, leaving her daughter, a mother, five sisters, two brothers and many friends to mourn their loss.

SWIFT.—At St. Louis, Missouri, January 25th, 1892, of diphtheria, Mabel Florence, daughter of Joseph and Maria Swift, aged 5 years and 7 days. She was a lovely child and it was hard to part with her. She was to have taken part in a Sabbath school entertainment, but was sadly missed. The parents have the sympathy of a host of friends; and may the good Lord comfort the hearts of those that mourn. Funeral services conducted by Elder C. H. Jones.

## CHURCH LIBRARY.

By the kindness of Bro. J. D. Bennett, Lamoni, Iowa, we are enabled to place upon the shelves of the library, the following books: "The Sabbath in History," and "The Sabbath in Primitive Christianity, with Jesus and the Apostles," both by Dr. Isaac Schwab, Rabbi of St. Joseph, Missouri; "History of the Conflict between Religion and Science," by John W. Draper; D. D., LL. D.;" "An Exposition of the Law of Baptism, as it Regards the Mode and the Subjects," by John Hall, D. D., a Presbyterian; "The Doctrines and Discipline of the Methodist Episcopal Church," 1868, with an Appendix.

Also Bro. H. J. Hudson, Columbus, Nebraska, sends a curiosity—a twelve page tract, entitled, "A letter to the Queen, touching the Signs of the Times, and the Political Destiny of the World," by Parley P. Pratt.

JOHN SCOTT, *Librarian.*

## CONFERENCE NOTICE.

Conference of the Western Wisconsin district will convene at or near Excelsior, Richmond county, Wisconsin, February 27th and 28th.

J. W. PETERSON, *Dist. Pres.*,
FRANK SAWLEY, *Dist. Sec.*

## THE HONDURAS EXPEDITION.

BOSTON, Jan. 16.—News has been received to the safe arrival of the Peabody museum Honduras expedition at the ruins of Copan. The first report from the officers of the expedition has been forwarded to Prof. Putnam, stating that they are in excellent health after their rough journy of 100 miles by mule train. Comfortable living quarters have been established in the western court of a big pyramid.

A corps of thirty-six native laborers is at work clearing away the debris around the court Plans are being made for taking molds and photographs of the hieroglyphics and figures carved in high relief on the massive stone structures on every side. The governments of Guatemala and Honduras have not only admitted all material free of duty but have given important official assistance to the officers of the expedition.—*Sel.*

## THE PROGRESSIVE JEWS.

THE *Jewish Tidings* keeps up its argument in favor of the amalgamation of the Jews and Gentiles of this country through intermarriage. We recently intimated that it would not be easy to bring about a change in those hereditary customs by which the identity of the Jewish race has been preserved since the times of Abraham and Moses, says the New York *Sun*, but our esteemed Jewish contemporary thus replies to this remark:—

"The *Sun* will permit the *Tidings* to assure it that those customs are already changed; that the intelligent Jews of to-day don't feel it incumbent upon them to follow precisely the illustrious example of the Jews of bibical fame, in respect to all their ways and habits. The Jews of this generation are intelligent enough and progressive enough to know that what was good for the Jews in the time of Moses is not exactly the proper thing in the nineteenth century. The greatness and goodness of Moses are universally acknowledged, but he made no pretence to set the fashion in everything for succeeding generations. The Jews live in the present. Tradition must give place to progress and common sense."

We do not know how widely these views are entertained in the Jewish community in the United States, but our contemporary assures us that they are becoming more and more prevalent. It says that "the Jews here do not desire to preserve the unity of their type," and that "the question of the intermarriage of Jews and Christians is gradually solving itself, as such marriages are of frequent occurrence."

The *Jewish Tidings* speaks positively and boldly on this subject, and its statements are sustained by several other Jewish papers, though we have not observed that they meet with the approval of any of the rigidly orthodox organs of Judaism, nor even of the American Hebrew, which, however, gives a significant hint when it says that "there is but one particular in which the Jews differ from other people, and that is their religion."—*Sel.*

## CANON FARRAR ON WOMEN.

IF it be true that the "corner-stone of the Commonwealth is the hearthstone," how important is the work of every woman, even in that sphere of family life which many are tempted to despise as too narrow for their energies. Every woman should, indeed, aim at doing good in wider regions of life, and should endeavor by the irresistible force of sweet and silent influence, if in no other way, to raise the whole tone of national thought and conduct. But even if a woman, whether married or unmarried, be "never heard of half a mile from home," the purity and loftiness of her ideal, the devoted unselfishness of her life, may tell with immense and continuous power upon every member of her family. The bright invisible air produces effects more stupendous when no whisper of a breeze is heard than all the fury of the passing hurricane; and the influence, conscious and unconscious, of thousands of women, entirely unknown to fame, may go to the ennoblement of the moral being of generations yet unborn. Men are, and ever will be, what their wives and sisters, and above all their mothers, tend to make them, by influence which begins with the cradle and ends only with the grave.—CANON FARRAR in the January *Ladies' Home Journal.*

## GIVE THE SICK A CHANCE.

THE Illinois farmer who erected a monument over his wife's grave, stating that she was talked to death by her friends, is having considerable trouble with his neighbors, who considered themselves personally insulted. He refuses to strike out the inscription, and public sentiment will sustain him. Let it stand as a possible protection for other sick people, who may thereby have a chance for their lives.—*Sel.*

It is said that dyspeptic insomnia may be overcome by placing on the pit of the stomach a towel, wet with tepid water and covered with a dry cloth. It is a remedy that is easily tested by a sufferer from that distressing malady.

www.LatterDayTruth.org

## *THE "PATRIOT."*

Send for sample copy and complete circulars of books, all free.

*LAMBERT BROS., Lamoni, Iowa.*

## AUTUMN LEAVES,

With frontispiece each month.

Published monthly, 48 pages, neatly covered.

Price per year - - $1.50.

Mrs. M. Walker, Editor and Publisher.


THE following is the contents of March Autumn Leaves:—

Autobiography of Elder Joseph Luff—A Mistake—The Path of Duty the Path of Safety—Glorious Light—Our Country—Sabbath Schools—A Prayer for Strength—The Franklin Series—Alcohol and Murder—"In Memoriam"—To the Fringed Gentian—Object Lessons Gleaned for the Young, No. 1—In Australia—Consider the Lilies—Rev. Leigh Richmond's Counsel to his Daughter—Worry *vs.* Work—Department of Correspondence—Domestic Department—Editor's Corner—Round Table—Music, Easter Hymn—Beautiful Zion.


## Ruins Revisited,

AND THE

## World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER.

For sale at the Herald Office. Price $1 00


### A GRAND DECLINE.

LOUIS KOSSUTH has passed his ninetieth milestone, is blessed with fair health, and is going down into the twilight, with the perfect calm which envelopes a summer evening after all the storms of the day have passed, after the last cloud has floated out of the sky, after all the winds have sought their caves, and the whole world is at peace. He is sitting there with his memories, and that twilight of his life is one certainly to be envied. He remembers perfectly the thrill and the shock which passed over Europe as the air took up the echoes of Waterloo, and sounded those mighty cannons all around the world. He had almost reached maturity when the great Corsican died; he antedated the steam engine and the power press. The world is filled with voices now which never had been heard when he reached his majority. The whole business direction of the world has been changed during his life. Since he was a man of affairs the railroad has annihilated space on land; the steamship has made but ferries of the oceans; it has been made possible for him in his Italian home to send a message to a friend in America and get a response back in an hour; he can talk ear to ear with a friend sixty miles away, and as he listens can trace the answer with his pencil, and have the paper lighted with a light which has been invented since he made for himself immortal fame. The world is not as it was when he first beheld it; and now as his shell is closing, he goes back and sees with the eyes of memory, the world as he saw it first. To his dull ear come back the tones of voices that went out into the silence half a century ago; upon his hands he feels the clasp of hands that went back to dust long, long ago; all the faces that he saw in childhood have passed away, and he is busy now recalling how they looked, because he knows that the hands that hold him here are loosing their hold very fast, and other hands that he once clasped are stretching down to him from the Beyond, and that in a little while at most he will pass on to that sphere where the faithful believe there will be no storms in the air, and no discords on the land; to that land where music was born, to that land where the cradle of peace is rocked forever, to that land where the light is never clouded, and where the flowers never cease to bloom. So may he listen and wait and watch, until sometime the brother of Sleep will come and touch his eyelids so gently, that he will be translated without alarm or pain.—*Ex*

---

Most flannels can be readily washed in cold water, using any good soap, and so treated will not only not shrink, but will always retain the softness of new goods.

Eat no more than enough, and let the food be plain.


### "THE RETURN."

Complete volumes (of twenty-six numbers) published by E. Robinson, can be had by sending $1.15 to

Mrs. M. A. Robinson, Davis City, Iowa.


## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

London, England, meetings on Sundays at 6:30 p.m., at 48 Repton street, Limehouse; and at 107 Canal road, Mile End, on Wednesdays at 8 p.m., having removed from Emmanuel Hall, Old Ford road.

Manchester, Saints' meeting room, 15 Dickenson St., Mount St., Albert square; Sundays, 10:30 a.m. and 6:30 p.m.

Leeds, Saints' meeting room, Wellington road.

Sheffield, Saints' meeting room, Langsett road.

Larmouth, Saints' meeting room, Ellsmore St.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

St. Louis, Missouri, No. 2518 Elliott avenue.

San Francisco, California: Lincoln Hall, No. 71 Montgomery street, near Palace Hotel.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 2 and 7:30 p.m.


### GERMAN TRACTS.

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

## ZION'S ENSIGN,

A live, religious journal, issued weekly at Independence, Jackson county, Missouri, is brim full of good and instructive reading relative to gospel truths, besides sermons delivered by some of our ablest ministers. Every one who can possibly spare $1 should subscribe for it.

It is the intention of the publishers of the ENSIGN to issue **A DAILY EDITION** during the session of the coming General Conference in April, in which will be given a full report of the proceedings from day to day, also news items pertaining to the conference and those in attendance. The price will be **25 cents.** Send in your orders at once so as to give ample time for preparation.

Address all letters to Zion's Ensign, Box 175,

Independence, Mo.

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### Teachers' Helps.

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### Cards and Tickets.

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100..... 50
Good Behavior tickets; per 100, 15c.; 1,000...1 00
Prompt Attendance tickets; 100, 15c.; 1,000...1 00

### Winnowed Songs

Each 40c., half doz. $2.25, per doz.....4 50


www.LatterDayTruth.org

## CHOICE RESIDENCE FOR SALE,

*With one acre, Lamoni, Iowa.*

The above is a substantially built and well finished residence, very desirably located, and abundantly set to small fruit. Anyone contemplating locating at Lamoni will do well to investigate the above. The house is 20 x 28 and 20 x 16, all 18 ft high; and 12 x 26 and 6 x 10 ft., one story high. It is very convenient and comfortable in all its arrangements. It is on a well traveled road, adjoins the corporate limits of the town, is a half mile from the church and business center, and three-fourth mile of high school.

*JOHN SCOTT, Box 236, Lamoni, Iowa.*


### THE MODERN JEWS.

THE lecture in the Essex Institute course recently, was by Rev. E. O. Dyer, of South Braintree, upon the subject of the Modern Jews. Wm. H. Grove Esq. introduced the lecturer and there was a good attendance. The marked superiority attributed to the Jews in what may be called the higher walks of life over those of other nationalities was in the form of a revelation to the audience.

There were six leading points or divisions in this interesting lecture, and the following synopsis will give a good idea of its general drift.

I. The lecturer gave an outline sketch of the Jews since the time of Christ—their dreadful slaughter under the Roman emperors and bitter persecutions in mediæval times by the so-called Christian nations.

II. Their emancipation. It begins with their enfranchisement in England in 1753, and was followed by a similar movement on the continent. The leaders were Mendelssohn and Voltaire. The movement was greatly helped on by the French Revolution. Austria, France, Prussia, and other European states repealed their restrictive, cruel laws, and for a hundred years this work has been going on.

III. The effects of this emancipation. It has resulted in making the Jew the leader of the world and the figurehead of our civilization. Under this head the lecturer spoke first of their physical increase; and statistics and authorities were cited to show the greater longevity and vitality of the Hebrew race. The highest medical authorities assert a comparative freedom on the part of the Jew from phthisis and tubercular disease. The great value of the Mosaic laws was pointed out as an inspired medical treatise.

In the second place, the lecturer spoke of their increase in wealth. The Jews are the bankers of the world. Twelve per cent of Protestant Germans are engaged in mercantile life; fifty five per cent of the Jews. About the same proportion prevails in every country. Some kinds of business are almost entirely controlled by them. Reference was made to their commercial ascendency in New York City.

In the third place, their prominence in education is noticeable. Statistics were given to prove that, out of all proportion to their numbers as a race, they crowd the universities and fill the learned professions. In philology, history, biblical and literary criticism, music, the study of antiquities, astronomy, political economy and philosophy, they show the most eminent names.

Fourth, they are prominent in politics. The Jews hold many seats in all the parliamentary bodies of Europe. Statistics were given to prove this in regard to England, France and Italy. Leading modern statesmen in England and France have been Jews.

Fifth, their prominence in socialism was mentioned, and reference was made to Carl Marx and Ferdinand Laselle, the founders of German socialism. Many of the nihilists and most dangerous revolutionary agitators are Jews. Pantheistic philosophy and German rationalism owe their origin to the writings of Spinoza.

And, sixth, he spoke of the Jew as an ally of Christianity, referring to the great movement in Southern Russia under Rabinovich, which he sketched.

IV. The persecution of the Jews in Russia, its origin, spirit and results. The lecturer said that in 1882 a law or ukase was passed concerning them, which was not enforced, and was suffered to remain practically obsolete. This has recently been revived, and is being enforced by Russia. The effect is to drive the Jews from their farms to the towns within the district known as the Jewish belt, where, being deprived of the opportunity for the free exercise of their native thrift, they are reduced to a deplorable condition, decidedly worse, indeed, than that of those who work under the sweating system in New York.

V. Return of the Jews to Palestine. This is no longer a dream. There are more Jews in the Holy Land to-day than returned from the Babylonian captivity. Referance was made to the colonization societies, and the work of the Alliance Israëlite Universelle. There is a patriotic longing of the people to occupy once more the land of their fathers. The way to this consummation is opened in the decay and dissolution of the Ottoman empire.

VI. In conclusion, the speaker said the Jew's part in history has not been played yet. He alluded to traces of the ten lost tribes, and said the rapid rise of the Jew in modern times has a most important bearing on the inspiration of the Scriptures, and the interpretation of prophecy. Many think the world will never be Christianized until again, as at the first, this same wonderful race—with their splendid ability, with the blood of the Orient in their veins—become apostles and missionaries. Unto them has been committed the oracles of God. Whatever view we take, more and more the attention of the world will be drawn to Israel.


**A MANUAL OF THE PRIESTHOOD,**

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

HOW READ THIS!!!

**The New, Revised and Enlarged Edition**

OF

## PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF: *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles. Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

ROBT. WINNING, President. D. F. NICHOLSON, Cashier.

## LAMONI STATE BANK,

Successor to Farmers Bank of Lamoni.

Paid up Capital $25,000.00. Liability of Stockholders $50,000.00.

Incorporated under the laws of Iowa, Aug. 1, 1891.

Six per cent Interest paid on time deposits.

Farm Lands and Town Lots for Sale.

## FOR SALE ON EASY TERMS.

### BEAUTIFUL LOCATION.

### THE FINEST STOCK FARM

—IN—

DEKALB CO., MO.

Four Miles from Stewartsville on the Hannibal & St. Joseph Railroad.

Two Miles from Clarksdale on the Chicago, Rock Island & Pacific Railroad.

Twenty-three Miles from St. Joseph by Wagon Road.

In the Center of a Community of Latter Day Saints.

Four Branches, Each Having a Good Meeting House of Their Own.

German Branch, Sixty-five Members, One Mile East.

Pleasant Grove, Sixty-eight Members, One and a Half Miles North.

De Kalb, Seventy-one Members, One and a Half Miles South.

Stewartsville, Sixty-five Members, Four Miles.

**TWO HUNDRED AND EIGHTY ACRES.**

Seventy-five acres in cultivation, forty in meadow, balance, including twenty-five acres of timber in pasture, all in timothy, clover and blue grass; well fenced, three-hundred rods hedge, balance three, four and five wires; good orchard; one dwelling house of seven rooms and one of three rooms; two barns, well painted, fitted with Newton's Patent Cattle Ties for fifty head full-grown stock, thirty head of young stock and twenty horses, with ample room for seventy-five tons of hay; good grass lots with pens under shingle roof for one hundred hogs; cribs for 3000 bushels of corn; eight wells, good water; a fine pond in meadow, surface 25,000 feet, well stocked with fish; an unlimited quantity of pure, clear water in pastures, piped from pond to watering troughs; windmill supplies tanks in barn and yards; a good mill with horse power for grinding feed, Fairbanks scales, etc., etc. Also some fine shorthorn cattle, young horses, farming implements, etc.

For particulars, terms, etc., address

JOHN BURLINGTON,

ST. JOSEPH, MO.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, March 5, 1892. No. 10.

## THE SAINTS' HERALD,

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa.

Subscription Price $2.00 per year; Six Months $1.00; Three Months 50 cts.; Single Copies 5 cts.; Sample Copies free.

The Traveling Ministry, District and Branch Presidents, and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, Advertisements, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post office or Express Orders, Drafts on Chicago, or lastly, by Registered Letters. Do not send checks.

Advertising Rates, $1.00 per inch each insertion, subject to the following discounts: One month's insertion, five per cent.; Three months, fifteen per cent.; Six months, twenty-five per cent.; One year, forty per cent. For Reading Notices, ten cents per line. Editorial Notices, twenty-five cents per line; discount as above.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## MATTTERS OF INTEREST TO THE SAINTS AND HERALD PATRONS.

ON April first next, another year's work in the Church Publishing Department will have been completed, and the Saints may well and properly ask and demand answer to two important inquiries touching its true state and condition.

1. What has the office accomplished?

2. What has each member done toward aiding this accomplishment?

The first of these, you rightly demand answer of the Board of Publication that is in immediate charge.

The second, the Board may request answer from the members, as they are the ones immediately concerned and responsible.

The church publication interests belong to the body, the Church, and each member counts a unit in the ownership, and ought to take an active interest in the success and management of its publications. But do we?

At the beginning of the year we lacked proper rooms for editors, compositors, presses and bookbindery.

The people were demanding the best work and in the shortest possible time; but, hardly thinking that working with a cradle, because we had not the means to procure more practical utensils, it ought not to be expected that the work turned out should equal that of the perfected harvester.

Now there are provided ample and well fitted and filled rooms for all of the above named purposes.

The office of the Secretary of the Board has also been fitted with additional room and cases, for storing and preserving books, stationery, *Herald* files, tracts, etc., which will greatly aid the secretary in arranging and expediting the office business.

The engine room has been enlarged and placed in good condition.

In the enlargement of the business, and starting the bookbindery, additional machinery has been required, amounting in the aggregate to $1,116.77.

The principal items of this are,

1. Heavy cardboard shears.
2. Embossing press.
3. Job backer.
4. Gilding press.
5. Cabinet letter file.
6. Stereotype, planing, saw and finishing machine.
7. Dies, brass rules, brass type, cases, pallets, boards, etc., etc.

The office now does its own printing, stereotyping, binding, stamping and gilding.

The *Herald* has had four additional pages of reading matter added in a neat cover, thereby relieving the inside from ordinary matters that should not go into a bound volume.

It has been reduced in price to *two dollars per year; one dollar for six months.*

Thus it is placed not only among the best publications of the day, but also one of the cheapest, considering the original matter furnished.

The *Herald* is now absolutely within the reach of every Latter Day Saint.

This work has not only required time and patience, but money.

The Saints will remember from the reports of the Board in the past, to the Annual Conferences, that the office is in debt to the amount of about seven thousand dollars ($7 000). This we are compelled to pay interest upon, causing this much of a loss every year.

If those now delinquent to the office will send in at once, the office will be able to pay up every cent, cut off any further loss by paying interest, and move forward without so many clogs to stop the wheels another year.

By way of suggestion and inquiry, the Board now begs leave to ask each friend and patron, the question: How much have you done to aid in sustaining this forward movement?

Here is where everyone certainly ought to manifest an active interest.

No one can grow with the church, or keep even in the theological battle of the times, without reading the *Herald.*

Who is it that is willing to be left behind in the race?

Another feature is, that we should not only have a desire to *read* the *Herald*, but also to *aid* in sustaining it.

Looking over the *delinquent list*, we find there is due the office on subscriptions to the *Herald*, over seven thousand dollars ($7,000). The greater part of this could be sent in at once, if every person so delinquent would just say, I shall not be on that list longer. There is no one but who may change from this list by making an effort to do so.

When readers of the *Herald* by reason of ill circumstances, or misfortune are placed in shape so that they cannot get all the money due the office, if they will send in what they can, stating their condition, and accompanying this with a certificate of a couple of the brethren that such is their condition, we shall gladly take their names from the delinquent list, balance the account, and give them a new start.

It is the hope and wish of the Board that every member of the Church shall have the privilege of reading the *Herald.* The success of the Church, lies in having the members move along up the line, and keep fully apace with the *foremost* of the times, in principle, thought and spirituality; and this, no one can do without he is a reader of the Church organ.

But the idea of this big delinquent list is to be deplored, and we believe that every member, upon a sober second thought, will feel as the Board does about it.

Will you help to remedy the evil at once?

Another offer is made towards aiding brethren to get rid of these old accounts; by accepting this, they may help the *Herald*, and themselves, at the same time: Every one who will procure one or more new subscribers, to the *Herald*, for the present year, and send in the money for same, together with his own subscription, we will send the *Herald* to the new subscribers, and credit him or her on the delinquent list, to the amount of the money sent in. Now, brethren, will each become a missionary in the *Herald* interests, sufficiently to at least procure one new subscriber and send in your own for this year? Whether you are preacher or layman, you can hardly aid the Gospel work more.

Soon the General Conference will be held, and the Extra, containing the full and correct proceedings, that goes out with the *Herald* should be had in every family.

Now is the time to make an effort. How many shall we hear from in the next sixty days?

Remit all money for subscriptions and books to David Dancer, Business Manager, Lamoni, Iowa.

For the progress of the Church and its work, we are, very respectfully, and in bonds, yours.

DAVID DANCER,
*Business Manager,*
E. L. KELLEY,
*President of Board.*

www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges ....$1 50
Imitation Morocco, gilt edges ..... 2 00
Morocco, gilt edges..... 2 50
Roxburg Turkey, gilt edges..... 3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ..... 4 00
New Testament, inspired ..... 75

## Book of Mormon.

Roan, sprinkled edges..... 1 25
Imitation Morocco, gilt edges ..... 1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library ..... 1 25
Imitation Morocco, gilt edges ..... 1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges ..... 1 25
Imitation Morocco, gilt edges ..... 1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides..... 2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only) ..... 1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages ..... 70
Leather binding..... 1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges..... 1 50

## Voice of Warning.

### Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen..... 1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages..... 1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen..... 1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25
250, 50c.; 500, $1; 1,000..... 1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 ..... 1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100 ..... 2 25
10. The Narrow Way; per doz. 15c., 100..... 1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz. 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 ..... 1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100..... 1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100..... 1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31. What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25
250, 50c.; 500, $1; 1,000,... .....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36. The Spaulding Story Reexamined; per doz.. 20
per hundred ..... 1 25
41. The Gospel; per doz 5c.; 100, 25c.; 250,.. 50
500, $1; 1,000..... 1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75

Trial of the Witnesses to the Resurrection of Jesus Christ; 5c. each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent..... 4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50
Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall..... 1 00
Josephus, complete, library leather ..... 3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes..... 4 00
Mosheim's Church History, 2 volumes ..... 4 00
Baldwin's Ancient America (illustrated) ..... 1 80
Rollin's Ancient History, two volumes in one...4 00
The Koran, library leather ..... 2 25
Gieseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes..... 10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine ..... 2 00
Cruden's Complete Concordance of the Bible ...1 75
Apocryphal New Testament ..... 1 65
Elders' Diary, by Joseph Luff..... 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

### His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing of Children, and Marriages ..... ....2 00

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25

# SPIRITUAL GIFTS

AND

# THE SEER OF PALMYRA:

Or

## SEQUEL TO SPIRITUAL GIFTS.

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, March 5, 1892. No. 10.

The Saints' Herald.

JOSEPH SMITH }
W. W. BLAIR } - - - EDITORS.
R. S. SALYARDS - - ASSISTANT EDITOR.

Lamoni, Iowa, March 5, 1892.

CONTENTS:

EDITORIAL:
Is it Murder? ..... 145
Should Amnesty be Granted? ..... 147
Herald Office Bookbindery ..... 149
Editorial Items ..... 149
Extracts from Letters ..... 149
MOTHERS' HOME COLUMN:
Special Request for Prayers ..... 150
Home Column Missionary Fund ..... 150
POETRY:
The Love of God ..... 149
CORRESPONDENCE ..... 151
COMMUNICATIONS:
"The Question of Divorce and Marrying Again" ..... 152
Who is the Author of the Book of Mormon—Rigdon, Mormon, or Spalding.. 153
SELECTIONS:
Are Women Inconstant? ..... 148
Sociological Notes ..... 156
Immortality a Scientific Inference ..... 156
Managing a Husband ..... 157
Should Marriages be Indissoluble? ..... 157
Being a Sister to Him ..... 158
CONFERENCE MINUTES:
Victoria ..... 158
Forster ..... 158
Decatur ..... 158
Southeastern Illinois ..... 158
MISCELLANEOUS:
Box-White Discussion ..... 158
District Sunday School Association .... 159
Delegate Credentials ..... 159
First Quorum of Priests ..... 159
Fifth Quorum of Elders ..... 159–160
District Sunday School Convention .... 159
To the Ministry ..... 160
Pastoral—G. M. L. Whitman ..... 160
Conference Notices ..... 160
Second Quorum of Priests ..... 160

## IS IT MURDER?

BROTHER C. B. BROWN, of Oskaloosa, Iowa, sends us the following clipping from the Oskaloosa, Saturday *Globe* of January 30th, 1892, and taken from the Des Moines *Register* by that paper, to which we give place for the reason that it calls to the front a question of some importance to all, and especially to those who may believe in faith cures of any kind.

MURDERED BY "CHRISTIAN SCIENTISTS."

The Cincinnatti *Gazette* of last Saturday gives the details of the murder of Mrs. James E. Stacey of that city by "Christian Science" hoodooers. . . . A desolate home, three motherless babes and a sorely bereaved husbnd—all through the most idiotic delusion that civilization has ever known.

The above is clipped from the Des Moines *Register*. The following is from the 5th chapter of James, commencing with the 13th verse:—

13. Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms.

14. Is any sick among vou? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.

15. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16. Confess your faults one to another, and pray for one another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much.

17. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months.

18. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

A careful examination of the above quotation will show that the Christian Church advises its believers when sick not to call a physician, but rather the elders of the church, and gives the example of Elisha—a man of like passions with ourselves—performing a miracle through prayer. Right here the question presents itself: If the fervent prayer of a common man would prevent rain from falling on the earth for three years and six months, with the necssary consequence of famine, disease and death, is it unreasonable to suppose a like prayer would cure the grippe, the disease with which Mrs. Stacey was afflicted?

This is a question that cannot well be ignored by the church. It is a plain test of a plain teaching of Scripture, and by it the question is to be decided whether Christianity is a sublime truth grounded in divine wisdom, or whether it is "the most idiotic delusion that civilization has ever known."

Without attempting to discuss the question, and before deciding its merits, I would like to hear the views of some of the theologians of Oskaloosa. FLINTLOCK.

The question assumes form from the fact that a Mrs. Eliza Ward, has lately been tried before the Superior Court of San Bernardino county, California, John L. Campbell, Judge, for manslaughter. Mrs. Ward is a Christian Science Healer, and as such was called to treat Mr. George Lord Jr., a citizen of San Bernardino, who while under treatment by her died. Soon after Mr. Lord's death, the case was presented to the Grand Jury of the county, which found a true bill against Mrs. Ward, upon the charge of manslaughter. She was arraigned before the court February 5th, a jury was impanelled, the case was tried, and the jury returned a verdict of "Not Guilty."

It appears that in both of these cases, that of Mr. George Lord Jr., of San Bernardino, California, and Mrs. Stacey of Cincinnati, Ohio, the patients died. In one case the Grand Jury found a bill, the person acting as a healer was arrested, tried and acquitted; in the other the system practiced is denounced as an "idiotic delusion," and the persons practicing it are accused of murdering the patient.

We have no disposition to attempt an examination of the philosophy and claims of Christian Science, and its methods of healing; as that is not the object of our present writing; but we desire to inquire a little into the facts surrounding such cases; and the rule of right concerning their possible treatment.

Mr. George Lord Jr., was sick, or as Mrs. Davis, of Riverside, a town adjacent to San Bernardino, also a Christian Science advocate, would say, he had a belief that he was sick. He had informed himself in regard to the teaching of Christian Science, and was an investigator, and partial believer in the science, and so sent for Mrs. Eliza Ward a practicing Christian Science Healer. She attended at once upon the call; had all medicines put away from the sick man; excluded from the sick room, callers and friends, especially those not friendly to the practice; and refused absolutely to allow the services of any doctor to be had; she insisting upon treating him alone, and by the rules of the science in which she believed. The result was that Mr. Lord grew worse and worse, or had a belief that he did, until he died; which was a fact. Some of his friends were of the opinion that had a regular practicing physician and surgeon been employed, Mr. Lord would not have died. Of course this is a matter of opinion only, as no other method than the one employed by Mrs. Ward having been tried, it cannot be positively stated whether any other would have had a different result than the one that followed under her treatment. Was Mrs. Eliza Ward responsible for the death of Mr. George Lord?

The law of California requires that physicians, doctors of medicine and surgeons shall be recorded in the office of the Clerks of the county, and that no other persons shall be entitled to act as doctors; Mrs. Eliza Ward was not so recorded. We presume that the same or a similar law obtains in Ohio, and possibly many other states. It would be a little singular if this were not the case; for physicians zealous for their profession, and jealous for their practice have used all possible efforts to secure legislation to that effect; and have been ably seconded by those in and out of the General Assemblies, who were really fearful that human lives were put in jeopardy by the unauthorized quacks, nostrum dealers, and unlearned practitioners with which the country has abounded. Had Mr. Lord the right to employ Mrs. Ward, or any one else not a graduate of the medical schools, or a recorded practitioner of medicine?

Mr. Lord himself asked that the woman healer be sent for, his wife being a believer in the science had her sent for, and so far as she could, gave the care and direction of the case into her hands. The father, Mr. George Lord Sen., being told that it was his son's request, said, "If that is so, give the woman a trial." Had the sick man, or his friends, those most nearly allied to him by ties and affection a right to so call for one who was a practical exponent of their faith. Had the woman, Mrs. Ward, the right to respond to the call, and to go and take charge and responsibility of treating the sick man? These are questions pertinent to the case of Mr. Lord;

www.LatterDayTruth.org

and also to the case, recited by the Oskaloosa papers.

One factor that enters into the inquiry in both cases is the fact of belief upon the part of the patients, or on the part of their friends in the philosophy, or science of the class of believers called Christian Scientists, those who believe in healing by what they call Christian Science, whatever that may be. These people knew that so far as the practice of medicine is concerned there is by no means a certainty of recovery in cases of sickness; and that in many diseases, the percentage of deaths to the number of sick is very great. For instance; one physician who was a witness in the trial of Mrs. Ward testified that in one kind of meningitis, the disease of which Mr. Lord died, sixty per cent recovered. Another physician testified in the same case that of those who had acute meningitis eighty per cent died. Another would not say that fifty per cent recovered. Acute meningitis was fatal in from two to nine days. These physicians did not agree as to the treatment which should have been given Mr. Lord. "Who shall decide when doctors disagree?" If from fifty to eighty per cent of all who are attacked by the disease from which Mr. Lord died, do not recover, but die; even though attended and treated by physicians, doctors of medicine; what encouragement has the average person to trust in the doctors. Mrs. Ward lost one, possibly her first patient suffering from that disease, and she is promptly charged with manslaughter; while the doctors may lose as many as four out of five cases which they treat, and still not subject themselves to an indictment for killing their fellow creatures. What is the distinctive difference between the methods; other than the one proposes to heal the body by healing the mind through the exercise of faith, in prayer, or meditation; the other proposes to cure the body by the use of remedies, which they who employ them admit do not succeed in saving from death more than from one in two, to one in five of them who are sick. In one case it is an experiment in belief, or faith; in the other an experiment in medicine; both may fail.

It is a serious thing to contemplate the grave responsibility attaching to the attempting to carry out a method of treatment of disease, based upon Bible teaching; and if those who essay to undertake it are to be charged with murder, or manslaughter, because that persons who are sick and are treated by them do not recover but die, it adds a new meaning to the Savior's saying; "He that will not lay down his own life for my sake and the gospel, is not worthy to be called my disciple;" "He that will be my disciple must take up his cross daily, and follow me."

We have so far written on this subject without reference to our own interest in it; but how stands it with us. We do not believe in Christian Science, as held and practiced by Mrs. Eliza Ward, and others of the Christian Scientist school; but we do believe and practice the anointing with oil and laying on of hands in prayer, for the healing of the sick. We believe, not only that persons may have a belief that they are ill; but that they are actually sick; in cases in both body and in mind. We believe that God has through Jesus Christ, the Great Physician and Healer, devised and commanded a course of treatment for the sick among believers, that was considered efficacious in the time when the Healer himself was on earth; and we see no reason why it should not be just as sufficient now as it was then. We both teach and practice that system. Yet it is a fact that not all who fall sick and are treated by the elders recover; but some die. Is the system at fault? Should those who call for the elders, and the elders who go at the call, be subject to the charge of trifling with human life, and be arrested, tried, possibly convicted for murder, or manslaughter. Is there possibility of such a contingency under existing laws.

It seems to us now that the verdict of the California jury that tried Mrs. Eliza Ward upon the charge of manslaughter, for the killing of George Lord Jr., by treating him as a Christian Science Healer, and found her not guilty, was a correct and righteous verdict. We can see no just reason why physicians, who admit that they do not cause the recovery of all whom they treat, but lose from two and a half to four of every five of the sick, (in spinal meningitis,) should by law have people compelled to employ them, rather than to trust their sick to the administration of those who believe in the efficacy of prayer, the interposition of spiritual help and guidance, calmness and comfort; as well as direct aid and strength to the body, through the anointing with oil, and the laying on of hands; as commanded in the recognized Word of God. We see no just reason why people should be compelled to adopt and submit to methods of treatment in which they have no faith, by men in whom they have no confidence; rather than to be permitted to employ methods in which they do have faith, administered by men in whom they do have confidence, and who believe like themselves.

But, many of those treated by faith methods die; is urged against faith cure. To this the inquiry, Do all recover who are treated by the doctors is sufficient answer. In the case of Mr. George Lord Jr., doctors testified that from one half to four fifths of those attacked by spinal meningitis, in different forms die, though under medical treatment. Can it be shown that a larger percentage of failures to recover occur in attempts at healing by faith cures, among those who believe in them? We sincerely doubt it. Our own experience extending over a period of more than thirty years has shown to us satisfactorily that a larger percentage of recoveries from sickness has been found among those who, being sick, followed the scriptural injunction and sent for the elders, who anointed them and prayed for them, as directed. The next larger percentage occured among those who employed the doctors and also called for the elders. The smaller percentage of recoveries was among those treated by medicines alone. We remember, as an instance, one summer and fall at Nauvoo, when there was considerable sickness of various sorts, the writer and Elder David H. Smith hah twenty-two cases, the most of whom were administered to by prayer and laying on of hands daily during the active period of their sickness, of whom one only died; and that one died under what doctors would call aggravated conditions. Again, during a period of two years in which sickness prevailed to quite an extent in Plano, Illinois, Elders F. G. Pitt, Harvey S. Dille and the writer were called almost daily, and of the many who received the ministrations the greater proportion recovered. We do not say that all recovered, for some died; especially among the aged, and those past middle life. The diseases were all the way from sheer hysteria to spinal meningitis, one species of which was fatal to Mr. Lord. The answer of one member of the church to the question, "Why do you Mormons let your sick folk suffer and die? Why do you not send for a doctor and have them cured?" is quite in point here. It was this: "Why should I send for a doctor in whose knowledge, experience and judgment I have no confidence, and much of whose medicine I know to be poisonous, when my experience has taught me that a greater proportion of those of our sick who are administered to by the elders recover, than of those for whom the doctors are sent?"

The Saints are interested in this question; for if the courts are to be made the arena in which a part of the fight of faith is to be made; they will do well to be prepared for the contest in due season. If Mrs. Eliza Ward, or any other Christian Scientist, or other faith healer, is to be made the subject of accusation and arrest, trial and possible conviction for killing those sick treated by them who die while being treated; it may follow that the elders of the church, and those who send for them to anoint with oil and lay hands on the sick among them, may in like manner be subjected to arrest and punishment in case any of their sick should die. We are interested in discovering whether the legislatures will enact laws by which faith in, and the practice of the New Testament teaching in regard to the treatment of the sick shall be made a crime and the doctors alone be permitted to kill, or cure the sick. We are interested in the question whether the courts will construe existing laws against what the doctors call "quacking" and "superstition," to mean that when persons young or old become sick, doctors must be sent for, upon the hypothesis that they alone hold the keys of life and death in their hands. We are interested in the question whether we may believe in and observe the injunction of the apostle James: "Is any sick among you? let them call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick." We are interested, for the further reason, that just as surely as Jesus, the Christ of God, commanded men to repent, he also commanded them to lay hands upon the sick, promising that they should recover. If the practice is observed, the



www.LatterDayTruth.org

conditions being analagous to, or in accord with the command and the promise, and the sick do not recover, it is not the fault of the disciple; but must be left among the things which human wisdom cannot account for, and with the Lord of Life himself. It is the privilege, the duty of the disciple to put himself within the meaning of the statute; and then leave the result with him who gave the law.

Flintlock puts the case strongly; but he should permit a latitude in replying, for the reason that the great mass of the so-called Christian Church which he puts into the one side of the controversy, under the general term of Christianity, neither believes in, nor practices the scriptural method. Neither does the Christian school of Christian Scientists, which the Des Moines *Register* charges with the murder of Mrs. Stacey; as we understand from the statements of those whom we have heard, who had been members of the society, and from the statements we have read made by themselves. Until the system as it is found in the New Testament, confirmed by the Old, shall have been tried on its merits, there is neither justice, nor reason in denouncing it; either upon the part of doctors, or newspaper editors. What may be but partial theory based upon the word must be but partially successful; the whole theory may be, and we believe is quite another theory; and upon that the disciples of the Lord must abide.

We close this with the suggestion that if those who are believers in the healing of the sick by faith are to be adjudged guilty of killing those who may die while being treated by them; how will it fare with the doctors, upon an application of the same principles of justice and fair dealing to them when patients die under their treatment.

## SHOULD AMNESTY BE GRANTED?

WE publish from the Salt Lake, Utah, *Herald*, for February 17th, an editorial article entitled "Amnesty," which contains the text of a petition to the President of the United States; made by the leading men of the dominant church there for general amnesty, or pardon for those who have been violators of the laws respecting marriage in that territory:—

### AMNESTY.

The announcement in our Washington dispatches last week that a petition for amnesty to those members of the Mormon Church who had violated the anti-polygamy laws had been discovered on file in the department of justice at Washington created something of a sensation in this city. The finding of the document also seems to have occasioned more or less of a sensation at the capital where, for some reason not yet developed, there has been an effort to keep the matter quiet. The date attached to the paper indicates that the petition was forwarded to Washington on December 19th, two months ago, but not until the middle of last week does it appear that any official had information of its existence. Then for a day or two it was the subject of activity and correspondence on the part of officials and those interested in the case. We cannot understand why there should be any secrecy or any desire for secrecy. The appeal is meritorious and just. It is also manly and brave. The Mormon Church authorities, with a frankness which is highly commendable, and with courage which will call forth the plaudits of fair and just men, set forth the facts with plainness and precision. They recount their struggle for what they sincerely believed to be right, tell of their sufferings and sacrifices for principle, admit their defeat, and proclaim their loyalty to the government, to which they give cheerful and patriotic allegiance; and then they ask that they be not made to suffer from vindictiveness, but be permitted to enjoy those rights and privileges which good and law-abiding citizens are allowed to exercise. But read the petition:—

We, the first presidency and apostles of the Church of Jesus Christ of Latter Day Saints, beg respectfully to represent to your excellency the following facts:—

We formerly taught to our people that polygamy, or celestial marriage, as commanded by God through JOSEPH SMITH, was right; that it was a necessity to man's highest exaltation in the life to come.

That doctrine was publicly promulgated by our president, the late Brigham Young, forty years ago, and was steadily taught and impressed upon the Latter Day Saints up to a short time before September, 1890. Our people are devout and sincere, and they accepted the doctrine, and many personally embraced and practiced polygamy.

When the government sought to stamp the practice out, our people, almost without exception, remained firm, for they, while having no desire to oppose the government in anything, still felt that their lives and their honor as men were pledged to a vindication of their faith; and that their duty towards those whose lives were a part of their own was a paramount one, to fulfill which they had no right to count anything, not even their own lives, as standing in the way. Following this conviction hundreds endured arrest, trial, fine and imprisonment, and the immeasurable suffering borne by the faithful people, no language can describe. That suffering, in abated form, still continues.

More, the government added disfranchisement to its other punishments for those who clung to their faith and fulfilled its covenants.

According to our faith the head of our church receives, from time to time, revelations for the religious guidance of his people.

In September, 1890, the present head of the church, in anguish and prayer, cried to God for help for his flock, and received the permission to advise the members of the Church of Jesus Christ of Latter Day Saints, that the law commanding polygamy was hereforth suspended.

At the great semi-annual conference which was held a few days later this was submitted to the people, numbering many thousands, and representing every community of the people of Utah, and was by them in the most solemn manner accepted as the future rule of their lives.

They have since been faithful to the covenant made that day.

At the late October conference, after a year had passed by, the matter was once more submitted to the thousands of people gathered together, and they again in the most potential manner, ratified the solemn covenant.

This being the true situation and believing that the object of the government was simply the vindication of its own authority and to compel obedience to its laws, and that it takes no pleasure in persecution, we respectfully pray that full amnesty may be extended to all who are under disabilities because of the operation of the so-called Edmunds and Edmunds-Tucker laws. Our people are scattered; homes are made desolate; many are still imprisoned; others are banished or in hiding. Our hearts bleed for these. In the past they followed our counsels, and while they are thus afflicted our souls are in sackcloth and ashes.

We believe there are nowhere in the Union a more loyal people than the Latter Day Saints. They know no other country except this. They expect to live and die on this soil.

When the men of the south, who were in rebellion against the government, in 1865 threw down their arms and asked for recognition along the old lines of citizenship, the government hastened to grant their prayer.

To be at peace with the government and in harmony with their fellow citizens who are not of their faith, and to share in the confidence of the government and people, our people have voluntarily put aside something which all their lives they have believed to be a sacred principle.

Have they not the right to ask for such clemency as comes when the claims of both law and justice have been fully liquidated?

As shepherds of a patient and suffering people, we ask amnesty for them, and pledge our faith and honor for their future.

And your petitioners will ever pray.

WILFORD WOODRUFF,
GEORGE Q. CANNON,
JOSEPH F. SMITH,
LORENZO SNOW,
FRANKLIN D. RICHARDS,
MOSES THATCHER,
FRANCIS M. LYMAN,
H. J. GRANT,
JOHN HENRY SMITH,
JOHN W. TAYLOR,
M. W. MERRILL,
ANTHON H. LUND,
ABRAHAM H. CANNON.

A more manly appeal could not be penned. Not only in the lines but between them, is the situation recognized, the end of the long and severe contest acknowledged and the result admitted. In a letter accompanying the petition, the governor, chief justice and associate justices and two or three other federal officials vouched for the sincerity and good faith of the Mormon authorities and commended the prayer to favorable consideration. The *Herald* believes that nine out of every ten of all the people in this territory, without regard to religion or politics, would cheerfully endorse this appeal and applaud amnesty as a wise and just act towards a community which has been made to suffer most terribly during the past decade. In fact, we cannot understand how anybody can offer opposition. Only viciousness of heart, or a lack of the better sentiments of humanity in the breast, could suggest a denial of the prayer. To grant the appeal and proclaim amnesty would be an act of statesmanship; it would be both just and generous to a considerable number of good men who are American through and through, prizing the rights and privileges of citizenship, worshiping the flag and sincerely desirous of being in harmony with the government and in touch with their fellows. To deny the appeal would be narrow, petty and unworthy this great nation.

We believe amnesty will be granted, and that the granting will do more than anything else at this time to bring peace and harmony to distracted Utah.

The letter of the Governor and Chief Justice, referred to, we quote from the Provo, Utah, *Enquirer*:—

SALT LAKE CITY, Utah,
Dec. 19th, 1891.

*To the President*:—We have the honor to forward herewith a petition signed by the President and most influential members of the Mormon Church. We have no doubt of its sincerity and no doubt that it is tendered in absolute good faith. The signers include some who were most determined in adhering to their religious faith while polygamy, either mandatory or permissive, was one of its tenets, and they are men who would not lightly pledge their faith and honor to the Government or subscribe to such a document without having fully resolved to make their words good in letter and spirit.

We warmly recommend a favorable consideration of this petition, and if your Excellency shall find it consistent with your public duties to grant the relief asked, we believe it would be graciously received by the Mormon people and lend to evince to them, what has always been asserted, that the Government is beneficent in its intentions, only asks obedience to its laws, and desires all law-abiding citizens to enjoy all the benefits and privileges of citizenship. We think it will be better for the future if the Mormon people should now receive this mark of confidence.

As to the form and scope of a reprieve or pardon, granted in the exercise of your constitu-

www.LatterDayTruth.org

tional prerogative, we make no suggestions, you and your law advisers will best know how to grant what you may think should be granted. We are, very respectfully,

ARTHUR L. THOMAS,
Governor of Utah.
CHARLES S. ZANE,
Chief Justice of Utah Territory.

The Utah *Herald*, of course, endorses this appeal for amnesty as manly and brave; and in a sense it is. To our thinking, it would have been better for all concerned, the Government, the people of the United States interested in all that appertains to the welfare of all within the public domain, and the inhabitants of the territory where the appeal originates if there had never been the wrong which made such an appeal necessary, or possible.

There are two or three points in this appeal to which we direct the inquiring mind of the reader. The first is the statement of the men signing the petition that they formerly taught their people that polygamy, *or celestial marriage*, as commanded by God through Joseph Smith, etc. The second is, the statement, "That doctrine was publicly promulgated by our President, the late Brigham Young *forty years ago*, and was steadily taught and impressed upon the Latter Day Saints, up to a short time before September, 1890." The third is that these men state that in the past their people had "followed their counsel."

There is an implied doubt in that parenthetical sentence, "or celestial marriage," of which we have always been suspicious; which doubt makes it possible to conceive that the celestial marriage upon which Joseph Smith received and gave a revelation, if he ever gave any, is no more like Utah polygamy, for the practice of which these men now seek amnesty, than the marriage in Eden was like the marriage of Lamech to two wives, or that of David to the widow of Nabal and the wife of Uriah, for which the prophet reproached him. It is possible that the one was innocent of wrong in the sight of God and men, while the other outraged both the laws of God and man.

The origin of polygamy as a church tenet, an authorized practice, is plainly stated by these men to have been President Brigham Young, *forty years ago*. Joseph Smith died forty-eight years ago. come June next; and it will be forty years next August, since the promulgation of the polygamy represented by these men for the practice of which they ask amnesty at the hands of the President of the United States. We have for many years been making the charge that President Brigham Young was the responsible human author of the dogma of Utah polygamy; and have put the evidences before the people. We have met denial, reproach and opprobrium, because of the position we have taken on this question; and we are somewhat pleased to see the evidences of our vindication cropping out here and there, of which the statement made by these men, as referred to is one.

Have these men stated too much, when they write; "In the past they [their followers, and fellow church members—ED.] followed our counsels?" If they do not state too much, and the statement is true; why do not those same men for whom amnesty is sought now obey the advice, which the appeal states President Woodruff received "permission" to give, and go before the proper tribunal and make declaration of their intention to obey the laws; or avail themselves of the amnesty clause of the law from duress of which they seek relief. Will amnesty for the past permit a continuation of the relations which made men transgressors and needing pardon. The language of the gospel is, Repent and forsake thy sins, doing them no more. When this is done amnesty follows. Is there any analogy between the attitude of the human parental government of the commonwealth and those who break the laws; and the heavenly government to which both men and nations must answer, and those who break its laws. If there is such analogy, is a repentance confessed in this appeal for pardon.

This appeal presents to us a curious picture, and as one of the members of the church admitted into it before the death of Joseph Smith, while yet the church was under the righteous law of 1831, it strikes us peculiarly. The church was existing under laws given of God in the Book of Mormon, and the revelations to the church through Joseph Smith which strictly enjoined the one wife rule, monogamy; this was when the church in all its branches existed in states, the statutory laws of which were also monogamic. Eight years after the death of Joseph Smith, Brigham Young, chosen by a portion of the church to preside over it, proclaimed an alleged revelation from God which enjoined a practice wholly at variance with the laws under which the church existed from its organization to the death of Joseph Smith and the leading men of the church and their following, disregardful of the strict laws to which they had all given fealty, became its advocates and exponents in practice, involving the whole church in a moral conflict with the Word of God, and a quarrel with the Government. After forty years endurance of the blight of disobedience to the wholesome laws given of God to the church through Joseph Smith, the discipline of punishment at the hands of a human political government instituted of God for his divine pleasure and purpose, has humbled and subjected these men to the rules of a law which they put at open defiance. And now suppliants at the feet of the chief magistrate of the land whose laws have been disregarded and broken, they sue for pardon and the restoration of privileges of citizenship forfeited by transgression to the majesty of the law. Is there reformation? Will there be obedience hereafter?

Have disability and punishment had their intended and beneficial effect? May Justice now release her reformatory grasp, that Mercy may claim her right and vindicate her claim to relieve the victims and readorn and rehabilitate them with the rights, privileges and graces of citizenship?

When all that is contemplated in the granting of amnesty, if amnesty should be granted, is conferred and enjoined, what shall be said about the divine law so long contemned and broken. Will the granting of amnesty by the earthly government whose laws were broken, restore to the favor of a just God those who yielded so readily to the seductive wiles of an evil philosophy, which led them away from the paths in which Israel might have walked in safety. Ought there not to be now made to the far higher courts, whose mandates all must obey, and from whose executors there is no escape, an appeal for spiritual pardon, and a release from the pursuing and chastening hand of God. The burdens of difficulty, the annoyances, the disabilities, the evils and sorrows, of which these men complain that they and their companions have suffered, have not fallen upon the Utah Mormon Church unnoted by God. He has been cognizant of all. By his permission, if not by his direction, has all that has befallen that people taken place. And we believe that the government of the United States, instituted by God's direction, has been but the means in his hands to scourge the so-called modern Israel into a return to the law. Forty years ancient Israel wandered in the wilderness away from the benefits of the land destined for their inheritance. If history repeats itself—and it may—then the forty years which have elapsed since Brigham Young proclaimed that which wrought so much of disaster to the church of Christ, and the public abandonment and renunciation of that doctrine and its practice may be typical, and that era of forty years of disobedience be followed by remorse, repentance and a season of peace and prosperity.

## ARE WOMEN INCONSTANT?

THIS never-ending question is answered in the negative by Junius Henri Browne in the March *Ladies' Home Journal*. The authors of the past seem to have thought that they could not make a tale in verse or prose romantic or interesting unless they should introduce inconstant heroines to their readers; and for this purpose they were ready to defame the whole sex, at least by implication. Woman is constant on instinct, on principle, by enlightened policy, by mere self interest. Her inward prompting and outward advantage conspire to the same end. She is doubly guarded. Man is differently constituted. Principle alone must, as a rule, hold him steady; and comparatively few of his sex, it must be admitted, act on principle in this regard. Woman is monogamous; man, and, in fact, male animals generally, are polygamous. Monogamy is but another name for constancy, as polygamy is for inconstancy.

Whatever man may assume, he does not believe that women, generally, are unstable. His attitude and entire conduct toward them demonstrate this. If such was his conviction, he would not marry; he would not jeopardize his honor, his peace of mind, his precious self-love. Marriage would, in time, cease to be a custom; for marriage, society, civilization, depend absolutely on woman's fidelity to the matrimonial bond, not as a theory alone, but as a sacred truth. Man thinks, with reason, that some, perhaps many, women are disloyal; indeed, it is easy to ascertain the fact. But it always seems to surprise him; it is different from his expectation, otherwise he would not raise such a clamor about it. The inconstancy of women generally is a conscious and shallow pretext, more so to-day than ever. Nature, society, science, law, men, all demand the exact contrary, and their demand is fully met.

www.LatterDayTruth.org

### HERALD OFFICE BOOKBINDERY.

"PATRONIZE Home Industry" is an old phrase which has lost none of its meaning. The Board of Publication has provided ample facilities and a first-class superintendent in its bookbinding department, and the office asks in return the patronage of the Saints, assuring them of first-class work at reasonable prices. Comparison of prices and similar work by other bookbinderies will satisfy all that it is to their interest to patronize their church publishing house. Its success is the success of an institution which is the property of the church at large.

Send in your periodicals, books, magazines and pamphlets of any description for binding or rebinding.

---

WRITING from Eagle Grove, Iowa, February 11th, Bro. Eli Hayer says:—

"I wrote to Bro. Roth yesterday to come and preach to us; as the folks around here are very anxious to hear more from him. I hope he can come for a short time, if no more. Outsiders are reading some of the books and papers and would like to hear more preaching, so they could get a better understanding of it. Our school-teacher and neighbor boy are here every Saturday evening, and we spend about two hours reading sermons, *Heralds*, *Advocates*, *Zion's Ensign*, *Autumn Leaves*, and everything that is interesting."

That is right, Bro. Eli. The best of preaching is that which by careful conversation and reading fixes the ideas in the mind; and when this is reinforced by a good example in the adherent to a faith, it is convincing.

---

### EDITORIAL ITEMS.

BISHOP E. L. KELLEY left Lamoni for Chicago on Tuesday the 22d ult., returning Thursday 25th.

The announcement of the Independence branch committee on locating conference visitors indicates that the Independence Saints intend to provine ample accommodations for the sessions and the large number that will doubtless be present at general conference.

Sr. Julia R. Bogart, Santa Rosa, California, asks prayer that she be healed of a serious nervous trouble. The Saints at Santa Rosa, she says, though few in number, are striving for the great reward.

Bro. N. N. Cooke, St. Louis, Missouri, expresses himself as "more than pleased" with the new and enlarged edition of the Book of Mormon. He commends the large type, extended index, and general mechanical work, especially the binding, which he pronounces excellent. He notes with gladness the growth of the publishing department, through which the Lord is extending the interests of the cause. Bro. Charles Jones, "the Book of Mormon man," is laboring successfully in St. Louis and vicinity.

In a letter dated Rea, Missouri, February 21st, Bro. John Smith gives a brief statement of a discussion held in Rea between Elder J. H. Thomas and W. D. Hoar, the former representing us, the latter's church connection not stated. Bro. Smith reports a victory and warmly commends Bro. Thomas' efforts. Friends were made to the cause.

Bro. Charles A. Parkin, who was in ill health last year to such an extent as to almost incapacitate him from doing business, writes that under the special blessing of the Lord he has entirely recovered and proposes at once to visit in his official work as bishop's agent all the branches of the Northern California district. The brethren in the various churches may look out for his notice.

Card from Bro. W. W. Blair, dated at Creola, Ohio, stated that he reached that place on the 23d, where he met Bro. G. T. Griffiths, with whom he would go to Limerick, Ohio.

Bro. Heman C. Smith sent us a copy of the *Courier*, published at San Bernardino, California, containing the account of the trial of Mrs. Eliza Ward, Christian Science healer, for the killing of Mr. George Lord Jr., which we have noticed in the present issue.

---

### EXTRACTS FROM LETTERS.

Bro. Heman C. Smith, San Bernardino, California, February 20th:—

"Yesterday Mr Ralph Rigdon, of Cuba, New York, grandson of Sidney Rigdon, called on us and remained until this morning. He is not a member of any church, but has quite an interest in our work. Last evening we recalled the fact that his grandfather, my wife's grandfather and my own grandfather all three laid in Liberty Jail, Missouri, together, for opinion's sake. Together we read some accounts of those perilous times; and then together we bowed and thanked the Lord for his blessings to us, grateful that our liberty illustrated the fact that things are not as they used to be. Mr. Rigdon is making a tour of the Pacific Slope, and I have given him a letter of introduction to the Saints."

Bro. C. B. Brown, wrote from Oskaloosa, Iowa, late date:—

"I am happy to say that by God's blessings we have been enabled to do some good by talking and distributing tracts. There are seven of us in the city; hold two meetings a week. The *Herald* is a very welcome visitor to me."

Elder J. F. Mintun, Sioux City, Iowa, February 20th:—

"Not a great amount of encouragement to write from here yet, unless it is founded upon the idea that 'a bad beginning makes a good ending,' only this, we have the use of the courthouse free, plus expense of gas. I have held two meetings there: the first night had ten, the second eighteen. Have two appointments for Sunday. Have it in three of the daily papers and a large poster painted and put at courthouse door; trust good may result. The Saints here are doing all they can to interest the people and entertain God's servants."

Bro. L. W. Powell, Beaver Falls, Pennsylvania, February 24th:—

"I arrived here from Wheeling, yesterday; expect to remain over Sunday, next, then on to Pittsburgh, Pennsylvania. Last Sunday I had the pleasure of baptizing four precious souls into the Master's kingdom."

Bro. J. S. Roth, Grinnell, Iowa, Feb. 24th:—

"I am still confined to the house with la grippe. Remember me; I have had a hard tussle with the monster. The weather is very damp and unhealthy here. Please make a note in the *Herald* that as soon as I get over the 'grip' I will respond to some of the many calls that have come in since I have been sick."

---

The best way to brighten a carpet is to put half a tumbler of spirits of turpentine in a basin of water, and dip your broom in it and sweep over the carpet once or twice.

## Mothers' Home Column

EDITED BY SISTER "FRANCES."

### THE LOVE OF GOD.

*"As one whom his mother comforteth."*

Like a cradle rocking, rocking,
Silent, peaceful, to and fro,
Like a mother's sweet looks dropping
On the little face below,—
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe and slow;
Falls the light of God's face, bending
Down, and watching us below.

And as feeble babes that suffer,
Toss and cry, and will not rest,
Are the ones the tender mother
Holds the closest, loves the best:
So, when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

O great heart of God! whose loving
Cannot hindered be nor crossed,
Will not weary—will not even
In our death itself be lost,—
Love divine! of such great loving
Only mothers know the cost;
Cost of love, which all love passing,
Gave a Son to save the lost.

—*Saxe Holm.*

---

A MOTHER laments that children are so easily impressed by their playmates, and in ways not detected in time to prevent the result. A "secret" is never a safe possession for a young child. And in some way the companions in school or play ought to be known to the mother.

Let sacred things be made light of, a verse of Scripture be misquoted, a funny story with a bad flavor be told, and a hurt is done to the memory, and each scar may be like steps going down to real sinful acts.

The safeguard is for a mother to have the confidence of her child. "Shut the door, mamma," a four-year-old said; "I want to tell you something." Then came a very frank little story of what a playmate said. She told him how wrong it was, and how God knew eveything, even his thoughts. She talked to the neighbor child, and he promised never to say such a thing again.

***

"Since we cannot go back to the grandparents to begin reforms, what can be done in a practical way for mothers?"

We need to begin in the present generation, and educate the boys and girls harmoniously, giving the body, mind, and soul its due share of cultivation. Teach them the sacredness of the body, and that the habits they form will be traits of character in their children. They cannot sow tares now and reap wheat hereafter.

It is not fair to always say that "a woman's highest crown is motherhood," and then give her no preparation for winning it. The Spartans believed that "as the mother, so the child," and the mothers were schooled in heroism that Spartan men might be soldiers. The Greeks understood this law, and surrounded the prospective mothers with beautiful works of art, that the children might have physical beauty.

The direct pre-natal influence may be determined largely by the mother herself, whether with the first or tenth child. One has said, "A child is like a vase, which once formed, cannot be broken and remoulded; and education is the painting upon its surface, which, bestowed with

www.LatterDayTruth.org

never so much art, cannot alter its form and quality."

If the mother can realize this, she will rise to the nobility of her position; instead of being rebellious, peevish, whimsical, she will be calm, happy, thankful; making beauty in her thought and with her hands, as far as possible. If there are sins or weaknesses of the father, that, according to nature's law, will descend to the child, with God's help she can set before herself a worthy ideal, and impress its character upon the unborn.

Getting into right relations with Nature in the way of proper food, rest, exercise, and sleep, is of first importance.—*Sel.*

## PRAYER UNION.

### SPECIAL REQUEST FOR PRAYER.

Sr. Jane Parker of Missouri Valley, Iowa, requests the faith and prayers of the Prayer Union in her behalf, that God may restore her to health if it is his holy will.

## HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Feb. 12, Amount to date | | $4,099 49 |
| A. E. Fitton, Neb. | 1 00 | |
| Annie Hart, Cal. | 1 00 | |
| Lucas Mite Society, Iowa. | 2 70 | |
| L. R. Wilcox, Mass. | 50 | |
| Kate Smith, Neb. | 50 | |
| B. Haws, Cal. | 50 | |
| A. Walmsley, Nev. | 1 00 | |
| Ethel Skank, Iowa. | 1 00 | |
| May Skank, Iowa. | 50 | |
| Julia Lloyd, Mo. | 50 | |
| C. Teakel, Iowa. | 30 | |
| M. E. Anderson, Ill. | 5 00 | |
| Laura Williams, Mo. | 1 00 | |
| A Friend, Ill. | 5 00 | |
| J. S. Jones, Ill. | 50 | |
| Clara A. Cochran, Iowa. | 80 | |
| | | 21 80 |
| Feb. 26, Amount to date | | $4.121 29 |

☞Send all moneys to D. Dancer, Lamoni, Iowa.

LAMONI, Feb. 16th.

Once there was one who had obeyed the gospel with gladness of heart. She sought in the simplicity of her soul to rest her life, her all, upon the promises of God. She walked in fear and trembling, while the love of God was continually welling up from her heart in songs of praise and thanksgiving. She experienced the trials of sickness from time to time, and at such times sought to know the cause, that if it were a transgression on her part of the laws of health, or Word of Wisdom, she might repent and be guilty of that offense no more. She generally found it to be the result of imprudence either in eating, drinking, or dressing. If not serious enough to call for the elders (she had resolved to never trust to medicine again) she sought patiently to endure, until in the course of nature her body was once more in its normal condition. If she suffered she learned to be more wise and careful in the future.

She was called at one time to pass through a great and severe trial. After hours of almost mortal agony her attendant friends in their great solicitude pressed the medicine to her lips, begging her to take it, saying that it would help her and perhaps be the saving of her life. She shook her head, and her pale lips closed tightly, while her throbbing heart sent up its petitions and supplications to God for help. In his power only would she trust. How helpless and alone she felt. She had never before stood so near the portals of death that she could feel its chill upon her. How feeble seemed all human aid. God alone could deliver, and on him she called in Jesus' name.

"Water," she cried; "give me water." Here was an opportunity of administering to her the dose, so they put it in the water; but her quick senses detected its presence, and pushing it from her she cried, pleadingly, "Oh, give me *pure* water!"

Ah! as she quaffed the liquid sweet, it seemed as truly the water of life to her, for it refreshed her weary and almost exhausted being.

When the ordeal of anguish was over it was very sweet to her soul that she had trusted entirely to God for help, and she felt that the "trial of her faith was more precious than gold."

As she lay there meditating over what had transpired, the question came to her, "Why did you not call for the elders, claim the blessing, and thus have spared yourself all the excrutiating pain which you endured?"

Ah! why was it? She did not know, unless her inexperience had deemed it impracticable. She resolved that never in the future should she allow any feeling of delicacy to rob her of the benefit of that blessed ordinance.

SISTER A.

DIMONDALE, Michigan.

*Dear Sisters:*—With you I rejoice in this latter day work. I too enjoy reading the Home Column, and am glad that we are so highly favored with the privilege of exchanging thoughts and telling of the blessings God has bestowed upon us. Your words have cheered me so many times and have encouraged me on in the narrow way. I many times feel to sing with the poet:—

"We are sailing o'er an ocean,
To a far and foreign shore;
The waves are dashing round us,
And we hear the breakers roar;
But we look above the billows,
In the darkness of the night,
And we see the steady gleaming
Of our changeless beacon light.

"Oh, the light is flashing brightly
From a calm and stormless shore,
Where we hope to cast our anchor,
When our voyaging is o'er."

Light always shines the brightest when the sky is dark above.

A few of the sisters in our branch had also organized a Prayer Union, holding meetings once in two weeks, and we received many blessings from the Lord. We also had a mite society, and the Lord blessed and prospered us. Finally the brethren became interested and began prayer meetings on Sunday. Last spring when there was so much said about meeting together and holding prayer meetings, we stopped; and what a feeling of sadness came over us. Our branch meetings have gone down. Instead of changing the rules of the Prayer Union, why not organize a sisters' prayer meeting, and when convenient for the elders or brothers to attend, invite them in and make them welcome and ask them to open the meetings. What harm could there be in this way; and who can tell the good that might be accomplished. Think of the many weak and timid sisters who have been helped to bear the cross of prayer and speaking of the goodness of God to them. We have seen them grow; and how much better it would be to worship God than to have a social of some kind and work while together, and gossip, or be light minded. Farmer's wives have enough to do at home; and it would be a rest to spend an hour in prayer, and singing and speaking of this glorious latter day work.

Instead of spending our money foolishly or for vain things, let us put it into the treasury of the Lord where it will do good. Let us be faithful and live in the sunlight of the gospel, lest we wither and die. M. A. WHITE.

RICH HILL, Mo., Feb. 17th.

*Dear Sisters:*—The Saints here are not in as prosperous circumstances as they have been in the past. Bro. Bro. T. W. Smith has been laboring here; he was with us ten days or more, which cheered and encouraged us a great deal. He exhorted all to a realization of their duty, and I feel strengthened to go on in this great work. My heart goes out in gratitude to God for his goodness toward me, that I was counted worthy to hear the gospel in its purity. I trust I shall ever be faithful in keeping his commandments and that I may do some good and be an honor to his cause. We have quite a large church at this place; when completed it will seat several hundred. There has been two debates held at this place, which resulted in good, and removed a mountain of prejudice. During Bro. Smith's stay different churches were holding meetings, and still continue; therefore our meetings were not so well attended as they otherwise might have been. Hoping the elders will soon visit us again, I remain your sister in the one faith, RUTH A. DUZAN.

ALANTHUS, Kansas.

*Dear Sisters:*—I am a young mother, as well as some others of you, and my desire is to do right at all times; but when I fail, I hope God will not count it against me in the day of his coming. We have two little ones whom we hope to teach the truth, so that when they become old enough they may know and obey it. But now our little one is afflicted, and I ask the Prayer Union to remember her in your prayers, that she may become strong in body. We have prayed for her a great many times, but she is better only for a short time. I have been strongly impresed whenever we have prayed for her to write to the Prayer Union that she might receive a blessing. When Bro. Brand blessed her he said she should have a very strong body and mind.

There are no Saints within twenty-five miles of us, and we have no chance to call on an elder to administer to our wants, so can only ask for the prayers of the Saints in our behalf. Bro. Gordon Deuel told us at the Clay county conference he would try to come out and preach for us this winter, but we have not seen him yet. Would like to have anyone come who could.

Yours in gospel bonds,
M. E. LUND.

## GOOD EFFECTS OF TURPENTINE.

As an inhalation turpentine has proved of great service in bronchitis, pneumonia, pleurisy and other throat and lung affections. If you have a cough sprinkle a little on a handkerchief and hold it to your mouth and nose for a few minutes, breathing the vapor and note the relief. —*Sel.*

IT is wonderful how readily people believe anything they would like to be true.—*Country Parson.*

www.LatterDayTruth.org

# Correspondence.

ARGENT'S HILL, N. S. W., Jan. 9th.

*Editors Herald:*—In accordance with the request of the Seventy, I ordained Bro. Cornelius A. Butterworth September 6th, 1891, at Hastings, Victoria, Australia.

Bro. Avery has proved a valuable assistant, and if faithful has a promising future. He is to be ordained an elder at the conference here, by recommendation of his branch. He and I left Tuncurry last Monday, and have traveled one hundred and sixty-two miles in a sulky. From here we expect to go to the Clarence River, a hundred miles or more north.

I have desired greatly to get to New Zealand, but have now concluded that it will be impossible to do so unless more help is sent us. Am satisfied that more efficient work could be done there, after the place was once opened, than here.

Our recent efforts in two new places were astonishingly successful so far as numbers were concerned, while the interest apparent equaled anything I have ever seen. Never had the same peculiar success in answering objections before. However, there is a lot of most bitter opposition among Christians (?) to face, and I have come to the conclusion that an aggressive warfare is necessary.

Nice conference; one baptized, an old gentleman of the Presbyterian faith, and intelligent.

In bonds,

J. W. WIGHT.

---

SCHELL CITY, Mo., Feb. 20th.

*Editors Herald:*—The twenty days' discussion between Rev. J. B. Box of the Baptist Church, and I. N. White of the Latter Day Saints has just closed in the sunshine of eternal truth. Each affirmed his church to be in harmony with the New Testament in "organization, doctrine, and practice."

Bro. White says he never closed a discussion with so many friends,—much prejudice has been removed. Bro. White was challenged, and, through God's help, can now be congratulated for having scored another victory for the truth.

Hastily,

GOMER WELLS.

---

CLAY CENTER, Kan., Feb. 18th.

*Editors Herald:*—We are still with the people of God. The few Saints left here are determined to hold to the rod of iron. Our beloved president, Bro. A. Kent, and his family have left us for Missouri, the land of Zion. We miss them very much, for we no longer hear his voice exhorting us to faith and good works, and Sr. Laura we miss very much in our singing; but we are striving to keep up our meetings and organization.

Our prayer meetings are well attended, and I try in my weak way to tell the people the way of life and salvation, but when I think how long the gospel has been preached in this place by such able men as Brn. A. H. Smith, J. R. Lambert, J. C. Foss, A. H. Parsons, H. A. Stebbins, Charles Jones, A. Kent, H. R. Harder, Father John Landers, George Shute and many others, and that now the preaching falls upon me, a priest, it makes me feel that the ground has been gone over so thoroughly and every point of doctrine so investigated that there is nothing new to tell the people. But thanks be to God, he has never left me to myself, but has always blessed me with his Spirit, and given me good liberty to speak to the Saints and those who come to hear. We have preaching every Sunday, prayer meeting every Thursday evening.

I want to say to the district president, and to all others who pass this way, to stop and give us a helping hand. We have about fifteen Saints close enough to meet together, and hope to have some good brother put in an appearance and give us words of cheer and comfort.

Yours in bonds,

V. F. ROGERS.

---

WALKER, Mo., Feb. 21st.

*Editors Herald:*—By request I have tried to give a synopsis of the discussion between Bro. I N. White and Rev. J. B. Box of the Missionary Baptist Church. I did the best I could under the circumstances. I have tried to give the facts. Everybody says Bro. White gave him the worst whipping they ever saw anyone get. Bro. Way acted as Bro. White's moderator, and Bro. Gomer Wells took the speeches in shorthand. It will come out in the *Ensign*.

Brn. I. N. White and Gomer Wells are holding a meeting at Schell City; Bro. Alfred White and I are holding one at Walker. Nothwithstanding the rain and mud the hall was full last night, and more were there to-day. Bro. Shearer rented the hall at two dollars per night, the churches being refused us, but later they were talking of opening them to us.

I feel strong in the work and hope to do my duty as a minister for Christ.

In bonds,

W. S. MACRAE.

---

BANK P. O., Maryland, Feb. 22d.

*Editors Herald:*—There are a few of us here trying in our weak way to serve the Master in a profitable manner. We have a neat little chapel, but are greatly in need of help. We feel that we are sheep without a shepherd,—a little branch without a firm root, a body without a head.

Bro. W. H. Kelley was here last Spring; he held several meetings, baptized four of us, promising to come again. How our hearts rejoiced when we read in the *Herald* he was coming east again. We have prayed earnestly that God would direct him this way; for there is work waiting for him to perform. He will find that God has been with his people, working with and for them.

The Lord certainly gives the Saints cause to praise and bless his holy name. Although talked about, reviled and falsely accused about their religion, we are enabled to go on our way, rejoicing that we are following in our Master's footsteps. The people are beginning to investigate. The word of God will prevail and his children be taught of him.

I was a Methodist twenty years, but since being baptized, both my husband and myself have felt assurances of the power and love of God as we never felt before, and my prayer is that God will bless his people.

The *Herald* letters are read with pleasure and profit by the many Saints scattered over the world. May we all be one family after Christ's coming, for we know there is but one God, one faith, one baptism; that if faithful all fruit will be gathered into the same garner.

Brn. F. Atkinson, and J. D. Carter worked along by themselves for a long time, but, thank God, bread cast upon the waters will return after many days. Their number has increased, earnest helpers have gathered around them, and they are still working manfully in their Master's cause; their own dear ones are coming out boldly on the Lord's side. We ask your prayers in behalf of this people. They are being awakened to a sense of their condition, and God manifests himself in mighty power with us. I trust that Elder W. H. Kelley will not pass us by, for a hearty welcome is extended to him or any other brother who passes this way. Our little village lies along the Philadelphia division of the Baltimore and Ohio Railroad. Your sister,

M. D. HUMES.

---

SEAFIELD, White county, Ind., Feb. 13th.

*Editors Herald:*—There are three of us, my husband, daughter, and myself living near Seafield, who are members of the Church of Jesus Christ, and we would be glad to know if there is a branch of the Saints in or near White county, Indiana. Our son-in-law has never heard any of the elders preach, and would be willing to go some distance to attend meetings; he desires to be baptized. If there is a branch anywhere near, any information about it addressed to Joseph McNeal, Seafield, Indiana, will be thankfully received.

We would be very glad to have an elder come here, but there is no schoolhouse in our district, and our house is not large enough to have meetings in cold weather. I hope we can do better when the weather gets warm. If an elder should be passing through and could stop a day or two with us, we would meet him at Seafield and be very glad to see him, if he will let us know when he will come. EUNICE MCNEAL.

---

WEBB CITY, Mo., Feb. 23d.

*Editors Herald:*—At the instance of the president of the Spring River district, Kansas, I attended a session of conference at Webb City on the 12th–15th insts. It was well attended, the Webb City Saints playing a noble part in caring for and supplying the wants of all visitors; and though in this particular their abilities were well taxed, they seemed to think the attendance none too large, saying, "There is always room for one more."

Subsequent to adjournment, and by request of Bro. O. P. Sutherland, president of the Webb City branch, I held a series of preaching meetings, closing last evening. Four were baptized on Sunday; weather mostly inclement, but attendance fair. The substantial aid received from visitors to conference and the Webb City Saints, I duly appreciate.

The labors of Bro. J. W. Gillen while on his southern tour, also those of Bro. T. W. Smith of a later date, were salutary, and were appreciated.

The Webb City branch was brought into being by Brn. O. P. Sutherland, Bradley, and Bradford and families, and their struggles for its perpetuity have doubtless been many; and those who have rallied and may yet rally around the standard thus raised will feel indebted to these pioneers of the work in Webb City, and will still want to see them in the front of the battle. May their expectations be more than realized.

www.LatterDayTruth.org

My acquaintance with Bro. O. P. Sutherland dates back to the seventies, in Galesburg, Missouri, whence light radiated in days of yore. He was then clerking for limited wages, but his latchstring was out, especially in conference times. It is just as visible now, or more so. His three boys that were, have attained their majorities with a business push and vigor, and one would think that if needs be, they would be more apt to move to turn something up, than to wait for something to turn up. One would also think that if bodily and mental exercise were effective preventives to the grippe, the Sutherland family are safe; that the monster will be kept from entering their peaceful home.

The branch has a good Sabbath school and some good, cheerful workers, and it is hoped that the dawn of a brighter day for the Webb City Saints has come, that peace and union may prevail and many find rest for the soles of their feet among them. Duty prevented my visits being more general during my stay, but I can say that in such society my weary soul could rest.

In bonds,

JAMES CAFFALL.

---

CEDAR RAPIDS, Iowa, Feb. 22d.

*Editors Herald:*—I had the pleasure of baptizing two earnest, faithful ones on the 21st, and on the 22d confirmed them; also blessed two children. Bro. and Sr. Wilson, the two baptized, were convinced of their duty to obey mainly by reading church publications, and talking with Bro. and Sr. John Mink.

We were disappointed so far as getting a public place to preach was concerned, but not in the blessings of the Lord. It seemed that my coming here at this time was providential, and we did what we could by way of preaching and administering the sacrament to the six lonely ones here, holding meetings at the home of Bro. Mink. We hope to see the time when their number will be so augmented that a branch may be organized.

I go to Boonsboro over next Sunday.

Yours for the cause,

JAMES MCKIERNAN.

---

CLINTON, Mo., Feb. 23d.

*Editors Herald:*—Suppose you are anxious to know whether I am among the *living* since meeting the boasting Goliath of the Baptist Church. Yes, I still live. God stood by me during the contest, and I scarcely ever had better liberty in defending the cause of truth. For five nights of two hours each our church stood the bombs of the Baptists' best without even a stone being turned. Our position was impregnable. Five days of three hours sessions the Missionary Baptist Church was on trial. It was landed into the ranks of Roman Catholicism, bleeding and mangled, to the chagrin of its defender. The crowd was immense for the place, and the interest and excitement without a parallel. The whole country was awakened for twenty miles around. To gain access to a seat some paid twenty-five cents. The jam would commence from two to three hours before the hour of debate. Such order and interest were never witnessed in all Southwest Missouri. The Baptists have been boastful of their antiquity,—the church of John the Baptist with an unbroken, golden chain of succession from the hilly country of Judea to the land of America, and the only recognizable kingdom of the Messiah on earth! Surely it was like the thunder of Mount Sinai to this boastful church of antiquity, to be put into the scales, be weighed by logic, truth and reason, and found wanting in every particular. I thank God for the latter day work, which stands as a lighthouse to every honest mariner on the sea of sectarianism.

I feel well in body and spirit and have entered into my regular work as though nothing out of the regular course of things had ever happened. The Baptists are smarting over their defeat and urging a second contest, this time at Schell City where their debater lives. I shall content myself to await God's time, and if it becomes necessary to renew the debate for the maintainance of our cause, shall not hesitate to do so.

Bro. Gomer Wells reported the debate for the *Ensign* and will be able to give a close synopsis of it, probably two thirds. Although it cannot appear on paper as it did to the listening ear, I trust it will be readable to those that have not made debating a study. Some very important matter will be found in the last proposition. I had informed myself concerning the "origin of the Baptist Church" from not a few of their ablest works, and my opponent was put to sea to meet my argument. Their position for origin is a myth.

Thank you, brethren, for books, etc. Do you want them returned at once? If not, will retain till I learn further about the next probable conflict.

Hastily yours,

I. N. WHITE.

---

GENESEE, Idaho, Feb. 10th.

*Editors Herald:*—If an elder comes to Moscow, Idaho, he will find a home and a place to preach as long as he can stay, at my place, eight miles from Genesee.

There is a good opening for an elder, and I would be glad to have one come. Some are ready to obey.

Your brother,

LOUIS CLARK.

---

## CLOSING THE SALOONS.

THE Sunday and midnight closing law has been in operation in Denver for nearly a year. The *Times* to-day presents the opinions of several well known official people upon its operation. They speak with one accord.

To sum it up briefly, the law has vastly lessened the amount of crime, privation and suffering induced by drink, and for which the Sunday and all-night saloons were chiefly and primarily responsible.

Men are richer and healthier; women and children are happier and in more comfortable circumstances because these ante-rooms of hell have been closed. The law is a good one and is here to stay.

The brutal assault by murderous thugs upon a policeman this morning because the officer, in the performance of his sworn duty, demanded that a notorious saloon be closed at midnight is suggestively significant.

The law and public sentiment call loudly for the administration of the severest punishment allowable for such an offense.—*Sel.*

---

There should be no superstition against selling land, if the owner has more than he can profitably cultivate. In such a case this is often the wisest thing to do. Too many farmers are "land poor" with a hundred acres who might be fairly well off with fifty or even less.

A piece of zinc put on the live coals in the stove will clean out the stove pipe.

Keep the head cool and sleep in an airy apartment.

# Communications.

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

☞ Write on one side of the paper only.

## "THE QUESTION OF DIVORCE AND MARRYING AGAIN."

I AM somewhat interested in the subject named; from the fact that there are some in the church on this side of the water who hold opinions similar to those expressed by Sister "Annie Sands," in *Herald* No. 2, present year. Opinions which I venture to think may be much modified after a further consideration of this question from a purely scriptural point of view. For myself the testimony of Jesus is the end of controversy. And I am unable to extract any other meaning from his teaching on this subject, except one that leads me to the conclusion that man or woman, having put away his or her companion in wedlock, for the sin of fornication or adultery—being themselves without guilt in the matter—is justified according to the law of God in marrying again. What else are we to understand, or what other interpretation can we consistently place on the words contained in Matthew 19: 3–10.

"The Pharisees also came unto him tempting and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female, and said for this cause shall a man leave father and mother, and shall cleave unto his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together let no man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her that is put away doth commit adultery. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry."

It must here be borne in mind, that his disciples had been taught and disciplined under the law of Moses, and as a consequence were more or less in harmony with the traditions of the Pharisees, which according to the law of carnal commandments, permitted them to put away their wives for other causes. But the Messiah was the reintroducer of the higher law, the law existing before the enactment of the carnal law which had been given as a "schoolmaster to bring them to Christ." When Jesus entered upon his ministry, the law of Moses passed away, having received its fulfillment in him. "The law and the prophets, were until John; since that time, the kingdom of God is preached,

www.LatterDayTruth.org

and every man presseth into it."—Luke 16: 16.

"Marvel not that I said unto you, that old things had passed away, and that all things had become new, Behold I say unto you, that the law is fulfilled that was given unto Moses, Behold I am he that gave the law, and I am he who covenanted with my people Israel; therefore the law in me is fulfilled, for I have come to fulfill the law, therefore it hath an end. Behold I do not destroy the prophets, for as many as have not been fulfilled in me, verily I say unto you, shall all be fulfilled. And because I said unto you that old things hath passed away, I do not destroy that which hath been spoken concerning things which are to come. For behold the covenant which I have made with my people, is not all fulfilled, But the law which was given unto Moses, hath an end in me. Behold I am the law, and the light; look unto me, and endure to the end, and ye shall live. For unto him that endureth to the end, will I give eternal life. Behold, I have given unto you the commandments; therefore keep my commandments, and this is the law and the prophets, for they truly testified of me."—Book of Nephi, chap. 7 par. 1 page 451, Book of Mormon.

The teachings of Jesus are the commandments of his church; and therefore a man, or woman having put away their companion in wedlock for the sin of adultery are (subject to the law of the land) at liberty to marry again. For in law and fact a divorced person ceases to have any claim to marital rights or relationship. On the other hand; if a divorce be obtained on insufficient grounds, such as incompatability of disposition, or any other of the many modern devices adopted for the severance of the marriage bonds; all such must, according to the teachings of Jesus, remain in the eyes of the church, the wife of the man, or the husband of the woman from whom he or she may have been illegally divorced; hence if he or she marry another, he or she commits adultery. As for instance; if a man hath not legally put away his wife, yet hath married another, he committeth adultery against his wife; because she is legally his wife until the bond has been dissolved; if she marry again under such circumstances, she committeth adultery against her husband, for she is still his wife, "and he that marrieth her committeth adultery, for he hath uncovered the wife of another."

The quotations, Mark 10:11, Luke 16: 18, relate to the same incidents as stated by Matthew, and are in perfect harmony with them, although more fully stated by Matthew than by the other writers.

In the quotations from Paul, Romans 7: 23, 1 Corinthians 7:10, 11, the principle is fully established, for if the woman marry while her husband liveth, (not having been legally divorced from him,) she thus becomes "an adulteress;" and to "avoid fornication," the church is admonished to "let every man have his own wife, and every woman her own husband." Further the apostle says, "And unto the married I command, yet not I but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried or be reconciled to her husband; and let not the husband put away his wife." And we may here reasonably conclude, *except*, for the cause of fornication or adultery. For assuming the writer to have been under direct inspiration of God, we cannot conceive otherwise than that God would honor his own laws given through Jesus Christ.

The Book of Mormon inculcates the same doctrine, in almost identical terms with those stated by Matthew. (See Book of Nephi, chap. 10, par. 5, page 447.)

Under the Mosaic law, adultery was punishable with death. (Lev. 20:10, Deut. 22:22.) But this did not involve others than the guilty parties, and the contention that divorce disqualifies the one sinned against, as well as the one sinning, from marrying again, is placing a penalty upon the persons wronged, and must tend to defeat the law in its primary object; namely, the putting away of evil from Israel, besides doing violence to our conception of the strict and impartial justice of God in the punishment of the guilty and protection of the innocent.

The Inspired Translation of the Scriptures; the Book of Mormon, and the Book of Doctrine and Covenants are identical with the King James' Translation of the Bible, in teaching upon this matter; harmonizing fully upon the question of "Divorce and Marrying again," showing clearly that:—

1. Fornication, or adultery, on the part of man or wife, justifies putting away, *i. e.*, termination of the marriage contract.

2. Divorce, *i. e.*, termination of the marriage contract, on any other grounds than those named, is anti-scriptural and illegal.

3. The one putting away on any other grounds and marrying another is guilty of adultery.

4. The one illegally put away would, in marrying again, commit adultery, being the husband or wife of another.

5. Anyone marrying one so put away would also commit adultery, in the taking unto themselves the wife or husband of another.

6. A person having (without guilt or connivance) put away his or her companion in wedlock, in keeping with the law of God, and the law of the land, is justified by the law; and is at liberty to marry again.

JOSEPH DEWSNUP, SEN.

## WHO IS THE AUTHOR OF THE BOOK OF MORMON,—RIGDON, MORMON, OR SPALDING?—No. 3.

BY WILLIAM WOODHEAD.

In Helaman 1:5–7 we have an account of the Lamanites under the leadership of Coriantumr making a dash into the Nephite country, and the Lamanites are successful in taking the city of Zarahemla,—"the capital city." This took the Nephites by suprise, for hitherto the Lamanites had attacked the Nephite settlement "round about in the borders;" but now they came "into the heart of their lands to attack that great city Zarahemla." Coriantumr intending to force his way "through the center of the land," "and obtain the north parts of the land" belonging to the Nephites, he marched with a large army towards the city Bountiful; but before reaching that city, Moronihah (the Nephite general) defeated and drove the Lamanite army back, and retook the city Zarahemla, and the Lamanite army (what is left alive) return to their own land.

The city of Zarahemla, according to this, was "in the heart of the land," or in the "center of their land." Center of what land? The center of the land belonging to the Nephites which this invading army had passed through, which was south of the land Bountiful. The land Bountiful we located at the isthmus, where it was but "one day's journey" for a person from the "east to the west sea." The phrase "their land" would mean Nephite territory south of the narrow pass or neck of land. Their territory extended from this narrow pass southward to a line which "run in a straight course" from the "east to the west sea." In the center *of that land* the city of Zarahemla was located.

That city was located near a river (Alma 1:10; Ibid. 4:2.) Manti was near the head of the same river, (Ibid. 13:11; 11: 4; 20:5.) but southward from Zarahemla, (20:5, 6.) and near the borders of the Lamanite territory.

The Lamanite prisoners taken at "Cumeni," near Manti, were sent *down to Zarahemla*. (Ibid. 26:14–19.) The river Sidon, then, ran from south to north.

After the Nephites drove the Lamanites out of the east wilderness, as we read in Alma 22:2, which east wilderness was east of Zarahemla, or east of the river Sidon, they commenced to build cities and towns in that new country, which I believe was the country between our Magdalena river in the United States of Columbia, and the Atlantic coast. On that coast the Nephites built "that great city Moroni," "by the east sea," (Alma 22:3,) "on the south by the line of the possessions of the Lamanites." Where was that city Moroni? "It was on the south by the line" "which separated the possessions of the Lamanites from the Nephites." That locates it on the border, "and it was by the east sea." (Alma 22:3.) Moroni, according to this, was in the southeast corner of the Nephite possessions. "And they also began the foundation for a city between the city of Moroni and the city of Aaron, joining the borders of Aaron and Moroni, and they called the name of the city, *or land*, Nephihah, and they also began in that same year to build many cities on the north; one in a particular manner, which they called Lehi, which was in the north by the borders of the seashore."—Ibid. 22:3.

While the Nephites are building these cities on this east and north coast, and making the wilderness to blossom as the rose, the Lamanites are preparing for war. They soon come with a wonderful army, their king leading them. They attack the Nephites here on this east coast; and the city of Moroni, being on the line, "on the south by the possessions of the Lamanites," is the first city to fall into their hands. The historian says: "And it came to pass that the Nephites were not suffi-

www.LatterDayTruth.org

ciently strong in the city of Moroni: therefore Amalickiah did drive them, slaying many. And it came to pass that Amalickiah took possession of the city; yea, possession of all their fortifications, and those who fled out of the city of Moroni came to the city of Nephihah; and also the people of the city of Lehi gathered themselves together, and made preparations, and were ready to receive the Lamanites to battle." The Lamanites being very numerous, and the Nephites very weak in this new country, they go along the coast taking city after city, even "the city of Nephihah, and the city of Lehi, and the city Morianton, and the city of Omner, and the city of Gid, and the city of Mulek, *all of which* were on the east borders by the seashore." —Ibid. 23: 8.

It would appear from the foregoing that the Lamanites must have passed over considerable territory, but how much, we cannot tell. We see they had seven cities now in their possession that belonged to the Nephites, viz.: Moroni, Nephihah, Lehi, Morianton, Omner, Gid, and Mulek. It is true that Morianton and Lehi appear to have been close together. (Alma 23: 1.) The cities of Moroni, Aaron, and Nephihah appear to have been but a short distance apart; (Ibid. 22: 3;) but as to the distance of Gid, Omner, and Mulek from the others just named, we have no means of knowing. The next city in their line of march, which the Lamanites intended to capture, may be seen in the next paragraph.

"And it came to pass that they marched to the borders of the land Bountiful, driving the Nephites before them, and slaying many. But it came to pass that they were met by Teancum, who had slain Morianton, and headed his people in his flight. And it came to pass that he headed Amalickiah also, as he was marching forth with a numerous army, that he might take possession of the land Bountiful, and also the land northward."—Ibid. 23: 9.

In paragraph twelve we learn that the city Bountiful was in this "land Bountiful;" and in paragraph eight we catch sight of its location, as we look northward from the city of Mulek. After the Nephite armies had come together at this land Bountiful, they "held a council of war," (Ibid. 24: 7,) after which they "sent embassies to the army of the Lamanites, which protected the city of Mulek, to their leader, whose name was Jacob, desiring him that he would come out with his army to meet them [in battle] upon the plains *between* the two cities." If we turn to paragraph three, in 24, Ibid., we will see where those two armies were. Moroni, the Nephite general, had previous to this "sent orders" to Teancum to "head" this invading army, fortify "the land Bountiful, and secure the narrow pass" (or narrow neck). From this I understand that the city of Mulek was near the "narrow pass" or "neck of land." It was near the place which is said to be "one day's journey for a Nephite from the east to the west sea." By securing the "narrow pass," Teancum protected the city and land Bountiful, as appears in paragraph 12 in 24 Ibid. The city of Mulek was "on the east borders by the seashore," as we learn in 23: 8 Ibid. From that we might infer that the city Bountiful was also on the east coast, from the fact that the Nephites proposed to the Lamanites to meet them on the plains between the two cities.

It was at Bountiful, near the "temple," where Christ made his personal ministry among the Nephites. ("Nephi, son of Nephi, son of Helaman," 5: 1, 2.)

The place where it is said to be "one day's journey for a Nephite from the east to the west sea." was between the city Bountiful and Mulek; hence those cities were near our modern "Aspinwall." Recent surveys prove the "narrow neck" to be thirty miles wide, or a good day's walk.

Now, while it is a fact that the Nephites are represented here as having territory to some point south of the "narrow neck of land" to a *line* that "run in a straight course from the east to the west sea," which appears to be about as far south of the "narrow neck" as Popayan is of the Isthmus of Panama, they are also represented here as having dominion at the same time over the "land Bountiful and the land northward;" which lands both Amalickiah and Coriantumr intended to invade and conquer. That being the case, the Nephite nation, as set forth here, occupied *just the same place* on the continent that the "Empire of Mayax" did, as set forth both in their own sacred book and by Le Plongeon's diagram in his "Sacred Mysteries," p. 120.

If it be admitted that the "Troano" is a credible witness, then we are forced to the conclusion that the leading events, as narrated by Mormon, have happened, for both testify to the same things. They are agreed that a nation started in prehistoric times in South America, and moved northward, and afterwards died, and is no more. Mr. Spalding, or Mormon, has stated the facts then;—take your choice of the men.

Prof. J. D. Baldwin says with reference to prehistoric man in America: "I find myself more and more inclined to the opinion that the aboriginal South Americans are the oldest people on this continent," and it is found that the traditions in Peru point to the Valley of Cuzco, near Lake Titicaca, as the place where the first civilized communities were located."—See "Ancient America," p. 236.

With reference to the Nephite civilization; where does the Book of Mormon point as the place for its beginnings? First, It points out the "narrow pass," or "narrow neck of land" (isthmus). Second, It then points southward from that place, "up into the south wilderness," "through the center of the land," to a "great city," the "capital city" of the Nephites, "Zarahemla." This city I believe was some considerable distance from the head waters of the Magdalena River, in the United States of Columbia. Third, It then points southward to Minon, and still southward to the city of Gideon, and still southward, but upward all the time, to the City of Manti. Manti it locates near the head of Sidon, and near the possessions of the Lamanites. (Alma 26: 29–32.) It appears a great distance from Zarahemla. (Ibid. 26: 23, 24.) Fourth, It then points still southward, to a high plateau, or elevated country, to where Nephi pitched his "tent." That "place" they called "Nephi." Fifth, It locates at Nephi one of its "first civilized communities." Sixth, It then points from there to the west coast, as the place where Lehi's colony located on the continent.

Twenty days is the shortest time named in which persons made the trip from Nephi to Zarahemla; those persons (Alma and his company) were pursued by their enemies, and that may account for them making the trip in so much less time than Ammon and his company, who are said to have been "forty days" on their journey from Zarahemla to Nephi.

If we make a reasonable allowance for the distance the two armies of the Lamanites appear to have traveled northward from the city of Zarahemla to Bountiful to the "narrow pass," or as in the other case, from the city of Moroni to the "land Bountiful," via Nephihah, Lehi, Morianton, Omner, Gid, and Mulek, then add twenty days' travel southward, or forty days travel, as is stated in Ammon's case, (Mosiah 5: 2,) and also take into consideration the circumstances as indicated in both passages, it would seem to locate the first Nephite civilized communities in Peru, or at least in the same part of the continent that tradition, scientist, and antiquarians do.

And further: It is said that when Mosiah came from Nephi, he came *down* into the land of Zarahemla. (Omni 1: 6.) Again, those that return from Zarahemla to Nephi, are represented as going *up* to get there. (Ibid. 1: 14.) Compare with Mosiah 5: 1, Ibid. 12: 1, Alma 12: 1, Ibid. 14: 16, Ibid. 16: 12; 27: 35, etc., and it will be seen that the above locate the *city* of Nephi on a high plateau, or elevated country.

This city so located was a considerable distance from the west coast, or the place where the Lehi colony first located. Compare 2 Nephi 4: 2, with Alma 13: 11, and the Cuzco country where it is said the "first civilized communities" were located, according to Peruvian tradition, answers the description of the "place" pointed at in the Book of Mormon, where Nephi organized the first Nephite civilized communities, both with respect to the distance south of the "narrow pass," and the distance east from the coast from the place which is pointed at as the place of their "father's first inheritance" "by the seashore." The Cuzco valley being 11,000 feet above the sea level, would again answer the description for altitude.

There is one more coincidence about this country, viz.: Nephi worked iron mines near to where he located his colony. (See 2 Nephi 4: 3.) So it is said in Peruvian annals, that "their ancient sovereigns worked magnificent iron mines at Ancoriames on the west shore of Lake Titicaca. (See Atlantis, p. 451.) Nephi is represented as the first sovereign in that upper country.

Again, the city of Nephi, which we see was situated on a high plateau, having been both the Nephite and Lamanite capital for nearly one thousand years, and in

www.LatterDayTruth.org

a rich mineral country, would become a somewhat commercial center in that time. I think its location is pointed out again by the great public prehistoric highways in the southern continent.

Baldwin says: "The public roads of the Puruvians were most remarkable; they were built of masonry. One of these roads ran along the mountains through the whole length of the empire, from Quito to Chili; another starting from this at Cuzco, went down to the coast and extended northward to the Equator. These roads were from twenty to twenty-five feet wide, and were macadamized with pulverized stone mixed with lime and bituminous cement, and were walled in with strong walls, more than a fathom in thickness." "In many places these roads were cut for leagues through the rock; great ravines were filled up with solid masonry; rivers were crossed by suspension bridges, used here ages before their introduction into Europe."

"The builders of our Pacific railroads, with their superior engineering skill and mechanical appliances, might reasonably shrink from the cost and difficulties of such a work as this; extending from one degree north of Quito to Cuzco, and from Cuzco to Chili, it was quite as long as the two [Union and Central] Pacific railroads, and its wild route among the mountains was far more difficult."

There was something "up" in "the land of Nephi" where Spalding had Nephi working in metals in a land of gold and silver, that induced prehistoric men to build some of the best and costliest roads on earth. These roads, remember, were not built by "Indians," nor the Incas; but "by bearded white men," who represented a civilized people, anterior to the Incas.

These "public roads," and iron mines, in the Cuzco country, and suspension bridges, are in harmony with the Book of Mormon theory of a highly civilized life. South America not only had a Galileo before Europe did, but a Roebling too; for suspension bridges were built there "ages before their introduction into Europe;" the whole of which is Book of Mormon doctrine.

I know that the Book of Mormon theory of a southern origin of the American tribes was contrary to the theory taught at the beginnning of this century by such men as Von Humboldt, (see his "Researches in Central America," vol. 1, "Bricks from Babel," p. 158, Atlantis, p. 435,) where it has been argued for a northern origin of all the American tribes; but sixty years of research has brought out many facts which were not known to Humboldt and others of the old theory, which facts are causing men to reverse their judgment. Such men as Humboldt represented the old school theory of Mongolian and northern origin; while such as Baldwin, Le Plongeon, and Rudolf Falb represent the new theory of a South American origin, and on the very part of the continent where the greatest remains of a prehistoric civilization are to be found, and where a written language has been discovered, (Central America,) not only on ruined buildings, but also in books; which books teach us that their builders were but a branch of a civilization that commenced "in what we call South America."

If Mr. Spalding was the author of the "historic" part of the Book of Mormon, as some argue, it shows that he was better informed than any writer in his day. It turns out that according to the "Troano," he was right all the time in teaching a South American origin of the native tribes; and such men as Von Humboldt were mistaken. Mr. Spalding located the beginnings of the Nephite civilization in South America, on a high plateau or elevated area of land, in a country in which were iron, gold, and silver mines which is found to be in harmony with Peruvian annals and prehistoric highways.

The author of the article on the Book of Mormon in the American Cyclopedia says: "The Book of Mormon gives no indication of the part of the continent on which its writers landed." (See vol. 11 p. 834.) That is a mistake; "the indications" are clear that Lehi landed in South America, on the west coast, and that afterward colonies moved northward till they reached the lakes. Thus the "Troano," Book of Mormon, and Peruvian tradition are agreed that an ancient civilized nation had a beginning in South America in prehistoric times. But notice that afterward the main branch of that civilization was located in Youcatan; (see Sacred Mysteries, p. 125;) this again is a remarkable coincidence with the Book of Mormon. The Nephite civilization that moved northward is represented as the superior branch of the stock; they are the more progressive people of the two. There were two other stages of development in the progress of that nation as reflected in the "Troano." One of where Le Plongeon states its civilizing influence "extended to the remotest parts of the earth," at which time its influence reached far heterogeneous nations."

At this time, when this ancient empire reached out to far "distant peoples," learned men came "from far," to consult learned priests at Chichen Itza, *not Indians*, but who "were bearded men, and looked like the Assyrians of old, or the Afghans of to-day." But this same empire at another time, although it commenced in South America, is broken in two "at Darien," where nature divided the continent.

What then became of the southern part of the old empire? How does that agree with Mormon's story? The capital of the empire at this time we are told was at Uxmal (in Yucatan). (Compare pp. 34, 70, 71, Ibid.) But that may seem out of joint with the Zarahemla theory of the Book of Mormon; it represents its influence and power as going from that place, and it was "south of the narrow pass," in the northern part of South America.

But we must remember that Zarahemla was destroyed by fire A. D. 34; (Nephi, son of Nephi, son of Helaman, 4:2–5:) that ancient Nephite "capital" laid in ashes from A. D. 34, to between A. D. 59 and 71. While Zarahemla laid in ashes, the whole country was reconstructed, and a new commonwealth established. (Nephi, son of Nephi, 1:1–8.) But where the capital of this newborn kingdom was, I cannot tell. The indications are that it was north of the "narrow pass." Emigration moving northward had changed the center of population. Forty-five years before Christ was born the Nephites had reached the northern lakes. (See Helaman 2:1; compare with Nephi 1:1–5.)

The new government that started A. D. 34 under the gospel influence, as appears reflected in Nephi, son of Nephi, 1:2–5, which continued till about A. D. 194, (Ibid. 1:6, 7,) represents just such a condition of things as Le Plongeon sees in the Troano. (Sacred Mysteries, p. 71.) The "learned priests" had considerable to do with carrying out this new order of things and "influence" abroad, and people in far distant parts of the country would send men to the headquarters of the new commonwealth for advice, at which time its influence was felt in "all the land," both north and south; they "were all converted unto the Lord, upon all the face of the land," "both Nephites and Lamanites." (Ibid. 1:2.) That was the reason "its influence was felt" (as Le Plongeon finds was the case in Mayax) "to the remotest parts of the earth."

But a revolt took place about A. D. 200. (Book of Nephi 1:7.) The people began to renounce their allegiance to the commonwealth that began in A. D. 34, and in time two governments appear; but the two nations finally agree by "treaty" on a boundary line, (Mormon 1:6,) and this boundary line, as published sixty years ago, for these two ancient nations in America, is found to be *exactly* where Le Plongeon finds it in the Troano for Mayax.

Mayax had a southern limit at one time at "the Isthmus of Darien;" (see Sacred Mysteries, p. 70;) and the Nephite nation had a southern limit at the "narrow pass" (isthmus). (See Mormon 1:6.) At that time the Lamanites held all the territory south of the narrow pass: the Nephites, all north of it. Mr. Spalding must have been a very remarkable man, to sit down and write a romance, the romance to be in opposition to the accepted theories of the time in whch he lived, which, seventy-four years later, is found to be in harmony with the native sacred books.

But why should Mayax be limited at the Isthmus of Darien? If the Maya Empire was planted "in the continent known to-day as South America," as Le Plongeon says on page 125, its principal branch reaching to Yucatan, why would that empire be cut in two at the Isthmus of Darien? Does it not look reasonable, as Mormon represents it, that there was somebody south of the *narrow passage* pushing Mayax northward? Yes, says Mormon: "And we did give the Lamanites *all* the land southward." By reading paragraphs 7 and 8, we learn that the narrow passage here referred to was "at the land Desolation." That would cut the Nephites off from the old historic grounds of the old empire. After that "treaty" is made, we hear no more from Zarahemla and Bountiful. The Nephites before this, though, had filled the country northward

www.LatterDayTruth.org

to a considerable distance with cities and people, "the whole face of the land having become covered with buildings, and the people were as numerous almost, as it were the sands of the sea."

Le Plongeon says that when the Maya Empire had its southern limit at the Isthmus of Darien, "the site of the government was, as we stated before, at Uxmal. Mormon is silent on that point; he does not say where the capital was after this new division of the land was made. But as a whole, the Nephite nation, with its influence and civilization, which began in South America, then moved northward; then with a universal influence under the gospel regime, at which time, it is said "all were converted unto the Lord," "both in the land north, and in the land south." But after that "revolt" in Book of Nephi 1:6, other changes soon took place. "Therefore there began to be Lamanites again in the land," which division of people led in time to a division of the land, at the "narrow pass," the whole of which is in harmony with the native Maya Troano, as set forth by the explorer Le Plongeon in his work, "Sacred Mysteries among the Maya and Quiches."

Is either the Book of Mormon or the Troano reliable? If one of those books tells the truth about an ancient nation in Central America, which one is it? Do you not see, that if the Troano be true, it makes Mr. Spalding equal to a prophet, and a true one at that?

(To be continued.)

# Selections.

## SOCIOLOGICAL NOTES.

OUR own generation is in a better position to appreciate Jeremiah 31:29,30, and the parallel teaching in Ezekiel 18, than was any that went before us. In our days the doctrine of heredity is put forward, less crudely, indeed, than by the Jews of that age, but to just the same effect, as teaching men to despair of the transforming grace of God. It is said that the future lies in the present, as the present lies in the past; that, at the most, we may look for slow and infinitesimal changes in human character, and that such terms as "conversion," "regeneration," etc., stand for unscientific conceptions for which the modern world has no use. It is true that those who would make heredity everything, do in general believe that the movement of things is upward, while the Jews rebuked by the prophets seem to have thought it was downward. "Evil," they seem to have said, "accumulates from one generation to another. We cannot help ourselves. We are given over to do all these abominations." The modern teachers of the gospel of "sour grapes" do not go so far as this. But, like the Jews, they lower the sense of men's responsibility for their own state, by dwelling unduly on the merely natural forces outside the will which give character to a man's life.

The first fault of both is that they leave God out of their estimate of the situation. "All souls are mine," saith the Lord; therefore "the soul that sinneth, *it* shall die." God lies near and close to every human spirit as an unbounded possibility of spiritual renewal. If we turn from our sins, and the sins of our fathers, to seek his help, then those sins shall no more have dominion over us. His grace will break the power of an evil heredity, and bring the birth of a new life to the man who seeks it. Not merely by slow and faint changes for the better does God work in man, but by transformation so great that the man becomes a new creation, and needs a new name to describe him.

The second oversight in the extreme asserters of heredity is their ignoring the will in man. They conceive of man as a mere piece of nature, whose character is determined by necessary law. But man is a spiritual being, because he has that in him which is not controlled by natural law. It is this which at once seeks the quickening influence of a divine life, and responds to that life when it is bestowed. Well does Augustine say, "If there were no free will, there would be no man to save; and if there were no grace of God, there would be no salvation."—*Sunday School Times.*

## IMMORTALITY A SCIENTIFIC INFERENCE.

"THE future life we believe in is based directly upon the manifestations of matter and force as interpreted by science, not upon their negotiation, and if anyone ask how we know anything about such a belief, that is just the question we purpose to answer."

Thus Mr. Augustus Jay Dubois introduces his discussion of "Science and Immortality" in the *Century* for December. The general scheme of his paper is to prove that immortality has all the claims of a scientific hypothesis—possibly at an infinite distance from experimental verification, but accounting satisfactorily for all the great phenomena of nature, and hence worthy of acceptance in the sight of man—even scientific men.

Mr. Dubois illuminates his task with the brilliant analogy furnished by the discovery of the planet Neptune. "By rational inference from observed facts the conclusion was reached independently by two astronomers, Leverrier and Adams, that far beyond the orbit of Uranus another planet must exist. By further rational study of the known facts the place of this new planet was fixed. Finally, when Dr. Galle turned his telescope to the indicated place, the planet was found."

### THE BASAL PRINCIPLE.

To evolve as a scientific hypothesis the law affirming a future life, an underlying principle is necessary, just as in the discovery of Neptune the underlying principle of gravitation was the essential.

*The universe in all its parts is the visible manifestation to us of underlying mind, and all interpretation by us of the phenomena of nature should therefore be guided by the assumption of underlying purpose.*

Let us look at the logic which leads up to this law. A change in any atom of the universe causes a change in the whole universe. Every atom is always separated from its neighbors by a distance almost infinitely great compared to its own size. How, then, *can* the motion of one affect another, not to speak of all others? An unsolved mystery!

But in our own organism "certain portions of matter are governed by mind, and work in accordance with the dictates of will. Thus every voluntary motion which we control is a manifestation of underlying mind. As we follow the sequence of cause and effect, we finally arrive at some molecular brain-disturbance, and there, as with the physicist, mechanical explanation can go no further. Here, again, we meet the same inscrutable mystery. The underlying will sets in motion, at some point in the brain, molecular disturbances, the outcome of which is the voluntary act. Given this disturbance, we can trace more or less clearly a continuous mechanical sequence of cause and effect. But the bottom fact of motion itself, which to the physicist admits of no interpretation in terms of the rest of his knowledge, now appears as a fact of experience in connection with mind. We are thus obliged to recognize mind as an essential condition of motion so far as voluntary action affects ourselves.

"But these brain-disturbances, which thus reveal to us the action of the mind, must affect the motions of every particle of matter in the universe. This is admitted. The conclusion is therefore irresistible, and in solid accord with experience, that mind, even as manifested in ourselves, affects the entire universe. We are thus forced to conclude that the universe is so constructed that in every part and throughout its whole extent mind not only can but does affect it."

### THE SYSTEM OF HERBERT SPENCER.

Mr. Spencer explains existence in a different way. His underlying guiding "principle" is the "persistence of force;" that is, according to him, the mould into which every event that ever occurred must fit. There are gaps in his system. "Mr. Spencer explicitly states that between mind and matter there is a chasm which logic cannot cross. Yet it is precisely this chasm which he is obliged to cross. For, starting with the persistence of force alone, he is obliged somewhere to obtain mind as the outcome." This gap is closed by Mr. Dubois' principle—and other gaps.

"We see a vast interplay of force and matter, on a scale far surpassing human comprehension, leading up to consciousness and life. This consciousness and this life appear in strict accord with antecedent conditions. If we could reproduce those conditions, we should expect again the same action. The result we must regard, therefore, as the action of mind guided by unchanging purpose. Then, still in accord with progressive conditions, we observe an orderly evolution of mind, emerging in conscious identity and the conviction of freedom. Then come to the front moral responsibility, spiritual progress, con-

www.LatterDayTruth.org

science, self-denial, and character, all pointing in the light of purpose to some yet far-distant goal, and thus at last we are forced to regard man as the result of all this mighty process, as designed for some end commensurable with the vast agencies which have called him forth. And now, if all this wondrous development, based upon mind at every step, and with purpose attested by uniform action at every stage, which has lead steadily up to the final result of self-conscious mind and spirit embodied in material existence, is to end in collapse and utter extinction of the very result attained, what a ridiculous mouse the mighty mountain has brought forth! What a gigantic failure!"

Obviously a review cannot do justice to Mr. Dubois' strong arguments and interesting presentation of them. One feels that it would have been much better if he had simply presented these proofs of a future state. Surely that is a sufficient task for less than a dozen pages of the *Century!* But Mr. Dubois considers it necessary to decide the details of this fact of immortality. He is betrayed by a stock objection into trying to prove that only man of the animals is immortal, or that only man *and* the higher lower animals, we do not exactly gather which. Surely, even if a future life may be susceptible to a scientific demonstration, we have hardly arrived at that point where we may quarrel as to whether the limit of immortal creations lies between man and the horse or between the horse and the mule, or between a pedigreed dog and a common cur.—*Review of Reviews*, January, 1892.

## MANAGING A HUSBAND.

NEW YORK, Feb. 16.—[Special.]—Sorosis, that notable society of bright women, discussed the subject "How to manage a Husband" at one of its recently monthly meetings. The *Evening World* offered a money prize for the best reply to the mooted question, the decision to be made by Mrs. Jennie M. Lozier, President of the Sorosis. She announced her award and the winning letter was simply signed "Dot." "Dot" called to-day to claim her prize. She was a blushing little typewriter girl of barely eighteen, who lives in Brooklyn, has never been married, don't know whether she ever will or not, and acknowledges that she is too young yet to try, even though Mrs. Lozier has officially announced that she knows how to manage a husband. The young woman's name is Gretchen Frey and she lives at No. 545 Warren street. Here is the way she will manage her husband when she gets one:—

*To The Editor:*—There is no need of "management" where love exists, and where there is no love all the management in the world would affect nothing. Man expects happiness in his home life, and the loving wife knows well how to supply that luxury, not by artifice, but by honest, open, and womanly methods. She need not tell him of her petty trials, because he will discover them of his own accord and share them willingly. No slave to him should she be—and a true man would not allow it—but a true wife, sharing his pleasures, taking pride in his advancement, soothing him in sorrow, and giving him the warmth and kindred loving fellowship for which he sought her. When disputes arise she should, if convinced of right, maintain her point, for when the argument has passed the husband will respect her all the more. Husband and wife are grown too old to play children in schemes and artifice to maintain the marriage bond. Shame to the wife compelled to "feed," wear bangs, frills, and paint to hold him. There should be perfect frankness and honesty, and the wife, to "manage" her husband, must first love him.

DOT.

## SHOULD MARRIAGES BE INDISSOLUBLE?

THOMAS STOUGHTON POTWIN.

IN discussing this question, it is customary to assume that Jesus Christ, in what He said regarding it, designed to cover the whole question of divorce for the Christian ages. But whether He did so or not, we regard as a most important preliminary question.

There frequently appears an utter forgetfulness or ignoring of the circumstances of the times in which Christ spoke, and of the immediate occasion which led to His words: In fact, of inquiring how He must have been understood by those who listened to Him. But to gain this point of view is the first step toward gaining a correct understanding of our Lord.

Among the Jews, as among the Greeks and Romans of that day, divorce was entirely a personal matter. Subsequently to what Mommsen calls the "Emancipation of Woman in the Roman Empire" this ancient custom of arbitrary divorce began to be called in question. In no part of the empire, perhaps, was this discussion more ripe than among the Jews, as it existed between the schools of Shammai and Hillel. Whitby among the commentators, and Edersheim in his "Life and Times of Jesus, the Messiah," see Christ's words in their true historical setting. Whitby also speaks of Moses's law of divorce as a permission from the same authority as originated marriage, and says that God may now also authorize putting away the wife "for cruelty and other mischief."

But the two schools were at one regarding the absolute personal right of divorce; they only differed as to the occasions of putting this right in execution.

With these circumstances in mind the passages in the Gospels, touching the subject, are easily understood.

First in Matt. 5: 31, 32, we find Christ annulling the Mosaic permission of divorce except in the one case of fornication. Christ speaks here only from the point of view of the woman. He says nothing of the moral status of the man. It is as though the guilt of the husband were self-evident and beneath contempt. But He had already covered the ground of the husband's guilt in the 27th and 28th verses preceding: "But I say unto you that whosoever looketh on a woman to lust after her, has committed adultery with her already in his heart." An innocent wife was always put away with the desire for another woman. Christ thus covers the whole subject and sweeps away the Jewish custom of the divorce of innocent wives, and divorces from lustful or selfish desires.

When we come to Matt. 19: 3–12, we have Christ answering a specific question which springs out of the current discussions to which I have referred. The Pharisees put to Christ a test question: "Is it lawful for a man to put away his wife for every cause?" In reply Christ again takes occasion to withdraw the liberty of personal divorce which Moses had granted, except for the one cause of fornication.

Mark (10: 2–9) and Luke (14: 18) make Christ cut up the power of personal divorce, root and branch, without regard even to the guilt of the wife.

This apparent discrepancy between Matthew and the other two evangelists has been a real perplexity to the interpreters. If it was Christ's design to set forth the whole matter of divorce as a rule for Christian ages, there seems to be no satisfactory explanation. But if it was Christ's design simply to answer the particular question of the Pharisees, whether a man might put away his wife for any cause, the specification which we find in Matthew becomes an incidental matter. There can be no doubt that Christ intended to abolish personal divorce even in cases of marital unfaithfulness, as we now can see He has done in the Christian world.

This position is confirmed by what we consider the correct rendering of Matt. 19: 6, viz.: "What therefore God joined together, let no man, *i. e.*, the husband, put asunder." A proposition which interpreters have enlarged into: "What God hath joined together let no human power put asunder."

Jerome, as quoted by Wordsworth, shows a correct understanding of the passage when he says: "A man puts asunder what God has joined together when he puts away a wife to marry another." . . .

If, then, these passages in the Gospels relate only to the question of the Pharisees and the current discussions of the day regarding personal divorce, they have no bearing on the broader question of divorce by constituted authority.

The Scriptures do not lay down any law by which man and wife are to be united. It must be done by some earthly power representing God. It is a matter left entirely to human judgment and wisdom. And marriage being left to human wisdom, the right of divorce would be implied so left also. The Old Testament sanctioned divorce "according to the law," as we find in Exodus 21: 4, and in Ezra, which is a very different matter from arbitrary divorce; and as Christ uttered no protest against the procedure of Ezra, but only against the personal divorce sanctioned, we have further evidence that Christ referred only to the personal separations which were effected under the lustful desire of new marriages.

Now the Bible says that the powers that be, are ordained of God. If, then, God joins together in marriage by the powers that be, is not the sundering of the tie by the same "powers" the act of God also?

It may be claimed that the dissolution of marriage must be exempt from the authorities of the State for the reason that the marriage is not reversible; that it results in the birth of new human beings,

www.LatterDayTruth.org

who cannot be remanded to non-existence, and for whose care the continued union of the parents is required. It is true, that here we strike upon the real sacredness of marriage. But it is a matter for the wisdom of observation and experience, whether the children of unfortunate marriages are best trained under a union of bitterness and compulsion, or by the severed parents, where it can be done in peace and gentleness. Indeed, no valid objection can be made on the ground of the children to having the question submitted to the advice and arbitration of those who represent the wisdom of the people and the authority of God.

Paul lays down the law making marriage indissoluble except for fornication, and this law must be considered as binding on the Christian conscience. But when we consider what laws should be enacted in regard to those desiring divorce, we must remember that mankind very largely refuse or fail to submit their conduct to the law of the Christian conscience. It is for such chiefly that laws are made, and the laws must be adapted to their needs. They can see no reason for not being allowed a release from what is violent and wrong, and permission to form a normal and happy alliance if opportunity offers. The deliverance and the new opportunity which they crave seems to them much more like the work of a merciful God, who ever keeps open a door for repentance and amendment, than the holding them in bonds which have become odious.

Legislation does not make marriage, it only confirms it, and prescribes certain forms for its acknowledgment. What it does it can undo. It does not thereby touch the moral obligations of the married. It simply withdraws the sactions which it had bestowed on the erroneous supposition that a proper union was being made.—*New Englander and Yale Review, January.*

### BEING A SISTER TO HIM.

A brother who is taught by his sister to be gentle and considerate of her feelings, is not apt to forget his duty towards some one else's sister when he shall take such to his heart and home, writes Edward W. Bok, in *The Ladies' Home Journal*. This influence every sister has in her power. She should have the same regard for the neatness of her dress at the breakfast table before her brother as she has at dinner before the brother of some other girl. She should be as kind and careful in her conversation to him as she is to the friend which he may bring home with him. Young men very often judge a girl by her sisterly qualities. "I knew she would make a loving wife from the way she treated her brother when, to all appearances, I was apparently unobservant," said a friend of mine recently when I asked what guided him in his choice of a wife. "Tell me what kind of a sister she is, and I will tell you what kind of a wife she will be," is a common saying among men. Many a man has measured a girl's character by that standard, and many a man is doing it to-day.

---

A good furniture polish consists of one ounce of linseed oil and two ounces of turpentine, or fifteen ounces of white wax, one ounce of powdered yellow resin and a quart of spirits of turpentine. Stir until dissolved, lay it on with a cloth and polish with flannel.

## Conference Minutes.

### VICTORIA.

Conference convened at Queensferry, January 2d, 1892; E. G. Jones chairman, C. A. Butterworth associate; Brn. Read and Cuthbert secretaries. Statistical reports from Hastings, Queensferry, and Leopold branches were read and approved. Bishop's agent's report: On hand December 31st, 1890, £11 4s. 2½d.; receipts for 1891, £31 3s. 3d.; total £42 7s. 5½d.; expenditures £35 18s. 6d.; on hand December 31st, 1891, £6 8s. 11½d. Ministry reports:- Elders, E. G. Jones, C. A. Butterworth baptized 5, J. A. Read, D. McIntosh. Priest, E. G. Jones. Teacher, E. Mission. Bro. Minnis recommended as book agent for Victoria in place of E. McGurk, resigned. Eld. T. W. Smith requested to act as delegate for Victoria at forthcoming general conference. Bro. McIntosh appointed to represent the church in the Gippland district and elsewhere. Officers for the following term: D. M. McIntosh president and bishop's agent, J. A. Read secretary. Bro. E. Mission was ordained a priest, and Bro. G. Cuthbert ordained a deacon. Conference adjourned to meet at Leopold, first Saturday in May, 1892, at ten a.m.

### FORSTER.

Conference of the above district convened at Argent's Hill, January 9th and 10th, 1892; J. W. Wight and G. T. Ballard presided, and C. Avery and R. Ballard were chosen clerks. Forster, Nambucca, and Hamilton branches showed a membership of 134 Financial report showed a balance of $252.76. Ministry reporting, elders, L. Ballard, G. T. Ballard, A. Loving and J. W. Wight baptized 3; priests, C. Avery baptized 7, W. Ballard, and teacher, E. Ballard. Chas. Avery was ordained an elder. Geo. T. Ballard was recommended to the annual conference of 1892 for missionary appointment after June 1st. Bro. T. W. Smith was chosen delegate to the next annual conference. Bro. H. Broadway was chosen president, and C. Avery vice president of the district; C. S. McLaren and G. Lewis as secretary and assistant. Adjourned to meet in vicinity of New Castle at call of missionary in charge. One baptized.

### DECATUR.

Conference convened at Lamoni, February 13th, 1892, president William Anderson in the chair. Branch reports: Lamoni 780, Lucas 195, Allendale 92, Lone Rock 72, Davis City 69, Wirt 48, Leon 42, Greenville 37, Centerville 25, Little River (119) returned for correction. Total in district 1479 Ministry: President J. Smith, Apostle J. R. Lambert, Bishop E. L. Kelley. High Priests: J. Whitehead, G. Derry, A. S. Cochran, D. Dancer, W. Blair, W. Anderson, H. A. Stebbins. Seventies: O. B. Thomas, E. B. Morgan, R. S. Salyards. Elders: T. Wellington, W. Thompson, T. R. Allen, I. N. W. Cooper, J. Watkins, J. D. Bennett, H. R. Harder, E. L. Page, W. N. Ray, A. W. Reese, J. A. McDiffit, J. Boswell, E. Keeler, J. S. Snively, J. Shippy, J. Johnston, S. V. Bailey, A. W. Moffet, J. W. Johnson, C. J. Anderson, N. H. Snively, O. J. Bailey, S. Ackerley, J. Dillon, E J. Robinson, J. M. Brown, E Stafford, L. Gaulter, R. Lyle. Priests: E. E. Marshall, G. Cloyd, G. Brown, S. D. Shippy. Teacher: P. McPeek. Summarized report of bishop's agent for the year ending February 13th, 1892: Receipts: Balance last report $96 44; received from bishop $720; received from Saints $3 451 04; expenditures: To bishop $520; to families of ministry $3,852 34; to others $161 41; to expense 45 cents; total expenditures $4 534.20; balance due agent $266 72. David Dancer, agent. Referred to auditing committee, who found report correct. Report of Sabbath school convention read and adopted; J. A. Gunsolley superintendent. Delegates appointed to general conference were, W. Anderson, J. Whitehead, E. L. Kelley, O. B. Thomas, Minnie Anderson, C. J. Anderson, H. A. Stebbins, J. R. Lambert, Sr. W. Anderson, D. Dancer, Sr. M. Walker, G. Derry, O. J. Bailey, E. Keeler, J. M. Brown, H. R. Harder, A. W. Moffet, S. V. Bailey, J. S. Snively, S. Ackerley, I. N. W. Cooper, R. M. Elvin, M. Haskins, E. L. Page, J. Shippy, J. A. Gunsolley, P. McPeek, I. P. Baggerly, W. T. Shakespeare, D. Campbell, J. Johnston, J. H. VanMeter, Sr. W. W. Blair, Lucy L. Lyons, Sr. D. Dancer, H. E. Pinkerton, Callie B. Stebbins, May Gunsolley, Sr. S. V. Bailey, Sr. E. L. Kelley, Sr. J. R. Lambert, R. S. Salyards, F. M. Weld, E. J. Robinson, Sr. J. Smith, G. Brown, H. C. Smith, A. S. Cochran, W. Hudson, A. W. Reese, S. D. Shippy, Mamie Allen, Jennie Allen, Mary J. Cazaly, Sr. E. Dudley, Sr. A. D. Greer, Sr. H. Ewing, Sr. S. Ackerley. It was resolved that should not all the delegates attend at conference, those present should be authorized to cast the entire vote of the district, 59 votes. On motion it was resolved that the delegates be instructed to cast the entire vote for Lamoni as the place in which to hold the general conference, April 6th, 1893. Resolved that when this conference adjourns, it does so to meet in Davis City, Iowa, June 4th, 1892. William Anderson was unanimously elected district president for one year, and Edward L. Page was elected secretary for the same period. A vote of thanks was tendered to H. A. Stebbins and S. D. Shippy. Preaching by J. S. Snively, O. B. Thomas, and E. L. Kelley.

### SOUTHEASTERN ILLINOIS.

Conference convened at Springerton, February 13th, 1892; G. H. Hilliard president, I. M. Smith secretary; J. W. Gillen chosen to preside. Branch reports: Brush Creek 199; 4 baptized, 2 removed, 1 died. Alma 9; 1 died. Tunnel Hill 85. Dry Fork 37; 2 baptized. Springerton 58; 1 baptized, 1 died. Parrish 40. North Fork not reported. Elders' reports: R. Ouldcott, I. A. Morris, G. H. Hilliard, M. R. Brown, T. C. Kelley, I. M. Smith, J. W. Stone, J. F. Thomas, and R. Etzenhouser. Priests, B H. Taylor and John S. Parrish. Report of bishop's agent: On hand last report $21.18; Received since last report $828 45; Total receipts $849 63; Paid out since last report $653 06; Balance due church $196 57; G. H. Hilliard bishop's agent. The ministry were requested to do all in their power to advance the cause. J. W. Gillen and G H. Hilliard were authorized to represent the district in general conference at Independence, beginning April 6th, 1892. Adjourned to meet at Brush Creek in the early part of June at the call of missionary in charge.

## Miscellaneous.

### BOX-WHITE DISCUSSION.

*Editors Herald:*—The ten days' discussion between Rev. J. B. Box, of the Missionary Baptist Church, and Elder I. N. White, closed yesterday; propositions, Resolved that each affirm the church he represents as being in harmony with the New Testament church in organization, doctrine, and practice. Owing to a refusal on the part of Rev. Box's congregation at Schell City, to let their house be used, the discussion was held eight miles southeast.

Elder White opened Tuesday night February 9th, quoting the language of Christ, "I will build my church." The first officers set *in* the church were apostles, second prophets, etc. (Cor. 12:28. Eph. 4:11.) The church had elders (1 Peter 5:1. 2 John 1; 3 John 1), bishops, and deacons; the office was there (Acts 1:20). Although the *man* might die or be removed, the office remained. When an apostle died, he left an office which must be filled. He could not take the office with him no more than Lincoln took the presidential office when he died. As soon as Judas died, another was chosen to take his place. (Acts 1:26.) Christ left an example (Luke 6:13; Mark 3:14) that they must be called of God and ordained, showing the harmony of his church with the New Testament.

Rev. Box said that no one could be an apostle who had not been baptized by John the Baptist, but he was forced to acknowledge his error here.

www.LatterDayTruth.org

He then said there was only fourteen apostles; but Bro. White made him admit there were fifteen, and then showed there were twenty-one. Thus he was forced to the wall on every stand he took, as will be shown later. He could not be forced to follow the affirmative, but made an attack on the Book of Mormon. Reading from 1 Nephi 3:40 he said: "This lying book has attacked our blessed Bible, it is a conspiracy against the Government of Heaven;" also, "there is not one paragraph or book missing from the Bible. Bro. White forced him to the wall on this. He read from 1 Chron. 29:29, and numerous other places in the Bible, showing that a number of missing books were quoted; also from numerous historians, showing that it was changed by the translators, etc. He (Box) then read from Book of Mormon about Jared's boat, which had "a hole in the top and a hole in the bottom."

After he had spent his argument on this, ridiculing, etc., Bro. White read from the *Philadelphia Record* of 1889, showing that all *well built* lifeboats etc., had a "hole in the bottom."

Box then tried to prove the Spalding Manuscript to be the origin of the Book of Mormon, reading from Braden-Kelley Debate. Bro. White showed that since that time the Spalding Manuscript had been found, completely running him to the wall again. He then tried to prove that the kingdom spoken of in Daniel 2:44, was the one set up by Christ, which was impossible, as "these kings" did not exist before A. D. 300. Bro White then showed that in the primitive church God set apostles, prophets, evangelists, pastors, teachers, bishops, deacons, etc., that they were to continue "For the work of the ministry, for the edifying of the body of Christ, for the perfecting of the Saints till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ;" that as fast as the apostles were killed, others were chosen by the inspiration of Almighty God, and ordained to take their places, filling the vacant offices. As with the apostles, so with other officers. (See 1 Cor. 7:17)

He showed the harmony of the Reorganized Church with the primitive church in doctrine and practice, as shown in Heb. 6:1, 2. Acts 2:38; 22:16. Mark 16:16. Acts 19:6, etc, etc., thus showing the perfect harmony with the New Testament church, in such forcible argument that the attack of his opponent had no more effect on it than would the arrows of the Lilliputians against Gibraltar.

It was here agreed to change from night to day sessions for the next proposition, to give more time,—to open at 1 p.m., and continue three hours. Rev. Box made no effort to show the harmony between his church and the Bible, but tried to show from Mosheim that there were but two officers in the church, bishop and deacon. He admitted that the New Testament church had apostles, prophets, etc., but said "they were to cease when 'that which is perfect is come;'" that "the Missionary Baptist church had reached that perfection," hence "was ahead of the New Testament church." He tried to prove this position from 1 Cor. 13:8, 11.

He also admitted that the gifts and blessings were in the New Testament church, but had ceased with the apostles. He seemed to take particular pains to keep from stating the question, never referring to the question after it was read by the moderator at the beginning of the session.

Bro. White had to make the affirmative speech, and then follow with the negative. Box would not bring out his church, and it would not have been brought out at all if White had not done it.

Bro. White showed from Baptist history that the first Baptist Church in America was established by Roger Williams, who was baptized by a layman. Box denied this, saying that Clark established the first Baptist Church in America. White showed that he was baptized by one without authority; and when he drove him from this, he tried to trace a succession back to Novatian, whom he acknowledged was baptized by aspersion (pouring), who was excommunicated from the Catholic Church, A. D. 250.

Suffice it to say that Bro. White completely refuted every argument and routed him from every stand taken, showing that in the Missionary Baptist Church there was not a single officer, point of doctrine, nor practice in harmony with the Bible; that even Bro. Box himself was an impostor before God, as he denied the very means God had of choosing men to preach the gospel. He had to deny these in order to get a place for the Missionary Baptist Church.

The first proposition occupied five nights of two hours each; the second five days of three hours each. There were from four to six hundred people out each session, and good order and good feeling prevailed throughout. We can safely say we have ten friends now where we before had but one. The people for miles around were interested, Bro. Box being a man of note as a debater.

We have gained favor with almost all the outsiders, also with a number of leading Baptists.

W. S. MACRAE.

SCHELL CITY, Mo., Feb. 20th.

## DISTRICT SUNDAY SCHOOL ASSOCIATION.

Convention of the Northern Illinois and Southern Wisconsin district convened at Plano, Illinois, February 12th; assistant superintendent, E. M. Wildermuth, in chair. Assistant superintendent reported mostly labor done in a local way, but outlook not encouraging because of lack of laborers. Secretary and treasurer reported: Received since October, 1889. $12 41; paid out $7; leaving balance of $5 41; itemized report on the table. School reports: Cortland; total enrollment 90, average 10, classes 3, officers 3, number of *Hopes* taken 10, amount collected for association 24 cents; Mrs. C. D. Carter, superintendent. Sandwich; total enrollment 34, average 27, classes 5, officers 9, number of *Hopes* taken 14, amount collected for association 54 cents; Mrs. Partridge, superindendent. Mission; total enrollment 34, average 19, classes 4, officers 6, amount collected for association 74 cents; A. H. Anderson, superintendent. Plano; total enrollment 100, average 53, classes 11, officers and teachers 16, number of *Hopes* taken 50, amount collected for association $1.06; W. Vickery, superintendent. Resolved that the secretary confer with Cortland school regarding their report. All the others were accepted. No reports from East Delavan, Piper City, or Braidwood. Streator school in a disorganized condition. It was moved that for want of interest this district be disorganized; lost. Spiritual remarks from Brn. Southwick, Hougas, Worby, Vickery, Rogers, Danielson, Izatt, and Srs. Randall, Dempster, and White. Sr. H. M. White elected delegate to general association; conference delegates were asked to represent the district school work. Resolved that this association urge the use of the Lesson Helps in the district. In the evening a programme was rendered consisting of addresses on practical work, singing and speaking. Adjourded to East Delavan, Wisconsin, in June, 1892. F. M. Cooper superintendent, H. M. White secretary.

## DELEGATE CREDENTIALS.

By order of last general conference the credentials issued by districts (or branches where there is no district organization), should be sent to the secretary of the church so that he may make up the roll of all delegates and *ex officios*, preparatory to any call for the yeas and nays that may be made during the session. Also if in his hands they can be examined and corrected, if necessary, and be ready to go into the hands of the committee on credentials the first day of the session, without the usual delay.

Do not make out individual credentials, but put *all* the names upon one paper, certifying that they were so appointed. And be particular to state how many members there are in the district or branch. Often this has been omitted; and, though I am usually able to supply the deficiencies, yet the number should be given by the district officers; and it is likely to be more satisfactory to all concerned if it is so done.

With the steady accumulation of documents and papers from this time on it is greatly to my advantage, and a saving of time to the conference and to committees, to have all papers in early. Therefore please make out and send credentials, district reports, appeals, petitions, ministry reports, resolutions, and requests for enrollment in good season.

H. A. STEBBINS,
*Gen. Church Sec.*

## FIRST QUORUM OF PRIESTS.

*Dear Brethren:*—Those of you who do not intend to be present in person at the general conference in April next, will you please make out your report of your labors in the past year, or since you last reported to the quorum, and send them to me at Clarksdale, DeKalb county, Missouri. Bro. James B. Gouldsmith, our former president, informs me that he has been called and ordained to the office of an elder. This will be one of our duties at the general conference, to select one of our number to be president of our quorum. Pray that the Spirit may direct in this matter.

CHARLES P. FAUL,
*Sec. of Quo.*

## GENERAL CONFERENCE NOTICE.

*To the Saints, Greeting:*— We, the committee appointed by the Independence branch to arrange for general conference, take pleasure in extending to you a cordial invitation to attend the same, which convenes Wednesday, April 6th, 1892, as ample accommodations are being made for all who may come.

The branch by vote have fixed the charge for board at $3.50 per week. This amount, except in cases where the parties receiving visitors cannot afford to donate all the board, is to be applied toward the completion of the auditorium of the church, which is to be ready for use during the conference.

Inasmuch as it is expected that a large number will be in attendance, it is necessary for those who anticipate coming to send a notice to the secretary, W. N. Robinson, P. O. Box 773, Independence, Missouri, at once, in order that the committee may have ample time to make the necessary arrangements. Those having a choice of location will so state, and we will try and accommodate you.

A notice in regard to railway rates, a further announcement of the locating committee, and the time of the arrival and departure of trains at Independence will be made later.

R. MAY, *Pres.*,
W. N. ROBINSON, *Sec.*

## FIFTH QUORUM OF ELDERS.

Brethren, I am mailing blank reports. If any of you should fail to get one you will know that I have not your proper address. Do not fail to send report anyway, not later than March 20th. Those who are prepared to take general conference appointments do not fail to send application with necessary particulars to Bro. T. W. Smith, secretary of quorum of twelve, as per instructions of Bro. A. H. Smith, president of that quorum, not later than March 22d. Would be pleased to meet as many as can come to conference. Send reports of quorum work to Elder T. W. Williams, secretary, Temple, Lake county, Ohio.

Those who desire missions, please so state in report, and if convenient, send fifteen cents dues, per resolutien of quorum.

J. H. WELLS, *Pres.*

KNOBNOSTER, Missouri.

## DISTRICT SUNDAY SCHOOL CONVENTION.

Programme for Sunday school convention to be held at Runnells, March 11th, 1892: Song by convention; prayer; instrumental music; opening address, G. Jamison; song of welcome, Des Moines Sunday school; responsive reading, Matthew 5:1-28; song; essay on Sunday schools, Annie Amos; duet; recitation, T. Mowery; appointing of committees; song. Afternoon session: Song; address, D. W. Thomas; duties of Latter Day Saints to the Sunday school work, W. Johnson, G. Jamison, J. McKiernan. Open for general discussion. Solo, M. H. Cook; select reading, L. L. Thomas; instrumental

www.LatterDayTruth.org

music; reading of minutes of last convention; reports of Sunday school delegates; reports of district officers; unfinished business; new business; adjournment; song; benediction.

WM. JOHNSON,
L. L. THOMAS, } *Com.*
ANNIE AMOS,

## TO THE MINISTRY.

Of the blanks upon which to report to the general conference of 1892, I have sent out about one hundred and seventy-five. But the addresses of some are not found in the *Herald* lists, and a few I did not succeed in learning from any source. However, the most of these I have sent in the care of some one, with the hope that they will deliver, or remail, if necessary. Those for Brn. T. J. Smith and S. W. Simmons I retain until I learn their whereabouts.

Will the ministry please to write their reports and either send or hand in before conference convenes, so that they may be taken up and read in their official order, the apostles first as the leaders in the missionary field.

Any whose names are in for reappointment who feel uncertain about my having their addresses will favor me, and themselves also, by writing a card, so that there may be no delay in mailing Certificates of Appointment to them after conference is over. The number of appointees increases each year, and sometimes it is difficult to tell exactly where all of them receive their mail, particularly if they do not take the *Herald*, or if they have but recently been appointed by the general conference to do missionary work.

Address me at Lamoni, until April 1st, and after that at Independence.

H. A. STEBBINS,
*General Church Secretary.*

## PASTORAL.

*To the Saints of the Northern Nebraska district, Greeting:—*

Having been placed in a position enjoining an oversight of this district as presiding elder, and feeling the time has indeed come that we should all be in line and position to work in our several callings with the Lord in his hastening time, for the building up of his kingdom and his personal reign therein, my colaborers will therefore report for fields of labor as soon as possible, that in harmony, peace, and the unity of the Spirit, everyone in this district may hear the gospel, and see its power made manifest to the saving of souls. For this we shall labor; who will hep us?

In gospel bonds, yours,
G. M. L. WHITMAN, *Pres. Dis.*

OMAHA, Feb. 26th, 1892.

## FIFTH QUORUM OF ELDERS.

*To all members of the fifth Quorum of Elders:—*

The president of the quorum will forward you a blank to report your yearly work. Please forward your reports to me as soon after March 1st as possible. Remember the annual fee of fifteen or twenty five cents.

T. W. WILLIAMS, *Sec.*

TEMPLE, P. O. Lake county, Ohio.

## CONFERENCE NOTICES.

The Montana district conference will convene at Anaconda branch the last Saturday and Sunday in March, 1892. Presidents and clerks of branches are requested to furnish full reports of their branches. A full report from all the ministry is also desired, and a good attendance from all parts of the district.

J. E. REESE, *Pres.*
GOMER REESE, *Sec.*

Conference of the Central California district will convene with the Jefferson branch, April 8th, 1892. J. M. RANGE, *Dist Sec.*

## SECOND QUORUM OF PRIESTS.

*Dear Brethren:*—Please all who do not expect to attend general conference send in your report by the 25th of March, to T. R. White, president of quorum, Lowry City, Missouri.

## BORN.

SKANK.—To Bro. R. S. and Sr. B. Skank, Henderson, Iowa, July 26th, 1891, a son. Blessed January 21st, 1892, by Henry Kemp, and named Roy Adrian.

## MARRIED.

RUEGSEGGER– SUTTON.– At Bridgeport, Ohio, on Monday, February 22d, 1892, Bro. William F. Ruegsegger to Sr. Mary L. Sutton, both of Bellair, Ohio, Elder L. W. Powell officiating.

"May their minds in future blending,
Know the purest of earth's peace;
May no evil cloud descending,
Cause their perfect trust to cease.
With the other each forbearing,
When the time of trials come,
Ev'ry joy and sorrow sharing,
Fill with light the halls of home."

## DIED.

NETHERCOTT.—At San Francisco, California, February 11th, 1892, of diphtheria, Herbert Alma, son of Joseph H. and Mary E. Nethercott, and grandson of William and Emma Rowland, aged 3 years, 5 months, and 11 days. Funeral services by Elder William Hart.

Dear Herbert, thou art gone to rest,
Thine is an early tomb,
But Jesus summoned thee away,
Thy Savior called thee home.

ELVIN.—Martha Beaird Elvin. The deceased was born in Ireland on March 17th, 1830, but was "raised and educated" in Scotland. In 1844 she first heard the faith of the Saints expounded by R. C. Elvin. She accepted it gladly, and was baptized by Elder Elvin, to whom she was united by marriage in the following March. The love she had for him amounted to almost veneration. Precious indeed it was, engrossing the affections of her spiritual as well as her intellectual and moral nature. She loved with the fondest of wifely affection, and her loss to her venerable husband is one that will be irreparable on earth. Two children were born to them there, one of whom they left in Scotia's soil when, in 1849, they removed to America. They first settled in St. Louis, Missouri; thence, in 1852, to near Council Bluffs, Iowa; thence, in 1856, to Nebraska; and last, in 1860, to Nebraska City, whence she passed away to the sweet rest that is prepared for the righteous. When the claims of the Reorganized Church were presented, she accepted them. She was received on her original baptism into membership on April 8th, 1860; but requested and received baptism again at the hands of her husband on August 22d of the same year. She had suffered greatly for some time previous to her release, which was given on February 15th, at 11:25 a.m., surrounded by loving and weeping ones who could but feel what all who knew her must testify to, that truer wife or more tender-hearted mother it is not the lot of mortals to mourn in these days of uncertainty. She had borne to her beloved husband eight children. Her separation completes the equitable division of the family. The mother and four children are on the other shore, and father and four children on the shore of Time. The funeral sermon was preached by Bro. Mark H. Forscutt on February 17th, at the Saints' church, whence the remains were taken to the cemetery, and buried with a certain hope of a joyful resurrection.

SHIMEL.—At her home near Haven, Tama county, Iowa, December 31st, 1891, Sr. Orcelia Althea Shimel. She was born August 6th, 1864, in Lynn township, Knox county, Illinois; was baptized December 1st, 1880. She was a true and faithful Saint, and is deeply mourned by all who knew her. Bro. Shimel and his motherless children have the deepest sympathy of all who know them. Funeral service at the M. E. Church by Elder W. C. Nirk, January 10th, 1892. Judging from reports, it was a blessed and masterly sermon. The Grinnell, Iowa, *Signal* testifies to the high esteem in which Sr. Shimel was held by the community.

TURNBULL.—At his home near Lookout, Modoc county, California, January 20th, 1892, of dropsy, Bro. Lewis Turnbull. The deceased was born in Ozark county, Missouri, October 7th, 1842; baptized September 18th, 1864, by Elder J. C. Clapp, at Lookout, California, and was ordained an elder February 20th, 1876, by A. P. Morris and J. R. Elliot. In 1889 he assisted in organizing the Mountain Home branch in Modoc county, California, over which he presided till the time of his death. Though for several years afflicted he performed the duties of his calling promptly and without complaint. He was ever ready to defend the cause of the Master, and has labored diligently to build up the cause he loved so well. About December 1st he was compelled to take to his bed, and being unable to take nourishment, he gradually grew weaker until he passed away. A short time before his death he said that he was accepted of God, and was not afraid to go. He will be greatly missed, being the only minister in the vicinity. He leaves a wife and three children.

SMITH.—At Coleman, Michigan, aged 58 years, 1 month, and 11 days, Sr. Rebecca Smith. Her death, caused, it is supposed, by la grippe, was very sudden, but seemingly without much pain. The remains were kept till Sunday, the 14th, until the arrival of her two sisters from Canada. Sr. Smith leaves three daughters and one son to mourn her departure. She was faithful and sincere in her daily walks of life. Funeral services by Eld. J. J. Cornish on the afternoon of the 14th, at Reed City, Michigan.

PANKONIN.—Near Louisville, Nebraska, February 20th, 1892, of dropsy, Sr. Ernstine Pankonin, aged 50 years and 8 months. Deceased was baptized December 11th, 1874, by Elder G. E. Deuel; she lived a consistent member of the Church of Christ for over seventeen years, and died rejoicing in the hope of a glorious resurrection. Services were held in the M. E. church in Louisville, a large concourse of friends and neighbors being present. Discourse by Elder J. W. Waldsmith.

"She's gone! Her work on earth is done;
Her battle's fought, her race is run;
Blest is the path she trod:
For she espoused the glorious cause,
In prompt obedience to the laws
Of the Eternal God."

KIER.—At her home in Joliet, Illinois, February 13th, 1892, Sr. Jean Kier, wife of Bro. J. S. Kier, aged 60 years, 8 months, and 5 days. Sr. Kier was the mother of twelve children, of whom only three survive her. She was a model of industry, perseverance, and faith. Her life, no doubt, was lengthened out in this world by her undeviating faith in God's power to heal and preserve the afflicted. She was a faithful mother whose lifelong energies were employed in the interests of her home and family. She suffered long, and looked with eager, longing heart to the hour of earthly release. Husband and children will miss the one who so long and faithfully worked for their comfort and happiness. Her departure was peaceful and easy: she has joined the great majority on the other side, among whom are many she loved and lost in this world. Funeral remarks at the house of Elder J. S. Kier, February 15th, 1892, at two p m.

BROWN.—Near Waterloo, Nebraska, February 16th, 1892, of heart disease, Bro. P. I. Brown, aged 72 years and 2 days. Deceased was born at East Chester, West Chester county, New York; baptized by Elder Druth in 1855, at Hartstrow, New York; removed to Utah in 1869; baptized into the Reorganization in 1870 by Elder E. C. Brand, and ordained a priest same year, and in the fall of 1870 removed to Nebraska, where he resided up to the time of his death. He leaves a wife and nine children to mourn his departure. He always bore a faithful testimony of the work to all who would listen to him, and remained firm in the faith to the last. By his request, six of his sons bore him to his last resting place, and the seventh son preached his funeral sermon in the Presbyterian church, to a large congregation; text, Matt. 25: 31–35.

HALL.—At the Old Ladies' Home, San Francisco, California, February 21st, 1892, of old age, Sr. Mehitabel Hall, aged 88 years, 4 months, and 10 days. The morning of her death she was as well as usual, and was sick only about two hours; passing away before any of the Saints could arrive at the Home. Much respected at the Home, and by all who knew her, she died as she had lived, firm in the faith of the latter day work. She was prepared, and desired to depart.

E. F. Shupe, Globeville, Colorado.
E. L. Kelley, Presiding Bishop, Lamoni, Decatur co. Iowa.

www.LatterDayTruth.org

## SCIENCE AND RELIGION.

THE great foe of science, it is not too much to say, has been theology. To say this is not to cast doubt on the possibility of a true theology; it is merely to affirm that, in point of fact, the particular theologies that have heretofore occupied the ground have one and all felt themselves threatened by science, and have set themselves to resist its advance by every means in their power. We see no reason why this fact should not be frankly recognized. In the natural course of things theology deals in imaginative fashion with questions of origin and developement; and until exact knowledge begins to prevail the notions thus established serve a more or less useful purpose. As knowledge grows, these conceptions are found to be faulty; but theology resists any change—in the first place, from a general conservative instinct, and, in the second, because the cause of moral and social order seems to be more or less involved with the primitive cosmogony. But when once man has begun to observe, to compare, to verify, and to record, he has laid a foundation that cannot be shaken, he has sown a ferment that must grow and spread till it has leavened the whole of human thought. Systems founded upon imagination must yield to those produced by the use of the reasoning faculty. They were no better than guesses at the first; and if they furnish an adumbration, however vague, of the truth, it is almost more than we have any right to expect. Reason itself errs in many of its constructions, but it faces the light, and year by year and age by age it is able to perfect its work. In a certain way it was good for science just as it was for the Psalmist, to be afflicted.

The natural reluctance which men of science felt to find themselves at variance with established beliefs, armed with the power of persecution, led them to scan their theorie very carefully before giving them to the world. Moreover, the very difficulties of the situation drew out much heroism of character, and made science more conscious than it would otherwise have been of its moral and intellectual mission. Whether in these comparatively peaceful times the work of science is done in as high and noble a spirit as formerly is perhaps open to question. The lesson which nearly all sensible men draw from the history of science is simply this, that the enlightened reason of man is the only interpreter of nature's laws, and that physical theories handed down from remote antiquity have simply no claim whatever upon our acceptance in the present day. It matters not whether a misapplied ingenuity can find in them some distant resemblance to known facts, any more than if matters, when a weather prophet guesses at the weather, how near the mark or how wide of it his guess may fall. In the present day we have done with guessing in matters scientific. We may frame hypotheses, but, if so, their destination is to be confronted with facts; and if they cannot abide the test we let them go. Some of our theological brethren are given to gloating over the mistakes made by scientific men, and point with triumph to the wrecks of scientific theory that lie along the highway of the world's thought. There is a little justification for the triumph. No scientific theory ever perished except to give birth to a better. It would be nearly as sensible to take a man to some ancient cemetery and taunt him with the number of his dead ancestors. In humanity is the living germ which persists from age to age, though the generations of men fall like the shed leaves of the oak, and so with science; theories and systems may fall—though not till they have served their purpose—but science as a method, as a principle, as a power survives, and from generation to generation admits us into even more intimate recesses of nature's temple. Theology, too, it is sometimes said, is progressive, and, in a certain sense, doubtless it is. But in what does its progress chiefly consist if not in giving up a fruitless contest with science, and recognizing the perfect independence of the latter as an interpreter both of Nature and of man? If theologians are wise they will not only renounce forever the ancient conflict, but they will endeavor to make an ally of science and to impress upon it, to the utmost of their power, a moral aim. The business of science is not to deprive the world of religion, but rather to make religion possible for all men by removing the intellectual difficulties that have in the past more or less hindered its acceptance by enlightened minds. When the voice of authority is no longer raised to stifle intellectual inquiry, science will cease altogether to wear a negative aspect, and will gain universal recognition as the great constructor of whatever is sound in knowledge or of practical value in life; while religion will embrace the emotions and convictions that come to man from the contemplation of the all-comprehending universe and its Transcendent Cause.—*Popular Science Monthly for September.*


## SUBURBAN RESIDENCE.

The above is a substantially built and well finished residence, very desirably located, and abundantly set to small fruit. Anyone contemplating locating at Lamoni will do well to investigate the above. The house is 20 x 28 and 20 x 16, all 18 ft high; and 12 x 26 and 6 x 10 ft., one story high. It is very convenient and comfortable in all its arrangements. It is on a well traveled road, adjoins the corporate limits of the town, is a half mile from the church and business center, and three-fourth mile of high school.

*JOHN SCOTT, Box 236, Lamoni, Iowa.*

### A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

## AUTUMN LEAVES,

With frontispiece each month.

Published monthly, 48 pages, neatly covered.

Price per year - - $1.50.

Mrs. M. Walker, Editor and Publisher.

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

### SUNDAY SCHOOL SUPPLIES.

#### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

#### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

#### Teachers' Helps.

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

#### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

#### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

#### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

#### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

#### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

#### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

#### Cards and Tickets.

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100..... 50
Good Behavior tickets; per 100, 15c : 1,000...1 00
Prompt Attendance tickets; 100, 15c.; 1,000...1 00

#### Winnowed Songs

Each 40c., half doz. $2.25, per doz.....4 50

## Ruins Revisited,

AND THE

## World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER

For sale at the Herald Office. Price $1 00

**On Sale at the Herald Office,**

## With the Church In an Early Day.

Price $1.14 postage prepaid.


www.LatterDayTruth.org

### A FIRST-CLASS HOTEL FOR SALE.

Centrally located in Lamoni, Iowa, with fourteen conveniently arranged rooms, also good sample room. Has the patronage of most all the traveling men. Is a rare chance for anyone wishing to go into the Hotel business. Present owners wish to retire from Hotel life. Address, W. H. GRAHAM, LAMONI, IA.

## FOR SALE OR TRADE, CHEAP.

AN APIARY of 80 colonies Italianized Bees in two-story, ten-frame simplicity, or Langstroth hives. One imported Queen, twenty-five empty hives, 8,000 sections 4¼ x 4¼. Good Honey Extractor, 175 new Honey Crates, Smokers, Feeders, and several volumes of the best Bee Journals if desired; including a

**ONE-STORY, FIVE-ROOM HOUSE,**

with pantry, closet, and stairs; one of the rooms in attic, (unplastered,) excellent to ripen honey. Good cellar, new cave, will hold one hundred colonies of Bees for wintering; will last a lifetime. Small workshop, stable, 10x14, shingle roof; hogpen, coal house, etc., also 3 ACRES OF LAND, with 50 Elm trees, 2 wells, apple, plum, crab, mulberry, and cherry trees. 136 grape vines, seven years old (trellised). Upwards of 500 raspberry bushes of Soughegan, Ohio, and Gregg varieties; also, currants, gooseberries, and shrubbery. Considerable open range for cattle near by.

The above described property is in a good location, one half mile north of depot at Lucas, Lucas county, Iowa, on the main line of the C. B. & Q. R. R.

For price and terms, address,

E. B. MORGAN, LUCAS, Iowa

## "WHAT IS MAN?" by Eld. J. R. Lambert.

Cloth 75c., paper 50c.

SPECIAL COMBINATION OFFER.

Patriot one year, What is Man, cloth,.....$1 50
" " " " " paper,.....1 25
" " " " " cloth, and Food for Thought .....1 60
Patriot one year, What is Man, paper, and Food for Thought.....1 35

This applies to both renewals and new subscriptions for a year, but to no less time. Those having paid in advance for Patriot can obtain books at combination rates, if ordered promptly.

Notice will be given when this special is withdrawn. Address all orders to

**LAMBERT BROS., Lamoni, Iowa.**

## BOOK OF MORMON.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on super-fine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former aditions. The index is rearranged, the subjects and citations furnishing a complete analysis of the contents.

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

## ZION'S ENSIGN,

A live, religious journal, issued weekly at Independence, Jackson county, Missouri, is brim full of good and instructive reading relative to gospel truths, besides sermons delivered by some of our ablest ministers. Every one who can possibly spare **$1** should subscribe for it.

It is the intention of the publishers of the ENSIGN to issue **A DAILY EDITION** during the session of the coming General Conference in April, in which will be given a full report of the proceedings from day to day, also news items pertaining to the conference and those in attendance. The price will be **25 cents.** Send in your orders at once so as to give ample time for preparation.

Address all letters to Zion's Ensign, Box 175,

**Independence, Mo.**

## *THE "PATRIOT."*

Send for sample copy and complete circulars of books, all free.

*LAMBERT BROS., Lamoni, Iowa.*

## TO ADVERTISERS.

The Saints' Herald circulates in every State and Territory in the United States, also in Canada, Great Britan, etc. Having a field peculiarly its own, it is rapidly growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

For table of rates, see first page of cover. For further particulars address, R. S. SALYARDS, Advertising Manager.

## JOB PRINTING, BOOKBINDING, ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Sterotyping, and all work in the line of publishing We have one of the largest plants in the State, with complete facilties to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

## BOOKBINDING.

**HERALD OFFICE BINDERY—**

All kinds of Bookbinding done at Reasonable Rates:

Herald volumes, library leather backs and corners, marbled edges .....$1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco.....1 25
" " half morocco .....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

London, England, meetings on Sundays at 6:30 p.m., at 48 Repton street, Limehouse; and at 107 Canal road, Mile End, on Wednesdays at 8 p.m, having removed from Emmanuel Hall, Old Ford road.

Manchester, Saints' meeting room, 15 Dickenson St., Mount St., Albert square; Sundays, 10:30 a.m. and 6:30 p.m.

Leeds, Saints' meeting room, Wellington road.

Sheffield, Saints' meeting room, Langsett road.

Larmouth, Saints' meeting room, Ellsmore St.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

St. Louis, Missouri, No. 2518 Elliott avenue.

San Francisco, California: Lincoln Hall, No. 71 Montgomery street, near Palace Hotel.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 2 and 7:30 p.m.

ROBT. WINNING, President. D. F. NICHOLSON, Cashier.

## LAMONI STATE BANK,

Successor to Farmers Bank of Lamoni.
Paid up Capital $25,000.00. Liability of Stockholders $50,000.00.
Incorporated under the laws of Iowa, Aug. 1, 1891.
Six per cent Interest paid on time deposits.
Farm Lands and Town Lots for Sale.

HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**

OF

## PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

## FOR SALE ON EASY TERMS.

**BEAUTIFUL LOCATION.**

**THE FINEST STOCK FARM**

—IN—

**DEKALB CO., MO.**

Four Miles from Stewartsville on the Hannibal & St. Joseph Railroad.
Two Miles from Clarksdale on the Chicago, Rock Island & Pacific Railroad.
Twenty-three Miles from St. Joseph by Wagon Road.
In the Center of a Community of Latter Day Saints.
Four Branches, Each Having a Good Meeting House of Their Own.
German Branch, Sixty-five Members, One Mile East.
Pleasant Grove, Sixty-eight Members, One and a Half Miles North.
De Kalb, Seventy-one Members, One and a Half Miles South.
Stewartsville, Sixty-five Members, Four Miles.

**TWO HUNDRED AND EIGHTY ACRES.**

Seventy-five acres in cultivation, forty in meadow, balance, including twenty-five acres of timber in pasture, all in timothy, clover and blue grass; well fenced, three-hundred rods hedge, balance three, four and five wires; good orchard; one dwelling house of seven rooms and one of three rooms; two barns, well painted, fitted with Newton's Patent Cattle Ties for fifty head full-grown stock, thirty head of young stock and twenty horses, with ample room for seventy-five tons of hay; good grass lots with pens under shingle roof for one hundred hogs; cribs for 3000 bushels of corn; eight wells, good water; a fine pond in meadow, surface 25,000 feet, well stocked with fish; an unlimited quantity of pure, clear water in pastures, piped from pond to watering troughs; windmill supplies tanks in barn and yards; a good mill with horse power for grinding feed, Fairbanks scales, etc., etc. Also some fine shorthorn cattle, young horses, farming implements, etc.

For particulars, terms, etc., address

**JOHN BURLINGTON.**
ST. JOSEPH, MO.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, March 12, 1892. No. 11.

LCampbell 12-91

## THE SAINTS' HERALD,

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa.

Subscription Price $2,00 per year; Six Months $1,00; Three Months 50 cts.; Single copies 5 cts.; Sample copies free.

The Traveling Ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions make sales of Church Publications, and assist the Publishing Department.

Address communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post office or Express Orders, Drafts on Chicago, or lastly, by Registered Letter. Do not send checks.

Advertising Rates, $1.00 per inch each insertion, subject to the following discounts: One month's insertion, five per cent.; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. For Reading Notices, ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

### SCRIPTURE INTERPRETATION.

NO INQUIRY is more practical or important than that which seeks to settle the true place of Holy Scripture—its composition, its exposition, its authority. Until this shall be settled almost everything else is more or less unsettled: for there are few matters of private duty, public policy, or Christian doctrine that are not in a greater or less degree affected by this discussion, that do not make their appeal sooner or later to Bible tests. What that true place may be is a question not to be lightly answered. The old traditional view, which prevailed in the last century and the previous one, according to which we maintain the equal inspiration, verbal dictation, and absolute infallibility of all parts of the Bible, a single error of any kind, grammatical, historical, rhetorical, scientific, or otherwise being accounted sufficient to overthrow the whole structure of Christianity—this view, we say, though it undoubtedly has yet some influence on current opinion, is now thoroughly repugnant to the vast majority of thoughtful minds. It has been overthrown by the facts which have been brought out in the various realms of modern investigation. But in place of this now discredited doctrine no altogether satisfactory and wholly self-consistent theory has arisen. We are still somewhat at sea, in a transition period, searching for the best position to take. A theory is required that will free us from the necessity of doing violence to any facts, whether established by physical science in the world of matter, or by historical criticism in the world of letters; a theory that will enable us heartily to welcome all truth of every conceivable sort; that will conserve in the wisest way all that is really essential for our highest spiritual good, while affording abundant scope for the freest work of the intellect; in a word, that will not prevent us from being both devout and scholarly at the same time. Such a theory will settle the true place of the Bible; will decide how far it is the work of God, how far the work and word of man; will define inspiration; will face the problem of the canon; will take into consideration without alarm the composite authorship of the Hexateuch, the peculiar formation of the Gospels, the free way in which the New Testament writers quote from the Old Testament, and the individual peculiarities of style so noticeable in different Biblical authors; will note the corruptions which divine wisdom has permitted to creep into the text from the errors of transcribers and translators, and will give some account of the Holy Spirit's part in producing and preserving and explaining the Holy Book. The plain literal meaning of any passage as determined by grammar and lexicon has the first presumption in its favor. In other words, the Bible is literature—a part of the great body of literature of the world, though having some features peculiar to itself—and hence is to be interpreted by the common laws of language, like all other words in their simple, natural sense do not convey. The primary question should be, is the sense which has been put upon this passage grammatically allowable? If not, we have no business to indulge or accept it. Grammar and lexicon must rule, not creed or dogma or custom or prejudice or fancy or fanaticism. Any departure from this rule opens the door to unending perversions and the wildest flights of imagination; to allegories and fantasies innumerable. It is by ignoring this rule that Second Adventists have been able to force the Bible to seem to give them countenance. When Scripture has said "quickly," "immediately," "near at hand," they have insisted that it meant in the far future, thousands of years away. This is to play

#### HAVOC WITH COMMON SENSE.

As Doctor Owen well says, "If the Scripture has more than one meaning, it has no meaning at all." It may be made to mean anything or nothing, according to the whim of the seeker. Figurative, poetic language is, of course, to be understood according to the rules of poetry. But it cannot as poetry have two or three meanings, still less can it be both prose and poetry at the same time. This, then, is the first thing in understanding Scripture: patient study of words and clauses, roots and branches, particles and tenses, to get the one simple meaning that lies generally on or near the surface of the sentence, or, if it does not, must be discovered in the same way that the meaning of sentences in Cicero or Plato is discovered. Words should be understood in their literal sense, unless such literal interpretation involves a manifest absurdity. The Bible must be understood in accordance with the times in which it was written and first read or heard. Next in importance to the grammatical exegesis, which lies at the foundation, we put the historical. In other words, we must inquire, in the second place, what modification of the plain natural meaning, as it would appear to us, is demanded by the historical position and surroundings of the author. For the Biblical writers, while in some respects above their times, were in most respects men of their times, and hence affected by the circumstances about them. We must put ourselves so far as historical research will admit into their places, and from that point of view try to ascertain what meaning should be given to their words. Each book has a scenery of its own which we must do our utmost to reproduce. This has very often been ignored. Meanings have been imposed upon it, or read into it, which could not possibly have been in the mind of the original writer, because of the time in which and the place from which he wrote. The true interpretation, it is evident, must express everything which the author intended, and introduce nothing which he did not intend. That meaning is to be preferred which best harmonizes with the character of the person speaking and with his other utterances. These two rules taken together make up what is called the grammatico-historical method, now very generally accepted as the only true basis of sound exegesis, that which makes the laws of grammar and the facts of history the chief guide to the meaning. Next to grammar and history, in their influence upon exegesis, come rhetoric and logic. Their laws must be regarded, their principles taken carefully into account. It is well known that there is a vast variety of figures of speech in the Bible, just as in all other books. Metaphor, simile, metonyme, synecdoche, apostrophe, personification, interrogation, irony, and hyperbole are frequently employed. There are fables, riddles, enigmas, parables, allegories, proverbs, types, and symbols in almost all parts of the Book. These different sorts of language must be carefully discriminated. He who, in the Gradgrind method, takes everything as if it were the baldest, prosiest statement of literal fact, after the manner of a law-book, simply makes nonsense of the word. The rhetorical features of the Bible have been too greatly overlooked. Many have appeared to think it a kind of irreverence to admit that these things were there, and that the ordinary rules of literary composition had been followed in the sacred writings. They have formed an a priori conception of what such a book as the Bible ought to be and must be, or what they would have made it if they had had the arranging of the matter, instead of searching closely to see what it actually is. The irreverence is really with them in thus setting up their personal standard and trying to make the facts conform thereto.—Rev. James Mudge in Homelitic Review.

www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges ....$1 50
Imitation Morocco, gilt edges ..... 2 00
Morocco, gilt edges..... 2 50
Roxburg Turkey, gilt edges..... 3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ..... 4 00
New Testament, inspired ..... 75

## Book of Mormon.

Roan, sprinkled edges..... 1 25
Imitation Morocco, gilt edges ..... 1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library ..... 1 25
Imitation Morocco, gilt edges ..... 1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges ..... 1 25
Imitation Morocco, gilt edges ..... 1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides..... 2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only) ..... 1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages ..... 70
Leather binding..... 1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges..... 1 50

## Voice of Warning.

### Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages.....1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25 250, 50c ; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects. Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 .....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100 .....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz. 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 .....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31. What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25 250, 50c.; 500, $1; 1,000,... .....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36. The Spaulding Story Reexamined; per doz.. per hundred .....1 25
41. The Gospel; per doz 5c.; 100, 25c.; 250,.. 50 500, $1; 1,000.....1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75

Trial of the Witnesses to the Resurrection of Jesus Christ; 5c each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent.....4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50
Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall.....1 00
Josephus, complete, library leather .....3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00
Mosheim's Church History, 2 volumes .....4 00
Baldwin's Ancient America (illustrated) .....1 80
Rollin's Ancient History, two volumes in one...4 00
The Koran, library leather .....2 25
Gieseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes.....10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine .....2 00
Cruden's Complete Concordance of the Bible ...1 75
Apocryphal New Testament .....1 65
Elders' Diary, by Joseph Luff..... 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

### His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing of Children, and Marriages ..... ....2 00

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25

# SPIRITUAL GIFTS

AND

# THE SEER OF PALMYRA:

Or

## SEQUEL TO SPIRITUAL GIFTS.

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4a-r

www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, March 12, 1892. No. 11.

## The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR - - - EDITORS.
R. S. SALYARDS - - ASSISTANT EDITOR.

Lamoni, Iowa, March 12, 1892.

CONTENTS:

EDITORIAL:
Questions ..... 161
The Missouri Pacific R. R. ..... 162
"Mental Training" ..... 162
Editorial Items ..... 162
Extracts from Letters ..... 163
MOTHERS' HOME COLUMN:
Home First ..... 163
Special Request for Prayers ..... 163
A Purpose ..... 164
To the Girls ..... 165
CORRESPONDENCE ..... 165
POETRY:
Heart-content ..... 163
Standing Alone ..... 164
Angry words ..... 165
COMMUNICATIONS:
Letter from Elder F. M. Sheehy ..... 168
Funeral Discourse of Elder John Landers ..... 169
Who is the Author of the Book of Mormon—Rigdon, Mormon, or Spalding .. 172
CONFERENCE MINUTES:
Fremont ..... 175
Central Missouri ..... 175
MISCELLANEOUS:
Delegates to General Sunday School Association ..... 175
General Conference Notice ..... 175
Second Quorum of Elders ..... 175
Second Quorum of Teachers ..... 175
Pastoral—Henry Kemp ..... 175
First Quorum of Elders ..... 175
Bishop's Agents' Reports for 1892 ..... 176
Items of Interest ..... 176
Not Elastic Elements ..... 176

## QUESTIONS.

1. D. C. 18:4: "Reviling not against Revilers and of tenets thou shalt not talk."

2. D. C. 16:4: "Contend against no church except the church of the Devil."

3. D. C. 5:2: "Yea, whosoever will thrust in his sickle and reap, the same is called of God."

The commandment referred to in section 18; paragraph 4, was to Martin Harris; and we presume from what we have heard of the characteristics of the man, that he was an impulsive, and at times an impatient man; liable to lose control of his temper and give sharp answers to them who reviled the faith; and in argument too apt to bear down heavily on doctrine and tenet in which he had the advantage. From these considerations the charge not to revile against revilers is in keeping with the New Testament character of one possessed of charity, where one being reviled revileth not again. To sharply arraign the tenets of another's faith, subjecting them to ridicule and contempt, was a too prevalent custom of the early elders; and it may be that Martin Harris needed the rebuke, or the caution, "of tenets thou shalt not talk."

As a precept it has its value to us; though it was given, and doubtless intended for Martin Harris, in his day and time.

2. The commandment in section 16, paragraph 4, is a series of instructions to the elders then engaged in the work, June 1829, and the clause quoted in section 2 of the inquiry, is an injunction to avoid making any church a special object of attack. Against the "church of the devil" they might contend; but not against others.

We are aware that the Book of Mormon states that there are save it be two churches, the church of the Lamb, and the church of the devil." From this statement the idea has been taken that all churches, except the church of Christ, must be included in the common term, "the church of the Devil;" and hence, that by this permission to contend against that church it was the privilege of the eldership to attack and contend against any and all of the existent churches. If this was a correct understanding of the command there was no necessity for giving a commandment not to contend against any; for such a rendition is equivalent to a direct instruction to contend against all.

We believe that the safer, better understanding of the clause is to assume that contention against any church, as an organization, is not required; and that the "church of the devil" referred to is described by the Apostle Paul:—

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. 6:12.

There are two powers contending with, for and against man, in the world; the power of good, and the power of evil; the prince of darkness controls the one, the Prince of Life the other. Whatsoever principle of good a man sees and recognizes, he may regard as his to believe and use to his benefit; whatsoever principle of evil he may discover, it is his privilege and duty to resist, combat, contend against. To this agrees the Book of Mormon, "whatsoever leadeth, or enticeth a man to do good is of God; whatsoever leadeth, or enticeth him to evil is of the adversary." Hence we may safely conclude that those to whom this instruction came were enjoined not to engage in contention, as directed against men, or churches among men, but are instructed to bring their powers to bear against principles that are either wrong in themselves, or are productive of evil.

It is possible that the query was sent us with a view to our answering in terms which church of all the churches, is "*the* church of the devil." If so, we answer, that we do not know. If we reply, as some have done, that the Church of Rome is "the church of the Devil;" such answer makes all other churches to be of the "church of the Lamb." This would suit some, for the reason that they affect to believe that all, (or nearly all,) of the Protestant denominations are but integral parts of the body, the church of Christ, and destined to be so considered by God, by and by. Nor are we any more inclined to answer that any one of all the so-called churches of Christ, is "*the* church of the Lamb" named in the Book of Mormon; and for a similar reason; to do so is to class all others as being "*the* church of the Devil." Whoever chooses to make the distinction in that way may do so; but we certainly prefer to keep clear from the difficulties such classification must surely create.

Our belief is that the instruction was given to more vividly impress upon Joseph Smith, Oliver Cowdery, David Whitmer, and all others, their coworkers and successors, that their duty was and is to "speak the truth in soberness," avoiding contention; agreeably to the statement, preceding the clause taken from paragraph four:—

"Behold, you have my gospel before you, and my rock and my salvation. Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost which manifesteth all things, which is expedient unto the children of men."—D. C. sec. 16, par. 4.

3. Oliver Cowdery was desirous to know by further assurance from God in some way that he was called to the ministry. To this desire the Lord responded through Joseph Smith in revelation. The evidences to Oliver, were; first, the field was already white unto the harvest; hence a necessity for the calling of reapers; second, he had a desire, a burning desire to be one of the reapers; third, he had a gift, a qualification fitting him for the work of the ministry. To these were added the special manifestation which had already been given him. These should have been satisfactory to Oliver and we presume were, so far as he was concerned. But, as Oliver Cowdery was one of those to whom the oversight of the new and great work had been entrusted, the Lord gave him, as well as Joseph Smith, to understand, that they were not to be alone; but that everyone who would thrust in his sickle was and is called of God. The word sickle stands for qualifications, the word will standing for ability and disposition; hence, whoever then had the desire, will, ability and qualifications, was called of God, and both Joseph and Oliver were to so consider and act accordingly. The instruction to David Whitmer in regard to choosing those who should be chosen and numbered with the twelve is of like import. We believe it to be true now, that whoever comes within the meaning of the clause in its true spirit and

www.LatterDayTruth.org

intent is "called of God," and should be so considered and be chosen.

It may be that we have not now explained to the satisfaction of the one sending the queries; but we have given what we believe to be the intent and meaning of the passages. No single clause of any law or instruction must be so construed as to do violence to the law as a whole. For this reason many passages like the above are difficult to some; because they read them, isolated and apart from the rest of the law; and seek for some direct and positive rendition of them. Jesus said that all the law and the prophets being in the single command to love God, "Thou shalt love the Lord, thy God; on this hang all the law and the prophets;" yet the world would not contain the books that might be written concerning what Jesus began to say and do; according to John.

---

Please state which one of the branch officers' duty it is to prepare the sacrament.

If no provisions are made by the branch designating who will have the charge of the sacramental utensils, and prepare and bring to the place of meeting the bread and the wine, it would properly attach to the Deacon's office; but in every branch where the qualifications, surroundings and condition of every officer and member is properly considered, the care and custody of the utensils, the wine, and the preparation of the bread are confided to some one who is qualified, and whose circumstances, nearness to the place of worship, and conveniences for keeping them is selected without reference to the bond of duty; it being taken for granted that anyone properly situated will take pleasure in rendering the service required. It is usually left with the officers of the branch to determine the matter among themselves. In the Lamoni branch, we believe that the presiding elder has himself cared for the sacramental service for many years, to the entire satisfaction of the branch. The wine should be prepared each year, in the season thereof, by mutual consent and direction of the business meeting, or by the officers in agreement, and be stored where it will be properly cared for and not be disturbed, or wasted.

---

MR. HARRY ARCHER, a Spiritualistic fraud was caught in his trickery at No. 229 Washington Boulevard, Chicago, by three reporters of the Chicago, *Tribune*, on the night of February 21st, and was arrested and arraigned for fraudulent practices before a Chicago justice on the 22d, and suitable punishment inflicted meted out to him as an impostor. The following from the report of the trial and its conclusion will give the result:—

"Prof." Harry Archer, the materializing medium captured Sunday night, yesterday afternoon before Justice Woodman and in the presence of 100 witnesses confessed that he was a fraud, that his manifestations were fraudulent, and that each and every "spirit" that came from his cabinet was none other than himself decked in nightshirt and whiskers or tresses, as the occasion called for. His admission was unequivocal, and that alone saved him from a year's imprisonment in the bridewell.

Justice Woodman, after listening to the testimony of half a dozen witnesses, said that no doubt could exist in the mind of any sane man that Archer's manifestations and materializations were fraudulent, and thereupon fined him $200, imposing a fine of $50 on Elmer Cole, Archer's assistant. Then one of the men who took part in the raid appealed to the court for clemency because Archer's wife is in a dying condition at Grand Rapids, insisting, however, that Archer should acknowledge the fraud before any was shown. The prisoner then did so, and the Justice staid the fines on condition that the prisoners leave Chicago in twenty-four hours. They promised to do so and were discharged. The robes, wigs, whiskers, and other paraphernalia captured in the raid were confiscated and ordered destroyed.

The trial of the case, or rather the presentation of the prosecution's evidence, for there was no defense, took from 2 until 5 o'clock. The court-room at the Desplaines Street Station was crowded with spiritualists. Nearly every attendant at the seances at which reporters for the *Tribune* were present occupied seats in the room. Mediums whose business cards appear in the *Progressive Thinker* were there, several slate writers hovered near the prisoner's box and offered consolation and advice, while the usual court-room hangers-on warmed their accustomed places on the benches. Archer had a few sympathizers present who declared the proceedings an outrage, and more than once announced that each and every witness had been bought up.

"If the defendants have any testimony to introduce they can," said Justice Woodman, "but no sane man can doubt that a case of fraud has been made out. The evidence is direct, overwhelming. Before the case was commenced Archer had a chance to confess and escape easily. He refused. Now I will fine him $200 and Cole $50"

---

THE MISSOURI PACIFIC R. R.,

OPERATING the Missouri Pacific and its Independent Lines, including the St. Louis, Iron Mountain and Southern, The Houston, Central Arkansas and Northern, The Central Branch of the Union Pacific, The Sedalia, Warsaw and Southern Railroads,—in all 5,290 miles of road.

Direct line between the cities of St. Louis, Kansas City, St. Joseph, Omaha, Denver, Salt Lake, Ft. Scott, Joplin and Wichita, and their connections; and the route to local points in Texas, Arkansas, the South and Southwest; also to points in Eastern, Central, Western and Southwestern Missouri, Eastern Nebraska, Etc.

The Annual General Conference, and the General Sunday School Association Convention of the church which convene April 4th and 6th (the latter continuing until the 20th) will be held at Independence, Missouri, on the line of the Missouri Pacific,—direct line.

For further particulars address, the General Passenger and Ticket Agent, H. C. Townsend, St. Louis, Missouri.

---

"MENTAL TRAINING."

THE following from a late issue of the Chicago *Tribune* is worthy of note.

"MENTAL TRAINING."

W. G Jordan of New York, delivered a lecture on "Mental Training" before seventy members of the Woman's club at the Art Institute yesterday afternoon. Mr. Jordan scored the modern public school education as giving the pupil only a vast series of undigested facts instead of teaching him to think. One year of trained thinking, he said, would be of more worth than ten years of the present system of mental absorption. He criticized the numerous additions to the public school curriculum, many of which, he said, were worthless "fads." His lecture abounded in clear, scintillating gems of thought, among which were the folllowing:—

Thought with most people is like a night telegram—it is never delivered until the next day. You hear a good, bright retort and you say regretfully, "Why did not I think of that?" An impromptu retort is but the result of stored mental energy. You hear of gifted people or people born with talent; but in almost every case this talent is the talent of hard mental work. Nature has no bargain-counter. You have to pay the full price for everything you get. Education is the conscious training of the mind or body to act unconsciously. Habit is the unconscious action which follows conscious training.

All minds are alike in mechanism and elements, the difference between individuals being only a difference in development. Analysis, law, and analogy are the three watchwords of true mental training. All thoughts should be analyzed, clasified, and stored away for future use. Analysis is the grand unveiling of elements that shows us things as they are. True education must look at genius not as miraculous, but as merely a good example of mental development in lines that are open to us all.

---

A BRIEF note from Brn. G. H. Hilliard and R. Etzenhouser announces that the latter is holding a discussion with Rev. F. W. Jacobs, a Universalist, at Washington, Indiana, of which Bro. Hilliard says "all going well." The Washington *Democrat*, of March 3d, has this to say:—

"The progressive ecclesiastical debate now going on nightly at the Opera house, between Elder R. Etzenhouser, of the Church of Jesus Christ of Latter Day Saints, and Rev. F. W. Jacobs, of the Universalist Church, is attracting attention. The *Democrat* has published the points at issue and the rules governing the contest, but has not the space to publish the debate. Go and hear them. Both are earnest speakers and give good arguments for the faith that is in them."

---

EDITORIAL ITEMS.

OUR "correspondent from Nebraska," has sent us a reply to Bro. Pitt's "Correction" in regard to the HERALD and *Ensign*. Our "correspondent" admits his mistake in relation to the number of columns in the two papers; but states in extenuation that in the presence of witnesses he counted a column of the *Ensign* and one of the HERALD and found 712 words in the latter and 427 in the former. He says further that he is an authorized agent for both papers, and "has nothing but words of praise for both." The HERALD has no intention of allowing in its columns any further discussion of the relative size, or cheapness of the two papers, and leaves the matter as it stands upon the statement made in the "correction," in behalf of the *Ensign*, and the admission and statement of our "correspondent" from Nebraska; as such discussion could do no good, but might be productive of harm.

Please read the notice to Sunday school workers, and govern yourselves accordingly. It is a good thing for coworkers to be well advised of the objects upon which they are desired to act, when it can be done, as in this case.

Brn. F. M. Cooper and W. R. Calhoon, have made an opening at Wilmington, Illinois, February 25th, Bro. Cooper making the opening effort. This was followed by Bro. Calhoon on the 26th and 27th, and Bro. Cooper occupied twice on Sunday the 28th. Bro. Calhoon was



www.LatterDayTruth.org

to preach each night of the week following this opening; and he reports good liberty, congregations attentive though not large. The brethren there, Walrath and others, are in some hope of obtaining the use of a small church, a Swedenborg chapel, which has been standing unoccupied for some time. It is thought that the audiences will be larger if this occurs. Bro. Cooper has returned to Wisconsin leaving Bro. Calhoon to carry on the work the best he can.

Bro. C. R. Duncan, Denver, Colorado, writes us that he will not be able to continue his articles on Spiritualism. Time formerly given to that is now required to wait upon his injured brother, who was badly hurt in Southern Colorado.

---

MRS. ELIZABETH CUSHMAN, writes from No. 1008 Kilburn avenue, Rockford, Winnebago county, Illinois, March 1st, 1892:—

"I would like to inquire if there are any Latter Day Saints living in or near this city. I have lived here two years. I would gladly welcome any elders, or Saints that may come here."

Will brethren Henry Southwick, and F. M. Cooper, please bear this in mind; and visit Sr. Cushman, or tell her where she may find some of the Saints.

---

## EXTRACTS FROM LETTERS.

Bro. F. P. Scarcliff, Scranton, Mississippi, February 18th:—

"Bro. Turpen and I are holding a protracted meeting at Pascagoula, three miles from my home. The interest is good and the congregation has been increasing during this week. We are holding services in a large Union church, and a number of young ladies, not members, have for several nights played the organ and conducted the song services for us. We were led to fast and pray in commencing our effort there, and though at first somewhat discouraged, we are now hopeful for good results. We are working together on my place during the day and holding services each night. Bro. Turpen is feeling well and the Lord is blessing his ministrations."

Bro. E. C. Briggs wrote us from Junia-ta, Michigan, February 23d, in pretty good spirits. Of some of his coworkers he writes thus:—

"Bro. Gowell I hear is doing quite well; he has been having up hill work, similar to what elders many times meet in their labors. I trust in time he will after trial shine all the brighter.

"Bro. J. J. Cornish is doing his best and cheerfully presents the word. Brethren Phelps, the brothers Gant and Barr are also doing good service."

Of his own work he says:—

"I have been holding some interesting meetings at Whittemore and vicinity. I have seldom felt more of the presence of the Spirit in my ministry. Expect to be in Croswell, Sanilac county, next week."

Bro. J. W. Gillen, St. Louis, Missouri, March 2d:—

"I go to Belleville to remain over the coming Sunday. . . . Last Sunday I preached in the afternoon in the Christian church at Sandoval, Illinois; and at night occupied the pulpit of the Congregational church by invitation of the pastor. My health has been fairly good the greater part of the winter; though I have been much opposed and overtaxed, yet the Lord has stood by and greatly blessed me in my labors."

Bro. J. F. Mintun, Sioux City, Iowa, February 26th:—

"I commenced labors at Sioux City on the 18th, instead of Little Sioux, as erroneously stated on first page of *Herald* for February 27th Please correct. Will write particulars of my labors here soon. I continue here over Sunday next."

Bro. C. W. Prettyman, Broken Bow, Nebraska, February 29th:—

"The work moves slowly here; prejudice is hard to remove, yet I think it is giving away a little. I hope and pray for better times here in church work."

Sr. Elizabeth Bennett, Wallaceburg, Ontario, February 17th:—

"It is bread to my soul to read the news in the *Herald* letters, how God supports his people in trial. The truth shines brighter as opposed, and nothing can move it. I send my *Heralds* away that others may learn the way of life."

Bro. M. Rosson, Paragould, Arkansas, February 27th:—

"Please keep the *Herald*, *Hope*, and *Autumn Leaves* coming; they contain all the preaching we have at this place outside the sectarians. Would be glad to have some of our elders come and preach, as there are some here who want to hear the gospel in its fullness."

---

# Mothers' Home Column

EDITED BY SISTER "FRANCES."

"I cannot choose: I should have liked so much
To sit at Jesus' feet, to feel the touch
Of his kind, gentle hand upon my head,
While drinking in the gracious words he said.

"And yet to serve him! Oh, divine employ!
To minister and give the Master joy;
To bathe in coolest springs his weary feet,
And wait upon him while he sat at meat.

"Worship or service,—which? Ah! that is best
To which he calls me, be it toil or rest,—
To labor for him in life's busy stir,
Or seek his feet, a silent worshiper.

"So let him choose for us: we are not strong
To make the choice; perhaps we should go wrong,
Mistaking zeal for service, sinful sloth
For loving worship, and so fail of both."

---

## HOME FIRST.

"LET home stand first above all other things! No matter how high your ambition may transcend its duties, no matter how far your talents or your influence may reach beyond its doors, before everything else build up a true home! Be not its slave, be its minister! Let it not be enough that it is swept and garnished, that its silver is brilliant, that its food is delicious, but feed the love in it, feed the truth in it, feed thought and aspiration, feed all charity and gentleness in it. Then from its walls shall come forth the true woman and the true man, who shall together rule and bless the land." Is this an overwrought picture? We think not. What honor can be greater than to found such a home? What dignity higher than to reign its undisputed, honored mistress? What is the ability to speak from a public platform to large, intelligent audiences, or the wisdom that may command a seat on the judge's bench, compared to that which can insure and preside over a true home, that husband and children "rise and call her blessed?" To be the guiding star, the ruling spirit in such a position is higher honor than to rule an empire.—*Mrs. Beecher.*

## PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Bro. August Johnson, Iron Mountain, Michigan, requests the prayers of the Union. He has for the past two years been afflicted in his lungs, resulting from la grippe.

Bro. Oden Jacobs, Radcliffe, Iowa, also requests prayer that he be healed of a troublesome and painful affliction.

---

## HEART-CONTENT.

A simple lesson, hard to learn,
Is that of heart-content,
And yet life's jarring notes, by it,
In harmony are blent.

The grandest symphonies sustain
A tender, inner life;
The strongest souls are those which grow
'Gainst wind, and storm, and strife.

Sometimes a fierce sirocco blows,
Or flaming sun-rays burn,
Dead calms of waiting force the cry,
O wind unpitying, turn!

The daily frets of circumstance,
The home made desolate,
The obstacles which bar our path,
Bend hearts beneath their weight.

But need and use bring greater strength,
Weak souls fail 'neath despair,
While love, determined will, and faith,
Rise up to do and bear.

The subtle, happy art, to win
Some good from all that's sent,
This is the blessed secret of
A quiet heart-content.—*Sel.*

---

VICTORIA, Australia, January.

*Dear Sisters:*—Every time the *Herald* reaches us, I look to see if there are any letters from Australia, and have been disappointed again and again. Only once in a while do we see a letter from this part. There are those in the church here who could encourage many, if the proper effort was put forth; but I suppose, like myself, they feel their inability, and depend upon others to keep the wheel rolling. I think it is time we awoke to a sense of our duty, and began to help on the different branches of church work; for if others kept silent as many of us do, who would cheer the faint and discouraged ones, or rescue the wayward? Many times when reading the testimonies of our brothers and sisters, I have felt the Spirit bearing witness with my spirit that it was true, and it has comforted and cheered my heart beyond expression. Can we not then occasionally tell of our Father's love and kindness to us, and thus cheer a brother or sister who is downcast? The word tells us that if a brother or sister falters or is overtaken in a fault, ye who are spiritual restore such a one in the spirit of meekness; and how can this be done if so many keep silent? "Have we no word? Ah, think again," for it is the duty of each one who has been warned to warn his neighbor; and if this is done, the burden of this latter day message will not rest wholly upon a few, but all will help to bear each other's burden, and so fulfill the law of Christ. We are to be coworkers together with Christ in the redemption of our fallen race, and if we do not work with our might while the day lasts, we cannot enter in through the gates into the city; for every man is to receive, in that great day, according as his works shall be. I think if we could more fully realize this saying, as the

www.LatterDayTruth.org

Israelites understood Moses when he said, "He that will not work shall not eat," that there would be far more diligent effort put forth in securing that bread which perisheth not. I hope each one that has named the name of Christ, will be more diligent in performing their duties, and improving the privileges which have been granted them for development in these latter days. The *Herald* and *Autumn Leaves* seem ever to improve in the warning message to both young and old, and we wish those engaged in that noble work prosperity and success through many years to come.

I wish to tell of a case of healing which recently occurred at Camperdown, and hope it will give us more faith in the willingness of God to heal the afflicted ones. Bro. Junor's son, Hugh, aged seven years, fell from a swing, and struck his head against a stone, which penetrated the skull, inflicting a wound one inch and a quarter long. Some pieces of the skull and small portions of brain were removed from the wound by a doctor who attended him. The doctor gave his parents no hope of his recovery, and their friends thought his time was short. The parents sent immediately for the nearest elder, about seventy or eighty miles away, who went and administered to him; and in a short time he was to all appearance as well as ever. We give the praise to the Giver of every good and perfect gift.

The work moves slowly along in this part of the vineyard, and occasionally an honest seeker finds his way into the kingdom of God. We hope a brighter day will soon dawn upon the world, when all will have the privilege of hearing the angel's message, "Fear God and give glory to him, for the hour of his judgment is come.

SISTER SARAH.

## A PURPOSE.

WHAT is life without a purpose? A mere chaos, a confused mass, disorder. Who on earth can calculate the number of such lives there has been, or even that now are? Or who can estimate the amount of good that those lives might have conferred on the world, had each been applied to a noble purpose? Nothing but the ages of eternity can unfold the sad reality, and nothing else can reveal the evil arising from such lives.

The most useful, and we think the most happy people are those who, when young, placed their minds on some object of worth, and thought and labored perseveringly till the desire was accomplished. It is not always those who have the best advantages that have lived for a noble purpose, but it is more frequently those, to use a homely phrase, who were obliged to "scratch for themselves;" or in other words, those whose parents were not able, or did not have the disposition to provide for them, and they were obliged to work for themselves. We hope that no young person who may read this will think that such a situation is a misfortune. No, far from it. In many instances it has been the best thing that could befall a young person, because he was brought into the habit of making profitable use of the time and ability which God had given.

If we labor for a purpose we have more pleasure in laboring, and our ability is more exquisitely developed, as well as our integrity, and besides we have a proper introduction to the world, and a life of usefulness stretching out before us, filled with the blessed promises given to those who try to fill their mission.

We were designed to live for a purpose, or the dear Father above would not have given so much work, so much business, so much material for his children to occupy; nor would he have given us ability, and understanding, and advantages of cultivation.

It is said that nature never repeats—no two blades of grass just alike. There are many species of plants, and no two leaves or flowers alike, when viewed by the aid of a microscope; no two clouds, stars, nor persons exactly alike; and yet we can distinguish one nation from another, and each individual. Thus each has his own individuality, and consequently a chance to execute his own purpose in life.

As each one has a personal responsibility, each, even when young, should aim to form right purposes, such as will make the world better and insure the actor the welcome plaudit, "Well done good and faithful servant, enter thou into the joys of thy Lord." Ofttimes one may meet with seeming hindrances, but in fact they may be just the best opportunity to test one's ability and energy—just the way that will lead to a rich reward. The better way, under any circumstance, is to calmly and bravely meet every opposing force that may be presented between us and our purpose, swerving not from the path of duty, and the desired result will be obtained, for right never fails to conquer.

The first purpose of childhood should be to try to be obedient to parents, kind and obliging to brothers, sisters, and playmates, and respectful to everyone, whether friend or foe. "A good man maketh even his enemies love him." Any child or youth who steadily practices this point, is laying a good foundation for a noble life; and if he is honest and industrious he cannot fail in temporal business, and if he keeps the law of God, he truly will be what once was called a "perfect man," or a "man after God's own heart."

If we seek to make others happy we shall be happy ourselves. If we are indifferent to the wants of others, or are unkind to others, we shall sometime receive that which we intended for them. It is a law of God and cannot be escaped. It is just as sure as that an opaque body will cast a shadow, or that a luminous body will give a reflection when there is nothing to interfere. Then let us strive to so act that our reflection may light the pathway of others.

If the children cannot enter into life's purposes, they can those that belong to them, and will if they have a chance. The dear litttle boys who are soon, comparatively speaking, to be men, can build their playships, make their sleds and carts, (the chips will do to kindle the fire,) build their snow forts, etc., etc., and thereby have a pleasant and profitable childhood. Just so with the dear little girls. They can play keepinghouse (it is a pity that some who have houses, did not learn when children), dressmaking, or anything that belongs in their sphere of business. Such a course will tend to awaken an interest in the young in the progress of the improvements of the day.

We take pleasure in seeing and helping the little ones play (although we never had the privilege of taking care of an offspring), and we think it is cruel to rob them of their juvenile interests and sports. 'Tis only one childhood, only once a youth; why then nip either of its pleasures, its joys? We advocate only pure amusements, such as tend to develop and uplift, such as tend to make home attractive, and keep the boys and girls from seeking a purpose abroad.

SISTER ALMIRA.

## STANDING ALONE.

"The baby is standing all lonely!"
The children shout in their glee,
And father and mother and aunty
Must hurry and come to see.
See baby—the cute little darling!
Is put through the wonderful feat,
And fondled and kissed and commended
For being so smart and so sweet.

With the cunningest air of triumph
She stands in the midst of us all,
While the outstretched arm of her mother
Is ready to save a fall;
And whenever the little one totters,
Around her hastily thrown,
'Tis very fine fun, thinks the baby,
This frolic of standing alone!

Ah! many a time in the future
She'll long for the aid of that arm,
When the love and care of that mother
No longer can shield her from harm,
For oft when our need is the sorest
There's no one to whom we can turn—
And standing alone is a lesson
That is hard for a woman to learn.

And often and over, my baby,
Before life's long journey is gone,
You will yearn in your hours of weakness
For something to lean upon;
When the props upon which you depend
Are taken away or o'er thrown,
You will find it wearisome, baby—
So wearisome standing alone.—*Sel.*

PACIFIC GROVE, Cal., Feb. 7th.

*Dear Friends:*—I have often thought when reading the interesting letters, which I usually enjoy, (yet at times wonder at things and think of questions as I read,) that some day I would write too. Then comes the question, What have I to write of, I who am away here so lonely at times, yet cheered by the regular visits of our dear, welcome paper? I have allowed my physical afflictions to hinder in this line of duty, neglecting to tell of the blessings I *do* receive from Him who doeth all things well. While I have not lacked food, shelter, or raiment, and have received many kind acts from those about me, I have been lacking in success financially, as much as if I had been well. This I had hoped to improve by coming here. Have been in this country more than a year. At the different places I have tried to work, I have not been long there, without telling of my faith or queer church and its teachings, as much as they would hear. I got three to read "With The Church in an Early Day," while others promised to do the same. They wonder at my not being well, for it seems everywhere that anything is known of us it is said, "They heal the sick!" and people wonder at my caring for anything of the kind; but I reply: "It is all I have. It is my only joy, except the beauties of nature. All else fails, but this is never failing when we choose."

I attended the Irvington reunion, but was unable to write of it as I had expected, till too long after. I am better now. Am at the city of the Pines, on the beautiful Bay of Monterey, where the dark green pines wave like tossing plumes over the city. These pines are a fine protection

www.LatterDayTruth.org

for the bright flowers growing all the year round. Now the grass is green, for it is the Winter of the year, the time when the plows are busy in the fields, while others are covered with this season's growing crop. Every day it rains and shines, then shines and rains again; what does the weather mean? It is the Winter of the year; but we have roses and violets, with many other flowers. The waves are a never failing source of interest, as they come rushing and foaming on the sand and rocks when the tide is high. Its ever changing, rushing motion, whether high or low, teaches an inspiring lesson—regular duty. I think of this when watching so many pretty sights of ferns, flowers, rocks, sea, and land, that one must see to realize. Yet the place most delightful, is the house of the Lord. May joy be to those who are there.

I could tell you much of this beautiful country, where it is like Spring and Summer all the year, and where there is no Winter of biting cold. All description seems so inadequate, barely touching a tiny bit of the beauty that is in all things. Yet it does not compare in beauty with the glory of what we are longing for, and hoping to obtain; where there is neither night or sorrow. Of sorrow there is much here.

I am glad of the picture of dear Helen Smith. Many will bethink how we loved her who is done with sorrow and care. I looked long (as it was such a surprise on opening the *Leaves*), and thought how much I should like my life to be full of good works like hers. It is the dearest of all the pictures that have come, for I knew her. I wish those who write to our papers would put their addresses, for I would like to write to them for information. There has been things written of which I would like to learn more, it I could. May success attend all efforts for the spread of the gospel truth. In hope,

HULDA BLACKLEACH.

We take the occasion to say that many besides Sr. Hulda would be pleased if the sisters signed their names in full, and gave their proper addresses. It is very seldom in the Column, that anything is said requiring a *nom de plume*, and it is certainly more satisfactory to read when we know who it is that is writing, and we have been requested to urge the sisters to sign their proper names. More than this we cannot do.—ED.

---

CODY, Neb., Feb. 21st.

*Dear Home Column:*—One sister has said she had heard parents say they would not influence their children to join the church, because they wanted them to grow up without prejudice, and choose for themselves. Is this the way we do in regard to other things? If we love the cause as we should, will we not feel it a privilege, as well as a duty, to instruct our children in the principles of the gospel, and show them the necessity of obedience to the same? Not because "father and mother believe that way," but because it is of God, and to him they must give an account in the day of reckoning.

Our children are given us for a purpose, and I for one feel that we will be held responsible for their early instructions. Adam was commanded to teach his posterity the instruction given him by the angel, namely, the gospel. Moses was commanded to exhort the children of Israel to remember the statutes and judgments of their God, to cleave unto them, and to "teach them unto their children." I think the necessity is laid upon us as parents to teach our children what we have learned about this great latter day work, which is no more nor less than the gospel, and that we will be held responsible for the way we have discharged that duty.

Yours in the one faith,

SISTER SARAH.

---

## ANGRY WORDS.

"Angry words are lightly spoken
In a rash and thoughtless hour;
Brightest links of life are broken
By their deep insidious power.
Hearts inspired by warmest feeling
Ne'er before by anger stirred,
Oft are rent past human healing
By a single angry word.

"Poison drops of care and sorrow,
Bitter poison drops are they—
Weaving for the coming morrow
Saddest memories of to-day.
Angry words! Oh, let them never,
From the tongue unbridled slip;
May the heart's best impulse ever
Check them ere they soil the lip.

"Love is much too pure and holy,
Friendship is too sacred far,
For a moment's reckless folly
Thus to desolate and mar.
Angry words are lightly spoken,
Bitterest thoughts are rashly stirred,
Brightest links of life are broken
By a single angry word."

---

## TO THE GIRLS.

A QUARTET of schoolgirls sat in front of me in the car all the way to town this morning, and as I watched their transparent poses, their petty affections and mimic emotions, I could but wonder if the rising generation of women were not just a little behind their mothers and their grandmothers. It seems to me there is a dash of insolence in the new girls which escaped the old. Are they not a little less quick to be regardful of a stranger's feelings, a little readier with the flippant word and the unabashed eye? I don't like to say so, for, next to babies, I have always adored girls, but, if a blight gets in among the blossoms, we are sure to discover it when the fruit begins to form. If I were a voice instead of a personality, an exceedingly sweet and persuasive voice, I think I would flutter into some of the pretty pink ears of the many girls who are coming up all about us and whisper a few suggestions there which would make beauty more lovable and grace more winsome. And, first of all, I would tell them that a swaggering air of independence and aggressiveness upon a young girl does not heighten the charm of sweet maidenhood one bit. One need not eat a peach to tell its flavor; the looks are a pretty good criterion to go by, and one need not live a lifetime in the presence of a fellow-being to find out what he is made of—sweetness or acid.—*Selected by Bro C.*

---

Wallace W. Miner, of Clifton Springs, New York, who is a practical farmer, notwithstanding he is a freetrade Democrat, says he proposes to make his farm average him from $200 to $300 per acre. If our friend Miner says he can and will, we are confident of his ability to do so.

Make bags of Canton flannel for silver; put the nap side in; sprinkle a small quantity of gum camphor inside of bag. In washing the silver use warm rain water and no soap.

Celery sauce, the kind that comes in bottles, is a decided improvement on mutton chops.

# Correspondence.

INDEPENDENCE, Mo., Jan.

*Editors Herald:*—I see by the *Herald* there is a stir in the minds of the church, feeling the need of some place or way to provide for our poor. Looking about over the situation I see that our poor seem to increase in the church fast, and while the Saints are doing all they can and some are doing more than their share, still there are many in destitute circumstances. How is this to be remedied? I see a brother who styles himself "Jehu." He thinks a storehouse is the best plan. A storehouse would be good in its place and time, but I cannot see how that would meet the demand. Now suppose we had a storehouse in Independence and it full, and some one half dozen or a dozen poor Saints come and one says, "Go to the storehouse," and they go and are fed and clothed, then they will say, Where will we stop or lodge? I will say, I don't know. I may be able to lodge one or two for to-night, but no longer. My house is small, and my wife is sick, and I cannot keep you longer. So they pass all around and they find all of the Saints have enough to do to take care of their own families. Now I think that is about the way they would find it all over the country. The Saints, take them as a whole, are poor. Now that being the case, what is to be done? I for one can see no better plan than for the church to purchase a farm now, when land is cheap; say some two to four hundred acres of good land, some few miles from Independence, or Lamoni, and let this farm be for the whole church. Then some honest good brother and his wife be hired to take charge of this farm. I think such can be found at reasonable figures; seeing they get their board off the place. Let all the poor, lame, and the blind, in fact, all the worthy poor, widows and orphans, and the poor wornout elders, that have borne the burden in the heat of the day and let it be a home. I mean a home, not a place to put those worthy Saints out of the way, a place of drudgery, but a place where each one will be used kindly and cared for. Those that are able to work, do what they can, and those that are not able to work, be well cared for. Let there be no difference, all used alike, and as our brother Jehu said, that each may do what they can, and those drones and leeches on society, as he calls them, may find something to do and keep them off the streets, and from finding fault with others and the church in general. If they don't like the treatment they get on the farm, let them go and provide for themselves. There will be nothing for them in the church outside of the farm. As our brother Jehu speaks about a storehouse, I don't see why there cannot be a storehouse on the farm, where those who wish to give can give. For I know there are many that cannot give money, that could give such as they had; corn, oats, potatoes, butter, pork, beef, flour, wood, cloth, cows, pigs, socks, mittens, and half-worn clothes that could be cut up and made into carpet rags, or clothes for children, and those old ladies could work them up. I am convinced that before three years the farm would be self-supporting, if managed right. You may say that talk is very nice, but where is the money to come from? If I understand right, the church numbers some 25,000. Are there not 2,000 that

www.LatterDayTruth.org

would give $20 each—$40,000; 2,000 that would give $10—$20,000; 2,000 that would give $5—$10 000? This makes $70,000. I think this is enough.

I have no doubt if the matter is brought before the church through the *Herald* and *Autumn Leaves* and the *Ensign*, that by the time conference meets the 6th of April, the church will be prepared to take action on the matter. I hope to hear the opinion of others upon this subject. I am willing to contribute my mite, when called for, and Bro. McCalium also. I think a farm good enough can be got for about $30,000 or $40,000 cash down; be that as it may, better have enough; will want buildings, teams, seeds, etc. Yours in the one faith,

J. G. TORRANCE.

---

DAHINDA, Illinois, Feb. 26th.

*Editors Herald:*—The "Matters of interest to the Saints and *Herald* patrons," as found in *Herald* of February 27th, strikes me very forcibly, and reminds me that I owe the Herald Office; and I am willing to pay it without any rebate. If any Saints who are too poor to pay for the paper will send names and addresses to me, I will pay for one year's subscription for them.

Come, brethren, let us all put our shoulders to the wheel; ves, to the great master wheel of massive machinery of the true and living God, and help move it from the mire and clay, and place it on dry ground where nothing will come in contact to stop it; and God will reward everyone for welldoing. I believe it is the duty of all Saints to attend to that which is due the Lord first, and leave self, if anyone, in the rear.

I would like any of the traveling elders in Southeastern Nebraska to call on my people; address, J. C. Smith, Elk Creek, Johnson county, Nebraska (my parents); also Mrs. J. M. Osgood (my sister), five miles east, and preach straight gospel to them. My mother belonged to the church in an early day, and I would like to see all of them embrace the true religion of Christ now.

I enclose subscriptions and funds for publications. Yours in bonds,

D. C. SMITH.

---

KINGSLEY, Mich, Feb. 22d.

*Editors Herald:*—Twenty years ago, to.day, I was baptized into the Church of Jesus Christ. Over half of my life I have enjoyed the religion of Jesus Christ. Nearly half of my time has been spent in his service, and I rejoice in the same now. It is the joy of my heart to stand up for Jesus and to defend his cause. Nothing gives me more and lasting pleasure and satisfaction than to face the public in their assemblies, and unfold to them the gospel, and the love of a risen Redeemer. And I rejoice too, to know that my labors are not in vain. My heart rejoices when I look around me and see so many faithful men, who are now in the work with me, who heard the gospel preached by me, through the Spirit of the Master, and who are now ministers of the same faith; many of whom have advanced, and do now excel me in the great work. And still others I see who are coming fast to the front, and who if faithful will become men of valor—men of God.

I look over the past and think of the many rejoicing seasons I have had with my brethren all along those twenty years; the revelations, tongues, prophesyings, healings, and marvelous manifestations of the Holy Spirit which we have enjoyed together in this marvelous work. On the other hand, what will I say? Oh, I think I can see times when I could have done better; I think I can see my weakness, and my failures. O, how much I thought I knew when I was first ordained to the ministry; but now after so long a time in the ministry, and knowing much more than I did then, I now seem to know but little. And Oh, it is but little, compared to what there is to know. But, by the aid of the Spirit I have advanced, and have done some good to others.

Bro. F. C. Smith and I are laboring not far from each other. He is doing a good work, we look for a large ingathering all through these parts through the coming Summer. I believe the cause is advancing in Michigan as well as elsewhere. There has been much snow in these parts this Winter, and there is plenty of work. Business good. Yours, etc.

J. J. CORNISH.

---

BELLEVILLE, Kan., Feb. 26th.

*Editors Herald:*—We have been laboring in Mitchell, Republic, and Jewell counties. While in the latter we had the privilege of witnessing something that the world would call strange, although we would not think it strange for God to bless his children now as he did in days of old. Last Sunday night while we were preaching near Formosa, a call came from Mankato to come immediately to visit the sick. The messenger said the lady who had sent for us had a vision in which it was shown her that if she wished to live she must send for the elders of the church. Previous to this she had read some of the church works such as, "With the Church in an Early Day," and some of the *Ensigns*, which were furnished by Srs. Carrie Cook and Anna Zundel of that place.

After preaching, we took the first train for Mankato, arriving there at six o'clock Monday morning. We found the sick one in a critical condition. At times she would have sinking spells that would last from a minute and a half to ten minutes; then she would at times become frantic, and it would require two or three to hold her in bed, when she would declare that the power of Satan was trying to destroy her. She suffered thus for four days. While that power was absent from her, she would receive some of the most grand and glorious testimonies of the latter day work I ever heard.

On Monday morning they sent to Baker for Bro. Parsons, but the message did not find him there. They also sent to Kenona for Bro. Shute, but received no answer. As I am a priest, I could only pray the Father to give the afflicted one strength to endure till an elder should come. Finding we could hear from no one near, as a last resort they telegraphed for Bro. F. G. Pitt, of Independence, who came on the early train Wednesday morning. He found us all anxiously awaiting him, and immediately we had a season of prayer, after which Bro. Pitt administered to her. The evil power was rebuked and she got up from her bed, and knelt with us to offer up our heartfelt thanks and praise to God for his goodness. A short time after she took her place at the table and ate a hearty breakfast, and at eleven o'clock we went to the water where the family, consisting of her father, her mother and herself, were all baptized. This strange thing aroused the ire of the servants of him who opposes truth. The Methodist people called a meeting, and selected from their number the superintendent of the city schools to come down and try to prevent the young lady's baptism. They thought it preposterous and cruel to take one who had been so sick for a week from her bed and in five hours baptize her in cold, icy water. The messenger did not come, for reasons we never heard, and the baptism was administered in peace.

After baptism we returned to the house, where they were confirmed by Bro. Pitt. The Spirit of the Lord was present in a goodly degree, and many grand promises and admonitions were made and given to those who that day had followed Christ in baptism. We then tried to get a place to preach that evening, but every effort proved fruitless.

As we walked along the streets we could see groups gathered discussing the truthfulness of the wonder just performed in their midst by the power of God. Bro. Pitt was asked several times if he was a faith doctor.

He replied, "I am not."

"Then how was she healed?"

"By the power of God."

He will ever be remembered by the Saints and friends of Mankato, and *Zion's Ensign* ever be welcomed at their homes. I feel to say God bless the *Ensign* and all those connected with it. To God we ascribe all honor and praise.

Yours in bonds,

R. W. DAVIS.

---

WHEELING, W. Va., Feb. 25th.

*Editors Herald:*—What books I received from the office have been the means of doing a great amount of good; they have convinced more of the truth.

Four more were baptized last Sunday by Bro. L. W. Powell. As the branch grows in numbers it also increases in spirituality, and the young are observing the temporal law with the older ones. We now number about ninety-seven.

We are also very much interested in the call of the Bishop for consecrations; all are almost ready to help in that direction.

In bonds,

J. F. A. SMITH.

---

KEB, Iowa, Feb. 25th.

*Editors Herald:*—According to previous arrangements I met Bro. James Richardson at the depot, Ottumwa, Iowa, who brought me here, five miles north of Ottumwa, where I began a series of meetings on the 16th ult. I have preached eight times with good liberty to the largest congregations (so the Saints say) that has ever come out to hear the gospel in its fullness in this branch. The people have also listened with attention; many are believing, and some have expressed to the Saints a desire to unite with the church. Whether they will do so or not before I leave, is yet to be declared.

One old time Saint, an elder, who had laid by the gospel armor in the dark and cloudy day has, I think, attended every preaching meeting. By his request I have visited him several times. He says, the gospel has the same old ring; he further says he means to take hold of the rod of iron again, and cling to it the remainder of his days. Tears trickled down his cheeks when he talked about the testimonies he used to bear of the divinity of the restored gospel. He told me he

www.LatterDayTruth.org

once saw a child who was born blind restored to sight by the power of God. May God help him to take hold again. I am to preach again to-night, and by request of the Saints and others I have agreed to stay here over Sunday, then go to Oelwein and Brush Creek again.

The Saints here are good, warm-hearted Saints, and alive to the latter day work. Their presiding officer, Bro. Daniel T. Williams, is worthy of the office he holds.

Yours in gospel bonds,

JOHN SHIPPY.

---

HUTCHINSON, Colo., Feb. 27th.

*Editors Herald:*—When I last wrote you I was at Hastings, Colorado. I left January 28th for Coal Creek, Colorado, arriving the 29th.

I found a little band of Saints presided over by our worthy brother, David Crow, whose heart and soul are in the work of the Lord. Arrangements being made for a large hall or opera house, we held meetings on Sunday morning and evening. After the morning service we repaired to the banks of the Arkansas River and baptized a young man, the son of Bro. Crow. At night we had a large turnout. Held services again on Monday night; the turnout was not as good.

We were then offered the use of the Congregational church, which we accepted, and occupied two more nights. The deacon of the church remarked, "that was the best preaching" he had "ever heard in Coal Creek." The next night we enjoyed a praver meeting with the Saints, and had a splendid time; all felt blessed and went home rejoicing.

On Friday, February 5th, I left them for Montrose county, a distance of two hundred miles west of Coal Creek. On my journey I passed through what is called "Grand Canyon," and the "Gardens of the Gods." These, to my vision, were grand sights indeed; I presume they are to all who have the pleasure of seeing them. We passed on over what is called the "Marshall Pass," which is said to be 10,852 feet above the sea level. This was the nearest I ever came to the sectarian heaven. Passing on down to Gunnison and through and through the "Black Canyon," the mountains of which are said to be 2,000 feet above the river bottom, there is still a grand scene for the lovers of nature to contemplate.

Continuing on we came to a place called "Colorow," and there I was met by Bro. William A. Park, who was a young man at Nauvoo in the days of Joseph the Seer. When the Saints left there he went with them to Winter Quarters. He served in the Mormon Battalion, after which he went to Utah. Becoming disgusted with things there, he then went to California, where he came in contact with the Reorganization, and with his wife was baptized into the church. Leaving California he returned to Utah, coming from there to Montrose county, Colorado, thinking of going on east; but their teams giving out they were obliged to stop, and there they still reside, being seven years since their journey thus far was completed. They have not seen an elder in all that time, and their hearts were made glad when they saw one.

This was on Saturday, and on Sunday we commenced to hold meetings, and kept it up for two weeks. Had a full house almost every night. The people seem to feel splendid. After preaching the first week, I appointed Monday for baptizing, having the pleasure of leading nine precious souls into the water.

My position in this case was to me rather novel, having never experienced the like before. When we started for the water there was supposed to be about four to be baptized; when I got through with the fourth one, another of the lookers-on walked down into the water in ordinary wearing apparel and wanted to be baptized; when he came up out of the water another stepped in in like manner; and so on until five more were baptized, none of the five being especially dressed for it, which made in all nine; and all adults, four of which were heads of families. On Friday, February 19th, I baptized two more, making in all eleven; and the one at Coal Creek makes a total of twelve.

I blessed thirteen children, organized a Sunday school, and ordained Bro. Thomas Park to the office of teacher, leaving him in charge of the little flock. Would liked to have remained longer, but had to return home to make out my financial report, etc., being bishop's agent for Colorado. I have promised to go back again, as there are others believing who will be ready to come into the church as soon as some one can go there after the general conference. Two or three more would have been baptized, but could not on account of their physical condition.

I hope some one will be appointed for this mission. Please do not take away the missionaries we have, and leave us without; for the work begins to loom up in Colorado. I hope the church will see to it that we have our missionaries sustained, or if we are so unfortunate as to lose them, that others equally as good will be appointed instead. Yours in bonds,

JAMES KEMP.

---

DENVER, Colo., Feb. 27th.

*Editors Herald:*—Allow me to submit a few words on the question of prohibition. I speak from observation.

I resided in the State of Kansas for two years prior to the passage of the late "iron clad law" on prohibition, and during that time I saw much drunkenness. After the passage of said law I traveled in that state for more than a year as a missionary, and in all that time I never saw more than two or three cases of drunkenness. It was generally known among the liquor dealers that the law meant prohibition in every sense of the word, and that those who violated it were almost certain to be punished for it. One man with whom I am well acquainted, and who was accustomed to buying liquors, stated that it was "almost impossible for a man to get anything to drink" in Kansas.

That some violate the law, all must admit, but the larger percentage of said violators are punished. But the fact of a law being violated is no reason why it is not a good law. Almost every day there are from one to a dozen men arraigned before the police court of the city of Denver for fighting, but would anyone be so inconsistent as to say that such a law should be repealed because violated? Surely not.

But I was going to present some of my personal observations. I have stated my experience in the Kansas mission; now a word for other parts where I have traveled. In the State of Virginia they have open saloons. While preaching at a place called Marksville, in Page county, I saw in one day as many as seventy-five drunken men. They raved and cursed each other, fought with fists and clubs, and it was due to a dirty little whiskey and beer saloon in the town. It was common to hear of murder in that part, all directly traceable to intoxicants obtained at the above mentioned saloon.

How about my experience in Colorado? While returning home from preaching my first discourse in the city of Denver, the car came to a sudden halt, and on looking out of the window I saw some persons picking up a man who had been mortally wounded by a pistol shot, directly traceable to liquor and its kindred evils.

Not more than a week ago the writer was aroused from his slumbers by loud talk and cries of "Help!" "Police!" etc., and on looking out of the window saw one man pursue another with a club, knocking down his victim with the same, and would probably have "finished him up" had he been permitted to do so.

I present these things in contrast to the peaceable and quiet condition of prohibition Kansas. I have no political "ax to grind," not being wedded to any political party. May God speed the day when the fair name of America shall no longer be disgraced with the accursed rum traffic, and liberty in the broadest sense of the word prevail. Yours for the right,

C. R. DUNCAN.

---

CHASE, Neb., Feb. 26th.

*Editors Herald:*—We are striving to do God's will, and he is blessing us here as never before.

About the first of this month we thought of holding meetings at Chase. We were warned that we would have trouble in getting the house, but knowing that God's power is greater than man's with one accord we took it to the Lord in prayer, that the hearts of those arrayed against us might be softened; and when we applied for the house the Baptists tried in every way to prevent us, but failed.

Bro. Payne held forth three nights to increasing congregations with good interest; then Bro. McConley, of Sterling, Colorado, came and preached four nights. The preaching was well liked by the people; the community has been religiously awakened, and some are investigating in earnest.

Bro. Payne and the writer went to Haigler, Nebraska, on Monday last, and have held three meetings, Bro. Payne doing the preaching. Some intelligent people are investigating whom we hope will obey the truth.

Sr. H., of Chase, Nebraska, asks prayer that the Lord will open the way for herself and daughter to be baptized. Her husband objects.

In bonds,

A. J. DAVIDSON.

---

GRANTON, Ont., Feb. 29th.

*Editors Herald:*—I am still trying to live as a Saint, although I have much opposition, many temptations to overcome, and my share of the trials which abound in this world. I am sorry that I sometimes forget and murmur instead of "rejoicing in tribulation." I believe that trials and tribulations are a blessing if we look at them in the right way. They teach us the necessity of a closer walk with God; they make us feel the more need of Christ and the Comforter, if we only knew it; and I believe it to be a fact that when we are undergoing the most severe

www.LatterDayTruth.org

trials, then Jesus is the nearest to us. May God help us to endure, to overcome all our trials and temptations, and be patient in all our afflictions, knowing that Christ suffered such, and that he knows how to sympathize with us, if we will but love and obey him.

I live about seven miles from a church, but at present, through circumstances over which I have no control, am hindered from hearing the gospel preached; but I hope a change may soon come, that I may be found among God's people.

May God give us all grace and strength to perform the work he has given each of us to do, to hold high the standard of his truth, and love one another. In hope,

GEO. W. BECKETT.

---

PHILADELPHIA, Pa., Feb. 29th.

*Editors Herald:*—I left home the first Saturday in January for the East, arriving in St. Louis Sunday morning, and met with the Saints in their chapel. I soon learned that Brn. Gillen, Etzenhouser, and Smith were present. We had a pleasant time. I left the next evening for Philadelphia.

I have been well received by the Saints and friends. I baptized Sr. Clara M. Cameron yesterday, making three in this city, and one at Bald Mountain, seven miles from Scranton, Pennsylvania, two weeks ago,—four baptized since coming East. Bro. Kelley and others have helped sow the seed.

There is a growing interest in this mission, and like many other places, the cry comes for more laborers. In Meshapin, Pennsylvania, where my brother lives, I held some meetings and the people were well please, desiring me to return or send some one this Snmmer; and the same wish was expressed at Bald Mountain. I had calls from other places that I could not reach. Have visited Hornerstown and Long Branch, New Jersey, and Brooklyn, New York. Assisted Brn. W. H. Kelley, F. M. Sheehy and U. W. Greene in some unpleasant features of the work.

I expect to be in Pittsburg next Saturday and Sunday if I can get through business here in time. Feel well in the work, and am hopeful.

H. H. ROBINSON.

---

OSTERDOCK, Iowa, Dec. 18th.

*Editors Herald:*—I am now at Bro. Wm. B. Smith's holding meetings in a commodius schoolhouse, furnished with an organ, and we have a good organist to play for us; which adds much to our religious services, giving us cheer, by the melody of of song and music. Our meetings are fairly attended by attentive listeners, and I believe that good will be the result.

Since I last wrote from Brush Creek, I have baptized two, and left many more believing, which I believe will yet obey. Bro. Wm. B. Smith is nicely situated and holds quite an influence over many, especially those who attend the Sunday school of which he is the assistant superintendent. He preaches occasionally, but being aged and somewhat afflicted as to health, needs help in the ministry in this vicinity. Of Osterdock, Bro. Smith says:—

"Osterdock is a small railroad town, situated on one branch of the Chicago, St. Paul & Milwaukee railroad. The town has but few inhabitants, they are mostly renters and laborers on the railroad. The town is built upon the flat land of the Turkey River, surrounded by high bluffs on the north and south side of the Turkey. The railroad facilities are abundant for shipping purposes. There are three stores and two mills; one a steam flouring mill having a capacity of fifty horse power; the other a steam saw mill, that is constantly in use. Wood and timber is abundant. This town is located in one of the richest of wheat belts in the State. The farming country around is seldom surpassed; rich, furtile lands, occupied by industries and wealthy farmers in every direction as far as the eye can reach."

JOHN SHIPPY.

---

# Communications.

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

☞ Write on one side of the paper only.

---

## LETTER FROM ELDER F. M. SHEEHY.

DEAR HERALD:—It is some time since I contributed anything to your letter department; my labors have been so mixed with those of my fellow workers, who usually write and get in the news.

Our district conference held at Dennisport last week passed off pleasantly. Not a jar occurred to mar the harmony of the business sessions, and we concluded our business chiefly in one session. One thing that helped as much as any toward such brevity, is the rule previously adopted, of having all the official reports sent in writing, although at the time the rule obtained, some opposition was manifested, they thinking their privileges infringed upon. We look back now, and wonder why we did not adopt such wise methods before. Somehow or other we have to learn by the hard knocks of bitter experience, although claiming inspiration in our work. To have to spend time listening to reports of ministers as to what they have *not* done, and what they expect not to do, as well as to so many things done that have no bearing upon a report to a conference, such as the kind of weather it was on a certain Sunday when they went somewhere to preach, whether they went by steam or horse car, or if by team, what kind of a horse, and who took care of it when they arrived, etc., etc., is a loss of time. It is noticeable how the personnel of our district conference is changing in the younger men coming to the front. Brn. Greene, Gates, Robley, Bullard, Shaw, and others who a few years ago were hardly known, as far as prominence is concerned, are now in the front ranks.

The Saints at Dennisport have lately refitted their chapel, making it more commodious. With Bro. McDowell as chief speaker, and Sr. Glover as organist, we continued meetings during the week after conference, the audiences and interest being encouraging. I left Bro. McDowell there for Sunday, and came on to Boston.

I suppose you are aware that "the Hub" has been in something of a ferment on account of the series of lectures delivered by Lyman Abbott, on "The Evolution of Christianity." Considering the prominent position of Dr. Abbott in the orthodox world, the papers said it would be the "religious event of the season," and I guess it was; for nearly all hands have had him for a text since he began his effort. The Boston *Herald* in an editorial, to-day's issue, has the following, which I send as a sample of things:—

"WHAT WILL STAND?

"It does not need the instinct of the secular journalist to discover that the public mind is badly shaken up to-day on a great many questions where the certainty of a settled faith is to be desired, and that the religious press either forecloses the discussion of the questions which have been raised, and contributes but little to the settlement of public opinion, or throws over into the future the issues which the people demand to have settled to-day. Several points, in addition to those which are constitutional to human nature, have been raised on which the people desire guidance, but there is slight guidance to be obtained from the current teachers in the religious press or in the religious world. Dr. Abbott has been here, and stirred us all up over the question whether Christianity can be made to conform to the law of evolution, and now Mr. Savage is trying to show that Dr. Abbott's scheme is impossible, because the traditional views of Christianity and the principles of evolution are supposed to be diametrically opposed. The great Presbyterian body is decidedly shaken and disturbed over its confession of faith, attempting to accommodate a discredited statement to the needs of the Christian life and thought of the day. Dr. Briggs has been put through a course of punishment for telling the truth about the Bible, and trying to show that it is not abolished or superseded if it has the light of honest scholarship thrown upon it, by which the false claims which its friends have made for it are removed. The Roman Catholics are at this moment disturbed by a controversy as to the point where the church and the state are limited in the religious training of children. In addition to these more abstract issues, the number of moral and social questions which are springing up for settlement in every community is legion."

The Mr. Savage referred to is a leading Unitarian, "who has evolved from the simple forms of sectarianism to the higher and complex forms where he now is," using the language of the hour. He is a fair sample of where a man will land who follows his convictions (providing he thinks) through the mazes of Protestanism. He was educated for the orthodox ministry. To-day he is what might be called a high high class skeptic; he denies "the fall," the redemption or atonement, also the literal resurrection. In a late sermon he claimed to be the first man who took evolution into the pulpit and preached it as a truth. If by a unity of the faith "shall all men know ye are my disciples, . . . that the world may believe that thou hast sent me," it follows, of course, that where that is lacking, the opposite effect will be produced, viz., unbelief.

The following from Savage's sermon of yesterday is a pointer:—

"It is no easy matter to define orthodoxy to-day. The Roman church, in the early days, defined orthodoxy by itself; to-day all Protestants are unorthodox; curiously, however, the Protestants admit the Greek and Roman Catholics to be orthodox, though they oppose certain further claims.

"When we look at the Protestants alone, who are orthodox? The Methodists were at one time; the Quakers are in part so. Of course we Unitarians and all Universalists are heretics. Orthodox means the true doctrine. What is that? Of course it comes at last to mean the majority opinion. We must, you see, find somewhere a standard."

www.LatterDayTruth.org

There is the trouble largely, if not altogether so, with the world to-day; skeptics set aside Jesus Christ as a standard. Protestantism, by substituting its creeds for standard, does away with Christ as such. The Catholics have for a standard one infallible church and pope. I see more and more the force of our position as announced by general conference in answer to the Briggs and Gurley document, viz.: "We believe in no mouthpiece of God to this church, save Jesus Christ; also that announced in the sermom by President Smith, quoting Matt. 16:18, where Jesus said: "*I will build my church.*"

In the great work of preaching this gospel as a witness, Jesus Christ, as a standard, must necessarily be the chief feature. That Christ can be defended as such standard, well defined and peerless, I feel confident; for I have recently met the issue in debate in Paine Memorial Hall, Boston, where I affirmed the proposition, "Resolved that Jesus Christ and his system of religion is superior to any and all systems of morals and religion." Philosophers and moralists have taught some beautiful things, even to the golden rule, and love your enemies; but in the absence of this very thing, this standard, which Savage says "we must have," they are uncertain and indefinite. I have left a standing challenge with the Boston Secular Union, that we are ready to maintain our claims as believers in Christ as the Son of God; not *a* son, but *the one anointed with the oil of gladness above his fellows.*

There was some talk among the Free Thinkers of having some other man than the one I had met on two previous occasions, although I have nothing but honorable mention to make of him. The secretary told me I had too easy a time with him, as he was rusty, and I was a better speaker, etc., etc. It reminds me of a debate had with an Adventist in Maine upon the soul question, whose defeat was so apparent that some excuse had to be made; so I was told it was because I made a better appearance by being better dressed. I believe I had on a suit of new clothes given me by the sisters' society of Jonesport. So much for a wolf in sheep's clothing.

There is some talk of getting B. F. Underwood, the noted agnostic, to meet the issue; but I doubt their being able to do so. Some few years ago, while preaching in Plainville, Massachusetts, I was challenged by a party on behalf of Mr. Underwood, who wrote in reply, saying he did not think it would be profitable "to meet a Latter Day Saint in New England, as they would not be considered as representing the side of orthodoxy." I have lately been reading some of Underwood's works. I readily see why he does not want to meet a Latter Day Saint.

A a church, we have no need to fear the attacks of agnostics; in fact, their whole armament is chiefly primed for sectarianism, and does not point in our direction. When the rubbish that to-day is labelled "Christianity" is removed, and the true position of Christianity is seen as presented by us, it will be apparent from the contest that so-called Liberalism deliberalizes. The only real free thinker is the one who really believes in Jesus Christ. Well informed people are awaking to the fact that to be a Latter Day Saint is synonymous with breadth of sentiment, toleration and liberty. I find a growing sentiment in the world is to respect us as religionists.

I have just returned from Fiskville, Rhode Island, where Brn. Robley and Greene have been laboring. The Baptist minister refused them the use of the only church in the place, but Mr. John Battey, who belongs to no church, but believes in fair play, opened his house, where meetings are held to interested audiences.

The demands for preaching are greater than we can supply; but we labor on with assurance of the ultimate success of Christ's work, the work of him whom we delight to acknowledge as commander and leader.

Bro. Greene has gone to Maine; Brn. McDowell and Robley are working in this district. I expect to go next week to open a new place in Connecticutt, likely to be accompanied by Bro. Geo. Gates. Bro. Kelley is in the Philadelphia district.

For the cause, yours,

F. M. SHEEHY.

BOSTON, Mass., Feb. 15th.

---

[Reported for the Herald by E. Stafford.]

## FUNERAL DISCOURSE OF ELDER JOHN LANDERS,

DELIVERED AT LAMONI, JAN. 25TH, 1892, BY PRES. JOSEPH SMITH.

AFTER the opening hymn was sung, prayer was offered by Elder James Whitehead as follows:—

"O God our eternal Father. We once more prostrate ourselves before thee; and we pray that it may be in deep humility and meekness, and looking unto thee for thy blessing, which is necessary to bear up the minds of thy children to look forward to another and a better state beyond. Father in heaven! Thou hast taken from us one of our noble brethren, that has manifested his fidelity, and faithfulness, and truthfulness in the promulgation of the great work of the latter days. O God! Bless them that are left behind. Father; give them grace sufficient for the trials they are passing through, O, show them that it is but a little while and they will meet their loved father again in a better condition in life, where there will be no sorrow, no sickness, no pain, no death. Father; bless them and give them strength in proportion to the trials they are passing through. But O, my Father, bless thy children here everyone. We feel, our Father, that it is a painful separation, but we are looking forward with the blessed hope of meeting again by and by, in another and a better life above. Father, bless thy children; fill them with thy heavenly truth, and with the blessed influence of thy Spirit; guard and lead us through this world of sorrow and pain, and suffering, and death, and help us to so live as to enter into that rest thou hast prepared for thy children that love thee and keep thy commandments.

"O do thou bless the one, the companion of our departed brother. Father in heaven, it is but a question of a little time and they will meet again in that blessed world of peace and love, that heavenly rest where the spirit of our aged brother, thy servant, hath gone.

"Father bless everyone; bless our brother that is going to speak in behalf of thy glorious work, and thy kind and heavenly providences to thy children upon earth. Do thou bless him with wisdom, and knowledge, and faith and the power, of thy Spirit; bless him with every needed blessing to fit and prepare him for every duty of life.

"It is a hard case when we lose those we love so dearly. O, Father, we will try to bear all in patience and meekness, knowing that all thy works and ways are just and perfect, therefore we feel meekly to submit to thy will. Father, bless each one that is now before thee; everyone in this room. O, grant that much good may be done, and that we may all see the reality that soon we will have to pass away, and render an account to our God for our lives here upon the earth. Into thy hands take us, bless us and keep us from the evils of this world; help us to be faithful and true, that we may finish our work with joy, and let us all meet again in another and a better life. We ask, our Father, these blessings in the name of Jesus Christ our Redeemer. Amen."

After singing the hymn commencing "There is a land immortal" etc., thepreacher began as follows:—

It is not often that men are gathered together upon an occasion like this. We do not mean the question of death, for that comes to all; the wise and unwise, the young as well as the old. We are called to pay a tribute of respect to the name and memory of one whose life has measured a century; one who stood in our midst as a tall cedar towering above his companions; one whose years have been cotemporary with the time, and has seen almost all of the important changes that have taken place in this the 19th century. The *Herald* will notice in its next issue, the following concerning the death of Father John Landers:—

Father John Landers died at his residence, in this city, the 22d instant, of old age, general debility, and an attack of influenza. Death came to him as an earnestly desired release from contact with the ills, infirmities, and vanishing things of this life, and as the gateway to rest and joy in the paradise of God.

It found him ready and waiting—nay, longing—to pass beyond the silent, solemn river, to the brightness, and blessedness of just men made perfect. At ten o'clock, the day previous to his death, his wife, lying upon her sick bed near by, and conscious that her husband would soon pass away, requested the nurse to ask him if he desired to die, to which he replied with animation, "Yes; my work is done; my time has come and I long to meet with my Lord, and the loved ones gone before." About four p. m. he requested that his bed be made anew, and an hour later he expressed a yearning anxious desire to depart. He retained his mental faculties to the last and quietly fell asleep at 9:30

www.LatterDayTruth.org

p. m. Six weeks before his death, in the social meeting Sunday afternoon, he bore a notable testimony to the truth of the restored gospel, and with great spiritual power and grace exhorted all to be true and faithful to God, and his Christ. In the social meeting, two weeks later, he edified those who heard him with words of warning, cheer and counsel; and on the Sunday prior to his death he joyfully testified to those at his bedside that he knew the gospel to be true and in it there is rest and peace, and salvation.

Father Landers was born the 20th of August, 1794, and was therefore 97 years, 5 months, and 2 days old. He was baptized and ordained an elder in Canada, October 7th, 1836; was ordained a high priest in 1837.

He united with the Reorganized Church in 1860, and was ordained a high priest in Amboy, Illinois, April 8th, 1864. From the time he united with the church in Canada he was active and unremitting in his labors in word and doctrine, and in all good works.

He was instrumental in bringing many to the knowledge of salvation in Canada, Nova Scotia, the Western States, and on some of the islands of the sea.

Thousands have called him "blessed," and the hearts of many have been made glad by his living ministrations. When great darkness fell upon the church at the death of Joseph the Seer, he retained his "first love" and steadfastly maintained the work of God as it came to him at the first, rejecting the heresies and evils that, as a flood, swept away many from the way of the Lord. In this connection it is proper to say that, when the Saints were driven from Missouri, in the winter of 1838–9, he spared no effort to give them aid and comfort, going with his team and using his means freely in delivering them from the insane wrath of their mobbers. Gentle spirited, benevolent, eminently devotional, Father Landers abounded in love and good works, and he is now gathered to "the church of the firstborn," where his faithful soul has long desired to be. His name, "like previous ointment," leaves its benediction upon the Church of Christ and wherever he was known. Some days previous to his death he selected his funeral text from Revelations 22: 14: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," and he requested President Joseph Smith to preach the sermon.

Thus has passed away a godly man, a faithful citizen, a loving husband and father, a spiritual minister of Christ, a man whose example made him a "living epistle," and whose memory will ever be tenderly enshrined in the hearts of those who knew him.

"The chamber where the good man meets his fate,
Is privileged beyond the common walk of life,—
Quite on the verge of heaven."

The text which our brother selected is is found in the Revelations of God through Christ to his servant on the Isle of Patmos, and succeeds the words in which the Savior declares himself to be the Alpha and Omega, the beginning, and the end, the first and the last. And while we have assembled this morning to pay our respects to the memory of our deceased brother; he has placed upon us an important duty, to deliver from the Scriptures some word of comfort to those who live. For a man of his grace could never have chosen a text like this, unless it had been with a view to impress those who should surround his bier and bear his remains to their silent resting place. He was a man who moved not unless he had a motive in moving; a man who carefully studied his words, and I presume that all his lifetime, his words and acts were governed by the sentiment suggested by this text. We may inquire what seems to have impressed this upon our brother? And we answer from the text itself. We discover that it relates to the question of eternal life. The text does not say blessed is he that has the word of God in his heart, or in his brain; but blessed is he that doeth his commandments, that he may have the right to the tree of life etc. The greater portion of his life was devoted to try to impress upon the people the necessity of obeying the commandments of God that they might receive the great reward; have access to the tree of life and enter through the gates into the city.

Upon one occasion he said recently, in appealing to the young people to whom he was speaking, "I desire to say unto you, young men and young women, that if you have a desire to engage in any business which pays the largest profit possible, in which there can be no failure, engage in the service of the Lord. You will find it will pay the best returns of anything else you can do both for time and eternity."

And this was the burden of the man's life. This was his great anxiety during the long years we have known him. And in no instance, when opportunity offered, did he fail to impress, by his example and precept, upon his fellowman, these peculiarities of his life; and even at his death it reflects back upon him, showing that they who persevere in the service of God are they to whom the reward shall come.

Connected with this passage of Scripture, we cite you to one which is found in twentieth chapter of Revelations and sixth verse, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

And when we make inquiry as to what may be the character of this promise, it is this, he that shall have so wrought in this life that he is entitled to this first resurrection, has so placed himself in the care and keeping of his God, that the second death can have no power over him, and he is placed in a condition of absolute safety from which he can never be divested, for God hath said, "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power."

And again in the nineteenth chapter and sixth verse, there is a promise of such a character that yields comfort and cheer to the people of God. One that brings to us a thought, a happy thought, and blessed hope pointing in the same direction. It reads, "And he saith unto me Write, Blessed are they which are called to the marriage supper of the Lamb."

You will discover in this text likewise this comforting promise, which signifies that there shall be for the faithful children of God, a marriage supper prepared, and this individual was instructed to write, "Blessed are they who are called to the marriage supper of the Lamb." Our brother, in teaching the people to whom his mission carried him, invited them unto the gospel of the Son of God, because he understood it to be an invitation to the marriage supper. And to all who obeyed this gospel call, he promised that there should be accorded to them the privilege of sitting down to the marriage supper of the Lamb, with those that shall come from the North, and the South, from the East and the West, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of God; and that they who had suffered adversities, and trials, and had borne all their sorrows patiently, having observed the great programme of preparation, should receive the reward promised to everyone who should be found worthy to enter into the kingdom and occupy with the Lamb.

It follows from this that there is a rest for such, and if we turn to Hebrews, to the writing of the Apostle Paul, in the fourth chapter and ninth verse, we discover the apostle, speaking in reference to those who have lived years ago, is showing how peculiarly they were wrought upon, and by disobedience they did not enter into rest; and that the reason why they did not enter in was because they did not do that which was required of them; they were rebellious, and therefore the Lord says, "They shall not enter into my rest."

The argument of the apostle is, that there remains a rest for the people of God. And by the assurance of this rest we have been cheered in our journey onward; though tempted on the right hand and on the left; almost impressed with the thought that God had forsaken us; no arm stretched out upon which we could lean for support in our trouble and distress; yet in the midst of all our sorrow, when lifting our hearts to God in prayer to deliver us from doubt and despair, we have been comforted with the thought that there remains a rest for the people of God. The Apostle Paul in writing to the Thessalonians, in their peculiar circumstances, in his First Epistle, fourth chapter, thirteenth verse, desires to comfort a class of people with whom he was associated, and this was the character of his writing unto them: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so, them that sleep in Jesus will God bring with them. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven

www.LatterDayTruth.org

with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

It is impressed upon me that, in the early days, when there was a patriarch in the church, our brother received a patriarchal blessing; in its administrations he was told he should live as long as he desired to live, and when asked the day previous to his death if he desired to die, he answered with animation that he did. While we were anxious that he might live out the remaining years to complete the century, he was himself indifferent only that he might live to bring souls to Christ. A short time before his sickness he desired to take a mission—like a young man—desiring to carry out the great aim of his life to bring souls unto Christ, and at an age when he was expecting the summons might come at any time to call him home.

He was requested, at the age of seventy years, at a conference held at Mission, La-Salle county, Illinois, to take a mission to New Brunswick and Nova Scotia. It was promised him, by the Spirit, if he would take this mission he should be upborne as upon eagle's wings, and God would bless his labors and crown him with health, and bring him back safe to his family. A young man was appointed to go with him —Bro. George Lindsley—who willingly assented to take the mission. They came back, came back from that country at the end of their mission, and in a short time the young man was laid to rest, while Father Landers received the promise made to him, and throughout all the ministerial labors of his life the hand of the Lord was notably made manifest in his behalf, in preserving him from the wrath of those that sought to do him harm, and making him mighty in convincing many souls of the truth of the gospel.

He believed that the Lord Jesus had died, and rose again, to die no more; he believed the gospel was true; he bore this testimony on the last Sabbath of his life, and to them that are alive and remain he could well say, as did the apostle to his Thessalonian brethren; that "We that are alive and remain shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." "Blessed and holy are they that have part in the first resurrection," etc. Is there a promise anywhere left upon record in the book of God, from first to last that brings with it comfort and assurance like this?

Surrounded as we are upon every hand by the manifestations of death, and knowing not where the next bolt will strike the next loved one down in our midst; can there be a more blessed promise than this, that when he shall come, he shall bring those whom we have laid to rest with him; they shall rise from the powers of the tomb, and so shall they ever be with the Lord. We are sad to-day because we have lost our beloved brother; but we are not sad because he hath entered into an abode of happiness. We simply tender the sympathy of our human hearts to those who are called to mourn. We are sad because we are surrounded by such conditions that makes death possible; but while we look upon this condition of our brother, we can but know that his heart was made glad with the promise that the Savior had made him, and all his life long he had trusted him, and found in his death he was not forsaken, and had the comforting assurance that soon he would come forth in the resurrection of the just; so that we, like the apostle, can comfort one another with these words.

We may now inquire when is this hope of ours to be realized? and we answer God knoweth, and in the language of Paul say, "But of the times and seasons, brethren, ye have no need that I write unto you," etc. How careful the apostle was that while he was giving these words of comfort to them, he should not raise a false issue, a false hope in them, but to comfort them he tells them what the Lord and Master had made manifest, that there was no necessity that the "times and seasons" should be made known unto them. But is there no reason why we, who live so much nearer the time of his coming, should not be anxious about that event? To which I answer no, and will tell you why. The answer is found in the example of our brother; it is found in the example of everyone who like him have served their Master faithfully to the end of their lives though they pass away before that great day of his coming; it is found in the answer that every man and woman should be prepared for his coming, come when he may, having no fear or anxiety concerning it.

Father Landers was prepared for the call of his Master, let it come when or where it might; he declared himself as always ready to do the will of the Lord when he knew what that will was; he was watching and waiting, being led by the Spirit, inclined to welcome the truth whenever it might come. He welcomed the restored gospel in an early day, and for the blessings received by him through obedience to the same there often passed his lips the favorite expression, "Praise the Lord, O, my soul."

You that have known him, know that this was the favorite expression of his soul, "Praise the Lord, O, my soul." He heard the word, and obeyed it. I presume that there never was an hour in his life since he came to maturity, but what he put his whole trust in God and strove to serve him. He was obedient, and by his obedience, he brought unto himself that degree of heavenly trust, that degree of love for his fellow man that he labored assiduously, to carry to them the gospel news, almost disregarding the things pertaining to this life; that they might be made the recipients of the benefits he had received through obedience thereto.

Indifferent, so far as the wealth of this world was concerned, he was always ready to share the fruits of his labor with the race, share everything that he had to relieve the sufferings of man, when it was in his power. When he was preaching down in La Salle county, Illinois, several years ago, there was a party of men that were not favorable to the doctrine he taught, that heard there was a Mormon elder preaching in their neighborhood, and they were determined to put a stop to his preaching. They went to the meeting house where he was preaching—they had circulated stories about him that were not true—they had stated that this man would rob their houses, and steal their horses and run them off. When he was speaking one evening, when some of those men were present, he quietly made a remark, concerning the stories in circulation, and said, I am the only Mormon elder that has been preaching around here, and straightening himself up as well as he could, he asked them if he looked like a man that would rob them, or steal from them? It had this impression, that those men who had come determined to do him an injury, were friends to him and they sustained every effort that he made in this neighborhood so long as he chose to continue there. And he did labor from that time on; and from the time that he first engaged in the ministry, until the last effort it was possible for him to make; and so far as trust and labor were concerned he had wrought faithfully and patiently. Those who have witnessed his life know this to be true; and those who have been with him in his last hours know how patiently he waited his departure. Memory is full of instances connected with our brother's life, but it is not necessary that I state them here, if I had time. We are living in troublous times; times in which death has been on every hand.

I visited the household of Bro. Henry Stebbins, and found them surrounding the couch of their only child whose life is hanging in the balance; the chances are against her; the circumstances the conditions are sad; taking away all the hope that the parents may have had in regard to their child, and all the possibilities of a young life, so far as we know, are destroyed; in which conditions, death is sad. With respect to our aged brother, a softening influence is thrown around his death; having lived to a ripe old age, past the common lot of man; having fought the good fight and finished his course, he has gone to his rest in peace, and we mourn not for such as we do for the young who pass away. The visit to Bro. Stebbins' and the conditions witnessed there, were a trial to my mind, and served more or less to unfit me for this morning's effort. May God in his infinite mercy be with us all, and may he sustain and support these mourners; and while we bear the remains of this our brother to their last resting place, we do so with a conscious trust that when the time shall come when the earth shall have filled the object of its mission, then he that hath laid down his life shall

www.LatterDayTruth.org

return and become a living soul again to dwell with his Lord upon the earth. We say unto these mourners, be comforted; and to those who sympathize with them, be comforted; for the Lord will come, and we that are alive, and ready, shall not prevent those that have passed away, for both will be caught up in the clouds to meet the Lord in the air and so shall we ever be with the Lord.

## WHO IS THE AUTHOR OF THE BOOK OF MORMON,—RIGDON, MORMON, OR SPALDING?—No. 4.

BY WILLIAM WOODHEAD.

### WAS CHRIST BORN AT JERUSALEM? MODERN WORDS AND IDEAS.

"THE Son of God cometh upon the face of the earth. And, behold, he shall be born of Mary at Jerusalem."—Alma 5:2.

Some writers think the above passage settles the question of authorship of the Book of Mormon. At least it proves, we are told, that whosoever he was, he is not reliable; for here he contradicts the plain statement made by Luke, that Jesus was born in "Bethlehem."

To me it seems that the above could not have been written by either Spalding or Rigdon; those men being ministers would have been more precise, and have said, like Luke, that Jesus would be born in Bethlehem, and not at Jerusalem.

Rigdon may have stolen Mr. Spalding's "Manuscript," but he did not steal those words from Luke; they stand alone. The "style and matter," as Mr. Beadle says, is evidence that it could not be the work of a man with ordinary intelligence, at least he was not a graduate of a college.

Alma does not say that Christ would be born *in* Jerusalem, but *at* Jerusalem, which means near to Jerusalem.

It is commonly said that Christ was born in Jerusalem; but perhaps he was born outside the limits of the village, but near enough that Bethlehem was regarded as his birthplace. Justin Martyr, one of the early "Fathers," says:—

"But when there was an enrollment in Judea, which then took place for the first time under Cyrenius, he [Joseph] went up from Nazareth, where he dwelt, to Bethlehem, whence his family originated, in order to be enrolled: for his family was of the tribe of Judah which inhabited that part of the land, and he, together with Mary, was commanded to go forth into Egypt, and to be there with the child, until they should receive divine direction to return to Judea. Now the child was born at that time in Bethlehem, and since Joseph had not any place to lodge in that village, he lodged in a cave, in the *neighborhood of the village*. Thus, then, it happened, while they were in *that place*, that Mary brought forth Christ, and put him in a manger: where the Magi from Arabia found him when they came."—Historical Evidences, p. 430, Note 31.

If Justin is correct, Christ was not born in the village of Bethlehem, but near to, in the neighborhood of.

The Nephite historians were not very precise when they referred to Jewish customs, or events that *happened in Palestine*. They said, "In the land of Jerusalem;" or, "the land of our fathers;" or, "at Jerusalem." Alma says: "The Son of God shall be born of Mary *at* Jerusalem, which is the land of our fathers." This passage is charged up to the "plagiarist Rigdon." We will notice the "style" in some other passages which are said to have been written by Mr. Spalding.

"For they [the Nephites] did not reckon after the manner of the Jews who were *at* Jerusalem."—Alma 8:8. "At Jerusalem" here means Jewish custom as a nation "in the land of our fathers;" the "style" is the same. Again: "Behold, Aaron took his journey towards the *land* [a city] which was called by the Lamanites, Jerusalem; calling it after the land [city] of their fathers' nativity."—Ibid. 13:1. The land of "their fathers' nativity" was Jerusalem (see 1 Nephi 1:2). Again: "For there had been a great feast appointed *at* the land [city] of Nephi, by the father of Lamoni."—Ibid. 12:11. Aaron "was led by the Spirit to the *land* [city] of Nephi; even to the house of the king which was over all the land [of Nephi] save it were the land of Ishmael [which was a small part of the land of Nephi]: and he was the father of Lamoni."—Ibid. 13:5. "For they had supposed that the Lamanites durst not come into the heart of their lands."—Helaman 1:5. "Their lands" referred to the local subdivisions of the Nephite tertitory which the Lamanites had passed through. "And it came to pass that Limhi and his people returned to the city of Nephi, and began to dwell in the land [city] again in peace."—Mosiah 9:23. "The land" was the city or the place where Nephi "pitched his tent" (2 Nephi 4:2). "For behold, it came to pass while they were in the land of Helam, yea, in the city of Helam, while tilling the land round about."—Mosiah 11:3. "And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the *land* [city] of Jerusalem."—Alma 8:1. "Behold, two thousand of those sons of those men whom Ammon brought down out of the *land* of Nephi."—Ibid. 26:1. The "land," here, referred to several places in the land of Nephi, as we will see farther along. "The land of Manti, or the city of Manti."—Ibid. 26:2. "They have got possession of the land, or the city Zarahemla."—Ibid. 28:1. "Now it was the custom of the people of Nephi, to call their lands, and their cities, and their villages, yea, even all their small villages, after the name of him who first possessed them; and thus it was with the land [city] of Ammonihah."—Ibid. 6:3.

Here Mr. Spalding lets the light in on this "land" question. He said "land" when he meant a "small village" or a "city," or any part of the country, be that ever so little; he divides South America into two "lands," Nephi and Zarahemla, and then subdivides.

"Now the *land* south was called Lehi, and the land north was called Mulek, which was after the sons of Zedekiah; for the Lord did bring Mulek into the land north [Desolation], and Lehi into the land south [Nephi]."—Helaman 2:27. "And it came to pass that Moroni thus gained a victory over one of the greatest of the armies of the Lamanites, and had obtained possession of the city Mulek, which was one of the strongest holds of the Lamanites in the land of Nephi."—Alma 24:17.

We have noticed before that the land of Nephi did "run in a straight course from the east to the west sea," and that these lines between the two nations were some distance south of Mulek, and south also of the cities of Gid, Omner, Morianton, Lehi, Nephihah, and Moroni, and that Moroni "was on the line of the possessions of the Lamanites;" but after the above cities and lands were conquered, Mulek, the city farthest away from their recognized border line, but a few years before, is here said to be "in the land of Nephi."

The term "land of Nephi," then, appears to be in its broadest sense, the whole of the Lamanite dominion, be that much or little; in its narrowest sense it was the "city" or "place" where Nephi pitched his "tents." "The land south," in a broad sense, was South America. They called their villages and cities "lands;" we read of "the city or land of Ammonihah;" "the city or land of Bountiful;" "land or city of Zarahemla;" "the land of Manti, or city of Manti." The two thousand sons of those men whom Ammon brought down out of the land of "Nephi," were the sons of converts made in the "land of Ishmael," and the "land of Middoni," and the "land of Anianti," etc., which lands were "in the land of Nephi."

That they did not reckon after the manner of the Jews who were "at Jerusalem," means that the Jewish weights and measures as a nation (and not simply at the city of Jerusalem) were not the same as the Nephites'.

This indefinite use of the word "land," and "Jerusalem," shows that it would not follow that the twelve whom Jesus chose in the "land of Jerusalem" were necessarily chosen in the city, but may have been chosen "in the land of our fathers"—at, or there.

So Jesus was born "at Jerusalem," "which is the land [country] of our fathers." Here Jerusalem is simply indicative of the region of country in which Jesus would be born. These difficulties are to be found all the way through the book with reference to their cities and lands. The Nephite historian (or Spalding) was just as indefinite as Rigdon in this respect; he said "land of" when he meant the city, and "at" when he meant nearness to that city. "At," Webster says, means "nearness." With the Nephite historian "the city of," and the whole country known to them, be that much or little, including all their subdivisions, were called "land." Land of Nephi, "land of Zarahemla," "land of Desolation," "land of Bountiful." Mormon says: "Seeing that the Lamanites were about to overthrow the land."—Mormon 2:3. "And it came to pass that the Lamanites did come down against the *city* of Desolation, and there was an exceeding sore battle fought in the *land* Desolation."

www.LatterDayTruth.org

—Ibid. 2:3. "Hill Cumorah," "land of Cumorah" (Ibid. 3:1). "And the Lamanites who were in the land of Amulon, and also the land of Helam, and who were in the land of Jerusalem, and in fine, in all the land round about."—Alma 14:4. "And they called the name of the city, or the land, Nephihah."—Alma 22:3.

This indefinite "land of" is proof of a phonetic system of writing, and is also evidence of great antiquity. If Spalding or Rigdon had written the book it would not have possessed that sign of genuineness, but would have been more precise, and showed signs of having been written in one of the Aryan tongues. As it is, it shows signs of having been written in a system that was not yet rediscovered when the "Manuscript Found" was presented to Mr. Patterson for publication. Champollion and Young read the *first* Egyptian hieroglyphics sixteen years later.

The designation "land of" is just as indefinite as the phonetic for land, as used by the ancient Mayas and Egyptians: it means "place," "country," or "universe."

Prof. Hutson draws a very nice word picture, which I will use here in showing the difference between the ancient Egyptian writing and the more modern Aryan tongues, in these words:—

"They [Egyptian writings] are of two kinds: Ideographs, or those which represent ideas; and Phonetics, or those which represent sound. The Ideographs were at first pictures pure and simple of actual objects. A large number of them became ultimately symbolic, representing any one of a large class of ideas, and needing its nearest group of phonetics to give it definiteness. The Phonetics expressed the sounds of syllables, not of letters, as is the case with our alphabets. Some of these phonetics even came to be used eventually as representatives of letters, this use being adopted very generally for proper names, and these names being fenced-off from the other hieroglyphics. Young and Champollion were by these concurring circumstances led to take the first step toward deciphering Egyptian inscriptions. What facilitated their task was the fact that the famous Rosetta Stone, on which they read the first proper names, happened to have both a Greek and an Egyptian text on it."—Beginnings of Civilization, pp. 39, 40.

I understand that the Nephites were acquainted with the Egyptian systems of writing, and that the plates of brass which they brought from Jerusalem were written in that language, (Mosiah 1:1,) and that Nephi and the other writers from whom Mormon quotes, also wrote in Egyptian, and that Mormon wrote his abridgment in the Reformed Egyptian, that system having been changed from time to time by the Nephites (1 Nephi 1:1; Mormon 4:8). That being the case, we will meet the same difficulties in the Book of Mormon that the system is heir to.

As we have seen from the above, the Nephites used the word "land" with the same latitude that Le Plongeon says the ancient Egyptians and Mayas did. The oblong figure ▭ signified a place, land, country, or the universe (see Sacred Mysteries, pp. 33, 62, 104). The indefinite use of this one word alone in the book, is evidence in its favor, and would seem to prove that Mormon used a symbolic form of writing, which form was very defective, as Prof. Hutson says:—

"The tongues of the early civilizers were by the very fact of civilization, through the conservative energy of established laws and customs, struck with the rigidity of premature old age, and could never again move upward into the free and rich inflections achieved by the speech of the Aryans. The hoof of the horse or the claw of the bird is a fit type of the one; the trunk of the elephant strong enough to uproot a tree, flexible and precise enough to pick up a needle, is the type of the other."—Beginnings of Civilization, p. 19.

Hence the Nephites, writing in Egyptian, could not "pick up" even common names and use them with precision; as we see is the case with Nephi and Jerusalem. The New Testament writers we are told, had a "better style;" every verse is not introduced with "and it came to pass." That is true, but it must be remembered also that they had better opportunities. Nature did more for the New Testament writers in this respect than it did for the Book of Mormon writers, from the fact that they were born to think and write by means of the Aryan tongue (Greek), that wonderful instrument by which man could express all that was in the thought; it being endowed with "both strength and flexibility."

Prof. Hutson says: "The very language the race thought in [Greek] was in itself a wondrous work of art; all the tongues that civilized men have spoken, to use the eloquent words of Hugh S. Legare, are poor and feeble, and barbarious in comparison to it; its compass and flexibility, its riches and its powers are altogether unlimited. It not only expresses with precision all that is in the thought, or known at any given period, but it enlarges itself natually with the progress of science."—Beginnings of Civilization, p. 225.

By looking at the subject from this point of view, and taking all these things into consideration, we may understand what the Book of Mormon writers mean when they complain of difficulties in writing or expressing their thoughts "according to our language." Their language was defective in flexibility and in strength. This geometrical figure ▭, as we have seen, with both the Egyptians and the Mayas in ancient times, meant all the way from M (Ma) to universe. And to adjust such phonetics, with equally stubborn ideographs, with precision, to express all that was in the thought, was just what could not be done, for the simple reason that the language of those early civilizers were "poor and feeble and barbarous." The Book of Mormon writers seem to refer to these very difficulties in Book of Nephi 2:11; Jacob 3:1; Mormon 4:8; 4:1, and Ether 5:2.

However, the book does not claim to be free from error. Nephi says: "If I do err, even did they of old" (1 Nephi 5:47); and, "If there was no mistake made by this man in the reckoning of our time" (Nephi son of Helaman 4:1); and, "If we could have written in Hebrew, behold, ye would have had no imperfections in our record."—Mormon 4:8.

These difficulties found in the book, then, are in harmony with the language in which the book is said to have been written, and is evidence in its favor. If it had shown signs of having been written in one of the Aryan tongues that would have been evidence of a "modern" "fraud," and Mr. Spalding's "Manuscript" would no doubt have shown some signs of his learning. The matter would be what he considered really to be possible to have existed in prehistoric times; it would no doubt show the hand of a graduate from "Dartmouth College;" but that is just exactly what the Book of Mormon does not show, and that is the reason why so many other "graduates" have pointed out its "blunders."

Mr. J. H. Beadle says on this point: "If the proof were any less strong than it is, [that Rigdon stole Spalding's Manuscript,] I would decide against the Spalding claim solely from the internal evidence of the book; for the style and matter are such as to raise a very strong presumption that it could not be the work of any man with intelligence enough for a minister, or of a graduate from Dartmouth College.—Mysteries of Mormonism, p. 32.

Mr. Beadle, I think, is right; the internal evidence of the Book is against the Spalding claim. "The style and matter" do not show the hand of a graduate from Darmouth or any other modern college. The Nephite and Jaredite civilization and learning, (to say nothing whatever concerning their religion,) cannot be reconciled with the teachings of modern colleges. The book shows signs not of an Aryan tongue, but of Phonetics, and just such as were used in ancient Egypt and Central America in prehistoric times, the use and meaning of which Spalding and Rigdon knew nothing about.

But we are told that there are Greek words in the Book of Mormon, words which "were coined" after the Book of Mormon writers left Jerusalem (see Golden Bible, pp. 216–219). Twelve sample words are given on the above pages. I will notice one of them, viz.: "Immortal." It is said that this is a Greek or Latin word of "later" date than six hundred years B. C., but in Prof. Max Müller's translation of a Vedic poem, which is "supposed to date back 2,000 years B. C.," (Atlantis, p. 470,) I find the following line:—

"In that *immortal*, imperishable world, place me O Soma." (See Müller's Chips, vol. 1 p. 46, and Sanskritic Religion, p. 97) The word "immortal" or immortality occurs in that poem five times. Now "when we remember that the hymns of the Rig-Veda are admitted to date back to a vast antiquity, and are written in a language that had ceased to be a living tongue thousands of years ago," (Atlantis p. 466,) and that some of those very disputed Book of Mormon "modern words" are found in that "dead tongue," it looks like our friends were mistaken about the origin of that word. Here we find

www.LatterDayTruth.org

men were singing hymns of immortality 2,000 years before Christ was born, or 1,400 before Lehi left Jerusalem. And, what is stranger still, Prof. Le Plongeon says: "Maya [Central America] is one of the oldest forms of speech, coeval if not anterior to Sanscrit. The names Alpha, Beta, Gamma, etc., of the Greek alphabet, form a curious epic poem in that language."—Sacred Mysteries, p. 152. This ancient race of people in Central America are said to have vestiges of an ancient learning, and they brought through the ages a recollection of the Greek letters. (Or did they invent them?) Le Plongeon, remember, is the discoverer of the Maya alphabet, and has spent many years studying their antiquities, and he says farther, that the Maya tongue is one third "pure Greek" (see Atlantis, p. 349). Here he inquires, "Who brought the dialect of Homer to America? or who took to Greece that of the Mayas?"—Ibid. p. 349. Let those who are telling when the word "immortal" and the Greek letters were "coined" answer that "rebus."

If the Maya is one of the "oldest forms of speech," and Greek words and alphabet are found in that tongue, do you not see that Mr. Spalding or Mormon had good reasons for getting a few of them into the Book of Mormon? That book represents an old form of speech, and an old learning; and the very country where the Mayas are found to-day with an epic poem about the Greek alphabet, is where some of the Book of Mormon writers lived. Mormon himself lived at one time in the southern part of Central America (see Mormon 1:7–8; Ammoron also, Ibid. 2:3). Greek words cropping out as they do is evidence that the book is true. If the facts are as stated above, the conditions in language in prehistoric times in Central America were such as the Book of Mormon represents.

We are also told that there are "modern ideas" in the book, that "give it away." I will merely say that some things formerly thought to be modern are found to be ancient. Suspension bridges were in use in South America ages before they were introduced into Europe (see Atlantis, page 141). In the Sanscrit, which has been a dead language for twenty-two hundred year, the magnet was called "the precious stone beloved of iron." (Atlantis, p. 440.) "The Talmud" speaks of it as "the stone of attraction." The Chinese Emperor Wang-ti placed a magnetic figure on the front of his carriages 2,000 years B. C. "The Etruscans set their temples squarely with the cardinal points of the compass; so did the Egyptians, the Mexicans, and the Mound Builders of America. Could they have done this without the magnet compass?" Gunpowder was known and used in India in the time of Alexander the Great (see Atlantis, p. 448). Paper was made in Egypt, Mexico, and Peru in a remote antiquity (Atlantis, 449). A lens of considerable power was found in the ruins of Babylon (Ibid. p. 453); also Layard, Nineveh, and Babylon (pp. 16, 17). "Nero used optical glasses" (Atlantis, 449). "Our modern" system of government crops out in "the fierce democracies" of ancient Greece; in the "village republics" of the African Berbers and the Hindoos; in the "free cities of the middle ages in Europe; and in the independent governments of the Basques, which continued down to our own day. "The Cushite state was an aggregation of municipalities, each possessing the right of self-government, but subject within prescribed limits to a general authority. In other words, it was precisely the form of government possessed today by the United States." So also the Nephite government as we see it in the Book of Alma, was a "government of the people" and for the people. "Sheets of silver [are found in American ruins] no thicker than paper, wrapped over copper or stone ornaments so neatly as almost to escape detection" (Atlantis, p. 376). The Mound Builders understood the art of casting metals (Ibid. p. 376). The ancient Mexicans and Peruvians could "temper copper to the hardness of steel" (Ibid. p. 379). Ancient Mound Builders could plate copper over stone pipes, presenting an unbroken metallic lustre, the overlapping edges so well polished as to be scarcely discoverable" (Ibid. p. 376). The ruins of Gran-Chimu in South America are described by one writer in these words: "Tombs, temples, and palaces arise on every hand, ruined but still traceable, immense pyramidal structures, some of them half a mile in circuit; vast areas shut in by massive walls, each containing its water tank, its shops, Municipal edifices, and the dwellings of its inhabitants, and each a branch of a larger organization; prisons, furnaces for smelting metals, and *almost every concomitant of civilization* existed in the ancient Chimu capital."—Ibid. p. 393.

Do we not see that if the Book of Mormon represents the builders of such cities as Chimu, and those suspension bridges, it could not help but be as it is, "modern"? The word "Immortal," however, is not modern. That word, like the symbol that represents that condition, is old, very old, and has come down from the earliest times, otherwise the symbol that represents the condition of immortality existed thousands of years, waiting for the "Greeks" to "coin" a word to express its meaning! If the original makers of the symbol that represents immortality (the ☥) knew that there was such a thing or condition as the symbol represents, that fact must have been revealed to them. They could no more have discovered it than they could discover their Creator, and the word immortal and its symbol are among the oldest things on earth! The Greek or Aryan words found in the Book of Mormon have caused severe criticism. They may perhaps be accounted for in this way: "The Peruvians," says Senor Lopex, "were Aryans who left the parent stock before the Teutonic or Hellenic (Greek) races entered Europe." He holds that the "Peruvians or Quichua is an agglutinative Aryian language;" that is, Aryan words being found in the high plateau of Bolivia and Peru, he thinks is evidence that the Peruvians were Aryans. "There is a Sanscrit (Aryan) root Kr," says he, "to act, to do; this root is found in more than three hundred names of peoples and places in South America."

And Dr. Rudolf Falb "has announced that he has discovered that the relation of the Quichua and Aimara languages to the Aryan and Semitic tongues are very close. That, in fact, they exhibit the astounding affinities with the Semitic tongues, and in particular the Arabic;" and makes the statement that "the Semitic roots are universally Aryan. The common stems of all the variants are found in their purest condition in Quichua and Aimara." The Book of Mormon represents its writers, and the Quichua and Aimara as Semitic stock. Its writers use some Aryan words. Some of those men lived in the high plateau of Peru or Bolivia, and hundreds of Aryan words are found in the living tongue of the native to-day! The following will show some such difficulties with other peoples. Semitic roots are found in Aryan words, and vice versa:—

"The Arabic [Semitic] word bin crops out in the German and Dutch [Aryan] binnen and the Saxon binnon, signifying within." "The Ethiopic [Hamitic] word aorf, to fall asleep, is the root of the word Morpheus, the god of sleep." "The Hebrew [Semitic] word chanah, to dwell, is the parent of the Anglo Saxon [Aryan] inne and Icelandic inni, a house, and our word inn, a hotel." "The Hebrew [Semitic] word naval or nafal signifies to fall; from it is derived our [Aryan] word fall and fool (one who falls)." "The Chaldee [Semitic] word is nabal, to make foul, and the Arabic word nabala means to die, that is to fall." "From the last syllable of the Chaldee [Semitic] nasar, to saw, we can derive the Latin [Aryan] serra, the high German sagen, the Danish sauga, and our word saw." "The Arabic [Semitic] nafida, to fade, is the same as the Italian [Aryan] fado, the Latin fatus, the Dutch vadden, and our to fade." "The Ethiopic [Hamitic] word gaber, to make strong, becomes the Welsh [Aryan] word gobern to work, to operate, the Latin operor, and the English operate." "The Arabic [Semitic] word abar signifies to pick, to sting; we see this root in the Welsh [Aryan] bar, a summit a pâr, a spear and per, a spit; whence our word spear." "The Arabic [Semitic] sanna, to be old, reappears in the Latin [Aryan] senex, the Welsh hen, and our senile." "The Hebrew [Semitic] banah, to build, is the Irish [Aryan] bun, foundation, and the Latin fundo, fundare, to found." "The Arabic [Semitic] baraka, to bend the knee, to fall on the breast, is probably the Saxon [Aryan] brecan, and the Danish bracka, Welsh bregu, the Swedish bräcka, and our word break." "The Chaldee [Semitic] word braic, or brauch, is the Irish [Aryan] bric or raugh, an arm, the Welsh braic, the Latin brachem, and our English brace." "From the Arabic [Semitic] amida, signifies to end; from this comes the Latin termination meta and our words meet and mete."

If it be true that hundreds of Aryan words are to be found with the "Quichua" and the "Aimara" or native races of South America to-day, a few of such kindred words in the Book of Mormon is rather

www.LatterDayTruth.org

evidence in its favor than otherwise. All the authors quoted by Mormon lived in South or Central America. The Greek or Aryan words would then be no proof against its claims.

(To be continued.)

# Conference Minutes.

## FREMONT.

Conference convened at the Saints' chapel, Shenandoah, Iowa, February 13th, 1892; Bro. H. Kemp president; H. F. Durfey secretary *pro. tem.* Reports from Plum Creek, Farm Creek, Elm Creek, Keystone, Shenandoah and Union read and approved. Bishop's agent's report read and approved. Reports: Elders, S. S. Wilcox, H. C. Bronson, H. Kemp and W. Gaylord. Priests, W. L. Mortimore, S. Roberts, L. C. Donelson, J. B. Cline, H. F. Durfey. Teacher, Isaac Wolsey. The matter of the ordination of Bro. Charles Frye was referred to the branch. Resolved that in the opinion of this conference no priest has the right to lay on hands except for the purpose of ordaining other priests, teachers, and deacons, in harmony with the law of God in D. & C. 17: 10. Resolved that the authorities as they stand be sustained, and that they labor as circumstances will permit. A teacher's license was granted Bro. I. W. Wolsey. Priest's licenses were granted to J. B. Cline and H. F. Durfey. Brn. S. S. Wilcox, H. Kemp, W. Leeka, and Isaac Wolsey were appointed delegates to general conference. General conference was requested to continue Bro. Kemp in his present mission. Brn. H. Kemp and H. Bronson did the preaching. An excellent spirit was manifest throughout the conference, and a time of rejoicing was enjoyed by all present. Adjourned to Shenandoah, Iowa, June 4th and 5th.

## CENTRAL MISSOURI.

Conference convened with the Wakenda branch, January 9th, 1892, at ten a.m., Elder D. E. Tucker presiding, M. A. Trotter secretary. Elders present, D. E. Tucker, W. L. Booker, A. J. Cato, and M. A. Trotter. Branch reports: Missouri River (referred back for correction). Carrollton 12. Wakenda 20; 1 died. Bishop's agent's report: Received since appointment to office $8 50; paid out $8 50. Bro. Robert L. Ware was appointed, with power to choose an assistant if necessary, to visit certain members living south of Hardin, Ray county, Missouri, and learn their desires, intentions, etc., and get the usual items of birth, baptism, etc., and have their names placed on record in some of the branches in the district. Spiritual authorities of the church sustained. Preaching by Elders Tucker and Booker. Adjourned to meet with the Missouri River branch, March 12th and 13th, 1892.

# Miscellaneous.

## DELEGATES TO GENERAL SUNDAY SCHOOL ASSOCIATION.

At the approaching meeting of this association to be held at Independence, Missouri, April 4th and 5th, 1892, the subject of a change in Lesson Helps will come up for consideration; and an effort will be made to introduce a series of Helps edited by the Rev. E. Blakeslee, entitled "Outline Inductive Bible Studies."

The publishers offer to send specimen copies of these Helps free, and we earnestly recommend that all delegates, as well as all who are interested in the Sunday school work, send for and examine a copy of this work and come prepared to discuss intelligently the question of adopting these Helps.

For free specimen copies send to Henry D. Noyes & Co., 13½ Brownfield St., Boston, Mass.

E. A. BLAKESLEE,
*Supt. G. S. S. A.*

## GENERAL CONFERENCE NOTICE.

*To the Saints, Greeting:*— We, the committee appointed by the Independence branch to arrange for general conference, take pleasure in extending to you a cordial invitation to attend the same, which convenes Wednesday, April 6th, 1892, as ample accommodations are being made for all who may come.

The branch by vote have fixed the charge for board at $3.50 per week. This amount, except in cases where the parties receiving visitors cannot afford to donate all the board, is to be applied toward the completion of the auditorium of the church, which is to be ready for use during the conference.

Inasmuch as it is expected that a large num ber will be in attendance, it is necessary for those who anticipate coming to send a notice to the secretary, W. N. Robinson, P. O. Box 773, Independence, Missouri, at once, in order that the committee may have ample time to make the necessary arrangements. Those having a choice of location will so state, and we will try and accommodate you.

A notice in regard to railway rates, a further announcement of the locating committee, and the time of the arrival and departure of trains at Independence will be made later.

R. MAY, *Pres.*,
W. N. ROBINSON, *Sec.*

## SECOND QUORUM OF ELDERS.

*Brethren:*—The time of the annual meeting is at hand, and in harmony with the rule adopted by our body I respectfully request each member to report their labors done during the past conference year, or from the time of his last report; also his address, that the officers can complete and send to each member a new circular. Some of the members of the quorum have not reported for two or three years. I trust to hear from you all this conference year, whether you have labored or not, that we may know your whereabouts and your intentions for the future. Send all reports to Joseph Seddon, secretary, Persia, Iowa; or to me, Box 36, Persia, Harrison county, Iowa.

In gospel bonds,
WM. CHAMBERS, *Pres.*

## SECOND QUORUM OF TEACHERS.

*Brethren:*—Your individual yearly reports are desired, together with full names and permanent addresses, in order that a Circular Letter giving a complete list of the quorum membership may be placed in the hands of each member.

Please include the above in your annual reports, addressing them to the secretary, Bro. John Weedmark, Lamoni, Iowa.

It is hoped that a full report will be received, that the quorum's labors may be creditably represented to general conference. In bonds,

N. W. SMITH, *Pres.*

LAMONI, Iowa, March 4th.

## PASTORAL.

*To the Saints of the Fremont district, Greeting:*— Dear Brethren and Sisters: We have labored together unitedly, in the interest of the great work entrutsed to our care for the past nine years. Our labors have been blessed; many precious souls have embraced the truth who now rejoice with us in the hope of eternal glory. This proves that our work has not been in vain. We have toiled under many disadvantages, but our heavenly Father has stood by us in sickness and in death, and abundantly enabled those who have been called to part with loved ones to say, "Thy will, O God, be done."

And now, dear brethren of the priesthood, as God in his infinite wisdom has called home to rest some of the faithful laborers of this district, old veterans of the cross whose works and admonitions will never be forgotten, it behooves us to arise in the strength and power of our God, and do what we can to advance his truth, the gospel of life to our fellows, in the field appointed us for labor. Brethren, our ministerial force is but small, but I think I can say of a truth they are a faithful band of workers.

To the presidents and officers of branches let me say, Be faithful in the discharge of duty. Stir yourselves to diligence, and the blessing of God will rest upon you to a greater extent than ever before; for the time has fully come for God to hasten his work. Let us lay aside every evil habit, and be indeed vessels of honor, and God will be with us. Our sick shall be healed and the power of God be with us, filling us with joy and peace, crowning our work with success.

Let me say to one and all, that I have not a word of complaint to offer. While I have sought to bless you, God has blessed me in return. You have cheerfully and liberally administered to my temporal necessities for which accept my thanks.

There is an attachment formed, a love and interest established, that trials and oppositions, no nor even death cannot sever; so strong are the cords of love that bind the hearts of the true and faithful together. Thank God for the power of the gospel, of which I am not ashamed. It is salvation to all who obey. Therefore, let us not slacken our interest, but come up higher and stand on holier ground than ever before.

To the sick and afflicted let me say, Trust God, and if not appointed to death, he will raise you up; to those who have trials hard to endure, Be patient and all will be well. The veil will soon burst asunder and the Son of God appear to the joy and satisfaction of all who trust him and look for his coming.

Lord hasten the time, is the prayer of,
Your brother in gospel bonds,
HENRY KEMP.

## FIRST QUORUM OF ELDERS.

*Brethren:*—Please send me your reports to Lamoni, Iowa, as early as April 1st. All those who have not received blanks, send me your address immediately, and I will forward the same.

VALENTINE WHITE, *Sec. of Quo.*

## BORN.

PARK.—To Bro. William and Sr. P. Park: Roy, born at Payson City, Utah, July 26th, 1882; Elsie Pearl, born in Pleasant Valley, Utah, October 26th, 1884. Blessed by Eld. James Kemp, February 16th, 1892.

HUBBARD.—To Bro. Lyman and Sr. Alice Hubbard: Bert, born April 15th, 1887; Dane, born July 16th, 1889; Edna, born May 2d, 1891, all in Montrose county, Colorado. Blessed February 16th, 1892, by Eld. James Kemp.

HUBBARD.—To Bro. J. and Mrs. Hubbard: Clara, born April 3d, 1888; Eva, born October 18th, 1890; Claud, born February 4th, 1891, all in Montrose county, Colorado. Blessed by Eld. James Kemp February 16th, 1892.

PARK.—To Bro. T. and Mrs. Park: Ruby, born at Pleasant Valley, Utah, November 24th, 1881; Lucy, born December 3d, 1883; Jesse, April 7th, 1886; Duval, January 31st, 1888; Thomas E, May 18th, 1890, all in Montrose county, Colorado. Blessed by Elder James Kemp February 16th, 1892.

THOMPSON.—At Richland, Colfax county, Nebraska, December 21st, 1891, to William H. and Sr. Ella Thompson, a son; blessed February 28th, 1892, at Columbus, Nebraska, by Elders H. J. Hudson and George W. Galley, and named John Henry.

## DIED.

TYLER.—At Lawrence, Kansas, February 7th, 1892, Thomas Tyler. Deceased was born September 9th, 1816, at Herefordshire, England; baptized September 20th, 1865, at Birmingham, England, by Thomas Revel; migrated to America in 1866. He has resided about ten years in Lawrence, Kansas, during which time he has been isolated from the church. He was married to Mrs. Chafee sometime in 1890, who was kind and attentive during his long sickness. I responded to his request in visiting him on December 9th, 1891. I baptized his wife, but of necessity my stay was limited, therefore learned little of his life, but received proof of his being grounded and settled in the latter day work; and learned that during his sojourn in Lawrence he established for himself a good reputation. Though willing to meet the issue in the beyond where justice will be meted out to all, he complained of ill

www.LatterDayTruth.org

treatment, resulting in action, depriving him of church fellowship while residing at ———, which he requested me to investigate. He denies labor, or proper citation to trial, that should precede trial and action against a member of the church. Mr. Wilson, of the Free Methodist's permitted his remains to be taken to the church, over which he performed religious services, being kind and sympathetic to the bereaved.

JAS. CAFFALL.

LANDPHAIR.—At Lamoni, Iowa, February 26th, 1892, Acia, youngest child and son of Mr. and Mrs. E. A. Landphair, aged 1 year, 11 months, and 18 days. Funeral services conducted by Elder R. S. Salyards Friday, February 26th.

COCHRAN.—At Jonesport, Maine, February 20th, 1892, Joseph T., husband of Mary Cochran, aged 47 years. Born in Liverpool, England. Services at the house in charge of Eld. Joseph Lakeman; burial by the Masonic fraternity.

DANIELSON.—At Mission, La Salle county, Illinois, February 16th, 1892, Sr. Sarah Danielson, aged 83 years and 28 days. She was born in Stavanger, Norway, January 19th, 1809, and came to Illinois in 1875. She was the mother of seven children, six of whom remain to mourn their loss.

MOYERS.—At Antonito, Colorado, December 23d, 1891, of hemorrhage of the lungs, caused by a severe and protracted attack of la grippe, Sr. Cornelia Elizabeth, wife of Elder Felix B. Moyers, aged 55 years, 6 months, and 16 days. Deceased was born June 7th, 1836, in Iredel county, North Carolina. While yet quite small her parents, Curtis and Caroline Bailey, removed to and settled in Floyd county, Georgia, where, on January 13th, 1852, she was united in marriage to Bro. Moyers, with whom she lived happily to the time of her demise. She was the mother of eleven children, eight of whom are yet alive to mourn their great loss. In November, 1877, she, with her husband and children, emigrated west and finally located in the San Luis Valley, Conejos county, Colorado, where the voice of the Good Shepherd called her into the true fold through the administration of Elder James Caffall, on the 25th of May, 1884. She was a child of God in very deed, always ready and willing to minister to the needs of the servants of God, and the wants of those in distress. She was a loving, dutiful wife, a kind, tender mother, and a true Christian friend.

## BISHOP'S AGENTS' REPORTS FOR 1892.

To March 5th, reports have been received by the Bishop from agents in the following districts:—New Hope, Virginia; Sandwich Islands; Central Nebraska; Nevada; Montana; Victoria, New South Wales; Decatur, Iowa; Southeastern Ohio; Northern California; Northern Michigan; Des Moines, Iowa; Colorado; St. Louis, Missouri; Northern Nebraska; Minnesota; Northern Illinois; Little Sioux, Iowa; Central Missouri; Alabama; Kewanee, Illinois; Central Texas; Southeastern Illinois; Northeastern Kansas; Southern Nebraska; Spring River, Kansas; Clinton, Missouri; Pittsburg and Kirtland; London, Ontario; Southern Michigan and Northern Indiana; Salt Lake, Utah; Independence, Missouri; Southern Indiana; Pottawattamie, Iowa; Fremont, Iowa; and Western Maine.

These reports show an aggregate of receipts for the year of $26,568.79; and for the same period, ending March 1st, 1891, there was $23,652.40. The balance reported due church is $1,844.24. For 1891 the balance was $2,912.77. Balance reported due agents is $14 13

*—From Official Report.*

## ITEMS OF INTEREST.

SAN FRANCISCO, Cal., Feb. 25.—The worst earthquake California has experienced for ten years was felt in the southern part of the State Tuesday night and early this morning. The shocks began shortly before midnight and continued at intervals through the night, with a few quakes to-day. In Paradise Valley, near San Diego, a church and schoolhouse were wrecked, and elsewhere in the mountains minor damage was done. In San Diego walls were cracked and plaster was dislodged. Lower California was also badly shaken. No loss of life has been reported.

LONDON, Feb. 25.—The *Chronicle's* Rome correspondent says: "The Pope is preparing an address to be delivered on the anniversary of his coronation. In this address the Pope will decline to abandon his rights over Rome, but otherwise the address will be couched in a moderate tone owing to the improvement of the relations between the Vatican and the Quirinal.

There are to-day 12,947 Jesuits. In the United States there are 564 in Maryland, 403 in Missouri, and 195 in New Orleans.

The total income of the Church of England is about $1,000,000 a week.

A $15,000,000 railroad tunnel is to be bored through the Alps.

American colleges are every year adding largely to their libraries. Harvard has 365,000 volumes; Yale, 200,000; Cornell, 150,000; Columbia, 90,000; Syracuse, 75,000; Dartmouth, 68,500; Princeton, 68,000.

LONDON, Feb. 24.—The Vienna correspondent of the *Times* says that negotiations for the establishment of reciprocity relations are about to be commenced between Austria and the United States.

NEW YORK, Feb. 24.—The financiers of the country admit that all the danger there is now apprehended in regard to the silver question would be eliminated if international action on the subject could be secured. It was learned today that Secretary Foster will meet George J. Goschen, the British Chancellor of the Exchequer in England. The ultimate result will probably be that arrangements for an international conference to take action on the silver question will be made.

OPORTO, Feb. 29.—A frightful storm occurred here Saturday. It is reported that 300 boats are lost and 300 persons drowned. The loss of life is probably underrated. The steamer Elbe made three futile attempts to leave Leixoes harbor Saturday, and a fourth attempt Sunday morning, which succeeded. While out it saved a boatload of twenty men, and has now returned up the coast to Vigo, where some boats, it is reported, have taken refuge. The storm did not affect shipping at Leixoes harbor.

THE DALLES, Ore., Feb. 29.—Three distinct shocks of earthquake were felt here at 2:55 this morning. The vibrations were north and south and lasted about four seconds. No serious damage is reported.

BERLIN, Feb. 29.—Since Saturday night the city has been perfectly quiet and there has not been a single disturbance that called for armed police interference. It is believed that the disorderly movement has spent its force and that no further trouble is to be apprehended. Perfect tranquility prevails even in the districts in which the disorders were most marked.

ST. PETERSBURG, Feb. 29.—The Senate is preparing a measure which will provide that no foreigners shall be allowed to become naturalized citizens of Russia unless they can speak the Russian language and are conversant with the organic laws of the empire. It is believed that the measure is aimed chiefly against the Germans.

Prince Galatzin, Governor of Poltava, has been dismissed from office because of his failure to suppress nihilism in his district.

Japan's population of 41,000,000 souls lives on 18,000,000 acres.

Within sixty-two years Mexico has had fifty-four presidents, one regency, and one empire, and nearly every change of government has been effected by violence.

SHANGHAI, Feb. 29.—Well informed Chinese say that the accounts of the successes of the government in the north are grossly magnified; that winter weather has prevented the carrying on of operations, and that the rebels, who are 20,000 strong, are still secure in the mountains, ready to renew the rebellion when the weather becomes mild.

The people of Great Britain consume about five times as much tea per head as do the inhabitants of this country, and the consumption there is steadily increasing every year. In 1889 the consumption in Great Britain per head was 4.99 pounds; in 1890, 5.18 pounds, and last year it was 5.35 pounds. Americans only consume about one and a quarter pounds of tea per head yearly. But we use from seven to nine pounds of coffee per head to make up for it.

A magazine writer has lately demonstrated by an elaborate array of facts and figures that it is impossible for a locomotive to pull a passenger train at a faster rate than about seventy miles an hour. In a short time, therefore, if some unscientific blunderer comes along with a locomotive that actually pulls a train one hundred miles an hour let him be suppressed. The voice of science has spoken.—*Chicago Tribune.*

Fierce gales raged along the Atlantic coast on the 1st inst. No sailing craft dare venture out. The wind played havoc with shipping anchored off Staten Island. Reports from all along the Jersey coast tell a unanimous story of furious wind and raging surf. At Long Beach huge slices of the bluff were carried away by the tide. Several hundred feet of new railway was washed away near Milton Park. One of the large steam pile-drivers at the end of the new railway is wrecked and sunk in deep water. The tide on the north shore of Staten Island was the highest ever known. The Maritime Exchange is awaiting news from ocean vessels.

VIENNA, March 1.—The distribution of free bread to the poor at the office of the Socialist paper, *Volkspresse*, was attended with a great deal of disorder to-day. Eight thousand loaves of bread had been provided, but fully twelve thousand men and women assembled in front of the office with the expectation of receiving a share. When it became known that the supplies had been exhausted many of those who had received nothing assailed others more fortunate and fought with maniacal fury for the food they coveted, possessors of which fiercely defended their rights against their ravenous opponents. In the crush ten women were injured. The efforts of a strong force of police were finally successful in checking the riot.

BUDA PESTH, March 1.—The inhabitants of Arva, the northernmost county of Hungary, are suffering from epidemics of typhus and other deadly diseases in addition to the famine which is prevailing there. The people are reduced to such straits for food that they are compelled to eat the bark of trees and pine-cones.

The President of the Lower House of the Austrian Diet has announced that he has made arrangements for sending relief to the suffering people.

SANTA ANA, Cal., March 1.—Two slight earthquake shocks were felt here at 3:20 this afternoon. The vibrations were from the east to west.

Boston *Traveller:* The twentieth century is too near at hand for monarchs to talk of "grinding to powder" those who oppose them. The Emperor's Brandenburg speech is bearing fruit.

Buffalo *News:* Kaiser Wilhelm may strive so hard to be the State that he will cease to be the Kaiser.

## NOT ELASTIC ELEMENTS.

IT is all perfectly right to talk about there being "an elastic element in Christianity" that forever adapts itself to all the changing conditions of time and country, and to the onward march of humanity 'provided we discover just what "element" that is and do not get our "elements" mixed. The man who imagines that the principles of Christianity, the terms of admission into the kingdom of Christ, and the Christian life and duties are among these "elastic elements" is badly mistaken. Means and methods that do not infringe any principle of Crhist's law are allowable; and here, and here only, may we speak of "elements" that are "elastic."—*Christian Courier.*

Henry Tabbiner, 7 Russell street, Hanley, England.
V. D. Baggerly, Derby, Perry county, Indiana.

www.LatterDayTruth.org

## THE MARCH ARENA.

THE Rev. M. J. Savage, who has long occupied a foremost position among the ablest Unitarian ministers of this generation, contributes an extraordinary paper upon "Psychical Research" to the March *Arena*, in which he cites many marvelous, yet seemingly well authenticated psychical phenomena. The paper is remarkable in itself, and as interesting as fiction, but gains an additional interest when it is remembered that it comes from the pen of the foremost evolutionary thinker in the American clergy. Prof. Joseph R. Buchanan's contribution on "Full-orbed Education" is one of the most scholarly and practical papers on popular education that has appeared in months. Gen. J. B. Weaver writes upon the "Threefold Contentions of Industry," contending that monopoly in land, money, and transportation operates to make the poor man grow poorer, while a specially favored class necessarily grows richer. Henry Wood writes in a scholarly manner on "Revelation through Nature." Hamlin Garland discourses on the "Farmers' Alliance Wedge in Congress." This article is illustrated with nine photogravures. It is an interesting and chatty paper, conveying an excellent impression of this little coterie in our present Congress. Hon. Walter Clark, LL.D., Associate Judge of the Supreme Court of North Carolina, contributes one of the most powerful arguments in favor of governmental control of telegraph and telephone that has ever yet appeared. William Q Judge, who is at the head of the Theosophical movement in America, defends Madame Blavatsky, and Charles Schroder institutes a comparison between Christianity and Buddhism. Miss Will Allen Dromgoole furnishes another of her charming stories of East Tennessee, this one being entitled "The War of the Roses." Nellie Booth Simmons appears in a "Battle Hymn of Labor," a poem of great power. Mr. Flower contributes two editorials, one on "The Dead Sea of Nineteenth Century Civilization," and the other "Behind the Deed the Thought." The first paper treats on the many trials and privations of the very poor in our great cities, and merits the careful attention of all persons interested in the great social agitation of the hour. The contents of the *Arena* are rich and varied. It always contains many striking and thought-stirring papers from able and fearless thinkers.


**A MANUAL OF THE PRIESTHOOD,**

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

**AUTUMN LEAVES,**

With frontispiece each month.

Published monthly, 48 pages, neatly covered.

Price per year - - $1.50.

Mrs. M. Walker, Editor and Publisher.

**ZION'S ENSIGN,**

A live, religious journal, issued weekly at Independence, Jackson county, Missouri, is brim full of good and instructive reading relative to gospel truths, besides sermons delivered by some of our ablest ministers. Every one who can possibly spare $1 should subscribe for it.

It is the intention of the publishers of the ENSIGN to issue **A DAILY EDITION** during the session of the coming General Conference in April, in which will be given a full report of the proceedings from day to day, also news items pertaining to the conference and those in attendance. The price will be **25 cents.** Send in your orders at once so as to give ample time for preparation.

Address all letters to Zion's Ensign, Box 175,

Independence, Mo.


## HURRY AND HASTE.

"NEVER do anything in a hurry," is the advice given to attorneys and solicitors by Mr. Warren. "No one in a hurry can possibly *have his wits about him;* and remember that in the law there is ever an opponent watching to find you off your guard. You may occasionally be in haste, but you need never be in a hurry; take care—resolve—never to be so. Remember always that others' interests are occupying your attention, and suffer by your inadvertence—by that negligence which generally occasions hurry. A man of first-rate business talents—one who always looks so calm and tranquil, that it makes one's-self feel cool on a hot Summer day to look at him—once he told me that he had never been in a hurry but once, and that was for an entire fortnight, at the commencement of his career. It nearly killed him; he spoiled everything he touched; he was always breathless, and harassed, and miserable; but it did him good for life; he resolved never again to be in a hurry—and never was, no, not once, that he could remember, during twenty-five years' practice! Observe, I speak of being hurried and flustered—not of being in haste, for that is often inevitable; but then is always seen the superiority and inferiority of different men. You may indeed always define hurry as the condition to which an inferior man is reduced by haste. I one day observed, in a committee of the House of Commons, sitting on a railway bill, the chief secretary of the company, during several hours, while great interests were in jeopardy, preserve a truly admirable coolness, tranquility, and temper, conferring on him immense advantages. His suggestions to counsel were masterly, and exquisitely well timed; and by the close of the day he had triumphed. 'How is it that one never sees you in a hurry,' said I, as we were pacing the long corridor, in our way from the committee-room. 'Because it's so expensive,' he replied, with a significant smile. I shall never forget that observation, and don't you."

## OUR ORGANIZED MILITIA.

THE annual returns of the organized militia of the States which have recently been presented to Congress show a gratifying increase in numbers over last year and a still greater advance over a few years ago. Exclusively of three lately admitted States, whose statistics are lacking, the aggregate is 110,718. The returns of those States a year ago would add 1,966 to the present figures. The gain indicated since the official report of twelve months ago, making allowances for imperfect statistics, is 3,970, which is very creditable. Of course, the difference in the degree of militia interest taken in the different States continues to be marked and the contrast in their actual militia efficiency, as shown by the frequency of drills and the extent of camp instruction, might be quite as striking. The custom, now established by statute for more than eighty years, of making an annual Federal appropriation for arming the militia is a fortunate one, since some of the States might otherwise neglect their citizen soldiery still more than now.—*New York Times.*


**BOOK OF MORMON.**

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions The index is rearranged, the subjects and citations furnishing a complete analysis of the contents.

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

**GERMAN TRACTS.**

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

**PUBLICATIONS ISSUED AND FOR SALE**

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

**SUNDAY SCHOOL SUPPLIES.**

**Secretary's Record.**

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

**Teacher's Class Record.**

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

**Teachers' Helps.**

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

**Reports.**

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

**Envelopes.**

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

**Combination Offer.**

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

**Compendium of Faith.**

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

**Question Book for Intermediate Classes.**

Limp muslin, 25 cts.; per dozen .....2 50

**Question Book for Primary Classes.**

Limp muslin, 15 cts.; per dozen .....1 25

**Cards and Tickets.**

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100..... 50
Good Behavior tickets; per 100, 15c : 1,000...1 00
Prompt Attendance tickets; 100, 15c.; 1,000...1 00

**Winnowed Songs**

Each 40c., half doz. $2.25, per doz.....4 50

**Ruins Revisited,**

AND THE

**World Story Retold;**

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER

For sale at the Herald Office. Price $1 00

**On Sale at the Herald Office,**

**With the Church In an Early Day.**

Price $1.14 postage prepaid.


www.LatterDayTruth.org

## HINTS FOR SLEEPERS.

POOR sleepers, says the *Herald of Health*, will find it advantageous often to raise the head of the bed a foot higher than the foot and then to sleep on a tolerably thick hair pillow, so as to bring the head a little higher than the shoulders. The object of this is to make the work of the heart in throwing blood to the brain harder, so it will not throw so much. A level bed, with the head almost as low as the feet, causes an easy flow of blood to the brain, and sometimes wakefulness, when the vessels cannot contract on it and keep the brain empty.

Then the bed itself should be good. A very hard or very soft bed is not the thing. Hair mattresses are generally best, but these might be improved. Then the bedding should be porous, so as to allow free interchange of air. Air-tight beds are bad. So, too, the room should be large and airy, and the feet kept warm, and persons with a sensitive skin should have as light clothing as possible. Heavy clothing sometimes keeps the sensory nerves of the skin so active, that they send to the brain sensory currents that keep this organ active.

Whether sleeping with the head to the north makes any difference we do not know. It seems to in some cases, and in others not. It may be well to try it. Generally sensitive folks sleep better to have a bed to themselves.


## Residence for Sale.

Located one block east and three blocks north of L. D. S. church, on main traveled road, one half mile from high school, sidewalk greater part of distance, a substantially built, well finished ONE-STORY FRAME HOUSE, 6 rooms and pantry; about 1½ acres of land, well fenced and set to small fruit, apple, peach, and plum trees: 2 wells; water in kitchen; shingled stable 12x12, 10 feet high, with buggy shed; good cave. Also a **one acre lot** north of Herald Office. For further particulars and terms, address, L. A. FOWLER,
12mar4t Box 11, Lamoni, Iowa.

## FOR SALE OR TRADE, CHEAP.

AN APIARY of 80 colonies Italianized Bees in two-story, ten-frame simplicity, or Langstroth hives. One imported Queen, twenty-five empty hives, 8,000 sections 4¼ x 4¼. Good Honey Extractor, 175 new Honey Crates, Smokers, Feeders, and several volumes of the best Bee Journals if desired; including a

**ONE-STORY, FIVE-ROOM HOUSE,**

with pantry, closet, and stairs; one of the rooms in attic, (unplastered,) excellent to ripen honey. Good cellar, new cave, will hold one hundred colonies of Bees for wintering; will last a lifetime. Small workshop, stable, 10x14, shingle roof; hogpen, coal house, etc., also 3 ACRES OF LAND, with 50 Elm trees, 2 wells, apple, plum, crab, mulberry, and cherry trees. 136 grape vines, seven years old (trellised). Upwards of 500 raspberry bushes of Soughegan, Ohio, and Gregg varieties; also, currants, gooseberries, and shrubbery. Considerable open range for cattle near by.

The above described property is in a good location, one half mile north of depot at Lucas, Lucas county, Iowa, on the main line of the C. B. & Q. R. R.

For price and terms, address,
E. B. MORGAN, LUCAS, Iowa.

## "WHAT IS MAN?" by Eld. J. R. Lambert.

Cloth 75c., paper 50c.

SPECIAL COMBINATION OFFER.

Patriot one year, What is Man, cloth,.....$1 50
" " " " " paper,.....1 25
" " " " " cloth, and Food for Thought .....1 60
Patriot one year, What is Man, paper, and Food for Thought.....1 35

This applies to both renewals and new subscriptions for a year, but to no less time. Those having paid in advance for Patriot can obtain books at combination rates, if ordered promptly.

Notice will be given when this special is withdrawn. Address all orders to

**LAMBERT BROS., Lamoni, Iowa.**

**E. F. Shupe, Globeville, Colorado.**
**E. L. Kelley, Presiding Bishop, Lamoni, Decatur co. Iowa.**

## *THE "PATRIOT."*

Send for sample copy and complete circulars of books, all free.

*LAMBERT BROS., Lamoni, Iowa.*

## TO ADVERTISERS.

The Saints' Herald circulates in every State and Territory in the United States, also in Canada, Great Britain, etc. Having a field peculiarly its own, it is rapidly growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

For table of rates, see first page of cover. For further particulars address, R. S. SALYARDS, Advertising Manager.

## JOB PRINTING, BOOKBINDING, ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Sterotyping, and all work in the line of publishing. We have one of the largest plants in the State, with complete facilties to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

## BOOKBINDING.

**HERALD OFFICE BINDERY—**

All kinds of Bookbinding done at Reasonable Rates:

Herald volumes, library leather backs and corners, marbled edges .....$1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco.....1 25
" " half morocco .....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**


## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

London, England, meetings on Sundays at 6:30 p.m., at 48 Repton street, Limehouse; and at 107 Canal road, Mile End, on Wednesdays at 8 p.m., having removed from Emmanuel Hall, Old Ford road.

Manchester, Saints' meeting room, 15 Dickenson St., Mount St., Albert square; Sundays, 10:30 a.m. and 6:30 p.m.

Leeds, Saints' meeting room, Wellington road.

Sheffield, Saints' meeting room, Langsett road.

Larmouth, Saints' meeting room, Ellsmore St.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

St. Louis, Missouri, No. 2518 Elliott avenue.

San Francisco, California: Lincoln Hall, No. 71 Montgomery street, near Palace Hotel.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 2 and 7:30 p.m.


ROBT. WINNING, President. D. F. NICHOLSON, Cashier.

## LAMONI STATE BANK,

Successor to Farmers Bank of Lamoni.
Paid up Capital $25,000.00. Liability of Stockholders $50,000.00.
Incorporated under the laws of Iowa, Aug. 1, 1891.
Six per cent Interest paid on time deposits.
Farm Lands and Town Lots for Sale.

HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**
OF
## PRESIDENCY AND PRIESTHOOD;
THE
**Apostasy, Reformation and Restoration,**
BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles. Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

## FOR SALE ON EASY TERMS.

## BEAUTIFUL LOCATION.

**THE FINEST STOCK FARM**
—IN—
**DEKALB CO., MO.**

**Four Miles from Stewartsville on the Hannibal & St. Joseph Railroad.**
**Two Miles from Clarksdale on the Chicago, Rock Island & Pacific Railroad.**
**Twenty-three Miles from St. Joseph by Wagon Road.**
**In the Center of a Community of Latter Day Saints.**
**Four Branches, Each Having a Good Meeting House of Their Own.**
**German Branch, Sixty-five Members, One Mile East.**
**Pleasant Grove, Sixty-eight Members, One and a Half Miles North.**
**De Kalb, Seventy-one Members, One and a Half Miles South.**
**Stewartsville, Sixty-five Members, Four Miles.**

**TWO HUNDRED AND EIGHTY ACRES.**

**Seventy-five acres in cultivation, forty in meadow, balance, including twenty-five acres of timber in pasture, all in timothy, clover and blue grass; well fenced, three-hundred rods hedge, balance three, four and five wires; good orchard; one dwelling house of seven rooms and one of three rooms; two barns, well painted, fitted with Newton's Patent Cattle Ties for fifty head full-grown stock, thirty head of young stock and twenty horses, with ample room for seventy-five tons of hay; good grass lots with pens under shingle roof for one hundred hogs; cribs for 3000 bushels of corn; eight wells, good water; a fine pond in meadow, surface 25,000 feet, well stocked with fish; an unlimited quantity of pure, clear water in pastures, piped from pond to watering troughs; windmill supplies tanks in barn and yards; a good mill with horse power for grinding feed, Fairbanks scales, etc., etc. Also some fine shorthorn cattle, young horses, farming implements, etc.**

**For particulars, terms, etc., address**

**JOHN BURLINGTON,**
**ST. JOSEPH, MO.**


www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, March 19, 1892. No. 12.

LCampbell 12391

## THE SAINTS' HERALD,

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa.

Subscription Price $2,00 per year; Six Months $1.00; Three Months 50 cts.; Single copies 5 cts.; Sample copies free.

The Traveling Ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions make sales of Church Publications, and assist the Publishing Department.

Address communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post office or Express Orders, Drafts on Chicago, or lastly, by Registered Letter. Do not send checks.

Advertising Rates, $1.00 per inch each insertion, subject to the following discounts: One month's insertion, five per cent.; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. For Reading Notices, ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## TO ADVERTISERS.

The Saints' Herald circulates in every State and Territory in the United States, also in Canada, Great Britain, etc. Having a field peculiarly its own, it is rapidly growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

For table of rates, see first page of cover. For further particulars address, R. S. SALYARDS, Advertising Manager.

### NEW USE OF THE SPECTROSCOPE.

As an instance of the extraordinary results obtainable by the use of the spectroscope Sir Robert Ball describes how the astronomers have at last got equal with the vargaries of Algol—the Demon Star. The peculiarities of this celestial demon are that for two days and ten hours the star remains of uniform luster, being ranked about the second magnitude; then a decline of brightness sets in and the star in a few hours parts with three fifths of its brightness. These changes are visible to the naked eye and have been known for centuries. But nobody knew how to account for them. At last Vogel has made the star reveal its mystery:—

"Applying the improved spectographic process to Algol he determined one night that Algol was retreating at a speed of twenty-six miles a second. When he repeated his observations he found that Algol was again moving with the same velocity, but this time the movement was toward the earth instead of from it. Now, it is impossible for a star to run along a straight line for a certain distance, stop, turn back, again retrace its movement, stop and again return. Such movement is simply forbidden by the laws of motion. But there is no objection to the supposition that Algol is moving in a path which is nearly, if not exactly, a circle. During the description of one semicircle Algol is coming toward us, while during the other semicircle it is going from us, and thus the observed facts of the movement are conciliated with the laws of motion."

But the results of the new astronomy in connection with Algol are not exhausted yet. Such a movement as has been above proved admits of no other interpretation save that there must be another mighty body in the immediate vicinity of Algol:—

"We had already seen reason to believe in the possibility of the presence of such a companion for the Demon Star, simply from the fact of its variability. There cannot be any longer a doubt that the mystery has been solved. Algol must be attended by a companion star, which, if not absolutely as devoid of intrinsic light as the earth or the moon, is nevertheless dark, relatively to Algol. Once in each period of revolution this obscure body intrudes between the earth and Algol, cutting off a portion of the direct light from the star, and thus producing the well-known effect."

But the new astronomy not only proves the existence of this unseen star, it measures and weighs it as well. "Here is an object," says Sir Robert Ball, "which we have never seen, and apparently never can expect to see, but yet we have been able to weigh it, to measure it, and to determine its movements."—*Pall Mall Budget.*

### CHRISTIANITY AND THE SCIENCES.

Flavius J. Brobst gave the third of his "Lectures in Reply to Ingersoll" at Central Music Hall last night. Taking as his text the words, "The heavens declare the glory of God and the firmament showeth his handiwork," Mr. Brobst said:—

"Robert Ingersoll has said that Christianity has always been the enemy of astronomers. This is not so. Sir Isaac Newton, one of the greatest of astronomers and philosophers, declared after a long life that the Scriptures contained not only the sublimest philosophy, but also more marks of authenticity than any other work. Sir William Herschel, after a life of 82 years, declared that all human discoveries seemed to have been made only to confirm more strongly the truths of Christianity and yet Ingersoll confronts these collossal intellects with the bald and unsupported statement that Christianity has always been the enemy of astronomy.

"Nothing about Christianity has been proved false or unscientific. The prophet Jeremiah said the stars were countless. To-day it is admitted that they are countless. Job said 'the earth hangeth on nothing.' Pagan scientists said that the earth was rectangular; that it rested on four elephants; that the elephants stood on an immense tortoise, and that the tortoise rested on a coiled snake. Which was right, the Christian or the Pagan?

"Ingersoll again scouts the theory that Christianity has anything in common with geology. Has it not? Take the first chapter of the Bible. Eighty systems of geology have been exploded since that was written, and yet to-day scientists admit that in the first chapter of Genesis is to be found the actual sequence of the evolution of matter as traced in the rocks."—*Chicago Tribune*, Feb. 29th.

### THE DUTY OF SELF-DENIAL.

No one who has gained a true conception of what Christianity is, doubts that self-denial is one of its most elementary and cardinal features, Christ distinctly affirms that whosoever will not deny himself, take up his cross and follow him, not once simply, at the beginning of the Christian life but *daily*, cannot be his disciple. It is not like baptism—a definite, initial act located at the threshold of the Christian life, but an unceasing law and an essential condition of the new life in Christ. It is as impossible for this law to be suspended, while we follow Christ, as it would be to suspend the law of love, to which self-denial is related as effect to cause.

It is safe to say that this feature of Christianity needs much more emphasis than it has hitherto received. It certainly has no such prominence in current teaching as it has in the New Testament, and especially in Christ's doctrine. And when we come to study the *life* of Christ, what Christian does not feel rebuked at the striking contrast which it presents to his own life? He was poor, despised and rejected of men. He had no place to lay his weary head. He made himself of no reputation to be the servants of all men. Time, thought, reputation, love, sympathy and life itself he gave for the world. And we, who, perchance, have never denied ourselves even a luxury for his sake, call ourselves his disciples! How many of us have known what it is to enter into the "fellowship of the sufferings of Christ," as Paul sought to do? Let us not pass over this question lightly. —*Christian Evangelist.*

### SEVEN HUNDRED MILES ABOVE THE EARTH.

If it were possible to rise above the atmosphere which surrounds the earth the sun would look like a sharply-defined ball of fire, while everything else would be wrapped in total darkness. There could be no difference of light without an atmosphere or some similar medium for the sun's rays to act upon. But, on the contrary, if the earth's atmosphere extended to a height of 700 miles the sun's heat and rays could never penetrate it, and we would freeze to death while wrapped in darkness blacker than the blackest midnight.

Mrs. Gladstone's first article in the series of "Hints from a Mother's Life," which she has written for *The Ladies' Home Journal*, will be printed in the April issue of that periodical.

www.LatterDayTruth.org

# STANDARD PUBLICATIONS.

***Have you obtained and read these works? They should be in the library of each member of the Church.***

## ARE YOU USING THE SAINTS' HARMONY

in your branch? If not, your singers should obtain copies of the book and practice its pieces. This is being done in all large branches, and is accomplishing the desired result,—harmony in the song service throughout the Church. Send for copies, and when you attend the District and General Conferences, the Fall and Annual Reunions, you will assist in and better enjoy the song service,—an essential feature of true worship.

**The Harmony** is an excellent instructor in music,—a thorough drill book,—containing full instructions on Choir and Anthem music. It contains all the hymns in the Saints' Harp, also 542 pages of music, comprising about 720 tunes. It ought to be in every home that all may "cultivate the gifts of music and of song." Price (music and hymns combined) $2.50. Book with music only, $1.50.

## THE NEW RULES OF ORDER AND DEBATE,

issued 1891, and by action of the last General Conference, is a complete Manual of Parliamentary Practice. It also contains the

**CHURCH ARTICLES OF ASSOCIATION, and THE RULES OF REPRESENTATION**

adopted by the Church for delegate representation in District and General Conferences.

This work is a valuable one, and should be in the hands of every Elder, Priest, Teacher, Deacon, and Progressive Member. Its compilation as the present issue is the result of the Church's past experience in transacting its business. "To save time is to lengthen life" and add to usefulness; to facilitate promptness and insure correctness in the transaction of business, it is necessary to be in line, in harmony with the general body of the Church in the methods and details of conducting Branch Business Meetings, and District Conferences. No active local or general officer, or live member, should be without this work. The book is systematic and detailed in arrangement, every important item being arranged under its proper heading and thoroughly indexed.

Revised and enlarged edition, muslin binding, price 50 cents.

## A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Elder Charles Derry. Price 25 cents including postage.

## *OUR BOOKBINDER*

Will stamp names on books in neat gilt letters for twenty-five cents.

## FOR AGED PERSONS,

And all others whose eyesight is diminishing, or those who prefer large type reading matter, the

NEW EDITION OF THE

## BOOK OF MORMON,

in large pica type, supplies a long existing demand.

The late edition is attractive in appearance, elegantly bound in three styles, and contains a new and enlarged index, the subjects and citations therein furnishing a more complete analysis of the book than that of former issues. The paragraphs are shortened, a feature which also facilitates ready reference; a 500 page book.

| | |
|---|---|
| Bound in roan leather, sprinkled edges, - | $1.50. |
| Seal grained Russia, sprinkled edges, - - | $1.75. |
| Seal grained Russia, gilt edges, - - - - | $2.00 |

## THE CHRISTIAN SABBATH;

**OR WEEKLY REST DAY.**

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and Historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

| | |
|---|---|
| Paper covers, - - | 30 cents. |
| Muslin binding - - | 50 cents. |

## HOLY SCRIPTURES,

(Inspired Translation by Joseph Smith.)

| | |
|---|---|
| Sheep or Library Binding, sprinkled edges - - | $1 50 |
| Imitation Morocco, gilt edges, - - - - - - | $2 00 |
| Morocco, gilt edges - - - - - - - | $2 50 |
| Roxburg Turkey, gilt edges - - - - - | $3 75 |
| Flexible covers (similar to Oxford Teacher's Bible) - | $4 00 |
| New Testament, inspired - - - - - - | $ 75 |

## DISTRICT AND BRANCH RECORDS.

Every branch and district organization should keep an accurate record of its membership. This cannot be done when ordinary blank books are used. The District and Branch Records issued at the Herald Office have been arranged with a view to absolute correctness in records,—planned according to the demands of experience. No others should be used. No branch or district should be without one. These books are well bound and durable.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing of Children, and Marriages,—price $2.00. All orders can now be filled promptly. No delays; a fresh stock just issued from the bookbindery.

www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, March 19, 1892. No. 12.

**The Saints' Herald.**

JOSEPH SMITH }
W. W. BLAIR } - - - EDITORS.
R. S. SALYARDS - - ASSISTANT EDITOR.

Lamoni, Iowa, March 19, 1892.

CONTENTS:

EDITORIAL:
The Helping Hand....177
Echoes from the Battle Field....178
False Christs....178
Concession by Salt Lake Tribune....179
Special Notice....180
Editorial Items....180
Extracts from Letters....180
MOTHERS' HOME COLUMN:
"He Who is Called to Heights has Charge of Those Heights....180
Work while it is Day....181
CORRESPONDENCE....181
COMMUNICATIONS:
Sermon by Elder F. M. Sheehy....184
"There Shall be no Poor Among You"....186
Who is the Author of the Book of Mormon—Rigdon, Mormon, or Spalding....187
CONFERENCE MINUTES:
Nodaway....190
Western Maine....190
Spring River....190
Northeast Missouri....190
Southeastern Ohio and West Virginia....190
Western Wisconsin....191
MISCELLANEOUS:
Elders' Reports for 1892....191
Ministry Reports....191
General Sunday School Association....191
General Sunday School Association Convention....191
St Louis Sunday School....191
Decatur District Sunday School Convention....191
Pastoral—James Caffall....191
Notice—Southeastern Ohio and West Virginia Distcist....191
Information Wanted by Heman C. Smith 192
Absent Members—Sacramento, Cal....192
Change of Name—Church Hill Branch.192
"Review of Reviews"....192
To the Ministry at Large....192
First Quorum of Teachers....192
Conference Notice—English Mission....192

## THE HELPING HAND.

SOME years ago we advised some of the brethren whom we thought had means, and ability to use it, that it would be a most excellent feature in the main, and would aid the work peculiarly, if they would quietly set themselves at work, either individually or in an associated form, and buy farms, open land and large and small places in the regions round about; and then resell to those of the Saints who might wish to buy, but who had not money enough to buy and pay cash outright, in a sort of cooperative way, helping those needing temporary assistance, but not needing charity.

We suggested then that a few thousands of dollars could be set apart as a sort of helping fund, to be used to help the worthy, struggling to help themselves; and who if they had a little timely assistance, would be able to make homes, secure competency, and be helpful to others in their turn. The idea was this:—

To buy carefully and as cheaply as practicable, lands unimproved and improved; and when some brother having a family and some small amount of means to start with, or none, to ascertain as to his worthiness, and then sell him the land he might need, in such amount as could be easily decided between the two parties, at a fair rate of interest; the seller to give deed of trust, conditioned upon the proper cultivation of the land, and payments at such times and under such conditions as would be fair and honorable to both parties; with the understanding that the seller was to act as a counselor to the buyer in matters pertaining to the farm, its management, the care and sale of its products, the interest of both being thus conserved. In cases where it was not desirable to sell the land outright, then to rent on good terms, so much as the brother could properly work, the one renting the land to be counselled as to the crops, culture, etc.

We thought then and think now, some such system of cooperation might be very successfully engaged in by some one, two, or five brethren who might wish to employ some portion of the wealth with which industry and careful husbandry had endowed them, for the benefit of their brethren and the cause; but who preferred to be directly cognizant of the way in which their means should be employed.

There is a class of men who have not the faculty to create wealth; but who are apt to receive instruction and to follow advice. These need some one to manage for them awhile, when they would easily take up the role and take care of themselves. They do not ask that anything be given them, in the way of money or property; they do ask a chance to work and care for themselves. What we have suggested is to supply the help needed. We believe that an active man with from five to ten thousand dollars at his disposal could help many a family into helpful usefulness, by a little careful management.

We would not counsel an indiscriminate giving of goods, moneys, or lands to any and all without reference to worthiness and qualifications. We would counsel the holding of those found to be worthy, as well as needing of aid, to straight rules of labor and economy; especially to a well considered plan of labor, and management, which must always result in partial or complete success.

This idea is not intended to forestall, or prevent the carrying into full effect the scheme devised by the Bishopric; but is intended as a hint, or advice to some of those of the brethren who prefer to supervise and engineer their own funds in beneficial institutions rather than to trust it in other hands, the Bishop not excepted.

Our attention was called to this subject quite lately in this wise. The brothers Brolliar, three of them, of Wilber, Nebraska, came to Lamoni looking for locations. The country where they are living is as good as can be found almost anywhere; lies in the Blue River Valley, and is both sightly and desirable for quality; but they are being crowded out by the Bohemians. This last named people are called clannish; and so they are in that they "stick together." There is now a large settlement of them in that county; and as fast as they can, they are buying everybody, of other nationality, out, and locating their own people on the land thus bought. One has a relative, or a friend back in Bohemia, who desires to emigrate to America; he will, if able, send for the man and his family; or if not able, a half dozen of his neighbors or so, will raise the needed amount, send for the man, and purchase a piece of land for him. He takes possession; is frugal and saving, and soon pays back the money advanced for him. Hundreds have been brought over and settled in this very manner. And to such an extent are they settling in and about Wilber, Nebraska, whence our brothers Brolliar came, that they are "freezing other settlers out." So that our brothers after counselling the situation over will sell out to these same Bohemians, and come and settle among the "Mormon colony" at Lamoni.

What is to hinder a similar sort of tactics being employed in the localities where Latter Day Saints may desire to build up? Are we so religious that we cannot deal fairly and honestly with each other; that when helped, we will not return that help so extended to others when needed? Are we not to trust each other?

We are aware that these Bohemian peasantry are most intensely industrious and frugal; using self-denial almost to meanness. But this only lasts while they are in poverty's circumstances; for, when they pass into competence, they build good houses, take delight in good cattle and horses, and live well.

What is there to hinder anybody else, Latter Day Saints included, from adopting a similar policy? They may be called "clannish;" but they are already called that. It may be said that they "stick to one another." Well, they ought to do that; and it is according to Scripture; "And as much as in you lies, do good unto all men; especially them who are of the household of faith."

We have been earnestly bidden to "come up higher." And the way of which we have written is one of the ways in which we can make a long stride forward and upward, if we will.

In a letter to one of the brethren touching a matter that needed to be done, the

www.LatterDayTruth.org

Bishop wrote: "A little faith would soon overcome every obstacle. It takes faith to move the cause of Zion; and those who wait till everything is first prepared, will not get ahead much."

Many are wearing their lives away, looking and waiting for something they can do, while here is a work lying at our very doors, pressing upon our attention needing to be done; why not do it, or try it at least.

## ECHOES FROM THE BATTLE FIELD.

BRO. RUDOLPH ETZENHOUSER, staid soldier and gentleman that he is, cannot it appears always escape having to fight; and from the tone of the news journals published at Washington, Indiana, he is having the liveliest sort of an encounter with Rev. F. W. Jacobs, of the Universalist Church.

The questions being discussed are the relative claims of the two churches to be considered in harmony with the New Testament Scriptures, each claiming the greater number of points in identification.

From what we gather, Bro. G. H. Hilliard, of Jeffersonville, Illinois, is moderator for Bro. Etzenhouser, and Mr. John Harrison Spencer for Rev. Jacobs, while a Mr. Wadsworth is acting as chairman. It appears that Bro. Etzenhouser is not conducting his side of the affair quite to Mr. Jacobs' liking; but that is an unfortunate tendency among these elders of the latter day work; and so the debate is waxing hot.

The following from the Washington *Gazette* for March 3d and the *Democrat* of March 4th will give an idea of "how the affair begins to look" to them who are without:—

### THAT DEBATE.

#### IT NOW STANDS ABOUT AS IT DID THE FIRST NIGHT.

The discussion of the authenticity of the Church of Latter Day Saints by Elder Etzenhouser and Rev. F. W. Jacobs, remains unchanged. The Elder, having every advantage so far as the rules and questions are concerned, has taken a premise that he evidently knows is unassailable. In fact Rev. Mr. Jacobs declares there is no question between them as to the merits of the Scriptures, and he had demanded of the Elder to define "in harmony" as read in the first proposition. This the Elder has evaded and a ruling by the chair last night on the question of a right to hash and rehash Scriptural quotations, when Mr. Jacobs acknowledges all on this line, was in favor of the Elder. This absolutely ties the hands of Mr. Jacobs, and until the close of the present point which, according to the rules, when the Elder will have to vacate the position he now occupies. Then Mr. Jacobs claims he will route the Elder, but as the matter now stands he cannot get the Elder to reach out and answer him. The debate may take a different shape to-night and some think it will result in a draw.—*Washington*, (Ind.,) *Gazette, March 3d, 1892.*

The *Democrat* of the next day had the following editorial comment and communication:—

A good house greeted the ecclesiastical gladiators last night. To prove that the doctrines of the Latter Day Saints were in harmony with the New Testament, Elder Etzenhouser read from authors other than those of his church. Mr. Jacobs called him to order. The chair ruled that the Elder was in order. Mr. Jacobs appealed from the chair's decision to the house. The referees then took a hand in the argument, Referee John Harrison Spencer making a speech in favor of the stand taken by the Universalist. Umpire Wadsworth's decision was sustained. The debate is waxing hot. The debate will continue this afternoon and to-night at Masonic Hall.

### CAN THIS BE TRUE?

#### IS IT POSSIBLE THAT THE GAZETTE HAS BEEN PLAYING DOUBLE?

*To the Editor:*—It has been suggested and not without some shade of reason, if we may judge from appearances, that the Mormon-Universalist debate now on the boards, in this city, is a well devised scheme of the Gazette, which paper got up this debate, to introduce the doctrines of the Latter Day Saints in this community and gain for them a hearing which otherwise they could not get. The Mormon introduced an epitome of his entire doctrine in his first speech and has proceeded to apply his Scripture to it, while Mr. Jacobs has done nothing but squeal that he has nothing to talk about. Those in attendance are anxious that he assert his claims as the "great Mormon killler," and proceed at once to "slay the serpent." He has the doctrine in print. We would like to see him sit upon it. The Gazette promised us that Jacobs would wipe up the earth with Etzenhouser in about one sitting but we have so far failed to see the "wipe."

E. SAW.

—*Washington*, (Ind.,) *Democrat*, March 4th, 1892.

Some way the elders never do fight to suit their opponents; and why should they?

## FALSE CHRISTS.

THE Latter Day Saints have been curious observers of the fulfillment of the Savior's prophecy:—

"Then if any man shall say unto you, Lo, here is Christ, or there; belive it not. For there shall arise false Christs, and false prophets, and they shall shew great signs and wonders; insomuch that if it were possible, they shall deceive the very elect. . . . Wherefore if they say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not."—Matt. 24: 23–26.

The time when such things were to be looked for, were to be those preceding the coming of the Son of Man; so that the restoration of the gospel, the coming of the angel with the message and the command and authority to preach it, and the rising up of false Christs and false prophets, were to be somewhat contemporaneous events. And when the elders began to preach the gospel of the kingdom they were forewarned in regard to the coming of Christ so that they should not be deceived. The Spirit of revelation depictured that coming in 1833 in such form that he that believeth and is reasonably observant may easily detect the false claimant for Messianic honor.

"For as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth; so shall also the coming of the Son of Man be."—Matt. 24: 27, I. T.

There have been a great number of men who have claimed to be Christ, since this warning was given, some few of whom have risen out of or from among the members of the church. We have personally met two or three or more of these; but their career has been brief, their following small.

Among the latest developments of these claimants to be Christ, two are attracting some attention in our western world; one is the "Teed Messiah," the teacher of the Koradesham theology, whatever that may be, who has been founding a sort of home in California and later still in Chicago, and George Jacob Schweinfurth, who has established a sort of heaven, or heavenly retreat near Rockford, Illinois, and whom the legislature of Illinois not long ago sought to estop by legislative enactment, making it a penal offense for anyone to personify the Christ. Mr. Schweinfurth is known as the "Rockford Messiah." Public notice has lately been turned toward this man, for the peculiar reason that a woman and her daughters, the family of a business man dwelling in Chicago, have become disciples to the faith promulged by him and have become identified with the family of the "Heaven" at Rockford, to the great distress and injury of the husband and father as he claims and the latter has brought suit in the courts against Mr. Schweinfurth, as principal, and two of his chief disciples as correspondents for having alienated the affections of his wife and children from him and broken up his home. A notice of the planting of the suit by this gentleman, whose name is Coudray, has been in the public print; and of the affair, the Chicago *Tribune* for Sunday, March 6th, has this to say:—

### THE ROCKFORD "CHRIST."

The claims and practices of the fellow who has for several years past posed near Rockford as the "Messiah" are about to be ventilated in open court in this city. In other words, George Jacob Schweinfurth will be called upon to answer to the serious charge of having alienated the affections of the wife and children of the plaintiff, and two of his alleged apostles will be made codefendants. There is little doubt that the trial of the case will present a complete exposure of the methods employed to gain inmates for the home at "Mount Zion" and of the course of life in that institution, where the false Christ has hitherto reigned in undisturbed power, his behests being obeyed as if they were the utterances of the Deity.

In this free land and enlightened age the individual has a recognized right to believe any absurdity, however great, and even to teach it, provided such teaching does not include direct incitement to breaking the laws of the country. This may seem an awkward position for those who, being in the orthodox majority, feel sure they are right and that all others must be wrong. It may appear to be the height of folly when found to give practical protection to such a lunatic or knave as Schweinfurth in spreading his delusions and gaining converts to a "church" the fundamental dogma of which is rank blasphemy. But there is no escape from the fact, and undoubtedly the rule is calculated to work the least harm if not the greater good to the greater number. So this false Christ may not be prosecuted for preaching and teaching that he is the Messiah, with the other doctrines to which that is the corner stone. But if it can be proved that he has broken the laws of the country, or incited others to do so and countenanced and aided them in the wrongdoing, he can be punished the same as any other criminal. There is little room to question the statement that he has been the means of breaking up homes and leading the inmates astray, alienating the affections of wives from their husbands and of parents from their children, all for the purpose of building up an institution of which he is the acknowledged head, and in which he poses as God. There is strong reason to suspect that this blasphemy is made the cover for other crimes, which hitherto have been effectually shielded from the public eye, but may

www.LatterDayTruth.org

be revealed in all their enormity when the electric light of justice is turned upon the actors.

It is time this monstrous iniquity were brought to an end. It has been suffered to exist too long already. The patience of the people in the vicinity of the "Home" near Rockford has been sorely tried, and more than once they have protested against the outrage, but the fellow was permitted to continue his abominable teachings and practices till such time as some one of the men who have been victimized by him could summon courage to appeal to the courts for redress. That appeal has been taken at last, and surely it must result in the breaking up of the nefarious scheme which, under the bold cloak of a gross libel of the Creator, has erected a vast social evil in the midst of a peaceable and law-abiding community, doing violence alike to its religious instincts, its notions of common decency, and its regard for the constitutional rights of individuals. The revolution which should come through a well-conducted trial of this case can hardly result otherwise than in an adequate punishment of the principal offender, the breaking up of the den into which he has lured his dupes, and a return of those foolish ones to the ordinary walks of life, where they will have an opportunity of showing by their future conduct that they deeply regret having been parties to such a vile imposture. The sober common sense of other people will demand that the place be closed, even though the subjects of this false "Christ" should be so infatuated as to persist in their delusion. It will then be in order to turn the inquisitorial lamp upon another institution which has long flourished in this city under somewhat similar pretensions. There should be no more room for the "Messiah" Teed than for the "Christ" Schweinfurth to pose as "God" or as his direct representative, with authority to rule the consciences and the bodies of the persons whose intellects are so weak as to admit his claims. The sufferance accorded to those humbugs has long since reached the point at which patience ceases to be a virtue.

The *Tribune* is one of the leading secular journals of the country, and the editorial quoted above is quite temperate in tone, barring the "adjectives," which take for granted the audacity of the claim Mr. Schweinfurth makes, and the pernicious nature of the doings going on in "Heaven"—at Rockford.

In connection with the subject, we notice that both Mr. Teed and Mr. Schweinfurth have succeeded in raising money to surround themselves with what they desire of this world's luxuries and the blandishments of surroundings; a thing which the true Messiah did not do; a peculiarity which smacks too sharply of the tactics of the lover of this world's goods to be an attribute of the Lord of Life and Glory. It is said of the Rockford Messiah that his home at Rockford is well appointed; and that he is there served with peculiar obsequiousness by his followers; that he loves and drives fine horses; and, that now he does not move away from the place except he is accompanied by two, or more of his men disciples, for fear of personal violence, which seems to have fallen upon him of late.

But we know nothing of the correctness, or falsity of these rumors, and shall wait to see what may further result from the suit brought by Mr. Coudray, and the developments before a Gentile court, in the case now pending against this "Christ," of Rockford.

If it should be that he is innocent of wrongdoing we trust that he may pass from the court free; but if it should be that his philosophy involves those departures from right ways hinted at by the *Tribune*, it should be the wish of every good man that those evil things shall be discovered and laid bare. How fortunate for the true believer is the command "he that keepeth the law of God hath no need to break the law of the land."

## CONCESSION BY SALT LAKE TRIBUNE.

We note that the Salt Lake *Tribune*, the aggressive, Liberal paper of Salt Lake City, Utah, is quite disposed to concede that the late petition for amnesty, presented by the president and leading men of the Utah Mormon Church, is made in good faith, and that if these men pledge themselves for the good behavior of their people should amnesty be granted to them, there is good reason to believe that the people will take pains to make the pledge good.

In the issue of February 25th the *Tribune* says editorially:—

We think there are but few Liberals in Utah, who, after reading the Amnesty petition made by the first presidency and the apostles of the Mormon Church, will not say that it ought to receive a favorable response from the President of the United States. Those who, glancing through the petition, will say that there ought to have been more to it, we think, on second reading, will admit that the men who signed that petition would not have signed it had they not included all else that the most exacting Liberal might demand, so far as the trouble rests on which the Edmunds law and the Edmunds-Tucker law were based. Then again, all people familiar with affairs in Utah will recognize the fact that it is the power which the Mormon people have always looked up to that makes this petition in their behalf, and which pledges its honor that the Mormon people, if granted the clemency desired, will be true to the obligations which the petition imposes. Another feature of the petition is that it makes clear that the Mormon leaders, in their anxiety over the condition of their people, who, because of the Edmunds-Tucker law, are under ban, have embodied within the petition such a surrender as they never did before, and which, to have expected five years ago, or even three years, would have been an impossibility. No man can judge the human heart of his fellowman, but we take it that when men make all the outward manifestations that we have demanded of them, then, whatever hardships necessary laws formerly imposed upon them because of a certain line of action should be stopped, and we should be charitable enough to join in the wish that the restrictions and hardships of that law should be removed. We have never doubted the sincerity of the great masses of the Mormon people; we have never had any warfare except against those who have controlled those masses; and when those in control, on their own volition, come out from behind the wall that for forty years has hedged them around, and, asking nothing for themselves, beg that the people who have followed their advice be absolved from the penalties of following their advice, and pledge their sacred honor that, if the clemency shall be granted, their advice shall never more be given in opposition to the laws, it seems to us that it would be a hard heart that would further seek to hold those environments about the people because of their faith in their leaders and their creed.

When they say: "To be at peace with the Government and in harmony with their fellow-citizens who are not of their faith, and to share in the confidence of the Government and the people, *our* people have voluntarily put aside something which *they have all their lives believed to be a sacred principle*," they state something more significant than has ever before come in all the pronunciamentos, in all the protestations, of the Mormon Church. They make clear that a wonderful translation has been made, and in the same breath they bind themselves and their people not to betray any confidence that may be placed in them.

We think that Governor Thomas, the Judges and Commissioners, who recommended that the prayer made in the petition be granted, could not have done any other way. Of course, we keep in mind that there are always fanatics in every country; that there are always determined men who, having adopted something as right under the laws of their God, will not change; these may violate this agreement made for them by the heads of the church, but if they do they will be just as liable as ever under the law, and the sympathy which now surrounds the poor and confiding who have been caught in these meshes and cannot extricate themselves, will be taken from them. We hail this petition as an advance superior to any that heretofore has been made in this Territory, and we are not going to doubt in advance the sincerity of the men who make this petition because they are all clear-headed men, and they must realize perfectly what position it would place them in were they to make the pledges involved in this petition and then violate them.

When the Edmunds-Tucker law was passed, though it was received with anathemas and a perfect storm of indignation in this Territory, the *Tribune* stated that it was a harbinger of the dawn which could be seen warming the radiant east. We look on this petition as a vindication of that prediction, and we feel certain that the full disc of the coming sun will soon be blazing above the horizon of this Territory, that has been so long in a confused light that people did not know whether that light was the herald of the day or the twilight of a still darker night that was to overshadow this region.

We give this room all the more readily because the *Tribune* has been a very radical opponent of the Mormon supremacy in Utah, and seemingly very suspicious of any protestations which the leading men of the church might make. When the *Tribune* then concedes the good faith of the movement there is reason to hope that the reformation in Utah will be permanent.

EDITORS HERALD:—In section 59 paragraph 5, Doctrine and Covenants, we find this language, "Behold, this is according to the law and the prophets." Are we to understand reference here is had to the teachings of the law on the tables of stone given to Moses, or to some other law; and if some other law, where do we find an account of that law?

That which is referred to by the expression "this is according to the law and the prophets," is the principle of obedience embodied in what had preceded the language used. It by no means follows that any one specific law, whether that on the tables of stone, or those enacted through the teaching of Moses in amplification of those commands, unto which the people gave assent at the foot of the mountain; is meant by the reference, any more than it may be that two or three or more of the prophets lesser, or greater are meant in the term "according to the prophets."

The expression is the same in general meaning as are the following:—

"To the law and the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8:20.

"On these two commandments hang all the law and the prophets."—Matt. 22:40.

"For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself."—Gal. 5:14.

www.LatterDayTruth.org

That which was being discoursed about in section 59, from which the quotation is made was the service of the Lord's day, and the instructions given were in regard to labor, the offering of prayer, praise, oblations and the refraining from unnecessary labor; observance of these things would be as obedience unto any and all of the things commanded in the law, or declared by the prophets, as being in the spirit and meaning of, or according to the general law as found in the written word, or spoken of by the prophets; that is, observance of the day as stated in the section would be in keeping and harmony with the law as written and as expounded by the prophets.

## SPECIAL NOTICE.

We are as yet unable to announce a reduction in passenger rates to General Conference; however some special rates may yet be obtained. Mr. H. C. Townsend, general passenger and ticket agent of the Missouri Pacific Railway, wrote the 11th inst. as follows:—

"We are doing all we can to secure reduced rates for this meeting, but the Western States Passenger Association have declined to make any reduction. We have taken up the matter with the Chicago and Alton people, but nothing definite has yet been decided on. Have not given up hope entirely of securing the reduction."

Prompt notice will be given through the Herald if special rates are secured.

## EDITORIAL ITEMS.

"The Watson–Blair Debate" is a work of 244 pages, published by Bro. W. J. Smith, of Galien, Michigan, and printed at the *Glad Tidings* office, Clifford, Ontario. The work is the report of the discussion lately held by Bro. W. W. Blair and Mr. Wingfield Watson, in which the respective claims of the Reorganized Church and the Strangite organization were canvassed.

The book contains much valuable matter, especially on the legal and historical aspects of succession in the presidency of the church. On sale at the Herald Office, also at the office of *Glad Tidings* Clifford, Ontario. Prices 35 and 50c. See advertisement.

Delegates to the Sunday School Convention will note in this number of Herald the programme of the Sunday School Association Convention sessions to be held at Independence, Monday and Tuesday, April 4th and 5th, preceding the General Conference. Those desiring to post themselves on Sunday school work will do well to make an especial effort to be present.

Bro. I. N. Roberts writes that he has been holding a two weeks' meeting at Center Chain, Minnesota, and was to continue over another Sabbath. Full houses and good interest. He next goes to Welcome, Minnesota, to open up the gospel preaching in a new place. He is having splendid liberty.

Bro. D. S. Mills, of Santa Ana, has been very ill, "la grippe" being chargeable with his affliction. He is he thinks slowly forging back to health's domain; but is very weak. We sincerely hope for his full recovery.

Bro. Benjamin Croshaw, No. 608 Fourth street, Oakland, California, requests the brethren near to call. He is a late arrival and wishes to meet with the Saints.

What a world wide spread the influenza, popularly called "the grip," "la grip," "La grippe" is having. It is getting to be the universal prevailing disease;—whatever one may be tormented with, it is the grip. Is it not just possible that we may improperly charge this unruly affliction with things not belonging to it.

Brethren M. H. Forscutt, Joseph Luff and W. N. Robinson, committe on examination of Herald Office affairs are with us, busy with their work preparatory to General Conference. The brethren all report well of the work in their localities.

Bro. Joseph Hammer, Allendale, Missouri, requests prayers of the Saints and Prayer Union. He writes, "I am still unable to do any work, and desire prayer in my behalf that I may fully recover.

## EXTRACTS FROM LETTERS.

Bro. W. W. Blair, writing from Wheeling, West Virginia, March 1st, says:—

"Our conference at Limerick, the 27th and 28th ult., was important and very spiritual. Bad roads, bad weather and sickness, prevented large attendance from abroad, except the active ministry. Unity and edification prevailed from first to last, and all seemed delighted with the exercises and with the outlook for the work in the district. The district has a large number of able, spiritual young ministers These, with the elder ones, will do a great and blessed work in building up the Church of God in all that region. From a small branch in Syracuse, Ohio, at the times I visited it in 1864 and 1866, the work has increased to eighteen or more branches, and new fields are opening in many places with good promise. I have recovered my voice pretty fully, and hope from this forward I shall find no difficulty in public speaking. The "grippe" has raged all through these parts. Bro. G. T. Griffiths has done valiant and solid work in this mission field, and the Saints and friends are anxious he shall be continued in charge. He and I go on to-morrow to Pittsburg."

Sr. Mrs. Albert Page, San Benito, California, wrote February 26th:—

"I received a letter yesterday from Sr. Burton. Bro. Burton is better, but far from well; they hoped to start for home on the 22d. He has been dangerously ill. Bro. D. S. Mills has been very low with la grippe, and was no better at last report."

Bro. H. N. Hansen, Weston, Iowa, March 2d, orders a copy of the Voice of Warning sent to Jen Hawk, Des Moines, Iowa, and says:—

"Jen Hawk is a Chinaman, but well educated in English, preparing to go to China as a missionary of the Campbellite Church. I met him on the cars, and he is anxious to hear the doctrine of the church."

Bro. W. W. Blair, from Pittsburg, March 7th wrote:—

"Had large and interesting conference here the 5th and 6th insts., and all was unity, good fellowship, and gladness. One was baptized and a number of others—adults—expressed faith and deep interest in our church work, and they will, no doubt, soon unite with us. Present conditions and general prospects touching church interests throughout this mission-field are good. Many say they were never so good as now and the ministry are zealous and united.

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

# Mothers' Home Column

EDITED BY SISTER "FRANCES."

"Only one little word;
But it stirred the depths of a living heart,
And there through the years and the changes of life,
With its blessing and glory, its darkness and strife,
The *soul* of that little word shall abide,
And nevermore depart."

## "HE WHO IS CALLED TO HEIGHTS HAS CHARGE OF THOSE HEIGHTS."

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

When in the midst of the rush and turmoil of life we find ourselves suddenly, perhaps unexpectedly, in possession of a quiet hour, how can that bit of time be more profitably employed than by using it in self-examination? And what is self? becomes the one important question, in order that this examination may be thorough and perfect.

Perhaps we may the sooner arrive at an answer by considering what it is not. Let the character of my earthly possessions be what they may, let me be in the depths of poverty or surrounded by every luxury, while these circumstances may tend to modify self, they are yet no part of the real man or woman. They are not self. Let my name be unknown and unspoken beyond a limited circle of friends, or even the narrower circle of home, or let it be written high up upon the world's scroll of honor or fame; even this which at a first glance it would seem we could not separate from self, may be no part of self, no true index of what I really am, for in this world it is possible for many things to pass for gold which are not gold, and for many things to be esteemed as certainly pure, which are not pure, but on the contrary sadly alloyed.

If life is anything of value to us, is it not as a crucible in which the spirit, united with the grosser (?) elements of the body, is to be tried? Paul speaks of a time—a day of wrath in which God's righteous judgment shall be revealed when he will render to every man according to his deeds. Is not the body the servant of the Spirit? But the apostle speaks of the willingness of the spirit and the weakness of the flesh. It is not our purpose to seek to understand the mysterious relationship of spirit to matter, neither to exalt the one or abase the other, but rather to seek to infer from the lessons which life and inspiration teach, the object of this unity.

We are assured that the union of spirit and body was for a wise purpose, because it was the work of God, and he is infinitely wise. This is enough for the Christian to know. But inspiration goes a step farther than this and reveals to us the fact that the Captain of our salvation was made perfect through the suffering entailed upon him by this very union of spirit with flesh and blood, or that which is the matter composing the material part of man. (See Heb. 2: 10.)

Here, then, is the object of our search. The Captain of our salvation was made perfect, and we are called upon to partake of the same perfection. In other words, to be like him. Now

www.LatterDayTruth.org

it follows that if we can know what he was, then we shall know what we must be. We—the self after which we are seeking—must attain to the perfection which Christ attained to.

There are heights to which men are called in every sphere of life. The Christian finds no exemption from this rule. And there are shady nooks and corners, depths if you please, in which others walk. But it matters not whether he be called to heights, or whether he be stationed in the valley, whether his surroundings be fair and bright, or whether clouds hang densely above him, on Pizgah's top or in the valley of humiliation, the Christian cannot escape the charge of that unto which he is called. Is there a possibility that the *heights* may be more dangerous than the depths? To some we honestly believe they may; to others they will not be. Perfection of character (the real self, just what we are and from which nothing in heaven, earth, or even hell, can separate) is the object of our earthly existence. If, then, position, place, a little brief earthly authority shall have led or helped us to cultivate a spirit of pride, of overbearing, of self-esteem, then we have failed to take charge of the heights to which we have been called; we have failed to learn of him who was meek and lowly in mind; and when stripped of this brief authority we stand before him in judgment, how can we expect to be like him? He was among us as the servant of all; the least in the kingdom of heaven. If, called to walk in the valley of humiliation, we have suffered envy to enter our hearts, have been grieved at our brother's preferment, have even coveted his position or belongings, then have we failed just as signally, just as lamentably, to take charge of that unto which we were called; our character is not like His, and failing in the valley is no less disastrous than failing on the heights.

There is a kingdom in which *all are equal.* Everyone who has obeyed the gospel of the Son of God with a pure and honest heart, and who was baptized by one having authority, became an heir of promise to an inheritance therein. Can we conceive of heights more lofty than to be a joint heir with Jesus Christ? To this height the obedient are called. The journey of life may end there, and it may end far removed from there. "To him that overcometh . . . even as I overcame," is the promise. "That which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment; therefore they must remain filthy still. All kingdoms have a law." "And thus we saw the glory of the celestial which excels in all things; when God, even the Father, reigns upon his throne forever and ever, before whose throne all things bow in humble reverence and give him glory forever and ever. They who dwell in his presence are the church of the firstborn; and they see as they are seen, and know as they are known, having received of his fullness and of his grace; *and he makes them equal in power, and in might, and in dominion.* And the glory of the celestial is one, even as the glory of the sun is one."

Whatever degree of speculation may be indulged in, in reference to other kingdoms—as to the stars and crowns thereof—surely if language means anything, there is left no room for speculation here. The law of the celestial kingdom is *unity*, and "*its* glory is one." And this is the height to which every Latter Day Saint, with all called to be saints in former days, is called. Shall we attain it? The answer comes with no uncertain sound: "That which is governed by law, is also preserved by law, and perfected and sanctified by the same." The perfection of character demands perfect obedience to that law by which this perfection is attained.

It is somewhere written that the law of this kingdom demands equality in temporal things, adding the question, "For if you are not equal in temporal things, how can ye be equal in spiritual things?"

Here, then, as elsewhere, the same opportunity is offered for each one to manifest willing obedience to the law by which he is to be governed, preserved, and perfected. Thus far only a small portion has been called for. A small portion of the abundance with which God has blessed some, that provision may be made for those who are not so abundantly blessed. Have you honored the law by obeying the call? If you have not may God help you to calmly consider the question and answer to your own conscience how you are to inherit a kingdom the law of which you are not willing to obey?

## WORK WHILE IT IS DAY.

"The soft young night is following
In the wake of dying day."

*Sisters of the Home Column:*—Another year has dawned upon the world, and with it comes duties, responsibilities, and trials. Are we preparing to meet those things? Have we duties to perform in the relation we sustain to God? also in the relation we sustain to each other? If so, let us set about doing them at once. The Master said: "My Father worketh hitherto, and I work." Are we doing all we can to advance the work of God, and spread his truth abroad? The love of a mother for her babe is such that she will undergo any hardship to secure its health, and will risk her own life in order to protect it; and yet the love of our heavenly Father for his children is greater. An intelligent mother will make provision for her children's future good, as far as her means will admit; how much greater provision has our Father in heaven made for the future and eternal good of his children who prove themselves worthy. He has promised to withhold no good thing from them here. Behold, "Lo, I am with you alway, even unto the end," is another promise, if we keep his commandments. Then duty calls loudly unto us to work while it is day, "for the night cometh when no man can work." When we come to stand on the shores of time, and every act of our lives is brought vividly to view, like the colors in a kaleidoscope, shall we then feel at peace with ourselves and with our Maker? If we desire peace with God and with our own conscience, duty enjoins upon us to do all in our power to help on the work of God. If we do this, we are bound to help each other; we will show kindness to all; we will reach out a helping hand to those in poverty's vale; we will not take offense at what a brother or sister may say; for charity covereth a multitude of sins, and we will bear that one up before the Lord; in short, the same Spirit that characterized the Master must actuate us if we are *indeed* his followers. Then we will know what Christ meant when he said: "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and you shall find rest unto your soul."

CANDACE.

# Correspondence.

CLINTON, Mo., March 5th.

*Editors Herald:*—Rev. J. B. Box came out in the Schell City *News* in flaming headlines with "Another Challenge to Rev. I. N. White."

The whole country is aroused this time, and a desperate struggle is at hand. His people have come to the front and raised him a purse for the occasion, and in return he has promised them a victory, even to "cleaning out every vestige of Mormonism in this whole country."

Our cause demands that I should stand by our guns. I am wholly on the defensive and feel that God is with me.

The debate will be held this time at Schell City, a town of about fifteen hundred to two thousand inhabitants. It commences on the 15th inst. and closes on the 25th; questions same as before.

May I be remembered by all who love the cause. Hastily yours,

I. N. WHITE.

OLEANDER, Cal., March 4th.

*Editors Herald:*—Since arriving at home in Mulberry, San Benito county, from Modoc county, I have made two trips into Santa Cruz county in company with Bro. Daniel Brown. We were called to administer to the sick, and, all praise to God, the last time I heard from them they were all well.

The next time we visited that county we administered to Sr. Eva Hedricks, who was sick abed with la grippe, and in half an hour she was up about the house, apparently as well as usual, and took part in the singing that evening at the meeting; for I preached there that evening at her father's house in Freedom, where I preached six times. This is a new opening, and Bro. Hedricks' settling there is now the cause of that people being permitted to hear the gospel. We held one meeting near my uncle's, J. H. Twitchell's place, in the schoolhouse, San Benito county, good interest manifested at all these meetings, and at each place they invited us to come again.

I left home the 19th ult. for Fresno county, accompanied by my daughter, who is now rejoicing in the gospel of our Lord in being healed of a cancer on her under lip, by the power of God through the ordinances of the church. It had attained the size of a large rifle ball, and looked very angry and red, and disfigured her looks very much; and a few times it bled copiously about the third of a teacupful at each time. It is five months since it made its appearance. It has underwent no "doctoring" except such as is prescribed in the gospel economy by the Great Physician; and all praise to his holy name, it is almost gone now.

We came here by horse and buggy, held two meetings at Panoche Valley schoolhouse, forty miles east of our home, Sunday 21st, at which we had excellent singing by many from "Gospel Hymns." The writer was much blessed in speaking each time, and at the close was requested to stop and preach again on our return, which I promised to do. Panoche is a new opening,

www.LatterDayTruth.org

which I effected six months ago by rustling around to see the trustees. Being refused by one of them, and not willing to take "no" for an answer, and preaching to him and his wife for half an hour, he gave his consent, and went around and notified his neighbors of it, then himself and family attended all the meetings. This was as I was returning home from this and Tulare counties. I was told that Bro. J. M. Range preached there once since then, and I believe there are some who will obey in the near future if the work is pushed as it should be; for there were large turnouts and splendid attention this time.

We came on here to Bro. Geo. Barr's, seven miles southwest of Fresno City, in a land of fruit trees and grapevines,—the rasin grape. Here we found two of Sr. Barr's brothers, Daniel and Sylvester Garner, who have located here. The former is an elder and well informed, and I trust will do a noble work here.

We went on to Clay school district six miles east of Selma, this county, where lives Grandpa and Grandma P. C. Dailey and Bro. Samuel and Sr. Lizzie Dailey and family. This is also a splendid fruit and raisin country. These last named Saints live twenty miles from Bro. Barr's. I preached twice there last Sunday, in Clay schoolhouse, to large congregations. Am to preach there twice next Sunday, and here in another new schoolhouse next Tuesday and Wednesday nights, and at Panoche twice Sunday the 13th. God speed the plow.

J. H. LAWN.

---

WILBER, Neb., March 3d.

*Editors Herald:*—I left the lonely home of Father on the 24th ult. and commenced meetings that evening in the Saints' church at Brownville. The nights were dark and the roads woefully muddy. The Christians and Methodists had each held a revival; I began two nights before the latter closed. I delivered eight sermons to attentive audiences, and all things considered, the attendance was good; at least I can say truthfully that I experienced more satisfaction from this effort than from any I have previously made at that place. There were more solid, thinking men and women who manifested an interest than at any former visit. After preaching for years, I freely confess that I am enjoying clearer thought and more spiritual power in declaring the gospel than ever before. Truly God is with his people.

I made an effort to comply with the request of Bro. David Graf, published in a late *Herald*. Our two sisters of Beatrice were unable to procure the use of a house, and the schoolhouse in the vicinity of Bro. Graf's was occupied by a revival, so I was informed by Bro. J. W. Waldsmith, whom I met at the Beatrice depot.

Came here last evening, and expect to remain a few days. It seems lonesome to not meet the kind-hearted and ever genial Doctor Anthony. Quite springlike here at present; the gladsome notes of the meadow lark indicates that seedtime is near at hand.

The gospel outlook as a whole is encouragingly on the increase so far as my observation goes. Death, removals, unrest, neglect of duty, and in some few cases ill feeling (and, thank God, in fewer cases wrongdoing), are small clouds that flit across the gospel horizon. However, we cannot expect all sunshine; for our work is as a warfare, and whenever armies engage in battle we may expect death to some, wounding to others, mistakes in duty or orders by some, disobedience by a few, and desertion by a lesser number. Still we will not give up the hope of final triumph in the gospel.

On duty,

ROBT. M. ELVIN.

---

BOSTON, Mass., March 1st.

*Editors Herald:*—I have become acquainted with one named Freeborn B Smith, who was a member of the Old Organization; he lives near Boston, in Reading, Massachusetts. I made him a visit and he told me he was in Nauvoo at the time of Joseph's and Hyrum's death, and lived there four years, from 1840 to 1844, and saw much of the trouble the church passed through during that time. He said Joseph was a noble man of fine thought and action, and a great prophet; that his enemies lied about him, but time would show that God had sent him, and his enemies would be brought to naught. He said his sister was married to George A. Smith, now in Utah. He was personally acquainted with Young Joseph; did not know the church was reorganized; was very much surprised to learn of it, and rejoiced. When the church broke up he came East. He has not lost faith in the work. He belonged to the Seventy.

He is a man of excellent standing in the community in which he lives, in good circumstances, hale and hearty at eighty-two years of age. He is of commanding appearance, and his face denotes strong character. I was heartily invited to come again and talk about the work. I have sent him several publications and given him a good idea of the Reorganization. I was acquainted with his nephew for several years, and through prejudice it was kept from me that he was a Latter Day Saint; but now the nephew is quite favorable to the faith.

I have been debating with the infidels every Sabbath for nearly four months. Will continue for some time to come. Trust good will come from it.

In bonds,

A. N. HOXIE.

---

WEIR, Kans., March 6th.

*Editors Herald:*—The Lord's work is still progressing here. Bro. James Caffall came and organized a branch in Weir including twenty whom I was permitted to baptize the last year, with twenty-four others. There are near twenty other members living nearer to us than elsewhere, who will likely unite with us soon. Steps are taken for building a church, which I think can be accomplished soon.

I have been preaching since the holidays, mostly some twenty-five miles southwest, being assisted by Bro. William Westervelt part of the time. Brn. T. J. Smith and A. Hart have been there preaching some since. They have been preaching in Weir the last week. Bro. J. M. Richards has also been helping some there, as also Bro. C. Severein. I was to preach last night and continue one mile west of usual place in Weir, in a private house; but incessant rain for nearly forty-eight hours prevented; and it is still raining. I have no recollection of so much rain in one month before. Roads are almost impassible.

Many more are almost persuaded in Weir, and with union among the Saints I feel that a large branch can be built up there soon. The other churches are making persistent efforts to impede the work, but many are inquiring, several Seventh-day people among them. There is good prospect of a tent being procured for the coming Summer, which I feel will greatly aid the work. I find that much private teaching, distributing tracts, *Heralds*, *Ensigns*, and Voice of Warnings, is necessary to the conviction of the truth, and persuading to obedience. I just learn, at six p.m., that there were quite a number at place appointed last night, three miles away, and are to be back to-night, having sent for me; and I now start out in the rain and mud to go.

Hoping that all may feel the importance of coming to the aid of the Bishopric in their efforts to build up homes for the poor, and becoming one as Enoch's band, I remain your co-laborer in gospel bonds,

D. S. CRAWLEY.

---

NORTH WEYMOUTH, Mass, March 2d.

*Editors Herald:*—We are having one of your western "blizzards." The snow is piled up in drifts four and five feet deep. The wind howls like a real nor'easter can, bearing upon its pinions earth's winter clothing. With a comfortable and warm home, plenty of labor for my hands and mind, food sufficient, a faithful wife and affectionate children and kindred mercies in abundance, I feel welling up in my heart a sense of gratitude and appreciation for these blessings so bountifully supplied by a loving Father's hand. I have never felt so much cause for joy and praise to him for all his goodness to me as of late. Perhaps had I not known something of the reverses of life and experienced a lack of much I now enjoy, I could not so thoroughly enter into and indorse the Psalmist's praise to God.

The pen pictures of Russia's calamity, famine, with its attendant terrible sufferings, can but faintly portray its realities. Cold, hunger, disease, death, poor souls, and no friend to alleviate their distress, with the cold blasts of winter piercing through their miserable homes, in many instances without fuel or fire. Not only does the comparison of the two pictures, want and plenty, cause me to feel grateful for my lot, but my heart sorrows deeply for the sufferings of these destitute ones. And when I read over the catalogue of latter day events as enumerated by Jesus Christ—terrible as the thought is to me—I can but exclaim "The beginning of sorrows."

Dear Saints, who with me are watching the wonderful, yet literal fulfillment of the utterances of inspired men, and an inspired Christ, and see how truly the word of God has been spoken—spoken ages agone—how about the words given to us as a church through his inspired Prophet and Seer? When these calamities become more general, and a temporal salvation becomes an imperative necessity, how can we have a just claim upon God and his protection and deliverance? Our claim can only be just in proportion to our obedience to his commandments and counsel.

"Gather my saints together unto me, who have made covenant with me by sacrifice." This is the provision made for *saints, the pure in heart.* Is it not time we made preparation? Is it not time we made some sacrifice? Shall the appeal of the Bishop go unheeded for help and comfort to the needy and worthy ones of God's servants?

"Bring ye all the tithes into the storehouse

www.LatterDayTruth.org

that there may be meat in mine house and prove me herewith saith the *Lord of Hosts*," etc. A wise and holy Father has made this provision for the needs of his people, a cloud of living witnesses can testify that obedience to this law brings blessing and reward. Saints of the Massachusetts district, Saints everywhere remember that the curse upon ancient Israel came through their willful neglect of this law. God is no respecter of persons. Modern Israel has no promise of deliverance from God's wrath but by obedience.

An observance of the Word of Wisdom has brought health and blessing to me. Oh that Saints would see and observe this. Money squandered in pandering to the requests of our animal passions; excess of meat, tea, coffee, tobacco using, etc., robs God, by it being withheld from his storehouse. Doctors are getting fat on money received from Saints who disregard section 86, Doctrine and Covenants.

Saints "let us come up higher."

Yours in bonds,

RICHARD BULLARD.

---

TEMPLE P. O., Ohio, March 3d.

*Editors Herald:*—The district conference of the Southeastern Ohio and West Virginia district, has just closed. Brn. W. W. Blair, G. T. Griffiths, T. Matthews, J. L. Goodrich, D L. Shinn, J. Moler, H. E. Moler and J. Brown of the traveling ministry were present. A peaceful influence pervaded the sessions and many felt strengthened by the timely advice of Bro. Blair. Bro. Beatty's condition remains about the same, but much hope is entertained for his recovery. Two were baptized during the conference. Several new branches have been organized during the past year, and other points are nearly ready for organization. Quite a number have been baptized. The outlook for further ingathering was never better. Should we be able to secure our tent in the early Summer, the coming year would be the most propitious of any. I have baptized nine during the last month. I was challenged by a Disciple minister in Jackson; which I accepted but he backed out. Evidences are multiplying to confirm us in the work.

Your brother in Christ,

T. W. WILLIAMS.

---

CRAWFORD, Neb., March 3d.

*Editors Herald:*—I located in Sioux county, Nebraska, a little over two years ago, and have been trying to live worthy the name of Saint. I have distributed tracts, papers, books, etc., besides contending earnestly for the faith, the result of which is, quite a number are interested in the faith. I pray God to bless the people with an understanding of the truth and lead them to obey it.

The Presbyterians held meetings here three weeks and took in eighteen members; then a "Church of Christ" man immersed five on Sunday, but there are plenty left for us. I have quite a time with the Presbyterians, Campbellites, Dunkards, Scientists, Catholics and a multitude of others represented here.

Bro. W. M. Rumel labored in the Evergreen branch about three weeks. He baptized two, and did lasting good for the cause. Bro. D. W. Shirk, our worthy president, also stirred things up considerably.

We have a good healthy country out here; air light and dry, good chances to locate yet; big bargains to be had for a little money. We had good crops last year, and look for better ones this year, as the season is a damper one.

In bonds,

S. A. ROGERS.

---

OAKLAND, Cal., March 31st.

*Editors Herald:*—I am very thankful to our heavenly Father that my health is so much improved through the prayer of faith, for instead of going for the doctor, and taking quack medicine, I sent for Brn. Price and Burton. They blessed some pure olive oil for external and internal application, and administered to me, and I received a blessing. I am in hopes of soon being able to take the field, as I have now rested for a little over two months since I left the Islands.

I preached in San Francisco last Sunday night to quite a number of attentive Saints and a few others not of our faith, who seemed well pleased, some of them saying they intended to hear more. Brn. Lincoln and Parkin, and the Saints of San Francisco are making a forward movement; they have left their old hall for one on Post street, where they can have Sunday school, prayer and preaching meetings every Sunday. This is a move in the right direction, I believe.

My faith in the restored gospel, and in the latter day work is being confirmed day by day, as I take a retrospective and present view of the world, the so-called Christian churches, and compare them with the true and Reorganized Church of Jesus Christ. While the nations and their man-made churches are being shaken from center to circumference by their man-made creeds and other troubles, the true church is becoming more and more united in the bonds of peace and love, and every member who is endeavoring to put on Christ in spirit and in truth, by a Christ-like walk and conversation, is being confirmed in his faith by these facts, also by the many prophecies which are being literally fulfilled to the church. The favors that we are receiving, with the gradual outpouring of the Holy Spirit upon all of the live representatives and members of the church in all lands, are conclusive and encouraging evidences that the Lord is remembering Zion, and these things should arouse her converts to a greater effort to come up to that higher life to which they have been invited so many times of late by the promptings of the Holy Spirit. These facts speak to latter day Israel with no uncertain sound, saying, "Examine yourselves; make your garments spotless, pure, and white. The Lamb of God cometh; the end draweth near when we with our works must be tried by fire." And, brother, sister, do we know that our works will stand the fiery test? Are we fully satisfied with them? or do we feel shaky and fearful when we see the monster death stalking abroad, gripping old and young. It is written that "perfect love casteth out fear."

I have often thought how anxious I was, when a boy, to show my earthly parents when I had done a piece of work just as they had told me to do it. I also remember that I could then claim the promised reward with perfect faith; and I always got it. But I do not remember going to my parents for the promised reward when I had been dilatory and idle, doing what they had commanded me very poorly or not at all. It was then that I feared and trembled, and sought to hide both myself and my work from them; and in this way endeavored to avoid the just punishment which my works merited. This is what is the matter with us now, my brother, my sister, we know that our works, many of them, will not stand even a critical self-examination, let alone the fiery test above named.

But some are saying to themselves, "I know I am very imperfect, and that my works would not stand the fiery test; but I am going to trust to the mercy and goodness of God. I am going to throw myself at Jesus' feet, and claim the merits of his blood." Brother, sister, can mercy rob justice? Have you not testified that you knew the Master's will? And will not justice inflict the stripes? Is not the mercy of God within our reach now? Are not the merits and blood of Christ within our reach? Is not the promise made, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, [upon these conditions,] cleanseth us from all sin?" There is but one safe thing for us who fear and tremble to do; that is, to become little children again, and put off the old man with his stubborn self-will, and go to our heavenly Parent as we went to our earthly parents, (for he has said he was more willing to give good things than our earthly parents were,) and cry unto him for pardon and for help to become faithful doers of the word in the future, and not the forgetful hearers of the past. Then let us be diligent, and add to our faith (which is the first principle of the gospel that brought us within reach of the other attributes), virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; and we are told that, "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ; but he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins [which was the old man that should have been left in the watery grave]. Wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

Here are some exceedingly great and precious promises, that will never fail. Fire cannot burn them, they will stand forever. Then let us talk of them night and day, ("for out of the abundance of the heart the mouth speaketh,") and practice them in our daily walk before all men, by putting away all superficial religion with all the vain and foolish talk and pride, and all other worldly things; for we are not of the world, and should not be entangled with the things of the world, but put on the beautiful habiliments of Christ, that we may be like him when he comes to make up his jewels, and have place in that beautiful home, the home of our Savior, where we shall rest from these our labors, which will not be burned and we sufter loss, if we labor faithfully while it is dav. O that all the foolish and wise virgins may do this, is my prayer.

Your brother in gospel bonds,

A. HAWS.

---

He who does not engage in the quarrels of others will have few of his own.

Twenty years in the life of a man is sometimes a severe lesson.

www.LatterDayTruth.org

# Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.
☞ Write on one side of the paper only.

[Reported for the Herald by E. Stafford.]

## SERMON BY ELDER F. M. SHEEHY

### AT THE LOGAN REUNION, OCTOBER, 5TH, 1891.

HE said, I will read a few verses found in the 17th chapter of Genesis: "And when Abram was ninety years old and nine, the Lord appeared unto Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made of thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

In harmony with the thought expressed in yesterday afternoon's discourse, as to our having "faith in God," there is this thought;—in our experiences we get a faith in him as we are brought in contact with him by the learning of his word,—in the way God has ordained men should obtain faith in him. Without faith it is impossible to please him, and faith comes by hearing, and that by the word of God. That word is often fraught with consequences that don't appear in the statement in connection with the faith indicated in God's covenant relationship with man. Here in this case of Abraham we read that God entered into a covenant with him—an agreement—and that of course changed his relation with Abraham, and Abraham's with him. And any man, or woman, who enters into covenant with God changes their position with him, and with man; they do not hold the same relationship as they did, to the world as well as to God, and that is the reason why God has obligated himself to bless them with all things pertaining to this life, and the life to come, and possibly has done all that can be done in this regard, and will fulfill all his obligations that he has come under by entering into covenant with man. It does seem to me that, if we have entered into covenant relationship with God, we ought to have faith in him.

But there are some strange experiences, as we term them, connected with this matter. For all are, more or less, severely tried, and their powers are tested in the keeping of this contract, in all its conditions. And I suppose that one of the reasons why this kind of work is engaged in, or allowed by God toward man, is, that it appeals to his reason, his judgment, his dignity as a man. God in order to reach us in the best way, appeals to our highest faculties, so that, he reaches us in that way to enter into a contract, and puts himself on a par with us for the time being, and requires of us the existence of all our faculties in keeping up with the contract. This arrangement with Abraham, the world to-day testifies to. Thousands of years have passed over, and the fact that God has been keeping his contract with Abraham, and his descendants, is so apparent that it need no argument to establish it; for there is no one to-day (among Bible students) that cannot be clear on that particular point, that God must have entered into a covenant with Abraham that affected him and his seed to all generations. This peculiar case is distinguished from all others. There is no other one like it in the history of all the race of man. In the history of ancient nations we have no parallel to it, wherein God had entered into a specific agreement of this kind, that if this man would do thus and so he would do as stated here. And that it has reached down so many hundreds of years proving it to be entirely unexceptionable, and the only way to account for it, (that I am able to account for it,) is on the ground that God, who foreknows all things, has all things at his disposal. I can only account for it on that ground, and reason from such a standpoint as that. It seems to me that we can rightly conclude that God deals with man for his *everlasting* welfare, and exercises his great power in his behalf. And this great power that man was destined to reach out after, and have such wonderful ideas revealed to him by, has actually condescended to deal with man and to bring to pass features in connection with that contract between him and his God. that Jesus found necessary in order to fulfill his particular contract with the Father. And yet it is not without its pleasures as well as its trials; the picture is not without sunshine, indeed this one of Abraham is an example for us, and is not without its dark features as well as those of light. Now, as seen in the statement, that God would make him a father of many nations when as yet he had no child, was a great test of his faith. To make him the father of one individual, in his and his wife's declining years, say nothing about nations, that of course required a show of confidence for Abraham to exercise in the promise of God, much more that he should be the father of nations. And I suppose Abraham's faith had to grow and develop as it does with us; for God would not deal with him so as to make it easier for him to develop these qualities than for us. If we could place ourselves back in the conditions of Abraham and learn the details of his peculiar surroundings, probably we would find that he was called the father of the faithful because he earned it, and not without a process of trial with it. As the history goes on, Abraham became the father of the child Isaac, and previous to that, the father of Ishmael. The question of the trial of faith on the part of Abraham is familiar with all of you; the strange errand of taking that boy to sacrifice him in order to secure the favor of God, who had said to him, "In Isaac shall thy seed be called," and in connection with this the thought that he was to be the father of many nations, and the promise to be fulfilled in Isaac, and the idea of sacrificing him and making the fulfillment of that promise hardly probable; surely it was a great trial for the man to engage in such a work as that. But it seems that sometimes what appears to be a great trial is only the fulfilling the purposes of the Almighty. It seems to be the case with Abraham in the dealings of God with him, as brought out in the Bible. Take, for instance, the case of Ishmael. It was said that Abraham would not only be a father of one nation, in the singular number, but in the plural,—"I will make thee a father of nations."

The promise was made to the child Ishmael, that his posterity should become a great nation, and twelve princes should he beget, and dwell in the sight of his brethren. All this was doubless known to his mother; and when the time came that she was cast out from the habitation of Abraham. to wander and suffer in the desert, bewailing her fate; the child perishing, lying on the sands of that lonely desert,—that surely was a test of her faith.

It is an easy matter to exercise faith when we are under no trial. But at that time, doubtless, Hagar had been taught concerning the promise of God to Abraham, and here comes the trial when she is about frantic with grief—the boy dying of thirst and everything having the appearance that the promise would be a failure. But the history goes on to state that the angel ministered to her, told her where water was to be found, the boy was saved, and her faith was increased by this peculiar trial of it. The strangeness of this peculiar trial of faith is, that the very circumstance that was about to destroy and break the matter up so that it would amount to nothing, was calculated to bring it about when nothing else under the sun would have answered as well as that hard trial of Hagar, and the boy, on that very occasion. Because it was said in prophecy concerning Ishmael and his posterity,—"I will make him a wild man, his hand shall be against every man, and every man's hand against him; he shall dwell in the presence of his brethren;" he shall never be subdued, and all these things that you are doubtless familiar with, that was mentioned about this boy, were fulfilled. This instance was the means of accomplishing the fulfillment of the thing predicted as history has stated, and turned Ishmael against his brethren. And where is there a man to-day, that will honestly and candidly think upon this question, that will doubt that a God must have made known those things which have been transpiring for four thousand years and upwards. And all that this earth could apparently bring to bear upon the posterity of this man have worked, sometimes directly, and sometimes indirectly, to accom-

www.LatterDayTruth.org

plish that pecliar statement. It is a forcible statement. While everything else may go down, the word of the Lord endureth forever; and how strange and marvelously it has been fulfilled in this case. It is without a parallel in the history of the world. Why is it that the son of this woman should have such a strange history in that wild Arabian desert, having enmity and hatred against every man, and every man against him—wild in his nature, as in the case of the Arabs—while surrounding nations, existing alongside of this man and his posterity, have gone down, and ceased to exist and Ishmael still remains Ishmael! There is no way to account for it, only that God has been dealing with him. It is a literal fact that God made a covenant with Araham that he would make him a father of nations, and from this stock has sprung nations, as shown in the history of the nations of Israel descended from Isaac, which remained a mighty nation until overcome by the Roman Empire; and the stock of the "wild man" which is before us to-day is a nation, their hand against every man, and every man's hand against them. Thus we see that God will fulfill his contracts, and we at this day have greater reason to have faith in him and his promises than had they away back there.

Let us take the case of Abraham. Where were the precedents in his case? We have nowhere to show that he had a book containing the history of many nations as we have, and not only one but more than one. He rested his case upon the faith he had in the word of God; but you and I to-day are blessed, to a great extent, more than that, for we can read of the covenant made with Abraham and his posterity, in the Bible, and it seems to me that, if they to whom the promises were made had faith in God, we ought to have faith in him, when we see the promises fulfilled and realize the covenant has been kept.

There is another feature of this covenant that I ought to refer to, and that is this—that when God enters into a covenant with man he will keep his part of it. It is not the same as when man with man enters into a covenant—there is a vast difference. Man frequently fails; but God, never. When God enters into a covenant with man, all the powers that are at his disposal will be brought in requisition to fulfill that covenant. There is a vast difference in the one that *assumes*, and those who are actually in contract, or covenant, with God. I have no doubt that those religious people who vow they will do thus and so towards keeping the commandments of God, that in their religious exercises are constant, are honest and sincere, yet it does not follow that God accepts their vows under the conditions. We are well aware that he does not accept covenants made by humanity if they are not compatible with his dealings with the children of men. But when we come down to ourselves, to our particular claim as a church, I believe you, Saints, in your individual experiences in contract with God, if you are aware that he has accepted of your covenant and ratified it, you have reason to believe that to everyone faithful to that covenant all powers and blessings promised for the time to come are certain, for God will keep his part of the covenant. Then another feature of this is, while there is in connection with this covenant relationship these blessings, it is also attended with cursings for disobedience.

Now we have the two concurrent pictures in the history of the children of Israel. It is said that after Moses turned over his charge to Joshua, all the tribes were led into the valley of Shechem, and Israel was brought under the law, or Joshua at that time entered into a relation of that covenant between God and them. It is said by people who have visited that country that the least word could be heard to the utmost edge of the congregation that was there assembled; and also another strange thing was that the mountains on each side of the valley were, one of them bare, and the other like a garden, typical of the blessings and the cursings that were pronounced for obedience, or disobedience, to the commandments of the Lord. Joshua read to them the covenant, that if they would do thus and so they would receive the blessings of God, and if not they would receive curses. Their subsequent history shows that God dealt with them according to the words of Moses and Joshua. If they kept that covenant inviolate God did bless them with the greatest of all blessings; but otherwise the curses of God have followed them even to this day. God always fulfilled his own part of the covenant, and so he does to-day in the gospel covenant that he makes with the children of men. The Latter Day Saints have the authority and power to bring about this relationship between man and God through the adoption into this gospel covenant, like as the Savior gave power to his disciples when he said to them, "Whatsoever ye shall bind on earth shall be bound in heaven." And it is so to-day when the ministers of God are dealing with this covenant matter between God and man—this gospel covenant that we enter into when adopted in Christ—when that is death within an authorized form, and God accepts it, and it seems that you and I are treading on dangerous ground except we keep that covenant, for we not only enter into a condition of blessings, but of cursings which is sure to follow disobedience. So that it is an important matter, one of great moment, when we consider the relationship we have entered into with God; and we have need to consider well the admonition urged on yesterday morning to have faith in God. We have entered into covenant with him; the contract is between God and us, and he will hold us accountable for the fulfillment of that covenant.

Don't you know, as Latter Day Saints, when you have allowed yourselves to depart from the truth, from the covenant you have made with God, that his judgments will follow just as much as in the case of the Israelites? And who shall say what shall be the length of them? I often wonder and I know not where to draw the line with regard to renegade Latter Day Saints, as to whether they will meet the consequences of their acts here, which is often the case, as well as in the hereafter. But who shall say that they will escape the conditions of a broken covenant (if perchance they get through this life without it, as apparently some do) in the hereafter? So then, this covenant relationship with God is a very remarkable one. We naturally feel that we want to make a success of it.

We frequently hear a Saint say, "I have been so long in the work; I do not want to lose the reward after fighting so long." That is the natural feeling of man. There is no necessity of making a failure; success is marked all along the line. We sometimes have our faith tried, and may have wondered whether this latter day work would go down. There has been a trial; it has been shaken from center to circumference, but it still survives, going on and on. Possibly twenty years hence you and I may not be partakers in this glorious work; but the work is destined to go on. I feel satisfied of that, myself, whether I go on or not. "This gospel of the kingdom *shall* be preached in all the world, for a witness unto all nations;" and the power of God is going to accomplish it if he raises up stones from the river of Jordan, or anywhere else, to accomplish it. You see, brethren, that this work means success; and it will accomplish that without a doubt; but you and I want to take part in it. We do not want anything to interfere on our part with this work; we want to see it advance step by step, steadily onward. I believe that many in this church are going to see the end of this work, as it will be accomplished in their lives. When in my travels I come in contact with the Latter Day Saints, I can see that all along the line some are "coming up higher;" becoming better prepared for the advanced stages of the work.

When the angel at the first brought the gospel message to Joseph Smith, there was no one upon the earth knew anything about it but himself; there were thousands of God's creatures upon the earth in his day, but only those who enter into contract with God, through the gospel covenant, administered by this young man authorized of God, were made to know that the message was of God; and they had their faith tried from time to time to the very center. And from that time God has been dealing, as it were, with but a handful of people, who have passed through many and severe trials, and that seems to be a peculiar characteristic of his dealing with his people all along down through the Bible history, in every age where a dispensation of the gospel has been committed unto man. Take Moses' history, and notwithstanding God spake to him from the "burning bush," when he went to Israel, although they received his testimony with favor at first, trials conspired to try them to make them doubt his mission. There seemed to have been something of an illusive character in the story of the burning bush; but subsequent events proved it to be true. We may have things cross our minds with regard to the work, and many things in connection with it, that is a source of trial to our

www.LatterDayTruth.org

faith, yet we should with energy push forward. Although it may appear dark along the horizon, we know that God is near, and that he is dealing with us. And every man, every soul, that has entered into the precincts of this organization is warranted in one thing—that God accepts us as his, for he will testify to his own and take up his abode and sup with them. Thus we have a certain, a sure foundation to build upon. I have had things come to me when everything seemed to conspire to engulf me in ruin; but there was something that I could fall back upon,—facts in my experience in coming into the church; testimonies of the truth of the work that God had given me that I could not shake off, and that I cannot shake off to this day. This has been the case with many, if not all of you. Then we have something to build upon, and to encourage us to go on to have faith in God,—faith that he will accomplish his work. And our part is, to be true and loyal to him.

I have often reflected upon the thought that God would hasten his work in its time. How is it that God will hasten his work when he is working all the time? The Almighty is never in a hurry; he has been working from the beginning of time. It seems like this,—here is an artist with a picture before him. He wants to transfer the thought to the canvas. He has been working on it for some time. He passes on over it with his brush, and gives it a touch here and there until the last touch of the brush has finished the picture. Again, the sculptor commences on the rough block of wood or granite, he chips here and there, and works on it a long time, until the last touch of the chisel has brought out the design that has long occupied his mind. The last touch of the chisel and the brush fills out the work of ages, and in that sense the artist has hastened his work. God has been working all the time, and we are no doubt approaching the end when the Lord will hasten his work in its time; when the Great Artist shall put the last finishing touch to, and complete his work. And it will be the best for us to live so that we can have that Artist's Spirit in us, that we may have a clear conception of what the work is, and how the hastening time shall come. The church may comprehend it, but outside of that, men are just as sure to look in a contrary direction.

I will make my confession right here: There are some things connected with this latter day work that I do not understand. How the gathering is to be brought about I do not know; I could not preach about it, for I would make a failure if I did. I cannot see through many of the features of the work, but it does not follow but what there are forces at work to bring about the fulfillment of such things. It is enough for me to occupy the present, and not bother myself about the future. I am not going to worry about that. The things that we are now entering upon are of sufficient importance *now*, and the secret of our success is to keep our covenant relationship with God and Jesus Christ that we live lives of purity so as to be in harmony with them. Then we will be ready for every emergency, whatever it may be. So to-day, so far as I am concerned, I feel confident that God is the author of the work we are engaged in. I am satisfied with the leader that we have; with my fellow laborers in the ministry; with the work in general. We have everything to strengthen our faith: every reason that we should do all things right and proper for us to do; and if faithful to our trust the Spirit of God will lead us in the right direction. I want to be willing to undergo what is necessary for me, and to wait and see what the outcome will be. We should be ready to stand whatsoever is necessary for us to endure, that whether we can see the end of the picture or not, we want to have faith in the great Artist that he will make it complete, all will be done well, and faith will have been the main anchor throughout.

## "THERE SHALL BE NO POOR AMONG YOU."

INASMUCH as many have endeavored to set forth their views on this subject, I thought it would not be out of place for me to do the same, if I could tell something new.

It has been a source of anxiety to the church, or to some at least, to devise means for the care of the poor of the church, so they may not become chargeable.

We are told that not many rich, not many noble, wise, and learned, will accept the gospel of Jesus Christ, as he established it, and as a consequence if our numbers increase to any great extent there will be a great many poor unite with the church, that is men and women without sufficient means to support a family.

A brother may have to labor hard for a comfortable support, but if they succeed in obtaining it, they have all the "rich" as we term it have, except broad acres and fine houses, but they can dispense with them, if their bread will be buttered on one side every meal. It is the class who are compelled to labor hard, and cannot earn a sufficiency, that the church is called on from time to time, to assist. If means can be devised, and put in operation, that will furnish employment for this class, so they may not have to surrender their manhood or womanhood, it will be much better than making paupers of them, by giving. Every Saint should feel better, and more independent, when they are earning their living, than to have the church give it to them. *My* opinion is that it will be some time before those who have a surplus, will consecrate it all to the Lord, notwithstanding the law is to that effect.

I believe I have a plan, it carried out, will forever do away with the poor among you; or those who are unable to get sufficient employment to make them free men and women, temporally.

It is very humiliating to be compelled to ask for help, gratis, but if they can pay for it with their own labor, it makes them independent instead of dependent.

My plan is this. Let the church buy a farm of one thousand acres,—for less would be too little,—of good land, at a cost, not to exceed $40 per acre, with fair improvements, such as house, barn, orchard, and nearly all in cultivation, near a good market; in other words, Jackson county, Missouri, land. I mention Jackson county, and give it the preference for the reason, the Lord will sometime cause a concentration of capital and members of the church in this county, and if such be the case, then the lands that are to be owned by the church, had better be bought there as they are needed, or when a purchase is to be made, and in this way prepare the way, and be ready when the command comes "go up and buy lands." If the improvements are not sufficient, put them there, by hiring the Saints who need employment. Let this all be done by the bishop's agent, and let this agent be a farmer, one who has made a success at the business, not a novice. A certain number of acres in corn, wheat, oats, pasture, meadow, etc., and all who are unable to get employment outside of the church, let the bishop's agent give them work on the farm at a reasonable price, such a price as will maintain their families in comfortable circumstances. A question might be asked what will you do with the products? I answer, let the agent go to Kansas City, or some other good market, and buy steers and feed the surplus to them and so soon as fit for market, sell and replace them with more steers. This will give employment to all who are sometimes compelled to ask for aid of the church. Give each employee a "truck patch" for his garden, but everything else they get from the farm, let them buy as others would have to do. Give their children employment, they can feed hens, milk cows, churn butter, take all to market, sell, and turn the proceeds over to the agent. By this means the church will have disposed of their poor, such as are able to farm, and at the same time receive a profit from their labor, which will of course be necessary, in order to enlarge the borders of the thousand acres.

But there is another class who are not farmers, but mechanics, who are unable to get employment outside of the church. Independence, Missouri, offers every inducement in the way of railroad facilities, fuel, and other advantages necessary to carry on successfully the manufacture of such articles as are in common use and demand. Let there be small factories started, such as could be run successfully without the outlay of a large sum of money. Just what they should be, let some one better acquainted with the business say, but if I were to suggest anything, I would say, a Foundry, Overall factory, Boots and Shoes, Hats and Caps, Wool factory of some kind. All of which will give employment to such as could not secure it outside of the church, and without an extensive outlay of money for buildings, for all could be—except the foundry—under one roof. If the church did not see fit to engage in such an undertaking, let there be a company organized of such persons who have the means. Yes, there is still another class to look after who are not able to look after themselves, they are the

www.LatterDayTruth.org

old and infirm. For such I suggest this, build a home for them, of say fifteen or twenty rooms, and if it should become necessary, add to this as the necessity of the case demanded. I believe there are many who would be too glad to assist in taking care of such, as the Sisters of Mercy do. The farm will provide for the institution. Let all except the home be run so they will be a source of revenue to the church, and if the above can be carried out successfully, I ask "Where is your poor?" They disappear, for the reason they are self supporting. No man or woman is very poor when they are making a comfortable living.

This will perhaps be amusing to some when they read it, and will ask where are the millions to come from? Please remember that a farm of less than one thousand acres will be of but little use to the church, if they expect to accommodate the poor among them.

I believe the Bishop can raise the amount, when it is stated what is to be done, the poor will contribute of their scant means for the enterprise. I am in a position to know the real value of *good* land in Jackson county, and to buy anything but good land, means a loss, for poor land will produce poor crops, and this will be a loss of time and money. To get such land as the church would care to invest in, will cost about $40 an acre, at the lowest possible price, $35. I know of a section of country where good land can be bought for less, but it is river bottom, and is subject to overflow, but go back toward the hills and get second bottom, where the overflow will not reach. I have prepared figures, which will show the probable cost of running such a farm for one year, and these figures have been gathered by careful inquiry of men who have made a success of farming in Jackson county:—

| | |
|---|---|
| 1,000 acres of good land, at $40 | $40,000 |
| 7,000 bushels of corn, to fatten steers at 40 cts | 2,800 |
| 10 good teams complete, at $300 each | 3,000 |
| 3 000 bushels of oats to feed teams, etc., at 35 cts | 1,050 |
| 100 two-year-old steers $20 each | 2,000 |
| 200 hogs to follow, 100 lbs. each $4 | 800 |
| 160 tons hay for stock, at $6 | 960 |
| 20 men at $20 a month, 12 months | 4,800 |
| Seed oats for 200 acres 400 bushels at 25c, | 100 |
| Seed corn for 300 acres, 30 bushels, 40 cts. | 12 |
| Seed potatoes for 20 acres, 160 bushels at 40 cts | 64 |
| Taxes, (guess work) | 500 |
| A special agent (if he requires it) | 1,000 |
| Total | $57,000 |

RESOURCES.

| | |
|---|---|
| 1,000 acres at $40 per acre | $40,000 |
| 10 teams at $300 each | 3,000 |
| 100 steers at 1 200 lbs., 5 cents per lb | 6,000 |
| 200 hogs 300 lbs each at 4 cents | 2,400 |
| 6 000 bushels of corn at 35 cents | 2,100 |
| 3 000 bushels of potatoes at 25 cents | 750 |
| 320 tons of hay at $6 | 1,920 |
| 300 acres blue grass pasture 7 months | 2,100 |
| 3,000 bushels of oats at 30 cents | 900 |
| | $59,170 |
| Total net gain | $ 1,600 |

I think in the above I have been extravagant in the expenditures and very mild in the resources. While this showing is not very large in favor of farming for a profit, it has not been a losing investment, and has furnished employment for twenty families, which the church would not be required to look after at any one time. Of course it is not expected the church will employ every one of its male members, but such as cannot get work sufficient for a comfortable support. Or in other words such as the church are making paupers of, or supporting in their unemployed condition.

Please notice, I have made an estimate of only forty bushels of corn to the acre, when the land I have described will go at least fifty and sixty bushels to the acre. There are other resources I have not made any calculation of, which will very nearly meet the wages of the men. I believe the method I have mentioned if properly carried out will not only prove a great blessing to the poor, but can be made a source of revenue to the church. What think you? W. S. LOAR.

## WHO IS THE AUTHOR OF THE BOOK OF MORMON.—RIGDON, MORMON, OR SPALDING?—No. 5.

BY WILLIAM WOODHEAD.

### THE VOLCANIC OUTBURST AND BOOK OF MORMON CHRIST.

"In the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land; and there was also a great and terrible tempest; and there was a terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder; and there were exceeding sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did take fire; and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moronihah, that in the place of the city thereof, there became a great mountain."—Nephi, son of Helaman, 4:2.

And a voice was heard by the people, which declared: "That great city Zarahemla have I burned with fire, and the inhabitants thereof. And behold, that great city Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned. And behold, that great city Moronihah have I covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the saints shall not come any more unto me against them. And behold, the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth; yea, and the city Onihah, and the inhabitants thereof, and the city of Mocum, and the inhabitants thereof, and the city of Jerusalem, and the inhabitants thereof, and waters have I caused to come up in the stead thereof, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them. And behold, the city of Gadiandi, and the city of Gadiomnah, and the city of Jacob, and the city of Gimgimno, all these have I caused to be sunk, and made hills and valleys in the places thereof, and the inhabitants thereof have I buried up in the depths of the earth, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints should not come up any more unto me against them.

"And behold, that great city Jacobugath, which was inhabited by the people of the king of Jacob, have I caused to be burned with fire, because of their sins and their wickedness, which was above all the wickedness of the whole earth, because of their secret murders and combinations; for it was they that did destroy the peace of my people and the government of the land: therefore I did cause them to be burned, to destroy them from before my face, that the blood of the prophets and the saints should not come up unto me any more against them. And behold, the city of Laman, and the city of Josh, and the city of Gad, and the city of Kishkumen, have I caused to be burned with fire."—Ibid. 4:6, 7.

Sixteen cities are here said to have been destroyed, six by fire, namely, Zarahemla, Gad, Jacobugath, Laman, Josh, and Kishkumen; six cities are buried up in the depths of the earth, namely, Moronihah, Gilgal, Gadiandi, Gadiomnah, Jacob, and Gimgimno; four cities are sunk into the sea, namely, Moroni, Onihah, Mocum, and Jerusalem. This great volcanic outburst is said to have taken place at Christ's death. (Book of Nephi, son of Nephi, 5:1.)

Soon after this event Christ manifested himself to the Nephites "in the land Bountiful" "and ministered to them," not for forty days, however, as is stated in the American Cyclopedia, volume 2 page 833, but "for the space of three days;" "and after that he did show himself unto them oft, and did break bread oft, and bless it, and give it unto them."—Ibid. 12:1.

The city Bountiful we located "at the narrow pass" or "narrow neck of land" (our modern Isthmus of Panama); that city seems to have escaped destruction. But "that great city Moroni," which "was on the south by the *line* of the possessions of the Lamanites" and *by the east sea*, is said in Nephi, son of Nephi, 4:6, to have gone down into the sea, and "the inhabitants drowned."

The city of Oni*h*ah (Ibid. 4:2) I have thought was a typographical mistake, and should be Oni*d*ah; if so, it was located on the seacoast east of Zarahemla. (Compare Alma 16:12 with 16:19, and 21:18.)

Mocum received a watery grave, but I cannot locate that city. The city of Jerusalem "was away joining the borders of Mormon." Mormon was the place where Alma fled from the city or land of Nephi at the time of his conversion (see Mosiah 9:6–10). and was not very far from the city of Nephi. It fell to Aaron's lot (the brother of Ammon) to preach in Jerusalem during their mission to the Lamanites "in the land of Nephi" (Ibid. 13:1, 2). That city was not on the seacoast; I believe, however, it was near our Lake Titicaca. Such bodies of water were by

www.LatterDayTruth.org

the Jews sometimes called seas (see Matthew 4:18).

If Mr. Spalding was the author of the "historic narrative" of the Book of Mormon, as some say, we must give him credit for the remarkable foresight that is manifested here, in first incidentally locating at least one of those cities on the seacoast, and in the same locality that the native books point to as the place where both land and people were at one time engulfed in the sea.

That great city Moroni he located "by the east sea," "on the south by the possessions of the Lamanites," in Alma 22:3, which were south of the "narrow neck" and east from Zarahemla; or, as I understand him, on the Venezuelan coast. And the native books confirm Mr. Spalding in thus declaring that this part of the continent has suffered by volcanic convulsions in the dim past, such as he describes in Nephi 4:2.

It is the opinion of geologists that what is known as the "Dolphin's Ridge" was at one time connected with the northeastern part of South America, but was submerged; and native tradition points to that coast line as having been "changed."

"The land," in these convulsions, "was shaken by frightful earthquakes, and the waves of the sea combined with volcanic fires to overwhelm and ingulf it. . . . Each convulsion swept away portions of the land, until the whole disappeared, leaving the line of coast as it now is. Most of the inhabitants, overtaken amid their regular employments, were destroyed; but some escaped in ships, others fled for safety to the summits of high mountains, or to portions of the land which for a time escaped immediate destruction."—Baldwin's Ancient America, p. 176.

These changes in the coast line are believed by De Bourbourg to refer to the Atlantic coast, in the region of Central America. In the Popol Vul, from which Mr. Baldwin quotes, we are told that at the time these changes took place there was a resinous "thickness descended from heaven," and thick gray mud, "and an overpowering smell of sulphur." At the Book of Mormon volcanic outburst, "there was a thick darkness upon all the face of the land;" "they could feel the vapor of darkness."—Book of Nephi, 4:4.

In the "Codex Chimalpopoca," a Nahua Central American book, we are told that in the "third era of the world," or "third sun," "there was a rain of fire, all which existed burned, and there fell a rain of gravel;" "the rocks boiled with tumult, and there also arose the rocks of vermillion color." In Nephi 4:2, as we noticed before, six cities are said to have been buried in the depths of the earth. The historian says in a general way with reference to the land northward: "But behold, there was a *more great* and terrible destruction in the land northward: for behold, the whole face of the land was changed, because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth; and the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and *many great and notable cities were sunk*, and many were burned, and many were shook till the buildings thereof had fallen to the earth."—Nephi, son of Heleman, 4:2.

A remarkable corroboration of the above is found in a paper written by Dr. D. L. Yates, the same having been read by T. H. Hittel before the Historical Society, in a meeting of that body held in San Francisco. The same appeared in the *Bulletin* in March, 1888, as follows:—

"It was said that California possessed some of the oldest known relics on the continent. The first authenticated record of the original occupants was found on the table mountain region in Tuolumne county, and is of *an age prior to the great volcanic outburst*. Fossil remains of the rhinoceros and an extinct horse are found under the lava layers forming the table mountains, which are 1,400 feet thick, 1,700 feet wide . . . where the river beds have been washed out, and have been covered again to the depth of from three thousand to four thousand feet more since the flow of the lava. This lava rests on a bed of detritus, which is often entered by running tunnels (in mining). The human relics and stone implements found in these formations give evidence of human habitants differing from any known since. There have been found spearheads, a pipe of polished stone, two scoops of stalactite rock (resembling the grocer's scoop), an implement of aragonite, resembling an unbent bow, but the use of which is unknown and cannot be conjectured, a stone needle, with notches at the larger end, and the finest charmstones that have ever been found.

"There have been brought to light the fossils of nine mastodons, twenty elephants, various pachyderms in the Table Mountains, numerous evidences of animal life in the calcareous formations in the Texas flats, obsidian spearheads, fossils of the elephant, horse and camel about Hornitos, bones and evidences of prehistoric human industry in Tulare, and in Trinity and Sisklyon many proofs of the contemporaneous existence of man and extinct mammals.

"In the San Jose Valley are deep layers of coniferous trees in such a carbonized state that they crumble into dust when exposed to the air. They are of the pliocene period, and show that the entire topography of the region has changed, and that where now the valleys and mountains are destitute of timber, they were once coniferous and deciduous trees, affording food and shelter to monster mammals in comparison to which man was but an insignificant mite. In the layers of the miocene period are found in California the remains of amphibious animals not to be found elsewhere."

And in addition to the above a very singular discovery was reported in the Leadville, Colorado, papers in March, 1891, which may not be out of place to mention here, which stated that "a man by the name of John Sunger had brought to the city an arrowhead, made of tempered copper, and a number of human bones, which were found in a mine, four hundred and sixty feet below the surface of the earth, imbedded in a vein of silver bearing ore. Over one hundred dollars worth of ore clung to the bones when they were removed from the mine. The arrowhead is four inches long, and one and one half inches wide at the widest part. The shank is one and one half inches long and has a hole pierced through the center by which the shaft was fastened to the spike. The ore clung to it when taken from the vein, and was with some difficulty removed."

The above finds are in harmony with the Book of Mormon, and the Central American books, especially the Book of Mormon and the Codex Chimalpopoca. Those books teach that civilized man was on this continent when the "entire topography" of the country was "changed." "There fell a rain of fire;" "the rocks boiled with tumult, and there arose the rocks of vermillion color." "The human bones," and "relics," and "evidences of human industry" found that depth in the earth, in the condition they were, proves that man, and just such a man as the Book of Mormon states, with tempered "copper" tools, was on this continent "when the molten metal" and "boiling rocks" were sent coursing through the fissures of the Rocky Mountains.

Before these great changes were made in the earth's surface, people lived, "Spalding" says, "in the land northward." The papers quoted containing an account of the human bones and relics discovered beneath the lava beds and in the mines prove that beyond a doubt. The *Bulletin*, however, serves us another purpose; viz., six animals are named in the Book of Mormon that were "not on the continent [we are told] when the country was first discovered by Europeans," viz., the elephant, camel, horse, sheep, swine, and lion. These animals being missing, "it tended to prove what kind of a man it was who wrote the book." Some excellent writers jumped at conclusions at once, and as they thought, proved it a "fraud" on that line. But we see that the revelations from below the lava beds settle that question with reference to three of those animals, viz., elephant, horse, and camel. That paper proves the contemporaneous existence of man and those animals; and Desire Charney believes that he has found in the ruins of Tula the bones of "swine and sheep" "in a fossil state, indicating an immense antiquity." — Atlantis, p. 350. "The fossil remains of the camel are found in India, Africa, South America, and Kansas. The existing alpacas and llamas of South America are but varities of the camel family."—Atlantis, p. 55.

A curious story is related in connection with the Spanish conquest of Peru. First, A vast amount of gold was found in their temples. Second, Part of that gold taken back to Spain represented sheep, one of the Book of Mormon's "lost" animals. "In the course of twenty-five years after the conquest the Spanish sent from Peru to Spain more than eight hundred millions of dollars of gold, nearly all of it taken from the Peruvians as 'booty.' In one of their palaces they had an artificial garden, the soil of which was made of

www.LatterDayTruth.org

small pieces of fine gold, and this was artificially planted with different kinds of maize, which were of gold, their stems, leaves, and ears. Besides this, they had more than twenty sheep (llamas) with their lambs, attended by shepherds, all made of gold."—Atlantis, p. 395. Those golden sheep and lambs were made by Peruvian artists before the conquest. Those artists, then, must have had some knowledge of "sheep." "And the ancient American manufactured both woolen and cotton goods" that "exceeded in fineness anything known in Europe at the time" of the conquest.—Atlantis, pp. 142, 395. Yet in the face of these facts, some graduates are found still alive who think the Book of Mormon is false because it mentions "sheep."

After "a petrified hog's head of full size and perfect shape" had been discovered in Oregon, Prof. Dun, of Maryville, Missouri, said in his paper for March 1st, 1888, that "in all probability the prehistoric men in this country ate pork." Yes, and he might also have added that he wore woolen clothes and ate mutton. And "those curious old bones" which were found "in a cave, and in clay beds in Levy county, Florida," and were afterwards shipped in the Spring of 1890 to Prof. Joseph Leidey, the famous anatomist of Pennsylvania, proved to be bones belonging to the elephant, tiger, horse, camel, rhinoceros, llama, sloth, crocodile, and gar pike." Further, "Among the carvings of the Toltecs have been found representations of the elephant and the lion, both animals not known in America."—Atlantis p. 350.

Thus from the fossil, cave, and lava beds of our own country come, after many years of controversy, the bones of those "missing animals" named in the Book of Mormon, which seems to show that the author, whoever he may prove to be, knew more concerning prehistoric animals in America than did any man who has taken issue with him. The facts prove that he was right and they were wrong.

When the book first appeared in print the claim was set up that it was Mr. Spalding's "Historical Romance," "varying *only* in certain interpolated texts on doctrinal points." (See Mysteries of Mormonism, p. 31.) Taking that view, Mr. Spalding would then be responsible for those disputed animals being named in the book. If Mr. Spalding "was a graduate of Dartmouth College, and for many years a Presbyterian minister, (Ibid p. 30,) does it not look reasonable to presume that he would not risk his name as the author of a book (as his romance was intended to be) in which such animals as the elephant and camel were named? He being a graduate of Dartmouth would likely know that the theory at the time he wrote was that those animals in prehistoric times were said to have been unknown to the continent; he would therefore not be apt to name them, and thus subject himself to ridicule.

We return again to Central America. Le Plongeon gives in Sacred Mysteries, p. 126, an ancient Mural painting as found in the Troano. It is a woman "who holds in her left hand the sign of the volcanic smoke, darting a javelin, emblem of the volcanic energy; and in her right hand she holds the symbol of the land of the scorpion, Zinaan, the West India Islands of our days;" also the symbol of the "Maya Empire." (See footnote p. 127.) Le Plongeon's translation of the hieroglyphics is, "Can, the master of the basin of water, who was dead, forcing his way by means of the earthquake, has risen. Can's foot sank. The air having filled up the crater of the volcano, six fertile lands have appeared in Umakan (Cuba) and four volcanoes in Timanek (one of the Antilles)."

The Maya artist, by the Mural painting, not only represents volcanic disturbances in the region of Central America, and from "Umakan to Timanek," but seems to connect with this another event, viz., that "Can, who was dead," has "risen." Why should the Maya writer connect a person with those events? It would appear from the native books that their traditions, which are said to "have come down from a remote antiquity," reach back to the great volcanic outburst, as found written in nature. And the evidences of that event as found in the earth, whatever it may be, is like a voice from the dead. People lived in California and Colorado before that terrible event took place. "The evidences of human industry" found beneath the lava beds and in mines settle that point. That would seem, then, to add weight to the statements made in those books. In that respect they are truthful witnesses. Their authors seem, however, to refer more particularly to the region of Central America. But the great chasms caused by volcanic power are found to extend a great distance, both in "the land northward" and in "the land southward," the whole of which is in harmony with the Book of Mormon.

What again confirms those books in these traditions is that feasts were instituted to commemorate the fearful destruction of land and people, at which feast both "princes and people humbled themselves before the divinity, and besought him to withhold a return of such terrible calamities."—Atlantis, p. 127. Such great events in a nation's history are sometimes commemorated for many ages, as for instance the Jewish Passover (Ex. 12:2) and the feast of Purim, "which the Jews still celebrate" (Historical Evidences, p. 145); "the feast of Ceres at Rome" (Encyclopedia of R. K., p. 547); the feast of Ahasuerus (Esther 1), and of Herod (Mark 6:21).

Le Plongeon goes beyond Adam five or six thousand years in looking for the origin of man. He thinks Adam "is a myth" (Sacred Mysteries, p. 2). But with reference to these "calamities" he again unwittingly furnishes from the Troano another singular coincidence to the Book of Mormon. He says on p. 138: "PPew was the name of one of the *twelve* ancient rulers who governed the country (Mayax) in times *anterior* to the great cataclysm, during which the Atlantic islands were submerged." This ruler's "effigies still adorn the east facade of the palace at Chichen-Itza." (Chichen-Itza is in Yucatan.) From this it would seem that prehistoric man had been in Central or South America a considerable time before that cataclysm took place, at least twelve men had ruled the empire of Mayax anterior to that event. The Troano, Mr. Yates's paper, and Mr. Spalding are in harmony then, and the "Romance," *as usual*, is found in good company.

Again he says on page 92, Ibid: "The author of the Troano MS., a work, I have said, on geology, dedicates several pages at the beginning of the second part to the recital of that fearful cataclysm, and the phenomena which then took place."

Now this fearful event seems to mark a division in the "Troano" book. It is at the beginning of the *second part* that the author dedicates several pages to the phenomena which then took place. So also with the Book of Mormon. It dedicates several pages to the recital of that fearful cataclysm. It too is at or near the beginning of the second division of the book. The Atlantic Ocean and coast in the region of Central America is pointed out in their books as having suffered by these fearful convulsions. Those volcanic "convulsions swept away portions of the land" "and engulfed it," destroying the inhabitants. "Six fertile lands have appeared in Umakan (Cuba) and four volcanoes in Timanek (one of the small Antilles)." So it is in the direction of Cuba and the Antilles that we are to look for some of those changes in the earth's surface,—some islands were born at this time. These islands may have been the highest peaks on the main "land," the surrounding country becoming submerged or "engulfed in the sea."

The author of the Troano, on plate 17, part 2d, as Le Plongeon shows on p. 116, Sacred Mysteries, refers again to the fact that the land was submerged. The plate shows two colors of persons at the time of the event. He reads the painting or ideograph and hieroglyphics: "The Master of the basin of water turns it: abundant fluid submerges the land." Look along the Spanish Main (in our geographies) off the coast of Venezuela, northwest from La Guayra, and we will there see the "little Antilles;" and from what I have said, it was along that same coast where "that great city Moroni" was located, which city is said to have sunk into the sea at the time of the Book of Mormon cataclysm, and its inhabitants drowned. The coast line here, the native books also assure us, were changed. "Portions of the land" then "disappeared" "in the sea," "destroying the people" "leaving the line of coast as it now is."

What wonderful foresight Spalding manifested in first locating the city of Moroni on that coast, and afterwards telling us that it sunk into the sea at the time of the great volcanic outburst, which is found to be the region of coast pointed at by the native book. The books then agree that "portions of the land" were engulfed, and "the coast line" there, in consequence, "changed." Did that old Presbyterian minister look back through the ages in a dream? or was he wide awake when that event took place, looking

www.LatterDayTruth.org

through a peep stone? If not, he had both good foresight and hind sight.

But before this great cataclysm took place, the Troano says, twelve persons "had ruled in Mayax." This Maya Empire commenced in the northern part of South America (Sacred Mysteries, p. 125), and moved northward, as I stated before. The Nephite nation commenced with the union of the Nephites under Mosiah, with the people of Zarahemla, *at Zarahemla;* these two peoples were afterwards called Nephites. The city of Zarahemla, I understand, was situated in the northern part of South America on the Magdalena River, in the United States of Columbia. If we take this view of the matter we will find that the coincidence is very close to the Book of Mormon theory. By counting the rulers of this united people from Mosiah the first, it will be seen that the Nephites had about that number of rulers to Lachoneus the second, who was the Nephite ruler three years before the great volcanic outburst. Those rulers' names were: Mosiah (Omni 1:6), Benjamin (Omni 1:11), Mosiah (Mosiah 1:9), Alma (Mosiah 13:6), Nephihah (Alma 2:5), Pahoran first (Alma 22:8), Pahoran second (Helaman 1:1), Pacumeni (Helaman 1:3), Nephi (Ibid. 2:7), Cezoram (Ibid. 2:13), Cezoram's son (Ibid. 2:28), Seezoram (Ibid. 3:11), Lachoneus first (Nephi 1:1), Lachoneus second (Ibid. 3:3), fourteen altogether. This list does not include Pachus, the king over those dissenters, (see Alma 29:4,)—Pahoran's reign overlapped his.

Now if we will notice, some of the above named men who were elected to be rulers, appear to have been *murdered soon after their election;* compare, for instance, Helaman 1:1 second line, with 1:4 first line; 1:4, 5 Ibid. with 1:8 Ibid.; and 2:28 Ibid. with 3:11 Ibid., and it will be seen by taking a general view of the *actual rulers*, that the Nephites had also about twelve rulers in their nation anterior to the great volcanic outbust, or from Mosiah the first to Lachoneus the second.

Spalding, we see again, was a remarkable man. The number of rulers in the Troano, for Mayax, is about the same as given in the Book of Mormon for the Nephites, for the same period. The "old minister" made his romance harmonize with the native books in many very important particulars.

Le Plongeon reads the Troano thus: "The Master of the basin of water turns it; abundant fluid submerges the land."—Sacred Mysteries, p. 117. But on p. 126, it is "Can, the Master of the basin of water." It is "Can," the "Master," that submerges the land; he is "king" and "Master." Now who could he be? "He was dead" but "had risen!" The king was not a common human king; he had power over death; he submerges the land; at his will islands are born, and he controls the volcanic powers! Le Plongeon says "Can" in Maya "means serpent," "likewise power," and "four in Maya is Can," and "four represents the mystic name of the *creative power*."

Le Plongeon identifies this Maya "creative power" with the "Egyptian Kneph." And what or who is Kneph? George Rawlinson says the Egyptian Kneph is "the creator of Mankind." (See his Ancient Egypt, vol. 1 p. 155.) The Maya "Can," or "Master," is the creator, then. (Compare with note 64 on p. 293.) Kneph is there "the god who made the sun and moon to *revolve* under the heavens and the earth, and who created the world, and all things in it." (See also p. 157, Ibid.)

(To be continued.)

# Conference Minutes.

## NODAWAY.

Nodaway district convened at Guilford, February 13th, 1892; James Thomas president, J. N. Byergo secretary. Elders reporting, W. E. Peak, M. P. Madison, J. Hawley, W. Powell, C. Williams, R. K. Ross, A. Jacobsen, and J. Thomas. Priests, J. N. Byergo, J. Smith, F. J. Curtis, A. Jenson, and N. N. Byergo. Teachers, T. Cochran, H. Froyd, J. Nelson, C. C. Nelson. Deacon, R. Nelson. Branch reports: Platte 85; no change. Stanberry 19; 1 baptized. Ross Grove 32; no change. Sweet Home 27; no change. J. Thomas, W. E. Peak, M. P. Madison, W. Powell, J. Smith, and J. Hawley were chosen delegates to general conference. The conference was well attended from all branches, and a peaceful time was enjoyed. All district officers sustained. Adjourned to Sweet Home, Missouri, June 4th, 1892.

## WESTERN MAINE.

Conference convened with the Bray's Mountain branch, February 17th, 1892, G. W. Eaton in chair, W. G. Pert clerk *pro tem.* Reports were received from Brooksville, Dixfield Center, Bray's Mountain, and Green's Landing. Elders W. G Pert, S. S. Eaton, J. B. Eaton, and G. W. Eaton were present, and O. C. Eaton by letter. Teachers P. E. Eaton and J. E. Eaton. Bishop's agent's report: On hand last report 49 cents; received $151 50; paid out $133 73; on hand $18 26. W. H. Kelley chosen to represent this district at general conference. W. G. Pert sustained president, and E. H. Pert clerk of district. Time and place of next conference left with district president, notice to be given through the *Saints' Herald* three weeks before convention.

## SPRING RIVER.

Conference convened at Webb City, Missouri, February 12th, 1892; I. R. Ross president, Geo. W. Hobart clerk. Branch reports: Webb City, Angola, Columbus, Pleasant View, and Weir City. Ministerial reports: Elders, J. Caffall, I. R. Ross, E. A. Davis, E. A. Depew, D. S. Crawley baptized 5, T. J. Smith, A. C. Hart baptized 1, S. Maloney baptized 2, W. S. Taylor, E E. Bradley, W. Westervelt, J. H. Thomas, — Doty, J. M. Richards, J. Hart, O. P. Sutherland, T. Hayton, and G. W. Hobart. Priests, — Havey, Z. Decker, and R. Bird. Resolved that the president appoint a committee to define the northern boundary of the district. J. M. Richards, E. A. Depew, and S. Maloney were so appointed, and reported the following: We, your committee appointed to define the boundaries of Spring River district, advise that the counties of Benton, Arkansas; McDonald, Newton, Jasper, Barton, Barry, Missouri; Cherokee, Crawford, Labette, Linn, Montgomery, Neosho, Chataqua, Cowley, Sumner, Allen, Woodson, Elk, Greenwood, Wilson, Butler, Sedgwick, Bourbon, Kansas, and such of the Indian Territory as lies this side of the Arkansas River, be declared the territory over which we claim jurisdiction. Report received. The tent committee reported having collected $48 75; report received and committee continued. Bishop's agent's report: Received $83 50; disbursed $85 48; balance due agent $1 98. Report received. B. Jones, E. E. Bradley, D. S. Crawley, T. J. Smith, A. Hart, O. P. Sutherland, Sr. R. M. Bradley, and W. S. Taylor were appointed delegates to general conference. Spiritual and temporal authorities of the church sustained. I. R. Ross was sustained president of district, and G. W. Hobart clerk. Preaching by Elders J. Caffall, D. S. Crawley, and T. J. Smith. Adjourned to meet at Pleasant View branch May 6th, 1892.

## NORTHEAST MISSOURI.

Conference convened with the Saints at Higbee, Missouri, March 5th, Bro. D. Campbell in the chair. Owing to physical disabilities, by request of the president, Bro. T. W. Smith was chosen to preside; Wm. Chapman secretary, D. F. Winn assistant secretary. Branches reported: Higbee, loss 7. Bevier, gain 6. Hannibal, no change. Salt River, gain 2. Elders reported: T. W. Smith, D. Campbell, T. Wellington, J. C. Foss, D. F. Winn, T. D. Williams, W. H. Vincent, R. R. Jones, W. Vaughn, R. J. Jenkins, J. T. Williams. Priests, F. A. Evans, W. Chapman, and D. F. Richards. Teachers, J. Waltenbaugh and A. Rice. Report of bishop's agent, John T. Williams, was referred to a committee, who found books correct. Whereas we cannot tell what disposition General Conference may make of elders who may be desirable for district officers, therefore be it resolved that hereafter the election of district officers shall take place at the first regular district meeting after the sessions of General Conferences. Resolved that this district pay the traveling expenses of district president and secretary. The district officers and bishop's agent were sustained. The following were chosen to represent this district in General Conference: D. Campbell, T. Wellington, J. C. Foss, J. T. Williams, T. Broad, J. J. Morgan, D. Edmunds, T. W. Smith. Delegates were instructed to vote for Lamoni as the place for holding next General Conference. A resolution was passed requesting the First Presidency and Twelve to continue Bro. T. W. Smith in this mission, also that conference return Brn. Campbell and Wellington to this district. District Sunday school association reported and report was accepted. Three were baptized Sunday morning. Preaching by Brn. T. W. Smith and J. C. Foss. Adjourned to meet at Bevier, July 9th, 1892, at 10 a.m.

## SOUTHEASTERN OHIO AND WEST VIRGINIA.

Conference met at Limerick, Ohio, February 22d, 1892, at ten a. m.; T. W. Williams president, A. B. Kirkendall secretary; W. W. Blair and G. T. Griffiths in the chair. Present, of the First Presidency, W. W. Blair; of the Twelve, G. T. Griffiths; of the Seventy, Thomas Matthews, James Moler; Elders, James Brown, T. W. Williams, J. L. Goodrich, S. J. Jeffers, H. E. Moler, A. B. Ervin, D. L. Shinn, Owen West, A. W. Kriebel, and A. B. Kirkendall. Priests, H. E. Moler, Chas. Cooper, S. D. Hannah, and B. Beall. Hocking Valley, Liberty, Milton, Bierly (new), Syracuse, Creola (new), Mt. Zion, Vinton, Highland, Wayne, and Clarksburgh branches reported, showing a total gain of 14 by baptism. W. W. Blair, G. T. Griffiths, James Brown, T. W. Williams, and S. J. Jeffers appointed delegates to General Conference. Report of the committee on drafting a system of branch representation was then read, and after discussion the following was adopted: 1st. That all branches having a membership of twenty-five or less be entitled to one voice and vote, all branches to have an additional voice and vote for each additional membership of twenty-five or major fractional part of twenty-five. 2d. That any branch may cast its vote by proxy. 3d. That district president, traveling ministry, district secretary, and bishop's agent be considered *ex officio*. 4th. That newly organized branches, or branches without representation, be represented by the organizer or by any of the ministry who have lately been there and know their needs. 5th. No delegate shall represent more than two branches. S. D. Hannah, J. L. Goodrich, committee. Resolved that the Revised Book of Rules be adopted by this district. Resolved that we greatly appreciate the labors of Bro. Thomas Matthews as president

www.LatterDayTruth.org

of this district, and we much regret to lose him, having known him to be a wise counselor, an earnest worker, and an efficient minister in the work under his charge, and only on account of his affliction do we release him. Resolved that this conference petition the First Presidency to return Bro. G. T. Griffiths as missionary in charge if this request be in accordance with the direction of God's Spirit. Resolved that this conference recommend to the next General Conference that that portion of this district lying in West Virginia be permitted to be organized into a separate district. That we request our delegates in case of the question of changing the date of the succeeding General Conference to conform with the time of the World's Fair (Conference being held at Piano, Illinois), to vote in favor of the change. Bro. Chas. Cooper and Langley Bierly were ordained to the offices of elder and priest respectively, and granted licenses signed by the president and secretary of the district.

A committee of three consisting of Brn. S. D. Hannah, A. W. Kriebel, and W. E. Moler was appointed to consider the advisability of organizing a district Sunday school association, and report at next conference. Bishop's agent was sustained, T. W. Williams elected president, and A. B. Kirkendall reelected secretary. Preaching services Friday, Saturday and Sunday by Bro. Blair and others. Taken as a whole it was one of the best conferences ever held in the district. Two candidates were baptized by Bro. T. W. Williams. Adjourned subject to call of president.

## WESTERN WISCONSIN.

Conference met with the Excelsior branch February 27th and 28th, 1892; J. W. Peterson president, F. Sawley secretary. Branch reports: Evergreen 55; 9 baptized, 1 received, 1 died. Wheatville 30; 1 died. Flora Fountain 21; 1 baptized. Officers reporting: Elders, A. H. Smith, W. S Pender, J. W. Peterson, J. H. Hancock, A. L. Whiteaker, J. Whiteaker, and W. A. McDowell. Priests, F. Sawley and J. W. Blackbourne. Teachers, J. Thompson and G. Hancock. Bro. F. Sawley, priest, was presented by J. W. Peterson for ordination to the office of elder, which was ordered. Willow, Excelsior, and Sandusky branches were disorganized. W. A. McDowell was elected district president, and F. Sawley sustained as secretary for next four months. Adjourned to Beetown, Grant county, Wisconsin, June 11th and 12th, 1892.

# Miscellaneous.

## ELDERS' REPORTS FOR 1892.

Up to March 11th, the Bishop has received financial reports from the following elders:—

A. J. Moore, C. G. Lamphear, C. A Butterworth, Henry Kemp, T. W. Smith, J. Alfred Davis, John Davis, J. R. Sutton, J. S. Roth, John T. Davis, H. O. Smith, Warren E. Peak, M. H. Bond, J. C. Crabb, M. T. Short, J. W. Gillen, J. B. Roush, R. C. Evans, J. R. Lambert, J. H. Lake, I. N. Roberts, H. N Hansen, John Shields, Robert M. Elvin, L. W. Powell, E. Curtis, Heman C. Smith, James M. Scott, D. L. Shinn, George W. Shute, W. A. McDowell, T. W. Williams, Levi Phelps Samuel Brown, G. T. Griffiths, E. E. Wheeler, J. W. Waldsmith, Charles H. Porter, J. B Heide, Samuel Heide, A. H. Parsons, Charles E. Butterworth, J. C. Foss. I. N. White, A. Haws, M. M. Turpen, Isaac M. Smith, James Caffall, Robert Davis, L. L. Wight.

## MINISTRY REPORTS.

The reports to General Conference, for reading and publication should not include statements of amount of means needed for the family, nor what field is desired. Such matters should be written of to the Bishopric and the Twelve, separately from the report to the conference. Though if such statements are enlosed with the reports I will see that all that come into my hands are delivered to the proper quorum.

H. A. STEBBINS,
*Church Secretary.*

## GENERAL SUNDAY SCHOOL ASSOCIATION.

Programme of the General Sunday School Association, to be held at Independence, Missouri, Monday and Tuesday, April 4th and 5th, 1892:—

Monday: Beginning at nine a.m. and continuing through the day, regular business. Evening session: Singing by the congregation; invocation; singing by the congregation; address, "The Sunday School of to-day, the Church of to-morrow," by Elder J. F. Mintun; music; address, "Outsiders, (a) Our responsibility for them, (b) How to reach them," by Elder Heman C. Smith; music; doxology; benediction.

Tuesday: Nine a.m., training classes; Primary, by Sr. Jennie Newton, of Independence; song; Intermediate (Gospel Lessons) class composed of delegates and led by Bro. J. A. Gunsolley, of Lamoni, subject, The Sermon on the Mount, Matthew 5:1–15, Teachers' Helps for March 6th; song; Compendium, class composed of delegates and led by Elder F. G. Pitt of Independence, subject, Resurrection of the Dead, Compendium, p. 57. Blackboard illustration will accompany each lesson, at the close of which friendly criticisms and suggestions will be invited. Tuesday afternoon: General discussion; subjects, speakers, and limit of time to be supplied by those in charge. Election of officers. Evening session: Singing by the congregation; invocation; singing by the congregation; address, "Home Influence," by Sr. Frances Walker; music; address, "Sunday Schools and the Republic," by Elder F. M. Sheehy; music; Doxology; benediction.

On Saturday evening, the 2d, there will be a teachers' meeting in charge of Bro. J. A. Gunsolley. Let every delegate and teacher, and all interested in Sunday school work who can, attend. In this meeting the "Outline Inductive Bible Studies," announced elsewhere, will be used. The lesson for study in the teachers' meeting will be Lesson two, "The Childhood and Youth of Jesus." Let all come prepared with a copy, if possible, either progressive or intermediate grade.

"Winnowed Songs" will be used in the business sessions. Delegates should be at Independence in time for the Saturday evening session. Those not arriving until Monday will probably miss a good portion of one of the most important sessions.

E. A. BLAKESLEE, *Supt.*,
G. H. WELLS, *Sec.*

## GENERAL SUNDAY SCHOOL ASSOCIATION CONVENTION.

*Editors Herald:*—As you will see, by notice to be forwarded you in a few days, the General Sunday School Convention has been called to meet at Independence, Missouri, April 4th and 5th, and as this is the first annual convention of the Association, we feel it proper to solicit the cooperation of all true Saints. We believe that a better understanding of the methods and aims of the Sunday school cause can be gained by the attendance of these conventions than by any other means. For this reason we solicit and urge the attendance of all the Saints possible. The attendance of those who are not now actively engaged in this branch of the work is especially solicited; for we believe that if each one fully appreciated the possibilities of the Sunday school work there would not be one true Saint careless and indifferent to its success.

There is some important business to come before the convention. For this reason a general attendance of delegates from all districts is suggested and urged.

E. A. BLAKESLEE, *Supt.*

## ST. LOUIS SUNDAY SCHOOL.

A course of exercises will be given by the Zion's Hope Sunday school, St. Louis, Missouri, at the presentation of its new banner to be given on conference Sunday, April 3d. All are invited to attend. Come and spend a pleasant morning. Sunday school meets at 9:30 a.m., at No. 2518 Elliot Avenue.

T. J. ELLIOTT, *Sec.*

## DECATUR DISTRICT SUNDAY SCHOOL CONVENTION.

Eighth semi-annual meeting of above district convened at Davis City, Iowa, February 6th, 1892, J. A. Gunsolley president, W. W. Scott secretary *pro tem.* Brn. J. A. Gunsolley and A. M. Chase made oral report of work done the past six months. Number of schools reporting, 10; schools represented, 7; delegates present, 20; schools in district last report, 9; organized since, 2; discontinued since last report, 1; present number 10; present membership, 711. Treasurer's report: Total receipts, $41 02; total expenditures, $17.10; balance on hand, $23 92. Accepted, audited, and found correct. Srs. Jennie Allen, M. J Cazaly, May Gunsolley, M. Walker, L L. Lyons, Minnie Nicholson, B. A. Greer, Callie Stebbins, Minnie Anderson, Elizabeth Blair, Mamie Allen and May Cooper, and Brn. J. A. Gunsolley, Wm. Anderson, J. VanMeter, R. S. Salyards, A. W. Reese, J. M. Brown, David Archibald, Joseph Hammer, A. S. Cochran, C. J. Anderson, I. Phillips, H. R Harder, John Evans, Ben Anderson, E. L. Page, E. L. Kelley, W. W. Scott, and all superintendents of schools, were elected delegates to the General Convention; the president was also instructed to add to the list of delegates, such names as he saw proper. J. A. Gunsolley chosen superintendent, A. M. Chase associate, and F. E. Cochran secretary and treasurer, for the next year. Committtee on programme reported following as programme for next meeting: Song; prayer; song; address of welcome; response; music; paper, subject, Sunday school finances; address; music; question box; doxology; benediction. Saturday evening the audience listened to addresses by Profs. Howell, of Davis City, and J. A. Gunsolley; and a paper on Intermediate Class Work by A. M. Chase. Sunday at nine a.m., prayer meeting; at eleven a.m., preaching by Wm. Anderson; two p.m., Sunday school; three p.m., class drill; in the evening, short speeches from Sunday school workers. Adjourned to meet at Allendale, Missouri, in August, exact date to be announced by the superintendent.

## PASTORAL.

*To Those Concerned:*—Whereas, a notice appeared in the *Herald*, in 1888, to the effect that C. E. Blodgett had been disfellowshipped from the church; and, Whereas, the said C. E. Blodgett on inquiry was informed by the clerk of the district that no charge or charges were preferred against or elder's court called, only the Carrollton, Missouri, branch voted that his name, with others, be taken from the church records, which act was had March 3d, 1888.

Now, therefore be it known: In view of these facts, as they are made to appear, and the further fact, that since the above inquiry Bro. C. E. Blodgett has written two letters of inquiry and made two appeals, which have met with no response; that if after two weeks subsequent to the publicity of this notice in the church organ no further explanation is given of the affair, Bro C. E. Blodgett will be recognized as a member of the Reorganized Church of Jesus Christ of Latter Day Saints, and be permitted to officiate as an elder of the church in his present location, Naria, Nuckolls county, Nebraska.

In bonds,
JAMES CAFFALL,
*Missionary in charge.*

WISNER, Neb., March 4th, 1892.

## NOTICE.

To the Saints of the Southeastern Ohio and West Virginia District, and all others who are interested:—

Last September a committee was appointed to solicit means for the securement of a tent, to be used for reunion and general preaching purposes; and in consideration thereof we urge upon the Saints to contribute their "mite" at once, so that we can secure the tent and use it during the coming summer. If you are not prepared to give, say what you can give and we will borrow the money until that time. If any others not of our district feel like aiding, their contri-

www.LatterDayTruth.org

butions will be gratefully received. The committe are Brn. B. Beall of West Virginia, and T. Matthews, T. W. Williams, S. J. Jeffers, Samuel Hannah, A. B. Ervin and A. B. Kirkendall, of Ohio. Send all moneys to A. B. Kirkendall, Creola, Vinton county, Ohio.

T. W. WILLIAMS, *Dist. Pres.*

## INFORMATION WANTED.

Will some of the brethren connected with the work in California from 1880 to 1883 please in form us us when and by what authority the counties of *Tulare* and *Inyo* were transferred fromSouthern California to Northern California district?

On April 9th, 1880, the Pacific Slope mission convened at San Bernardino, and passed the following: "Resolved that Oregon district consist of the State of Oregon and Territory of Washington, the Nevada district of the state of Nevada; the Southern California district of the following counties in the State of California, viz.: San Diego, San Bernardino, Los Angeles, San Buenaventura, Kern, Santa Barbara, *Tulare*, *Inyo*, and San Luis Obispo, and that Northern California consist of all the the remaining counties of the State of California." See *Herald*, vol. 27, p. 211.

Northern California district convened at San Francisco, March 2d, 1883, proceeded to divide their territory as follows: "Whereas the Northern California district is inconveniently large for one man to preside over, therefore, be it resolved that said district be divided in the following manner: Commencing at the coast, taking the counties of San Mateo, Santa Cruz, Santa Clara, Stanislaus, Tuolumne, Alpine, Mono, Mariposa, Merced, Fresno, *Inyo*, *Tulare*, San Benito and Monterey, and forming a new district of them, to be known as Central California district." See *Herald*, vol. 30, p 190

It will be seen that Northern California thus disposes of two counties which by the former devision belonged to Southern California. If a transfer had been made, I have not succeeded in finding a record of it.

Will some one who knows please inform me, that I may be able to answer inquiries already made concerning boundary lines, etc.

Respectfully,

HEMAN C. SMITH.

SAN BERNARDINO, California.

## NOTICE TO ABSENT MEMBERS.

The residence of the following members of the branch of the church at Sacramento, California, is unknown. If any of them see this notice, or if other persons know of their whereabouts, such will confer a favor by writing to the undersigned, clerk of the branch. Some of the persons named may have died ere this; and if any have knowledge of such being the case will they please write and give the dates, or the year, if nothing more can be had. They are as follows: Susannah F. Woodward, John Hurley, Squire Hilton, Frederick Hefflon, Otto Treishel, John A. C. Cook and Joannah Peruchi. I desire to make a record of their present residence and if any of them are living in or near other branches we will send Letters of Removal to them. Address Mrs. C. W. Blair, No. 2601 H street, Sacramento, California.

## CHANGE OF NAME.

By resolution the Church Hill branch will hereafter be known as the Youngston branch.

SR. F. E. RICHARDSON, *Sec.*

HUBBARD, Ohio, Feb. 21st, 1892.

## "REVIEW OF REVIEWS."

The "Progress of the World," which is the exceedingly live editorial department of the *Review of Reviews*, discusses the American political situation with great frankness in its March number. A very fine new portrait of Mr. Grover Cleveland is presented, as also are equally striking half-tone presentments of President Harrison, Mr. Blaine, Postmaster-General Wanamaker, Chief Justice Fuller, the late Justice Bradley, Chairman Bland, of the Coinage Committee, and the late John Jay Knox. The review of foreign affairs is also fresh and keen, and is interspersed with portraits of Judge Henry Foster of Chili; President Diaz and Senor Garza of Mexico; full-page portraits of Prince George and the Duke of Clarence; a fine full page portrait of Father Anderledy, the late general of the Jesuits; portraits of M. De Freycinet and M. Clemenceau, who are so prominent in the present political crisis in France, and various other celebrities of the day.

## TO THE MINISTRY AT LARGE.

*Greeting:*— Fearing there may still be some misunderstanding in regard to reporting to the secretary of the quorum of Apostles, I once more announce, It is requested that all who are in and expect to enter the mission field for the coming year, will report their desire and the amount of allowance needed for their families for the year, to enable them to take the field. It is not expected that a report of labors done will be given. That will be expected by missionaries in charge and the Conference Report to them as heretofore.

The objecf of reporting to secretary of Apostles, as above, is to enable the quorum to list the names, and facilitate the appointing of missions.

Please send your reports to T. W. Smith, Box 125, Independence, Missouri, as soon as the 28th instant, And oblige,

ALEX. H. SMITH, *Pres. of Twelve.*

LAMONI, Iowa, March 12th.

## FIRST QUORUM OF TEACHERS.

We hope to see every member of the quorum present at General Conference, as there will be business of importance that calls for immediate action. If any are in doubt as to whether or not they can come, send in report at once to,

B. J. SCOTT, *Pres. of Quorum.*

INDEPENDENCE, Missouri.

## CONFERENCE NOTICE.

Manchester district annual conference will convene in the Saints' meeting room, 15 Dickinson street, Mount street, Albert square, Manchester, at three p.m., Friday, April 15th, 1892, continuing over Saturday and Monday for business purposes. On Sunday, the 17th, services will be held as follows: Prayer and sacrament meeting at nine a.m., morning services 10:30 a. m , afternoon services two p.m., evening six p.m. Elder Thomas Taylor, president of the English Mission will most likely be present.

## BORN.

EMLEY.—To Bro. A. and Sr. E. J. Emley: Earl A., born March 20th, 1888, at Wisner, Nebraska; Alice R., born May 24th, 1891; blessed by Elders James Caffall and R. E. Farley, March 6th, 1892.

## DIED.

HODGE.—At Beaver Falls, Pennsylvia, January, 1892, of pneumonia, Sr. Sarah A., wife of Warren W. Hodge. Deceased was born near Centerville, Belmont county, Ohio, June 10th, 1847; baptized near Graysville, Ohio, by Elder James Brown. She loved the work of God. Although frail physically, she was untiring in the interest of the church. Some few years ago she met with an accident which rendered her a cripple the remainder of her life, compelling her to use a crutch. Funeral services were held at her home Sunday, January 31st, at two p.m., in charge of Elder James Brown, at which a great number of neighbors and friends manifested their sympathy and respect. There is left to mourn her decease a husband, father, brothers, sisters, a host of friends, and the band ot Saints at Beaver Falls, who were in attendance during her sickness; she will be long and kindly remembered by them. She was laid to rest in Beaver cemetery to await the resurrection morn.

BARSS.—At Sand Beach, Michigan, December 15th, 1891, Charles Alma, youngest son of Bro. Joseph and Sr. Eleanor Barss. Born December 27th, 1886; blessed by Elder John J. Cornish, March 13th, 1887. Funeral services by T. Whitford and T. Rawson, December 18th, 1891. He is greatly missed by the family, but their loss is his gain.

YOUNG.—Caroline Young was born in Muskingum county, Ohio, August 31st, 1812; united in matrimony to James Young, July 3d, 1827, in Muskingum county, Ohio. She was left a widow in 1841, and so remained till her death. She kept house for her son, R. B. Young, from the time he was sixteen years of age, or about thirty-nine years; came to Iowa in 1869. She was baptized into the old school Baptist Church in September, 1853, and lived and died in full faith in that church, with the hope of a future life.

HORTON.—At Cedardale, Michigan, December 31st, 1891, Sr. Catharine Horton, aged 31 years, 6 months, and 11 days. Deceased was baptized March 1st, 1888, by Levi Phelps, and was a member of the St. Thomas branch, of White Rock. Funeral services were conducted by Elders A. Barr and W. Davis, January 2d, 1892. She leaves a husband and four children to mourn their loss.

HORTON.—At Cedardale, Michigan, February 27th, 1892, William C., youngest child of Bro. Sylvanus and Sr. Catharine Horton, aged five months. Funeral services by Thomas Whitford and T. Rawson, March 1st, 1892.

## ITEMS OF INTEREST.

ST. PAUL, Minn., March 4.—Commissioners Edgar and Reeve of the Russian relief fund has submitted to Gov. Merriam a supplemental report on the cargo to be shipped to Russia. The flour is now nearly all in store in New York and the steamer Missouri is expected to load and clear for Libau next Saturday. The additional cash receipts for donation amount to $330 29. The amount previously reported was $5,577 66, making the grand total $5,907 95.

The Ameer of Bokhara has placed the sum of 100,000 rubles at the disposal of of the Czarowitz, who is president of the Central Relief committee.

There will probably be another Bowdoin College expedition to Labrador next summer, when more extensive explorations will be made than on the first trip.

PHILADELPHIA, Pa., March 4.—Lillian Weeks entered a rope jumping contest with three other school children, all aged about ten years. Lillian jumped 840 times without missing and died last night. Two of the other children are critically ill.

Serious rioting and looting of shops and stores has occurred at Dantzic, similar to those which occurred in Berlin. Widespread dissatisfaction exists throughout Germany. Many are out of employment and the working classes are greatly dissatisfied.

The Rev. Dr. Charles A. Briggs said last Sunday in an address to the young men of Brooklyn: "It was the Church and not the State that crucified Christ, and made martyrs of some of its greatest men. This anti-Christian spirit of persecution has not yet died out; it is still extant in the nineteenth century religion of the Protestant Church. There are so-called religious newspapers which hunt down with bitter eagerness those who attempt any change, reform, or progress in church matters, terming such men heretics and traitors to the cause of Christianity. To-day orthodoxy is more regarded in the Church than good morals. It is the one essential. I firmly believe that if Jesus Christ should come now, as he came 1,900 years ago, to reform thieves and fallen women and to preach the Gospel, he would be persecuted to death in the streets of our metropolis."

LISBON, March 7.—The hurricane which passed over the Portuguese district did much damage to property and to the harbor works here. A number of houses were unroofed, chimneys blown down, and trees prostrated. Six persons who were passing along the streets were struck by flying debris and killed. A number of others were more or less injured by falling bricks, tiles, etc. The River Tagus, which in some places has already overflowed its banks, continues to rise rapidly and threatens considerable damage. The river is full of driftwood and navigation of the stream has become so hazardous that few if any vessels attempt it.

www.LatterDayTruth.org

### ARE THE UNIVERSALISTS DECREASING.

Prominent members of the Universalist Church admitted yesterday that the societies of that denomination in this city were undoubtedly diminishing. They ascribed their gradual loss to the infusion of liberal ideas into churches of other denominations. "Many think that the work of the Universalist Church is accomplished," said the wife of a prominent Universalist minister yesterday. "My husband does not think so, however. He believes that there is yet a great work to do. It is perhaps true that since the death of the Rev. Dr. Chapin there has been a noticeable weakening of the Universalist ranks in New York, but the causes are obvious. Below Fourteenth street few churches of any denomination are self-supporting, and the spread of liberalism has lessened the accessions to the societies in the upper part of the city."—*New York Tribune.*

### WORK WITHOUT WORRY.

DR. FARQUHARSON says: "So long as a brain worker is able to sleep well, to eat well, and to take a fair portion of outdoor exercise, it may safely be said that it is not necessary to impose any special limits on the actual number of hours which he devotes to his labors. But when what is generally known as worry steps in to complicate matters, when cares connected with family arrangements, or with those numerous personal details which we can seldom escape, intervene; or when the daily occupation of life is in itself a fertile source of anxiety, then we find one or other of these safeguards broken down."—*Sel.*


## L. A. FOWLER,
## Contractor and Builder,

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

**A MANUAL OF THE PRIESTHOOD,**

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

## AUTUMN LEAVES,

With frontispiece each month.

Published monthly, 48 pages, neatly covered.

Price per year - - $1.50.

Mrs. M. Walker, Editor and Publisher.

## ZION'S ENSIGN,

A live, religious journal, issued weekly at Independence, Jackson county, Missouri, is brim full of good and instructive reading relative to gospel truths, besides sermons delivered by some of our ablest ministers. Every one who can possibly spare **$1** should subscribe for it.

It is the intention of the publishers of the ENSIGN to issue **A DAILY EDITION** during the session of the coming General Conference in April, in which will be given a full report of the proceedings from day to day, also news items pertaining to the conference and those in attendance. The price will be **25 cents.** Send in your orders at once so as to give ample time for preparation.

Address all letters to Zion's Ensign, Box 175,

Independence, Mo.


### JONAH AND THE WHALE.

There is nothing in the original texts of the Bible to show that the creature which we are told swallowed Jonah was really the same animal we call a "whale" in this day and age of the world. The word translated into both the Septuagint and the New Testament by the Greek "Katos" means simply a sea monster, and this word was the one used by our Lord in his reference to the account of Jonah's exploit. (Matthew 12:29-41.) So far, therefore, as the Hebrew or Greek words are concerned, the monster may have been a shark, a sea-serpent, or some other uncanny denizen of the deep. Hence there is nothing incredible in the statement that Jonah, upon being thrown into the sea, was quickly overtaken by some water monster and swallowed without suffering mutilation. To biblical students it is a well-known fact that a vessel sailing from Joppa to any Spanish port must pass through a section swarming with a species of shark called a "sea-dog." The sea-dog has a throat large enough to swallow fair-sized men.—*St. Louis Republic.*

### GOOD ADVICE.

IT is much better to tread the path of life cheerfully passing lightly over the thorns and briars that obstruct your way, than to sit down under every hedge lamenting your hard fate. The thread of a cheerful man's life spins out much longer than that of a man who is continually sad and despondent. Prudent conduct in the concerns of life is highly necessary—but if distress succeed, dejection and despair will not afford relief. The best thing to be done when evil comes upon us is not lamentation, but action; not to sit and suffer, but to rise and seek the remedy.


**WANTED.**

To correspond with a brother who would like a good paying business, or a claim in "the strip." One who has some means, and who knows something about working with horses, and using carpenter tools, is desired. For particulars address MOSES N. COLE, Wellington, Sumner Co., Kansas.

## SPIRITUAL GIFTS
AND
## THE SEER OF PALMYRA;
Or
**SEQUEL TO SPIRITUAL GIFTS.**

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

## BOOK OF MORMON.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions The index is rearranged, the subjects and citations furnishing a complete analysis of the contents.

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

A. Haws, 1752 San Pablo avenue, Oakland, Cal.
E. F. Shupe, Globeville, Colorado.
E. L. Kelley, Presiding Bishop, Lamoni, Decatur co. Iowa.

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### Teachers' Helps.

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### Cards and Tickets.

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100..... 50
Good Behavior tickets; per 100, 15c: 1,000...1 00
Prompt Attendance tickets; 100, 15c.; 1,000...1 00

### Winnowed Songs

Each 40c., half doz. $2.25, per doz.....4 50

## Ruins Revisited,

AND THE

## World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER

For sale at the Herald Office. **Price $1 00**

**On Sale at the Herald Office,**

## With the Church In an Early Day.

**Price $1.14 postage prepaid.**


www.LatterDayTruth.org

## *THE "PATRIOT."*

Send for sample copy and complete circulars of books, all free.

*LAMBERT BROS., Lamoni, Iowa.*

## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

## "WHAT IS MAN?" by Eld. J. R. Lambert.

Cloth 75c., paper 50c.

SPECIAL COMBINATION OFFER.

Patriot one year, What is Man, cloth,.....$1 50
" " " " " paper,.....1 25
" " " " " cloth, and Food for Thought.....1 60
Patriot one year, What is Man, paper, and Food for Thought.....1 35

This applies to both renewals and new subscriptions for a year, but to no less time. Those having paid in advance for Patriot can obtain books at combination rates, if ordered promptly.

Notice will be given when this special is withdrawn. Address all orders to

**LAMBERT BROS., Lamoni, Iowa.**

## SUBURBAN RESIDENCE.

The above is a substantially built and well finished residence, very desirably located, and abundantly set to small fruit. Anyone contemplating locating at Lamoni will do well to investigate the above. The house is 20 x 28 and 20 x 16, all 18 ft high; and 12 x 26 and 6 x 10 ft., one story high. It is very convenient and comfortable in all its arrangements. It is on a well traveled road, adjoins the corporate limits of the town, is a half mile from the church and business center, and three-fourth mile of high school.

*JOHN SCOTT, Box 236, Lamoni, Iowa.*

## PATTIE; OR, LEAVES FROM A LIFE.

(In course of publication.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of the same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

## GERMAN TRACTS.

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.


James McKiernan, Farmington, Van Buren county, Iowa.
J. S. Lee, Pleasant Grove, Utah county, Utah.


## BOOKBINDING.

**HERALD OFFICE BINDERY—**

All kinds of Bookbinding done at Reasonable Rates:

Herald volumes, library leather backs and corners, marbled edges.....$1 50
Autumn Leaves, half roan, cloth sides.....1 00
" " half imitation morocco.....1 25
" " half morocco.....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

## JOB PRINTING, BOOKBINDING, ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of publishing We have one of the largest plants in the State, with complete facilties to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D DANCER, Business Manager.


## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

St. Louis, Missouri, No. 2518 Elliott avenue.

San Francisco, California: Lincoln Hall, No. 71 Montgomery street, near Palace Hotel.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 2 and 7:30 p.m.

London, England, meetings on Sundays at 6:30 p.m., at 48 Repton street, Limehouse; and at 107 Canal road, Mile End, on Wednesdays at 8 p.m., having removed from Emmanuel Hall, Old Ford road.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10:30 a.m., 6:30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7:30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Sheffield, Langsett road; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays, 7:30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Leeds, Wellington road, New Wortley; services Sundays 10:30 a.m., 6:30 p.m. Thursday, 7:30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

J. H. Tyrrell, Secretary Chatham district, Box 396 Chatham, Ontario.
E. C. Briggs, Juniata, Tuscola county, Michigan.


ROBT. WINNING, President. D. F. NICHOLSON, Cashier.

## LAMONI STATE BANK,

Successor to Farmers Bank of Lamoni.
Paid up Capital $25,000.00. Liability of Stockholders $50,000.00.
Incorporated under the laws of Iowa, Aug. 1, 1891.
Six per cent Interest paid on time deposits.
Farm Lands and Town Lots for Sale.

## HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**

**OF**

## PRESIDENCY AND PRIESTHOOD;

**THE**

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF: *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

## FOR SALE ON EASY TERMS.

### BEAUTIFUL LOCATION.

### THE FINEST STOCK FARM

—IN—

### DEKALB CO., MO.

**Four Miles from Stewartsville on the Hannibal & St. Joseph Railroad.**
**Two Miles from Clarksdale on the Chicago, Rock Island & Pacific Railroad.**
**Twenty-three Miles from St. Joseph by Wagon Road.**
**In the Center of a Community of Latter Day Saints.**
**Four Branches, Each Having a Good Meeting House of Their Own.**
**German Branch, Sixty-five Members, One Mile East.**
**Pleasant Grove, Sixty-eight Members, One and a Half Miles North.**
**De Kalb, Seventy-one Members, One and a Half Miles South.**
**Stewartsville, Sixty-five Members, Four Miles.**

### TWO HUNDRED AND EIGHTY ACRES.

Seventy-five acres in cultivation, forty in meadow, balance, including twenty-five acres of timber in pasture, all in timothy, clover and blue grass; well fenced, three-hundred rods hedge, balance three, four and five wires; good orchard; one dwelling house of seven rooms and one of three rooms; two barns, well painted, fitted with Newton's Patent Cattle Ties for fifty head full-grown stock, thirty head of young stock and twenty horses, with ample room for seventy-five tons of hay; good grass lots with pens under shingle roof for one hundred hogs; cribs for 3000 bushels of corn; eight wells, good water; a fine pond in meadow, surface 25,000 feet, well stocked with fish; an unlimited quantity of pure, clear water in pastures, piped from pond to watering troughs; windmill supplies tanks in barn and yards; a good mill with horse power for grinding feed, Fairbanks scales, etc., etc. Also some fine shorthorn cattle, young horses, farming implements, etc.

**For particulars, terms, etc., address**

**JOHN BURLINGTON,**
**ST. JOSEPH, MO.**


www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, March 26, 1892. No. 13.

L Campbell 12-29

## THE SAINTS' HERALD,

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa.

Subscription Price $2,00 per year; Six Months $1,00; Three Months 50 cts.; Single copies 5 cts.; Sample copies free.

The Traveling Ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions make sales of Church Publications, and assist the Publishing Department.

Address communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post office or Express Orders, Drafts on Chicago, or lastly, by Registered Letter. Do not send checks.

Advertising Rates, $1.00 per inch each insertion, subject to the following discounts: One month's insertion, five per cent.; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. For Reading Notices, ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## TO ADVERTISERS.

The Saints' Herald circulates in every State and Territory in the United States, also in Canada, Great Britain, etc. Having a field peculiarly its own, it is rapidly growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

For table of rates see first page of cover. For further particulars address, R. S. SALYARDS, Advertising Manager.

### A PREHISTORIC MONARCH.

WHILE removing the earth for the foundation of a new hotel to be erected at Crittenden, Arizona, the diggers discovered what seems to be the tomb of a king, though of what people it would doubtless puzzle an antiquarian to say. The workmen had penetrated at some eight feet below the surface of the ground what they took to be stone of a soft, friable nature, but which was evidently masonry of very superior workmanship when they reached the tomb itself. This was composed of large square blocks of stone, which was identified as red or rose granite, and cemented together with such skill as to at first cause the whole, measuring twelve by fifteen feet, to appear as a solid mass. The opening of this, while very difficult, as the use of powder was prohibited by the archæologists placed in charge of the exhumation by the authorities, was accomplished by night, when the interest and curiosity of the party was so great that the work was continued by lamplight till dawn.

The tomb when opened, says the *Philadelphia Times*, was found to contain a gigantic image of a man lying at full length and made of clay mixed with a sort of preparation which gives it a bright blue color and a slight elasticity, the whole appearing to have been subjected to great heat. The image represents the naked figure, except for a very tight girdle about the waist, a pair of close-fitting sandals and a crown on the head shaped very much like a bishop's miter, but topped with the head of a hawk or eagle. The features are roughly molded, are of an imperious cast, and of a man in middle age, with a prominent nose and a very wide mouth, but with cheek bones so low as to preclude all idea that the original could have been an Indian. The hands, which are as small as a woman's, and bear on the backs the head of the bird, as on the crown, are crossed on the breast and hold an image about three inches long, of a squatting figure, probably that of a god. The feet are also crossed, the right presenting the peculiarity of possessing a sixth toe, which the sandal is cut to bring into prominence, as if the owner had prided himself on it. The hair of the image is dressed in thick curls on both sides of the head, reaching to the shoulders, and brought down to the brows over the forehead.

Careful examination of this clay figure revealed that it was merely the elaborate coffin of the real body and could be opened from the back. This was done with all possible care so as not to disturb the remains within, but a few handfuls of dust, dark brown and almost impalpable powder, is all that was left of the body. The crown, however, together with the girdle, the image of the god, and a large battle-axe with a blade of sharp glass or obsidian, and a handful of petrified wood were found in the coffin.

The crown is of thick red gold carved with minute but well executed drawings, representing battle scenes, triumphal marches, and other pictures the meaning of which is somewhat misty, but in all the principal figure is that of a man with six toes on his right foot. The workmanship of the whole crown is very fine, and the bird's head on the top is a masterpiece worthy of Cellini. It holds in its mouth a magnificent Chalchuites, or green diamond, valued by the Aztecs, which shows some attempts at lapidification.

The girdle found is composed of plates of gold arranged like scales and very thin, so as to give with every movement of the wearer's body. On each of these plates, which is in shape a half ellipse, is engraved a figure or hieroglyphics, conveying, however, no hint of their meaning in their form. The image of what is, presumably, a god is made of clay combined with the preparation spoken of before, and also burnt till thoroughly hardened. It represents a male being seated upon a pedestal in a squatting posture, its eyes squinting, and grinning in hideous mirth, while both hands are placed over the ears, as if to shut out sound.

A peculiar thing about this image is that its hair is represented as hanging down his back in one long plait like a Chinaman's. The figure is hollow, but contained only half a dozen small black pebbles, highly polished, and a somewhat larger stone of a dull gray hue. The coffin and these relics are now on exhibition, and are to be donated to the State Museum of History and Archæology at Tucson. No clue of any value as to what race the remains are to be ascribed can be found, but it is probable that it was one antedating the Aztlan and even the mound builders, and superior to both in knowledge of masonry, sculpture and the working of metal.—*Sel.*

### THE POPE WILL NOT LEAVE ROME —THE REASON.

THE correspondent of the London *Times* at Vienna thinks that personal considerations and fixed habits will have a good deal of influence in determining the policy of the Vatican in the immediate future. "In any case," he writes, "it is scarcely to be feared that any combative or provocatory course of a nature to render the Pope's further residence in Rome impossible will be adopted at the Vatican. The reason is simple enough. The majority of the Cardinals are elderly gentlemen having their private residences, their private interests, and all their associations in Rome. At their time of life it would be a sore trial to remove. Then, again, they have no ecclesiastical interests to further by making Rome impossible for the Pope. Half an hour's conversation with any of the leading Cardinals would suffice to convince a stranger that they are the most conservative body of men in the world, and that the very idea of having to transfer the Papal See to another place is obnoxious to them. Therefore, whenever the election of a new Pope requires the convocation of a conclave, it is more than probable that a candidate of moderate views will be elected, whatever the gossip at the Vatican may say on the subject at present."—*Sel.*

### SALT.

A MORNING hand bath in cold salt water is delightfully invigorating.

Warm salt water inhaled through the nostrils will cure cold and catarrh.

A pinch of salt taken frequently will stop a cough or throat irritation.

A glass of salt water, warm or cold, taken on rising in the morning will cure constipation.

Bathing the eyes when tired or weak in warm salt water will soothe and strengthen them.

Salt, plentifully sprinkled on the icy door step, will have a better and cleaner effect than ashes. —*Prudence Prim, in Good Housekeeper.*

### CHRIST'S CHURCH.

Who Christ's body doth divide,
Wounds afresh the Crucified.
Who Christ's people doth perplex,
Weakens faith and comforts wreck.
Who Christ's order doth not see,
Works in vain for unity.
Who Christ's word doth take for guide,
With the Bridegroom loves the Bride.—*Truth.*

www.LatterDayTruth.org

## SEEKING CLIMATIC INFORMATION.

A CONFERENCE of the American Health Resort Association was held at the Sherman House, Chicago. The object of the association is to ascertain reliable facts about climates and health resorts for the benefit of the public and the guidance of the medical profession in America and Europe. Dr. E. M. Hale read a paper on the climates of Florida. He said the physician sending a patient to Florida without specifying the part of the State shows an ignorance that may result in injury, Florida having several climates. In Upper Florida rheumatism, catarrh, and bronchitis do well. In all sections the patients should avoid the low lands, the borders of rivers, and the swampy coast. In Lower Florida, the speaker said, is the favorite region for nerveless and nervous men and women, broken down in mind and body from the intense strain of business and social demands in the Northern States. He denied the popular idea that the whole of Florida is malarious. He denied also that the dryness of the air is always desirable in disease, sunshine being of more importance than dryness in consumption and in all nervous diseases.

Dr. F. W. Seward of New York gave his experience with the climate of New Mexico as relating especially to people with weak lungs, consumption, and rheumatism. He clearly depicted the advantage of this region for those suffering from neurasthenia and insomnia.

Dr. T. C. Duncan, President of the association, who had just returned from a long tour of investigation in Southern California, stated that a general consensus of opinion of resident physicians and the laity was that Southern California is the worst possible climate for consumptives. Dr. Duncan considered New Mexico to be more desirable in view of health and business. The following resolution was adopted:—

WHEREAS, There is such a large number of poor people who die in the East from chronic lung diseases who might be saved to a long life of usefulness if they could be removed to the famous sanitarium sections in the South and West; therefore.

*Resolved*, That it is the sense of this association that some organized effort should be instituted to rescue these invalid people, and we commend this work to the philanthropic throughout the country.—*Sel.*


### WANTED.

To correspond with a brother who would like a good paying business, or a claim in "the strip." One who has some means, and who knows something about working with horses, and using carpenter tools, is desired. For particulars address MOSES N. COLE, Wellington, Sumner Co., Kansas.

## L. A. FOWLER,
## Contractor and Builder,

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

### A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

ROBT. WINNING, President. D. F. NICHOLSON, Cashier.

## LAMONI STATE BANK,

Successor to Farmers Bank of Lamoni.
Paid up Capital $25,000.00. Liability of Stockholders $50,000.00.
Incorporated under the laws of Iowa, Aug. 1, 1891.
Six per cent Interest paid on time deposits.
Farm Lands and Town Lots for Sale.


## HEALTH AND MARRIAGE.

THE *Sanitarian* takes strong ground that marriage, at the proper time, is favorable to health and long life. By the statistics of M. Bertelon and others, in a discussion of the subject before the French Academy of Medicine in 1871, from 25 to 30 years of age married men die at the rate of 6; the unmarried 10; and widowers at 22 per 1,000 annually. From 30 to 35 years, the deaths among the same classes respectively are 7, 11 and 19½; from 35 to 40, 7½, 13 and 17½ per 1,000, and the same favorable conditions to the married continue at greater ages. But married men aged from 18 to 20 die as fast as men from 65 to 70.

Among women marriage is not quite so favorable as among men. From 30 to 35, wives die at the rate of 9 and spinsters 11 per 1,000. Under 25 the mortality of wives is a little greater than among single women. After 40 years of age, the longevity of married women is much greater than that of the unmarried.

The probabilities of life in this connection are—a man at 25 who marries has an expectation of 40 years' married life; if he does not marry, his expectation at that age is only 35. A woman who marries at 25 may expect to live until she is 65; if she remains single, to 56 years of age. Widowers and widows are nearly as badly off as those who do not marry.—*Sel.*


## DROPSY.

I will warrant a cure, or will sell medicine at $1 per bottle with instructions. For particulars address, W. T. GILBERT, ANGOLA, Kansas.

### FOR SALE or TO RENT.

A nice little Corn and Feed Mill in a thriving little Railroad Town, on the C. B. & Q. road, in Southern Iowa. Mill has a French Burr Grinder, and Power Sheller that will shell one hundred bushels per hour, with all necessary machinery for a complete Mill; run by a 16 Horse Power Engine, with a New Steel Boiler, rated 20 Horse.

Good House, Stable, and other necessaries for a good, comfortable Home.

Reasons for selling: Am not a Miller and have other business to take my attention. The Coal and Grain has been run in connection with the Mill to good advantage. Address, GEO. A. HUNTSMAN, RED ING, Iowa.
Reference, J. W. Johnson. 2t

## *THE "PATRIOT."*

Send for sample copy and complete circulars of books, all free.

*LAMBERT BROS., Lamoni, Iowa.*

## Residence for Sale.

Located one block east and three blocks north of L. D. S. church, on main traveled road, one half mile from high school, sidewalk greater part of distance, a substantially built, well finished ONE-STORY FRAME HOUSE, 6 rooms and pantry; about 1½ acres of land, well fenced and set to small fruit, apple, peach, and plum trees; 2 wells; water in kitchen; shingled stable 12x12, 10 feet high, with buggy shed; good cave. Also a **one acre lot** north of Herald Office. For further particulars and terms, address, L. A. FOWLER,
12mar4t Box 11, Lamoni, Iowa.

## SPIRITUAL GIFTS
AND
## THE SEER OF PALMYRA:
Or
### SEQUEL TO SPIRITUAL GIFTS.

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

## ZION'S ENSIGN,

A live, religious journal, issued weekly at Independence, Jackson county, Missouri, is brim full of good and instructive reading relative to gospel truths, besides sermons delivered by some of our ablest ministers. Every one who can possibly spare **$1** should subscribe for it.

It is the intention of the publishers of the ENSIGN to issue **A DAILY EDITION** during the session of the coming General Conference in April, in which will be given a full report of the proceedings from day to day, also news items pertaining to the conference and those in attendance. The price will be **25 cents**. Send in your orders at once so as to give ample time for preparation.

Address all letters to Zion's Ensign, Box 175,

Independence, Mo.

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.
Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.
Paper, each 8 cents; per dozen..... 75

### Teachers' Helps.

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.
Fifty cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.
Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### Cards and Tickets.

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100..... 50
Good Behavior tickets; per 100, 15c : 1,000...1 00
Prompt Attendance tickets; 100, 15c.; 1,000...1 00

### Winnowed Songs

Each 40c., half doz. $2.25, per doz. .....4 50


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, March 26, 1892. No. 13.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR - - - EDITORS.
R. S. SALYARDS - - ASSISTANT EDITOR.

Lamoni, Iowa, March 26, 1892.

CONTENTS:

EDITORIAL:
Money Raising ..... 193
That Debate ..... 193
Interesting Reading ..... 194
The Missouri Pacific R. R. ..... 195
Too Bad ..... 195
Woman in Business ..... 195
Saints in Texas ..... 196
Extracts from Letters ..... 196
Editorial Items ..... 196
A Dearth for Preachers ..... 197
MOTHERS' HOME COLUMN:
With Usury ..... 197
A Plea in Behalf of the Home Column . 197
Special Request for Prayers ..... 198
Home Column Missionary Fund ..... 198
POETRY:
Motherhood ..... 197
CORRESPONDENCE ..... 199
COMMUNICATIONS:
Stir Them Up ..... 201
Fireside Talks with our Girls ..... 202
Answers to Questions ..... 204
Who is the Author of the Book of Mormon—Rigdon, Mormon, or Spalding .. 205
CONFERENCE MINUTES:
Galland's Grove ..... 207
Far West ..... 207
Central Nebraska ..... 208
MISCELLANEOUS:
Galland's Grove Sunday School Association ..... 208
Notice—Fremont District ..... 208
Items of Interest ..... 208

## MONEY RAISING.

A NUMBER of the brethren have been thinking long, seriously, and anxiously upon the best method, or methods of helping needing humanity, and some have apparently well digested plans of procedure. The most of those we have been permitted to hear, or see, require a fund ranging from ten to fifty, or more thousands of dollars, as a starting point. Some ingeniously figure the matter thus: *If* each of the twenty-five thousand members in the church would give the small sum of five cents per week, (and, say they, there are none so poor that they cannot do that; and many can do much more,) it would make for one year five dollars and twenty cents each, an aggregate of $130,000; a sum quite large enough for all purposes. One insuperable objection to this method of raising the fund is this; and it lies in the "if," at the beginning of the proposition: "If"—if each member of the church was in a condition to give five cents per week to the fund suggested, there would really be little, or no need of the fund. That there is many more times that amount of means in the church, or belonging to the members of it, may be true; but it is not so distributed as to provide each member with the income necessary to set even that small sum apart for each week of time.

It might be possible for the poorest of the poor to set apart so insignificant a sum per week, if sufficiently self-denying and devoted; provided they were producers, able to labor for remunerative reward, by which they were self-sustaining beyond the limit of their needs; but are they in such position. It is well known that they are not.

Of the classes who are laboring for wages, small or great, there is this to say; were the call for the amount named the only call they had to respond to, the matter so far as they are concerned would be settled, and the sum be faithfully paid. But, this one call is only one of many of a similar import,—it is so little, surely one can do so much; and so one after the other these calls come; until the reserve fund which all are anxious to retain for the sake of an emergency forbids further encroachment, and calls fall on ears that hear, hearts that feel, but judgments that must deny the importunate cry.

The class upon which the burden must rest to be successfully carried, is the thrifty, saving, energetic, creating class; the class with whom to devise is to do. These are the directing, animating men and women whose faith is stock in trade, who will not fail because there is no failure in them. They dare and accomplish. They are no more devout than many of their brethren, possibly not nearly so much so as some; but their piety is mixed with restless energy; their will is to do. What they have is only a weapon of warfare, a thing to be used, not housed and hoarded. Wealth to them means nothing but the accomplishment of what money may do, or cause to be done. They neither love nor despise riches; they are a means to an end to be desired and not the end itself. Fortunately this class is fairly represented in the church; and while none have great riches, those holding the smallest and those having the most are equally willing that what is with them shall do their Lord's will. To this class do we look for those who will in the spirit of true discipleship develop the methods by which under God the good work sought for will be accomplished.

---

LETTERS from Brn. Gilbert J. Waller and C. H. Luther, of Honolulu, Hawaiian Islands, report improvement there, and a great desire for efficient help to be sent them. Both of these brethren are pleased with the progress made, and are anxious that more extended efforts shall be made.

Bro. Waller sent us a copy of the Weekly *Bulletin*, dated March 1st, containing an account of several horrible murders committed on the island of Lauai, by a cruel priestess, Puulolo by name. The victims were put to death under circumstances of great cruelty, to drive out devils, stated by the "Kahuua," (priestess) to be in them.

Bro. Luther says:—

"The Lord is blessing Bro. Waller more and more with good liberty of speech. We hope it is the will of God to send some good elder to help us soon. We were sorry to have Bro. Haws leave us, but our Father knows best, and we begin to see so now. It shows us that *we all* must be up and doing, and not depending wholly on one another."

The island of Lauai, where these murders occurred used to be called at Honolulu, "the Utah Zion."

---

## THAT DEBATE.

OF course, each party engaged in a discussion is usually of the opinion that its own side has the victory. Of the debate at Washington, Indiana, between Rev. F. W. Jacobs, Universalist, and Elder Rudolph Etzenhouser, Bro. G. H. Hilliard, of Jeffersonville, Illinois, writes quite conscious of the conclusion having been in favor of Bro. Etzenhouser. We allow for partiality in our own men, as we would for others; but below we give a clipping from the St. Louis *Post Dispatch*, taken from its telegraphic news column; which is not from our side of the fight:—

WASHINGTON, Ind., March 12—Rev. Mr. Etzenhouser, of St. Louis, a Mormon elder, while holding missionary services in this county some two months ago, was challenged to a religious debate by Rev. F. W. Jacobs, a Universalist preacher of Kokomo, who wanted, as he said, "to puncture the rotten carcass of Mormonism." The debate was finally arranged, and for the past two weeks this city, where it is going on, has been in a furore of excitement. Elder Etzenhouser, who represents the Reorganized Church of the Latter Day Saints, which, by the way, rejects polygamy, was very quiet about the matter, but bided his time. Mr. Jacobs was loud in his own praise, and only wanted one crack at the Elder to knock him out of the ring. The debate closed last night, after a two weeks' session. The Universalist was defeated all along the line, scarcely coming out ahead a single evening. His backers are disgusted and concluded to give up the job of "crushing the serpent," unless they can command better talent.

---

BRO. MORRIS T. SHORT is out in a rather rhythmical way in the Kewanee, (Illinois,) *Star*, for March 15th. Writing of the place where the next April session of conference will be held he says:—

The first settlement of the Saints was in 1831, but Independence was on the border or frontier and hence was not, to say the least, then the land of staid and steady habits. The membership of the church at that early date was composed principally of folks from the New England and Middle States, and, of course, they generally were Free Soilers, as they used to call them. The Southern aristocracy of slave owners looked with jealous eyes upon the thrift, industry, temperance and piety of their new

www.LatterDayTruth.org

Yankee neighbors. They would not traffic, drive around or in any way mix up with the Negroes, and the old bourbons raised a hue and cry that these abolitionists would have a corrupting influence upon the blacks, and therefore endanger life and their property. Border ruffianism, fanned on perhaps by religious intolerance and priestly hate, expelled the Saints in November, 1833, but thank the Lord we take new courage since the Darkey is out of the account, the great state of Missouri says to the Saints, "Come back, come back and we will wed your sons and daughters, yea we will throw wide open the portals of peace and good will." The afflicted children of lovely Zion delight to forgive and take old Moby by the hand and give a reconciled shake.

## INTERESTING READING.

In view of some of the things brought to light in the past history of the latter day work, what follows will be very interesting reading to many of the readers of the HERALD as they serve to show how hard it is for people who have trifled with revealed truth so far as to have wandered into ways of error in doctrine and practice to return to right ways. It is like the recovery to health of one long addicted to the opium habit, hard and difficult to be content with wholesome things.

In an editorial of the *Deseret News*, for March 11th the editor has this to say:—

### THE REMEDY.

One of the leading topics of the Salt Lake Stake Conference which closed at the Tabernacle on Sunday, was the dilatoriness of a large proportion of the members of the Elders quorums. This condition was exhibited by the report from that department of the Priesthood. The chief reason for this delinquency was clearly stated by some of the speakers. Large numbers of young men had been ordained Elders to enable them to go to the temples to be married, without first having had any training to enable them to understand the nature, duties, functions and responsibilities of the Priesthood. They were not familiar with its genius and spirit, and therefore not prepared to operate within its pale. The form of ordination had been complied with, but the corresponding spiritual growth and fitness were apparently absent.

This situation is deplorable. The question of remedy is the leading thought connected with it. There can be no doubt as to the propriety of refraining from placing grave responsibility upon those who are unprepared for it. The probability is that greater care will be exercised in this respect in future than heretofore. The important part of the subject is, however, to produce the needed development in young men, so that there may be no necessity for their being denied the inestimable privilege of entering the marital state under the full auspices of the Gospel as understood by the Latter Day Saints.

It seems as if the matter is to a large extent in the hands of the Bishops. It is from them that recommends for ordinations to the office of Elder issue. They ought to be based on the general fitness of those to whom they are given. If not they are liable to mislead those officers of the Church in whose hands is the duty of taking final action.

In addition to this fact is another of equal if not greater importance—that the production of fitness of the candidates is largely in the same hands. The process by which eligibility is reached is both natural and divine—graduation. Unless this is provided in the wards where the young men of Israel reside, it is hardly possible for them to obtain it at all. Within those local divisions the facilities exist. The chief necessity is to keep them in active operation. If they are allowed to remain stagnant the young men of the community grow up loosely, without any definite idea as to their true position, their privileges, opportunities and duties. Finally their minds become so barren, from sheer stagnation, that it is well nigh impossible to turn their attention in the proper direction, and they drift into the lifeless sea of spiritual indifference, and become a prey to skepticism.

The chief consideration is to give the youth something to do and treat them generally as if they were a very important factor in the community, which is the fact. Such of them as are worthy ought to be ordained to office in the Lesser Priesthood, the first being that of Deacon, and the next in order that of Teacher, and the next Priest. The quorums of the several orders ought to be kept full, according to the revelations on the subject.

These steps are only preliminary. If the members of these quorums are left to themselves, it will be found that the organizations will dwindle, dissolve and, so far as any practical progress is concerned, will die out. Where this occurs it would probably have been better if no steps whatever had been taken in the premises The law of divine economy has been violated, by conferring the Priesthood on those who were not ready to make use of it in the interests of progress. The situation would be just what is complained of in regard to many of the quorums of Elders now.

These lesser quorums of the wards need looking after and ought to be cultivated by the fathers—so to speak—of these minute local subdivisions of the Church. The young men have not the necessary confidence and experience to lead out in the path they should pursue without assistance and encouragement. Those who are older and have understanding ought to meet with them and instruct them not only in the duties of their own offices, but in the nature of the Priesthood as a whole, that they may have understanding concerning it and be prepared for advancement. They ought also to be instructed in the principles of the Gospel, and thus be enabled to obtain a hope of salvation and give an intelligent reason for possessing it. They should also be taught how they can instruct each other, by a mutually beneficent process. For these purposes there are no organizations that afford facilities equal to those presented by the quorums of the Priesthood.

Unless the means that the Lord has placed in our hands for the purpose of developing the youth are utilized, startling delinquencies on their part will continue to exist—a natural result of our own shortcoming. They cannot well take hold of these facilities themselves. They must be called, directed, taught and used. The greatest of all the capabilities for presiding is that faculty which will enable a leading officer to use to the best possible advantage all the intelligences placed under his watchcare.

We presume that some of the teaching to which the editor refers was that of Counsellor C. W. Penrose, at the Salt Lake Stake Conference, as reported in the Semi Weekly *News* for March 8th. Mr. Penrose is reported to have said:—

Some instructions were given yesterday, in the Assembly Hall, in regard to the ordination of men to the office of Elder. These have been repeated a great many times; but persons who ought to hear them have not been present on these occasions. I wish to say to all our brethren who have been called to hold the office of Elder, that it is expected they will attend their quorum meetings and the Priesthood meetings, and be ready to act in the office to which they have been appointed. They have not been called to be Elders simply as an honor to them, or as a reward, or as a signification that they were held in high esthem. Every elder should read the Doctrine and Covenants, and learn what his duties are, and then perform them. Elders ought to be minute men. Their minds should be stored with useful knowledge. They should become acquainted with the principles of the Gospel, fully and completely, by reading good books, by prayer, by study and by faith.

It seems that sometimes men are recommended to be ordained to the office of Elder simply that they may be prepared to go to the House of the Lord and receive a wife under the new and everlasting covenant. It is a great blessing to a man to get a good woman for a wife, and to have her sealed to him for time and for all eternity, so that, though death may them part, yet in the resurrection they shall be joined again as husband and wife, to receive the fullness of the blessings that pertain to holy and sacred matrimony. But I have sometimes thought that perhaps it would be just as well if some of the brethren who go to the House of the Lord to be married in the way that the Lord has appointed, under the Melchisedeck Priesthood, were allowed to wait a little while, or to marry under the law of the Aaronic Priesthood. According to the formula that was formerly given in the Doctrine and Covenants, an Elder or Priest might administer the ordinance of marriage It was under the law of the lesser Priesthood. When the higher law was revealed to the Church, we learned how we could receive a wife under the new and everlasting covenant, who should be a wife through all eternity, a man and woman joined together, being fitted for each other by affection and mutual esteem, through good works might inherit the glory of God together in eternity, the husband, wife and children being organized in a family capacity according to the heavenly pattern, enjoying the blessing of increase, worlds without end, wherein is glory and immortality, eternal lives, and blessings that are beyond the power of mortal to describe. These are for those who are worthy, not for those who are unworthy. And it has seemed to me that perhaps it would be better that some persons who are permitted to go to the House of the Lord and receive these great blessings, should be, for a time at any rate, placed under the lesser law, that they might be tested.

I do not think it is right for men to be recommended to be ordained to the office of an Elder if it is simply that they may have the privilege of being married in the way that is appointed. I think that a man ought not to be ordained an Elder unless he is called of God through His servants, according to the gifts of God unto him. "Lay hands suddenly on no man." Let us see to it that when men are ordained to this holy calling they are fitted for it, that they may receive the Priesthood in very deed, so that when they are ordained it will not be a mere matter of form, but they shall have the spirit and the power of their callings and be ready to labor and work in the holy ministry.

I wish to say to our brethren who have received this ordination, that they made a sacred covenant that if they were ordained they would fulfill all the duties of their office; and in a great many instances they have failed to do that which they agreed to do, and the Lord will not be pleased with them, unless they repent and do better in the future than they have in the past. It made me feel grieved in my heart that men called to this holy calling had no better conception of the duties thereof than appeared from the reports which we heard this morning. I hope there will be an improvement in this matter. If not, these brethren cannot prosper. When a man is called of God to occupy a position in the church, it is expected that he will magnify that calling; and if he does not, the Priesthood placed upon him, instead of being a blessing to him will be an injury.

From both Mr. Penrose's speech and the *News*' editorial, it appears that it has been the habit of ordaining men to the eldership that they might be qualified to take a wife, and that this has been carried too far, those having been ordained who were unfit, or who should have served a longer apprenticeship before being entrusted with a wife and the priesthood at one and the same time.

We are sorry to notice that Mr. Penrose is not yet out of the old ruts, and that a relic of that incubus which some of the leading men are pleased to say is being lifted off the people, still remains in his brain, possibly in his life; he says, that it "would have been just as well if some of the brethren who go to the House of the Lord to be married in the way that the



www.LatterDayTruth.org

Lord has appointed under the Melchisedeck priesthood, were allowed to wait a little while, or to marry under the law of the Aaronic Priesthood. According to the formula that was formerly given in the doctrine and Covenants, an Elder or Priest might administer the ordinance of marriage. It was under the law of the lesser priesthood."

The Word of the Lord to the Church was in 1831; "For marriage is ordained of God unto man." (*a*) Under the full blaze of the inspiration which gave this grand underlying basis for the institution of the domestic relation the church, including all the officers of both priesthoods, declared the formula which Mr. Penrose disposes of as being "under the lesser priesthood," these officers embodied their understanding of the command to marry, or the privilege to marry should be entered into under the following conditions: "All marriages in this Church of Christ of Latter Day Saints, should be solemnized in a public meeting, or feast, prepared for that purpose; and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority."

In this formula the offices of the Melchisedeck priesthood are named first, showing a recognition of that presiding spiritual authority as being first in consideration and importance, the bishop, who may be an high priest and usually is, and the priest being named last. There is in the formula itself as much ground for Mr. Penrose to say that the marriage institution was under the law of the Jew, or Gentile as there is for him to say that it was under the lesser priesthood only; as persons within the church were permitted to be married by clergymen of other denominations, Catholic or Protestant, or by officers of the secular government; any and all of which covenants so made were to be "held sacred and fulfilled." The saying of Mr. Penrose is one of those careless statements which are the result of the misguiding influence of that institution fastened upon the church in 1852, and from which influence Mr. Penrose is not yet relieved; and which have been resorted to in order to make the system for which Utah has been and is suffering possible. Mr. Penrose ought to know, if he does not, that in that document which has been styled the basis on which the Utah plural marriage system rested for sanction, there is no formula of marriage given, nor any specification commanding that marriages shall be performed by the Melchizedeck priesthood in the temple, or temples; and the custom of which he and the *News* Editor makes complaint has grown up through the misconceptions of the powers and privileges of the priesthood, through zeal and officiousness—a climbing into Moses' seat.

While the *News* article suggests a remedy, may it not be as well that there shall be a separation in the duties of the bishop and the presiding high priest of a stake, or ward, and let the spiritual affairs, by which young men may be qualified through righteous gospel teaching for the duty of preaching as elders, rest upon those who are not holding charge of the temporalities; and let the bishops take care of the temporal matters as the Doctrine and Covenants clearly provides.

The admission tacitly made by the *News* is that the young men are not eligible to the office of elder, as a fact, not having an understanding of the gospel, nor an appreciation or understanding of the priesthood, its powers and privileges, which is "deplorable." This is an admission, fairly made, that in "Zion" there is a necessity that the gospel of life, peace and salvation should be taught; which we have frequently urged during the long, long contest of the last thirty years. Get back on gospel grounds, friends of Utah, and you will be safe.

(*a*) D. of C., sec. 49, par. 3.


THE MISSOURI PACIFIC R. R.

Is a popular and direct line of travel between St. Louis, Kansas City, St. Joseph, Omaha, Denver, Salt Lake, Ft. Scott, Joplin, Wichita, etc. and their connections. It is the route to and from local points in Texas, Arkansas, the South and Southwest; also to points in Eastern, Central, Western and Southwestern Missouri, and Eastern Nebraska. Those interested should bear in mind that Independence, Missouri, the place of holding the coming Sunday School Convention, and General Conference, is situated on the line of the Missouri Pacific; a direct route to and from all those points.

For rates, particulars, etc., apply to agents, or to H. C. Townsend, General Passenger and Ticket Agent, St. Louis, Missouri.


## TOO BAD.

The following dispatch which is going the rounds of the newspapers, if true, represents one of those things singular and unaccountable in themselves, which give strong ground for the popular unbelief in the sincerity of the Utah Mormon Church, in their ostensible abandonment of the practice of polygamy. In connection with this case one Nicholas Groesbeck, who something like a year ago was amnestied for an infraction of the law, has again been arrested charged with a repetition of the offense. It would seem as if there were some even among the noted men of the church, who do not propose to abide the manifesto of President Woodruff, nor yet the tenets of the petition of that officer and his colleagues for amnesty for all offenders. Statehood for Utah under such circumstances can hardly be assured. Such actions undo with singular facility the good impression made upon the public mind by the solemn assertion of the leading officers of the church.

"Salt Lake City, March 12.—James P. Freese, high councillor of the Church of Jesus Christ of Latter Day Saints, who sits side by side in the high council of state of Zion with Delegate to Congress John T. Caine, has been arrested by United States marshals for unlawful cohabitation and held to await the grand jury's action in the sum of $1 000, Jane Stoner, his plural wife and co-respondent was held on a bond of $500. The arrest of such an exalted ruler of the church has created consternation in church circles, and when the news was brought to President Woodruff he is said to have been incited to intense passion. It is regarded as a terrible blow to the manifesto that has been submitted to the high council of which Freese is a member, prior to its promulgation. Jabez Dangerfield, another member of the church, was also arrested on the same charge. Dangerfield declares that he is a consistent member of the church; that he was present when the manifesto was "sprung on the people," and recognizing that "conditions had changed," voted for the adoption of the instrument. He is out on bonds in the sum of $1,000. —Denver, Colorado, Daily *News*.

## WOMAN IN BUSINESS.

Whoever will read with care the following wise words of Rev. Sutherland, of Pittsburg, Pennsylvania, cannot fail to endorse them we think. The notion entertained by some vain, weak-minded persons, that "a woman who works for a living in some honorable occupation in preference to sitting down thumping an old piano and waiting for a beau—that such a woman forfeits her right to be regarded a lady," is well denounced and should be rebuked wherever it is seen.

Dr. Sutherland, of the Second Presbyterian Church, preached last night to a large congregation the fourth of his course of sermons to young women. His special theme was "Women in Business." He said:—

While in many regards the conditions of human society have undergone a decided change and that for the better we can still find in the record of events and ages long gone by many valuable thoughts and practical suggestions to which, as a people and as individuals, we would do well to take heed. There is one law of human conduct or duty that, although often violated or disregarded, is fundamental and is enjoined over and over again in the Bible. It is this: "Whatsoever thy hand findeth to do, do it with thy might." This law is designed for women as well as for men. Obedience to it is an essential condition of usefulness and happines here in this life and of reward in the life to come. Whatever a woman has the power to do and the opportunity of doing properly lies within her sphere. This law makes provision for special exigencies and special work, such as that which is brought before us in the text. The daughters of Shallum took their places beside their father, and with trowel in one hand and sword in the other worked to repair the broken down wall of their beloved city. There was work to be done and need of some willing hands and brave hearts to do it and these leal hearted, brave girls did not think it beneath their dignity or foreign to their mission as women to facilitate it by the labor of their own hands. It will be easily seen and readily acknowledged that work like that in which these women engaged is, under ordinary circumstances, outside of the sphere of woman.

There are occupations for which woman by virtue of her physical if not mental constitution is unfitted, and those who are at this day so strenuously and persistently advocating the obliteration of all and every line of demarkation between the respective spheres of the sexes, and doing it as they fancy in the interests of woman, are engaged in a fruitless task. They are simply setting themselves against nature, whose order and arrangements are imperative and final. There can be no question but that the home with its varied and sacred duties furnishes the finest and most fruitful field for the exercise and development of woman's peculiar powers and capacities. But at the same time it does not follow that her labors should be confined to the home. More than this, under the varied and complex conditions of society as we find it, to do so would be

www.LatterDayTruth.org

neither possible nor desirable, and we must remember, too, that these conditions are the outcome of our advanced Christian civilization.

There are scores of branches of labor on which delicate manipulation, carefulness and patience are specially required. In such positions women are far more successful than men, and they who are engaged on them are "serving their generation." It is simply vulgar prejudice, which, in any way depreciates a young woman because she elects to be independent and earn her own living. With much that is good that has come down to us as an inheritance from the past, there are some notions that are as silly as they are unsound, and one of these is that a woman who works for a living in some honorable occupation in preference to sitting down thumping an old piano and waiting for a beau—that such a woman forfeits her right to be regarded a lady. Let no young woman be ashamed of her position as a toiler in the broad field of the world's industries. Be thankful that you are not mere dolls to be dressed and painted for the empty admiration of empty-headed "dudes" and "mashers," who know more about canes and neckties than they do about the Lord's Prayer or the Ten Commandments.

## SAINTS IN TEXAS.

Bro. T. J. Sheppard sends us a clipping from the Harrold, (Texas,) *Telephone*, a town some seven miles from Beaver, whence Bro. Sheppard wrote, March 13th, as follows:—

"I have recently moved into this county from Bandera, Texas. I am well pleased with the country, and will locate here. I find this a good locality to preach in. Bro. A. J. Moore has made many friends to the cause of truth here. There are several points near here where openings to preach can be had, and I hope to be able to give more of my time to the work of the ministry. Last summer was very agreeably spent in labor for the Master, in company with Bro. A. B. Moore, who, I am glad to say, has done a good work, both in convincing the gainsayer and reconciling and bringing about a better feeling among the Saints wherever he has labored."

The clipping we give below:—

For some time it has been reported that there was a Mormon church with followers at Beaver, and the *Telephone* man has investigated it and gives it to our readers:—

The members call themselves "Latter Day Saints," and are composed of some of the best people in that vicinity, and have been organized about two years. Their cardinal principle is faith, repentance and baptism for the remission of sins. But differing from other denominations, they believe in the laying on of the hands for the healing of sickness and for the gift of the Holy Ghost, they believe in miracles and prophets and prophecies, as in the days of Christ. They do not believe in polygamy, or plurality of wives, as do the Utah Latter Day Saints, and with the exceptions named preach the "straight article." They preach the first Sunday of each month, everybody invited. Their preachers are Messrs. Shepherd, Amend, Gooch, Holcomb, Shumaker and others, and are good, honest and God-fearing people and would be good people to have in any community.

## EXTRACTS FROM LETTERS.

Of the Galland's Grove district conference, Bro. John Pett, of Dow City, Iowa, says:—

"We had a good time at our conference; everything went off smoothly, without a word of contention. Much of the Spirit of the Master was felt and enjoyed in all our meetings and all went to their homes feeling blest and encouraged."

Bro. J. H. Scott, Lexington, Tennessee, March 6th:—

"I see a considerable amount of delinquency on the part of some *Herald* readers. This ought not to be, and as I am one, I now remit. If we will all do likewise our cause will not be impeded, but will grow, and the credit of the church be enhanced. We cannot get an opening here except at our own church, and at our meeting hours they will find something to do in the neighborhood to keep the people from coming to hear. I circulate *Zion's Ensign*, the *Herald*, and *Autumn Leaves*."

Bro. George H. Hilliard, writing from Kibbie, Illinois, March 14th:—

"Eight more baptized here to-day, by Bro. Emsley Curtis. I came here last Saturday to assist him in the work he had begun in January. He had baptized nineteen before, and eight to-day, and many more are believing. Bro. Curtis has a large number of relatives here which gave him a prestige that no other man would have had, and he is doing a noble work, for which we feel to thank God. We will continue meetings here till over next Sunday. In the faith and at work."

Bro. J. D. Wiltfong, Haigler, Nebraska, 15th:—

"I wish to notify the traveling ministry in this field that one Mrs. Olive Goldesberry of this place, lying ill with inflammatory rheumatism, desires administration that she may be healed. She also desires baptism, as do others. Elders passing this way will be gladly received."

Rev. Jacobs, with whom Bro. R. Etzenhouser is having his debate at Washington, Indiana, said in the course of one session:—

"The Elder doesn't give me anything to attack except the New Testament. He wants to confine me to that, and of course I admit the New Testament is law and gospel."

The *Democrat* of March 6th adds:—

"After all, since it is the Universalist's belief that all shall be saved, that there are no future punishments, what is the use of 'crushing the serpent of Mormonism?'"

## EDITORIAL ITEMS.

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

Bro. J. W. Gillen arrived home the 16th inst. Brn. W. N. Robinson, M. H. Forscutt and Joseph Luff left the 17th, Bro. Forscutt for St. Joseph, the others for Independence, Missouri.

Bro. W. W. Blair arrived home Friday the 18th, looking well and hearty as usual. He reports a prosperous and enjoyable missionary trip while among the Saints of the Pittsburg and Kirtland, and Southeastern Ohio and West Virginia districts.

Bro. Eli Steadman, from Crystal Lake, Minnesota, is a visitor at Lamoni, looking up the country.

Brn. A. H. Smith, and Joseph R. Lambert are at home arranging matters for conference consultation.

Bro. M. H. Bond, occupied the speaker's desk in the Hall of the Pittsburg Secular Society, Sunday, February 28th, on the subject, "Why I am *not* an Agnostic." He was to be followed on March 6th by Rev. J. L. Andrew, of the First Universalist Church, in review of a lecture by John R. Charlesworth, of New York, on the Philosophy of Secularism. We are glad to know that our brethren occupy where standing room is afforded, in the contests that are being urged in the conflict between Faith and Unbelief.

We learn that Bro. J. S. Roth, of Sonora, Iowa, is still unable to do very much, and his hearing almost gone. He desires prayer in his behalf that he may still be useful in the service. Bro. Roth is an earnest and successful worker and deserves the faith and sympathy of the Saints.

Saints living at or near Pender, Thurston county, Nebraska, are requested to communicate with Bro. C. M. Roberts at that place.

Bro. D. M. Rudd wrote from Reels, Iowa, the 14th inst. Some had given their names for baptism at Crescent.

Bro. N. H. Rasmussen, Highmore, South Dakota, 11th inst. asks that brethren there will call on his parents (full address not given), or send them tracts in the Danish language, that they may learn the truth. He commends the labors of Bro. Charles Shern in South Dakota, asking that help be sent him to prosecute the work.

Sr. Caroline Shearer, New Springfield, Ohio, is one of the scattered sheep, who in seventeen years has heard but one sermon, that preached of late by Bro. T. W. Williams. She rejoices in the truth, though denied many of its privileges.

A brother writes us from Harlan, Smith county, Kansas, offering to subscribe for one share of stock if a further move is made toward building a college.

Bro. Joseph Luff desires to purchase a copy of the second volume of *Times and Seasons*. Any person having one to dispose of, who will send it to his address at Independence, Missouri, will receive the amount of the charge they may make for the same, by return mail.

Bro. C. M. Fulks, of Beaver, Texas, would like some elders of the Kirtland district to call on his brother, who is a member of the church, at Spencer, Medina county, Ohio. His name is William Fulks. He says his cousin, John Miller, will assist in caring for ministers who will preach there

Bro. C. M. Fulks wishes to know if Bro. George W. Mavis is yet living. About twelve years ago he left the region of the Pleasant View branch, Kansas, for Texas, and has not been heard of by them for years. Anyone knowing of him in the past, or as to his present residence will confer a favor by writing Bro. Fulks, at Beaver, Texas.

Bro. David Chambers, reports a good time at the Little Sioux conference.

Bro. Alexander H. Smith says that he has never enjoyed a succession of conferences, or been present at a series of meetings where a better spirit of spiritual

www.LatterDayTruth.org

brightness and enjoyment was prevalent than those lately held in his field.

Bro. R. C. Evans writes a strong commendation of Bro. C. Scott's work, "The Christian Sabbath." The book is meeting the approval its merits deserve.

### A DEARTH FOR PREACHERS.

THE Pekin (Illinois) *Church Echoes*, is responsible for the statement that the denomination which it represents has over 200 preacherless Christian churches in Illinois. Nothing is said of those not Christian. What a showing. Surely the world needs turning upside down.

## Mothers' Home Column

EDITED BY SISTER "FRANCES."

"Yes, better 'tis to die
Than from the strife to fly.
Be thou a hero on the field,
With arm close bound to duty's shield;
Aloft the standard hold
Among the true and bold.
Turn not ignobly back,
A traitor on life's holy track;
But fall on valiant ground,
And be with honor crowned.
A rank among the faithful claim,
And leave to earth a blessed name,
That kin and kind may hold
Above the price of gold."

### MOTHERHOOD.

Thou wast a maiden, fair and sweet and pure;
Then wife, as self-devoted as a holy cloistered nun;
Then mother—
The holy angels bend with dewy eyes in envious bliss about thy happy couch.

Thrice happy mother!
The Holy Mother hath known all thy purity, consecration, pain and bliss.
And from out the heavens above thee, comes down the angel's benediction—
"Blessed art thou among women."

***

Baby, tell me what thou art, angel or mortal?
Discovered wings thou hast not;
And yet, thy presence is so divinely fair,
Methinks the white-winged messengers who bore thee hither
Are waiting, not far away,
To know if thou wilt go with them, or stay with me.

Sweet baby, stay with me,
And teach me all thy heavenly lore.
Thou art the soul of love that God has blessed;
The crown of joy the angels never wore.
My baby, thy father's hope and pride:
Thy mother's love and care.

—*Minerva Hallock Kreamer.*

### WITH USURY.

WE thank Sr. Ames for the unsolicited, unexpected plea she has made for the better sustaining of the Home Column. This department of the *Herald* ought to be one of the best in that paper. There is abundant talent in the church for making it such, and it could be done without any great effort being put forth by any individual.

Let us say, in passing, that we do not think all have the same gift or all in the household of faith are called upon to the same work. In the words of the apostle, "If the whole body were an eye where were the hearing?" All cannot write for publication, notwithstanding their hearts may burn with the love of God, and their zeal may abound to such an extent that their light is not to be hid under a bushel, but sheds its rays as God intended it should, upon all around. What follows? Are they less honorable, less to be esteemed than those who can write for this purpose? God forbid; for he who has given one talent to one, and one of a different order to another, requires only *what he has given with usury*. This sentence may be lightly passed over, without causing those who should stop to think and ask, "What usury am I laying up in readiness for the time when the Master shall demand my talent?" to pause for one moment's reflection; but all the same it is written with a deep and an abiding sense of its grave character, and the assurance of the Spirit that each individual will yet have to meet this demand; that there is coming a time when he who gave will ask a return of his own with usury.

It is only, therefore, such as know they ought to sustain this department, and are not doing it, that we want this plan to reach. The celestial kingdom of our God will never be inherited by those who shirk their duty, let the plea for doing it be what it may. The times are portentous of great events, and mighty revolutions are just at our doors. Let each then, who expects to stand, to abide when the Lord comes, be found at the post of duty, found occupying when he comes.

We may never, as the result of what is here written, know that it has been read, but if it fails of its object, those who read, not those who have written, are the responsible ones.

Many sisters (and God will bless them for the effort) write their determinations, testimonies, trials, etc., but while they bear the stamp of sincerity, love and an earnest desire to do their duty, there is too much of sameness to render them interesting or beneficial to the general reader.

But, let not that other class—that class who can, but do not write for the Column—borrow this cloak for a screen. It does not fit you, and you know it, and God knows it too, and calls upon you to shake your garments from the pursuit of private pleasure, from sloth and indifference, which do not become you, and awake to a sense of the responsibility resting upon all who are striving for a kingdom, the inheritors of which are, "equal in power, and in might, and in dominion."

How are you, how am I going to obtain an entrance into this kingdom? By baptism? Never. The laying on of hands? Never. These, with many other things, are but stepping-stones; but *faithfulness*, obedience to the law and commandments of God, (which are and must be a part of the law,) and continuing therein, even unto the end, is the only way leading to that kingdom.

Well was the kingdom upon earth likened unto virgins wise and foolish. It is sad to think that of the very small number who have taken their lamps, but *one half* have oil in their vessels with their lamps. Am I one of those? Are you, my reader, one of that class? Each one must answer for himself.

Activity is the characteristic of the times in which we live, above every other feature, marking them as distinct from other centuries—other years. The forces for evil in the world are organized and active as never before; and while they are being met and antagonized by influences for good, there is at work in the very heart of these latter influences, elements of evil which deprive them of much of their strength. The very presence of the Lord God of Hosts is not with them, and his fear is not before their eyes. Like the iron and the clay, they are part strong and part weak.

Oh! what a call, what an appeal to everyone who *knows* himself to be under the blood-stained banner of King Emmanual to put on the whole armor of God, that he may not be numbered with the five foolish ones! Let us *seek* to enter in. Let us put away pride, vanity, selfishness, and all things of an evil nature, for they will empty our vessels of oil, and leave us in darkness. But above all, let us strive *to do* his will, bearing ever in our minds that it is not the one who cries, let him cry never so earnestly, "Lord, Lord; but he that doeth the will of my Father who is in heaven."

To be found occupying, is not to be found in some place of prominence, neither in some lowly, obscure corner; but it is to be found in the faithful conscientious discharge of duty, be our position such as requires us to work before the scrutiny of many eyes, or in some quiet spot unobserved and unnoticed by man.

Are you willing at the final day to have the judgment pronounced upon you, which was pronounced upon the servant whose napkin kept his talent most securely?

We ask the question with the solemnities of that time before our eyes and ask it only of those who feel that they are following his example.

If God has not given you, he will never require of you a return, but if you in your hearts are calling him a "hard Master," be sure the time is coming when he will ask his own *with usury*.

Does it seem to any that to apply a charge so solemn as the above to a duty so simple as helping to sustain our church paper, is making a grave matter out of a simple one? Let us say that all duty is grave and its responsibilities cannot be avoided.

### A PLEA IN BEHALF OF THE HOME COLUMN.

TO THE sisters in all the world who have been, are, or may be interested in that portion of the *Herald* allotted to you for your especial benefit, these lines are addressed.

It is estimated at the present time that the church has over thirty thousand communicants. It is fair to presume that one half of that number are sisters; and taking out one third of that number for children and those who have not arrived to maturity, will leave a residue of ten thousand adults. Now we will say that only one out of every hundred, and that is placing it at a very low estimate, is capable of writing for publication; that would give one hundred contributors to the Home Column. Only two or three articles per year from each would furnish enough literary matter to support it in good style. There are sisters who can write admirable private letters; then why not write for publication for the benefit of the whole? Because there are some who can write better than I—that will not excuse me, neither will it you. Because others may write with greater elegance and profusion, shall we be excusable if we fold our talent in a napkin and put it carefully away, lay

www.LatterDayTruth.org

aside our pen to corrode with age, and then sit complacently and listen to the tick of the death watch warning us of the approaching demise of the Column and make no effort to avert the catastrophe? But, exclaims one, what is the use of raising a signal of danger when there is no necessity for it? But listen! Hear what the editor has to say:—

"I am tempted many times to drop that department because there are so few sisters, comparatively, who take an interest in sustaining it. But I am going to make one more faithful effort."

It has been said that "The pen is mightier than the sword." Who, then, is willing to wield it in behalf of truth, righteousness, goodness, and purity? To help elevate one another and to help sustain the Column? Or shall we simply do as we have done, and let the rising generation rise up and call us—not blessed—but slothful virgins, because we neglected to occupy when we had the privilege. Now is the time to inprove while we have the opportunity; for the present generation, who soon are coming on the stage of action, will so far excel us in mental qualifications, our intellectual horizon will be so eclipsed, that perhaps we may not be able to emerge from the gloom to wield the pen in behalf of Zion's cause.

In all great emergencies men and women have risen equal to the occasion, and they became great and their works a power for good because opportune. They worked just at the right time, put forth an effort and wielded an influence for good that has affected all subsequent generations. So it is to day; a necessity exists, a demand for wise, discreet, judicious labor; for literary labor. Now is the time to work; now the time to occupy. Ten or a dozen years hence the same necessity may exist but there will be others to meet it.

There are latent forces in every human breast, dormant powers awaiting development. Every sister in the church has some talent in some direction awaiting development. Those who have a talent for writing, who have been so fortunate as to have coupled with that the advantages of a thorough education may, under the enlightening and illuminating influences of the Spirit of God, become stars in the intellectual firmament. We may not all become centers; but we can be satellites, and all moving on towards the great, grand center, even as astronomers claim that all the solar systems are tending towards Alcyone.

"Progress is written in living characters of light upon every department of nature." Shall we, then, who are endowed with mental faculties, with a brain capable of expansion, "whose natures have been lighted up with a coal from off the altar of God's own being," sit at ease with folded hands? No; there is no such a condition to be found in all God's vast dominion. Retrograde or progress ever is the universal, unchangeable law of nature. The Lord has pointed out the way in which his Saints can make rapid progress mentally. He says: It is pleasing to me that you abstain from eating meats at certain seasons of the year, at other seasons sparingly; also hot drinks, which, it is claimed by some of the authorities of the church, are the commonly used beverages at the table. If we do so and so we "shall find great treasures of knowledge, ever hidden treasures." Who then is willing, for the sake of doing good, of working for the Master, of benefiting our fellow beings, to abstain from that which hinders our progress in spiritual and mental pursuits? Then will our minds be enlarged, our understanding enlightened, and we shall be instrumental in the hands of the divine Master of doing good. Scientific writers claim at the present time that a vegetable diet produces a clearer brain, keener perceptive faculties, and that it is much easier to control the animal propensities and bring them into subjection to the higher or mental and spiritual powers. The inducement certainly is a flattering one. Who then is willing to make the sacrifice, to occupy; that when we leave this the cradle of our existence we may stand on higher vantage ground, ready to enter a higher life when the Master comes, where we shall have a thousand years in which all the faculties of our beings may be cultivated and developed to their utmost capacity.

LIZZIE AMES.

## PRAYER UNION.

### SPECIAL REQUESTS FOR PRAYER.

Elder J. S. Roth requests the earnest faith and prayers of the Prayer Union that God, if consistent with his holy will, will restore to him his hearing, which has been almost destroyed by an attack of la grippe. His desire is still to be useful in helping to roll on the Lord's work. Let your faith and prayers be united, for Bro Roth is a laborer the church cannot afford to lose.

## HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Feb. 26, Amount to date | | $4.121 29 |
| Thirza Chapman, Ia | $ 50 | |
| Laura Frederickson, Ia | 1 00 | |
| Sarah Chase, Ia | 1 00 | |
| Mary Hiatt, Ia | 3 00 | |
| L. A. Robinson, Ia | 1 00 | |
| H. T. Hawkes, Minn | 25 | |
| S. E. Wilcox, Ia | 1 00 | |
| Mary Palmer, Mo | 1 00 | |
| Julia A. Burns, Me | 1 00 | |
| Joseph Deremer, N. Y. | 10 00 | |
| Sally Deremer, N. Y. | 7 00 | |
| Barbara Sharp, Mo | 1 00 | |
| Bertha Hansen, Ia | 75 | |
| Alice Hansen, Ia | 25 | |
| Mary E Young, Md | 50 | |
| Edna M. Young, Md | 50 | |
| Almira Pinkerton, Mo | 1 25 | |
| M. Heavener, Ill | 1 00 | |
| Matilda Hartchen, Mo | 1 00 | |
| F. E. Richardson, O | 35 | |
| E G. Hodge, Neb | 1 00 | |
| L. B. Richmond, Kan | 50 | |
| Mary Montgomery, Minn | 5 00 | |
| Hannah Jones, Ia | 2 00 | |
| | | 41 85 |
| Mar. 19, Amount to date | | $4 163 14 |

☞Send all moneys to D. Dancer, Lamoni, Iowa.

BANDERA, Texas, Feb.

*Dear Readers:*—Here I come this bright and beautiful morning to have a little chat with you, hoping that I shall be welcomed. Some of you, of course, I have never seen, but I love you all, for my heart rejoices and is glad; I love this glorious work of God and can truly say I krow that we are in the right road, and we will inherit and gain an admittance into his kingdom if we will only be true. I have been a member of the church a long time, but never have I been so filled with the spirit of love for my Redeemer as I have been in the past few months. My husband is not a member but is becoming more favorable, and I pray God to hasten the day that will number him one of the fold. Bro. A. B. Moore has left us; circumstances being against me I did not get to hear his farewell sermon, but may he do as much for Christ in every place as he did here. We hope he will be sent back here.

I have finished reading, "With the Church in an Early Day," a present from my uncle, Elder L. L. Wight. May we all be as brave and true when trials come as Margery was.

Why do not more of the young sisters write to the *Herald?* I have true delight in reading the words of love and encouragement penned by our elder sisters, and I think the younger members should write more.

I can think of nothing more to tell you except about the beautiful flowers and sweet singing birds, which remind me so much of childhood's days, and of which I would tire your patience trying to tell you how much I love them, so I will go now, with a fervent prayer that we may all keep steadfast, working faithfully, till we hear the welcome cry, "Well done thou good and faithful servant, enter into the joys of the Lord."

Your sister in the hope of a portion in Zion,

EFFIE ROSS.

## EXTRACTS FROM LETTERS.

Sr. Martha Hattery, of Vail, Iowa, though living some distance from any of the Saints, feels that the Lord is mindful of her. She feels very grateful to those unknown friends who are sending her the *Herald*, as she finds much of comfort in it. She is anxious to have her children gathered into the fold, and hopes it will not be long before a branch is raised up there.

Sr. Violet Jordan, writing from Temple, Missouri, expresses her great love for the work, and relates how at various times she has been strengthened by dreams. She has lately been sick when away from home, but was most kindly cared for by the Saints.

Sr. L. M. Richards writes from North Platte, Nebraska, and ask the sisters, if any feel so inclined, to write to her mother, who is aged and sick. It would be a great comfort to her. Her name is Josephine Scanlon. She obeyed the gospel in 1838, and united with the Reorganization in its beginning. Not having the company of the Saints, the church papers are her greatest comfort.

## WEALTH OF BRITISH PRELATES.

The announcement that Cardinal Manning, who was at one time enormously wealthy, his father having been Governor of the Bank of England, had only left a sum of $600 at his death, recalls to mind the large personal properties of the Bishops and Archbishops of the Church of England.

An examination of the records of the Probate Office shows that the Bishops of that church who have died during the last thirty years have left an average personality of $220 000 each. These figures do not include the value of the real estate possessed by the prelates nor any sums invested in policies of life insurance or otherwise settled for the benefit of their families.

The contrast between their bequests and those of Cardinal Manning is so striking as to render all comment unnecessary.

A man that is compelled to work cares not how badly his work is done; but he that takes off his coat willingly and rolls up his sleeves cheerfully, and sings while he works, is in right earnest.

www.LatterDayTruth.org

# Correspondence.

PITTSBURG, Pa., March 14th.

*Editors Herald:*—We have for the last ten days been enjoying an exceedingly comfortable, instructive, pleasant and profitable visit from Pres. W. W. Blair, who in company with Bro. Griffiths put in an appearance, arriving from Wheeling on the 2d inst., Bro. Griffiths going to Kirtland the 9th; Bro. Blair leaving us Saturday last for a visit to the Saints at Conneautville, Pennsylvania.

Our district conference held in this city the 5th and 6th was a success in all its features. The attendance was large, the preaching which was done by Pres. Blair being especially satisfactory, notably the Sunday morning effort being a most excellent, broad and patriotic discourse, and which we wished at the time of listening to it could have been heard by everybody in Pittsburg. The representatives of the Pittsburg press, some of whom were present at nearly if not all the sessions, give us generally fair reports.

The social and prayer services held morning and afternoon were seasons of spiritual comfort, and instruction through manifestation of the operation of the Spirit of God in the gospel gifts, etc., and all felt it was good to be a Saint in latter days. Our visit with Bro. Blair has been very cheerful and of an instructive character, and we were sorry to see him go away.

The outlook as reported for the district is encouraging, the financial response regarding the needs of the hour especially comforting, as indicating the increase in practical faith in God and confidence in the stability and permanency of investment in heavenly treasures.

Yesterday afternoon we listened to John R. Charlesworth, an agnostic orator of New York City, who lectured before the Pittsburg Secular Society at their hall on Penn avenue on the subject of Immortality. It was an eloquent presentation of the materialistic faith, if that word does not here imply a contradiction; but in his wholesale denunciation of priests of all ages and classes as mystery mongers, whose sole object was to prey upon human superstition and fear for profit, for gain, etc., he eventually, in the opinion of many present, overshot the mark, and we think bit off more than he could chew, and stated more than history and facts will warrant, or that he has ability to prove in an open and fair discussion.

Bigotry is not confined to any class, and is in our opinion a word that characterizes human weakness in all ages and among all people who are led to erect any standard of offensive or defensive opinion.

The massacre of Saint Bartholomew and the history of the French Revolution present to the fair-minded student of history these extremes that meet on the common ground where the love of humanity as exemplified in Jesus Christ is lost to view in the din and passion and heat of human strife for mastery, for revenge, for real or fancied redress of wrong.

Mr. Charlesworth took occasion at the close of his lecture to reply to the criticism of a lecture which he delivered in this city in January last, by Rev. J. L. Andrew of the First Universalist Church of this city, on the Sunday previous, and challenged the Rev. Andrews to a discussion of the merits of Christianity, etc.

In the discussion which followed the lecture yesterday, we took occasion to offer a sort of half acceptation of the indefinite challenge which he in reply afterwards broadened out into a general invitation, and which may terminate in an arrangement for a discussion of a kind of Christianity with which we believe Mr. Charlesworth is as yet unacquainted. He is to return, according to his statement, to this city in June, and to then be prepared to "do up" Christianity, barring nobody.

Bro. Sheehy, here's your chance! It is in our mind to try and have you here in time for the sacrifice.

We hope to attend the General Conference, but cannot tell at present writing.

Still happy in the faith,

M. H. BOND.

---

MALVERN, Ohio, March 3d.

*Editors Herald:*—I am alone, as far as our belief is concerned; I do not know of other Saints in this county; I came here from Olivet, Iowa.

I have been an invalid for twenty-three years,—rheumatism in its worst form. I can with great effort scribble a little; that little I feel I must do, there is so much for me to do. Pray that strength may be given me in body, also in mind; for it is at times weak, but I feel strong in the faith every day. I praise the Redeemer for his perfect plan of salvation.

With all my pain and helplessness I feel that I am growing in grace. God's hand is holding me, and I want to trust him. I have no doubts concerning the divinity of the work.

Your sister,

EMMA CRISMAN.

---

KIBBIE, Ill., March 13th.

*Editors Herald:*—The debate between Bro. R. Etzenhouser, and Rev. Jacobs of the Universalist Church, at Washington, Indiana, closed the 11th inst. in a very satisfactory manner to us. The Reverend had advertised in the county papers that he would "Scalp the Mormon," and "blot Mormonism out of the country."

Bro. Etzenhouser in affirming for our church, took the epitome of our faith, and presented it in its order, proving every clause to be in perfect agreement with the Scriptures. To get away from the doctrinal issues sooner, Jacobs conceded that we were in harmony with the New Testament in doctrine and church organization; then authority was all that was left for him to fight, and of course it was no trouble for Bro. Etzenhouser to show that our claims on authority were in perfect harmony with God's Word. All sides conceded that Etzenhouser sustained his first proposition.

Rev. Jacobs crowded both of his propositions into one session of two hours, and of course had no grounds to stand on; for he had acknowledged ours to be correct, but he went back on his word and tried to make the people believe that he was in harmony with the Scriptures. He claimed that Christ came the second time in the person of Titus Cæsar, about A. D. 70, and that all the prophecies of the Bible were fulfilled, that the gathering of the Jews and all Israel was fulfilled in the deliverance from the Babylonian captivity. He made no effort to answer Bro. Etzenhouser's arguments.

On the first night of the last proposition Bro. Etzenhouser made the grandest opening speech I have heard, and it was clearly seen by the people that Jacobs could not answer the argument; and their expectations being blasted, all interest seemed gone for the next two nights. But the last night we had a fair audience again, (about three hundred I suppose), and almost the entire audience, so far as I heard, decided that Jacobs did not meet the arguments and proofs presented by Etzenhouser. At the conclusion of Etzenhouser's last speech, the house came down with a deafening cheer, and while Jacobs was making his last speech, when he would throw in his slang, and make his false statements, the audience would hiss him, till he would have to stop. At his conclusion his few friends tried to cheer him; but so few took part in it, it was a weak effort.

The conduct of Bro. Etzenhouser before and during the discussion removed much prejudice, and made him many friends; and it was very plain that God blessed him throughout. Bro. Etzenhouser proved himself a workman that need not be ashamed, and the church need not be ashamed of him.

At the close, Mr. Jacobs announced that he would go into the neighborhoods where our brethren had been preaching, and lecture against our faith. Bro. Etzenhouser notified him and the people that he would go with him, and take care of all he might say. We feel that the work is safe in his hands, under the direction of the Holy One of Israel. Truth is mighty and will prevail. In the faith,

G. H. HILLIARD.

---

HUNTSVILLE, Mo., March 12th.

*Editors Herald:*—Having been called hither to preach the funeral of Bro. Tryon, I am now expecting to remain a few days to see what can be done towards furthering the work in this vicinity. There are seven members in this region, and the abvisability of organizing a branch to form a nucleus for future effort will be considered.

Notwithstanding the exceedingly rainy weather, the conference passed off well. Bro. T. W. Smith was with us presiding over our sessions and preaching some of his characteristic sermons, provoking thought and discussion. Bro. J. C. Foss caused the light of his countenance to shine upon us, and his preaching was much appreciated. Bro. Wellington was chosen to superintend the district Sunday school work during the coming year, with Bro. Broad as his assistant, and Sr. Richards secretary.

The Higbee Saints acquitted themselves well in the matter of entertainment, and the visiting Saints departed to their homes with a high opinion of their hospitality, and the visiting ministerial brethren also left with tangible evidences of their generosity. Fraternally,

DUNCAN CAMPBELL.

---

SANTA ANA, Cal., March 3d.

*Editors Herald:*—"Christian Sabbath" received and perused; many thanks for the same. *Multum in parvo*, it speaks volumes of truth, being the only publication I have seen that removes every prop from the very Jericho of ingenious theories of Seventh Day worshipers, and the Spirit of God bears witness of its truth to every honest-hearted investigating reader. It will prove a boon to many, and turn them from the bonds of Sinai's darkness to the true liberty and light of Calvary's triumph; and by such

www.LatterDayTruth.org

God-given means I hope ere long to see upon our Sunday school cards and tickets, and upon tablets in public places inscribed the holy and perfect law and precepts of Jesus Christ *to the world*, instead of the lesser law of the decalogue to ancient Israel. It is meet that latter day Israel take the lead in this, as in all other truth.

God speed the angel of light to this erring world. Truth is mighty and will prevail.

I heartily endorse the "Christian Sabbath."

D. S. MILLS.

---

LAMONI, Iowa, March 10th.

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

WM ANDERSON.

---

PLEASANT GROVE, Utah, March 6th.

*Editors Herald:*—As it has been a long time since the *Herald* has granted me space to express myself, I venture a few ideas and facts for its columns. I shall not inflict a very great burden upon it this time however.

I have been long in this barren and desert field, and have tried to possess my soul in peace, and if I have not labored and toiled patiently and in faith for the Master's cause, I have tried to do so; and when I look back over the field I fail, with few exceptions, to see where I could have done better. I feel that my stewardship is in the hands of the Just, and if I can only continue to abide in the truth and make my calling honorable, I shall rest in peace when called upon to lay my armor by and the trophies at the feet of the Just One. In the long years we have struggled to bear aloft the ensign of peace our experience has not always been of the pleasantest. I have been made to realize that with the sweets that come to the weary pilgrim and servant of the Lord is mixed the wormwood and gall. After surveying the battlefield I hail the present omens with joy and gladness. I may be a little egotistical, but you must pardon me for referring to some things of the past to show that I have not been alone in the labor done, but He that inspired the work at times has been very near to me.

Not many years ago the leaders and people in the valleys felt sure they would never surrender the dogma of polygamy, nor be driven from their strongholds. In a sermon preached by Apostle Moses Thatcher in Lewiston, Utah, about six or seven years ago, he among other things said, because of the burdens that would befall them: "We shall cry to God day and night for deliverance, and when our hearts are sufficiently subdued so that our entire trust shall be in the Lord, then shall a man like unto Moses be raised up, and shall lead us out of bondage back to Jackson county, Missouri. . . . And the man raised up will be the prophet Joseph Smith in his resurrected body. . . . I do not say all the people of this nation will be destroyed within five years, the time mentioned (February 14th, 1891) but I do say that because of the wickedness and corruption of the nation's officials, the government will pass into the hands of the Saints within five years."

And now after more than six years have passed we see the prophet, seers and apostles come (to use their own words) in sackcloth and ashes to the rulers of the nation, sueing for pardon, with a promise to be subject to the laws they once violated and regarded as a thing of naught.

In those days I was considered by this people (and possibly some others) as an enemy, and cruel withal. Occupying the position I did, I saw differently from the prophets and apostles; and to show how I regarded the situation, on February 12th, 1887, I quote from an article from my pen and published in the *Salt Lake Tribune:*—

"When men have been brought before the courts for practicing polygamy and proven guilty, the court has invariably given them opportunity to abandon the practice, keep the law, and be free. But few have accepted the mercy extended, and when Gov. West visited the pen, and in the goodness of his heart offered to use his influence to secure to them a full and free pardon if they would submit to the law as the court had interpreted it, they refused his kind offer. Can it be possible that this people cannot read the handwriting on the wall? With their past experience and the pending crisis almost upon them, they ought to fully comprehend the signs of the times. Surely it needs no Daniel to give the interpretation to the writing, and the interpretation thereof is, 'Polygamy, with all its evils will be speedily and forever blotted out as a church measure, and people of all sects, kinds and conditions will be compelled to obey the laws of the land.' . . . God will not come out of his 'hiding place' as they claim, to their deliverance, but he will be found on the side of the nation."

I feel glad in my heart to-day when I view the situation; not because I see the leaders of this people humiliated and "trodden under foot," but because my feeble efforts have been put forth in the defense of the right; and as I stand on record side by side with the people here, I feel glad that all the way through I am on record with our God and my country; and when the harvest has been gathered and the victory is complete, I want to rejoice with those that gather in the sheaves. I believe now that the dawn of a brighter and better day has dawned upon the downtrodden and oppressed of Utah, and I would love to see them enjoy all the blessings of the kingdom of God and the nation.

From the above quotations it will be seen that I was correct. God, so far as the controversy with this people is concerned, is with the nation. My brethren that have labored with me are all brave and true men, and have made a record that will stand approved. If there is anything in this that will give courage and cheer to any, I shall be glad.

In the last three weeks my brethren of the Pleasant Grove branch have with their hands put me up a nice little cottage, which will be known as the Wahsatch cottage. May the Lord be good to them, I pray.

Yours in bonds,

R. J. ANTHONY.

---

DOW CITY, Iowa, March 10th.

*Editors Herald:*—I have been continuously laboring for the advancement of truth; I belive I can say that the work is in very fair condition where I have been.

We had a good conference at Wheeler's Grove, although but few were present on account of bad roads. I came home from there to attend the Galland's Grove district conference held here last Friday to Sunday. Had a splendid conference; a goodly portion of the Lord's Spirit was present and we were cheered.

I go from here to Crescent next Saturday, expecting to remain in that district until about conference time. I hope to be able to attend General Conference.

Yours in bonds,

D. M. RUDD.

---

SAN FRANCISCO, Cal., March 9th.

*Editors Herald:*—All is going well with us in this part of the Lord's vineyard, and we are feeling much encouraged to press forward in the good work. We have changed our place of meeting. After long years of faithful service in one part of the city, we have concluded that a change to a more central and popular quarter migh have a good effect; so we have shaken the dust of "Tar Flat" off our feet, and moved "bag and baggage" to Sachem Hall, No. 320 Post Street, near Powell. We are all much pleased with the change. Our new hall is delightful, "beautiful for situation," being on quite a busy street, where there is much travel day and night, and all the surroundings are bright and cheerful. We hope the time for meeting on back streets and in out-of-the-way places has passed away from us, and that we may now be able to attract the attention of those who would obey the truth, if they knew it. We have had a real good spirit with us, at all our meetings in our new hall, so far, and already feel at home there. Any and all of the traveling Saints, and especially the ministry, are requested to call and see us at our new quarters.

We have just received another evidence of the goodness of God, and of the fact that he has not changed, that he still hears and answers prayer. Two weeks ago the wife of young Bro. Spurgeon was lying at the point of death; her infant child was scarcely a week old, and she in her weak-

www.LatterDayTruth.org

ened condition was suffering from a severe attack of the measles. She grew worse and worse, very low indeed, until at the time mentioned the elders were called. Brn. C. A. Parkin and A. Haws responded. They found her suffering great pain, tossing to and fro in her distress, and groaning terribly at almost every breath. The elders administered to her, and the change was instantaneous; she ceased groaning, settled down quietly, soon went to sleep, and all the household slept that night. I called the next morning with Bro. Parkin, about nine o'clock, and found all the family abed and asleep. The sick woman had continued to improve. The next day she got up, I am told, and has been getting along all right ever since. Last Sunday night she came to church with her husband, and offered herself for baptism, and the ordinance will be administered at an early date. Thus the good work goes on. Slowly but surely, we are gathering in the Shepherd's sheep, and the eyes of the Master are still watching his children. We are very thankful to know that he still cares for and remembers us. Take courage, brethren and sisters, the faith of the Saints is increasing. The church is regaining its lost power, and drawing nearer to God. We are beginning to "come up higher." Yours in bonds,

GEORGE S. LINCOLN.

---

PROVIDENCE, R. I., March 8th.

*Editors Herald:*—In reading the *Herald* I was sorry to see that there is over seven thousand dollars ($7 000) owing to the office for the *Herald*. Now that is a great deal, and it is a log to the wheel. If it was paid, what a deal of good it would do, besides making the brethren happy.

I was thinking if the names could be sent to the branches, and the presidents to see them, and if they are too poor to pay, we to help them pay up. I am willing to help all I can.

I could not do without my *Herald*, because I get knowledge, and I rejoice in the prosperity of the work. I wish all Saints could take and pay for the *Herald*. I think they would be stronger in the faith. Yours in the gospel,

T. H. MOORE.

---

HAIGLER, Neb., March 11th.

*Editors Herald:*—We are trying to hold the fort as best we can, the Lord helping us. Brn. Samuel Payne and A. J. Davidson made us a visit February 22d, Bro. Payne preaching six sermons in succession which gave great satisfaction to his hearers. March 5th Bro. and Sr. Payne made us another call, Bro. Payne preaching. He was kept busy answering the calls of the generous people; a goodly number were out each evening to hear the gospel, and the result is general satisfaction. Many are investigating the Scriptures. They ask when the opportunity of hearing the gospel will again be afforded them; they seem athirst for the word.

We hope elders passing will remember this place and its needs. Yours in bonds,

J. D. WILTFONG.

---

FREMONT, Neb., March 11th.

*Editors Herald:*—Please say I evinced no discourtesy, really, in failing to answer a letter of inquiry from Parsons, Kansas, the 29th ultimo, as it bore no signature, number of house, nor name of street. JAMES CAFFALL.

---

SCRANTON, Kans., March 13th.

*Editors Herald:*—We are doing the will of our Master as far as we know, and we desire to do his holy will at all times by the help of the Holy Spirit which leads us into all truth.

Bro. A. H. Parsons came here the 5th inst. to expound the truth, and we are glad to say that we had crowded houses the last five evenings. All our seats were filled to-night, and we had to borrow more. The best of interest prevails. So the good work goes on in harmony as God has commanded, and we pray that his blessing will rest upon us all now and ever.

Your brother,

JAMES BAILLIE.

---

QUINCY, Michigan, March 12th.

*Editors Herald:*—I ask for the prayers of the Saints that if it is the Lord's will I may be restored to health, or eased of pain that is weighing me down. My illness is of a cancerous nature, but I know the Lord is able to heal me, no matter what it may be; for I have been healed many times. Yours,

E. J. FAY.

---

SOUTH RAWDON, N. S., March 7th.

*Editors Herald:*—At last writing, three months ago, I was at this place; have not been here since until yesterday. I find all quiet, most too much so; meetings not large yesterday, but a good feeling prevailing. Weather and roads very bad; lots of the beautiful lying around now, several feet deep in most places. Nova Scotia beauty is generally more than merely skin deep.

The Adventist evangelist and I did not walk together long because we did not agree; he agreed, however, to join our church providing I would agree to ordain him at confirmation and take him into the field; but of course I could not agree to promise that, having no intimation of the Spirit in that direction. Now he is preaching Adventism again, and says we are all wrong. I presume the Adventists are not very proud of such representatives of their faith.

I have spent several weeks in a new opening, —North Alton, near Kentville; received good treatment, open house, for the most part, good quiet and interesting audiences and invitations to come again. Distributed quite a lot of *Heralds*, *Ensigns*, *Autumn Leaves* and tracts, with Book of Mormon, and Presidency and Priesthood loaned around, and preached as much to the point as I know, but failed to make anybody mad or convert them to the faith; however, the doctrine is leaven in Nova Scotia as elsewhere, if it does work slowly; instance, Lower Pereaux, where a good deal of work has been done and at times thought to be of no profit, has now several interested inquiring ones of the right stamp to make good Latter Day Saints of too. I have spent several weeks among them. We organized a Bible class while there, embracing all who want to study the Bible independent of creeds. I was with them two nights; enjoyed it very much; quite a number are interested in it; Bro. Robert Newcomb has charge of it now. We hope for a start in the work soon at that place. I also spent a week at Scott's Bay; held four meetings in the Advent church. They have no objections to us preaching in their house providing we are willing to preach to comparatively empty benches. I was used well among them, lodged most of the time with Sr. Morey and her brand new husband, Mr. Rufus Jess, who is not a Saint nor is he a bigot, but makes it very pleasant for Saints when they go to his house. Likewise Minard Davidson (son of the late Bro. George) with his brand new little wife. May the good Father bless them all.

The members in South Rawdon for the most part are striving to keep the work moving, and I am hoping for better days for them. Letters from Cumberland county are of an encouraging nature. The work is slowly but surely going ahead. I am enjoying myself a good deal this winter in a nice overcoat and fur cap, the gift of the kind friends of Williamsdale. May the Lord bless them, with all your readers.

Yours in the faith,

H. J. DAVISON.

---

# Communications.

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

☞ Write on one side of the paper only.

## STIR THEM UP.

THAT was an occurrence of more than ordinary significance which took place at Boston, Massachusetts, on the 14th of October last; one in which centered far reaching consequences to that community and the country at large, in the light of religious reform, toleration, and progress. It was invested with the usual pageantry and eclat indicative of the interest and enthusiasm felt by those interested, and brilliant and approving editorials were written descriptive of the imposing event. Indeed, Bostonians seemed to have gone quite agog over their great acquisition.

The occasion was the ordination of Dr. Philips Brooks to the office of Bishop in the Protestant Episcopal Church of Boston, Massachusetts. The services were held in Trinity Church with some four hundred of the Episcopal clergy present. All of the available space in the large and spacious building was occupied by the admiring throng who were in attendance. The Boston people are gleeful over this elevation of one of their citizens, especially as that citizen chanced to be Dr. Philips Brooks.

Dr. Brooks has a wide reputation and many friends and admirers outside of his own communion. By reason of his tact and ability he has been successful in adjusting himself more nicely to the popular will than has his compeers, hence he has grown in favor with his fellow townsmen and people in general. To what extent at liberalizing and catering to the popular demands of the times he has gone, is a question of some seriousness among the more conservative of his fellow churchmen. Some believe he has already approached too nearly the border land of heresy, in some of his public utterances. He is said to possess what is termed "large liberal views" and the natural qualifications of a leader. Such is the man Philips Brooks. What he will be as Bishop Brooks remains to be seen, but it may be easily divined from the form of faith and doctrine that he is pledged to inculcate.

www.LatterDayTruth.org

The ordination of a Bishop with the Episcopalians is an occasion of great importance, and well it might be, for it is a time of conferring "Apostolic power by succession" upon one of their number. In theory it is placing one of their members in the office once held by St. Peter, or St. Matthew, or St. Paul, or that held by others of the Apostles, and granting them the right to exercise apostolic authority and functions under the title of Bishop, instead of that of an Apostle. Just when, and where, and by whose authority this change of title was effected and the Bishop was permitted the exercise of apostolic authority to the displacement of the Apostle is a subject they are not in the habit of expatiating upon. It is their rule, however, that at least three of the regularly ordained Bishops who hold transmitted leaven from the Apostles be present at the installation of a new one. On this occasion the honor was extended to Bishops Potter of New York, Whipple of Minnesota, and Williams of Connecticut, Bishop Potter delivering the inaugural address.

Episcopalians hold to divine authority as it has been transmitted through Catholicity. In fact in belief they closely follow the Roman Catholic creed in many respects. With few exceptions their cardinal doctrinal views and forms of service run so closely together that it is something of a surprise that there is such a struggle between them to keep up separate communions. Says the Editor of the Boston *Herald*, in the 15th of October issue, in writing of the ordination of Dr. Philips Brooks: "The consecrating services were quite like those of the Roman Catholic Church, and those who witnessed the consecration of Bishop Brady at the Cathedral of the Holy Cross, could easily trace the similarity of the two forms of consecration in the proceedings of yesterday. The Roman service was filled out with much imposing and brilliant ritual; the Anglican, though severely simple, was quite as solemn. Trinity Church never contained such an audience before." It is quite proper for all men to cheerfully accord to Dr. Brooks the meed of praise for his untiring zeal, energy, and success at attaining to such prominence as a man, and his Bostonian friends may well feel elated and even vain over his elevation, yet, now that the brilliant affair of consecration is over and we turn to sober thought, it becomes a *question* as to whether the elevation of Dr. Brooks to the office of Bishop in the Episcopal Church should be hailed with delight by Bostonians, and the country at large; as that which bodes good to men, or that it should be viewed with something of alarm as being a barrier to the cause of religious reform, toleration, and progress.

The naturally kind, free, progressive and talented Philips Brooks is not himself now. The man is lost in the theory of belief he has proffered to defend. He is literally owned by another whom he has vowed to serve and whose vigilant eye is ever upon him. Hence, however anxious he might be to break away from traditional dogmas and environments, like a bull caught in the net by his captors, he is controlled by a master, whose bidding he voluntarily pledged himself under solemn oath on the day of his inaugural, to obey, as follows: "I, Philips Brooks, chosen Bishop of the Protestant Episcopal Church in Massachusetts, do promise conformity and obedience to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America. So help me God through Jesus Christ."

Thus Dr. Brooks is committed to the whole of the absurdities of dogma and form found in the Episcopalian Creed, which was formulated and stereotyped ages ago, taken largely from the Roman Catholic code of belief, and placed as a yoke upon men, to hold them in ecclesiastical bondage. With such a dead weight hanging to Philips Brooks where is there room for progress? He is literally tied to a dead body and pledged to abide its direction right or wrong. Though an angel from heaven should declare against it what effect could it have upon one so solemnly committed to maintain it. Here are some of the things he has sworn to advocate. Taken from the Thirty-nine Articles:—

1. "There is but one living and true God, everlasting, *without body, parts, or passions.*

2. "Whereof is one Christ very God and very man; who truly suffered, was crucified, dead and buried, to *reconcile his Father to us.*

9. "Original sin standeth not in the following of Adam—as the Pelagians do vainly talk—*but it is the fault and corruption of the nature of every man*, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore, *in every person born into this world, it deserveth God's wrath and damnation.*

10. "Wherefore *we have no power to do good works, pleasant and acceptable to God, without the grace of God, by Christ, preventing us, that we may have a good will, and working when we have that good will.*

11. "Wherefore, that we are justified by faith ONLY, is a most wholesome doctrine and very full of comfort.

27. "The *baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ.*"

Loaded down with these fetters of inconsistencies and Bible contradictions, to point the denominational way, what can Philips Brooks do, or others in like circumstances, though so inclined, in the way of progress and a return to the primitive faith? Nothing, unless, Sampson like, he should be able to rise to a superhuman effort and break the chains that bind him and go free, but this he has vowed not to do. He is literally crystallized, in a manner, in the old formulated creed of ages ago. No wonder it is said "Their creeds are an abomination unto me." The idea of a people laboring to reconcile God to man is so inconsistent with common sense, and so contradictory to the written word, that it is marvelous to us that intelligent men, with the Bible in their hands, will profess, much less advocate, such a theory. And salvation "by faith only," infant sprinkling, etc., is equally wide of the mark. So that, if Bishop Brooks proves to be a good Episcopalian, and does not repent of his oath, he is at the end of progress. After years of running the church machinery he will be no larger than the day he was raised to the office of Bishop; if not dwarfed so that he will be unrecognizable as a man of large views unless he choose to follow other lines of thought, rather than creedology, at the risk of being tried and ousted for heresy, and to have emphasized upon his vision that God is not reconciled to man, and does not propose to be, and that much of the Episcopalian Creed is contradictory to the Word of God, stands in the way of progress, and leads to bondage.

"The mills of the gods grind slowly, but surely." W. H. KELLEY.

## FIRESIDE TALKS WITH OUR GIRLS.

### WOMAN'S WORK.

WHAT is woman's work? Before attempting to answer, we will briefly review the origin of the question.

It is claimed by the advocates of woman's rights, that it is man who has usurped the rights of woman, not woman those of man. That in former years woman was denied education in order to keep her in subjection; that she was treated as a menial, and taught to consider herself of an inferior order of creation, owing obedience to man as a superior, all of which were the same arguments made use of in defense of African slavery; that in the advance of civilization and educational advantages, woman has discovered that, given the same opportunities for development, she is able to compete with her brother in every branch of information. This fact refutes, to her mind, the fable of inferiority by creation, and she is now demanding what she considers her natural rights.

Accepting this as a fair statement of the question at issue between the sexes, I would say that, to our mind, man, as well as woman, has been living in ignorance of his true position, and that it is a relic of the darkness at one time overshadowing the earth, when the gospel with its light and blessings had been taken away. But we who live under the blessings of the restored gospel, should walk in the light it sheds on our path. We will find therein that in the creation of man and woman, there was a two-fold object in which each had an equal concern. One related to the population of the world, the other to the preparation of its people for the life yet to be revealed; and without the other, neither could effect these objects.

The inhabitants of Zion would feel no concern as to which way the contest without terminates, were it not that through the same misconceptions of the divine law, they suffer those questions that in the world causes such bitter strife to influence their prejudices more or less towards each other in the church, and disputes about the equality or superiority of the sexes are be-

www.LatterDayTruth.org

ginning to force themselves to the front. So much so, indeed, that the same spirit of bitterness and rivalry which marks the combat without, is becoming manifest within the sacred precints. It is difficult to comprehend how such a state obtains, except through the failure of the Saints to study the law given to guide them. It is evident that in many things there is a sad neglect to familiarize ourselves with the duties required in order to render intelligent obedience. This is particularly true of this subject of woman's work. Saints have listened to the contentions going on without the church, and have taken it for granted that the arguments and inferences there made, pro and con, contain the pith of the matter, especially where Scripture is quoted, as it often is.

The opponents of woman within the church, taking their cue from her antagonists without, have shaken Paul's dead finger at the "weaker vessel," and asked, "How is she going to get around it?" And woman, generally more respectful to ecclesiastical rule than informed in the law by which she should be governed, either shrinks cowed before the hateful skeleton, or boldly dashes it aside and goes her own independent way.

The spectacle presented can but be most disheartening to the young sisterhood of the church, who are striving to gain an education, with the hope in their hearts that thereby they may fit themselves for some place of usefulness in some department of the Master's work. We hear them asking to what use they can put the time and talents they have taken such pains to cultivate. And why is it that the Holy Spirit's quickening and enlightening power is given them if there is nothing for them to do but to keep silence? They are vexed and confused, and they think, "Surely now the world is ahead of the church in the freedom and opportunity it grants for woman to honor God in her own person."

Well, my dear young sisters, we are not here to argue about the correctness of those conclusions, but to try and find the right paths. It is our privilege as children of the kingdom to ask for wisdom from One who gives without upbraiding. I am certain of this one thing; when we have gained a correct understanding or knowledge of God "our Father," we shall find that it never was in his thought to hamper or suppress the development of one of his children. But if we go to him we must do so with the determination to walk in the way wisdom directs, whether it lies in the direction of our own cherished hopes and plans or not.

If, my sisters, you are waiting expectantly for a new commandment or revelation to be given that will grant to women a more liberal part in the gospel work than you think they have been permitted to occupy in the past, I must assure you that no such commandment or revelation will be given; but I do expect to see the day when a broader view of the work already apportioned to women in the gospel will be taken by women themselves, when they will gain a deeper insight into, and a loftier estimate of the importance of their own calling.

When the grand scheme of redemption was formulated to secure salvation to the race of which you are a part, and the priesthood was bestowed on men, do you imagine that only Mary of all womankind was ordained to take part in the great plan and work? Hers was a special part, it is true; but it was in line with the ordained work of all women. Preaching is but a small part of the gospel work; another part far more extensive, and fully as important to the success of the gospel, was entrusted to women. *It is the maintenance and supervision of the Christian home.* This is woman's holy office, and has existed coeval with the priesthood.

Christ said of his ministry that they were called to forsake wife, children, and home for his sake and the gospel; but to women it was said, "Teach them to be keepers at home." They may not both forsake home and children; for it would be a complete disruption of Christian society, and the forsaken children would grow up heathen while the parents were preaching to other people. For this reason it was said, "Teach the young women to be sober, to love their husbands, to love their children. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

"O," I hear some say, "It was Paul who said that!" and I fancy almost a sneer of contempt with the words. Yes, it was Paul who said it; but I believe he said it by inspiration of the Holy Spirit, and, old batchelor though he was, none understood better than he the importance of the work committed to woman; hence his insistence that the young women should be instructed in their duties, as fully as the young men in theirs. O, young woman! be ashamed of the degrading thought that this responsible position was assigned to your sex by reason of inferiority to man in mental, moral, or spiritual qualifications! Your post of usefulness has need of all these as truly as has his, and no woman ever undertook that heaven-ordained work who had not need of all the brains, learning and accomplishments to be possessed, and the abundant grace of God; and patience and wisdom too.

I charge the so called Christian world with having for centuries past dishonored both God and Paul by teaching that motherhood and domestic service were imposed upon woman as a mark of degradation and punishment. It is against this that womankind now rise in rebellion, as they ought to do; but no true woman rebels against the service itself. The love of husband, children, and home is her nature. And when she is enlightened by the Holy Spirit, she recognizes in them the charge given to her as her part of the gospel work. I do not say that she is exclusively restricted to these, but they must be the "first principles," so to speak, of her works; and she is not at liberty to make any other work an excuse for neglecting those primary ones at home. Though Paul himself instructs her to be diligent in *every* good work; and in the faithful performance of *all* these things, he recognizes her as a helper in the gospel.

I have thought that anciently women understood the relation that their office and calling bears in the work of redemption better than they now do, and that was the reason that motherhood was such a joy to them; but because of the darkness that has obscured the light of revelation so long, they have lived in ignorance of its true import. For long centuries she has regarded it as the slave regards his claims, or as the mark of degradation that is said to have been set upon Ham,—as though there was no object in woman's creation until after sin had entered the world.

"The object of her creation was to be a helpmate for Adam," 'tis said, and very truly; but who, except man, has limited her help to secular things, and failed to discern that her office is as divine as his, or to comprehend that she was Adam's helper in the same sense that she was Paul's helper? Do we not believe that the gospel was revealed to the one as truly as to the other? Paul was not married, but we find that he, as well as Adam, acknowledged woman as a "helpmate" in carrying out the divine plan, because her office of home-keeper was a part of it. I believe this truth was understood and taught up to the time of the dark ages, when woman, like the church, became the slave of man's lust.

But the apostle is often quoted as though he taught that every woman who leaves her home to engage in other pursuits is indiscreet or unchaste, which cannot be true, since many then as well as now were forced to become breadwinners. He did mean, however, that whatever the cause for which she goes, her neglected family for want of her care and instruction were liable to bring reproach on the cause of God. Has nothing of the kind ever come under our observation? To illustrate: A young man is sent to the penitentiary, and we hear it sometimes said, "His father was a popular minister, and his mother a prominent Sabbath school worker, or temperance lecturer" as though by connecting the circumstances, discredit was sought to be thrown upon their work. And so they are discredited if their son's fall was the result of inattention to his home training. Think you that any good that mother may have accomplished outside of her home will compensate for the wrong her neglect has wrought within it?

What of the breadwinners? Only this: I believe that if the gospel law was lived up to in all its details, there would be no necessity for mothers of young children to be breadwinners; at least not in any avocation that takes them from their home, or hinders her in looking after their welfare.

Now please note, that while woman may possess all the natural talents and spiritual gifts that would qualify her for the office of a teacher or preacher, no man possesses the gifts that fit her for her special calling as home-keeper. He may keep a house in some sort of a fashion, but he cannot make of it the dainty, pleasant, happy *home* that it is woman's inimitable art to make of the humblest abode.

www.LatterDayTruth.org

Does she possess these gifts by chance, or was it not by design of her Creator to enable her to make of home the most attractive place in the world for her children, to the end that they should have a place of refuge in their tender, impressionable years, against the wiles of evil, that his word should not be blasphemed? It is this home nature of woman's, together with her mother love and devotion, that makes of her a bulwark of defense and security against vice to the children growing up around her. A gray-haired man once remarked to me, I have never wandered so far, morally or physically, that I could get away from the clutch that my Christian mother has held on my heart." Is not the woman who does all this in the fear of God well worthy of a royal crown in his kingdom? And think you that she will fail of her just recompense?

It has been asserted by the advocates of woman's rights, that whatever restricts woman's life and influence to the four walls of her home, is unjust, both to her and to the world. But is she so restricted? The mother who rears a family has, generally, from eighteen to twenty years in which to mold the character of each one before they leave her to repeat in other generations what they have learned from her; and if she is one who makes her home God's sanctuary, and trains those sons and daughters for his glory and honor, dare anyone say that her sphere is limited to those four walls?

I do not believe that those women who go out into the world to take part in its conflicts have ever exerted the permanent and far reaching influence for good, as have the faithful mothers and home-keepers. But a woman need not be a prisoner in order to be the *keeper* at home. I am aware that most people read that as though it were translated, "keep her at home." She will, of course, be required to be at home a considerable portion of the time, if she looks well to the ways of her household; but, the Lord has made her its keeper, not its prisoner, and to him she will be held accountable for the fidelity with which she has held the keys of her office and performed its duties.

If we have now in some degree gained an understanding of the nature of woman's work, the next question will be, "What are the essential, active duties that young ladies should engage in?" and, with your permission, we will make this the subject of a future talk. ELEANOR.

## WOMAN'S GREATEST DANGER.

THE great element of danger with woman's progress before the public lies in this fact: that it takes women away from home who ought to be there and nowhere else. The public platform is no place for a mother who has either sons or daughters to educate. If woman's progress is going to tend in that direction, then the sooner that advancement stops the better. The first thought of a wife or a mother should be her home; all things, no matter how important, are secondary to that. No matter how rampant may become certain public evils, let her see to it that she keeps the evils out of her home, and she performs her greatest duty to her God, her family, and mankind.—EDWARD W. BOK, in *The Ladies' Home Journal.*

## ANSWERS TO QUESTIONS.

QUES.—What was the primary cause of Cain, the first man ever born being a murderer?

ANS.—"Cain said unto the Lord, Satan tempted me, because of my brother's flocks; and I was wroth also, for his offering thou didst accept and not mine."—In. Trans., Gen. 5: 23.

Q.—If the blood of one man cried to God from the earth, what must be the cry of blood to God at the present day?

A.—Blood crying from the ground is figurative; the cry comes from souls under the altar, that John saw in his vision. It is not revealed the number under the altar.

Q.—Did all the miracles that were done by God through Moses before Pharaoh have any influence in turning the Egyptians to the true God?

A.—Miracles are to confirm believers; and as the Egyptians were in unbelief they still remained so after seeing the power of God manifested.

Q.—Before the flood, was it Cain's posterity, or was it Adam's and Cain's posterity together that caused "violence in the earth?"

A.—The Lord told Noah that all flesh had corrupted its way upon the earth. This would include all the seed of Adam; except Noah and his family.

Q.—After Seth had a son then began men to call on the name of the Lord. What caused them to do so?

A.—The Inspired Translation informs us that it was Seth and Enos who called on the name of the Lord, and not all men. The same spirit that moves men to-day caused them to call upon the name of the Lord.

Q.—If Methuselah had walked with God as his father had, would he ever have died?

A.—It is not recorded that because of failure to walk with God as his father did he was not translated; but "that the covenants of the Lord might be fulfilled which he made to Enoch; for he truly covenanted with Enoch that Noah should be of the fruit of his loins."

Q.—Was it the same cause that caused Eve and Adam to sin that made Noah drunk?

A.—It was through the subtility of the serpent that Eve and Adam sinned. It is not recorded that the serpent tempted Noah to drink wine and become drunken.

Q.—What was the primary cause that there should be such a difference between Jacob and Esau.

A.—Because the Lord said unto Rebekah, "Two nations are in thy womb and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger."

Q.—What was the object of the contest that Elijah and the false prophets had in calling fire down from heaven to consume the sacrifice? Did it have any influence in converting the believers of Baal to the true God?

A.—The object was to prove which was God, before the eyes of the people. When the people saw the power of Elijah's God manifested, it is recorded that they fell on their faces and said, "The Lord, he is the God; the Lord, he is the God."

Q.—We see in the Old Testament that good kings have had bad sons to inherit their father's kingdom; and then again, bad kings good sons. What is the cause of such changes? If the cause of the bad is known, what is the antidote that all may be good?

A.—The reason sons are different oftimes, is because the power of choosing good or evil is given them of their Creator, that they may be judged of him with a righteous judgment. The antidote that all may be good, is to reject evil.

Q.—What led Jesus up into the wilderness to be tempted of the Devil?

A.—Matthew records that Jesus was led up of the Spirit into the wilderness.

Q.—Are the 44th and 65th verses of the 6th chapter of John true as they read, or must they be spiritualized?

A.—True as they read. If spiritualized, the meaning of the Savior's words would be destroyed.

Q.—Could all the divines in the United States make Colonel Robert Ingersoll believe in the Bible, without the interposition of Providence.

A.—I do not think all the divines in the United States could influence Robert Ingersoll to believe in the Bible. I do believe he could be convinced by the power of God that the gospel was true, if an authorized minister proclaimed the same to him.

Q.—Many of the ancients in the Old Testament times and in the time of Christ and his apostles were visited with angels; why do not mankind have any of those heavenly messengers now to commune with?

A.—There are many reasons why angels have apparently ceased to minister. One is, the greater portion of mankind have no knowledge of God and his method of dealing with the human family, consequently they do not expect the visitation of angels. Another portion profess belief in God but deny that angels visit men in these days; their unbelief keeps holy messengers from appearing to them. Servants of God who are visited by the holy ones do not publish it abroad, for the wise men and the unbelieving churchmen would have them in derision.

Q.—Will Satan be overcome and cast out of the earth as he was overcome and cast out of heaven? (see Rev. 12: 7–12) or will it be in some other way?

A.—God's dealings with his creatures are always the same under like circumstances, and I would conclude that the method employed in casting Satan from the earth would be the same as when cast from heaven, if under like circumstances.

Q.—Who has the greater power over the human race at the present time; God, or Satan?

A.—God has given all men their agency, and he wills that all should choose him for their God, but it appears the majority have rejected him and Satan has power over them. JONAS H. DRURY.

www.LatterDayTruth.org

## WHO IS THE AUTHOR OF THE BOOK OF MORMON,—RIGDON, MORMON, OR SPALDING?—No. 6.

BY WILLIAM WOODHEAD.

### THE VOLCANIC OUTBURST AND BOOK OF MORMON CHRIST.

We identify the Maya "Can" as "the creative power," as Le Plongeon seems to do on pp. 73, 103, 109, 114, Sacred Mysteries, with the Egyptian creator of the world and mankind, and then take into consideration the fact that "Can [the creator] was dead," but "had risen," and then notice that his death and rising again is at or identified with those convulsions when the land was submerged and the islands disturbed along the Spanish main, which evidently refers to the same events mentioned in the Popol-Vul, and the Codex Chimalpopoca, at which time portions of the land were broken off from the continent, and disappeared in the sea. At that calamity, there was a "thick gray mud," and "an overpowering smell of sulphur," a "resinous thickness [darkness] descended from heaven;" it then "rained fire [volcanic fires] and there fell a rain of gravel;" "the rocks boiled with tumult," and the "inhabitants overtaken amid their regular employments." "Many" of them "destroyed," but those spared—notice "humbled themselves before the divinity [before God] both princes and people," (here is not only a great calamity recorded, but a turning to God,) "and they besought him to withhold a return of such terrible calamities." It appears that those books furnish here, corroborative evidence of the Book of Mormon. It seems like a fragmentary recollection of the statements made in the Book of Nephi, son of Nephi, son of Helaman, 4:2; 5:1-9.

As with Can, so with Christ; he "was dead," but "had risen." And remember his rising from the dead is at or connected with the great volcanic convulsion. As with Can, so with Christ; after death he was deified. Christ declared to the Nephites: "I am the God of Israel, and the God of the whole earth." The Popol-Vul declares that "the people [at the time of the great cataclysm] besought the divinity," and "humbled themselves before him." Here is evidence that prehistoric man knew God. Nephi says: The people "did cry out with one accord, saying, Hosanna! Blessed be the name of the Most High God! And they fell down at the feet of Jesus, and did worship him." Thus the two books agree in that particular. The Book of Mormon connects Christ's death with those volcanic troubles, so the Troano artist connects Can, "who was dead," with the "volcanic energy." "He forced his way by means of the earthquake." Both had power over death. "Can is the name of the creative power," and is identified as the "Egyptian Kneph." Kneph was the creator of mankind. He, remember, was kept apart from the Egyptian triads. (Sacred Mysteries p. 53.) What the Troano says of Can, the same is said of Christ. We are not informed as to the manner of Can's death; but he is represented as having power over death, and also over the elements.

The Toltecs had *two* saviors in their legends; and both of them are represented "in the Vatican Codex," as having been "crucified." (See Mexican Antiquities, vol. 6 p. 165.) I believe that these two crucified saviors represented but one person. "Bacab," or "Quecalcoatle," was but a second edition of the same legend. The Toltecs also had a Christian Trinity which consisted of "Icona," the father, "Bacab," the son, and "Eatruach," the Holy Ghost. (Ibid. vol. 6 p. 158.) "Bacab" is here represented as the "Son," and he is the one person in the Toltec Trinity put to death. (See Ibid. vol. 6 p. 141.) Now this is curious, that here is just such a Trinity as is taught in the Gospels. It is said that Sidney Rigdon stole the Book of Mormon Trinity. That may be so; but where did the Toltecs get their Trinity from, except as the Book of Mormon says. Were they thieves too? "Bacab," like "Can," suffered death; the former was the son of "Icona," "the father" (Son of God then), and "Can" is identified as the "creative power."

The Nephites understood that Christ, the "Son of God," the "Bacab," of Mexico, or "Can," of Yucatan, was "the Creator of all things." (See Mosiah 11:15, and Helaman 5:6.) But who were these Toltecs remembered in the "Vatican Codex," who are said to have had some knowledge concerning a crucified Savior in the Aztec legends? The Toltec civilizers, as known in the Nahua legends, were "white men," and are described as having a "strong formation of body, broad foreheads, large eyes, and flowing beard." (Atlantis p. 165.) And with this agrees the Mural paintings from Central America. (See Sacred Mysteries p. 116; also the Mexican race, Atlantis, p. 166.)

Cities found in ruins at the time of the Spanish conquest in South America were said by the natives to have been built "by bearded white men." (Ibid. p. 393.) And the builders of the great public roads in South America were also "built by white men." The first civilizers in Peru were also bearded white men, who came there long before the Incas, and established a settlement." (Ibid. p. 393.) And "Haywood tells us of the discovery, at the beginning of this century, of three mummies on the Cumberland River [Tennessee] whose skin was fair and white." (Aboriginal History of Tennessee, p. 191.)

It is asked, "How could the beardless American Indian have imagined a bearded white race?" Mormon makes that clear. He shows that the original American stock were as the facts prove it was, a white race, that reached from Nephi (Peru) to the great bodies of water (the northern lakes). These ancient white people are represented both in the "Vatican Codex," and "Book of Mormon," as having been acquainted with a "crucified Savior" and a Christian "Trinity."

### PRE-CHRISTIAN DOCTRINE CAME FROM GOD.

Both the Book of Mormon Christ, and its Christianity, are said to be a "fraud and a humbug." "Why," say they, "it teaches Christianity before Christianity was born," and as a bar against the use of the Christian name, as early as is represented in Alma 21:7-31, we are told that, "the disciples were *first* called Christians at Antioch." What disciples? Why, the disciples known to the New Testament writers, or those within that Christian "fold."

It is true, as charged, that the Book of Mormon teaches Christianity in America before Christ was born. They were called Christians before Christ was born, because they "believed in Christ;" that he would come into the world, "and be crucified," as the Toltecs say "Bacab" or "Quecalcoatle" was. "Why," say they, "in the Book of Mormon is the Lord's prayer." Then we are told that this prayer, and many other good savings were "stolen from the New and Old Testament." But Christianity was born long before the Book of Mormon writers were. Christ was as "the Lamb slain from the foundation of the world." This "Lamb" was preached to the woman in Eden, as the promised seed. This seed is promised again to Abraham; at least Paul so teaches. He is the seed promised to him: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but of one, And to thy seed, which is Christ."—Gal. 3:16. And there is evidence in the Rig-Veda, I believe, of an early revelation concerning Christ; a book written probably 2,000 B. C. In it the Vedic bards say that heaven had been *revealed* to "Manu," and the fact that "heaven was to be gained by pious works." (See Wilson's Rig-Veda, p. 80, and note A.) Mr. Colebrook says that the Rig-Veda Manu "is the Bible Noah," and he is confirmed in this by Max Müller's translation. Sir William Jones says: "This Manu was instructed in all divine and human knowledge," "by the Supreme Being," and "from the Manu was the earth repeopled." (See Asiatic Researches, vol. 1 p. 230-4.) Here Colebrook and Sir William Jones confirm Joseph Smith's revelation of 1830, where he says: "And the Lord ordained Noah after his own order, and commanded him that he should go forth and declare his gospel unto the children of men, even as it was given unto Enoch." This ordination and command by the Lord to preach the gospel will account for the revelations to Manu. "The pious works" was the gospel of repentance preached by Noah.

Manu's children composed songs, and prayed about immortality. "Where the worlds are radiant, there make me immortal." They also prayed "give me my daily bread." Where did they get that prayer? Did they steal it, as is said of one like it in the Book of Mormon? Buddha said: "Let a man overcome evil by good [here is the good for evil doctrine of Christ]; let him overcome the greedy by liberality, the liar by truth. . . . For hatred does not cease by hatred at any time; hatred ceases by love; *this is an old rule.*" (See Max Müller, in Open Court, vol. 4 p. 2352.) Where did Buddha get this Christian doctrine? He did not invent it. It was an "old rule" when he taught it. Now Buddhism is

www.LatterDayTruth.org

Brahminism reformed, (see Faul's Gods or Idol worship, p. 47,) and Max Müller says the doctrine of "love thine enemies" comes from Brahminism.

Confucius taught, as one of the traditions of the "early Chinese," "that at some future time a *great saint* would appear in the west." "It was thought that Buddha was that saint." "On the fifth day after Buddha was born, one hundred and eight Brahmin priests met to select the most fitting name. One of the most learned in divination predicted that he would be a Buddha, who will remove the veil of sin and ignorance from the world." "Buddha means the Enlightened One, and is an official title, just as we say Jesus the Christ, or the Anointed One." (Ibid. p. 45.) These one hundred and eight Brahmin priests were looking for a person to remove "sin" from the world. They were looking for some "saint" greater than any man among them, who would do for them what they could not do for themselves. The Christians think Christ is the person that will remove "sin" from "this sin-cursed world," but the Brahmins thought that Buddha would do that; hence they called him "the Enlightened One." The Brahmins believed in "bathing or washing in the Ganges, and other sacred rivers," and thus becoming "cleansed from sin." (Faul's Gods and Idol Worship, p. 26.) So Ananias taught Saul to "be baptized, and wash away thy sins." (Acts 22:16.) Buddha taught a paradise of bliss, and five great commandments. The first one was, "Do not kill." Second, "Do not steal." Third, "Do not commit adultery." Fourth, "Do not lie." The fifth, "Do not become intoxicated." (Faul's God's and Idol Worship, p. 73.) Confucius taught about 600 years B. C. in a negative way what Christ said positively. He said, for instance: "Do not do to others that which you would not like them to do to you." (Ibid. p. 36.) Jesus said: "Do to others as ye would that they should do to you." And Lao-tze, who lived in China about 600 B. C., says: "The good I would meet with goodness, the not good I would also meet with goodness; the faithful I would meet with faith, the not faithful I would also meet with faith." (Max Müller in Open Court, vol. 4.) And in the "Analects" we read: "Some one said, What do you say concerning the principle that injury should be recompensed with kindness? The Master [Confucius] said, Recompense injury with justice, and kindness with kindness." Confucius seems to have declared himself satisfied with "justice" to our enemies; but the doctrine of "love thine enemies" had been taught before the days of Confucius.

Not only Christian duties that one person owes to another, which duties are the most sublime teachings on morality, are found in Braminism, Buddhism, and Confucianism, but also the highest attributes which we claim for the Deity are likewise ascribed to it by their sacred books. The doctrine of the resurrection, future life or immortality, was believed in by the ancient Assyrians, Babylonians, Egyptians, Etruscans, Iranians, Romans, Sanskritic Indian, Peruvians, and Mexicans. Now if "Christ is the first fruits of the resurrection," or the first "to rise from the dead," or if "Christ is the resurrection and the life," how came those ancient nations to know and anticipate so long in advance such a condition, or new life or immortality in the future life." Could they do so without revelation?

A Babylonian would pray for the dead like this: "May the sun give him *life*, and Merodach grant him an abode of happiness." Or he would say: "To the sun, the greatest of the gods, may he ascend; and may the sun, the greatest of the gods, receive his soul into his holy hands." (Bible Archæology, vol. 2 pp. 31, 32.) So the Christian Stephen, when the Jews stoned him to death, prayed like the heathen Babylonian, and said: "Lord Jesus, receive my spirit."—Acts 7:58. The Lord on the cross prayed in the same strain, and said: "Father, into thy hands I commend my spirit."—Luke 23:46.

The ancient Assyrians and Babylonians, like the early Christians, "believed in a miraculous power from heaven to heal the sick and cast out evil spirits." (See religions of Assyrians and Babylonians, p. 54.) The same nations had a legend that at a remote date before the creation of the world there had been a war in heaven. (Ibid. pp. 163–166.) John teaches in Revelations 12:7, that "there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels." The Assyrians recognized a place of departed spirits, (Records of the Past, vol. 1 p. 143,) and the departed soul is represented as clad in white, radiant garments. (Ibid. vol. 3 p. 135.) So the Scriptures teach that when "the dust returns to the earth as it was, . . . the spirit shall return unto God who gave it." And the departed are said to be "clothed in fine linen, white and clean." (Rev. 19:8–14.) The whole of which I think is evidence of a prehistoric revelation, and not, as some think, evidence that these men were a set of thieves. They had a Christian hope; they taught Christian doctrine. Even the sign of the cross has been reverenced "from the dawn of organized Paganism," "with populations of essentially different culture, task, and pursuits, . . . the highly civilized, the demi civilized, the settled, and nomadic."

Why did people of different tastes and culture, in prehistoric times from the dawn of organized Paganism, "reverence the cross?" What use had the Pagan for a cross? What did it mean to him? It was to him, as it is to the Christian to-day—a symbol of a lingering hope.

"In Egypt, Assyria, and Britain it was emblematical of creative power and eternity; in India, China, and Scandinavia, of heaven and immortality; in the two Americas, of rejuvenescence [being young again] and freedom from physical suffering; while in both hemispheres it was the common symbol of the resurrection or 'the sign of the *life to come*,' and finally in all heathen communities, without exception, it was the emphatic type, the sole enduring evidence of the Divine Unity."—Atlantis, pp. 321–2. We need not wonder, then, at the Vedic bards, singing: "Where life is free, in the third heaven of heavens, where the worlds are radiant, there make me immortal."

But how came all grades of both civilized and uncivilized men, from the dawn of organized Paganism, to connect the cross with the resurrection or immortality? How came widely separated communities, on different hemispheres, of different "tastes and pursuits," to hit on the same symbol to represent the same ideas? Was this universal coincidence an accidental one? Learned men "wonder" and "stagger" at these facts. The heathen writers are charged with having stolen many of their doctrines from the old Bible prophets (see Open Court, vol. 4 p. 2352); but it cannot be claimed that they stole this symbol of the resurrection or immortality from the Old Testament, from the fact that the Old Testament prophets say nothing about a cross. Where then did the idea originate? We see the symbol of the cross grafted on to all forms of organized Paganism, and the hope that the cross represented has outlived their dynasties and empires.

Some men have for years been trying to account for these pre-Christian doctrines as taught among heathen nations, and as found hidden in their symbols and mythology. Some of them say those men were thieves; "they got their ideas from the Jewish prophets," as is said of the Book of Mormon. "All the real good in it was stolen." "Rigdon was the thief." Was Manu a thief? Heaven was revealed to him (the way). Were the Vedic poets thieves? They "sang and prayed of immortality." Was Buddha a thief? He taught "good for evil." Was Zoroaster a thief? He, too, is said to have had direct conversation with the supreme Being. Were Confucius and Lao-tze thieves? They taught Christian doctrine "before Christianity was born."

If God had an acceptable priest in the land of Midian (Jethro), he may have had one in China. If he had one in Salem (Melchizedek), he may have had one in India. If God revealed to the three wise men of the Magian priesthood the fact that Christ was born, and led them to a stable near Bethlehem, what would be the nature of those men's teachings to their friends and neighbors on their return home? Would it not have a "Christian taint?" If God would lead men from Arabia to Judea, "to be witnesses to the heathen" Arabs, I see no reason to doubt a similar revelation in America. Why should I? There is evidence of such a revelation in other than Bible lands; revelations that are not found in the Hebrew or Christian Bibles.

Friedrich says with reference to Greek Mythology, "This triad of Zeus, Athenè and Apollo bears an unmistakable anology to the Christian Trinity of Father, Son, and Holy Ghost: Zeno answering to God the Father, Athenè to the Holy Ghost, Apollo to the Son of God, the declarer of the will of his heavenly Father." (See Friedrich's Ilead and Odyssey, part 3d, pp. 635, 689.)

www.LatterDayTruth.org

Mr. Gladstone seems to have independently come to the same conclusion. He says:—

"In Apollo are represented the legendary anticipations of a person to come, in whom should be combined all the great offices in which God the Son is now made known to man, as the light of our paths, the physician of our diseases, the judge of our misdeeds, and the conqueror and disarmer; but not yet abolisher of death."—"Homer and the Homeric age," vol. 2 p. 132.

Now what about this doctrine of the Christian Trinity away back in the days of Homer, which was one thousand years B. C. How did those ancient sons of Javan come to know and anticipate a person who would judge our misdeeds, and do for man what man could not do for himself,—"Conquer and abolish death?"

The Greek Zeus is addressed as "God [our] Father," or as "Father of gods and men." Aratus, a Grecian poet who wrote B. C. 270, writes of Zeus in this way:—

"With Zeus begin we, let no mortal voice
Leave Zeus unpraised. Zeus fills the haunts of men,
The streets, the marts; Zeus fills the sea, the shores,
The harbors—*everywhere we live in Zeus.*
We are his offspring, too; friendly to man,
He gives prognostics; sets men to their toil.
By need of daily bread; tells when the land
Must be upturned by plowshare or by spade,
What time to plant the olive or the vine,
What time to fling on earth the golden grain;
*For he it was who scattered o'er the sky*
*The shining stars, and fixed them where they are;*
Provided constellations through the year,
To mark the seasons in their changeless course.
Wherefore men worship Him, *the First, the Last,*
*Their Father, Wonderful, their Help and Shield.*"
—"*Religion of the Ancient Greeks,*" *p.* 136.

This is no doubt the poet referred to by Paul in Acts 17:28: "For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." Aratus approaches to some of the most sublime expressions here. Was Aratus, like Rigdon, a thief? This pre-Christian Trinity of Father, Son, and Holy Ghost, or Zeus, Athene', and Apollo, among the Greeks, is the same pre-Christian Trinity mentioned in the Book of Mormon, only the Greeks had their Trinity wrapped in the covering of "Mythology."

It was this same anticipation of a person to come to "conquer and abolish death," that made the Nephites Christians. And the sons of Shem in America, as reflected in the Book of Mormon, had an eye of faith on the same person that the ancient sons of Javan had in Greece.

These pre-Christian doctrines among so many different nations would seem corroborative evidence in favor of that book, and prove that God has revealed his Son as a Savior in prehistoric times. The commandment to love our enemies and to return good for evil, the most sublime doctrine of Christianity,—so sublime, indeed, that Christians themselves have declared it to be too sublime for this Christian age,—can be shown to have belonged to the *first* religions taught among men; it was an old doctrine when it was taught by Buddha, Lao-tze, and Confucius. These men could not have borrowed or stolen anything from Christianity as found in the New Testament. If these and other men were provided with means by which they knew the doctrine of Christ, as the facts show they were, there is then a probability that the Nephite were also provided with the same means of knowing Christ; for prehistoric man in America, and just such a man—a "white" man—as the Book of Mormon knew, was found to possess the same hope of a resurrection and immortality that Christians have to-day. The American legends speak of a crucified Savior. The cross found among them and in ancient ruins, was but the symbol of an event that took place on Mount Calvary. The knowledge of that event inspired their souls through the ages with a lingering hope; and in that hope their souls found rest.

Altogether, the theory to which the facts appear on the whole to point, is that "the gospel had been preached from the beginning, being declared by holy angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost," as is declared in the "Doctrine and Covenants."

Paul argues in Hebrews 4:2: "For unto us was the gospel preached, as well as *unto them:* [Who? The people that Moses led out of Egypt. See Ibid. 3:16:] but the word preached did not profit them, not being mixed with faith in them that heard it." Therefore the law was given to them, "added because of transgression, till the seed [Christ] should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." (Gal. 3:19.) The great philosophers of antiquity did not teach these Christian doctrines by mere chance, as infidels would have us believe, and thus make Christ appear as but the repeater of heathen ethics, the gospel having been preached before the "law," "from the beginning," at sundry times, and in different places, "being declared by the voice of God and holy angels," it might well be found cropping out in their teachings. These doctrines are but as the remnants of a perfect system, which appears to have been revealed to "Manu" and other early "Fathers." They have been carried through the ages like driftwood in a flood till they have reached our own times. Before we find them guilty of stealing these things, let us inquire of the former ages, and prepare our hearts to search honestly. The "fathers" "shall not they teach thee" "and show us former things? Let them bring forth their witnesses, that they may be justified, or let them hear, and say, It is truth."

(To be continued later.)

## WHAT RELIGION TO-DAY MUST BE.

It must be rational and appeal to the intelligent as well as the least educated.

It must be sunny and cheerful, with plenty of hopefulness about it, dwelling upon the essential goodness of humanity.

It must adapt itself to the needs and requirements of the age and keep in line with every progressive movement for human betterment.

It must translate into life creed, symbol and rite and make the individual the better for his belief.

It must present the Deity not as a worked out force, but as a power whose revelation is continuous and whose providence extends over all mankind.—*Sel.*

"Is example nothing?" asked Burke. "It is everything. Example is the school of mankind, and they will learn in no other."

# Conference Minutes.

## GALLAND'S GROVE.

Conference convened at Dow City, Iowa, March 4th and 5th, 1892; H. O. Smith president *pro tem*, John Pett secretary. Branch reports: Galland's Grove 257; 1 died. Mason's Grove 125; 3 baptized, 1 removed, 1 died. Coalville 29; 4 baptized. Union 59; 1 baptized, 1 removed. Camp Creek 34. Boyer Valley 102; 4 baptized, 2 received, 1 removed, 1 died. Ministerial reports: J. R. Rudd, W. Whiting baptized 1, S. Jordison, J. N. Simmons, J. Pett, D. M. Rudd, H. O. Smith baptized 5, C. J. Hunt, H. M. Daniel, J. T. Turner baptized 2, J. L. Gunsolley. Priests: J. Pearsall and C. Williamson. Teachers: J. T. Spencer and C. Holcomb. Resolved, That the lesser priesthood be not required to report to our quarterly conferences. Brn. H. O. Smith, C. E. Butterworth, C. J. Hunt, A. H. Rudd, and J. L. Gunsolley were chosen as delegates to the General Conference, and instructed that any two being present be authorized to cast the full vote of the district. Bishop's agent's report: Received since last report $394; from Bishop E. L. Kelley $45; total $439; paid out $328 35; balance due church $110 65. John Pett agent. Referred to auditing committee, who found books and report correct. The Sabbath school association reported and appointed Brn. H. O. Smith and C. E. Butterworth delegates to General Conference. Bro. C. E. Butterworth was elected president of the district for the ensuing year with permission to choose an assistant. Bro. W. Whiting was chosen assistant. A vote of thanks was tendered Bro. Whiting for past services. Preaching during conference by Brn. D. M. Rudd, J. T. Turner, C. E. Butterworth, and H. O. Smith. Adjourned to meet at Galland's Grove, June 3d, at 2:30 p.m.

## FAR WEST.

Conference convened in the Saints' church, Stewartsville, Missouri, March 5th and 6th, 1892; J. T. Kinnaman in the chair, Charles P. Faul secretary. Branch reports: St. Joseph 238; Pleasant Grove 64; DeKalb 66; German Stewartsville 65; Delano 81; Kingston 55; Stewartsville 60; Edgerton Junction referred back for correction. Elders reporting, J. M. Terry, J. T. Kinnaman, W. Summerfield, J. D. Flanders, T. W. Chatburn baptized 17, M. H. Forscutt baptized 15, R. Marchant, D. J. Powell, R Phillips, A. J. Seely, E. Binstead, F. C. Graham, J. W. Peterson baptized 13, J. Lampert, T. T Hinderks, and L. L. Babbitt. Priests. A. W. Head, Charles Householder baptized 1, P. Peterson, F. M. Mauzey, J. C. Elvert, J. Smith, and C. P. Faul. Teachers, T. Mauzey, B. Dice, C. Hinderks, T. McKee, and G. W. Wilcox. Deacons, L. Neidorp and David Krahl. Bro. J. T. Kinnaman resigned as district president; request granted, and a vote of thanks tendered him for past services. Resolved that the Far West district appreciates the labors of Elders M. H. Forscutt and T. W. Chatburn, and that we petition General Conference to return them to this district. Request of the Delano branch that Bro. J. C. Elvert be ordained to the office of elder was granted. Resolved that hereafter the clerk of every branch in the Far West district shall be and is hereby required to add to the certificate of appointment the number of votes the delegates are authorized to cast for the branch they represent, the number being determined by counting one vote for each six members, and one in addition for each majority of six. Thomas Chatburn was elected president, William Summerfield vice president, Charles P. Faul secretary, and William Lewis sustained as Bishop's agent. Bishop's agent's report as audited by brethren J. S. Constance and J. W. Peterson: Received and on hand $258 82; paid out $387 50; balance due agent $128 68. Report was received and adopted and committee discharged. Delegates to General Conference were chosen as follows: Mark H. Forscutt, J. T. Kinnaman, J. C. Elvert, William Lewis, T. W. Chatburn Maggie Peterson, A. W. Head, Charles P. Faul, John Burlington Sen., John M. Terry, William Summer-

www.LatterDayTruth.org

field, D. J. Powell, Charles Householder, Ben Dice, Frank M. Mauzey, Martha Seely, Mary Phillips, James Drown, Sr. L. Niedorp, L. L. Babbitt, Earnest Marks, Isham Flinn, R. Winning, O. E. Flanders, John Burlington Jr., and Sr. Isham Flinn. Preaching by Elders M. H. Forscutt and J. W. Peterson. Adjourned to meet with the Pleasant Grove branch, June 4th and 5th, 1892.

### CENTRAL NEBRASKA.

Conference convened at Clearwater, February 28th, Wm. Rumel president, Levi Gamet secretary. After singing and prayer Bro. Caffall preached, and again in the evening at 7 o'clock. At the close of the sermon a short business session was held. Branch reports: Clearwater 68, gain 2; Evergreen 17, gain 3; Chelsea and Deer Creek no report. Bishop's agent's report: Received $8 55; paid out $2 50; on hand $6 05. Wm. Rumel sustained district president, Levi Gamet secretary and Bishop's agent. Elders Rumel, Rogerson, and Gamet reported in person, Elder D. W. Shirk and Priest C. N. Hutchins by letter. Adjourned subject to call of president.

## Miscellaneous.

### GALLAND'S GROVE SUNDAY SCHOOL ASSOCIATION.

The district association convened at Dow City, Iowa, March 5th, 1892, at 7:30 p. m, Superintendant J. M. Baker, in the chair, Dora Young secretary. Reports of schools: Dow City, 16 sessions, number enrolled 68, average attendance 52, number of classes 5, officers 8, *Hopes* taken 24. Deloit, sessions 15, average attendance 46, number of classes 3, officers 9, *Hopes* taken 20. North Coon, sessions 12, number enrolled 44, average attendance 36, number of classes 4, officers 9, *Hopes* taken 18, books in library 36 Galland's Grove, sessions 14, number enrolled 45, average attendance 37, number of classes 4, officers 8. No reports from Harlan and Coalville Sunday schools.

The spiritual condition of the above schools was reported by the superintendents, and each one seemed encouraged and not weary in the Sunday school work.

Sr. Dora Young was appointed delegate to General Association, and the following named conference delegates associated with her to assist in district Sunday school work: H. O. Smith, Chas. Butterworth, C. J. Hunt, A. H. Rudd, and Jacob Gunsolley.

Resolved that the Galland's Grove district association request the ministry to use their influence and urge the different schools to purchase "Winnowed Songs" at their earliest convenience.

Superintendent J M. Baker in a brief but instructive manner discussed the topic "Responsive Reading," followed by Bro. James Turner on "Sunday school work in General," and Bro. R. Wight on "Methods of Rewards." Amount in treasury $2 06. The progress of the Sunday school work in this district is encouraging, and with God's help we hope to continue in the work.

### NOTICE.

In the conference minutes of Fremont district, the name of Bro. D. Hougas was omitted, which should have shown him as a delegate to General Conference. The credentials will show it, of course; but for sake of letting the district know who did represent them, I make the correction through the *Herald*. It was probably my mistake in omitting it.

T. A. HOUGAS.

HENDERSON, Iowa, March 12th.

### Information Wanted.

Wanted to learn the whereabouts of one Jewell Goodridge, an old bachelor about fifty-five or sixty years old Twenty-five years ago he was from Virginia: was last heard of at McGregor, Clayton county, Iowa. A considerable amount of property remains to be looked after by him or relatives, with some claim against it. Address,
A. J. KENISON, Harlan, Smith Co., Kansas.

### DIED.

WASHBURN.—At New London, Iowa, February 24th, 1892, Anna Laura, daughter of N. N. and Flora M. Washburn, aged five months. Thus another heir of the kingdom has made a short visit to the earth and then returned to the Father. Funeral services conducted by Bro. Charles E. Willey.

CHAPMAN.—Mrs. M. Chapman was born in Vermont, September 24th, 1820; died in Wilmington, Los Angeles county, California, January 26th, 1892. She was baptized into the church in Vermont; shortly after the Saints went to Utah she followed them, but did not remain there long, coming to California. I am told she never denied the faith. By request of her daughter, Sr. Casteel, the funeral sermon was preached in the Saints' church in San Bernardino, March 6th, by Elder William M. Gibson. W. M G.

BUMP.—Hiram W., eldest son of Bro. David H. and Sr. Catharine Bump, was born November 23d, 1856, and died January 2d, 1892. Deceased was in perfect health until within six days of his death. He leaves a wife and three little boys. He was highly respected by all who knew him for his honesty and industry.

ANDERTON.—At Echo City, Summit county, Utah, January 8th, 1892, Bro. John Anderton, aged 45 years, 11 months, and 4 days. He was born in Southwick, Worcestershire, England; was baptized by Elder R. C. Elvin, at Nebraska City, Nebraska, May 27th, 1868. He leaves a wife and family to mourn their loss. He was held in high esteem in the community.

OMAN.—At her home in Montrose, Iowa, March 7th, 1892, Sr. Martha Oman. Deceased was born December 14th, 1828; baptized March 12th, 1861, in Montrose, Iowa. Funeral services conducted by Elder B. F. Durfee. Sermon by Elder J. C. Crabb, to a large gathering of friends and neighbors.

TRYON.—Near Huntsville, Randolph county, Missouri, Bro. Peter Tryon, in the seventy-ninth year of his age. Bro. Tryon was born in Greenville, Green county, New York, April 2d, 1813, and married Sarah Ann Stevens April 11th, 1833. He united with the church about the year 1835, having been baptized in New York by Elder Uzziel Stevens. About the year 1843, having then a family of five children, he removed from the Empire State to Ohio, passing through Kirtland on the way, which was found to have been deserted by the Saints with the exception of a few families. After living eleven years in Huron county, Ohio, there being then eight children, the family again moved westward, settling in Knox county, Illinois, in 1854. On Christmas, 1889, he and his aged companion, with the family of his son Lewis, moved to Huntsville, Missouri, where he died on the morning of March 10th, 1892. During the dark and cloudy day his faith continued firm and unshaken. Holding aloof from the various factions, in 1862 he united with the Reorganization on his original baptism. He leaves a widow and seven children, four sons and three daughters, his youngest daughter having preceded him to the great beyond over sixteen years ago. His confidence in the latter day work increased with his years, and at last he was gathered home as a shock of corn fully ripe. Although he had been ailing for some time the end came rather suddenly and unexpectedly, but the grim messenger found him well prepared, and his surviving relatives mourn not as those who have no hope. Funeral services were conducted on the 11th by Elder Duncan Campbell, using the text, "Blessed are the dead that die in the Lord," etc., Rev. 14:13.

PERKINS.—At the County Poor Farm, Charlton, Lucas county, Iowa, February 25th, 1892, of old age, Bro. James Perkins, aged 89 years and 11 days. Deceased was born at Chilcompton, Somersetshire, England, February 14th, 1803; baptized into the Reorganization July 17th, 1870, at New Tredegar, Monmouthshire, South Wales, by James Bishop. Bro. Perkins and his wife were old time Saints; were many years in the old church, and received great blessings during its early years in England and Wales. They came to this country in the fall of 1873, and went to Morgan City, Utah. After it became known that they were members of the Reorganization, they were persecuted, especially by relatives. They remained steadfast, and in April, 1883, returned to Lucas, Iowa. Being old they were unable to do much work, hence were dependent. The Saints contributed freely to their support, and built a small dwelling for them. Sr. Perkins died over three years ago. Being all alone, he was cared for by others; but in consequence of some peculiarities, he was taken to the County Farm, where he died. The body was interred in the cemetery belonging to the Farm; services conducted by Elder E. B. Morgan. Although poor, he was rich in faith and in the promises of God.

SHERRILL.—At McDade, Texas, February 28th, 1892, Bro. Thomas W. Sherrill, aged 67 years, 4 months and 4 days. He was born in Manchester, Tennesee; was baptized December 31st, 1885, at Cook's Point, Texas, by Elder I. N. Roberts. He was a teacher in the church, in whose faith he died in full assurance.

JONES.—At Sharon, Pennsylvania, after an illness of over nine weeks, little Johnnie Jones, infant son of Bro. and Sr. D. R. Jones, aged five months. The funeral service was held at the family residence, conducted by Elder D. M. Strachan, who preached a grand sermon from Thessalonians 4:13. Johnnie was one of the brightest little children we have ever seen. It was hard to part with him, but we bow in humble submission to God's will, and shall ever trust him. These are the sentiments of the bereaved parents.

### ITEMS OF INTEREST.

SYDNEY, N. S. W., March 15.—The Legislature of New South Wales has approved a bill for the settlement of labor disputes by courts of arbitration.

ST. PETERSBURG, March 14.—The Council of the Empire has ordered that in the future two grain depots shall be established to every 300 peasants' huts and that from these depots seed corn shall be distributed in the spring to the peasants who must return it in the autumn. Special bureaus will be established to report annually as to the condition of the grain harvest of the empire, so as to enable the government to adopt measures to avert a famine in the future.

Mrs. Maude Lord Drake, another spiritual medium fraud, has been exposed in Kansas City, by a newspaper reporter.

Yellow fever is raging in the Brazilian city of Santos, which is laid waste by the pestilence. Apathy and incompetency of local authorities is said to be the cause of the disease becoming epidemic. Rio De Janeiro is threatened with the same condition.

Railway enterprise in Japan is making considerable headway. At the end of this month there will be about 670 miles of railway in the country.

#### PLAGUE AND FAMINE.

When Jerusalem was taken by Titus, A. D. 70, 1,100 000 Hebrews perished by the severe plague, famine, etc., and 97,000 were taken captive.

A vote has been taken without discussion on the question of admitting women to the general conference by the Philadelphia Methodist Episcopal conference, and resulted in the defeat of the proposition—101 years to 105 nays.

BRISBANE, Queensland, March 16.—Much suffering has been caused by the stagnation in the various industries in this colony, and a number of persons are almost on the verge of starvation. To-day 400 women and children besieged the Labor Bureau in this city, begging for relief. The crush was so great that many of the women in the crowd fainted. In many cases husbands have left the city and gone into the country seeking work. They have left their families destitute, and the women and children are dependent upon the government for food to keep them alive.

KANSAS CITY, Mo., March 8.—The Methodists of Kansas declared in conference Monday that they will bolt the Republican State and National tickets if the prohibition plank is left out of the platform.

www.LatterDayTruth.org

## A WORD TO GRUMBLERS.

DON'T be a grumbler. Some people contrive to get hold of the prickly side of everything, to run against all the sharp corners, and find out all the disagreeable things. Half the strength spent in growling would often set things right. You may as well make up your mind to begin with, that no one ever found the world quite as he would like it; but you are to take your share of the troubles and bear it bravely. You will be very sure to have burdens laid upon you that belong to other people, unless you are a shirk yourself; but don't grumble. If the work needs doing, and you can do it, never mind about the other boy who ought to have done it and didn't. Those workers who fill up the gaps, and smooth away the rough spots, and finish up the job that others leave undone,—they are true peacemakers, and worth a whole regiment of growlers.—*Sel.*

---

If we hope to instruct others, says Coleridge, we should familiarize our own minds to some fixed principles of action.

What is becoming is honorable, and what is honorable is becoming.

Defer not till to-morrow to be wise,
To-morrow's sun to thee may never rise.


## "WHAT IS MAN?" by Eld. J. R. Lambert.

Cloth 75c., paper 50c.

SPECIAL COMBINATION OFFER.

Patriot one year, What is Man, cloth,.....$1 50
" " " " " paper,.....1 25
" " " " " cloth, and Food for Thought.....1 60
Patriot one year, What is Man, paper, and Food for Thought.....1 35

This applies to both renewals and new subscriptions for a year, but to no less time. Those having paid in advance for Patriot can obtain books at combination rates, if ordered promptly.

Notice will be given when this special is withdrawn. Address all orders to

**LAMBERT BROS., Lamoni, Iowa.**

## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

## PATTIE; OR, LEAVES FROM A LIFE.

(In course of publication.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of the same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

## GERMAN TRACTS.

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

## JOB PRINTING, BOOKBINDING, ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

## BOOKBINDING.

**HERALD OFFICE BINDERY—**

All kinds of Bookbinding done at Reasonable Rates:

Herald volumes, library leather backs and corners, marbled edges.....$1 50
Autumn Leaves, half roan, cloth sides.....1 00
" " half imitation morocco.....1 25
" " half morocco.....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10: 30 a.m., 6: 30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7: 30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Sheffield, Langsett road; services Sundays 10: 30 a.m., 6: 30 p.m. Wednesdays, 7: 30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Farnworth, Ellsmere street; services Sundays 10: 30 a.m., 6: 30 p.m. Wednesdays 7: 30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Leeds, Wellington road, New Wortley; services Sundays 10: 30 a.m., 6: 30 p.m. Thursday, 7: 30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2: 30, preaching at 7: 30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

St. Louis, Missouri, No. 2518 Elliott avenue.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7: 30 p.m.; social service at 2: 30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 2 and 7: 30 p.m.

London, England, meetings on Sundays at 6: 30 p.m., at 48 Repton street, Limehouse; and at 107 Canal road, Milé End, on Wednesdays at 8 p.m, having removed from Emmanuel Hall, Old Ford road.

J. H. Tyrrell, Secretary Chatham district, Box 396 Chatham, Ontario.

E. C. Briggs, Juniata, Tuscola county, Michigan.

## FOR SALE ON EASY TERMS.

### BEAUTIFUL LOCATION.

### THE FINEST STOCK FARM

—IN—

DEKALB CO., MO.

Four Miles from Stewartsville on the Hannibal & St. Joseph Railroad.
Two Miles from Clarksdale on the Chicago, Rock Island & Pacific Railroad.
Twenty-three Miles from St. Joseph by Wagon Road.
In the Center of a Community of Latter Day Saints.
Four Branches, Each Having a Good Meeting House of Their Own.
German Branch, Sixty-five Members, One Mile East.
Pleasant Grove, Sixty-eight Members, One and a Half Miles North.
De Kalb, Seventy-one Members, One and a Half Miles South.
Stewartsville, Sixty-five Members, Four Miles.

**TWO HUNDRED AND EIGHTY ACRES.**

Seventy-five acres in cultivation, forty in meadow, balance, including twenty-five acres of timber in pasture, all in timothy, clover and blue grass; well fenced, three-hundred rods hedge, balance three, four and five wires; good orchard; one dwelling house of seven rooms and one of three rooms; two barns, well painted, fitted with Newton's Patent Cattle Ties for fifty head full-grown stock, thirty head of young stock and twenty horses, with ample room for seventy-five tons of hay; good grass lots with pens under shingle roof for one hundred hogs; cribs for 3000 bushels of corn; eight wells, good water; a fine pond in meadow, surface 25,000 feet, well stocked with fish; an unlimited quantity of pure, clear water in pastures, piped from pond to watering troughs; windmill supplies tanks in barn and yards; a good mill with horse power for grinding feed, Fairbanks scales, etc., etc. Also some fine shorthorn cattle, young horses, farming implements, etc.

For particulars, terms, etc., address

**JOHN BURLINGTON,**
ST. JOSEPH, MO.

## AUTUMN LEAVES,

With frontispiece each month.
Published monthly, 48 pages, neatly covered.
Price per year - - $1.50.
MRS. M. WALKER, Editor and Publisher.

HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**

OF

## PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles. Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.


www.LatterDayTruth.org

# STANDARD PUBLICATIONS.

***Have you obtained and read these works? They should be in the library of each member of the Church.***

THE NEW

## RULES OF ORDER AND DEBATE,

issued 1891, and by action of the last General Conference, is a complete Manual of Parliamentary Practice. It also contains the

**CHURCH ARTICLES OF ASSOCIATION, and THE RULES OF REPRESENTATION**

adopted by the Church for delegate representation in District and General Conferences.

This work is a valuable one, and should be in the hands of every Elder, Priest, Teacher, Deacon, and Progressive Member. Its compilation as the present issue is the result of the Church's past experience in transacting its business. "To save time is to lengthen life" and add to usefulness; to facilitate promptness and insure correctness in the transaction of business, it is necessary to be in line, in harmony with the general body of the Church in the methods and details of conducting Branch Business Meetings, and District Conferences. No active local or general officer, or live member, should be without this work. The book is systematic and detailed in arrangement, every important item being arranged under its proper heading and thoroughly indexed.

Revised and enlarged edition, muslin binding, price 50 cents.

ARE YOU USING THE

## SAINTS' HARMONY

in your branch? If not, your singers should obtain copies of the book and practice its pieces. This is being done in all large branches, and is accomplishing the desired result,—harmony in the song service throughout the Church. Send for copies, and when you attend the District and General Conferences, the Fall and Annual Reunions, you will assist in and better enjoy the song service,—an essential feature of true worship.

**The Harmony** is an excellent instructor in music,—a thorough drill book,—containing full instructions on Choir and Anthem music. It contains all the hymns in the Saints' Harp, also 542 pages of music, comprising about 720 tunes. It ought to be in every home that all may "cultivate the gifts of music and of song." Price (music and hymns combined) $2.50. Book with music only, $1.50.

## A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Elder Charles Derry. Price 25 cents including postage.

*OUR BOOKBINDER*

Will stamp names on books in neat gilt letters for twenty-five cents.

FOR AGED PERSONS,

And all others whose eyesight is diminishing, or those who prefer large type reading matter, the

NEW EDITION OF THE

## BOOK OF MORMON,

in large pica type, supplies a long existing demand.

The late edition is attractive in appearance, elegantly bound in three styles, and contains a new and enlarged index, the subjects and citations therein furnishing a more complete analysis of the book than that of former issues. The paragraphs are shortened, a feature which also facilitates ready reference; a 500 page book.

| | |
|---|---|
| Bound in roan leather, sprinkled edges, - | $1.50. |
| Seal grained Russia, sprinkled edges, - - | $1.75. |
| Seal grained Russia, gilt edges, - - - - | $2 00 |

THE

## CHRISTIAN SABBATH;

**OR WEEKLY REST DAY.**

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and Historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

| | |
|---|---|
| Paper covers, - - | 30 cents. |
| Muslin binding - - | 50 cents. |

## HOLY SCRIPTURES,

(Inspired Translation by Joseph Smith.)

| | |
|---|---|
| Sheep or Library Binding, sprinkled edges - - | $1 50 |
| Imitation Morocco, gilt edges, - - - - - - | $2 00 |
| Morocco, gilt edges - - - - - - - | $2 50 |
| Roxburg Turkey, gilt edges - - - - - | $3 75 |
| Flexible covers (similar to Oxford Teacher's Bible) - | $4 00 |
| New Testament, inspired - - - - - | $ 75 |

## DISTRICT AND BRANCH RECORDS.

Every branch and district organization should keep an accurate record of its membership. This cannot be done when ordinary blank books are used. The District and Branch Records issued at the Herald Office have been arranged with a view to absolute correctness in records,—planned according to the demands of experience. No others should be used. No branch or district should be without one. These books are well bound and durable.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing of Children, and Marriages,—price $2.00. All orders can now be filled promptly. No delays; a fresh stock just issued from the bookbindery.

www.LatterDayTruth.org

LCampbell 12-29

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, April 2, 1892. No. 14.


## THE SAINTS' HERALD,

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa.

Subscription Price $2,00 per year; Six Months $1,00; Three Months 50 cts.; Single copies 5 cts.; Sample copies free.

The Traveling Ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions make sales of Church Publications, and assist the Publishing Department.

Address communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post office or Express Orders, Drafts on Chicago, or lastly, by Registered Letter. Do not send checks.

Advertising Rates, $1.00 per inch each insertion, subject to the following discounts: One month's insertion, five per cent.; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. For Reading Notices, ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)



## TO ADVERTISERS.

The Saints' Herald circulates in every State and Territory in the United States, also in Canada, Great Britain, etc. Having a field peculiarly its own, it is rapidly growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

For table of rates, see first page of cover. For further particulars address, R. S. SALYARDS, Advertising Manager.


### WOMEN AS TALKERS.

IN spite of the reputation that women, as a sex, enjoy of being great talkers, comparatively few of them cultivate to any decided degree the art of conversation. They are apt to become so accustomed to their daily houshold life as to consider it the whole, not a part, of their existence, and they lose, as it were, their own identity and merge themselves into a housekeeper, or nurse, without any individuality of their own remaining. By many the fine arts of which they have previously made themselves masters are neglected and gradually fall into ignoble disuse. Why is it that so many as soon as they begin their married life discard their music or singing and never bestow a thought upon these accomplishments which soothe and elevate us and seem to rest a spirit fretted by the ceaseless turmoil of life? It is on this account that some women are apt to be tiresome when talking for they rarely allow the stream of conversation to rise above its allotted banks of the commonplace. If the subjects be children, servants or dress the feminine tongues wag glibly, but turn the current aside from the well-worn channel and we soon perceive there are rocks in the course that disturb the smooth, pleasant flow. It is impossible for one to be interesting in conversation who wishes to see in the minds of others a mere reflection of their own; whose aim is, not to evolve some new idea or open fresh avenues of thought, but to present a constant repetition of nothing.

Of course it is not to be denied that a woman's proper sphere is her home; that the better she performs her duties to her family and friends the truer is she to her vocation in life. But it ought not to follow as a matter of course that because a woman is a good wife and mother that her whole conversation should savor of the meat that forms her daily diet. Women are apt to talk "shop," and the shop generally consists of their domestic concerns. As a consequence there are a great many needless bores in the world; needless, I say, because unless there were some we could not appreciate persons who are really entertaining. Of the different specimens of the genus "bore" there is none more distinctly marked than the woman who imagines she is eloquent. The small animals of the same kind, even the inevitable and long-winded gossip, pale into insignificance beside her. She is generally known as dealing largely in the flowers of rhetoric, lavishing metaphor and simile with a prodigal hand, abounding in quotations and having a glowing look in the eyes, as if she wished to be considered the inspired Pythia of Apollo's temple, or a bareback rider on the winged Pegasus. For a good, old-fashioned, death-dealing, wound-up-for-a-whole-week and don't-stop-on-Sunday bore, commend me to the woman who tries to be eloquent in ordinary conversation. Like the ancient Miriam, she "holds you with her glittering eye," and there is no escape from the ordeal.

Next to the feminine Demosthenes comes the gossip who knows more about other people's affairs than they do themselves. There is not a skeleton hidden in a family closet but it is raked out and held up in the glaring light of publicity and exposed to the gaze of thousands of inquiring eyes.

What a woman should aim at in conversation is not only to entertain by giving her own thoughts, but at the same time to draw out those of others, especially the bashful and particularly bashful men. Nothing pleases a man so much, nothing gives him such an idea of his superiority, as to allow him an opportunity of imparting information, though he may not have penetration enough to discern that it is the act of a woman that entices him into talking about what perhaps he knows less than she. I remember hearing it remarked of Mrs. Cleveland that she was a charming conversationalist because she always chose topics which she knew would interest others, and in this lies the whole secret of the art of conversing. A celebrated French woman, who had neither wealth, beauty nor position to elevate her in social circles, rose to the highest rank among the court during the latter day of royalty simply by her art of pleasing in her conversation. Brilliancy in conversation is not the essential characteristic. Some of the most charming talkers are anything but witty or learned; but the truth is we love to hear those speak who really feel what they say, whose words are choice without being studied and natural and easy without being childish or slangy. We love to listen to those whose minds, whose nobility of character, whose purity of soul shine in their conversation, and we feel that words are but the personification of the beauty within.—*Chicago Times.*

### HOW HANLAN TRAINS HIMSELF.

WHEN I am in training, writes Edward Hanlan, in *The Ladies' Home Journal*, I get up at six or half past six, walk one mile, running perhaps two hundred yards at a stiff speed, sufficiently to get my wind. Then I return and take a light shower bath, after which my man rubs me down with flesh gloves, rubbing in all directions. Afterwards he goes over me with his hands and then fans me dry with a towel. I then rest for twenty minutes before sitting down to breakfast. I eat for this meal some fruit and a small steak, and drink a glass of milk and cream. After sitting around for an hour, I go for a two or three miles' walk. Then I go to my boathouse and am rubbed down. After this I take a spin over the course, rowing from twenty-six to thirty-two strokes a minute. This is simply an exercise row. The rubbing process is gone over again when I return. For dinner, I have roast beef or mutton, sometimes a fowl, with vegetables. I rest until half past two, take a walk, and then go for another exercise row. Once or twice a week I take a "speeder" over the course. Never leave your race on the river, that is, never row six races a week before the day of the race comes. It stands to reason that no man can row as hard as he is able, each day, and be in better condition the day of the race than when he began training.

### THRIFT IN FRANCE.

An eminent French statistician makes a clever and graphic presentation of the thrift of the French people. He says that a duplicate of the Eiffel tower, which weighs between 7,000,000 and 8,000,000 kilograms, built of silver, and with two additional stories added, would barely represent the actual savings of the French people deposited in the national savings banks. The kilogram is 2 pounds 3.26 ounces.


## Missouri Pacific Railway.

This deservedly popular line of travel operates the Missouri Pacific and its Independent Lines, including the St. Louis, Iron Mountain and Southern, the Houston, Central Arkansas and Northern, the Central Branch of the Union Pacific, the Sedalia, Warsaw and Southern Railroads,—5,290 miles of road, fully equipped with latest facilities for the comfort and safety of travelers and tourists.

Direct line between the cities of St. Louis, Kansas City, St. Joseph, Omaha, Denver, Salt Lake, Ft. Scott, Joplin, Wichita, and their connections; the route to local points in Texas, Arkansas, the South and Southwest; also to points in Eastern, Central, Western and Southwestern Missouri, Eastern Nebraska, Etc. Fast trains, regular connections, popular service. For particulars, rates etc., Address

H. C. TOWNSEND,
Gen. Pass. and Ticket Ag't.
ST. LOUIS, Missouri.


www.LatterDayTruth.org

## CURATIVE VALUE OF HOT WATER.

EVEN savages, whose point—not of civilization but of the want of it—is far below the boiling point, know the assuaging and comforting power of hot water. Long before America was trodden by other feet than theirs the various hot springs had been frequented by the Indians for the cure of their ills and ails, and it is they who have often taught us the whereabouts of these Bethesdas, and there are few more interesting sights to-day than one of these hot springs, where the steaming stream gushes from the mountain side, where the sick and the lame are brought on litters and go away dancing. It seems, in the case of the natural outflow of hot water from none know what sources, as if old Mother Earth herself knew what was best for her children, and cooked at her central fires a life-giving broth which puts to shame that broth with which Medea would have made the old young again.

Those who make use of such waters get to fancy that beyond the mere thermal benefit there is a telluric or magnetic or planetary force in them which makes them of double efficacy, but for our own part, heated though these waters be at fires born of the sun's own sacred fire, we doubt if the firstborn of man's ingenuity, kindled by the spark struck from his own brain, is not equally potent, and if the water that is boiled at home be not of quite as much worth to the ordinary individual as that of these upgushing superheated springs, and in the meantime we are sure that the household is the healthiest and safest, as well as the cleanest and sweetest, where there is always on hand a full supply of hot water; although far be it from us to advocate anything tending toward a support of domestic differences and contentions in the shape of "hot water."—*Harper's Bazar.*

---

The strongest of the heathen religions numerically are Brahmanism with 138,000,000 devotees and Buddhism with 503,000,000. The other heathen religions have 135,000,000 adherents.

Of the non-Christian peoples the Jews number about 8,000,000, the Mohammedans 120,000,000, consisting of three divisions—Sunnites, Shuites and Wahabites, and fully 70 smaller sects.—*Sel.*


## *Blacksmith Wanted.*

For particulars write J. J. RABIDOU,

LAMONI, Decatur Co., Iowa.

### A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

ROBT. WINNING, President. D. F. NICHOLSON, Cashier.

## LAMONI STATE BANK,

Successor to Farmers Bank of Lamoni.
Paid up Capital $25,000.00. Liability of Stockholders $50,000.00.
Incorporated under the laws of Iowa, Aug. 1, 1891.
Six per cent Interest paid on time deposits.
Farm Lands and Town Lots for Sale.


## MEDICINAL PROPERTIES OF VEGETABLES.

THE following information may be useful to some at this season of the year, if not new to many:—

Spinach has a direct effect upon the kidneys.

The common dandelion, used as greens, is excellent for the same trouble.

Asparagus purges the blood. Celery acts admirably upon the nervous system and is a cure for rheumatism and neuralgia.

Tomatoes act upon the liver.

Beets and turnips are excellent appetizers.

Lettuce and cucumbers are cooling in their effects upon the system.

Onions, garlic, leeks, olives and shalots, all of which are similar, possess medicinal virtues of a marked character, stimulating the circulatory system and the consequent increase of the saliva and the gastric juice, promoting digestion.

Red onions are an excellent diuretic, and the white ones are recommended to be eaten raw as a remedy for insomnia. They are a tonic and nutritious

A soup made from onions is regarded by the French as an excellent restorative in debility of of the digestive organs.—*Sel.*


## L. A. FOWLER, Contractor and Builder,

LAMONI, - IOWA.

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

### FOR SALE or TO RENT.

A nice little Corn and Feed Mill in a thriving little Railroad Town, on the C. B. & Q road, in Southern Iowa. Mill has a French Burr Grinder, and Power Sheller that will shell one hundred bushels per hour, with all necessary machinery for a complete Mill; run by a 16 Horse Power Engine, with a New Steel Boiler, rated 20 Horse.

Good House, Stable, and other necessaries for a good, comfortable Home.

Reasons for selling: Am not a Miller and have other business to take my attention. The Coal and Grain has been run in connection with the Mill to good advantage. Address, GEO. A. HUNTSMAN, REDDING, Iowa.

Reference, J. W. Johnson. 2t

## *THE "PATRIOT."*

Send for sample copy and complete circulars of books, all free.

*LAMBERT BROS., Lamoni, Iowa.*

### WANTED.

To correspond with a brother who would like a good paying business, or a claim in "the strip." One who has some means, and who knows something about working with horses, and using carpenter tools, is desired. For particulars address MOSES N. COLE, Wellington, Sumner Co., Kansas.

## SPIRITUAL GIFTS AND THE SEER OF PALMYRA:

Or

### SEQUEL TO SPIRITUAL GIFTS.

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

## ZION'S ENSIGN,

A live, religious journal, issued weekly at Independence, Jackson county, Missouri, is brim full of good and instructive reading relative to gospel truths, besides sermons delivered by some of our ablest ministers. Every one who can possibly spare $1 should subscribe for it.

It is the intention of the publishers of the ENSIGN to issue **A DAILY EDITION** during the session of the coming General Conference in April, in which will be given a full report of the proceedings from day to day, also news items pertaining to the conference and those in attendance. The price will be **25 cents.** Send in your orders at once so as to give ample time for preparation.

Address all letters to Zion's Ensign, Box 175,

Independence, Mo.

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### Teachers' Helps.

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### Cards and Tickets.

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100..... 50
Good Behavior tickets; per 100, 15c: 1,000...1 00
Prompt Attendance tickets; 100, 15c.; 1,000...1 00

### Winnowed Songs

Each 40c., half doz. $2.25, per doz.....4 50


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, April 2, 1892. No. 14.

## The Saints' Herald.

JOSEPH SMITH }
W. W. BLAIR } - - - EDITORS.
R. S. SALYARDS - - ASSISTANT EDITOR.

Lamoni, Iowa, April 2, 1892.

CONTENTS:

EDITORIAL:
Assembly Hall Lecture....209
Flags on the Schoolhouses....209
A Splendid Gift....209
Look Here....210
An Infidel at a Loss....210
Extracts from Letters....210
Editorial Items....210
MOTHERS' HOME COLUMN:
Thoughts for Mothers....211
A Psalm of Praise in the Gift of Tongues 211
The Reason Why....212
POETRY:
The Baby's Clothes....211
Der Oak und Der Vine....211
CORRESPONDENCE....212
COMMUNICATIONS:
Sermon by Elder J. S. Roth....216
Was Christ Baptized for the Remission of Sins?....218
Organization of Branches....219
Fireside Talks with Our Girls—No 3...220
A Conversation....221
False Christs....222
CONFERENCE MINUTES:
Utah....222
Texas Central....222
Northern California....222
Massachusetts....222
Eastern Iowa....222
Northeastern Kansas....222
Central Missouri....223
Pottawattamie....223
Southern Indiana....223
SUNDAY SCHOOL ASSOCIATIONS:
Little Sioux....223
Far West....223
Independence....223
MISCELLANEOUS:
Notice—Missouri Missionaries....224
To the Saints—Chairs Wanted....224

### ASSEMBLY HALL LECTURE.

ON Sunday evening the Assembly Hall was crowded with people anxious to hear Mr. C. A. Hall, President of the "Church of Christ," commonly called "Hedrickites," who have their headquarters at Independence, Missouri, and hold possession and title to the land known as the Temple Block. His subject was the consideration of the claims of Joseph Smith, the head of the re-organized Church, as the successor of his father and prophet, seer and revelator of the Church, Mr. Hall occupied about an hour in a calm and dispassionate review of those claims, and showed they were without foundation in fact or in the revelations of God. His lecture was listened to with great interest and satisfaction.

At the close of his remarks Mr. Kelley, a "Josephite" Bishop, also from the East, interrupted the meeting by making a request for the Assembly Hall to reply to the speaker. He was informed that the hall could not be opened for any discussion of the kind. Mr. Kelley persisted in his request and President Angus M. Cannon had previous to the meeting declined to let Mr. Kelley have the building and explained that Mr. Hall had been given permission to use it because he had none in the city, while the "Josephites" had their own chapel. Mr. Kelley still kept up the disturbance, so the choir was called upon to sing, and the meeting was dismissed by benediction from Mr. Hedrick.

The above clipping is from the *Deseret News* of the 22d inst., and speaks for itself. Those acquainted with Bishop Kelley will hardly believe he perversely "interrupted" Mr. Hall's services or caused any "disturbance" further than to solicit the use of the hall to make reply. The article reveals clearly that those in charge of the hall do not want the subject of the successorship in the presidency of the church discussed among their members and in their halls and churches except against the Reorganized Church. Why all this fear? If it be a fact that the claims of the Reorganized Church are so faulty that a man of Mr. Hall's calibre can show "they are without foundation in fact or in the revelations of God," as alleged by the *News*, what has the Utah leaders to fear when those claims are presented to their people by a representative of the Reorganized Church? There is a right about this matter of succession, and the Reorganized Church claims it is in actual possession of that right and feels duly bound in honor to advocate and maintain it wherever wisdom directs and opportunities can be found. And this the ministry do, and seek to do, not in a one-sided, crafty, factious manner, but in all sobriety and fairness, appealing to the facts of history and well authenticated prophecy. Every intelligent, worthy Latter Day Saint can ask no more. If the Lord will, we will soon prepare a special article on this subject, and this we will do the more readily and cheerfully for the reason that some of the chief orators of the Utah Church have of late taken special pains to throw discredit on the official claims of Joseph, son of Joseph Smith the Seer, to the presidency of the church founded by the latter. Now seems to be a proper time to learn all needful and available facts concerning this matter for the good of all concerned.

### FLAGS ON THE SCHOOLHOUSES.

SOMETHING of an excitement has been started in different localities about raising the National Flag, over the schoolhouses during all or part of the term sessions. In some places the acts of school trustees providing for the flag and ordering it raised, or raising it on the schoolhouses has been the signal for trouble, having its source in either outright dislike to the flag, or from local political prejudice; in two places the flag raising was opposed because an ash pole was chosen instead of a hickory for a flagstaff.

It has long been apparent to us that there has been far too much indifference to the fostering of the attribute of patriotism in the American citizen of the present generation. The children of both native and foreign-born citizens are being permitted to grow up in partial ignorance of the causes which led to revolt of the American colonies from the rule of the English government, and the conditions surrounding and governing at the time of the organizing of the national government; which is having the result of fastening a feeling of disregard to the real spirit of loyalty to the country, and love for its soil and institutions.

We are glad to see the matter revived, and hope that it will continue until the whole country from Maine to California, and from Alaska to Florida, will be ablaze with the bright colors of the National Flag, and from every schoolhouse and public building of any sort, the flag will fly as the emblem of the triumph of the principles of the American experiment in a government "by the people, of the people and for the people."

---

WE publish the following letter for the sake of a suffering, tried soul, who we trust has fully seen what his duty is, and will have the honesty and courage to keep the promise he so clearly makes to be a better man. Bro. Erwin, who is named in the letter may know the writer, and may be able to visit him and by counsel assist him to do what is right.

GROVE, Ark., March 12th.

*Editors Herald:*—I feel condemned. I have misused my good wife. She is a member of the Saints Church, and I want every good Saint to pray for me and her. I have promised my God to join that church the first chance. Forgive me, and I will make a better man. Bro. Erwin, pray for me. Please publish.

A. A. DYER.

### A SPLENDID GIFT.

WM. J. D. ROCKEFELLER, one of the rich men of the nation was lately sick but recovered. On his recovery he gave to the University of Chicago, bonds to the amount of one million dollars. His letter to Thomas W. Goodspeed D. D., Secretary, is as follows:—

*Gentlemen:*—I will give to the University of Chicago, one thousand five per cent bonds of the par value of one million dollars, principal and interest payable in gold.

The principal of this fund is to remain forever a further endowment for the University, the income to be used only for the current expenses and not for lands, buildings or repairs. I reserve the right to designate at my option, the expenses to which the income shall be applied. I will deliver these bonds March 1, 1892, bearing accrued interest from December 1, 1891.

I make this gift as a special thank-offering to Almighty God for returning health.

Sincerely yours,
(Sig) J. D. ROCKEFELLER.

Whatever Mr. Rockefeller's religious convictions, he is at least grateful for the blesssing of health; and makes a thank-offering to the Lord, to be used to the

www.LatterDayTruth.org

benefit of his fellow men, which in itself as an aggregate is minificent; but probably measured by what he controls of this world's means is not a tithe. "Were there not ten cleansed, and only this stranger hath returned to give glory to God; where are the nine?"

## LOOK HERE!

THERE is a wonderfully impressive sermon in the following from the Chicago *Tribune* for March 17th, 1892; and Latter Day Saints of all shades of opinion and creed would do well to pay heed to what the sermon teaches:—

### THE PARENT OF EPILEPSY.

In one of the great Paris hospitals, out of eighty-three persons who suffered from epilepsy, sixty were found to be the children of drunken parents.

## AN INFIDEL AT A LOSS.

AS ANOTHER evidence that the elders of the One Faith do not combat to suit their antagonists, the following from Mr. Samuel P. Putnam to "*The Truth Seeker*," a New York Liberal, or Infidel journal, sent us by Bro. A. Carmichael, of Los Nietos, California, will do. Mr. Putnam wrote from Lemoore, California, and his writing appears under the caption of *News and Notes*, in the issue of *The Truth Seeker* for December 19th:—

I am obliged to leave Los Angeles Monday night and push on for Tulare City, where I lecture Tuesday evening. I find improvement here. The Liberal guard is gaining. R. G. Parker is the veteran of our forces, and there are with him William Manske, A. G. Woodward, L. McKay, G. W. Forbes, Mr. Dewey, formerly of the *Valley Enterprise*, J. T. Axley, and others. It happened that the Farmers' Alliance appointed a lecturer for the same night. As we had secured the hall it was arranged that he should speak from seven to eight, and after that I would lecture. Mr. Redstone and Mr. Clapp were the speakers of the Alliance. The programme was carried out and it proved to be a happy hit. Mr. Clapp is a pretty live speaker, and at the close of my lecture I gave him an opportunity to discuss my points. He did so, and we had a rattling debate for about an hour, and the audience seemed to be quite impartial in their applause. I didn't know exactly how to locate my critic. By the way he pitched into Constantine I knew he was not an Episcopalian or papist. He condemned Sam Jones and I knew he was no Methodist. I was assured that he was some kind of a heretic. He didn't take an orthodox view of the Bible by any means. He said he didn't want Christianity with any devil in it. He seemed to be a Deist somewhat after the manner of Thomas Paine, and yet withal a kind of a Christian believer. I finally found out that he was a Mormon elder. Now, Mormonism is such a mixed up affair—a mingling of Spiritualism, Universalism, Unitarianism, Rationalism—that it is pretty difficult to know how to take it; for half the time it is on your own side. It was, as McKay says, like the Frenchman who tried to fight an Irishman, both armed with swords. The Frenchman fought with the usual rules of fencing, but the Irishman, not knowing the rules of fencing, used his sword as he would a shillalah, and that was a puzzler to the swordsman. It was the first time he had ever experienced that method of warfare. This was the first time I had struck a Mormon elder in debate, and he was so heterodox that it was pretty puzzling to know just where to hit. It was impossible after all to more than skirmish in the short time we had, and I challenged the elder to a week's debate. He accepted the challenge, but as he is busy now in the county as the lecturer of the Farmers' Alliance, and I have about three months' work ahead, the time for such debate cannot be arranged. I shall be ready for it, though, if it takes all summer. I would really like to debate with a Mormon elder. It would be a new sensation. It would be like catching eels—the sport would be exciting. A Mormon is not so easily handled as the orthodox Christian. He does not believe in hell fire or a vicarious atonement. He does not accept the Bible as an infallible revelation, but as a book of records; the history of a revelation, but not the revelation itself, as the orthodox hold. I hope the debate will come off. It will give a chance to elucidate many things concerning which the public is very ignorant. The Mormons are not fools, not near so big fools as the orthodox, at any rate in theology. . . .

It is evident that Mr. Putnam met Bro. J. C. Clapp at Tulare City; and Bro. Clapp never does contend just as our infidel and orthodox friends would like him to. We congratulate Bro. Clapp on furnishing Mr. Putnam as much sport as would be afforded in "catching eels." We suppose Mr. Putnam meant catching electric eels by hand,—both slippery and shocking.

## EXTRACTS FROM LETTERS.

Sr. Mrs. James Kite, Keokuk, Iowa, March 14th:—

"We had a good time here at conference; the Spirit of the Lord was with us to bless and strengthen. Truly this is the work of the Lord."

Bro. W. B. Weston, Phœnix, Nebraska, writes that he reads of others willing to aid the cause, and is willing to do likewise. He writes:—

"I believe the poor and the disabled ought to have a place where they can be cared for; I am willing to send in by the first of April."

Bro. Thaddeus Cutler, son of the late Father Alpheus Cutler, wrote us March 18th from Guthrie, Oaklahoma, renewing for the *Herald*, and says:—

"Thanks for the continuance of the *Herald*. We have been isolated from any branch of the church for the past six years. Circumstances beyond our control have brought us where we are. I joined the church February, 1833, in the State of New York, under the preaching of Elder David Patten and have suffered the troubles the church has passed through, and have at times been sorely tried with the doings of men; and had it not been for the little knowledge we had for ourselves we would have given up long ago, before there was a Reorganized Church. But, thank the good Lord, we have been blessed to keep the faith, and hope to continue through life. . . . We are old and crippled up since we both had the grippe. I am 83 and wife 80 years old last September."

Bro. James McKiernan, Ford, Iowa, March 22d:—

"We closed a good series of meetings at Runnells, where one was baptized,—the wife of the presiding moderator of the Kelley and Dungan debate. She is now an invalid from consumption, but could not be satisfied without obedience. We are now holding forth at this place, but yesterday's storm interfered with the attendance some last night."

Bro. David McIntosh, Queensferry, Australia, February 19th:—

"The weather is most oppressively hot here just now,—fires raging in all directions. The country is in a state of insolvency, public works stopped, and people clamoring for work to obtain bread; causes, land boom, failure of banks, and fraud generally. We had an abundant harvest, consequently food is cheap. The same seething mass of discontent as noticeable here as in other lands. What is the remedy? Nothing that I can see but the promulgation of the gospel to awaken people to the fact that all have duties as well as rights."

## EDITORIAL ITEMS.

WE learn that Bro. Robert Warnock has been preaching at Farmington, Iowa, to the satisfaction of his hearers.

We have received an unsigned letter from Selkirk, Ontario, evidently mailed us for publication.

Bro. J. L. Goodrich, of Byer, Ohio, lost his house by fire on the 19th of March, loss partly covered by insurance. His card says, "I had arranged for the coming year, but am now very much disarranged."

Letters are received from Brn. H. V. McKinney, Runnells, Iowa; J. D. Porter, Manville, Indiana; P. B. Seaton, Helen, Tennessee; A. N. Hoxie, Boston, Massachusetts. A surplus prevents the publication of all.

Bro. Joseph S. Lee left Salt Lake City, February 28th, arriving home on the 29th. Bro. Lee's mission in Utah has, we trust, been productive of good. He wrote from Saratoga, in the Platte Valley, where he had obtained a schoolhouse and was delivering a series of lectures, three nights a week. He had large audiences and thought that the attention paid and interest manifested good would be done. Some were raising the old, old cry, "Joe Smith," "horse thief," "swindler," etc., which Bro. Lee took for good indications; as his observation warranted the conclusion that when the Word was being preached to good effect the Devil always interfered.

Bro. S. D. Payne, Hiawatha, Kansas, writes of his labors at Haigler, Nebraska, an account of which has been published.

Bro. T. J. Martin, Detroit, Minnesota, March 15th, writes an account of his labors at Minneapolis, Battle Lake, Silver Lake, Friberg, Fergus Falls, Cormorant, and adjacent places; in which he was blessed in preaching, and in administering to the sick. At or near Maine he was requested to preach a funeral sermon, which he did to an overflowing house of people who would not otherwise have been present. "It seems that this is one of the ways in which the people hear the truth; I find some things to discourage, but more to encourage me," he remarks. He asks prayer in behalf of Bro. Tabbutt, of Cormorant, who is afflicted.

Bro. W. W. Blair reached home on the 18th, looking well, but still suffering a little from la grippe, which left its effects in his throat. He reports affairs going generally well in those districts in Ohio and Pennsylvania which he visited. He expressed himself much pleased with the outlook.

We are indebted to many who send us valuable papers and clippings, and to none more than those who send us the *Republic* and *Globe-Democrat* of St. Louis, Missouri.

From £40,000,000 to £50,000 000 are lost yearly in the world on the turf, of which from $35 000,000 to $50,000,000 are squandered in the United Kingdom. Australia is responsible for $20,000,000 of the amount.

Schweinfurth, the Rockford Christ, has been sued by one who charges him with alienating the affections of his entire family. An investigation of the "home" and its conduct will probably result.

THERE are 432,000,000 adherents of Christianity.

www.LatterDayTruth.org

# Mothers' Home Column

EDITED BY SISTER "FRANCES."

"Workman of God! O lose not heart,
But learn what God is like;
And in the darkest battlefield.
Thou shalt know where to strike.

"For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

## THE BABY'S CLOTHES.

Softest linen and snowiest lawn,
With fairy fluting of lace;
'Broidery fine as the penciled fern
By finger of frost-king traced.
Singing, she sews the tiniest seam,
While the garments grow apace.
Ah, the sweetest work a mother knows
Is making the baby's dainty clothes.

Her thoughts reach out across the years,
Losing herself in a dream;
A hope is set w th the stitches fine
Of every delicate seam.
An airy castle with turrets high
Stands in a golden gleam.
Ah, the dearest work a mother knows
Is making the baby's dainty clothes.

"Garments fit for a king!" she saith;
"My baby shall be a king!
Wise men will listen unto his words,
And the children offerings bring,
He shall be manly, true and brave;
His deeds will the poets sing."
Al , the proudest work a mother knows
Is making the baby's dainty clothes.

Folding away the garments white—
The baby needs no more care—
A toy, a tiny pair of shoes,
And a lock of sunny hair.
Yellow with age, each fragrant fold
Shall precious memories bear.
Ah, the saddest work a mother knows
Is folding away the baby's clothes.

Those were worn by that stalwart man,
It seems only yesterday;
But these once held the little form
Of the baby "passed away."
Now in sunshine and now in storm
Life's river flows on for aye,
But the tenderest thought a mother knows
Is folded away with the baby's clothes.
—*Selected.*

## THOUGHTS FOR MOTHERS.

THERE is quite as much, if not more, danger of spoiling children by constant fault-finding and nagging than by overindulgence.

A dear little girl, whose sins were the sins of thoughtlessness, was reprimanded so often, instead of being gently trained to think, that one day she clapped her hands to her ears and cried out, "Oh, dear me, how I do hate the word *don't!*"

Of course children must be taught obedience, but a little tenderness in the teaching is the leaven that leavens the whole lump.

Every mother knows how trying to one's patience it is to have to teach the same thing over and over; but if one will stop to count twenty, like poor Tattycorom, and to remember one's own mother and her trials, there will be time to instill patience and cheerfulness into the oft-repeated request that the small muddy feet shall be wiped off on the door-mat, or the hat hung in its proper place rather than thrown on the floor or chair.

A mother who had brought up a large family of children successfully was left with the last one, a boy. One day, when he was about five years old, he was playing on the veranda near his mother who was reading. All at once she dropped her eyeglasses.

"Pick them up for mamma, please, dear," she said, and the child started to obey. But some little demon crept into his heart just then, and he laid them down again, and said, very deliberately, "I won't do it."

"Willie," said his mother, this time sternly, "pick them up instantly."

"I will not do it," he replied.

This mother, thinking Solomon's injunction about the rod was now in order, brought one forward, but the boy, looking at her with a defiant expression, said, doggedly, "You can beat me if you wish; I don't care, and I won't pick them up."

Instantly she put the stick down. "So my boy is not to be a gentleman, it seems," she said. "Very well. I cannot associate with anyone but gentlemen, so I will leave you."

The nurse carried his supper to him pretty soon, and, after he had eaten it, proposed to take him to bed. This was something his mother had always done before.

The little fellow said, tearfully, "Jane, does my mother expect me to say my prayers without her?"

"I don't know, I'm sure," said Jane. "I was just told to put you to bed."

"Then I'd best leave off my prayers altogether," replied Willie, who felt that he was being cut off from his privileges very fast.

"Very well," said Jane, and she tucked him in and left the forlorn little fellow prayerless and unkissed.

No one knows about the struggle that followed, but, about ten o'clock, the mother heard a rustling in Willie's room, and presently he pattered downstairs and out on the veranda where the glasses were still lying. Upstairs he came, then, straight to the arms that were aching to receive him.

"Oh, mamma," he sobbed from this haven, "I will try to be a gentleman always, after this, for it's no fun not to be. Please forgive me, and do let me say my prayers and kiss you good-night."

The child had exorcised his own demon; it had neither been beaten nor scolded out by his wise mother.—*L. E. Chittenden in The Household.*

## A PSALM OF PRAISE IN THE GIFT OF TONGUES.

GIVEN AT LAMONI, SUNDAY, MARCH 6th, 1892.

PRAISE the Lord, O my soul, and all that is within me praise his holy name, for his great condescension to the children of men. He hath prepared a glorious reward for all who faithfully serve him and keep his commandments.

The Savior, the Prince of Life, who hath created us, has paid the price of our inheritance with his precious blood. O may his people praise him; may all the inhabitants of the earth praise him, for he suffered and died for all; praise the Father, Son, and Holy Ghost. Let all creation, animate and inanimate, praise the everlasting God, for he has wrought wondrously for the children of men. Let the sun, and the moon, and the stars, and all the vast systems of worlds that he has created and placed in space, and by his almighty power supports them there, all conspire to speak forth the praise of their Creator in one grand universal anthem of song. Let mountain and plain, let the rivulet and stream, and the mighty oceans of waters join in praise to his august and revered name. His truth he has sent forth in this last dispensation for the salvation of the children of men, and to prepare a people to receive him at his coming. O may my heart ever respond willingly to the teachings of that truth, and the hearts of these thy people assembled here this afternoon, with all of thy faithful children everywhere, so that we may be ready for the coming of the Son of Man; for soon the bursting heavens will reveal him when he will come to reign on the earth; when he shall bring with him all the ransomed throng that has ever lived upon the earth. Praise his holy name for the resurrection from the dead; that he has made it possible that man, though he die, shall live again; that husbands and wives, parents and children, brothers and sisters shall assemble in one grand reunion, clothed upon with immortality, their bodies fashioned like unto Christ's glorious body, no more to see corruption, no more separation, no more sorrow, for he will wipe tears from off all faces, and we shall ever dwell with the Lord in the reign of righteousness and peace, when the earth is full of the knowledge of God as the waters cover the face of the great deep.

All glory, and honor, might, majesty, and dominion be ascribed unto God and the Lamb, henceforth and forever. Amen.

## DER OAK UND DER VINE.

I don'd vas preaching voman's righdts,
Or anyding like dot;
Und I likes to see all beoples
Shust gondented mit dheir lot;
Budt I vants to gondradict dot shap
Dot made dis leedle shoke:
"A voman vas der glinging vine,
Und man der shturdy oak."

Berhaps, sometimes, dot may pe drue;
Budt, den dime oudt off nine,
I find me oudt dot man himself
Vas peen der glinging vine;
Und vhen hees friendts dhey all vas gone,
Und he vas shust "tead proke,"
Dot's vhen der voman shteps righdt in,
Und peen der shturdy oak.

Shust go oup to der pase-pall groundts,
Und see dhose "shturdy oaks,"
All planted roundt ubon der seats—
Shust hear dheir laughs und shokes!
Dhen see dhose vomens at der tubs,
Mit glothes oudt on der lines;
Vhich vas der shturdy oaks, mine friendts,
Und vhich der glinging vines?

Vhen Sickness in der householdt comes,
Und veeks und veeks he shtays,
Who vas id fighdts him mitoudt resdt,
Dhose veary nighdts und days?
Who beace und gomfort alvays prings,
Und cools dot fefered prow
More like id vas der tender vine
Dot oak he glings to, now.—*Sel.*

## MEMORY TEXTS.

April 7th.—Faith.—Acts 3:16; Luke 17:6; James 5:15; Mormon 4:7; D. & C. 28:2.

April 14th.—Repentance.—2 Peter 3:9; Alma 2:3; D. & C. 32:2.

April 21st.—Baptism.—Acts 8:12, 37; Moroni 6:1; D. & C. 17:7.

April 28th.—Laying on of hands.—Acts 8:17; Moroni 2:1; D. & C. 49:2.

SAN FRANCISCO PRAYER UNION.

www.LatterDayTruth.org

### THE REASON WHY.

NUMEROUS colds and sore throats that children are afflicted with are directly traceable to indigestion and errors in diet, to ill-ventilated rooms and continued constipation. These all tend to weaken the system, and render it far less able to resist changes of temperature.

Mothers should understand that there is bad air enough generated in a close sleeping apartment to supply the inmates with not only continuous colds, but with a sufficient number of malarious diseases to last an entire winter.

A lack of cleanliness, and the habit of sleeping in the same under-flannel worn during the day, are far more responsible for colds than the bracing air of winter or the dampness that comes with the spring.—*Ex.*

### PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Linday Baily of Chicago, being very ill, requests your faith and prayers in her behalf.

## Correspondence.

LAMAR, Mo., March 17th.

*Editors Herald:*—Bro. T. J. Smith and the writer are with a happy family of Saints at Lamar. They seem all alive to every good work, and have obtained several places for preaching. They are the only Saints at this place, but have many friends in the vicinity.

Since the Webb City, Missouri, conference we have been welcomed principally at the following named places: Mr. (or Bro., as we are almost compelled to call him, he being one by all appearances) Rainbolt's doing most anything for our advancement. This is near Galesburg, Missouri, the "Saints' old stamping ground." Near Columbus, Kansas, we staid with Bro. Lee's, whose family did all they could for our comfort and the success of the meetings in the neighborhood. From there we went to W. S. Taylor's, near Sherwin, where the Saints and elders often find sweet rest. We next went to Weir, Kansas, where we met with a few old and new members in their new branch. They seem to be filled with zeal, and if they can obtain some other requirements, will soon have a fine branch, a place to meet, and be a power for good. From there we went to Bro. Gilmore's, at Breeze, Missouri, where we were welcomed during a three days' rain. At all the places, excepting Weir, we were hindered some by rain and snow; the latter has been quite plentiful. As our conference year advanced, the places and calls for preaching increased until we hear of more calls now than we had any thought of when we began. Truly the fields are large, yet the gradual but firm progress of the work, the steady march of our aged and young comrades, with many other things connected therewith, cheer us greatly; nevertheless our joy is turned to sadness to see the trials, afflictions, and fall of our fellows. And why is it? Because we love them.

Bro. Thomas J. Smith, with whom I have been traveling, is well liked, being one of the juniors who is well qualified for making friends while telling them their duty here in order to obtain good rewards, etc., here or hereafter.

Yours in bonds,

ALEX. C. HART.

HONOLULU, H. I., March 10th.

*Editors Herald:*—I am a member of the Reorganized Church of Jesus Christ of Latter Day Saints. I had the privilege of joining it about a year ago next April, on the third day. The day I was baptized by Elder A. Haws was a memorable one in my life. That day that made me a new creature,—a new man. Until then I had always been in the bondage of being a man addicted to strong drinks and all pernicious things, which were destructive both to body and soul; but now I am happy to say that through the goodness of God I have the strength to overcome them, and I am saved. That blessed day was the beginning of a new chapter of a new book of my new life;—it seems a new heaven and a new earth. No period in my days gone by have I experienced and enjoyed peace and happiness, as the time beginning with the day of my baptism.

How I came into the church and enjoyed its privileges was something wonderful. I was educated in a Roman Catholic college on this Island (Oahu) some twenty years ago. I was not then a Catholic, but after leaving school I became one, and was still a Catholic up to the time of my conversion to the Reorganized Church. I have always been a strong supporter of the Catholic faith, and many times entered into the arena of religious controversy, both in debate and in print, with those whose beliefs were against the teachings of the so-called Holy Roman Church. I looked upon all other religious denominations as men-made. What hindered me the most was the church called "Mormon." The word "Mormon" to me was enough to fill my mind with disgust and hatred to anything that is "Mormon," not knowing at the time that it has a higher and nobler signification than the word "pope," meaning nothing less than "more good." At that time, I only knew one Mormon Church here, and that was the Utah Church, whose teaching on polygamy was very disgusting to me, they firmly believing it to be a part of the true doctrines revealed by the Most High to Joseph Smith, Jr., the Seer and Revelator.

One evening, in the month of November or December, 1890, Bro. G. J. Waller and a young native who is now a member of the church came to my house. This was the first time I met Bro. Waller, although I had heard so much of him. When they came I thought it was some work relating to law, which profession I was then practicing; but to my astonishment it was a work of greater importance: it was an English manuscript written by Elder A. Haws on "The Succession to the Prophetic Office and Presidency of the Church," the original manuscript of which Bro. Haws had the goodness to leave with me, and is now in my safe-keeping.

Bro. Waller gave me the manuscript, together with the Hawaiian translation of the same, made by another native, and asked me if I could look into the translation and correct any errors I might find. I promised him I would. He then told me that the same translation with the original manuscript had been submitted to our Government English and Hawaiian interpreter and translator, and he had it for a certain length of time, returning it with few alterations or corrections; but they (Brn. Waller and Haws) were not satisfied with it, so they thought to find some one to see whether it was correct or not. Bro. Waller having learned from a brother lawyer of mine, that I could do what they wished, took the trouble of coming to me; I told him, after I had hastily looked over the manuscript, that it was a difficult one to undertake, because a religious tract; and whoever undertakes to translate the English manuscript, or correct the Hawaiian translation of it must understand the teachings or doctrines of the church in whose support it is written; and as there are technical terms used in every science, both religious and secular, I thought whoever undertook the work must also understand them, and for my part I will try.

I must say here, that instead of revising the first translation, I made a new translation altogether, giving my reason for doing so to Bro. Waller that the first translation was not correctly made in many places, thereby giving a chance to the Utah Mormons to attack the work, which would hurt the writer very much. Strange that this work was brought to me, a person whose religious feeling was bitterly against "Mormonism;" but I can give my testimony here that it was the means of bringing me to a new life, a new era of my existence. It is strange that a work of this nature was brought to me to translate. Why not a work on baptism or other subject than one which speaks against polygamy? My answer is, because I had my prejudice against "Mormonism," for Utah Mormonism taught a most pernicious doctrine which is "polygamy." (The Church of Utah teaches that doctrine here, but did not practice it.) And to remove that prejudice from me, our heavenly Father in his wise providence saw fit to place a work before me that will have some good effect on me, and thereby bring me to investigation into the true latter day work.

Before I was baptized I undertook the work of interpreting Elder Haws' sermons on Sundays from English into Hawaiian, with wonderful effect. One Sunday I did not go to the meeting hall to interpret, although I promised Bro. Waller I would come that Sunday. The hall was full, many were there to hear Bro. Haws, but no interpreter. Bro. Waller came in haste to my house and asked me to go. When I saw him I could not refuse; something within me was forcing me to go. I went, and the interpretation I made on that Sunday was wonderful; everybody was affected or felt the power of the Spirit; they were all moved. Since then, I have undertaken all the interpretations in our meetings.

I know the gospel plan of salvation taught by this church is true.

I will continue writing you about the work here. In my next letter I will give you a small account of how I got a part of my family into the faith, also a concise history of the work during one year.

Pray for us that the work of the Lord may be fruitful in our hands.

Your humble servant in the gospel of Christ,

JOSEPH M. POEPOE.

KEB, Iowa, March 15th.

*Editors Herald:*—We have a branch and Sunday school. Brn. J. C. Crabb and H. A. Stebbins were here and preached a few times, and we enjoyed their company.

Bro. John Shippy has been here for two weeks. He preached every night, and on Monday, February 29th baptized three, one of whom was John Luke, formerly of Kewanee, Illinois, and left more believing.

We have a little branch of about twenty-five members. I am determined to do my duty by

www.LatterDayTruth.org

the help of the Master, and feel happy to say that the Saints are also trying to do theirs, and to show the better example before the world. We have not done any preaching yet, but are going to try to start next Sunday night by the help of the Lord. It is my desire to work for the Master. Pray for me that I may be able to do a little good.

We have a good Sunday school; it numbers about seventy. Your brother,

D. T. WILLIAMS.

---

LEWISTON, Ill., March 18th.

*Editors Herald:*—When last I wrote I was at Conneautville, Pennsylvania. From there I went to New Hope, Virginia, but did not accomplish much good there on account of intense prejudice against our people. Bro. Isaac Coffman and his excellent wife did all in their power to make my visit pleasant, which kindness I truly appreciated.

My next stop was at Roman where the main body of the branch is located. The Saints have erected a commodious place of worship, which is to their credit, as it is the only church building we have in the State. I delivered a number of sermons while there with excellent liberty, and ordained Bro. John Moneymaker to the office of priest and Bro. Landes to the office of deacon, also blessed a number of children; I found the branch in a good, spiritual condition, and nearly all the Saints trying to do their duty. Brn. Jas. Moler, D. L. Shinn, J. L. Goodrich and Charles Duncan have all labored efficiently and left a good impression among the Saints and friends. They are anxious for their return. It is indeed a pleasure to follow after such ministers who have left a good report behind them.

From there I went to Dayton, Rockingham county, stopping two days and nights with Bro. Bowman and family. Our aged brother has been afflicted for a number of years, during all that time being confined to bed or an invalid chair, but has been improving in health since prayer was offered for him at General Conference at Kirtland. It is to be hoped that he will soon regain his health. He takes the *Herald*, *Ensign*, *Pen and Platform*, *Autumn Leaves*, and *Glad Tidings;* hence it is apparent that Bro. Bowman is determined to keep posted concerning the progress of the church. My next stop was at Clarksburg, West Virginia, the home of Bro. D. L. Shinn. Remained there four days, found Sr. Shinn very poorly, but was some better when I left. Bro. Shinn has not been able to devote all his time to the ministry on account of sickness of his wife. The branch there seemed to be in fair working order, but there was ample room for improvement. On the 22d ult., I arrived in Creola, Ohio, and on the next day Bro. Blair arrived from Knox, Indiana. On the evening of my arrival I organized the Saints into a branch called the Creola branch, with A. B. Kirkendall in charge. Bro. T. W. Williams has labored very effectually in this place, and prospects are encouraging for an ingathering there soon. On the evening of the 23d, Bro. Blair preached an able discourse on the Millennial Reign, which was well received by the people. On the 24th we left for Jackson, stayed all night at Bro. Traxler's, and on the 25th went to Bierlyville, where we met Bro. T. W. Williams who had immersed five persons about an hour before our arrival. That evening we had confirmation and business meeting, organized a branch, and listened to a good sermon from Bro. Blair. The next morning we started for Limerick and were assigned to the home of Bro. Spann and wife, where we were kindly cared for during our stay. The conference the next day was a complete success, the most spiritual session ever held in the district, Bro. Blair rendered indispensable aid; his course was timely and his sermons were spiritual feasts, because they were seasoned by the Holy Ghost. The Saints would rejoice to behold his face in their midst again.

On the 29th we started for Wheeling, going by rail as far as Parkersburg, from there up the Ohio River on the elegant steamer Hudson, arriving at Wheeling the next morning. Bro. Blair preached in the evening, and on the next day we started for Pittsburg conference. The largest attendance was at this conference of any held in the district. The spirit of peace, unity and good will characterized the entire sessions. The press gave us fair representation. Bro. Blair's efforts were highly appreciated in this district as well as in the others.

Brn. T. W. Williams, L. W. Powell and wife, and myself left Kirtland the 14th inst. for the west. At Chicago we separated, Bro. Powell and wife going to Ottumwa, and Bro. Williams and the writer to Lewiston. We are now visiting my sister (Mrs. Isaac Bath) and family. We spent a few pleasant hours at the home of Bro. T. F. Stafford yesterday. On Wednesday we visited Canton and met with the Saints in their evening social meeting. Spent the night with Bro. Ephraim Grim and family. It will be fifteen years the twenty-second of next month since Bro. J. Jeremiah baptized me. At that time there was a large, flourishing branch at Canton; at present there are but few, consisting of Joseph Jones and wife, E. Grim and wife, J. Jones and wife, and another brother and his wife whose name I have forgotten, who live in the city, while Lewis Jones and wife and others live out in the country. My visit to Canton brought many reminiscences of bygone days, and many of the experiences of my early life seemed as vivid and fresh in memory as though they transpired but a day before.

We leave this evening for Bevier, Missouri. Bro. Williams will do missionary work at Bevier and Higbee, while I expect to be in Independence by the 28th inst. in time for quorum sessions. Yours hastily,

G. T. GRIFFITHS.

---

OMAHA, Neb., March 18th.

*Editors Herald:*—I held eleven preachings at Wilber, and notwithstanding the roads were almost impassible, and storms of rain, snow and wind prevailed, there was a steady increase in numbers and interest. The prospect of a number of our people leaving there and the further fact that we have a good substantial church building, it is a matter of importance, that there be prompt and diligent labor to retain our place among the religious people of that region.

I obtained a prize the other day in the form of a present from Bro Jesse Ervin of Nebraska City, of a copy of Hunt's Mormonism, published in St. Louis, Missouri, in 1844. Not a word in the body of the book about polygamy. Also a copy of Hyde's book printed in 1857, in which is printed the revelation on the war, and he condems it as false, because it was not fulfilled. Had Mr. Hyde waited only five years before publishing his book he would have left that part out, and I think there are many who have written hastily and unwisely; and it only takes time to demonstrate this. For those who write against the work, a good rule to follow would be the one offered some years ago: "Make haste to go slow."

The prayer meeting Wednesday evening at Nebraska City was slimly attended; perhaps the keen north wind prevented the Saints coming out. The prayer meeting here last evening was rather small. I have puzzled my brain considerably to learn why it is that there is not more interest taken in the regular prayer meetings. They are a source of cheer and strength to the Saints. One blessed thing! we are to be rewarded for what we do. Our opportunities may be many, but if we do not avail ourselves of the privilege, we might as well be on a rock in the midst of the sea.

*Waterloo, March 21st.*—I arrived in Omaha last Thursday, and was disappointed in having to wait till Sunday to get a chance to preach, but when I did get the floor I put in good time for "a city pulpit," using a little over an hour for the morning sermon, and added one half to the evening talk; and the folks said, "Come again." Bro. O. H. Brown baptized William J. Weston.

Bro. William Ballinger, presiding elder of the Omaha branch, would like to have either Bro. J. W. Wight or C. A. Butterworth call on his nephew, Thomas J. Ballinger, at Pittsworth, Garlingdowns, via Brisbane, Queensland.

I came here to-day in a snowstorm, expecting to make an effort in behalf of the gospel. The prospect is very unfavorable, but the work is the Lord's, and I am here on his business.

In gospel bonds,

ROBERT M. ELVIN.

---

STOCKTON, Cal., March 15th.

*Editors Herald:*—Our district conference, just closed, passed off quietly and pleasantly, the preaching and prayer meetings being marked with much of the presence of the Holy Spirit. Bro. Parkin delivered a discourse on tithing which was very well received, being clear and pleasantly spoken. Bro. Haws was with us, and is now continuing the meetings, as there seems to be some interest. He is quite well again, and his voice is like a lion's as he gets interested in his subject. Bro. G. W. Harlow was elected district president, as Bro. Price was unable to attend to the duties of the office.

Bro. Daley is so busy in Walnut Creek, "earnestly contending for the faith," that he could not leave to meet with us. Six persons were baptized during conference.

I expect to leave for Independence to-day *via* Los Angeles. Will visit the children and grandchildren on the way. Mrs. Burton will accompany me. I am fully recovered from my recent illness; have not yet regained my strength, but am doing well.

Northern California is waking up, and finds among them the peculiar people, "Latter Day Saints," and so they have concluded to hear them, and see for themselves. So it seems to me; for there is more interest in the work here than has been for a long while. May it increase—and laborers in proportion.

Peace be with you. In bonds,

J. F. BURTON.

www.LatterDayTruth.org

CASH, Mich., March 15th.

*Editors Herald:*—We are alive and still working for the Master's cause. Since January we have been trying to hold the fort in Sanilac county, and thus far we feel to rejoice that the Lord has stood by and given us victory. Satan has not as yet withdrawn from Sanilac county. He had only laid down on the sunny side of the great plateau to wait the invasion of his territory; and while the soldiers of King Emmanual marched down the line blowing the gospel trumpet, "glad tidings of great joy to all people," Satan got up, loaded his sectarian cannons with hatred, bombast and falsehood, and continued to fire shot after shot, such as "Mormonism," "Delusion," "Joe Smith," Put them out of the schoolhouse or it will be burned, etc., but all to no avail. His worthless volleys fell prostrate to the ground, to be stumbled over by those only that are led captive by his will. While Satan raged the good Lord worked by the instrumentality of his Spirit, and the gospel shined forth as a light in a dark place.

Many seem desirous to walk in the light, and thus far seven more precious souls have been led into the waters of baptism and others have given in their names to be baptized. Two weeks ago Bro. E. C. Briggs came to our assistance, and has been of great service ever since, speaking nearly every night and two and three times on Sundays. The Saints are much encouraged by his timely teaching and good preaching.

Yesterday we organized a branch at Buel, and from there came to Cash. Bro. Briggs spoke to an attentive audience with good spirit. There was a splendid feeling exhibited by nearly all. We hope for a large ingathering in the future in Sanilac county. Thus the good work moves on.

If there was a German minister in this Northern Michigan district, who could speak the German and English language, he might do much good, as there are many that cannot understand us. They say, "If we could hear the German spoken, we could then understand it." I think if a few sermons were preached in Cash, in the German language, several would obey the gospel soon. We hope for the best.

In gospel bonds,

R. E. GRANT.

---

BRUSH CREEK, Iowa, March 16th.

*Editors Herald:*—After I last wrote from Keb, I preached four discourses, baptized three, and blessed four children. We had a glorious meeting in the evening when we met to confirm those baptized. The Spirit was perceptibly felt in our midst, consoling and cheering the hearts of the Saints in their service of song and testimony.

The next day I went to Ottumwa, visiting several of the Saints there who could not attend meetings at Keb, it being about five miles away, and the roads bad. On the 2d ult. I left, arriving here next day, finding those I baptized last fall strong in the faith, also Bro. B. F. Miller, who formerly lived at Lamoni; so I found appointments out for meeting.

I have preached seven discourses in two schoolhouses in this vicinity. Some are believing, and will yet obey in the near future, I hope. The people in Brush Creek want me to preach, and some, with the help of Bro. Miller, are trying to get the Methodist church for me. Our meetings are well attended by attentive listeners, considering the bad roads. I have three appointments to fill, hoping to make our next announcement for preaching in the Methodist church. I expect to remain here twelve or fourteen days longer, doing all I can for the Master's cause.

Yours in Christian love,

JOHN SHIPPY.

Elder Shippy, of Lamoni, Decatur county, Iowa. A preacher of the Mormon faith, or as he terms it, the Church of Jesus Christ of Latter Day Saints, was in town last Saturday. We had some conversation with him, and found him to be a very pleasant and ready conversationalist, and seemed to be as well posted on the Bible as an Adventist, having all the texts at his tongue's end necessary to prove his peculiar doctrine, to his own satisfaction at least. He is holding some meeting in the Brooks neighborhood, and has made a few converts.—*Brush Creek Mercury.*

---

REA, Mo., March 12th.

MR. JOSEPH SMITH, Lamoni, Iowa,

*Dear Sir:*—You will, no doubt, be surprised upon receiving this communication from me; especially when you learn its purport, considering the fact that it comes from one who is an unbeliever in the Bible, and so called Christian religion, and has been for six years, although I am but twenty-four years of age; notwithstanding the fact that my father is a Baptist, my mother a Methodist, and at one time I was a member of the Methodist Church myself.

But to my subject. I presume you are aware that James Thomas (an elder of your church) and William D. Hoar, an Infidel, held a discussion at this place, nearly a month ago, upon a subject related to religion. I understand that the report has been circulated among the people of Guilford, Missouri, by a member of your church who was only present one night of the discussion, that Mr. Thomas was badly beaten in the discussion and that he did not do his duty. This to the mind of the majority of the people of this community is very erroneous; and nothing but a motive born of jealousy can be assigned to cause such a report from such source.

The discussion that took place here between William D. Hoar and Elder James Thomas upon the subject, "Resolved, That there is no positive proof that Joseph Smith or any other man ever received a direct revelation from God," was very ably conducted. William D. Hoar chose the affirmative, James Thomas was arraigned on the negative.

It will be seen that it was the duty of Mr. Hoar to prove that there is no "*positive proof* that Joseph Smith or any other man ever received a direct revelation from God." Instead of doing this, Mr. Hoar in his first speech declared that it was Mr. Thomas' place to produce "positive proof" that God does reveal himself unto man, and Mr. Hoar defines "positive proof" as being proof that cannot be resisted, proof that so presents itself to the minds of the people that they are at once convinced that it is true, whether they want to believe it or not. They *must* believe it. It cannot be resisted. It has established itself in their minds as a fact and they cannot help it. This is the position that Mr. Hoar took in his first speech. A very unreasonable one, for the affirmer of the question. Mr. Thomas would not be thrown in the position to produce the burden of proof, from the simple fact that he was on the negative side of the question; but proposed that it be arranged so as to place him in affirmative, if he was expected to take the lead in the discussion and produce "*positive proof*" that God reveals himself to man. Mr. Hoar objected to this, claiming that it was Mr. Thomas' duty, as the question now read, to take the lead and produce his "positive proof" that God reveals himself unto man. This was the burden of Mr. Hoar's speeches. Mr. Thomas did well under the circumstances, much better than it was expected Mr. Thomas, though very illiterate, is a well-read man; and very deep, almost beyond comprehension. The people think he is one of the most able men, and one of the most able speakers they ever had the pleasure of listening to. He has made many warm friends, although there exists a very great prejudice against his church. Considering this, he acted very wisely in the course he pursued in the discussion; in fact, if he had done any other way but the way he did he would not have acted wisely. And it seems to me and to the people, (whom I have heard express their opinion,) that he has done exactly right and spoke exactly right every time he has been here. He has done his *whole duty* and no more; thereby gaining many friends. He is a meek, common, sociable, pleasant, and earnest man. He is the same man every time he comes, and always stays in his place. (Something that cannot be said of every minister.) He does not try to push himself ahead as some do. While the discussion was going on, and after they had come from the schoolhouse, he and a few were talking in regard to the discussion just ended. Some of your people seemed to think that Mr. Thomas had not taken the right course and asked him why he did not go ahead and prove that Joseph Smith and several other men had received a revelation from God. He replied that "I must first build a foundation for my proof to rest upon, and to try to prove too much would do more harm than to not prove enough." The common verdict of the people is that Mr. Thomas did honorably discharge his duty in the discussion, and that he is more than worthy of the position he now holds, as elder in the Reorganized Church of Jesus Christ of Latter Day Saints.

Yours truly,

J. C. VAUGHN.

---

DEERFIELD, Mo., March 17th.

*Editors Herald:*—I see by the *Herald* there is a problem before the church, how to provide for our poor. The question is a serious one and, as I see it, has two sides: the church must either purchase a farm for the poor, lame, blind, and worthy widows and helpless little ones, and poor, wornout elders, who no doubt have tramped many hundreds of miles for the gospel's sake, and who must be looked after,—or it should allow the above named class to be pensioners; in other words, allow them to draw a specified amount from the church, and let them remain where they are. The latter would be the more difficult plan.

If the church would purchase a farm and let the helpless ones go to it, there would be a separation of the extreme poor from the rich; but the poor would seem to be, in one sense, in a banished condition.

I am not dictating, but to me it seems to be best that the church purchase a farm; for it needs all its surplus that the elders may be sent out into the fields. Then the elders, and the

www.LatterDayTruth.org

Saints in better circumstances, especially the rich, could visit and preach to and console them, as far as in their power. This and this only would be the Spirit of the Master; for Jesus has promised that he will say to such in the end, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. 25:40.

I do not pretend to say that I am absolutely right, but I think the elders should make it a subject of prayer and learn the Lord's will in the matter.

Should it be called Poor Farm, or Saints' Home? Your brother,

C. F. BELKHAM.

---

COAL HILL, Ark., March 13th.

*Editors Herald:*—The gospel is all I enjoy. I have found that there is no lasting pleasure except in the gospel of Christ. I am far from Saints and friends, and no preaching but through the *Herald*, which comes with glad tidings of great success from many parts of the world. As I read its pages, I wonder how so many who have been called to the ministry can stay at home, wasting precious time, if it be possible for them to go. I wish to say again, to saint and sinner, I know the gospel is true; that I have been healed many times by the power of God; I have proved him in days that are gone, and shall try to set a worthy example before the world, to never bring reproach upon the cause of Christ.

I have many trials and troubles that seem unbearable. The very darkest hours of my life have been in the present year. My husband is afflicted with an incurable disease, and not able to walk at all. I ask all Saints, and especially those who are personally acquainted with me, to pray for us in our trying time. I sometimes feel that the cold waves of trouble will lash over me, hiding me forever from the light; but my desire is to hold to the rod of iron, and live to see the coming of Christ. The fig tree is already blooming, and his coming even at the door.

Your sister,

CAROLINE CHASE.

---

GOOD HOPE, W. Va., Mar. 15th.

*Editors Herald:*—There is good prospect here now for the work; many are taking notes and searching the Scriptures daily to see if these things are so. I have been holding forth in the schoolhouse, and many are attending, and giving good attention; but "the truth hurts," and the Methodist trustees of the house can stand it no longer, so last night they sent us a note ordering us to bring our meetings to a close.

I came here at the call of my sister, Mrs. Prim, whose husband and two sons had been attending a Methodist revival. The sons had joined on "probation," and the father had "went to the altar" several times, but found nothing. Now he declares himself on our side, and Sister says they will all go into the water together. The daughter is eighteen, and the boys are fourteen and sixteen years old. Three small children will be blessed; so you see the whole family will join us. They thought it a great damage to me to be turned out of the schoolhouse, but I informed them such things were for the better, and I was not the least hurt by it. We moved our meeting to Mr. Prim's house and will continue as long as wisdom directs.

This place is located on the West Fork of the Monongahela River about one hundred and fifty or two hundred miles from Pittsburg, Pennsylvania, four miles from the West Virginia and Pittsburg Railroad. The gospel is new here, notwithstanding the people are mostly all "Christians," and "on their way from earth to heaven."

D. L. SHINN.

---

KIRTLAND, Ohio, March 22d.

*Editors Herald:*—Inclosed I send you the items as given me, incident to the earth life of Sr. Rebecca Dayton, who died at Bellevue, Ohio, the 13th inst., in the ninety-sixth year of her age. She was in her usual health until the day of her decease, when she quietly, within a short space of time, passed away. She will be remembered by many of the Saints who met her here at the General Conference.

Elder Leonard, of the Congregational Church, who was formerly stationed at Salt Lake City, Utah, was very kind to us in manner, and assisted in the funeral services. He understands, in the main, the difference between Latter Day Saints and Brighamites, and gives credit to whom credit is due.

The world is moving. Tidings of good come from different parts of the Eastern mission field, which are cheering on the way.

No preventing providence, I shall start west sometime this week with the intention of being at the General Conference.

March has presented a grim visage here up to date, and now it is sleeting. Whooping cough is just now trying the endurance of our little babe, and that of Bro. Griffiths', otherwise the Saints are well. Services held here in the temple since returning home have been excellent.

Fraternally,

WM. H. KELLEY.

---

WESTON, Iowa, March 19th.

*Editors Herald:*—We are still doing a little for the cause. Our district conference was held at Wheeler's Grove, February 27th and 28th, but not very well attended on account of the almost impassible condition of the roads, but the Saints who met seemed to enjoy themselves. In our business meeting peace and harmony prevailed, and encouraging reports were had from a number of the brethren.

Since then Bro. Andersen and I went to Silver City where Bro. D. C. Bohn had obtained for us the use of the Baptist church, where we held a series of eleven meetings, which were well attended, considering the disagreeable weather, and the bad condition of the roads. We met with greater kindness at that place than it has ever been my privilege to meet among strangers to our faith. The Baptists gave us the use of their church, our friend Bohn paying for fuel, oil, and janitor work. The Baptist minister attended our meetings and aided us in the same, cancelling his Sunday night appointments that we might preach, as he had given up the Wednesday night prayer meeting. While there we were cared for by D. C. Bohn, M. E. and H. H. Huffaker. The two last named are believers in the claim of Sidney Rigdon, and still think some great work will be done by some one who must receive authority from Rigdon. They treated us with great kindness, for which the Lord will reward them. We baptized one there last Sunday, and we trust have planted the seed in the hearts of others that will in due time bear fruit.

I could appreciate the kindness shown us at Silver City, for shortly before, when laboring among the Norwegians near Moorhead, Monona county, I met with the reverse; that is from the outsiders. The Saints have everywhere manifested their love by kind acts. With Bro. Mark Jensen I went to the Lutheran church, and asked the minister to announce our meeting, which he refused to do, abusing and misrepresenting our faith before the people, not permitting me to say a word. I afterward learned that he tried to get the people to close the schoolhouse against us, and of course did what he could to keep his people from attending our meetings; so when I met with so different a reception by the friends at Silver City, it was almost more than hoped for, and it led me to feel thankful to God that the spirit of bigotry and intolerance does not hold sway everywhere. Many are beginning to see that Christians should not persecute their fellow men because of difference in belief, as Bro. Parson, the Baptist minister at Silver City, said, "We have had too much of that in the past."

I think that as a whole the outlook for the work is good. If the members of the church will live in keeping with their profession, and the ministry do their duty, the work must progress. In bonds,

H. N. HANSEN.

---

HAMON, Texas, March 5th.

*Editors Herald:*—I am a firm believer in the faith, and am striving to let my light shine; my heart is filled with love for the people of God. For years I have not been with the Saints, nor heard our elders preach, and this is a very lonely place for one of our faith; however, my daughter here is with me in the truth. The people here are mostly apostatized Campbellites, but there is one man who is trying to teach the Bible as he understands it; he has learned a great deal from the *Herald* and our tracts. I pray the time may come when the people here may hear the word; I have relatives and friends here in whom I am interested.

Saints, pray that through our faith in Christ we may endure. Your sister,

N. V. PEARSON.

---

FULTON, Iowa, March 22d.

*Editors Herald:*—We have just closed our conference which was the best ever held in this district since its organization; so the old elders say. The gifts of the gospel were enjoyed in a great measure. Elders Roth and Turner were cheered, the Lord telling them their labor and sacrifice were pleasing to him. Two were called to the eldership from the Aaronic priesthood, one to the Aaronic priesthood, who had lately been baptized. The Lord has truly blessed the laborers of this district and their labor. The Saints are coming forward with their financial aid, and they can say that the Lord blesses them for the same. The young priests of our branch have stood nobly in defense of the gospel, and have stated that they would do all in their power to labor for the Master.

The schoolhouse where we formerly held meetings has been closed against us for two years, but this spring it has been opened for Sunday school and preaching, by a large majority; and the church at Fulton which has been closed against us for three years, was gladly given us to hold our conference last fall and this spring.

www.LatterDayTruth.org

Thus the word of the Lord to us last spring, that we would find favor in the eyes of the people, has been fulfilled.

We gained but one by baptism in this branch, but we have the promise of more, by the word of the Lord; so will labor on till the Master comes, which has been told us many times will be soon.

O may we let our light shine! There are many around us who seem honest, who know not where to go. They are hungering for the bread of life, but are timid about obeying the gospel lest they be deceived. I never saw such stir about religious matters. It is lo, here; and lo, there; therefore it is well for us to do our duty that no condemnation rest upon us.

May the Lord bless Zion.

JOHN HEIDE.

# Communications.

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

☞ Write on one side of the paper only.

[Reported for the Herald by E. Stafford.]

## SERMON BY ELDER J. S. ROTH,

LOGAN, IOWA, OCT., 1891.

WHEN I first heard the gospel preached in its fullness, it was a long time before I could comprehend the necessity of the angel restoring that gospel, "flying through the midst of heaven, having the everlasting gospel to preach," because I was traditioned from my youth that angels would not come to earth again in these last days. The time was past and gone, never to return, when the children of men should have the privilege of beholding heavenly messengers among them on this earth, and I think it is for this reason that it is so hard for the ministers of Christ to impress the world with the fact that angels have visited the earth, and spoken to the children of men, as it is claimed by those who are sent to preach the everlasting gospel, restored in these last days.

There may be some here to-day who hold this same tradition, that there is no more ministering of angels in these days. I have selected this subject to examine whether we have any promise in this the nineteenth century of the administration of angels; and if we have, we want to ascertain the nature of the mission to the children of men, both in the past and in the future.

It is customary to have a starting point to follow out an examination. I therefore invite your attention to Exodus 23:20, 21, where we read: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him."

We read here a promise made to the people of God in the days and years gone by, and I believe it extends to these days: "Behold, I send an Angel before thee, to keep thee [the children of God, those who put their trust in him] in the way, and to bring thee into the place which I have prepared."

Now, there is a command given along with this: "Beware of him." Beware of that angel, "obey his voice, provoke him not; for he will not pardon your transgression," from the very fact, and the very cause that "my name is in him."

If we turn to the last commission given to the disciples by the Savior, as recorded in Matthew 28th, we find that he told his disciples to go and "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." That is as much as to say, "Go, baptize them by the authority of the Father, by the authority of the Son, and by the authority of the Holy Ghost;" and when we make the application here, it is that this angel, going with the name or authority of God upon him, who sent his angel to lead the children of Israel in the way that he had prepared, they were not allowed to transgress that command, because he went by the authority of God. When we send ambassadors or ministers from our American Government to some foreign land, and those ministers officiate in the name of the United States, just as long as they follow their instructions and act by the authority of the United States, that government is bound to see that their authority is recognized by the government to which they are sent. Thus it is with the heavenly messengers that come from God, who sends them to the inhabitants of the earth to guide them in the way to a place that he has prepared for them. The eternal God who sent them is he that gives them authority to transact business for him; and he who sent them will see that the command which he has given them is fulfilled, because they came under the instruction which they received from God the Eternal Father.

We want to see whether in days past and gone the angels came on an errand to the children of men, clothed with authority from God. We turn back to Genesis for a starting point, and we learn in the eighteenth chapter of certain transactions recorded there. We learn that certain angels came to Abraham as he sat in the tent door, and they came with authority to communicate something to him concerning what the Lord was about to perform upon the people of Sodom. We turn to the commencement of the nineteenth chapter: "And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and you shall rise up early, and go on your ways."

We learn here that Lot thought they were men; he said: "Turn in, my lords, and tarry all night, and wash your feet." Why did he not term them angels? Because he could not tell the difference between the angels and two men, as they frequently appeared to men in those days. They were intelligent beings, coming to communicate something to Lot, and we turn and read further, to see what was their errand: "And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat."

You can see at a glance, that they appeared like men traveling through the country; were invited to stay all night, were feasted, eating and drinking with Lot. In the seventeenth verse you will find something more to the point: "And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be censured."

Here we have angels come from God to warn a servant of God to flee from the city, because they came to destroy the city for its wickedness. Did they have no authority when they came from God and declared that the city would be consumed by fire? It seems there ought to be some authority connected with it, when they came declaring the city would be consumed by fire from heaven. Mark the scripture; it says, "Escape for your life; look not behind you; escape to the mountain, lest ye be consumed."

We learn by perusing the history further that the angels hurried Lot and his family away, because the Lord could do nothing until they escaped. Remember the words, "Obey his words, for he will not pardon thy transgression, because my name is in him." Lot's wife, in her motherly love, looked behind her, remembering that in the city doomed to destruction there were those near and dear to her; she looked behind her, and was turned into a pillar of salt. Transgress not his command, "for he will not pardon thy transgression." Here we have an example of one who, because of transgression, suffered the penalty. Just a few more examples we wish to present, and we shall pass along.

We learn (Exodus 3:2) that the angel of God came with authority to a certain man whose name was Moses, and he communicated to that man the intelligence that he was to go and deliver the children of Israel out of the land of bondage, and he clothed Moses with authority to act in God's name. We pass down and come to Luke 1, and there we have some more of the ministering of angels, commencing at the tenth verse:—

"And the whole multitude of the people were praying without at the time of incense. And there appeared unto him [Zacharias] an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John."

He here gives instruction that shall come to pass; but we want to call your minds again to the authority possessed by this angel, who brought this message to Zacharias, and the consequence of his refusing it:—

"And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in

www.LatterDayTruth.org

years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because that thou believest not my words," etc.

Because he disputed the message the angel brought to him by authority from God, he had to suffer the penalty for so doing. If the angel had not that authority, he would not have been able to smite with the affliction he did.

We pass a little further along, and come to Matthew 1:20: "But while he thought on these things, [speaking of Joseph,] behold, the angel of the Lord appeared to him in a *dream*." Here we have mention of another way that angels administer to the children of men. When we to-day as the children of God hold out the idea to the children of men that angels will visit God's people, and that they shall be visited by dreams, they ridicule and scorn the idea of such things.

I heard of a certain man who ridicules the idea of God's people having dreams given by angels. He says that is done away, unless they eat too much cabbage before going to bed. I think those people who receive dreams of that character have not the Spirit of God; and it is only those who have a taste for cabbage that receive cabbage inspiration; for no man knowth the things of God, but by the Spirit of God. But here we have account of an angel coming to Joseph and revealing something to him in a dream, telling him things connected with the birth of Jesus. We turn to Matthew 2:12, and we have the same story continued there: "And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him."

In the nineteen and twentieth verses it speaks of another angel having authority from God to bring Joseph word when he should return again: "But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life."

Here we perceive that by the angel's visits, the life of the newborn Savior was preserved against the powers of earth that sought his destruction. We further find an angel coming again when Jesus was laid in the grave, who rolled away the stone from the sepulcher which held the Redeemer of the world. I ask you, Would it require any authority from God, when that angel came and broke the seal of the mightiest government on earth that was placed on the tomb of our Lord and Savior Jesus Christ, and caused the earth to shake from center to circumference? I think it would take some authority connected with the administration of that angel which manifested such wonderful power.

We pass along to Acts 10th, and we have another administration of an angel to a Gentile; thus we see that God is no respecter of persons: "There was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band. . . . He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him." Here we have an angel coming to Cornelius, and telling him what to do; that he should send to Joppa for Simon, whose surname was Peter, who should tell him what he ought to do.

Why did that angel not tell him what he should do? Why did the angel not preach the gospel to him? the gospel was to be preached to the children of men? Because God had authorized men upon earth to preach it. We go to Acts 12th, commencing at the sixth verse:—

"And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. [Did it require authority for the angel to move the chains from the prisoner's hands?] And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of its own accord: and they went out, and passed on through one street; and forthwith the angel departed from him."

I wonder if there was authority there, to cause that ponderous gate to open of its own accord, to open the gate which none but the keepers dared to molest? We think so.

We pass to Hebrews 1:13, 14: "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister unto them who shall be heirs of salvation?" This brings it down to the present time. If they are ministering spirits to those who shall be heirs of salvation, we claim to be heirs of salvation to-day; and if this be true, then the angels were not only to minister to those good men of old, but will minister to us in the way prepared by the eternal God.

As we pass further along in our examination we might give many more instances of angels ministering to the children of men. In Matthew 18:10, we have a declaration that we are not to despise one of Christ's children, because their angels are constantly beholding the face of their Father in heaven; and we should be careful how we deal with them, or despise their administrations.

I will invite your attention to Revelation 1:1: "The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it unto his servant John." By an angel he showed unto his servant John, things which must take place in the future, from the time this declaration was made; and that was about the end of the first century, and we are told that God sent and signified these things by his angel unto John.

In the fourth chapter, and first verse there is another reference to the same fact: "After this I looked, and, behold, a door was opened in heaven: and the first voice I heard was as it were of a trumpet talking with me; which said, Come up higher, and I will shew thee things which must be hereafter." Something to take place hereafter was to be shown to John. Turning to chapter fourteen, verse six we read: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Now I want to ask a question. Did this angel have any authority that came with the everlasting gospel to preach to the children of men? "Yes," says one, "the angel had to preach that gospel." It does not say the angel had to preach the gospel, but he came with the authority to delegate some one on earth to preach that gospel to the nations of the earth. "Yes," says one, "but, what was the necessity of an angel coming with that authority?" We will have to go back to ascertain the necessity of an angel coming with the everlasting gospel. I go right back to the time of Martin Luther, when he came out of the Roman Catholic Church; and he says that the mother church had so far apostatized from the true faith, and the doctrine established by Christ and his apostles, that he could not endorse her teaching. He saw a necessity for a reformation in the doctrine taught by the mother church. I ask, again, Was there any authority connected with that church?

Suppose Mr. Harrison, President of the United States, had been guilty of violating the laws of his country, so that it was found necessary to bring an accusation against him of being a traitor, and he should be found guilty, and condemned as a traitor; how many of this congregation would like to go as a minister to a foreign country, under the ministry of President Harrison, after he had been condemned as a traitor, having no authority, from the fact that he had violated the laws of the land, and had lost his authority to act as President?

Martin Luther must have thought there was a necessity for a reformation from the mother church, or he would not have undertook to bring such about. Soon he organized a church, then a synod. They go to work and ordain ministers in that synod, to officiate in the church Luther organized. I go to those ministers so ordained, and say: "Where did you get your authority to preach the gospel?

www.LatterDayTruth.org

They tell me, from the Lutheran Synod. And when I go to the Lutheran Synod, and ask them, "Where did you get your authority?" They answer, "From Martin Luther, because he was a great reformer to the church;" and I go to Martin Luther and ask, "Where did you get your authority?" his answer is, "I was ordained a priest in the Church of Rome, and got my authority from them. I ask, "Sir, when that church apostatized, did it have any authority to confer upon anyone; and if it lost its authority, I further ask, Where did you get your authority to effect the Reformation?" The Reformation was a mistake, because if the mother church apostatized, it lost its authority; and when Luther stepped out and organized a church by the authority which he received from the mother church, he had no genuine authority from God. Hence he could not confer any upon others, and his church organizing was a failure, and the necessity for the angel coming to restore the gospel, and the authority to preach it, together with the authority to organize the church of God upon earth, is clearly apparent. Because if the church had apostatized from the original faith, and lost the authority conferred upon it by Jesus Christ and his apostles, so that it was not to be found on the earth, it could not be restored again to earth, unless there was some channel of communication opened between the heavens and the earth; hence the necessity of the angel, spoken of by John in Revelation 14 flying through the midst of heaven, having the everlasting gospel to preach, conferring the authority to organize the same church, upon the same platform upon which it was organized eighteen hundred years ago.

We pass to Zachariah 2: 1–4, and I believe we can find a connecting link there with the Scriptures quoted from Revelation. "I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein."

Let us compare that with Revelation 14:6: "And I saw another angel fly through the midst of heaven, having the everlasting gospel to preach," etc. "And, behold, the angel that talked with me went forth, and another angel went out to meet him, [and I am not prepared to say that that was not the same angel that John the Revelator saw,] and he said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein." Ah, this angel was to come. And we go back, and find that the angels who came to Abraham and Lot were intelligent beings, and they came with authority from God, even so the angel spoken of in and Revelation 14th came with that authority from God.

But, say some, the idea of angels coming to earth in this day is absurd; it does not mean, in the quotation made, that angels will come as in ancient times, but this angel is the work of the Bible Associations, and Tract Societies, etc., railroads carrying the word of the Lord abroad in the world. But whoever heard, or read, of the agents of those societies flying through the midst of heaven? I find that they generally travel on the ground.

We find that this angel spoken of, came because the word of the Lord had been transgressed. And I believe just as truly as I am here, that if Joseph Smith had refused to obey the word of the Lord, sent by the angel, he would have suffered the penalty of transgression, because, as we have seen, the Lord has said that he would not pardon the transgression. But he claimed that the angel told him that Jerusalem should be inhabited as towns without walls, etc., and there is no man to-day, that has ever made that claim, but him. He claimed the angel authorized him to organize the church of God, and if he had neglected to do that, according to the command, he would have been like Zacharias and some others who had transgressed the command of God.

I do not doubt but there are some in this congregation who have had the ministering of angels in this nineteenth century. To some they may have appeared like they did to the Ancients, as not distinguishable from men in their outward form, and to others they have appeared in a glorified state; but always as intelligent beings, whether in their visits anciently, or modernly, and so will they appear in the future.

I may say to you that there are promises of angel's visits, which have not yet been fulfilled, but they will be. If you will look at the revelations of John you will learn that angels are spoken of who will yet visit the earth.

## WAS CHRIST BAPTIZED FOR THE REMISSION OF SINS?

THE above is a question that has been, and is still being controverted. Unity of thought does not exist, hence the excuse, if any is needed, for advocating a settled conviction; also with a desire for further light, and more especially if in error in present belief.

That he, as the Son of God, and one who "spake as never man spake," had need to be baptized for the remission of sins, seems so improbable at first thought, that to undertake to establish such need places the one making the effort in an unenviable position, so far as this "first thought" is concerned. But hasty conclusions adhered to have so often proved direful in their results, as to stimulate one in advancing beyond an opinion formed from a casual glance, without further effort to determine as to whether the platform onto which one may thus have stepped has a firm foundation or not, and the question is at least of that importance to require a thorough investigation before settling down to what may be felt are impregnable conclusions; and to step upon a platform without examining, to afterward find that its foundation is not substantial, proves mortifying indeed. And the one who fortifies himself behind conclusions not based on thorough research, and who will not permit himself to enter into an exchange of ideas relating thereto, must at least come under the ban of narrow mindedness.

"And I, if I be lifted up from the earth, will draw all men unto me," (John 22: 32,) has in it the very essence of doubt, else the subjunctive had not been used. And why the expression of doubt? It could only have been from the fact of realizing that the human nature, of which he was then possessed, was sin-cursed, and therefore would it stand the test. The groanings in the garden, and the "sweat of blood," bear out this thought, and go far toward proving the sin laden nature into which he had entered after leaving the heavenly realm. What then? How could he obtain relief therefrom?

But before undertaking an answer to these, further proof as to his condition will be adduced to prove that he was laden with sin. And if so, could he do his Father's work without relief therefrom?

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—2 Cor. 5:21.

Since, then, he as a carnal being had been made to be sin, is it other than reasonable that he also must become subject to the immutable decrees gone forth from the Father's mouth since before the foundation of the world?

Adam transgressed; the penalties of sin followed, and death ensued. The fiat went forth from the heavenly throne that remission would be granted through obedience to law, and the call was made as to who among the celestial hosts were willing to go and effect that redemption, which could not otherwise take place. Lucifer is ready, but the price to be paid is possessions large, so that his offer is rejected. But lo! from among that throng comes the Lamb, offering himself as a remedial to effect reconciliation between the creature and the Creator, and the only remuneration asked for is the redemption of the world. The offer is accepted, when from the angelic hosts there rings out that glad refrain, "Hallelujah to the Lamb!" And what wonder? for here in prospect had come salvation indeed!

Had he counted the cost? Yes; and now came the necessity of preparing for the change. While the day of acceptance was one of shout and song, what must have been the occasion of his departure when he was made sin for us? How mournful must have been that departure! and especially when they realized that he was going to take upon him the nature so steeped in sin!

But turning from the imaginative to the real, the proposition before us is as to how a removal of the load could be effected; for let it here be borne in mind, that in many respects he was now the creature, and if the objector interposes that remission came on the cross, as some have

www.LatterDayTruth.org

agreed, then one is forced to the conclusion that all through his life he carried with him that condition, and as a consequence could not have been regenerated till after his crucifixion. If so, then the disciples of both himself and John were regenerated before him.

"Who did no sin, neither was guile found in his mouth," (1 Peter 2:22,) will no doubt be used as an argument by the objector. But while he was thus purity itself, so far as his life and living were concerned, it does not alter the fact that he was made to be sin for us; neither does it at all remove the necessity for obedience to the law that remission might result. But on the other hand, it strongly implies that remission had been effected, thus fitting him to live a life of such purity.

Again: Taking this last quotation as an argument against the thought of it having been required of him to be baptized for the remission of sins, then this proposition is established: That every individual who lives a life of purity—taking it for granted that such could be found—would have no need of baptism. But how Paul upsets such a theory in his letter to Titus: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost."

Comment is here unnecessary to show there is but one means for remission, and that our Master had need of remission, is fully established in Hebrews 2: 17: "Wherefore in all things it behoved him to be made like unto his brethren."

Now since in "all things he was made like unto his brethren," it follows that what would be required of "his brethren," to return to God, would also be a *necessity* on his part; for "God is no respecter of persons." And what about the fact of it "becoming" him to be baptized with John's baptism, which was a "baptism for the remission of sins?" Can it be said that it was necessary to obey this rite and the law not operate? That is to say, could the law possibly be executed without producing the results for which it was created? A logical deduction can but lead one to conclude that when a law is enforced by legally constituted authority, it must produce the effects of its creation, and more especially when a divine law. And that this principle, ceremony, or rite, was of heavenly appointment, as well as its executor, is manifest in the declarations, "There was a man sent from God," and that "he came preaching the baptism of repentance for the remission of sins."

That it was required of the Master to receive this baptism, is shown both by his own declaration and the fact of his having yielded obedience. But if it be said that it was for example rather than necessity and as a precept, then it is argued that it had been just as essential for him to have been blessed in his infancy, of which we have no account, rather than to have rested satisfied with the act performed to serve as an example to coming generations; and the fact of his having blessed infants without himself yielding obedience to the rite, proves that the act performed, instead of being suffered, was *all* that was necessary for *example*. It also demonstrates that his baptizing others, as well as commanding his apostles to do likewise, would have served all the purposes of example; so that all argument on the point of having been necessary for example alone, is lost in the weakness of the proposition.

"But," says the objector, "granted that he received a physical remission by obedience to the rite, do you mean to say that it was also essential for him to receive a spiritual?"

Why not? The two are inseparably connected. To the extent that his nature partook of man, so would his spiritual entity be influenced. As he had relegated himself on the side of humanity, he stood in transgression to God; hence spiritual degeneracy.

With these propositions as a basis on which to build, the following is produced: That the first is true, himself declared in John 3:5: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Now since "in all things it behoved him to be made like unto his brethren," then he was "man" in every sense of the term. And since a man must be "born again" before he can "enter into the kingdom of heaven," it also follows that until the Master was thus born, he never entered that kingdom. That he was thus born is clearly portrayed in Matthew 3d, as well as the statement of his own lips in John 10th: "To him [Christ] the porter openeth." That it was absolutely necessary for him to enter into the kingdom goes without saying, for otherwise he would have no authority; and to say that he could have entered in without the twofold birth, is to positively deny his own statement.

As a further proof that the spirit and body are closely allied, that is, so far as human conditions are concerned, take the statement of Paul: "The spirit is willing, but the flesh is weak." Here is shown a positive affinity, and the influence of the flesh over the spirit, which proves the necessity of both water and the Spirit baptism.

The second proposition is established by two important facts: First, as man's physical parts are in part composed of the earth, so was it that our sphere became corrupted by the degeneracy of man, and as a consequence, required the baptism received when the flood waters submerged it, as a means to an end in the process of that development that would finally celestialize it. Second, that he spake only what the Father commanded him, shows that by having entered into the physical tabernacle, the spiritual had been dwarfed; otherwise, he would have known what was required of him without being taught. Paul's statement of the spirit being willing, while the flesh is weak, will fittingly close the proof of the second proposition, and clearly portray that the spiritual entity is influenced by the physical man.

The third proposition is based on the fact of his spiritual nature being dwarfed, as shown in the second. This dwarfing was effected in the fact of his arraying himself on the side of the fallen man. Stepping over the gulf, as it were, that had separated man from God since the transgression in Eden, thus to be made partaker of all the conditions of unregenerate society, he at once placed himself in rebellion to God. And while he did it not willfully but willingly, for without such step reconciliation and redemption could not have been effected, yet the fact remains that to regain the place of departure, he could do so only by the process of the operation of the law governing in the case. And the spirit that had left the heavenly realm, to enter into a tabernacle of clay, could not reach beyond its environments, and must be made partaker, to a degree at least, of the results incident.

Therefore it follows that as the spiritual man had entered into sin-cursed matter, so would it be tainted therewith, thus becoming degenerate, and could only receive relief through obedience to the heavenly fiat. And so it happens that as the physical became regenerated, so likewise should the spiritual, that their environments might be coextensive.

In conclusion, and as a sort of summary to the arguments used in favor of the foregoing proposition, it is further offered: That no record is given to show that the apostles had any organizing power till they had "tarried at Jerusalem," and received the enduement. Since, then, it was essential for them to receive the twofold baptism to qualify them to organize, so does it argue that it was essential for him (Christ) as well. And as he had this authority, he must have had need of Holy Spirit baptism "unto remission" also.

J. W. WIGHT.

## ORGANIZATION OF BRANCHES.

TO BE successful in the work of the Lord we must be obedient to his law, and all our acts must be in harmony with his commandments. On April 8th, 1890, the word of the Lord to the church was: "When branches and districts are organized, they should be organized by direction of the conferences, or by the personal presence and direction of the Twelve, or some member of that quorum who may be in charge, if practicable; or, if a branch, by the president of the district with the consent, knowledge and direction of the missionary in charge, when circumstances prevent the missionary in charge being present."—D. & C. 120: 1.

My understanding of the above revelation is, when a district is to be organized, or a branch, in territory not included in some organized district, it is to be: 1st, by direction of General Conference. 2d, by the quorum of the Twelve. 3d, or, by one of the quorum of the Twelve, who shall be in charge by the appointment of General Conference, or directed to such work by his quorum.

For the organization of a branch within the limits of an organized district, it is to be organized: 1st, by the missionary in charge, but should he not be able to attend in person, and do this work, then, 2d, by the district president, with the

www.LatterDayTruth.org

"consent, knowledge and direction of the missionary in charge."

This has been my understanding for the two years past, and I so labored in the gospel field, but lately I have read the "Rules of Order and Debate." The work of the revising committee, which was reported and adopted by the General Conference of April, 1891, Sec. 4. p. 9, reads: "Such organization may be effected under the care and supervision of any local or traveling Elder, if desired and consented to by those who shall constitute such branch when it is organized; or it may be organized with the consent or advice, or under the direction of district, mission, or general church authorities."

The above makes no distinction in organization of branches in districts, or unorganized territory, and provides that a branch may be organized: 1st, by any local elder. 2d, by any traveling elder. 3d, by district authorities. 4th, by mission authorities. 5th, by general church authorities.

This seems to be an amplification or enlargement upon the revelation of 1890, and as the revelations of God are not subject to amendment by either committee or conference action, I would suggest that the approaching Conference take such action, as will put the "Book of Rules" in harmony with the revelation, and thus prevent mistakes or clashing in ministerial work in organizing of new branches.

In bonds,

R. M. ELVIN.

## FIRESIDE TALKS WITH OUR GIRLS.—No. 3.

### ESSENTIAL DUTIES.

THOSE hungry and travel stained people who followed Jesus over mountain and sea asked him a question that has continued to be asked by every ardent young disciple who enters into his kingdom with heart aglow with love and gratitude for benefits therein received: "Then said they unto him, What shall we do that we might work the works of God?"—John 6:28.

Those people had seen a great miracle by which bread was produced without labor; and being accused by the Lord of following him for the sake of the bread, they asked the question above quoted, probably desiring and expecting to be instructed in the art of working miracles. It would have been a fine thing to be able to get bread when wanted, without the necessity of work; and then, too, what a sensation they could create! "And Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." No doubt they went away very much disappointed; and so I fear will some of our young sisters who are waiting so eagerly and expectantly to be told what they may do of the Lord's work. Many, perhaps, have been cherishing fond dreams of some day distinguishing themselves; for I fear that the motive that prompts the desire is very often as selfish and vainglorious now as it was then, and if I answer the question as Jesus did, it may be that the enthusiasm of many will fall. I can almost hear them ask, "Is that all?" Yes, dear girls, to "believe on him whom God hath sent;" that is all there is of it. But it must be the kind of faith in him that will work in us to will and to do the Lord's will. A faith that is as willing and eager to do missionary work within one's self as to go abroad to teach others; faith that only believers on him as the Redeemer of Israel, but as our own personal Redeemer, whose precepts carried out in our own lives shall redeem them from all the mistakes and errors into which humanity has wandered.

When the Spirit of that divine life that was in him shall animate us, and enable us to break through the hard, obdurate shell of preconceived and self-conceived opinions, and the eye of faith takes in the height and depth and breadth and length of the gospel, we shall wonder at our narrow ideas of what it is that constitutes the Lord's work. We shall find out that it is not bound up within the limits of any particular calling, but lies all around and within us. And true faith in the Redeemer will not stand waiting for opportunities; neither will it wander all over the field in search of some grand thing to do that shall strike the attention of a wondering world. It never says, "If I could do like so and so I would do something;" but it cheerfully takes up the nearest duty that comes to hand, only being desirous of working *with* the Lord as well as for him. We are so apt to regard the Lord's work as something that lies out in the world somewhere among unconverted people, and we need to be reminded now and then that, like charity, it begins at home. My aim then, dear girls, as you now understand, is not to point out new paths; but to help you rake away the leaves and the rubbish that hide the old ones.

We discovered that the straight path of woman's work leads clear back to the creation, when she received her consecration to be an helpmate, not only in secular things, but, as Paul expresses it, an "helper in the gospel;" that is, we are to understand that the department of God's work over which he placed woman and especially endowed her to preside, is an auxiliary in the extension of the gospel, if she faithfully performs the part allotted her, which is to "*guide* the house." To see that God's laws are honored in all its management, even to the food and drink, the kind, quality and quantity of both; the hours of rest and labor; the raiment worn; the mind, manners and deportment of her children, teaching them to observe all things according to God's laws. For all these things, and every duty concerning her home that is required of woman, God has given full and explicit instructions, just as he has instructed the priesthood in the things over which they have charge; and the obligation to carry them out is as sacred as theirs to every woman who assumes the charge of a home. Such would be the ideal Christian home if once the idea could take possession of woman's mind and heart that she is as responsible to God for the manner in which she keeps her home as the ministry are in the duties of their office; and that when undertaken in the right spirit and a proper understanding, her office is as sacred as theirs, and as worthy of respect. It follows, then, that if we shirk these Heaven-appointed duties in attempts to do something else that we conceive to be the Lord's work, we are not only liable to fail in aiding the cause, but we lose our opportunities to be this gospel helper which God designed. As Jesus said: "He that gathereth not with me scattereth abroad," so woman is a power for good only as she is true to womanhood in its highest and noblest sense.

Do you ask now, young ladies, what are the active and essential duties that you should engage in? Do not reason and the Spirit tell you that it should be those things that will aid you in becoming the kind of home-keeper that God requires? To study faithfully the instructions of his word regarding your duties, and endeavor to live by them now, in order to be prepared if he shall place you in supervision of a home. You would not think of assuming the work of a school-teacher without the proper qualifications, and for this many of you study very hard; yet this all important position of home-keeper is entered without a thought of preparation, or a glance at the instructions so carefully given. No wonder that so few homes are what they should be! Would this be the case if the home had been recognized as an essential part of gospel work? I think not. If women have no ideas of respect for their proper work, it is because they have been kept in ignorance of its high import, and for centuries have been taught that they were the servile dependents of men's pleasure.

How often we hear our sisters speak of their home duties as a hindrance to them in doing anything for the cause they love so well; and they lament that they have not more opportunities to do good, not once considering what an important part of the Lord's work he has placed right in their hands.

It has sometimes been asked, "Is there anything in the gospel to prevent woman from exercising her talents in the professions?" Your free agency is in your own hands to make the choice; but as children of the kingdom of God you owe allegiance to it, and should study how you can best fulfill its laws. An English lady, Dr. Arabella Keneal, who has become distinguished as a physician, gives us her observation and experience as a practicing physician among women and children that, "those women who are the most active in public affairs, have the most weakly and puny children;" and she holds that "unless women make choice between professional and married life they will prove a failure in both." "They should not," she says, "attempt to carry on a profession after marriage." I believe the Doctor is right, both as to her observations and her judgment. She recognizes the inharmony between nature and the professions in woman's life; and the choice is thus placed squarely before you, Can I best serve God by earning an independent living in the professions? or, by fulfilling the obligations of domestic life?

www.LatterDayTruth.org

As Saints eager to do the Lord's work this is a most essential thing for you to know. You may gratify worldly ambition by choosing a profession, but you will search the divine records in vain for instructions to guide you in the discharge of its duties, or for reward of their performance, for the reason that the only reward the Creator offers to men or women is for their faithful obedience to the laws of nature and of revelation; and, in the case of women, these are both in favor of domestic life; yet, I do not advise marriage except when you can thereby obey the laws of revelation as well as of nature, otherwise it is vain to seek to elevate the home; and it is better to please God through a life of single blessedness than to please a husband who lives only to gratify his lusts. For God "delighteth in the chastity of women," it is said. Have then for your motto and watch word, "God and womanhood." Honor him by your chaste life, whether married or single; and by the elevation of every gift of his to you, moral, mental, physical or spiritual. With this aim in view, it is right that women should be granted the facilities for as advanced an education as they are capable of acquiring; and they should recognize in such education a better equipment for the active performance of their appointed work as guide of the home, and not as an excuse for shirking its duties. There is no talent of which we can be possessed that cannot be employed in the temple of home and the service of God within it. Nothing, therefore, should excuse a girl from becoming familiar with the needs and the work of home, nor of studying the laws of God and regulating it. Even the work that is styled "Church work," such as Sunday school, missionary, literary and philanthropic work, like education, should be auxiliaries of the home, as the home is to the church. They are assistants which we are permitted to use to bring to pass much righteousness in the home and elsewhere.

To lift the Christian home to such high standard ought to be the highest ambition of every Christian women. I have faith in the woman of this church that when they shall awake to a realizing sense of its essential importance in the work of the gospel, we shall see a mighty host arise as one woman to redeem their calling from the sloughs of infamy through which it has so long been dragged. They will cease to seek an outlet for their talents and energies elsewhere, when they are made to understand that it is God who has entrusted them to "guide the house,"—execute his laws in its management; and we shall see them doing it with their usual resolution, impelled by the same faith in him whom God has sent that led those holy women of old with loving care to minister to his needs from the cradle to the tomb.

ELEANOR.

---

Wash the whole body every morning with a large sponge, and rub it dry with a rough towel.

The best remedy for depression is to count up our mercies.

You will never find time for anything; if you want time you must take it.

## A CONVERSATION.

BRO. B.—Good morning Sr. A., how is the little boy this morning?

Sr. A.—I am glad to be able to say that he is quite well. I had him administered to last night. He had been sick all day, and at the time, was in high fever. In less than fifteen minutes after the administration, he was in a sound sleep, and the perspiration just streaming off him.

I feel so good over it, not only in the child's recovery,—but in the evidence that God's plan is sufficient for us. *I* don't want to trust in any other means.

Bro. B.—What a good thing it would be if we could *all* have faith to be healed when we are sick, so that we would not have to resort to medicines. I wonder why it is the Saints don't have more faith?

Sr. A.—I have been pondering that subject for a long time, and have pretty well made up my mind as to the reason. I believe that God does not intend that Saints should doctor, or use medicine of any kind under any circumstances!—but that they should depend entirely upon the ordinance of the laying on of hands and the anointing of oil. I have been looking up the subject quite thoroughly and I cannot find any inconsistencies in the divine word, concerning the matter. God gives one plan and stands by it all the way through. He is the great physician. I have not found a single place where Saints are recommended to use anything in the way of medicine.

Bro. B.—Well you may be right, but I can hardly see it that way. I look at it quite differently. Have we not been given all the different "herbs" for medicine? Does He not say in one of the revelations, that we shall "nurse the sick" with "mild herbs" when they have not faith to be healed?

Sr. A.—No, emphatically no, he does not say that at all.

Bro. B.—Why! sister, I am sorry to dispute your word, but you are certainly mistaken. I have read it many a time and heard it quoted again and again. I believe it is somewhere in section forty-two.

Sr. A.—I know what you have reference to; and I also have heard it quoted again and again, just as you have done. But that is entirely wrong. It does not so read.

Bro. B.—Please be so kind as to get the Doctrine and Covenants and we will soon settle the point.

Sr. A.—Here it is Bro. B.; just open your eyes and read it as it is.

Bro. B.—(Reading) "And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food and that not by the hand of an enemy. And the elders of the church two or more shall be called and shall pray for" etc.

Sr. A.—Does it say anything about *nursing*, or anything about *mild herbs?*

Bro. B.—Well I declare it makes me feel queer to think I have been so mistaken. I was so sure that it said "mild herbs," I have always heard it quoted that way. This will be a little lesson to me about quoting Scripture.

Sr. A.—Do you not begin to see the meaning of it? Does it not seem very much that "herbs" means the food for man, simply vegetables ("wholesome herbs") just as it does wherever the word is mentioned in Bible or Doctrine and Covenants? "Nourished" (not doctored or physicked or anything of that kind) simply nourished with vegetables and mild food by the hand of a kind, loving friend.

Just look up in the Scriptures about the word "herb" and see what is meant by it. I think you will find as I have that it does not refer to that class of noxious weeds that are generally termed herbs.

Bro. B.—Well, I must say it would seem funny to feed a sick person vegetables. I never heard of it being done. It would turn the whole science of caring for the sick completely over.

Sr. A.—What of that, let it turn. God's plan has capsized a good many man-made systems already. What if a few more go! For my part I don't want anything to do with a system that has been devised by the wisdom of man, as a substitute for the plan given by the Almighty himself. Is there anything lacking in the gospel for our spiritual and temporal salvation? God certainly knew what trials, distresses and ailments flesh is heir to, and how utterly inadequate the wisdom of man to cope with them. Hence he has given a plan for the healing of the sick, so plain, so simple that it requires no wisdom, except the wisdom of obedience in order to obtain the desired blessing;—a plan by which man's faith is continually increased and raised to a higher standard by its observance.

Bro. B.—Of course, what you say is very true in regard to having faith in God's ordinances, but, I cannot help thinking there is virtue in the so-called medical herbs, and that we should strive to get all the benefit possible out of everything that is placed upon this broad earth. I believe that everything that grows could be turned to man's benefit, if he only possessed the knowledge.

Sr. A.—I cannot believe that, for the word of God forbids such a belief. Allow me to quote to you from the Doctrine and Covenants a passage that is found in the "Word of Wisdom:" "And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man, every herb in the season thereof, and every fruit in the season thereof." You see that the wholesome herbs only, are for man's use. You will also find out by reading in Genesis and in other places, that the word "herb" refers to those plants or vegetables that are intended or ordained for the food of man. All these noxious weeds that infest the earth, I believe to be the evidence and result of that curse that God pronounced upon the earth at the fall of man, "cursed shall be the ground for thy sake."

Bro. B.—I never thought of herbs in that light. It may be that you are right. It seems reasonable. But what are we going to do with the vast army of doctors

www.LatterDayTruth.org

in the world? If everybody believed as you do, where would their living come from? I confess I have had a good many doubts concerning the efficacy of employing doctors in sickness; there is altogether too much guesswork about it, I know.

Sr. A.—How can Saints submit themselves to these experiments,—trusting in the arm of flesh. It cannot be pleasing in the sight of God. Are you going, Bro. B.? Wait, let me tell you a little experience I had recently in regard to "herbs" (vegetables). Through some imprudence in eating I was greatly distressed with indigestion, and for several days I had not been able to eat much without causing me much distress. So I commenced to study what I should do. Was there not something in God's plan by which I could receive relief? I went to the Doctrine and Covenants and read the commandment concerning the sick. I found that it was good for the sick to be "nourished with herbs and mild food," so I thought I would take that literally and prove it. I boiled turnips and cabbage (all the kinds of vegetables I had at the time), boiled them until very tender without any seasoning whatever, simply in clear water. When done a little salt made them more palatable, and with the addition of a little dry bread I made out a hearty supper. I had also remembered the saying, "Is any afflicted among you, let him pray;" and I was truly rejoiced in that my normal condition was immediately restored. Yes, God has told his people to prove him. As far as I have put myself in a position to prove his sayings, I have been more than paid for the sacrifice made. You see we have to become as little children, feeling that man-wisdom is foolishness to God,—and be willing to be taught, and to give up if necessary all the ideas and opinions that have been instilled in us from our youth up. It may be pretty hard sometimes, but there is the cross. Let us make an effort to bear it, then God will lighten it for us.

Bro. B.—This has been a very profitable conversation and I should like to continue the subject with you another time. Good morning.

SR. A.

## FALSE CHRISTS.

INASMUCH as false Christs have arisen in the world, deceiving many which is according to prophecy, we desire to offer a few thoughts to those persons and their adherents. Were you begotten and born like Jesus Christ? Are you doing such miracles as he has done? Can you show the marks of the wounds in your hands and side to the unbelieving Jews? "As the lightning cometh out of the east and shineth unto the west, so shall the coming of the Son of Man be." Did you come that way? At Jesus' ascension, he had two witnesses declaring to the Galileans that saw him ascend up into heaven, this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Did you so come? "Cease from man whose breath is in his nostrils." "No flesh shall glory in his presence." "Be ye also ready, for ye know not when the Son of Man cometh. For as in the days of Noah so shall the coming of the Son of Man be." "None escaped only those in the ark."

CYRUS THURSTON.

THREE OAKS, Mich., March 3d, 1892.

# Conference Minutes.

## UTAH.

Conference convened at Salt Lake City, Utah, February 27th and 28th, 1892, pursuant to call of missionary in charge; Joseph Luff president, R. J. Anthony associate, G. E. Ward secretary, C. E. Sterrett assistant. Branch reports; Union Fort 29; 1 removed, 1 died. Pleasant Grove 56; 2 baptized. Salt Lake Mission 172; 18 baptized, 12 received, 4 removed, 3 expelled, 15 died. Elders reporting: Joseph Luff baptized 10, R. J. Anthony, J. S. Lee baptized 8, E. Barrows, E. Pettit, J. Larsen, E. T. Dobson, G. E. Ward, J. R. Evans of Idaho, F. A. Smith, John Taylor, and — Weaver. R. J. Anthony elected president of district, G. E. Ward secretary. Resolved that we as a conference request the Presidency to return Bro. Joseph Luff in charge of Rocky Mountain mission. On motion a committee was appointed to draft resolution and petition to General Conference to assemble at Independence, Missouri, April 6th, 1892, setting forth the needs of the mission, and calling for additional help. Brn. R. J. Anthony, J. R. Evans, Ethan Barrows, and John Larsen were appointed delegates to coming Annual Conference. On motion the spiritual and temporal authorities of the church were sustained. Preaching by Elders J. R. Evans, R. J. Anthony, and Joseph Luff. Adjourned to meet at the call of district president.

## TEXAS CENTRAL.

Convened with the Texas Central branch at their chapel near Hearne, Texas, March 12th, 1892; E. W. Nunley president, F. C. Gough secretary. Reports were read and adopted from Cook's Point, Texas Central, Elkhart, and Elmwood branches. Ministry reports: Elders W. W. Squires, A. J. Moore baptized 15, S. R. Hay, E. W. Nunley, and J. W. Bryan. Priests, M. Sorrenson, C. A. Schuster, and F. C. Gough. Teacher, W. G. McIntosh. Bishop's agent's report: On hand and due the church at last report $16.15; received during quarter $42 80; paid out during quarter $60; amount due agent $1 05. Report received and adopted. Bro. Wm. Sherrill was sustained as Bishop's agent until next conference. Brn. Squires and Hay were appointed to hold a series of meetings with the Saints at Bethel schoolhouse, Robertson county, sometime during the summer. Brn. E. W. Nunly and Wm. Sherrill were appointed to represent this district in General Conference. A report was then read and adopted from the Texas Central district Sunday school association. Preaching during the session by Brn. Sorrenson, Moore, and Nunley. Three children were blessed by Elders A. J. Moore, E. W. Nunley, and S. R. Hay. The conference then adjourned to meet with Cook's Point branch on Saturday, July 9th, 1892, at nine a.m. for prayer services; business session at ten a.m.

## NORTHERN CALIFORNIA.

Conference convened at the Saints' chapel, Stockton, March 11th, 12th, and 13th, 1892, at ten a.m.; Elder Joseph F. Burton presiding, Albert Haws assistant, Charles A. Parkin secretary. Elders reported: J. F. Burton baptized 2, C. A. Parkin baptized 3 G. S. Lincoln baptized 2, H. C. Smith, J. Nightengale, S. Robinson, — McLane, J. R. Cook baptized 2, T. Daley baptized 12, and G. W. Harlow. Priests, T. Jolley and — Brice. Bishop's agent's report: Cash on hand last report $23 44; received since $1,242.55; paid out $1,057; balance on hand $208 99. Branch reports: Stockton 75; 5 baptized, 5 received, 1 died. Lower Lake disorganized by removals. Mountain Home 32; 12 baptized, 1 died. Scranton 153; 3 baptized, 1 removed. San Francisco 98; 3 received, 1 died. Uniontown 18; 2 baptized, 2 died. Eureka 20; 1 died. Bro. Burton reported that a tent will cost $190 to seat four hundred, additional tent $28, seats $1 each. Have $45 promised. Tent committee appointed to convene with one from Central district, consisting of J. G. Young, G. S. Lincoln, and A. Haws. On motion G. W. Harlow was elected president of the district and G. S. Lincoln secretary. Bro. and Sr. J. F. Burton were chosen to represent us at General Conference. Adjourned to meet at San Francisco, first Friday in March, 1893. Preaching during the session by A. Haws, J. F. Burton, and C. A. Parkin. Six persons baptized at the conference. The Holy Spirit was present at all the meetings in much power.

## MASSACHUSETTS.

Conference held at Dennisport, Massachusetts, February 6th; Elders F. M. Sheehy and J. F. McDowell chosen to preside, G. H. Gates clerk, R. Bullard assistant, Julia Glover organist, R. Bullard chorister. Reports: Elders: W. H. Kelley, F. M. Sheehy, U. W. Greene, J. F. McDowell, N. C. Eldredge, J. Woodward, G. S. Yerrington, and N. R. Nickerson. Priests: I. B. Ames, G. Robley, R. Bullard, and G. Gates. Teacher: C. L. Munroe. Branch reports received from Boston, Providence, Brockton, Dennisport, Plainville, North Plymouth, Fall River, New Bedford, and referred to committee. Reports of Bishop's agent and district treasurer were read and referred to auditing committee. Committee for procuring plates for epitomes reported progress. Delegates appointed to General Conference, F. M. Sheehy, J. F. McDowell, U. W. Greene, G. Robley, G. H. Gates, Lovina Ashton. Time and place for holding next conference were left to president, to be published in *Herald* not later than August. F. M. Sheehy was sustained as president, J. F. McDowell vice president, G. H. Gates clerk, R. Bullard Bishop's agent and district treasurer. Voted to sustain the general church authorities. Report of committee on branch reports received and adopted. An assuring spirit of peace and unity prevailed throughout, and in some respects it was the best conference the district has held for some time. Preaching by Elders McDowell, Robley, and Greene. Adjourned.

## EASTERN IOWA.

Conference met with the Fulton branch, March 19th; president J. S. Roth; J. W. Sutton clerk, Sr. Ella J. Greene assistant. Branch reports: Apostolic 43; loss 1. Fulton 41; gain 1. Butternut Grove 35. Jackson 18. Reports: Elders: C. C. Reynolds, J. S. Roth baptized 18, W. Turner baptized 2, J. Ruby by letter. Priests: J. Bradley, J. Johnson, J. Heide, J. R. Sutton, S. Heide, J. B. Roush baptized 2. Teacher: J. W. Sutton. Bishop's agent's report: On hand last report $51.90, received since $139 37, paid out $90, balance due church $101.27. Charles Lamot and wife, of Jackson branch, and Carrie Briggs, of Apostolic branch, were expelled for apostasy, by vote. District officers were sustained. J. S. Roth was chosen delegate to General Conference. He was instructed to vote for Lamoni as the place for holding the next General Conference. Adjourned to Amber, Jones county, Iowa, June 3d.

## NORTHEASTERN KANSAS.

Conference convened in Saints' chapel at Netawaka, Kansas, March 12th, 1892; D. Munns president, H. Green scretary *pro tem.* Reports from Scranton, Atchison, Fanning, and Netawaka branches read and approved. Elders reporting, H. Parker, W. Peak, W. Menzies, W. Gurwell, J. T. Davies, J. A. Davies baptized 1, A. Dodd, D. Williams, W. Hopkins, D. Munns, H. Green, A. H. Parsons baptized 2, E. C. Guinand, and J. B. Jarvis. Priests, W. B. Thatcher, L. G. Gurwell. Deacon, J. Baillie. Bishop's agent's report: On hand last report 10 cents; received since $47; paid out $33; balance on hand $14.10. The holding of a reunion in this district was reconsidered and decided impractible at the present

www.LatterDayTruth.org

time. H. Parker, Bishop's agent, wished to resign. Bro. H. Green was recommended to the Bishop to take his place. Bro. D. Munns resigned as president of district, Bro. D. Williams chosen in his place. Brn. A. H. Parsons, J. T. Davies, and J. A. Davies, were chosen to represent this distrcit in General Conference. Resolved that we ask the authorities to return Brn. A. H. Parsons, J. T. Davies, and J. A. Davies to labor in this district the coming year; we also desire that Bro. W. Peak be appointed to labor in this field. Adjourned to Netawaka, Kansas, June 11th, 1892.

### CENTRAL MISSOURI.

Conference convened with the Missouri River branch, March 12th; Bro. D. E. Tucker presiding, M. A. Trotter secretary. The Missouri River branch reported for three years and nine months. Last report 24, present number 30; 7 baptized, 1 expelled. Carrollton branch reported for two months; membership 12, no change. Bishop's agent: On hand and received since last report $10.05, on hand $10.05. Bro. R. L. Ware was continued as a committee to visit members living in the vicinity of Harden. R. L. Ware, D. E. Tucker, and M. A. Trotter were chosen delegates to General Conference. R. L. Ware was chosen president, M. A. Trotter vice president and secretary of the district. Ordered that conference convene again in six months at such place as the president may suggest, and give notice of same through *Herald*. It was recommended that Elder R. L. Ware be reappointed to labor in this disttict the ensuing year. Preaching by Elders Ware and Tucker. Adjourned.

### POTTAWATTAMIE.

Conference convened with the Wheeler's Grove branch, February 26th and 27th, 1892; H. N. Hansen president, D. M. Rudd secretary *pro tem*. Branch reports: Council Bluffs, Hazel Dell, Crescent City, North Star, and Wheeler's Grove. Bishop's agent's report: Amount received $401; disbursements $315; on hand $86. Report audited and found correct. Resolved that all elders and priests labor under the direction of district president. H. N. Hansen was sustained district president, Thomas Scott secretary, and Andrew Hall Bishop's agent. Brn. S. Butler, H. N. Hansen, D. M. Dudd, Joshua Carlile, and Peter Anderson were chosen delegates to General Conference. Ministerial reports: Elders: H. N. Hansen baptized 3, Peter Anderson, D. M. Rudd baptized 7, S. Butler, J. Carlile baptized 1, D. K. Dodson baptized 1, R. McKinzie, H. Peterson, J. J. Christerson, L. Graybill, S. C. Smith, J. P. Carlile baptized 1, C. Carsterson. Priests: S. Wood, G. Needham, and T. Scott. Teachers: I. Carlile and W. Winagar. Preaching by Elders H. N. Hansen, D. M. Rudd, and J. P. Carlile. A spiritual feast was had, and the Spirit of God gladdened the hearts of his children. Adjourned to meet with the Underwood branch the last Saturday in May, 1892.

### SOUTHERN INDIANA.

Convened with the Washington branch at Tom's Hill, Indiana, March 9th, 1892; J. W. Gillen president *pro tem*, S. C. Gruver secretary. Previous rule authorizing delegate vote in the district rescinded. Branch reports: West Fork and Bird's Eye returned for correction. Hope 30. Byrnville 19. Union, no change. Washington, organized September 16th, 1891, with 57 members; 1 died, present number 56. J. W. Gillen reported on the legality of the organization of the Washington branch to the effect that it was legally organized. As the Plainville branch became disorganized by the resignation of its officers, therefore the members of the Plainville branch and those about Washington had a right to be organized into a branch. In the matter of the legality of the organization of the Plainville branch he reported as follows: "There is nothing in my hands to show that there was any irregularity in said organization, and from all the information I could obtain I consider that this organization was legal." By resolution Bishop's agent's report was referred back to him with instructions. Ministerial reports: Elders, I. P. Baggerly baptized 2, J. M. Scott, G. Jenkins, V. D. Baggerly, L. F. Daniel baptized 3, and G. H. Hilliard. Priests, E. A. Gaines, J. Fisher, S. C. Gruver. Teachers, H. Rayl and D. O. Stites. At the request of the Bird's Eye branch Bro. A. C. Barmour was ordained to the office of priest. All branches were requested to hold two-days meetings at such times as may be most convenient, calling on local ministers and elders who are convenient to such branches, notice of said meetings to be published in *Saints Herald*. I. P. Baggerly was chosen delegate to represent this district in General Conference. All local ministers were requested to labor in the district as circumstances permit. General church and district authorities sustained. A vote of thanks was tendered Saints and friends for hospitalities. Preaching by Elders L. F. Daniel, J. W. Gillen, and G. H. Hilliard. Adjourned to meet in Jefferson county, Indiana, at the call of missionary in charge, he to give notice of the time six weeks previous in the *Herald*.

## Sunday School Associations.

### LITTLE SIOUX.

Convened at Persia, Iowa, March 11th, 1892. J. F. Mintun superintendent, Nannie Seddon secretary. Reports from the following schools were received by secretary: Union Center, Magnolia, Little Sioux, Persia, and Woodbine. Number of schools in district at last report 7, present number 6, one discontinued for winter. Logan not reported. Membership of district 363. Treasurer's report: Amount received $2; total expenses $1.20; on hand 80 cents. Brn. J. F. Mintun, W. A. Smith, D. Chambers, W. D. Bullard, W. R. Davison, A. M. Fyrando, S. B. Kibler, J. A. Beckman, and Sr. Alice Cobb, were chosen delegates to the General Convention. Delegates in attendance authorized to cast full vote of district. The committe on programme reported following as programme for next meeting: Song, Magnolia Sunday school; opening exercises; Address of welcome by A. M. Fyrando; response, Samuel Diggle; song by Woodbine Sunday school; reports of officials; business of union; election of officers; song; Topic, How to secure attendance in the Sunday school, opened by James Donelson, discussed by Frank Hill and others; song. Evening session: Song; prayer; song; essay, Allie Askwith; recitation, Minnie Bullard; song; Inducements to study, Alice Askwith, G. M. Scott, W. R. Davison, and S. B. Kibler. Short address by district superintendent; closing song. Adjourned to meet at Magnolia, Iowa, June 10th, 1892, at 2:30 p.m.

(Please obtain and use district Sunday school blank forms in making reports for publication.—ED.)

### FAR WEST.

The Far West district Sunday school association convened at Stewartsville, Missouri, Sunday, March 6th, 1892; M. H. Forscutt superintendent, David J. Krahl secretary. The following schools reported: German, Rising Star, Pleasant Grove, Star of Hope number one (Mission), and Zion's Star (no report from Mt. Pleasant). M. H. Forscutt, superintendent, made a report of his labors for the past year. The following officers were elected: District superintendent J. M. Terry, 1st assistant C. P. Faul, 2d assistant M. F. Beebe, secretary L. Niedorp, recorder M. M. Peterson, treasurer Benjamin Dice. The following delegates were chosen to represent the district at the General Association Convention: M. H. Forscutt, L. L. Babbitt, C. P. Faul, M. M. Peterson, J. M. Terry, and D. J. Krahl. A communication from J. M. Terry which had been referred to the Sunday school association by the Far West district conference was presented as follows: "I would suggest the propriety of setting apart one Sunday in each quarter to devote to the Temperance cause. The young mind needs to be specially impressed with the terribleness of strong drink which is raging." Resolved that this communication be referred to the General Association for consideration and action. Resolved that the majority of delegates present at the General Association Convention be empowered to cast the full vote of the district. A vote of thanks was extended to M. H. Forscutt and D. J. Krahl for their efforts during the year. The report of the district association for three months ending November 22d, 1891, was read, as the reports from the Sunday schools were not received in time to be presented to the association at their previous session, as follows: Number of schools reporting 6; number of schools represented 6; membership 295; balance moneys on hand $32 45. The report of the association from November 29th, to February 28th inclusive, was read; report showed: Number of schools reporting 5; number of schools represented 5; number of delegates present 8; number of schools in district last report 6; discontinued since last report 1; present number 5; total membership of district last report 295; present membership 236; loss in membership 59; amount of moneys on hand $14.70. Reports were received as read. Session adjourned to meet with Pleasant Grove Sunday school June 4th and 5th, 1892.

### INDEPENDENCE.

Association convened March 11th, 1892, at Independence, Missouri. The minutes of the last convention were read and approved. Delegates were admitted from Armstrong, Kansas City, Holden, Knobnoster, Crab Orchard and Independence. The superintendent referred in his opening address to the decrease in attendance of the schools in the district as shown by the several reports for the last quarter, which were read as follows: Independence; sessions 13, enrollment 224, average attendance 154, classes 20, officers 9; H. R. Mills superintendent, A. L. Newton secretary. First Kansas City; sessions 13, enrollment 35, average attendance 31 9-13, classes 5, officers 11, *Hopes* taken 15; Arthur Allen superintendent, Annie Koeler secretary. Armstrong; sessions 13, enrollment 83, average attendance 51, classes 4, officers 6, *Hopes* taken 25; Robert Parker superintendent, Dora M. Berg secretary. Knobnoster; sessions 14, enrollment 30, average attendance 19, classes 4, officers 4, *Hopes* taken 10; A. E. Weidman superintendent, L. Reese Wells secretary. Holden; sessions 11, enrollment 20, average attendance 19, classes 4, officers 4, *Hopes* taken 20; C. F. Scarcliff superintendent, J. E. Johnson secretary. Officers for the ensuing term, Wm. Clow superintendent, Gomer Wells assistant superintendent, and Abbie A. Horton secretary and treasurer, were sustain unanimously. Resolved that the enrollment constitute the membership of each school until further instructions be received from the General Association. On motion the number of delegates from Independence district to General Convention was limited to forty-two. On Saturday evening at 8:30 by call of the president, convention met, and after the usual opening exercises and a few remarks from the superintendent in which he urged the necessity of an interchange of views regarding Sunday school work in general, several short speeches were made as follows: Bro. Pitt said there seemed to exist a necessity for children's helps as well as those for teachers. He thought what the children need is questions furnished so they may be prepared to answer them; and he was in favor of a different kind of lesson leaf from what we have. Bro. A. M. Newton thought it very hard to teach the lessons from the lesson leaf and recommended that something easier be furnished for beginners. Sr. Berg advocated one lesson only for the whole school. Bro. J. H. Wells saw the difficulty of introducing several lessons in the same school; we labor under the disadvantage of being no help to each other. Bro. H. R. Mills was not in favor of acting hastily; it requires considerable experience in order to get up a lesson leaf. Bro. Pitt then read from *Ensign* of March 5th a notice concerning the "Outine Inductive Bible Studies" advising all to obtain the work and investigate it. Sr. J. Newton spoke in favor of the primary lessons and the lesson leaves; thought we as a Sunday school association should have more time allotted

www.LatterDayTruth.org

us to discuss important questions; so also Sr. A. A. Horton, who suggested that if we as a district had adopted fully and worked according to the recommendations of the General Association, we should be better prepared to act intelligently upon matters which might come before us in the future to consider; preparation was necessary. Bro. John Kaler had heard from many that what we need is a uniformity of lessons; he desired greatly to see unity of purpose among our workers. Sr. T. Williamson had tried the intermediate lessons and spoke unfavorably of them. After a few closing remarks by the superintendent the convention adjourned to meet on June 10th at Armstrong, Kansas, at 7:30 p. m. Treasurer's report: On hand as per last report $13 85, paid out for blanks and stationery 38cts., balance on hand $13 47. ABBIE HORTON.

(Secretaries are requested to use blanks for reports of District Associations, the blanks on which reports are made to the General Association.—ED)

# Miscellaneous.

## NOTICE.

To Missionaries in charge of Sub Mission fields in Missouri:—

*Dear Brethren:*—You will please report to me at once the labors performed by you since last General Conference, or since your last report to the missionary in charge. Report the number baptized, confirmed, ordained; the sermons preached, branches organized, and children blessed. Never mind about how many miles you have traveled, whether on foot, horseback, by wagon or in cars; other peopele do this, who are not missionaries. If you have held any discussions, report them, and results as far as known.

Please have those laboring under your direction report to you, and send me a summary thereof. I need your reports to enable me to make a full report to the Presidency.

Yours in Christ,
T. W. SMITH,
*Missionary in Charge.*

## TO THE SAINTS.

INDEPENDENCE, Mo., March 9th.

*To the Readers of the Saints' Herald, Dear Brethren and Sisters:*—The church building at Independence is ready for occupancy, the splendid auditorium being just completed. No people deserve more credit for their untiring energy under the depressing financial times

To seat this large room will require about fifteen hundred chairs. At our business meeting last night subscriptions were called for; thirty members gave ten chairs each, one brother, a blind man, giving twenty-five; others gave five, two, and one.

By vote of the branch I was authorized to raise the rest, and I now appeal to you personally through the *Herald*. Do you want ten chairs in the church? If so, send me five dollars; or, five chairs, two fifty; two chairs one dollar; or one, send fifty cents in dimes.

I have faith in the Saints that they will respond so we can have the upper room completely seated before April 6th.

Please act promptly. Send me the means to seat the Conference.

Fraternally yours,
J. A. ROBINSON.

Box 773, Independence, Missouri.

## NOTICES.

I would say in reference to the notice of C. E. Blodgett's case in *Herald* March 19th, instead of two weeks after the publicity of this notice in church organ, by May 1st, 1892, etc., not wishing create the impression that I would resort to that which might appear to savor of snap judgment.

JAMES CAFFALL.

Mrs. Comstock, of Center Chain, Martin county, Minnesota, wishes to know the whereabouts of her brother, William Caldwell. When last heard of he went from Utica, New York, to Nauvoo, Illinois, at the time of building the temple, and has not been heard of since. Anyone who knows anything of his whereabouts, or if he is dead, as to the date and particulars of the same, will confer a favor upon this lady by corresponding with her at the foregoing address.

## FOURTH QUORUM OF ELDERS.

Brethren: All who cannot attend the General Conference by the sixth of April, please send a full report of your labors in the past year, to H. A. Stebbins, Independence, Missouri. Oblige,

A. BARR, *Pres of Quorum.*

FORESTER, Mich., March 22d.

## BORN.

RICHARDSON.—At Omaha, Nebraska, September 21st, 1891, to Mr. Thomas W. and Mary Richardson, a daughter. Blessed March 20th, 1892, by Elder Robert M. Elvin and Edward Rannie Jr., and named Grace Elizabeth.

CASE.—To Bro. Enos and Mrs. Martha Case, March 5th, 1892, a daughter, and named Minnie Mabel.

## MARRIED.

POWELL—EVANS.—Elder L. W. Powell, late of Lucas, Iowa, and Sr. Martha J. Evans, of Kirtland, Ohio, were united in the holy bonds of matrimony at the house of the bride's parents on the 14th inst., Elder G. T. Griffiths officiating, assisted by Elder W. H. Kelley. The house was filled with Saints and friends who had been invited to the wedding feast, and all seemed to enjoy themselves around the festal board which had been prepared in honor of the event.

How blest the sacred tie that binds,
In union sweet according minds.
How swift the heavenly course they run:
Whose hearts, and faith, and hopes, are one

PARSONS—PARSONS.—At Pittsburg, Pennsylvania, February 29th, 1892, Mr. William H. Parsons to Sr. Martha W. Parsons; Elder George H. Hulmes officiating.

WHITEHEAD—DUDLEY.—On the evening of the 24th of March, 1892, there was a gathering of notable citizens at the home of Sr. Ella Dudley, in Lamoni, called thither by invitation to witness a contract of marriage between the hostess and Father James Whitehead. Sr. William Anderson, formerly of Oakland, California, was mistress of ceremonies, reception, and arrangement of guests. At a few minutes past seven o'clock, the announcement was made that all things were in readiness; the contracting parties rose, and standing before Pres. Joseph Smith, pledged themselves each to the other in wedlock, before God and the witnesses present. This pledge being fully made Pres. Smith pronounced James Whitehead and Ella Dudly to be husband and wife, in conformity with the law of the State and the usage and custom of the church to which the parties belonged. A collation was passed and the partakers thereof partook with thankfulness and cheerfulness. It was a pleasant occasion and much enjoyed by the guests assembled, who, at an early hour, wished the couple happiness and peace and departed to their homes.

## DIED.

ALLAN.—At his home near Huron City, Michigan, June 9th, 1891, of pneumonia, Bro. John Allan, aged 38 years, 2 months, and 7 days. Deceased was born in Lower Canada; moved to Michigan in the spring of 1881; was baptized December 13th, 1889, by Elder R. E. Grant. He leaves an aged mother, five sisters, and three brothers to mourn his departure. Funeral sermon June 11th at the Montgomery schoolhouse by Elders Wm. Davis of Ubly, and Wm. Dowker of Bay Port; interment at the New River cemetery.

ALBERTSON.—At her home near Albion, Idaho, February 20th, 1892, Sr. Mary A. Albertson. Deceased was born at Salt Lake City, Utah, January 1st, 1854; baptized by Elder E. C. Brand, in Salt Lake City, March 21st, 1871. She was the mother of eleven children, ten of whom survive her, and who were all present at her funeral. May God comfort the bereaved husband and children.

ALTROP.—At Great Stoughton, Huntingdon county, England, October 12th, 1891, Bro. William Altrop. Deceased was born March 3d, 1815; his death was caused by heart disease, being found dead at his work. He joined the church in an early day; united with the Reorganization June 16th, 1872, and was firm in the faith of the latter day work. He leaves a wife, two sons and one daughter.

Dear father, thou art gone to rest,
And this shall be our prayer:
That when we reach our journey's end
Thy glory we may share.

DAYTON.—At Bellevue, Ohio, March 13th, 1892, Sr. Rebecca Dayton, aged 95 years, 5 months, and 18 days. She was born in Elizabethtown, Canada, September 24th, 1796. Her parents' names were Benjamin and Mary Corbon; her mother's maiden name was Hubbel. She had two brothers and a sister born when she was, and all lived to mature years, married and raised families. Rebecca and her twin sister married twin brothers. When about twelve years of age her parents moved to Ogdensburg, St. Lawrence county, New York. They were Methodists. When Rebecca was about thirteen years of age she also united with that society, and in her twenty-second year married Ephraim M. Fisk. From this union a family of five children were born, but two of whom are now living. When twenty-eight years of age, the family moved into Richland, Oswego county, New York. There being no Methodist church in that place, herself and husband united with the Baptist Society. Sometime in 1832 they both joined the Church of Jesus Christ of Latter Day Saints, and soon thereafter her husband died. But previous to his death he advised her to move to Kirtland, Ohio, which she did in 1833. In 1834 she married a Mr. Friend Dayton, and they went to live at Troy, Geauga county. Here her second husband died, and in 1852 she went to live with her daughter, Mrs. O. Curtis at Painesville. In 1860 she returned to Kirtland where she resided until 1885. Up to this date she had always enjoyed excellent health, and was stout and vigorous in body and mind; but about this time she had a paralytic stroke that so affected her physically as to render her comparatively helpless. Since that time she has lived with her daughter, Mrs. O. Curtis, at Bellevue, Ohio, where she deceased. Her death was most likely the result of old age, although it is thought that a possible return of paralysis may have hastened it. The obsequies were held at her daughter's residence in Bellevue, March 16th, at two p.m., which were conducted by Elder Wm. H. Kelley, of the Latter Day Saints Church, and Elder Leonard, of the Congregationalist Society. A number of relatives and friends attended, and she was respectably buried in the Bellevue cemetery. Mother Dayton, as she was familiarly known, was rather of a remarkable woman in many respects. She was born back in the time of Washington, and had met the issues of life all these years. She was richly endowed by nature physically and mentally; possessed a strong religious nature and the courage of her convictions. She was thoroughly imbued with the ideas and views, hopes and expectations of the Saints. For a number of years she was in charge of the temple at Kirtland, and took pride in defending the faith before all whom she met as best she could. This faith stood by her until the last. She died with the hope of possessing a part with the Saints in the first resurrection. Though firm and fixed in the faith of her choice, which she advocated on all favorable opportunities, she possessed the faculty of making friends, and she was appreciated most by those who knew her best. She has entered in part upon her reward. May she rest in peace, and the full fruition of her hopes be realized in the Lord's own time.

MOON.—At Friberg, Minnesota, March 2d, 1892, Lettie A. Moon, wife of W. W. Moon and daughter of Lucy Kidder, aged twenty-eight years. She was born at Pittsburg, Pennsylvania. By her request Elder T. J. Martin delivered the funeral discourse; text, John 11:25.

NADEAU.—At Maine, Minnesota, March 3d, 1892, William W., son of O. and Mary Nadeau, aged seventeen years. Funeral sermon by Elder T. J. Martin, from 1 Cor. 15:22, 23.

www.LatterDayTruth.org

## THE SOUL'S CRY AND THE ANSWER.

LORD be thou my helper.—Psa. 30: 10.
Fear not, I will help thee.—Isa. 41: 13.
O, Lord, I am in trouble.—Psa. 31: 9
Call upon me in the hour of trouble and I will deliver thee.—Psa. 50: 15.
Wash me thoroughly from my iniquity, and cleanse me from my sin.—Psa. 51: 2.
I will be with thy mouth and teach thee what thou shalt say.—Ex. 4: 12.
O, that I knew where I might find him.—Job 23: 3.
Ye shall seek me, and find me, when ye shall serch for me with all your heart.—Jer. 29: 13.
Behold, I am vile. What shall I answer thee?—Job 40: 4.
Though your sins be as scarlet, they shall be as white as snow.—Isa. 1: 18.
Create in me a clean heart, O, God.—Psa. 51: 10.
A new heart also will I give you.—Ez. 36: 26.
I am weary with my groaning.—Psa. 6: 6
Cast thy burden upon the Lord.—Psa. 55: 22.
My soul waiteth for the Lord more than they that watch for the morning.—Psa. 130: 6.
They that wait upon the Lord shall renew their strength.—Isa. 40: 31.—*Sel.*


## "WHAT IS MAN?" by Eld. J. R. Lambert.

Cloth 75c., paper 50c.

SPECIAL COMBINATION OFFER.

Patriot one year, What is Man, cloth,.....$1 50
" " " " " paper,.....1 25
" " " " " cloth, and Food for Thought .....1 60
Patriot one year, What is Man, paper, and Food for Thought.....1 35

This applies to both renewals and new subscriptions for a year, but to no less time. Those having paid in advance for Patriot can obtain books at combination rates, if ordered promptly.

Notice will be given when this special is withdrawn. Address all orders to

**LAMBERT BROS., Lamoni, Iowa.**

## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

## PATTIE; OR, LEAVES FROM A LIFE.

(In course of publication.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of tha same size as "With The Church in an Early Dey."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

## GERMAN TRACTS.

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

## JOB PRINTING, BOOKBINDING, ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

## BOOKBINDING.

### HERALD OFFICE BINDERY—

All kinds of Bookbinding done at Reasonable Rates:

Herald volumes, library leather backs and corners, marbled edges .....$1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco.....1 25
" " half morocco.....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**


## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10: 30 a.m., 6: 30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7: 30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Sheffield, Langsett road; services Sundays 10: 30 a.m., 6: 30 p.m. Wednesdays, 7: 30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Farnworth, Ellsmere street; services Sundays 10: 30 a.m., 6: 30 p.m. Wednesdays 7: 30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Leeds, Wellington road, New Wortley; services Sundays 10: 30 a.m., 6: 30 p.m. Thursday, 7: 30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2: 30, preaching at 7: 30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

St. Louis, Missouri, No. 2518 Elliott avenue.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7: 30 p.m.; social service at 2: 30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 2 and 7: 30 p.m.

London, England, meetings on Sundays at 6: 30 p.m., at 48 Repton street, Limehouse; and at 107 Canal road, Mile End, on Wednesdays at 8 p.m., having removed from Emmanuel Hall, Old Ford road.

J. H. Tyrrell, Secretary Chatham district, Box 396 Chatham, Ontario.

E. C. Briggs, Juniata, Tuscola county, Michigan.


## FOR SALE ON EASY TERMS.

### BEAUTIFUL LOCATION.

### THE FINEST STOCK FARM

—IN—

DEKALB CO., MO.

Four Miles from Stewartsville on the Hannibal & St. Joseph Railroad.
Two Miles from Clarksdale on the Chicago, Rock Island & Pacific Railroad.
Twenty-three Miles from St. Joseph by Wagon Road.
In the Center of a Community of Latter Day Saints.
Four Branches, Each Having a Good Meeting House of Their Own.
German Branch, Sixty-five Members, One Mile East.
Pleasant Grove, Sixty-eight Members, One and a Half Miles North.
De Kalb, Seventy-one Members, One and a Half Miles South.
Stewartsville, Sixty-five Members, Four Miles.

### TWO HUNDRED AND EIGHTY ACRES.

Seventy-five acres in cultivation, forty in meadow, balance, including twenty-five acres of timber in pasture, all in timothy, clover and blue grass; well fenced, three-hundred rods hedge, balance three, four and five wires; good orchard; one dwelling house of seven rooms and one of three rooms; two barns, well painted, fitted with Newton's Patent Cattle Ties for fifty head full-grown stock, thirty head of young stock and twenty horses, with ample room for seventy-five tons of hay; good grass lots with pens under shingle roof for one hundred hogs; cribs for 3000 bushels of corn; eight wells, good water; a fine pond in meadow, surface 25,000 feet, well stocked with fish; an unlimited quantity of pure, clear water in pastures, piped from pond to watering troughs; windmill supplies tanks in barn and yards; a good mill with horse power for grinding feed, Fairbanks scales, etc., etc. Also some fine shorthorn cattle, young horses, farming implements, etc.

For particulars, terms, etc., address

**JOHN BURLINGTON,**
ST. JOSEPH, MO.

## AUTUMN LEAVES,

With frontispiece each month.
Published monthly, 48 pages, neatly covered.
Price per year - - $1.50.
Mrs. M. Walker, Editor and Publisher.

### HOW READ THIS!!!

**The New, Revised and Enlarged Edition**
OF
## PRESIDENCY AND PRIESTHOOD;
THE
**Apostasy, Reformation and Restoration,**
BY WM. H. KELLEY.

Is now on Sale.

### Everybody Should Read It.

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.


www.LatterDayTruth.org

# STANDARD PUBLICATIONS.

***Have you obtained and read these works? They should be in the library of each member of the Church.***

THE NEW

## RULES OF ORDER AND DEBATE,

issued 1891, and by action of the last General Conference, is a complete Manual of Parliamentary Practice. It also contains the

**CHURCH ARTICLES OF ASSOCIATION, and THE RULES OF REPRESENTATION**

adopted by the Church for delegate representation in District and General Conferences.

This work is a valuable one, and should be in the hands of every Elder, Priest, Teacher, Deacon, and Progressive Member. Its compilation as the present issue is the result of the Church's past experience in transacting its business. "To save time is to lengthen life" and add to usefulness; to facilitate promptness and insure correctness in the transaction of business, it is necessary to be in line, in harmony with the general body of the Church in the methods and details of conducting Branch Business Meetings, and District Conferences. No active local or general officer, or live member, should be without this work. The book is systematic and detailed in arrangement, every important item being arranged under its proper heading and thoroughly indexed.

Revised and enlarged edition, muslin binding, price 50 cents.

---

ARE YOU USING THE

## SAINTS' HARMONY

in your branch? If not, your singers should obtain copies of the book and practice its pieces. This is being done in all large branches, and is accomplishing the desired result,—harmony in the song service throughout the Church. Send for copies, and when you attend the District and General Conferences, the Fall and Annual Reunions, you will assist in and better enjoy the song service,—an essential feature of true worship.

**The Harmony** is an excellent instructor in music,—a thorough drill book,—containing full instructions on Choir and Anthem music. It contains all the hymns in the Saints' Harp, also 542 pages of music, comprising about 720 tunes. It ought to be in every home that all may "cultivate the gifts of music and of song." Price (music and hymns combined) $2.50. Book with music only, $1.50.

---

## A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Elder Charles Derry. Price 25 cents including postage.

---

*OUR BOOKBINDER*

Will stamp names on books in neat gilt letters for twenty-five cents.

FOR AGED PERSONS,

And all others whose eyesight is diminishing, or those who prefer large type reading matter, the

NEW EDITION OF THE

## BOOK OF MORMON,

in large pica type, supplies a long existing demand.

The late edition is attractive in appearance, elegantly bound in three styles, and contains a new and enlarged index, the subjects and citations therein furnishing a more complete analysis of the book than that of former issues. The paragraphs are shortened, a feature which also facilitates ready reference; a 500 page book.

Bound in roan leather, sprinkled edges, - $1.50.
Seal grained Russia, sprinkled edges, - - $1.75.
Seal grained Russia, gilt edges, - - - - $2.00

---

THE

## CHRISTIAN SABBATH;

**OR WEEKLY REST DAY.**

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and Historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers, - - 30 cents.
Muslin binding - - 50 cents.

---

## HOLY SCRIPTURES,

(Inspired Translation by Joseph Smith.)

| | |
|---|---|
| Sheep or Library Binding, sprinkled edges - - | $1 50 |
| Imitation Morocco, gilt edges, - - - - - - | $2 00 |
| Morocco, gilt edges - - - - - - - | $2 50 |
| Roxburg Turkey, gilt edges - - - - - - | $3 75 |
| Flexible covers (similar to Oxford Teacher's Bible) - | $4 00 |
| New Testament, inspired - - - - - - | $ 75 |

---

DISTRICT AND BRANCH RECORDS.

Every branch and district organization should keep an accurate record of its membership. This cannot be done when ordinary blank books are used. The District and Branch Records issued at the Herald Office have been arranged with a view to absolute correctness in records,—planned according to the demands of experience. No others should be used. No branch or district should be without one. These books are well bound and durable.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing of Children, and Marriages,—price $2.00. All orders can now be filled promptly. No delays; a fresh stock just issued from the bookbindery.

www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, April 9, 1892. No. 15.

Elbert J. Scott

## THE SAINTS' HERALD,

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa.

Subscription Price $2,00 per year; Six Months $1.00; Three Months 50 cts.; Single copies 5 cts.; Sample copies free.

The Traveling Ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions make sales of Church Publications, and assist the Publishing Department.

Address communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post office or Express Orders, Drafts on Chicago, or lastly, by Registered Letter. Do not send checks.

Advertising Rates, $1.00 per inch each insertion, subject to the following discounts: One month's insertion, five per cent.; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. For Reading Notices, ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## TO ADVERTISERS.

The Saints' Herald circulates in every State and Territory in the United States, also in Canada, Great Britain, etc. Having a field peculiarly its own, it is rapidly growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

For table of rates, see first page of cover. For further particulars address, R. S. SALYARDS, Advertising Manager.

### A COMPARISON BETWEEN THE CIVILIZATION THE BIBLE HAS BROUGHT AND THAT OF CONFUCIUS, THE KORAN, AND THE VEDAS.

BISHOP B. B. USSHER, rector of Christ church, preached an able sermon last evening upon "The Bible as an Inspired Book." It was the first of a series of five sermons to men who wish to believe but do not. Bishop Ussher has much respect for the skeptic and strives by sound reasoning to make him a believer, but he has no respect for Dr. Heber Newton and says so. The text was chosen from Micah, 2: 7: "Do not my words do good to him that walketh uprightly?" A synopsis of his sermon is given:—

"Here is a divinely inspired question that is capable of proof. Not all that attend the house of God are believers in God's word, the Bible. Those who are not, are not those who are depraved and low. They are in many cases either careless and so needing to be aroused or else they are honestly unconvinced and ignorant of truth, but withal thoroughly respectable and sincere. The only words of God that we have are those contained in the Holy Scriptures, Old and New Testaments. And this brings our minds to center on that one great book, the Bible, and with the divine help I propose convincing you that that book brings you closer to God when you peruse it and guides your mind to higher and better levels of thought than any other book. The first thought that strikes one as to the words of God doing good, is the contrast between the condition of those nations who only have the words of men. The name of Confucius is well known. His works are to the Chinese as our Bible is to us. For thousands of years he has been studied and his precepts taught. The people he had to influence had the civilization of ages behind them. Surely they must be better than the younger nations without such privileges, but are they? Their men are brutish in their tastes, their women enslaved, their government tyranny, their punishments cruel and uncivilized, their warfare barbarous, their religion gross and silly superstition, their highest education productive of pride and laziness. The educated Chinaman scorns work and lets his nails grow like a beast's claws, to establish the fact that he knows too much to labor. He lives on the bounty of his relatives; an educated sponge that their ignorance tolerates. Now, then, I ask, do you want to transfer the Bible to them and take the books of Confucius for your guide? You will note that the Chinese have years on their side—they can trace back 3,000 years without any difficulty. The wise man says: 'If the influence of Confucius has produced that kind of civilization, I don't want any of it.'

"Well, perhaps you would prefer to be trained in Hindooism to study the Buddhists' faith and take your civilization from that religious influence exchanging the Vedas for your Bible. The Hindoo is a gentle person. He believes in peace, but it is the peace of stagnation. His is a splendid land, his genius has been unquestioned. The loveliest human constructions in the world of art. The wealth of the country is enormous, the refinement phenomenal. Exacted virtue is constantly proclaimed. But with all that the Hindoo will keep up caste with all its oppressions and burdens, and walk with funeral pace behind the age. The life of the women in India is worse than torture. If she be left a widow, though only a child of tender years, no insult or indignity is too great to heap upon her, because she had dared to survive her husband. In gross superstition men and women flung themselves into the Ganges to die and mothers deliberately drowned their infants, to float them on its bosom into paradise. Will you exchange the civilization of this hoary land, born of such books as those I have named? The Vedas and Shastas as literature far outrank the productions of the Greeks. And Arnold's 'Light of Asia' is a glowing translation of a production of one of India's sons. But you are not willing to exchange the Bible for these. 'But,' says one, 'there is the Koran, a most excellent book.' Yes, and the civilization of Turkey is the outcome, a low, brutish, sensual existence, spent in the hope of a paradise of still greater sensual indulgence. It is a land where the Bosphorus is bedded with the sacked bodies of murdered victims, drowned by jealousy, at the will of lust.

"You are not strangers to the civilization of Greece and Rome, to the magnificent productions of Homer, the profound philosophy of Plato, the wisdom of Socrates. The civilization of their times was but gilded barbarism. Take even the Jews, who only had Moses and the prophets, or, in others words, the Old Testament. Would you roll back the car of progress to their times, that reformed Jews abandon? Would you be willing to be sat down upon the porch of Herod's temple, to live in that age."—*Kansas City Times.*

### THE USE OF MONEY.

IT requires some ability to get money in this world; but, after all, it requires less ability to get money than it does to use it. More wisdom and more skill are shown in the using of money than in its accumulating. There are men of large wealth who do not know how to use their money, either for their own happiness or for the good of their fellows. There are other men who show no accumulation of riches, simply because they have used their money wisely all the way along in life instead of hoarding it. There are yet other men who have wealth, and who know how to use it; and there are still others who are always without money because they have never known what to do with money when they had it.

Money is valuable only for its using. He who does not give the wise use of money the first place in all his thoughts of money getting or of money having, does not know the worth of money; and it matters not whether he has much or little of it.—*S. S. Times.*

### LIVE LIKE LOVERS.

MARRIED people should treat each other like lovers all their lives;—then they would be happy. Bickering and quarreling would soon break off love affairs; consequently lovers indulge in such only to a limited extent.

Women should grow more devoted and men fonder after marriage, if they have the slightest idea of being happy as wives and husbands

It is losing sight of this fundamental truth which leads to hundreds of divorces.

Yet many a man will scold his wife who would never think of breathing a harsh word to his sweetheart, and many a wife will look glum and morose on her husband's return who had only smiles and words of cheer for him when he was her suitor.

How can such people expect to be happy?—*Sel.*

### THE INFLOWING TIDE.

THE official figures show that immigration is on a steady increase in the United States. For the seven months ending Janurary 31, 1892, the total number of immigrants, not including those from Mexico and the British possessions, was 283,416, against 244,946 in the same months of the previous year. A majority of these immigrants are, fortunately, from Great Britain, Scandinavia, Germany, France, and the Netherlands, countries from which our original population chiefly sprang. But the figures also show that Russia, Italy, Poland, and Hungary contribute extensively to our national increment, and the fact is of significance in view of the measures being adopted to prevent a deterioration of the national character.—*Washington Star.*

www.LatterDayTruth.org

## GROWTH OF JERUSALEM.

THE *Neuesten Nachrichten aus dem Morgenland*, a German newspaper published in Palestine, states that the City of Jerusalem is growing in size and population at a remarkable rate. Its growth is all the more surprising because neither its situation nor its trade is favorable to a rapid increase. It lies among a not very fertile group of mountains. It has next to no commerce and has no manufactures. Nevertheless new buildings are rising daily; churches, gardens, and institutions of various kinds are filling up the formerly desolate neighborhood to the distance of half an hour's walk beyond the old limits of the city.

The Jews are to the front as builders. Their houses spring out of the ground like mushrooms, uniform, ugly, one-storied, plentifully supplied with windows, built with no manner of adornment. The Rothschilds have completed a new hospital. Close beside it there is a new Abyssinian Church.

The Russians are also great builders. They have erected a new church, consulate, lodging houses for pilgrims of the orthodox national church and a hospital. Near to the Russian group stands the "German House," for German Roman Catholics, from whose top the German and Papal flag float side by side. The Russians have also built a high tower upon the Mount of Olives, from whose summit the Mediterranean and Dead Sea can both be seen.

The Greeks and Armenians are also busy builders, but they provide for the body rather than the religious demands of the pilgrims. The former build cafes and bazars, and the latter set up shops.—*Sel.*


### An Important New Book.

THE Arena Publishing Co. have just issued a new work by Rev. Minot J. Savage, entitled "The Irrepressible Conflict between Two World Theories," suggested by Dr. Lyman Abbott's recent lectures on "Evolution." This work contains the notable lectures, carefully revised, delivered by Mr. Savage in Unity pulpit. It also contains a preface by the author, embodying a cordial letter from Dr. Lyman Abbott.

### Residence for Sale.

Located one block east and three blocks north of L. D. S. church, on main traveled road, one half mile from high school, sidewalk greater part of distance, a substantially built, well finished ONE-STORY FRAME HOUSE, 6 rooms and pantry; about 1½ acres of land, well fenced and set to small fruit, apple, peach, and plum trees: 2 wells; water in kitchen; shingled stable 12x12, 10 feet high, with buggy shed; good cave. Also a **one acre lot** north of Herald Office. For further particulars and terms, address, **L. A. FOWLER,**
12mar4t Box 11, Lamoni, Iowa.

### A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

ROBT. WINNING, President. D. F. NICHOLSON, Cashier.

## LAMONI STATE BANK,

Successor to Farmers Bank of Lamoni.
Paid up Capital $25,000.00. Liability of Stockholders $50,000.00.
Incorporated under the laws of Iowa, Aug. 1, 1891.
Six per cent Interest paid on time deposits.
Farm Lands and Town Lots for Sale.


## A NEW USE FOR DRAUGHT.

A COMMON source of cold and discomfort in winter is the draught from the bottom of a shrunken or badly fitting door. A simple device has been brought out by which these currents of air can be so diverted as to be made desirable instead of objectionable. A slab of wood works on two pivot-hooks projecting from the bottom of the door, and fitted at one end with a curved piece of wood, which comes against the jamb on closing the door and presses a felt-facing close to the door. On opening the door an India rubber spring draws the bottom of the slab toward the door, and so clears the carpet. The bottom edge of the slab, being lined with felt, is absolutely draught-tight. On the door being shut the air which rushes in strikes in against the slab, is turned upward, and goes to the top of the room. In this way the draught under the door, which was before a constant menace to the health of the occupants of the room, becomes a positive advantage in promoting the thorough ventilation of the apartment.


## L. A. FOWLER,
## Contractor and Builder,

LAMONI, - IOWA.

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

### FOR SALE or TO RENT.

A nice little Corn and Feed Mill in a thriving little Railroad Town, on the C. B. & Q. road, in Southern Iowa. Mill has a French Burr Grinder, and Power Sheller that will shell one hundred bushels per hour, with all necessary machinery for a complete Mill; run by a 16 Horse Power Engine, with a New Steel Boiler, rated 20 Horse.

Good House, Stable, and other necessaries for a good, comfortable Home.

Reasons for selling: Am not a Miller and have other business to take my attention. The Coal and Grain has been run in connection with the Mill to good advantage. Address, GEO. A. HUNTSMAN, REDDING, Iowa.
Reference, J. W. Johnson. 2t

## *THE "PATRIOT."*

Send for sample copy and complete circulars of books, all free.

*LAMBERT BROS., Lamoni, Iowa.*

### WANTED.

To correspond with a brother who would like a good paying business, or a claim in "the strip." One who has some means, and who knows something about working with horses, and using carpenter tools, is desired. For particulars address MOSES N. COLE, Wellington, Sumner Co., Kansas.

## SPIRITUAL GIFTS
AND
## THE SEER OF PALMYRA;
Or
## SEQUEL TO SPIRITUAL GIFTS.

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr


Elder Thomas Bradshaw, No. 43 Repton street,, Limehouse, London, England.
Henry Tabbiner, 7 Russell street, Hanley, England.
John S. Roth, Grinnell, Poweshiek co., Iowa.


## ZION'S ENSIGN,

A live, religious journal, issued weekly at Independence, Jackson county, Missouri, is brim full of good and instructive reading relative to gospel truths, besides sermons delivered by some of our ablest ministers. Every one who can possibly spare **$1** should subscribe for it.

It is the intention of the publishers of the ENSIGN to issue **A DAILY EDITION** during the session of the coming General Conference in April, in which will be given a full report of the proceedings from day to day, also news items pertaining to the conference and those in attendance. The price will be **25 cents.** Send in your orders at once so as to give ample time for preparation.

Address all letters to Zion's Ensign, Box 175,

Independence, Mo.

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.
Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.
Paper, each 8 cents; per dozen..... 75

### Teachers' Helps.

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.
Fifty cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.
The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.
Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### Cards and Tickets.

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100..... 50
Good Behavior tickets; per 100, 15c : 1,000...1 00
Prompt Attendance tickets; 100, 15c.; 1,000...1 00

### Winnowed Songs

Each 40c., half doz. $2.25, per doz. .....4 50


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, April 9, 1892. No. 15.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR } - - - EDITORS.
R. S. SALYARDS - - ASSISTANT EDITOR.

Lamoni, Iowa, April 9, 1892.

CONTENTS:

EDITORIAL:
Social Meetings....225
Choral Singing....225
What Shall I do?....225
Editorial Items....226
Extracts from Letters....226
MOTHERS' HOME COLUMN:
A Mother's Standard....227
Home Column Missionary Fund....228
Special Request for Prayers....228
POETRY:
A Ray of Sunshine....227
CORRESPONDENCE....228
COMMUNICATIONS:
Sermon by Pres. W. W. Blair....232
As in the Days of Noah....235
Consecration of Wealth to the Lord....236
Answers to Disciple's Questions....236
SELECTIONS:
The Sanctity of Music....237
Biblical Archæology and the Higher Criticism....237
CONFERENCE MINUTES:
Northern Illinois and Southern Wisconsin....239
Independence....239
Texas Central....240
Pittsburg and Kirtland....240
Little Sioux....240
Nevada....240
Kentucky and Tennessee....240
MISCELLANEOUS:
Tobacco....231
Signs in the Heavens....226

## SOCIAL MEETINGS.

IN the following quotation the Apostle Paul states facts of great importance, as must appear to all who will patiently read and carefully analyze what he says:—

"Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. Wherefore let him that speaketh in an unknown tongue pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all: Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men."—1 Cor. 14: 1–20.

Throughout this long extract one feature stands preëminent, namely, the intellectual and spiritual edification of the people. Paul insists that whatever is done should appeal to, and bless, man's understanding; it should appeal "unto men to edification, and exhortation, and comfort," and should consist in matters "easy to be understood." This he says not only in reference to prophecy and "an unknown tongue," but also in respect to prayer and to singing. He directs emphatically that all should be done to "profit" those hearing, "that the church may receive edifying;" and this means, simply, that these exercises are designed, and therefore should be used, to instruct, inform, encourage and comfort those concerned in them.

The word "edify," let it be borne in mind, is an architectural term and signifies *building;* and therefore Paul means by its use the upbuilding of the Saints in respect to the faith of Christ and the knowledge of truth.

In view of the foregoing is it not essential, in order to please God, invite the Holy Spirit, and edify the hearer as well as the speaker, that, in all our social meetings those taking part therein either in prayer, singing, testimony, exhortation, prophecy or tongue, should so exercise themselves as to be plainly heard, and so as to reach the understanding of the hearer, thereby imparting "profit" and "edification"? But how can this be when one prays or speaks or sings in such manner as not to be clearly heard, and so as not to reach the "understanding" of those present? Think of this, dear reader, and especially you who have charge of social services. The latter, in particular, should see that the exercises are so conducted as to impart edification, understanding, comfort and spiritual "profit" to all attending them.

In connection with the foregoing we may mention that, in some instances (far too many) it has become a habit with some persons to occupy too much time in public prayer, and also in testimony, thereby preventing others from taking part in such public exercises. This course robs others of their part of the time. It also tends to "grieve the Holy Spirit" and kill the interest and spirituality of such meetings. This evil should be kindly and promptly reproved by the ministers in charge and the erring ones be faithfully admonished (privately, when practicable) of the harm they are doing others, and themselves likewise, bringing reproach and hindrance to the church of God. We write of these matters in plainness, doing so because we are conscious it is needed, and we do it for the "profit" and edification of all.

## CHORAL SINGING.

WHILE attending the Reunion at Logan last fall, we were much pleased with the great improvement in the song service; which was evidently the result of practice and diligence in cultivation. We remarked on this to Bro. Forscutt, and suggested to him that if he would furnish us with a selection of tunes, and give their numbers in the Harmony, We would publish them in HERALD with a request to all the choirs to make them subjects of practice, so that when members of these choirs should come together, whether as choirs or as individuals, there would be uniformity in time and custom, thus avoiding discord. Bro. Forscutt agreed to this, and has sent us a selection which we are pleased to lay before the singers in Israel; and request that they give them the necessary consideration and practice.

Bro. Forscutt has shown much interest in the success of the song service in the church; and those who understand and appreciate his motive and effort, cannot show it more effectively than by learning to sing the songs his judgment and taste have approved by selection.

## WHAT SHALL I DO?

A BROTHER evidently full of zeal, and inexperienced, writes us in evident anxiety to enter the ministry, asking what course he shall pursue in the matter, how learn of his calling and work. Not personally knowing the brother we can only reply to this and similar requests in general terms, and state that undue anxiety in this regard is neither wise nor commendable; and further, that the only safe and true passport to future usefulness is the right conduct and ordering of the present. An individual anywhere in the laity has enough to do to keep him actively useful and insure his development and growth; and it is a fair presumption that He who discerns the capacity and gifts of each

www.LatterDayTruth.org

will in his own time designate those whom he designs to act as representatives of his truth. He need not be considered as unaware of the demands of his own work.

All work done in the past has not been done by the ministry alone; the laity have fully shared the burden imposed upon the church; and to-day the Saints, without especial distinction as to official standing are working, not waiting to be called to do some special or peculiar work attaching to the ministerial office, but quietly and earnestly reaching out to help in every way in which they can see and do. Without so doing there is no development for good to come to anyone. It is a law of growth that individuals must do whatsoever their hands find to do, and with earnest endeavor.

It is easier to assume sacred obligations than to capably perform the duties thus imposed. No one can reasonably expect divine grace sufficient to qualify him to act in the spirit of an office to which he is not called. While some may unduly hesitate to assume responsibility legally imposed, and required of them, others have too often been overzealous, and have learned to their personal cost and the resultant damage to the cause they unwisely thought to honor, that they lacked ability to discharge the duties and obligations formally but unwarrantably placed upon them; were left to learn that imprudent assumption of official functions did not bring grace to fill an office; that they were farther away from instead of nearer to useful service.

We advise individuals to be faithful and prudent in present duties, tempering their zeal with judgment, growing gradually instead of overleaping the bounds of moderation. Men and women who live their religion and make for themselves a reputation as upright citizens, honorable and friendly neighbors, will carry with them a prestige for the work that will tell in its favor, and carry weight with their words of kindly presentation of the truth, where unstable, overzealous persons fail to reach the ears and hearts of the people. It is essential that where the elders preach the word, the membership "continue" therein. Those thus doing will be noted by the Master as he shall have service for them to do.

"Be sure you are right, and then go ahead," is a homely phrase that has lost none of its signification.

## EDITORIAL ITEMS.

BISHOP KELLEY informs us that any of the ministry who may pass through St. Louis, Missouri, on their way to the Annual Conference will get a half rate ministerial ticket over the Missouri Pacific Railroad, by calling at their General Office in Equitable Building, corner sixth and Locust streets, St. Louis.

A list of fifteen or twenty Sunday school delegates and church workers left Lamoni Friday, the 1st inst. for Independence. They formed a live, good-natured delegation, and were evidently in good trim for Sunday school and conference work.

Brn. I. N. Roberts and C. Scott left for conference on the 1st. Bro. R. M. Elvin came in from Nebraska, *en route* to Independence.

Bro. J. A. Ferguson, Bird's Eye, Indiana, writes for tracts to distribute, to offset the teachings of Brighamite elders, some of whom are laboring in that section, in contrast to part of whose teachings he wishes to have the people understand the position of the Reorganization.

We have a letter dated Round Valley, California, March 18th. It states that an elder is requested to visit and baptize there. A marriage notice is also enclosed, which we will not publish in the absence of further particulars, and signature.

Bro. C. Chrestensen, Barnard, Missouri, writes of the importance of individuals meeting their obligations if they would have due influence for good in behalf of the cause. He urges consideration of the matter.

Bro. R. J. Anthony wrote from Pleasant Grove, Utah, March 25th, that he was present much of the time during the taking of testimony in the Temple Lot suit, at Salt Lake City, and that he is quite satisfied with the result. He thinks that the Bishop and Attorney P. P. Kelley, his brother, did their duty well in conducting their side of the case.

Bro. William R. Calhoon writes from Wilmington, Illinois, that Brn. H. Southwick, F. M. Cooper and himself had held nineteen preaching services in that place, with a sermon or two at Braidwood, since February 25th, quite a good showing. He reports fair audiences, good attention and excellent liberty in the preaching of the word.

We publish obituary notices free of charge. They should be brief as possible without omission of necessary items. Marriage notices are published at one dollar each.

Bro. Frank Bergier, Osborn City, Kansas, requests elders who can to call. The Macedonian cry does not diminish.

Bro. G. W. Breeze, Virgil City, Missouri, writes that the people are awaiting the return of Bro. E. Curtis. Some wish to be baptized.

## EXTRACTS FROM LETTERS.

The missionary has his blue days in common with other ills which flesh is heir to; cheer him up when you can. Bro. R. M. Elvin writes from Waterloo, Nebraska, March 26th:—

"I am storm bound three miles from place of meeting, with rain and a strong wind from the north; but it is not freezing. This is the weather calulated to give a missionary the blues."

Bro. Heman C. Smith, writing from San Bernardino, March 14th, states of the condition in regard to the visitation of sickness inflicted on that place. He writes:—

"In regret, however, that I did not previously speak of our experience right here in San Bernardino during the trying times in which George Lord Jr., died. It was the saddest, and most fatal season known to the history of San Bernardino. Scarcely a day passed without our cemetery showing fresh mounds; and sometimes as many as four or five per day. The Saints seemed to be as subject to the disease as others, as many in proportion to their number being sick; but through it all we lost *but one;* and he, Bro. Robt. Poppett, was a very old man who in the very nature of things, must have about lived out his days, and had often expressed a desire to go. Some of our number were very sick, and in one case that of Bro. H. W. Remington, threats were made of forcing an M. D. upon him, as in his neighbors' opinon there was no other hope; but he is up and so are all the rest. Thanks be to the mercies of God."

Elder D. M. Rudd, Dow City, Iowa, March 23d:—

"The work seems to be moving on very nicely in the Pottawattamie district; a number of the local elders are doing good work."

Bro. S. W. Simmons, Grady, Indian Territory, March 19th:—

"I am busy preaching all my spare time; more calls than I can possibly respond to. Am hopeful for an ingathering soon."

Bro. A. N. Hoxie, from Boston, March 25th:—

"I find less bitter feeling among men against us than at any period of time since I lived in Boston. Had the pleasure of talking to two Methodist preachers last evering, to whom I gave a Voice of Warning each, and the faith and doctrines. It was a great pleasure to talk with them; one is very much dissatisfied with the Methodist creed. Truly we are finding favor among the people."

## SIGNS IN THE HEAVENS.

NEW CAMBRIA, Mo., March 16.—One of the grandest phenomena that was ever witnessed by the people of this little village appeared in the heavens directly over this town to-day at 12:30 p. m. It was a complete circular rainbow, that appeared to the naked eye to be about half a mile in diameter. It had all the colors of an ordinary rainbow. Another complete circle of brilliant light one half mile in diameter was immediately overhead. That was studded by four sun spots, one each to the south, north, east, and west, respectively. The people are all excited, and some of the oldest citizens say they have never witnessed anything like it before. There has been no rain here for at least a week. The thermometer is at zero. The circles were visible for one hour.

KANSAS CITY, Mo., March 17.—About nine o'clock this morning a series of colored solar halos became visible. At the same time an immense, distinct white parhelic circle was visible, passing through the sun and around the heavens about half way between the horizon and zenith. The two circles, of which the sun was the centre, were of a well-defined red color on the inner edge, fading into a pale blue on the outer edge. The two outside circles were similarly colored, the colors being most brilliant where they touched the two sun circles. At its intersection with the smallest sun circle two brilliant sun dogs were visible and at the two points of intersection with the outer sun circle sun dogs of less brilliancy were observed. The parhelic circle visible yesterday at eleven o'clock was less brilliant than the one to-day. The solar halos yesterday were not visible to the naked eye at all. The halos are caused by the reflection of the sunlight through crystals of ice or snow floating in the upper atmosphere. The sky was hazy and presented a dull appearance and the air was clear and cold, conditions essential to the appearance of the phenomenon.

The sons of Erin who saw the brilliantly-colored phenomenon to-day thought they saw in it the favorite tint of the Emerald Isle. They saw no reason why the heavens should not make a display in honor of the patron saint of Ireland, inasmuch as so many men under the heavens are making such display to-day.

The phenomenon was carefully observed through a glass by an observer at the United States Signal Station in the Rialto Building, and Mr. Connors, the observer, with much regret, assures his fellow-countymen that the heavens failed to wear the color of a shamrock.

www.LatterDayTruth.org

Associated Press dispatches from Springfield, Illinois, and Fort Dodge, Iowa, say that last night a well-defined black cross appeared across the face of the moon. It is claimed by the superstitious that a similar cross was seen just before the late war. Phenomena similar to that seen here yesterday was witnessed at Springfield.

LOUISIANA, Mo., March 17.—A most remarkable phenomenon was observed in the western heavens here this afternoon about four o'clock in the shape of two double rainbows. One was high up in the sky, and the other was lower down and nearer the sun, and near each end of it was a sun dog. Some of the local astronomers called it a solar halo and others the parhelic circle. It was similar to the phenomenon observed in Kansas City before noon, except that two sun dogs were visible here and four in Kansas City.

RAMSEY, Ill., March 17.—A large circle rather lighter than the shades of a rainbow appeared in the heavens here about ten o'clock to-day. The phenomenon was a puzzle to the people here.

# Mothers' Home Column

EDITED BY SISTER "FRANCES."

"The sweetest note of the clearest flute,
The fall of water where all is mute
Save the fountain's flow, is far less dear
Than a pure child's voice to my waiting ear;
For heaven's light fills those innocent eyes,
And the lips breathe the music of paradise!"

## A RAY OF SUNSHINE.

BY MINA A. PERKINS.

I, weary and broken-hearted
Stand at my window to-day,
And watch for a gleam of sunshine
Though the cloud's thick folds to stray.

Overhead the dull gray gathers,
Conceals from my sight the blue;
Through the heavy mists about me
Not a ray of light peeps through.

The beautiful face of Nature
Is marred by a dark'ning frown;
On the earth so cold and cheerless
Her sorrowful tears pour down.

They strike on the pane beside me,
While my own in sympathy fall,
For Nature herself seems mourning
Hopes hidden beneath a pall.

And as thus we weep together,
A vista of weary years
I see stretching out before me,
Through a blinding mist of tears.

I muse on the dreary future
Till my soul grows sick with pain;
With mind benumbed with sorrow
I gaze at the falling rain.

When, suddenly glancing upward,
Where the clouds hang dark above,
I see, like a bright-winged spirit,
Speeding straight from heaven above,

One ray of dazzling brightness,
The promise of more to come;
Its warmth revives my spirit,
And my heart with sorrow dumb.

Thus whispers the God-sent message;
Though darkest clouds may lower,
There is still a gleam of brightness
Found in the cloudiest hour.

With prayer of thanks upon my lips
I turn from the brightened pane,
And soon renew, with strengthened heart,
The battle of life again.

LITTLE SIOUX, Iowa.

The total wages in Great Britain for 1890 was £48,000 000, or an average of only £56 10s per capita for the whole number employed.

## A MOTHER'S STANDARD.

"I DO not think it a good plan for children to be around where there are callers. I always send my little girl out of the room," said a mother the other day, and the complacent tone of voice with which she made the remark betokened a satisfaction at her own foresight and care.

If some one could have opened her eyes to the fact that conversation which is bad for her children is bad for herself, they would have done something towards the growth of that mother's mind and heart.

Children that are allowed to be silent but appreciative sharers in the healthful social life of the elders of the household are brought under a most potent and beneficial influence.

A mother with tact can easily turn the conversation when it begins to drift into what is too closely personal, and in an unobtrusive and friendly way can make a companion feel that she has no interest in petty neighborhood gossip.

Place your own standard high, and you will gather about you friends with other subjects for discussion than their own domestic troubles, and the shortcomings of their neighbors.

It is said that French women are, as a whole, particularly free from petty personal discussion, and yet they are proverbial as brilliant conversationalists. They have an abundance of what we term "small talk" upon a multitude of subjects, books, artists, musicians, and the opera—bright, varied and chatty—but it leaves no sting behind.

If your home is in a small town or village, where the opportunities of the people are necessarily restricted, where there are not the means for culture that are open to larger communities through public libraries, or art museums, or social clubs, is it not the privilege of every noble man and woman to do what is in their power to raise the tone of thought and conversation of the people among whom circumstances have placed you?

And it can be raised—the determined effort of one person alone will do much, and there will always be found some one who will gladly second the effort, even in the most remote districts, and in every community there is in the church, at least, a common bond of sympathy, and earnest work in that direction means growth, spiritual as well as mental which must of neceesity have an influence upon the thoughts, and through them upon the conversation.

"Inward beauty is outward grace," and we cannot expect that there will be inward beauty if we are contented with companions whose ordinary conversation we would not wish to have our children hear.—*Sel.*

WHITLOCK, Tenn., March 19th.

*Dear Sisters:*—Our conference convened at Eagle Creek branch, March 12th and 13th. We had a very enjoyable time. There were five preachers present, and a large and well-behaved audience. Several members from Kentucky were also in attendance. Some able discourses were delivered, and the weather was all that could be wished for. I feel as though I had not always done my duty. O, how easy for the Saints of God to fall into sin if they are not on the watch! There are so many things to tempt us, but how easily we are tempted.

I often think if it were not for the ever abiding Comforter that is promised us, that I would often fail. I feel so weak, not in doubting this work, but the cares of this life and other hindrances often make me feel downcast; but when I realize what I am and what God has done for me, I forget all feeling of sadness, and rejoice in the Spirit of God. I have never yet seen the time when I regretted the step taken. Still I know I have not done as I should. But what more can I do than to confess it, pray God to forgive me, and do so no more?

Your sister in Christ,

ELLA ROBERTS.

DIXON, Ill., March 20th.

*Dear Sisters:*—I am at the above named place attending the Northern Illinois Normal School and am truly in an isolated condition. Among four or five hundred students, and in a city of about six thousand inhabitants, I am, to my knowledge, the only Latter Day Saint. Often I think what a comfort it would be if there was even only one of like faith that I might talk with about such things as are dear to every Saint. But while there are none I do not feel alone, not at all, for my heavenly Father is very kind to me, and many times do I realize his blessings and his watchcare. I am striving to let my light shine and do to others as I would they should do to me, and though it is not always an easy thing to do when one is associated with so many giddy, careless girls, yet with God's help I hope to succeed at all times. I enjoy reading the sisters' letters in the Home Column, and do not fail to read them when I get the *Herald*, but have not had that privilege since I came here. I do not consider them a repetition from one week to another, as some do, who, by the way, are the very ones who do not read the Column; but I derive from them encouragement and cheer.

When at home I have the privilege of meeting with the Saints of the Fulton branch, and to-night my thoughts are turned to them and other Saints of the Eastern Iowa district who are assembled there in the capacity of a conference. How I would like to be with them to-night. I pray that the Father of Lights will bless each one of them, and that we, one and all who claim to be his children, may so live here that we may be accounted worthy in the great and notable day of his coming.

ZONIE M. BREEDEN.

[We heard to-day, Sr. Zonie, from Elder W. W. Blair, glowing descriptions of the scores of young men whom he had met on his recent trip through Illinois, Ohio, and Pennsylvania, who were equipping themselves for the conflict of faith, and while we listened and rejoiced in the fact we recalled many also of the young maidens who with steady tread, like the waves of the sea when kissed by the gentle winds of summer, are coming to the conflict of truth against error and many who are already battling for truth in the great harvest field of the world. The Spartans were brave as a nation, but it was the mothers who said to their sons, "With your shield or on it." The early Christian martyrs were brave, but "last at the cross and first at the tomb" the weeping women were found. The very fact that the young men of the church are coming to the conflict with shield and buckler on, is proof that the young maidens are fully bearing their share. The destiny of man and woman can never be separated—never has been separated since God made them one. They sinned; and together

www.LatterDayTruth.org

they fell, together they will rise and march on to victory, for it is impossible for man to separate what God has joined together.

Go on, then, Sr. Zonie, in your appointed work of fitting yourself for usefulness in the world, and let your light shine with a ray sufficiently clear and strong to help others along the pathway of life. *Preach the gospel of Christ* in the best, the most effectual way in which it can be preached, by a life which is like his, and his blessing will be with you.—ED.]

ELGIN, Ill., March 26th.

*Dear Sisters:*—I feel that each and every one in the fold of God can do something for the advancement of his work. I believe we can help in many ways to send God's light and truth to the perishing. I love this work; my whole heart and soul are in it. God has richly blessed me with testimonies of its truth, and I am firmly rooted and grounded in it. I am one of those called to pass through many severe trials. The Lord knows best what is good for all, and I want to be reconciled to my fate; but sometimes I feel like rebelling, and if it was not for the knowledge I have of the work, I am afraid I would. But thank God, I feel firm in the gospel. We should all know that it is the gospel of Christ, and the power of God unto salvation. So let us not be weary in welldoing, but ever ready to stand in our place and give a reason for the hope that is in us. It is not everyone that saith Lord, Lord, that is acceptable, but the doers of the work. I still have a desire to let my light shine before the world, and bear testimony to this latter day work. I want to be found doing the Lord's will in all things, and use my influence for the good of God's kingdom, that I may be ready, and with all the redeemed be gathered home to that beautiful world where Jesus has gone to prepare a place for those who love his appearing.

Your sister,

EMMA R. CARNEGIE.

*Dear Sisters:*—Your many interesting letters have again reached us, and did you all but fully realize the pleasure which is enjoyed in reading them over you would be more willing to write in the future. It is cheering to know of the success of the sisters' societies in many of the branches, and I think others would do well to imitate. Work on, then, dear sisters, so that in the end you will feel and know that you have done something towards sending the gospel to many who are longing for it. When we look around us and see the *few* who are embracing the truth, it makes us stop and wonder, "How many will be saved?"

The news of the departure of our loved sister, Sister Smith, has also reached us, but we cannot feel sad, as we know that she is at rest, awaiting those whom she has left behind. She was so meek and humble, seeming always to strive to walk in the footsteps of her Master. She endured many hardships for the cause she loved, forgetting self, perhaps more than was wise. Time after time have I seen her stand, when under the influence of the Holy Spirit, and speak cheering words to those around her. On one occasion being desirous of knowing if what I was doing was acceptable in the sight of God, I prayed that such would be made known to me at the then coming conference. I was not disappointed, for I heard that which I had longed for, and although I heard many who were not of our number say that it was "*gibberish*," *I* knew that it was not; and more, that it was an answer to prayer. She did her work faithfully as far as we know, but God, the righteous judge, knows all, and will give her a just reward. My hope is that I may live as humbly here, and in the life to come spend it with her.

Time seems so short and there is so much to be done, and we feel like saying:—

"Oh! the good we all may do,
While the days are going by."

Pleasure seems to be the whole theme, while religion is far in the background. It makes a feeling of sadness come when I remember the litlte ones whom God has given to me to care for, and I wonder if I will be able to do my duty towards them. My prayer is that we all may watch our little ones as they grow, and train them as we feel will be pleasing to our heavenly Father, and show to the world men and women who are willing to stand on the side of truth, and not allow themselves to be carried about by the follies and vanities of life. The church publications are just grand, and I, like many more, would miss them sadly. Trusting we may all go on and work for our Father and in the end receive our rewards,

Your sister,

LIZZIE WIGHT.

## HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Mar. 19, Amount to date | | $4,163 14 |
| Friend | $1 00 | |
| Emma Crisman, Ia | 50 | |
| Mrs. J. W. Temple, Ill | 4 20 | |
| Emma Roseberry, Cal | 1 00 | |
| Ann T. Williams, Ia | 1 50 | |
| Tillie Reams, Ia | 2 00 | |
| A Sister, England, per J. D. Howell, received November 28th | 10 00 | |
| | | 20 20 |
| Mar. 31, Amount to date | | $4,183 34 |

☞Send all moneys to D. Dancer, Lamoni, Iowa.

## PRAYER UNION.

### SPECIAL REQUESTS FOR PRAYER.

Your prayers are asked in behalf of Sr. Hannah Tracy, of Drain, Oregon, who has been very feeble all winter.

Sr. Mary Dawson, Ellensburg, Washington, asks the special prayers of the Prayer Union in behalf of her husband, who is afflicted with a severe cough and pain in his side, resulting from la grippe.

## WHY JAPANESE WOMEN LOOK PLEASANT.

PERHAPS the secret of the sweet expression and habitual serenity of the Japanese women can be found in their freedom from small worries. The fashion of dress never varying saves the wear of mind over that subject, and the barenness of the houses and simplicity of diet make housekeeping a mere bagatelle. Everything is exquisitely clean and easily kept so. There is no paint, no drapery, no crowd of little ornaments, no coming into the houses in the footwear worn in the dusty streets. And then the feeling of living in the rooms that can be turned into balconies and verandas at a moment's notice, of having walls that slide away as freely as do the scenes on the stage, and let in all out-of-doors, or change the suites of rooms to the shape and size that the whim of the day or the hour requires. The Japanese are learning much from us, some things not to their improvement. We might begin, with profit to ourselves, to learn of them.—*Newport News.*

☞ The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

# Correspondence.

TURKEY, Ohio, March 15th.

*Editors Herald:*—The *Herald* is a welcome visitor to our home, bringing news from all parts of the world, and peace to the hungry soul, as it recounts the blessings of God upon his people, who are blessed as in days of old. How thankful we ought to be for such blessings!

I thank God for the restored gospel, for the light it has brought me. Our Father will not withhold blessings from them that serve him. Dear Saints, pray that I may have sufficient faith to receive the full blessings promised, as I have one foot amputated, and it pains me severely at times. Six years ago my foot was taken off, and that is the part which hurts me. Some may think this strange, but it is not strange to those who have had a similar experience. Saints, those who are crippled, let us be patient just a little while. If faithful, we shall receive our limbs perfect and free from pain; our sufferings will bring us near the cross.

I will say to Bro. James Brown that his labor at Elmsville was not in vain; four are ready for baptism. The sound of the gospel left a ringing noise in that place. We would be glad to see him again. Saints and friends are also anxiously awaiting Bro. T. W. Williams' return.

In hope of eternal life,

CHRISTINA WEST.

RIVER SIOUX, Iowa, March 28th.

*Editors Herald:*—My faith in this work and in God is growing stronger every day. I know that if I follow the plan laid down for us, I can obtain eternal life through Christ our Savior; but I must keep myself unspotted from the world. I cannot take part in any of their amusements, such as dancing or play parties, or any other, as cards or games of any kind. They all lead our minds away from that which tends to bring us up higher. This is what we should seek for, and it is my prayer that we may attain to that standard which will bring us all to a unity of faith, and to a knowledge of the Son of God; unto a perfect man; unto the measure of the stature of the fullness of Christ. I long to reach that standard. I intend to try for it, and I want your prayers that I may, as I pray for everyone.

Our meetings are gaining spiritually; the members are taking more interest in the work than for some time past. I can see that the work is moving onward and upward, and it makes my heart rejoice to see it.

In bonds,

HERBERT LYTLE.

BELMONT, Nebraska, March 22d.

*Editors Herald:*—We are in fair health, and rejoicing in the truth. Our district president, Bro. W. M. Rumel, has done good work in our midst during the past five weeks; to us it was a feast. Considerable interest has been awakened in this community; three have been baptized this winter; several others are near the door.

I hope the time may come when I can devote all my time to the ministry.

Your brother,

D. W. SHIRK.

www.LatterDayTruth.org

SCRANTON, Miss., March 28th.

*Editors Herald:*—I have been laboring in Mississippi since the first of February. Have preached forty times, and assisted in other services. Baptized six, and others were "almost persuaded." The Lord has truly blessed me in my labors this year, for since coming South last June I have baptized fifty. I also encouraged many other to renew their efforts in the service of the Lord, and made many friends to the church.

Prospects are better here than when I first came to this mission. There is a greater desire on the part of the Saints to aid in the work, and we look for good results in the future.

Yours in bonds,

M. M. TURPEN.

---

BOONESBORO, Iowa, March 27th.

*Editors Herald:*—As we have seen two references in recent numbers of *Herald* to a debate held between Elder Etzenhouser, and one F. W. Jacobs, of Kokomo, Indiana, a pretended Universalist, we thought it might interest some who heard the debate, and possibly some who have read the mention thereof in the *Herald* to know more of this "Mormon killer," of the Hoosier State.

Readers of the *Herald* will doubtless remember reference made therein about a year ago to a man named "Jacobs," who challenged the Des Moines district conference to discuss with him the question of the divine authenticity of the writings of the prophet, Joseph Smith. The writer was finally agreed upon as his competitor in the proposed engagement, when the following was written and signed to be discussed: "Are the writings of Joseph Smith,—the Book of Mormon, Book of Covenants, and Inspired Translation,—inspired in the same sense in which the writings of the prophets of the New and Old Testament Scriptures were inspired?"

The writer affirmed, and had a three nights' conflict with the "man of Kokomo." He had to offer the wares and tares of all our opponents, and their slang. On the first night, in his first speech, he denied the authenticity of the book of Revelation, to avoid the force of the argument based on Revelation 19: 10. In his second speech he denied the genuineness of the last seven verses of the sixteenth chapter of Mark, and on the third night he squarely denied the reliability of Bible cronology, in order to cancel his ignorance of the time and manner of the fulfillment of Ezekiel 37th, and similar texts. The fourth night he was prostrated with nervous functional heart trouble, asked a week's rest, when three more sessions were to follow, when he failed to appear the first and second sessions, but appeared the third, and was ruled down by the moderators twice, and on appeal to audience was as often "voted down." He then became enraged, made personal attacks and threats, declared he "would read the objected evidence or die;" but neither read it nor died; at least not physically. He became very boisterous after dismissal, talked "fight," got into words with a man of "muscular gospel," then plead physical weakness, obtained the coveted sympathy, and went quietly away. He then represented a so-called organization at Kokomo, Indiana, called "The Christian Congregation," with J. L. Pucket, of the same place, as its founder and head Bishop. We are told by members of the order at Runnells, Iowa, that when he was *sent* away from there by a hopelessly wrecked brotherhood, he returned to Kokomo, was there silenced, lost his membership, and I suppose this accounts for his now posing as a "Universalist." He is a fair "English scholar," a fair talker, and with the truth would make a reasonably strong debater; but is so unbalanced when under the smartings of evident defeat that he loses all self-control, self-respect apparently, at least all respect for his audience and cause. He rehashed Braden and others; his deserted charge has ceased to exist as a body, and hold no services at Runnells, though it has two preachers, Dr. Pucket, and one Mr. Patterson. I believe we have written this in the hope that the brethren may know that the complaint of his boisterous and arrogant style there is his customary attitude when under similar pressure. An elder can illy afford to discuss with him.

N. A. BAKER.

---

WALKER, Mo., March 28th.

*Editors Herald:*—The writer, in company with Bro. A. J. Keck, commenced a meeting near the battlefield of the White-Box debate on 17th inst., with good audiences, although the roads were nearly impassible. Seeing the demand was for Bro. I. N. White, we wrote him at Clinton, and he came on the 24th, and up to this writing has baptized six, the fruits of the debate, two from the Christian, one from Baptist, one from M. E. Church, the remainder outsiders. And this is hardly the start of what will come, judging from the interest and expressions of a desire to unite with God's church. We have appointments here and at Walker till April 4th, when we go to General Conference.

I will inclose an article from Bro. I. N. in the Schell City *News* which will explain why the White-Box debate was not repeated at Schell City. The whole country in a radius of ten miles is shaken up over the discussion.

In bonds,

W. S. MACRAE.

[Bro. Macrae encloses a clipping from the Schell City *News* of the 17th, from which it appears that Rev. Box, after again challenging Bro White, his challenge being accepted, declined to hold another discussion.—ED.]

---

OLNEY, Illinois, March 22d.

*Editors Herald:*—I have just been to Kibbie, Crawford county, Illinois, where fourteen have been baptized in the last ten days. Bro. Emsley Curtis went there the early part of January, and began preaching in a New Light church at that place, and continued meetings into February, and baptized nineteen. He then went away for a few days, but returned and began again in a schoolhouse in the neighborhood, (the church being closed against him about March 1st, and continued with good interest until I joined him on the 12th. On the 14th he baptized eight more, on the 20th four, and on the 21st two more were baptized by Elder Wm. M. Randolph, he having been ordained by us two days before, making in all baptized there in the last two months thirty-three.

March 19th Bro. Curtis and I organized them into a branch, ordained W. M. Randolph elder, A. F. McKee priest, John T. Curtis teacher, and L. B. Curtis deacon. Sr. Jennie Randolph was chosen clerk, and the branch is to be known as the Kibbie branch. We also ordained Bro. O. S. Goodwin an elder in the Northfork branch. There are many more believing, and some very near the kingdom in the vicinity of Kibbie. Bro. Curtis has done an excellent work there, and the people are anxious that he return. I find him a good, spiritual man, and an energetic worker. The prospects are good in that part of this district, for further openings to be made, and more brought into the church, through proper effort being made in the near future. The work is in fair condition throughout this district, but might be better in some localities. We have no need to complain, for the past year has been fairly successful.

Hoping that we may have more laborers sent to this field the coming year, we expect to work on in full hope of final triumph.

G. H. HILLIARD.

---

LUCAS, Iowa, March 26th.

*Editors Herald:*—I wish to pen a few thoughts which crossed my mind while reading Questions and Answers in *Herald* for March 26th.

Some one asked why it was that some bad kings had good sons, some good kings bad sons. The power is given by the Creator to choose good or evil; but the question with me is, Is everyone equally balanced with the tendencies or nature to do good or evil? I think not. It is possible that the evil king sees and knows the bad results of his deeds, but they are are so entwined in his nature, that he feels too weak to make the sacrifice sufficient to cease from evil; but his better judgment or inner man desires the good, the noble, and the true in life to that extent that he wishes for his sons and daughters nothing but what a parent can realize.

His wife may be similarly affected toward her offspring, and they thus transmit the desired characteristics to their children; hence it is possible with a good king, or a man or woman to so give way to the evil propensities within, they not being on the watchtower continually, to transmit undesirable traits of character which will require a lifetime or longer to remove. If it is possible to transcribe or transfer the beauties of a picture to the features or image of the unborn, is it not possible to transmit good or bad to almost any degree? I think it is. This question should have a place in the minds of all who have families to raise and protect from the evils of the world; for much responsibility rests upon the parents, and there are none among the Saints but who should have the welfare of their children and the rising generation at heart. To be forewarned is to be forearmed. If this principle was thoroughly understood, the work of properly training children would not require half the time and care it now does.

J. R. ALLEN.

---

DENVER, Colo., March 24th.

*Editors Herald:*—A large congregation was present on Sunday, the 20th expecting to hear from Bro. E. L. Kelley, but by telegram, Saturday, we learned he could not reach Denver in time to fill the appointment. Bro. Duncan occupied the stand in the morning and Elder Seli in the evening; both spoke well.

Bro. Duncan left Monday morning for conference. He intended stopping off at Wray, Colorado, to arrange for debate with the Christian minister of that place who is spoiling to meet some of our elders in discussion. Bro. Kemp is to leave for conference the 25th; others will follow in a few days.

www.LatterDayTruth.org

The prospect for gospel work in Colorado is brighter than at any time in the past. I think the Literary Exchange of Denver is sowing the seed for a bountiful harvest in the future. At the last meeting of the society, Friday last, the committee on distribution reported almost three hundred *Heralds* and *Ensigns* distributed in the last four weeks. The *Herald* and *Ensign* can be found every week in most of the public reading rooms and several of the prominent hotels of the city. We hope conference will see the necessity of continuing one or more missionaries in the Colorado field.

Wishing all a pleasant conference,

Your brother,

E. F. SHUPE.

---

MARSHALLTOWN, Iowa, Mar. 28th.

*Editors Herald:*—In 1861 I heard Bro. John Shippy preach the gospel, which I obeyed a year later; but I entered the Union Army and was turned toward the world again. About eight years ago Bro. M. T. Short came to Montrose, Iowa, and preached the word, when I again became obedient. I am glad to be in the kingdom, in which I hope to abide by the help of my heavenly Father.

Since June, 1891, I have quit the use of tobacco. The Scriptures say the Spirit of the Lord will not dwell in unholy temples. I desire so to live that it may dwell in me. Pray for my success in so doing. Your brother,

THOMAS J. SIMPSON.

---

CHICAGO, Ill., March 25th.

*Editors Herald:*—It has been a long time since I heard from you elders at Lamoni. I hope to hear from you all after General Conference. Brethren, I am getting very tired of working with my own hands; no time to work for God and do his will. I love this work, and am very sorry to say I have not lived up to all privileges, and cannot while I am tangled up with the world. Working among them keeps a man carnal minded, and gives him very little time to read and study the word of the Lord. But be my ups and downs as they will, I can truly say that I know this work is of God; and if we can, let us live up to all of its privileges, and God will bless us. My zeal is great for the mission work of God. I now belong to the Chicago branch; but think the branch is not in very good working order at present. I meet with them when I can. I hope God may send some good elder after conference, that will carry on the work of the Lord in this place. I hope the Lord will meet with you during conference.

I want to say to the Twelve; I think the time is now at hand when the colored people should hear more of the gospel than they do. I hear the Lord has raised up an elder among us, Bro. Etten Emmanuel, Bruce River, Ontario, under the hands of Bro. J. H. Lake and others. May God bless him I pray, that he may do a great work in Canada. I want to see and help him to carry on the work in that land, as Canada is my birthplace.

I hope the conference will this year appoint me a field of labor, and assist me, and help me to travel, and I will go and do all I can to preach the gospel of the kingdom of God. I was told by one of the brethren that Brn. E. C. Briggs and Bro. Cooper passed through Chicago, and staid over one Sunday with the Saints. I would have liked very much to have seen Bro. Briggs and had a talk with him. I had the pleasure of hearing Bro. A. H. Smith two Sundays, while he was in Chicago. He is a noble defender of the truth; may God bless him.

I ask the Saints to pray for my poor wife, who is now very sick, and has been for three years, and seems to grow weaker. Also remember me; help me to spread the gospel.

In bonds of peace,

GEO. H. GRAVES.

---

DETROIT, Mich., March 22d.

*Editors Herald:*—Since sending in our last report, there has been perceptible spiritual increase in the Evergreen branch individually and collectively. The members take an interest in all the meetings, as well as in actively advocating the cause of Christ to outside friends, some of whom take part in Sunday school and prayer meetings, and largely attend preaching services.

This branch is under the faithful care of Elder G. W. Shaw, assisted by Thomas Miller priest, who have in turn been assisted by L. Janrou a priest from St. Thomas, and Bro. W. D. Peters from Dover, Ontario.

We are deeply indebted to Bro. J. H. Lake for loaning much of his able talent in the personnel of the following: J. A. McIntosh who, while here on a visit last January brought out fine audiences, and pleased many outsiders and Saints. He baptized one, shortly after which la grippe checked his useful service. Previously while on a short stay, Elder McIntosh baptized nine. He leaves a good impression on friends of the Detroit Saints. May we soon have him among us again.

Elder J. B. Watson very ably addressed us on several occasions, and with eloquence characteristic of himself. He will gladly be welcomed in Detroit at any time. Elder McKenzie preached a few good sermons, more of which we could appreciate. We do not forget some flying visits from the Boy Preacher of Canada, and hope Bro. Lake will favor us yet a little longer, and allow Bro. Evans to remain with us a few weeks after conference, and any time he himself could spare, we would only too gladly welcome him; but we fear we already have drawn too much on the noble workers of the Canada mission.

There is a large spiritual harvest in prospect here, and any elder passing this way will be comfortably entertained, and given plenty of work. Will say in conclusion that our prayers are for the church in general, and especially for the convening Conference. Yours in bonds,

DETROIT SAINTS.

Read before and approved by the branch.

M. O. LONG, *Retiring Sec.*

---

FLORENCE, Mich., March 10th.

*Editors Herald:*—I am glad to be numbered with Christ's pure church, called forth out of the wilderness for the redemption of latter day Israel; the kingdom of God restored to her beauty, the church adorned, the Lamb's wife with her lovely robe of revelation.

Fifty years have passed since the invitation was sounded to all earth's people, "Come to Christ, and be adopted into the kingdom of God by baptism." The word is to all people, "Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Do you understand this proclamation? If you do, you will see that this gospel is not generally preached in our day. Remember what effect the Holy Ghost or Comforter promised by the Savior has upon people who receive it. It will guide them into all truth, strengthen the memory, and show them things to come; and Joel has said it would cause them to dream dreams, to see visions, and to prophesy.

O, my friends, where do you find a gospel like this preached among men? I find this gospel in the Reorganized Church of Jesus Christ of Latter Day Saints; the same gospel restored with all its gifts, and helps, and blessings as were enjoyed eighteen hundred years ago, with its beautiful robe revelation. It is the same as when the Son of God was here in the flesh and gave the precious law of liberty, and gave his life upon the cross that he might draw all people unto him.

I am told, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John 5:39. I have searched much, and have found the promised Comforter. I praise the Lord's holy name for sending a true shepherd to me, that the Shepherd in God's hand administered baptism, which I had prayed for so many years, that a true servant of the most high God would come to my rescue. A sister in love of truth,

MARY A. LAWRENCE.

---

TABOR, Iowa, March 22d.

*Editors Herald:*—The demand for preaching in this district is greatly increasing; many are anxious to hear who a few years ago were so prejudiced they would not come to our meetings. They come to hear, and say our doctrine suits them better than any they know of; and some of them are members of churches; but they are seemingly tired of their old ironbound creeds and dogmas and the traditions of their fathers, and are perfectly satisfied they have "inherited lies, and things wherein is no profit." They are coming to the "light of God" as revealed to the world through Jesus Christ.

I never felt better in the work, nor had better liberty in presenting the word to the people. Notwithstanding the roads have been very muddy, our places of worship have been generally filled to their utmost capacity. In Bartlett and Egypt I preached about two weeks, thirteen sermons; and some are ready for baptism. Bro. Samuel Roberts assisted in these services, also here in the Shady Grove schoolhouse; the house was packed.

Last week I visited Emerson and Keystone, and felt well in holding meetings in both these places. The Saints are alive to the interest of the work. During the winter we have preached in Shenandoah, Farm Creek, Wheeler's Grove, in the church near Thurman, visited and preached in the south part of this field, in schoolhouses and private houses to both Saints and those not of our faith. I never felt more of the Holy Spirit than in the past year; the word spoken at our last April conference has been verified to the letter with me. It was said that if the elders would do their part, and faithfully labor, God would abundantly bless and prosper them.

I commence meetings in Plum Creek church

www.LatterDayTruth.org

the 27th, holding over Sunday. After that shall start for home to see loved ones, and attend conference. God has graciously blessed us in administering to the sick; many have been healed. Some have gone home to rest in the paradise of God. These we shall meet again when the Master comes. Some are still sick and afflicted, thus impaired for duty; for these we pray, and have faith that our kind Father will raise them up. Brother George is still disabled. Saints, pray for him.

Our coming conference is at hand; I think it will be a success. There may be some solid work done, but it will prove effectual.

In bonds,

HENRY KEMP.

---

DRAIN, Oregon, March 18th.

*Editors Herald:*—I suppose there are many Saints situated as we are,—away off where they seldom hear preaching and, were it not for the church publications, would know little or nothing of the progress of the work. There are but four Saints here, but we think some will be added to our number when the elders come in the spring; Bro. Clapp promised to come then and preach. He was here last fall, and we were much pleased with and encouraged by his visit.

I have read with satisfaction the report of the White-Box debate. I was a member of the Christian Church, but am thankful I had the privilege of becoming a Latter Day Saint. In the first named there seemed always to be something lacking; I would attend church and read my Bible, but could get no enlightenment; I could not understand what I read; and O, such a longing, and hungering, and thirsting for a knowledge of the Scriptures, something to enlighten my mind. At times I would almost despair, and think there was nothing in it; but we got hold of some books of the Latter Day Saints, and only those who have experienced such sensations know the joy and peace it brought to our souls to know we were on the right track at last. Others may laugh and call it delusion and superstition, and all such; but we know we have found the true church of Christ, and are trying to let everybody else know of it too.

We have distributed tracts, papers, and books; some prejudice has been removed, and the Lord is blessing us in many ways.

We are trying to keep the Word of Wisdom, and we think all the Saints would have better health if they would do so. The Lord has so promised, and we must remember that the Lord is not slack concerning his promises. We ask your prayers. Your sister,

R. A. TRACY.

---

BYRNVILLE, Ind., March 23d.

*Editors Herald:*—I feel thankful that I have been spared from the grasp of death to write you again. Since my last writing many have been taken from human presence, and still we are allowed to live, and permitted the privilege of assembling ourselves in prayer and thankfulness to our divine Father for blessing us in the manner of sending to this part of his creation the gospel, which, as it is to-day preached, is the main characteristic of the latter days.

Our branch is not so very large, but of sufficient size that we are often made to feel that we have the verification of the promise, "Where two or three are gathered together, there I will be in the midst;" and when our assembling together is as some, and we rejoice not in the edification of the Spirit of the Most High God, we know it is because of our unfaithfulness in our Lord. For here in the flesh, we are continually doing things unrighteous in the sight of the Master, unless great care is exercised each day in striving against the weakness of the flesh, and all the evils that beset our path, and trying with the aim of a spiritual reward to attain the highest mark of perfection that is possible while sojourning in flesh and blood, that we may some day rejoice in the flesh and Spirit.

As we look around us we can see so very many that are striving with all the power they possess to stand on the topmost round of the ladder of fame, not once giving a thought to the future welfare of their souls. When this highest round is reached, and their famous careers ended, death will come, and finally they are launched to this world knows not where. Are not the words of the poet Gray true, "The paths of glory lead but to the grave"?

Dear Saints, let us try to live honorably before God. He only knows how frail and unworthy I feel in his sight. May your prayers ascend to that righteous God who seeth both the righteous and wicked, that our trust in him be magnified, that we may be strengthened by his power,—for this is what we need,—strength to overcome.

EDNA L. KEPLEY.

---

PEDRO, Ohio, March 15th.

*Editors Herald:*—The work in this district is not as prosperous as we would like to see it, yet it might be much worse. This locality is in Lawrence county, and until recently there has not been much preaching done in the county, though the way is beginning to open up, and there are several calls for preaching now. There is one branch in the county, and five members in another locality, not members of any branch.

On the first of last November my son, H. E. Moler, and Brother R. H. Ervin procured the United Brethren church on Aaron's Creek, Lawrence county, where they held a week's meeting with good attention; and on November 7th I joined H. E. Moler at Aaron's Creek, where we held three more meetings. From there we went to Oak Ridge, where we held four meetings; there we separated, going to a new place between Arabia and Marion, where he held some interesting meetings, and I to return to Aaron's Creek to renew the effort there. I held two more meetings in the United Brethren chapel when the pastor appeared on the scene and told me to step down and out. The people generally were very indignant at the preacher's conduct, but I quietly retired to the schoolhouse, where I held two meetings, and on the 16th left for Gallia county, leaving many believers. February 4th, I returned to Aaron's Creek, where I preached sixteen times, mostly to a full house of attentive listeners. I baptized five, and then went home to attend our district conference, which convened on the 27th. We had a very pleasant time. Brother Blair, of the First Presidency, was with us and gave us much valuable instruction and comforting words. We were loath to part with him so soon. The people generally wished him to remain longer.

On the 12th instant, H. E. Moler and I began meeting at Vesuvius, where we are presenting the truth to large crowds. The people here are very attentive and orderly. We think to hold on as long as the interest demands, and then visit Aaron's Creek, as there seems to be many near the kingdom. May such as desire eternal life and who will honor the truth be drawn to obey.

Liberty is generally given to present the word, but at times we are made to feel our weakness. Being out in new fields where the church papers do not go, we get very hungry to read them. May God bless his people with wisdom, and a desire to do all in their power to roll on this great work.

That I may be able to overcome self and abide in the doctrine of Christ is my prayer.

Kindly your brother,

JAMES MOLER.

---

INDEPENDENCE, Mo., March 27th.

*Editors Herald:*—As there are many of the readers of the *Herald* who cannot meet with the church at General Conference, permit me to say for their special good, that already the Saints feel that they are privileged to sit in heavenly places, if such be possible on earth. The armor-bearers are gathering in, bringing with them the Spirit of the living God; that with the Spirit of the Master manifest through many of the faithful Saints here, is bringing a good reward. The gifts of the gospel are manifest to the comforting of the Saints, and we have reasons to believe the careful observer will receive sufficient of the fruits thereof that he may eat and be satisfied.

B. J. SCOTT.

---

## TOBACCO.

IT was a favorite saying of Charles Lamb that if he should ever offer a sacrifice to the devil, it would be a roast pig stuffed with tobacco. Whether Mr. Lamb carried out his views on this subject or not the writer has no evidence, but that there are pigs stuffed with tobacco offering themselves daily to the evil one he has not the slightest doubt.

If there is one thing more than another that injures the bodies and destroys the souls of the young men of today it is tobacco in its various forms. To one who has had occasion to visit the hotels of our city, or the capitol of our State, within the last few weeks it need not be said that if the devil loves the filth, spittle and slime of tobacco; the reeking fumes of cigar, pipe and cigarette; the disgusting breath and contaminated atmosphere, and all that goes to make up nastiness in the extreme, the American continent affords him a field for exuberant glee. Talk of culture! Who can think of culture in the midst of such disgusting scenes, bespattered and bedrabbled with tobacco juice? What decent man or women does not feel the discouragement of the occassion when our hotels, no matter how elegantly fitted up, or how cleanly kept, are transformed into cuspidors; the marble in our State House smeared with the stains of filthy tobacco ejected from filthier mouths. Its classic decorations colored a dirty brown with tobacco smoke, and its whole interior made an arena where each contestant endeavors to discharge the most filth, and befoul the air with the most disgusting tobacco smoke.

Why should this pollution go on in the Capitol of our State? Is there nothing that can restrain this nation of foul spitters? "No smoking" is the motto in our railroad cars; why not in the Capitol of a great moral people? Men are not allowed publicly make beasts of themselves in other directions; why in this.—*J. M. Mehan in Iowa State Register.*

---

The total number of inhabitants on the globe is 1,435,000,000.

www.LatterDayTruth.org

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

# Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.
☞ Write on one side of the paper only.

[Reported for the Herald by E. Stafford.]

## SERMON BY PRES. W. W. BLAIR,

LAMONI, JANUARY 31, 1892.

I AM in doubt as to what subject I will treat upon this morning, not for lack of subjects, but because there are so many that crowd upon my mind. We will read for our lesson the twenty-second chapter of the Revelation of St. John:—

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. And he said unto me, these sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellow servant, [This angel declares himself to be the fellow servant of John the apostle,] and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand. He that is unjust, let him be unjust still [notice, this takes place after the final judgment. Then he that is filthy is to remain filthy still; and he that is holy is to remain holy still. This is after the final judgment, as described in the 20th chapter of this book]: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

I now want to talk to the Saints and friends a little in regard to the realities of the faith of the Latter Day Saints and on some of those points (which appear not to be understood by some) which are a means, or are made a means of blinding and misleading some. One of these is the gift of healing found in the midst of the Saints. We believe in it; we teach it; and some of us bear witness that it is a true doctrine; and this, everywhere, is the personal experience of the Saints in regard to that matter. Not simply because it is a theory or doctrine of the Bible, or any other book, but because of the personal experience that some of us have had. Some seem to claim—and especially some not members of the church—and are inclined to assert that, if the gift of healing is in the church of God, all that are afflicted should be healed; and to such the fact that all are not healed is the strongest of evidence that the doctrine is not true, and that they who entertain that faith and hold to that doctrine are simply misguided fanatics. There is a large percentage of this class of reasoners who claim to believe that the Bible is true, and yet in going through the history of the Bible, from its commencement to its close—referring to the history of the people of God—we know that death hath reigned from Adam down to our day, and that it has reigned also in the midst of the people of God. The blessings that God may have to confer upon his people does not always stay the pale reaper. There are times, it is true, as recorded in Holy Writ, from the commencement to its close, where God has interposed his power and the sick have been healed, and those in great distress have been joyfully relieved, and the hand of death has been for the time stayed. Such is the history of the Bible from Genesis all along down to Revelation. For instance, we read that king Hezekiah was apparently sick unto death; he entertained the thought that he would die, and that there was no recovery for him. And finally sending to the prophet Isaiah that he might be blessed in his last moments, the prophet bade him set his house in order, for he must die. Hezekiah turned his face to the wall and wept and plead with God to spare his life. The Lord had compassion on him and told the prophet to go to Hezekiah, for he prayed. The prophet went with a message from the Lord and told the king that God had heard his prayer, and that his days should be lengthened,—he should not die, but live. The prophet told him what to do and gave him a remedy from the hand of God, and that was to take a lump of figs and put on the boil (probably what is now called a carbuncle) and the days of the king were lengthened; death was stayed for a number of years, and these the very best years of Hezekiah's reign were after he was restored by the hand of God. But with the other kings, (and righteous kings too,) we find no such manifestations, although they were acknowledged by ministers of God who knew the power of God, and knew the promises of the Most High. We can find numbers of places in the Scriptures where God has stretched forth his hand in order to comfort and relieve his people from sickness and distress, but they were not always thus healed. Coming to New Testament history we find that when Jesus commenced his ministry the Jewish world had lapsed into a state of awful darkness; they entertained the idea that if Jesus was the one he claimed to be he ought to do wondrous miracles, and that, too, for the purpose of gratifying them, and also that marvelous things should be wrought by him all the way along through his ministry. And they concluded because he did not manifest forth his power in order to gratify them—to do signs and wonders to create faith in them—that therefore he was not the Messiah; was not the Son of God; was not the Savior of the world. And what was our Lord's answer to this class? He answered them from Holy Writ, for he knew they professed to believe that Elijah was a man of God, and that Israel was the people of God. Jesus appeals to their history and says, "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months; when great famine was throughout the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow." There were many widows in Israel in the time of this severe famine, but to none was the prophet sent save unto this widow, and he was the means under God of saving the lives of the widow and her son; for the meal and the cruse of oil were increased, and the Lord through the ministration of the prophet healed her child. What does Jesus mean by this? He means to tell them that, although the widow and her son were the only ones that received these miraculous favors from God, yet it was evident, according to their own rule of faith, that God was in the midst of Israel. It was equivalent to saying to them, "I do not do all the miracles you think I ought to do, nevertheless the miracles done in the course of my ministry are sufficient in support of

www.LatterDayTruth.org

my mission, according to your own book which you profess to believe." That is the argument in this historical statement as given by the Master.

In the days of the Savior, and in the days of the apostles and early Christians, we find that, although divine power was manifest, and sometimes to a remarkable degree, at other times it was not so manifested; and that the servants of the living God endured sicknesses, and sufferings, and great troubles, and weaknesses, and many infirmities of the flesh. Now if the apostles held such wondrous power as it is assumed by some they did, pray tell us how it was that Paul was encompassed about with great infirmities? Why did he have cause to complain of having "a messenger of Satan" to specially torment him in the flesh? Why did he suffer it? It is explained on the hypothesis that God's people have gifts given to them as our heavenly Father will. By the explanation of the apostle himself we learn, that to one is given faith to be healed, and to another faith to heal; therefore we may expect that whenever an individual is healed they must have some degree of faith; and that sometimes that faith comes in an extraordinary manner, while at other times that faith is withheld for a purpose. Says one, "I cannot see how the gift of faith should be given to an individual." I will tell you, my brother, I will tell you, my sister and my friends, that by the personal experiences of the Latter Day Saints many of them can tell you that it comes like the light of the morning; like the pearly dew; like the wind which we "cannot tell whence it cometh or whither it goeth." When the Spirit comes to us, then we may receive the blessing from the hand of God.

There are different degrees of faith. Sometimes a person has a large share, amounting to almost the miraculous. That is to say, they are conscious through all their intellectual being that God will answer and bless, while at other times they feel a less degree of that faith, and sometimes they will have no such consciousness at all. There are different degrees of faith, and hence the propriety of pointing them out. Paul knew these things. He knew why he did not have that measure of faith by which that "thorn in the flesh," that "messenger of Satan" should be removed from him. Some people tell us that thorn was one thing, some another. Some think it was because he was cross-eyed; some think it was because he was near-sighted; some one thing and some another. But one thing is certain, there was that messenger of Satan, that thorn in the flesh, and he sought by fasting and prayer no less than three times that it might depart from him. But there was no departure, for God did not give him that gift of faith that he might become free from it. Paul learned that it remained with him in order that he might witness the grace of God; in order that he might know his dependence upon God and be humble. These are some of the reasons why God permitted that infirmity to remain with him. Paul had mighty power with God, and he had mighty faith, and had wondrous knowledge and rare experiences. But notwithstanding all this he was an afflicted man, and probably went down to his grave suffering that infirmity, and that affliction. We do not read that it ever departed from him.

Another instance which you have heard mentioned time and again, and have read of it, and now it is well to have our minds stirred up concerning it, and especially in times of sickness such as we have been passing through these last three months. The apostle says that he left Trophimus at Miletum sick. What! You, Paul, an apostle of Jesus Christ, having mighty power to heal the sick, you left Trophimus, a fellow minister, at Miletum, sick; and he a brother, one of the servants of the church that needed his labor, and still you left him at Miletum sick! Have you made a false profession! Did not Jesus say that "these signs should follow them that believe?" And did you not know that the promise in the Scriptures is that the sick should be healed? and yet you say you left your partner at Miletum sick! Ah, Paul! that don't look well. Is your religion what it claims to be! Why didn't you restore him if you are a minister of God? And if your religion is true, why didn't you lay hands on him and restore him? Paul doubtless would say, "We have prayed for and administered to him, and still God in his wisdom did not see fit to bestow health upon him; it may be for some purpose that we do not understand, and that he does not see fit to reveal." Paul might have reasoned in that manner, and still further he might say, "If I did leave Trophimus there; if my prayers have had no effect to heal him, and if the ordinances of the church have not restored him, that does not destroy the foundation of the church on which we have built, for I know that on Christ is the foundation laid; I know that the gospel is true notwithstanding Trophimus is sick and I had to leave him against my will." That would probably be the line of argument Paul would have introduced there. Now just apply this mode of reasoning to-day; would it not be proper and right to judge the church in the light of your own experiences, "comparing spiritual things with spiritual;" not measuring yourselves by yourselves, but by these lessons of Holy Writ; comparing your own experiences with those of the church in ancient times? For those Scriptures are written for our admonition, for our instruction in righteousness, that we may be thoroughly furnished unto all good works.

No one can make me believe that I have not been healed. Do you think I don't know that I awoke this morning and saw the warm light streaming into my room from the east? But that is no more a fact to me than the fact that I have been healed. I may forget the experiences of this morning; but I never—while reason retains its throne—I never can forget the occasion of my being healed by the power of God in answer to prayer. It was under critical conditions. I was living near East Paw Paw, Illinois, at the time; there was a fearful disease passing through that part of the country—it was typhoid pneumonia—and I was down with it. There was no elder nearer than eighteen miles from there, and a storm was raging outside. And being in very great distress I finally said to my wife that I was in such suffering that, unless I soon received aid I could not live, and that I believed inasmuch as I didn't want a physician, and as there was no elder near, God would hear our prayers and that I would be healed. She replied, "So do I believe that God will hear our prayers." She then sang a verse or two of a familiar hymn and after praying at my bedside (and I prayed myself) I bear witness before God that in less time than I am telling it the Holy Spirit came in power upon me until I felt its reviving influence through my entire being. The fever was checked and all swept away like the passing cloud from the face of the sun. I broke out in a gentle perspiration and felt so easy and restful that I went right off to sleep and slept sweetly till morning. This occasion of healing is only one of my personal experiences, and I tell it for your benefit and to the glory of God. We know that to-day, as in ancient times, the people of God, some of them, even after terrible sickness and suffering are, by the power of God, through the ordinances, healed entirely; while at other times some partially recover, and by and by they pass away into the world beyond.

Well, now, my experiences in regard to these things are largely the experiences of many of the members of the church, especially the ministry. They know these experiences are precisely in harmony with Bible history of similar facts as found in both Testaments—the Old and the New.

"Well," says one, "I don't believe the doctrine; I believe the Bible and I believe that God heard and answered the prayers of those who went to him in those Bible times, but I don't believe that in these days God will answer the prayers of his people as he did then." If I did not believe that God would answer my prayers, think you I would pray to him? Of course the Lord must have his own way and time of answering prayer, but when the time comes that I believe God will not answer my prayer, my lips shall be sealed! I will never mock the Almighty, nor the religion of Jesus Christ, nor the claims of any system, whether it claims to be divine or not. It seems to me that those who profess to go to God and ask him for certain things but never expect to receive, such are not actuated by the Spirit of truth, but by the spirit of error.

Having said so much, I would exhort the Saints to be wise and judicious, and to read God's word and get in harmony with it and remember that we are here not by our own will. God has subjected us to vanity (tribulation), not by reason of our own will, but "by reason of him who hath subjected the same in hope." These conditions are the ones God has instituted for the education, development and welfare of the human soul, bringing out all its powers and possibilities, freeing the soul from all evil, and preparing it for that eternal rest, that eternal reign of glory, that lies beyond the grave. When the schoolboy plods along the pathway, his books in his

www.LatterDayTruth.org

hand, to learn his a, b, c's, he can scarcely see anything before him in the way promising development; he does not look far into the beyond. Whatever the child may think of the discipline and experience in his training, father and mother think it is for the best; they know it is for the little lad's best good, and therefore they put him through the discipline though it may seem hard to the scholar; the parents remain firm because they know it is for the child's best good; they know it is the pathway to knowledge, to wisdom and to glory. And so our heavenly Father has chosen a pathway through which the human family shall walk, even that of tribulation and sorrow, in order that they may learn the evil and the good; learn to prize the good and shun the evil; learn to choose the good and hate the opposite; learn to prize the good for its blessedness, and hate iniquity because it is evil. As we journey through life bearing the burden of sorrow, affliction and tribulation daily, let us consider what is the final glory and reward held out for all who plod this pathway patiently, keeping the commandments of God, holding out faithful to the end; and considering these things dwell in peace and love with each other and all mankind, that we may obtain the great reward of blessedness and peace and glorious redemption.

We believe that the spirit of man is conscious—what we denominate a conscious entity—that the spirit of man has a form like unto his body, and that it dwells within the body and through every part of it. "Well," says one, "somehow I don't comprehend that." We will suppose this book in my hand is a body of glass. We lay it out at night and there is no light in it—it is just as dark as the darkness which surrounds it. But when we turn on the light, have the lamp lighted, or put it in the light of day, then that body which was all darkness is filled with light; the light has permeated that hard, flinty substance, and that substance is filled with a body of light. Such is the fact. Again; I take, for instance, a sponge (this is an illustration that a child can understand) and immerse it in water, and I bring it forth again and tell the child there is a body of water in the sponge. He can see the sponge, but he cannot see that there is a body of water within it. He takes the sponge in his hand so as to look at it, but he cannot see any evidence of the truth of my assertion. He is told to wring the sponge, and doing so water comes forth from it and demonstrates the fact that there *are* two substances, the one within the other. I may take a variety of substances and bring them in contact with the air and they will become filled with it. I then place them under heavy pressure and take out the air that is in them (and it is only under heavy pressure this is done entirely), I then take away that pressure and the air permeates those substances again. Thus we have two bodies; we have the grosser substance itself, and we have the air that dwells within that substance.

These facts we know, and yet we cannot see it with the natural eye; we cannot see the air, and yet we know it is there. Again; to illustrate still further, I take a piece of steel—and steel is one of the hardest substances we have—and I apply a magnet to it. I apply it in such manner that I charge the steel with magnetism (a powerful agent and substance is magnetism) and it dwells in the body of that piece of steel. You now discover there are two bodies dwelling together—the magnetism within the steel—and yet with the natural eye we cannot see it. Now, my dear friends, these things being true, why is it thought strange that the spirit of man should be a conscious entity, subtle as the air, or light, or electricity, and more so, and dwelling within this body of clay (as we have seen by reason of what we know of the philosophy of the ordinary forces of life)—why should it be thought a strange thing then, that there is dwelling within this clay a real, tangible substance, known as the spirit, and just as real as those things we have been speaking about, yet more wonderful, more pure, and more intelligent? Why not believe that just as well as those other facts in nature we have mentioned? That is just what the Holy Scriptures teach us, and such is the experience of mankind, namely, that there *is* a spirit in man; that man is dual. And it appears from the history we have that it was never questioned until the Jews came in contact with Greek philosophy, and then the faith of their fathers began to be corrupted. But none of the Jews entertained it to a very great degree except the Sadducees; they held the idea that there was no spirit in man and consequently that when he went down in death that was "the end all" of him. They did not believe in the resurrection; they did not believe in spirits; they did not believe in angels. The Pharisees were a larger sect (Paul the apostle called himself a Pharisee) and they believed in the resurrection of the dead; they believed in spirits. Paul lived and died a Pharisee in respect to that, for in his second letter to the Corinthians he says, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." Now he says, "We know this;" and that is the way you find Paul reasoning on this topic all the way through. He furthermore says, in 4th chapter and 16th verse of 2d Corinthians, "But though our outward man perish, yet the inward man is renewed day by day." A clear distinction you see he makes here between "the outward man," and "the inward man;" just like using the figure of a family dwelling in a house which is going to pieces gradually, everything crumbling; the foundation is crumbling, and the rafters, the joists, the plastering, and everything about it is injured more or less by the touch of Time, and by and by such decay takes place that the people have to move out, and lo! the old house tumbles down. That is very much as it is with mankind. The "tabernacle" is the house in which the spirit dwells, and it is constantly growing old, wasting and crumbling until it is better that the old house tumble down to Mother Earth that the inner man may be free from it,—free from contact with its imperfections. And that is the way Paul reasons also in his letter to the Philippians 1:23: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better," and then he tells them that he did not know yet which one he should choose, whether to remain with them or pass on to Christ.

Jesus took with him, on a certain occasion, Peter, James, and John, up into a mountain to pray. Presently he was transfigured before them and it is said "his garments became white and glistening." You will find this in the 17th chapter of Matthew, the 9th of Mark, and again in the 9th of Luke. The apostles, Luke, says, saw "two men" talking with him in the midst of that "glory," and they knew what Jesus and the two men were talking about,—it was about the sacrifice that Jesus should make at Jerusalem.

And Peter,—impulsive man that he was,—when the vision had passed away, said, "Master, it is good for us to be here; let us make three tabernacles, one for thee, and one for Moses, and one for Elias; not knowing what he said." This man of God hardly comprehended what he did say, he was so animated with what he had heard and seen. He had seen in the vision, talking with Christ, Moses the lawgiver to Israel, while in the flesh; and he had seen John the Baptist who had been lately beheaded at the instance of Herodias. Mark you, this was before the resurrection, because the resurrection of the dead had not yet been brought to pass. Christ was the first that rose from the dead in the resurrection. God declared to Moses that he should die for the wrong done at the waters of Meribah (Num. 27:13; Deut. 32:50), and we are told that he did die, and that the Lord buried him in the valley of Moab. (Deut. 34:5.) The Lord said unto Joshua (Josh. 1:2), "Moses my servant is dead." Here are four testimonies, and strong ones, too, on that point. And what do we find in the history of the transaction on the mount? Just this: That there were present two personages who had lived upon the earth, whose bodies were then lying in the grave, Moses, and that Elias who was John the Baptist, whose spirits, as conscious entities, then appeared "in glory" to Christ and his three disciples, having the power to converse with Jesus and counsel with him concerning that wonderful tragedy that was to transpire on Calvary! The foregoing ought to settle forever the matter with regard to the identity and the conscious power of the spirit of man when he passes away from this earth.

In the light of these scriptures we can think of those of our friends who have passed away as being in conditions of progression; conditions of light; in conditions of happiness waiting until further happy changes shall occur in their conditions and they be permitted to rise still higher in the resurrection of the just, when "this mortal shall put on immortality, and this corruption shall put on incorruption."

www.LatterDayTruth.org

In the light of these Bible facts, is it not easy for us to believe what our Brother Cochran told us at the funeral of Sister Helen [Stebbins], what his mother saw when her heart was racked with doubts in regard to the condition of her dead child—the little boy that had died some years before—when fearing that her boy might be lost because he had not been baptized?

Can we not, in the light of these facts, believe that that mother, when her soul was stricken and she felt that she could obtain no consolation from any other source than God, — that when she went to God he answered her prayer and showed her the happy spirit of her dead boy? Do you believe it? I do, and it makes my heart glad to believe it. She said that in answer to her prayer a vision opened up before her, "a beautiful light appeared, and in the midst of that vision she saw her boy that had passed away, surrounded with beautiful light," as you heard Brother Asa tell it.

A great many of the Latter Day Saints have had similar experiences. I now remember one of the most blessed experiences I ever had in regard to matters of this kind. It occurred in the first days of my ministry. I was holding a series of meetings in Plano, in the Academy hall, and there came a messenger from Mission and told me that a young married man, a Charles Lewis, was dying of quick consumption and they wanted me to go and administer unto him. I went to see him and found him indeed in a bad situation. He had been baptized when he was a little boy, and afterwards joined the Baptist Church, knowing but little about the doctrines of the Latter Day Saints. The doctors had told him he must go to the northern parts of Scandinavia, to Norway, or somewhere in those cold regions of country. He crossed the Atlantic, and upon reaching Great Britain the services of the physicians were required. They told him he was growing worse and if he ever wanted to see home and relatives he must speedily return. It was after his return that I saw him. He told me what his trouble was, and said, "I want to die a Latter Day Saint; my relatives have been talking to me about it, and I want you to pray for me." I had seen in a night vision concerning that man, the night before the messenger came. I saw his perishing condition, but I did not understand it at that time. I went with the messenger to see him, and I laid my hands upon him and prayed for him. In the night vision I saw him overwhelmed in a deep, dark, sullen river, drowning, and when I sought to deliver him, I saw he had crossed the river and was dressed in spotless white, walking toward a body of people clad in white who were singing and playing on musical instruments on a beautiful mount in the midst of most delightful surroundings, and I saw him enter that happy throng. I was called to preach his funeral sermon when he passed away.

Another incident, one concerning a brother who lived here, you all knew him very well. When I was in Sandwich, Illinois, a year ago this last October Sister Cox,—some of these people knew her very well,—she said, "Brother Blair, we knew before his death took place that Brother Banta would die." I inquired how, and she replied, "Jennie said to me one morning, 'Brother Banta is soon going to die. I had a plain manifestation in regard to it. In a dream I saw him standing at the foot of a broad, beautiful stairway, in a stately mansion, and I saw there a minister, and that minister had in his hands a Bible. I knew the minister and I turned to him and said, Brother Blair, what are you going to do? He replied, I am going to preach Brother Banta's funeral sermon. Mother,' said she, 'that means that Brother Banta is soon going to die.' And there was another peculiarity about it, for she said, 'When Brother Banta started up the steps of that beautiful stairway, I looked up beyond him and directly at the top of the steps I saw a boy child, and it stood reaching down, extending its arms, waiting and welcoming that father.' She knew the child, although she never saw it in life, and she described it minutely." Now, mark you, this all took place some days before the death of Brother Banta. And what does all this mean? It means that the faithful children of God can receive the Spirit of Christ which will reveal to them, even in dreams, the things of God now as it did anciently. That is what it means. Don't you suppose I can believe these things? Why can we not believe them just as well as those of the same character written in the Bible? Does it throw any discredit on the Bible to believe such things now? Nay, it confirms the Bible testimony concerning such facts. We cannot afford to doubt the testimony of such women as Brother Asa's mother and scores of others we might name. We can readily believe the testimony of "Joseph the Seer," and plenty of others who labored with him in his day, with regard to the spirituality and certainty of these things. They are calculated to ennoble the mind, to bless and cheer the heart, to lift up and encourage the soul, to sustain us so that we can be patient when sufferings and death come. We then can look beyond the confines of time and feel the assurance that the righteous pass into better conditions than it is possible for them to obtain here. That is the faith of our Lord Jesus Christ in its fullness. Therefore my exhortation to you is, Work righteousness; love God and man; love the principles of truth and uprightness and press your way forward, looking unto Jesus Christ and he will bring you to enjoy all that is promised to his faithful followers who endure to the end as is promised in the chapter we took for our lesson.

## AS IN THE DAYS OF NOAH.

"As it was in the days of Noah, so shall it be also at the coming of the Son of Man; for it shall be with them as it was in the days which were before the flood."—Mark 13:48, I. T.

We read in the Sacred Word that Noah was a preacher of righteousness; that he was grandson to Methuselah; that he with his household feared God and obeyed his commandments, while the surrounding inhabitants were filled with pride and wickedness. In the fourth generation prior to the time of Noah, lived Enoch, who walked with God. He was prophet and seer to the church of God in his day. To him the Lord showed in vision the condition of the world as it would be in the time of Noah, and his relation to the people of that day. In that dispensation of time the Lord raised up Noah, and qualified him for a special work; and he was ordained of God after his own order, and commanded to declare his gospel even as it was given to Enoch. Noah continued preaching, calling upon all to repent and be baptized according to the pattern given. But they hearkened not, and continued in their evil ways, following after the pleasures of the world, eating and drinking, marrying and giving in marriage; and in their pride and impiety they mocked the words of God's faithful servant, who being grieved at heart because of wickedness, repented that God had made man upon the earth. And Noah called upon the Lord; for they sought his life, and the earth was corrupt before God, and it was filled with violence; and God looked upon the world, and saw that it was corrupt, for all flesh had corrupted its way upon the earth. (Gen. 8:17.) The world was then ripe for destruction. And God said unto Noah, I will destroy all flesh from off the earth. (Gen. 8:18.) And as he purposed to do, so he did by means of water, it being a mercy in Jehovah to destroy the human family, save Noah and his house, for whom he provided a temporal salvation by means of an ark, which Noah was given the pattern for building.

The age in which we live, called the latter days, marks a period of time similar in character and condition to those which obtained in the days of Noah. The people of to-day love pleasure better than God, as is evidenced by the greater number seeking enjoyment on God's holy day, and the few in comparison who bend their steps to the house of God. Everywhere we hear of public dinners and private ones, while invitations are given to the latter class to those whom they expect will invite in return, while many are suffering from unrestrained indulgence of the pleasures of the table. They are marrying and giving in marriage everywhere. And to-day violence runs riot through the earth; before one tragic scene has closed, another is being enacted. The world has become corrupt, from those occupying the highest offices under government down to the lowest within the people's gift,—all appear corrupt; indeed, where shall we go to find those that are not. If they sought the life of God's prophet in the days of Noah, have they not sought and taken the life of the prophet of God in this day?

If God provided for the temporal salvation of Noah in his day, has he not prepared an ark of safety for the spiritual salvation of his people in this day, by means of the church he has established in this day with all its gifts and blessings, the same that existed in the days of Christ and the apostles; the same that was in the days of Noah, and of Enoch, also of Adam.

www.LatterDayTruth.org

Into this church all are invited to come and be saved; they are called to repent and be baptized, according to the pattern given. But as it was in the days of Noah, their ears are heavy, so they cannot hear, and their eyes are holden, so they cannot see; for the stupor of death is upon them, and very few have faith to believe in the gospel of the Son of God. And the Lord showed unto Enoch the coming of the Son of Man in the last days, to reign upon the earth. (Gen. 7: 73.) And he saw the day of the righteous and the hour of their redemption, and received a fullness of joy. (Gen. 7: 75, I. T.) E. B. F.

SANTA ANA, Cal., March 13th.

## CONSECRATION OF WEALTH TO THE LORD.

IN the *Millennial Star*, volume 14 page 450, Joseph the Seer, in his instructions to the Bishop in regard to the manner of executing the law of consecration, and supplying the wants of the poor, says: First it is not right to condescend to very great particulars in taking inventories. (Not particular about the tenth egg, chicken, pig, melon, pound of soap, etc., etc.) The fact is this: A man is bound by the law of the church to consecrate to the Bishop before he can be considered a *legal heir* to the kingdom of Zion; and this, too, without constraint; and unless he does this, he cannot be acknowledged before the Lord, on the church book. Therefore, to condescend to particulars, I will tell you that every man must be his own judge, how much he should receive back after he has consecrated his property, and how much of his property he should suffer to remain in the hands of the Bishop. I speak of those who consecrate more than they need for the support of themselves and families. (The individual consecrated *all* his property, giving an inventory to the Bishop, and then took back what he needed, and this he did by right, though with the consent of the Bishop; and this was the manner of receiving *inheritance* by consecration.)

The matter of consecration must be done by the mutual consent of both parties; for to give the Bishop power to say how much every man shall have, and he be obliged to comply with the Bishop's judgment, is giving the Bishop more power than a king has. Upon the other hand, to let every man say how much he needs, and the Bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the Bishop. There must be a balance or equilibrium of power between the Bishop and the people; and thus harmony and good will be preserved among you.

But the church was commanded to go to the Ohio, "and there I will give unto you my law." They were to look to the poor and the needy, and give them relief. (D. C. section 38.) Then we find in sections 41 and 42, some very important laws were given, which all ought to read and practice. And in section 49 verse 3: "For behold the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance, but it is not given that one man should possess that which is above another; wherefore the world lieth in sin."

Now, one man holding the wealth and the opportunity to labor in his hand, while men and women are idle and in want, suffering cold and hunger, are the burning questions of to-day. Did God leave his Seer and the church without a key to unlock them? No; we have that key in that consistent law, section 42, verses 8–10. But the law of consecration when given was not obeyed or lived up to; for in 1838 we find them in great trouble, and on bended knees the petition made: "How much, O, Lord." To this the Lord answered: "I require *all* their surplus property to be put into the hands of the Bishop of my church. . . . And this shall be the *beginning of the tithing* of my people." (D. C. 106.) (Compare section 42 with 106, and it will be seen that the principles in both are alike.) But some have said to me that the law of consecration is only for the Saints in Zion. I admit that. And we are all agreed that Independence is the center place; but where is the circumference—the boundary; it has never been revealed that I have known; but God has said "my *law shall* be kept on this land." (Section 58, verse 4.)

But how did Joseph the Seer, who got the law, understand it? There was published in the *Herald*, some years past, a letter to him, his answer. A man in the East asked him: "A man being rich, and joining your church, what is required of him?" Joseph said "all his surplus," and a tenth of his yearly increase.

"Consistent Law," *Herald*, November 14th, I thank God that this consistent law is again coming to the front as a law given to the Saints for their good, and for building up the kingdom of God. Another year of this great latter day work has passed, and we have very much to be thankful for; many have become obedient to the law of God as it has been presented to them, and many more are investigating. Many of the Saints who have been in the work for years are coming up higher; they are living nearer to God than they have done in the past, and are feely giving time and money to the work; and the blessings of God are resting upon them. But there are others who are holding on to their wealth with a deathlike grasp; they seem to think they can take care of what they have themselves, and will not trust the Lord. To such the Lord says: "Now therefore thus saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes."—Haggai 1: 5, 6.

In my exprience while I was able to work I gave a part to the church every year; but not my surplus. Now I have none to give; but I did not understand the law as I do now. That law when understood and obeyed will bring peace on earth and good will to men. When Joseph the Seer was commissioned to bring the church out of the wilderness to be a light to the world, he received power from God to translate the Book of Mormon, and when the priesthood was given to him from the angel, he then had the gospel, the key to unlock all theological questions by which men were held in bondage; and the church has used that key untill the narrow doors of sectarian creeds are burst wide open, never to be shut again, thank God!

Those persons consecrating property to the Bishop in Zion, and then receiving back an inheritance, must show reasonably to the Bishop that their wants (needs) are as much as they claim. But in case the two parties cannot come to a mutual agreement, the Bishop is to have nothing to do about receiving their consecrations, and the case must be laid before a council of twelve high priests; the Bishop not being one of the council, but he is to lay the case before them. Such are the teachings of the great Seer who brought light out of darkness, and founded the dispensation of the fullness of times. In them we find nothing that warrants constraint; but equity and justice to all, according to the revelations he had received from God.

Now, dear Saints, you who have more of this world's wealth than you need to use in your families, sustain the Bishop's call. Lift up the hands of our worthy President who has borne a heavy load for many years, waiting for the Saints to come up to a higher plane of spiritual life. Christ, who is our life and leader, is removing the reproach which has blinded men to our work for so many years; thoughtful men want the light of divine truth; and when that consistent law of consecration is willingly obeyed, it will bring to us a state of wealth and happiness which no uninspired man ever dreamed of, or ever can attain.

Yours in Christ's help,
JOHN MCKENZIE.

## ANSWERS TO DISCIPLE'S QUESTIONS.

1. Covetousness.
2. For answer read Revelation 6: 10, 11.
3. We know of none.
4. Both.
5. Because they appreciated the promise revealed to them, they called upon the name of the Lord previous to this time. In the margin of the reference Bibles we read, "By the name of the Lord." This implies that at the time referred to in this question, Adam, Seth, and Enos, with those of Adam's posterity who were righteous and feared God and believed in Christ, organized themselves by divine direction, and called the body, or church thus organized by the name revealed of God, by which the promised Savior would be called, even Jesus Christ. And in connection with this they would be known as saints. Notice the antiquity of the name, Jude 14. Thus the conclusion is easily reached that the church thus organized was called the Church of Jesus Christ of Saints; the words former, or latter day,

www.LatterDayTruth.org

referring only to time before or after Christ's mission in the earth.

6. We have no proof that he did not walk as Enoch did. As to whether he would have died or not we do not know.

7. We think not.

8. Faith in God's promises and diligent appreciation of the great worth of the priesthood established by him.

9. To prove to Israel that the Lord was God, instead of Baal. Naturally it would be supposed that many of the Israelites were turned from the worship of Baal to the Lord of Hosts.

10. There are various causes for such changes. The antidote will be found in these words: "Stop the cause."

11. The Spirit led Christ into the wilderness to commune with God, and at the expiration of forty days the Devil came to him to tempt him.

12. The true reading would be the 44th verse: "No man can come unto me except he do the will of my Father who hath sent me;" and in the 65th verse is a repetition of the same language. They are true as they thus read.

13. No, not while they stand in opposition to it THEMSELVES.

14. The same cause will produce the same effect; the same gospel the same blessings. If these messengers do not come now the fact can but show extremely plain that we have not the gospel of Christ (see Isa. 24:5), and are still under the curse. But, friend, shake yourself; there is a people who have the same gospel. It was restored by the administration of these messengers, and many who have obeyed the gospel thus restored have testified to the visitation of angels.

15. It will be after the same manner.

16. Judging from the human race as we first observe it, we would answer, Satan; but upon deeper thought we might answer differently. LATTER DAY SAINT.

## Selections.

### THE SANCTITY OF MUSIC.

MUSIC is a means of culture; it is one of the greatest, perhaps the greatest, factor in human civilization. Not until men shall use the art with the spirit of reverence, will it exercise those powers for which it is designed.

Nearly everyone will agree that a revelation was necessary for the true progress of civilization. He who studies the influence of Christianity must confess that something higher than human learning was required to advance the world. Human learning has made great advancement, yet despite its depth it leaves the mind unsatisfied. There is a universal longing to look into the beyond, a wish for a higher existence. The yearning and longing could only be satisfied through revelation. Hence, the tremendous power of Christianity; hence, its ability to satisfy and reach the masses; hence, the devotion of its followers, the swiftness of its progress, notwithstanding the most violent opposition. Compare the poor fishermen with the Grecian philosophers. The scholars were not without their influence; but the unlearned preachers revolutionized the world. Let rationalists say what they will, the fact remains that without Christianity our civilization would not be what it is. The world had its Buddha, its Confucius, its Zoroaster; it had the great thinkers of Egypt, Greece, and Rome; yet what was the condition of the world when Christ came? Christianity is the kernel out of which our civilization grew. Only through revelation, with Christ as its centre, could the human family rise to the present high state of culture.

It is a significant fact that the Bible is full of allusions to music. In its relations to religion, music attains its highest meaning; and next to religion it is one of the greatest civilizing powers. There is not a nation that is totally devoid of religious ideas, nor is there one, however crude its customs, but has its music. In the legends of all nations, the invention of the art is ascribed to the gods. The love of song is inborn in all men. The Germans say that where they sing, there you may safely rest, for bad people have no songs. This may be too sweeping, but the spirit of love is the one power that must underlie all true music.

When the angels proclaimed the birth of Christ, they sang, "Glory to God in the Highest, on earth peace and good will toward men." Music is the one favored art of God. Ever since the time when the morning stars sang together, music has been a means of praise, and this honorable position our art shall hold throughout eternity.

Let us now turn from the Good Book as a revelation, to the fact that genius, which is God's gift, is, in a certain sense, a revelation also. Men of genius have been sent into the world, that men may also by these means be helped on their upward course. Shakespeare was such a genius, and by his divine gifts has uttered many profound sayings. In his time but little was known of the art of music, yet he attributes to it great powers. In "Richard II." in his monologue in prison the monarch says, while listening to music:—

"Yet blessings on the heart that gives it me,
For 'tis a sign of love, and love for Richard
Is a strange brooch in this all-hating world."

See the noble influence of our art; see the good a single musician is permitted to do. Though thick walls separate him from the one for whom he played, his music calls forth a blessing from the lips of a despairing sufferer. Who can doubt that thousands of bleeding and suffering hearts that were on the verge of uttering a curse, have been, through music, brought to utter a blessing; or that thousands have found consolation in music, when no other earthly language would have reached them? King Henry IV., the dying monarch, says:—

"Let there be no noise made, my gentle friends,
Unless some dull and favorable hand
Will whisper music to my weary spirit."

Music was to be the invisible bridge for his pain-racked soul, on which he might cross the chill river: a soothing voice that should lull him peacefully to his last sleep.

Again, in the "Merchant of Venice," Lorenzo says:—

"How sweet the moonlight sleeps upon this bank!
Here will we sit, and let the sounds of music
Creep into our ears; soft stillness, and the night,
Become the touches of sweet harmony.
Sit, Jessica: Look how the floor of heaven
Is thick inlaid with patines of bright gold;
There's not the smallest orb which thou behold'st,
But in his motion like an angel sings,
Still quiring to the young ey'd cherubins;
Such harmony is in immortal souls;
But, whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.
* * * * * *
The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, strategems, and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus:
Let no such man be trusted."

Behold music as the companion of man. It follows him through joy and sorrow, it is with him in sickness and health, it is a delight in the prison cell, or on the pleasure ground, it is heard in the school and in the church; we love it in youth and in old age, it is potent in peace and in war, it delights the home circle and the vast assembly; it lulls the infant upon its mother's breast, greets the happy bride at the altar, and follows us even to the tomb. Is there another companion, except the Word of God, so tender, so faithful, so soothing? Is there another power that so awakens and holds the human heart?

As the love of God is immeasurably great, so no one has yet fathomed the depth of music. It is the love-language of the soul; it is the medium between this and the other world, between the natural and the supernatural. We shall for all time continue to study this language, for it shall forever help to bring us nearer to God. All men need an ideal world, and all men love to wander therein; religion and music are its portals.

Let us accept music as a most precious gift of God; let us study it with reverence; let us practice it with humility and diligence, so that we may catch and drink in the spirit of love which it breathes, which is of God, and which leads to God. Let us bear in mind that music is to go with us to Heaven, and that there we shall have it in all its glory and beauty.—*Karl Merz.*

### BIBLICAL ARCHÆOLOGY AND THE HIGHER CRITICISM.

BY A. H. SAYCE, LL. D.

From *The Expository Times* (Edinburgh), December, 1891.

* * * * *

IF, however, our researches into Biblical history are to be free from the charges of bias and unfairness, if they are to end in results of permanent value, which will be acknowledged by all trained historians, they must be pursued in the same spirit and upon the same lines as researches into secular history. We must put aside all theological prepossessions whatever, and examine the narratives of the Old Testament as we should examine the narratives in other ancient books. We must, in short, be archæologists and not theologians.

Thirty years ago such an examination

www.LatterDayTruth.org

would have been impossible. We were but beginning to recover the past history of the Oriental world from the grave in which it had so long slept. The excavator, indeed, had already been busy, but the meaning and importance of his work were still but inadequately understood, and the monuments which he had found were only beginning to be made to tell their tale. The excavations of Botta and Layard had still to bear their choicest fruit, and the discoveries of Champollion and Lepsius, of Rawlinson and Oppert, were but laying the foundations for future research.

A new era was inaugurated by Dr. Schliemann. He revolutionized the study of early Greek history, and, therewith, of the early history of other nations as well. He showed that when the "higher" criticism had done its worst, when it had thrown doubt on the antiquity of our literary records, and on the history contained in them, the excavator and his interpreter could step in and reconstruct the fallen edifice. The evidence of material objects —of architectural remains, of pottery and metal work—is more convincing than the most ingenious arguments of the "higher" critic, and the most plausible theories of the scholar.

It has been proved that the story of Akhæan culture and power in the Peloponnesus was no myth, but a sober reality; that the intercourse by sea with foreign lands, which Greek tradition remembered, actually took place, and that the influence of Egypt was strongly felt by the princes of Mykenæ. For a time, indeed, there were some who could not forego their older prejudices and accept the new and startling facts brought to light by the great explorer; and it has been reserved for another great excavator of our century, Mr. Flinders Petrie, to complete Dr. Schliemann's work, and prove from the dated remains of Egypt, that the civilization revealed by the spade at Mykenæ and Tiryns is really of the age to which Greek tradition referred it. The substantial accuracy of the picture of "prehistoric" Greek culture, sketched for us in Homer and in the earlier pages of Greek historians, has been triumphantly vindicated. Inaccuracies of detail have been shown to be consistent with the trustworthiness of the general fact.

By the archæologist and historian Biblical history and Greek history must be treated in the same way. They must be studied in accordance with the same method, and the canons of evidence which hold good for the one must hold good also for the other. Necessarily, therefore, the study of Biblical history has closely followed the example set it by the study of Greek history. The negative results obtained in the field of Biblical history by the "higher" criticism are but an exaggerated form of the negative results already obtained, or supposed to be obtained, in the field of Greek history. The extreme skepticism of Havet, in regard to the history of the Old Testament, is but a reflection of the skepticism of Sir George Cox in regard to the history of the Greeks, and Havet, it is instructive to remember, was primarily a classical scholar. It is true that the skepticism exhibited in the case of the Old Testament records exceeds that which has been exhibited in the case of the Greek traditions. Greek writers have been allowed the benefit of a doubt which has been denied to the writers of Scripture. But this has been due to the importation of the spirit of the theologian into the examination of the Biblical books, and an unconscious bias against the popular belief in regard to them.

The reaction against the skeptical school in Greek history produced by the discoveries of Schliemann and other archæologists, is now beginning to be felt in Biblical studies as well. Naturally, however, it is felt by the archæologist and the student of these Oriental civilizations with which the Hebrews were in contact, rather than by the Hebraist pure and simple. It is not to be expected that the adherents of the "higher" criticism will at once surrender the beliefs and assumptions, the ideas and conclusions which they have cherished, or will admit, without a protest, the counter claims of Oriental archæology. The Assyriologist may show, for example, that in the tablets of Tel-el-Amarna, the Canaanitish Ashera is proved to be a goddess by the determination of divinity which is prefixed to her name; the "higher" critic will still adhere to a contrary assumption, evolved, though it has been, by what the Germans would call a "subjective" process, and supported only by the disputable evidence extracted from the pages of Scripture. That he should do so, however, matters little; the archæologist has no theological position to defend, and he can afford to wait until the evidence derived from facts, which can be seen and handled, has forced its way even into the strongholds of an over-refined philology.

It is not possible here to go into detail through the numerous cases in which the archæological discoveries of the last few years have reestablished the credit of the writers of the Old Testament, and dissipated the ingenious objections that have been raised against them. Assyriology, Egyptology, prehistoric archæology, even explorations in Southern Arabia and Asia Minor, have alike been contributing to this result. All that I can do in these pages is to select a typical example of the demolition by the "higher" criticism of the historical character in the Book of Genesis, and its successful vindication by recent Oriental research.

From several points of view the fourteenth chapter of Genesis is one of the most remarkable with which the historian is called upon to deal. Palestine and Babylonia are brought in it into direct relation with one another at a period when the geographical knowledge of the Babylonians has been supposed to have been confined within their own borders, and distant expeditions are stated to have been made by Babylonian princes such as we have been accustomed to consider were characteristic of a far later time. Moreover, the veil is lifted for a moment from the earlier history of Canaan; Jerusalem is shown to have been in existence centuries before the Israelites entered the Promised Land, and the mysterious figure of the priest-king Melchizedek appears upon the scene.

The "higher" criticism has long since relegated Melchizedek, along with Abram who paid tithes to him, to the realm of myth. For a time it adopted a more hesitating tone toward the story of the Babylonian campaign. But an article by Prof. Nöldeke reassured the waverers; the names of the Canaanite kings were resolved into philological puzzles, and the whole account was demonstrated to be unhistorical. No armed expeditions it was alleged made their way from the banks of the Euphrates or Tigris to Palestine until the days of Assyrian conquest, and the last traces of history that had been allowed to remain in the Book of Genesis were ruthlessly swept away.

But the clay records still existed which were destined to confute the conclusions of German scholarship, and it was not long before the spade of the excavator made them known once more to the world. It was from Babylonia that the light first came. A copy of the annals of Sargon of Accad and his son Naram-Sin was brought to the British Museum, from which we learned that as far back as 3,800 B. C., centuries before the age of Abraham, the Babylonian kings were making expeditions to the distant West. Four times did Sargon carry his arms to the shores of the Mediterranean, and on the fourth occasion he erected an image of himself by the side of the sea. A cylinder bearing the name of Naram-Sin has since been found in Cyprus, and the annals of that monarch further inform us that he made war against the King of Midian, a country from which the diorite had already been brought for the ancient Chaldean statutes that are now in the Louvre.

It is even possible that the name of one of the Babylonian princes mentioned in Genesis is met with in contemporaneous inscriptions. Bricks exist inscribed with the names of Eri-Aku, King of Larsa, whereon he calls himself the son of the Elamite Kudur-Mabug, "the father of Palestine." In Eri-Aku of Larsa it is more difficult not to see Arioch of Ellasar, more especially as the inscriptions of Eri-Aku indicate the same Elamite suzerainty over Babylonia as that presupposed in the fourteenth chapter of Genesis, while the name of Kudur-Mabug, "the servant of the god Mabug," is of the same character as that of Chedor-laomer—Cudur Lagamar in cuneiform—"the servant of the god Lagamar."

That "the western land," of which Kudur-Mabug is termed "the father," was really Palestine, as it is in all other Babylonian and Assyrian inscriptions known to us, is shown by a text recently discovered by Mr. Pinches. This gives the names and titles of a king who belonged to "the first Dynasty of Babylonia," and reigned about 2,250 B. C. In it reference is made to "the Amorite land" of the West of which he is entitled "the king."

But it is the cuneiform tablets found at Tel-el-Amarna in Egypt which most conclusively prove not only that Palestine was overrun by the armies of Babylonia long before the days of the Israeliteish in-

www.LatterDayTruth.org

vasion, but also that Babylonian influence must have been deep and lasting there. The tablets consist in large measure of the letters and dispatches sent to the Egyptian monarchs in the century before the exodus by the governors and vassal-chieftains of Canaan. The language of the tablets is Babylonian, and the characters with which they are inscribed are those of the complicated syllabary of Babylonia. If anything else could better prove the profound impression that must have been made by Babylonian culture upon the populations of the West, it would be the Babylonian names of deities and of individuals which occur in some of the letters. Even the god of Jerusalem is assimilated to a Babylonian divinity by its Canaanitish prince. And when we consider the number of places in Palestine which continued to bear the names of such Babylonian deities as Rimmon, and Anah, and Anath, we cannot fail to be struck with the permanent effects of Babylonian intercourse with Canaan. The references to Babylonian conquest in the letters of the priest-king of Jerusalem show of what kind the intercourse was.

The campaign of Chedor-laomer and his allies, therefore, was no "prophetic" reflection of the military expeditions of the later Assyrian kings. The political condition of Babylonia, moreover, described in the account of it is a condition which, as we now know, answered strictly to the facts. In the north a prince reigned at Larsa, the Ellasar of Genesis, whose name was Eri-Aku, and who acknowledged as his suzerain the Elamite Kudur-Mabug. In the south, in Shinar of Sumer, there was another kingdom whose ruler had also to admit the supremacy of Elam. And the Elamite not only claimed supremacy in Babylonia; he was also "father of Palestine."

The second half of the fourteenth chapter of Genesis, that which recounts the meeting between Abram and Melchizedek, has also received a remarkable confirmation from the clay records of the past. It is from the tablets of Tel-el-Amarna that the light in this instance has been derived. Ebed-Tob, the priest-king of Jerusalem, whose letters I have already referred to, represents himself as appointed to his office by "the oracle" of a god. He did not inherit his royal dignity from his father or his mother, or even from his lord and master, the King of Egypt, whose "friend" and ally he was. The name of the god is given as Salim or Salem, the god of "Peace," and is identified with one of the forms of the Sun-god worshiped in Babylonia. Like Melchizedek, therefore, Ebed-Tob was king in virtue of his priesthood, and might consequently be described as priest-king of Salem rather than as king of Uru-Salim, "the city of Salem." Moreover, the god whose temple stood on Mount Moriah was the god of "Peace," to whom accordingly it was fitting that those who had restored peace to Canaan by driving the enemy from its soil should pay their offerings. It is needless to point out what a commentary this is on the narrative which tells us how Abram, after the defeat of the Babylonian invader paid tithes to Melchizedek, "the priest of the Most High God."

The confirmation thus unexpectedly afforded of the historical trustworthiness of the two narratives in the fourteenth chapter of Genesis opens up a still larger question. It shows that underneath the narratives of Genesis lie historical documents which come down from the age of the events which they record, and possess accordingly all the value of contemporaneous evidence. Whatever may have been the period when the book was compiled, its author or authors made use of written materials, and these written materials were as historically trustworthy as those on which we base our knowledge of the Persian wars with Greece. The history of Canaan before the Israelitish conquest was not a blank to be filled up by the legends and systematizing fictions of a later day; it belongs to a period when reading and writing were widely known and practiced, and when contemporaneous events were recorded on imperishable clay. The "higher" criticism has been overhasty in its conclusions; the earlier books of the Bible are not a mere collection of inconsistent myths.

But we too must not be overhasty in assuming that because Oriental archæology has verified the statements of Scripture where we least expected such confirmation to be possible, it has been equally decisive in vindicating the historical character of everything that is found in the pages of the Old Testament. The same evidence which has shown that the campaign of Chedor-laomer and his allies was a reality, and that Melchizedek was a historical figure, has shown also that the so-called "historical" chapters of the Book of Daniel are but examples of Jewish Haggadah. The cuneiform inscriptions of Nabonidus and Cyrus tell us explicitly that there was no siege of Babylon and no capture of the city in the time of Cyrus; the siege described in the Book of Daniel has been transferred from the reign of Darius Hystaspis to that of his earlier predecessor. "Darius the Mede" is equally unknown to contemporaneous history. Babylon was entered by the Persian Gobryas, the general of the forces of Cyrus, and it was Gobryas, the governor of Kurdistan, who was appointed by Cyrus over the other satraps of the realm. Nabonidus, so far from being the son of Nebuchadnezzar, was an usurper, and the dated contract-tablets make it certain that Belshazzar, the eldest son of Nabonidus, never became king. The archæological evidence which has dissipated the skepticism of the critics in regard to the older history of Israel has confirmed the doubts they have cast on the historical character of the narratives in Daniel.

There are many lessons to be learned from the recent history of the "higher" criticism. Chief among them is a caution against a disposition to draw positive conclusions from a single line of evidence. Let us wait until the object of our studies has been examined from all points of view, and under the light of a variety of facts. Premature conclusions, announced as final, have done more injury to science than all the attacks of her enemies. Let us again be on our guard against making our own assumptions and prepossessions the test of historical truth. Subjective criticism is full of pitfalls, and a single solid fact which can be observed and handled by science is worth more than a dozen brilliant theories. Above all, let us remember that in dealing with Biblical history we must be archæologists and historians, and not theologians. The theologian's sphere of study is large and important, but history in the true sense of the word lies outside it.—*Magazine of Christian Literature for January.*

## Conference Minutes.

### NORTHERN ILLINOIS AND SOUTHERN WISCONSIN.

Conference convened with the Piano branch, February 13th and 14th, 1892; Henry Southwick district president; Bro. W. W. Blair was chosen to preside, and by his request Brn. A. H. Smith and H. Southwick were chosen assistants; W. Vickery secretary. Branch reports: Sandwich 56; 6 baptized, 2 removed. Courtland 33; 2 received. Piano 201; 1 received, 1 removed, 1 lost by error. Amboy 33, no change. East Delevan 50, no change. First Chicago 44; 1 baptized, 12 received. Braidwood 51; 1 died. Streator 31; 1 removed. Mission 103. Officials present and reporting: Elders, W. W. Blair, A. H. Smith, C. G. Lanphere, E. M. Wildermuth, M. T. Short, F. M. Cooper, S. J. Stone, C. D. Carter, J. S. Kier, W. R. Calhoon, G. Scheideker, F. Izatt, R. R. Partridge, H. Southwick, and T. Hougas. Priests, F. J. D. Earl and J. Wilsey. Deacon, E. S. Allen. T. Hougas, Bishop's agent, reported: On hand last report $61 82; received since $196 93; paid out $152; balance on hand $106 75. Notice to the district of an appeal in the case of E. C. Briggs *vs.* S. C. Good and wife was read; also a greeting from J. S. Patterson, making a request that his petition be referred by vote to the missionary in charge for him to make inquiry regarding it, and stating that the district conference had requested the General Conference to grant him an elder's license (which is a mistake, as such a request was not made). The request was granted. The following brethren were elected delegates to General Conference: H. Southwick, F. M. Cooper, C. D. Carter, I. L. Rogers, and W. Vickery. Bro. H. Southwick was chosen district president for the next four months, and W. Vickery secretary for the same length of time. Authorities of the church were sustained. A very peaceful session was enjoyed. Adjourned to East Delevan, Wisconsin, June 11th and 12th, 1892.

### INDEPENDENCE.

Conference assembled per adjournment. In the absence of the district president, Elder J. A. Robinson, Bro. F. G. Pitt occupied the chair; E. Etzenhouser secretary. The minutes of last conference were read and the following correction was ordered: That the east line of the district should be the east line of Johnson and Lafayette counties to the Missouri River, instead of the east line of Pettis and Saline counties to the Missouri River. Approved as corrected. Reports from all branches in the district, viz: Armstrong, First Kansas City, Holden, Independence, Knobnoster, and Lee's Summit, were received and read. Elders reporting: J. A. Robinson, F. G. Pitt, E. Curtis, J. H. Wells, J. W. Brackenbury, J. Johnson, A. Allen, W. Newton, W. T. Bozarth, C. A. Bishop, J. C. Foss, and J. Kaler. Other elders present: H. H. Robinson, Geo. Hicklin, and J. H. Thomas. Priests reporting: L. R. Wells, R. May, and C. DePuy. Bro. R. May, Bishop's agent, reported. The report was referred to an auditing committee, reported

www.LatterDayTruth.org

correct, and accepted. The report was as follows: Balance last report $16 49; received since, $568 60; total $585 09; expended $596 13; balance due agent $11 04. Resolved that the delegation from this district be limited to 20. The following were elected delegates: J.W.Brackenbury, J. A. Robinson, H. H. Robinson, R. May, F. G. Pitt, W. T. Bozarth, C. A. Bishop, Wm. Newton, Arthur Allen, C. DePuy, John Kaler, John Johnson, Wm. Crick, G. R. Wells, Josiah Curtis, J. J. Harvey, W. S. Macræ, J. H. Thomas, and E. Etzenhouser. Resolved that the delegates present at conference shall cast the full vote of the delegation. The remaining services of the conference were as follows: Evening sermon by J. H. Wells, Sunday morning by John Kaler, and evening by J. A. Robinson, after which the following resolution was adopted: Resolved that the secretary be instructed to forward the Epistle of T. W. Smith, delivered to last quarterly conference, to the *Herald*, with a request that the same be published before General Conference. Adjourned to Armstrong, June 11th.

## TEXAS CENTRAL.

Association convened with the Texas Central branch Sunday school Saturday, March 12th, 1892, at nine a. m.; F. C. Gough superintendent, W. G. McIntosh secretary. Sunday school reports: Texas Central for 8 months ending March 6th; sessions 24, enrollment 843, classes 5, collections $2 50, disbursements $2.50, officers 4, hour of meeting ten a. m.; F. C. Gough superintendent, W. G. McIntosh secretary. Shady Grove, for 3½ months ending March 6th; sessions 14, enrollment 18, attendance 245, classes 2, officers 3, collections $1, disbursements $1, hour of meeting ten a. m.; E. W. Nunley superintendent, J. W. Sherrill secretary. Bethel, for 6 months ending February 28th; sessions 12, enrollment 19, officers 3, teachers 3, attendance 228, hour of meeting ten a. m.; J. T. Hobbs superintendent, A. Kincy secretary. E. W. Nunley chosen to represent district at General Association. Adjourned to meet Friday night before the full moon in July, 1892, with the Shady Grove school.

(Secretaries will please use blank forms of reporting to General Association when sending minutes to the *Herald*. On sale at Herald Office.—ED.)

## PITTSBURG AND KIRTLAND.

Conference convened at the hall, No. 67 Fourth avenue, Pittsburg, Pennsylvania, March 5th, 1892, at 1:30 p. m. On motion Elders W. W. Blair, G. T. Griffiths, and L. W. Powell were associated as presidents of the conference; W. C. H. Noble secretary, W. H Garrett assistant. Elders' reports: W. H. Kelley, T. W. Williams, J. H. Cramer, J. Allen, W. W. Blair, L. W. Powell baptized 3, G. T. Griffiths baptized 13, M. H. Bond, J. L. Bear, W. H. Garrett, G. H. Hulmes, D. M. Strachan, L. D. Ullom, L. D. Morgan, and F. Criley. Branch reports: Pittsburg 158; 2 baptized, 1 received, 2 expelled, 2 died, 4 removed. Kirtland 62; 1 baptized, 6 received, 2 removed. Lakeview 15; 1 baptized. Blake's Mills 38; no change. Washingtonville 29; 4 baptized, 1 died. Sharon 18; 2 baptized, 1 expelled, 1 died. Fairview 36; 6 expelled, 2 died. Wheeling 93; 2 baptized, 8 received, 5 expelled. Beaver Falls 13; 5 baptized, 1 died. Church Hill 30; 1 removed. Conneautville 23; 1 died. Warren 9; no change. Bishop's agent's report for the year ending March 1st, 1892: Receipts $2,057.94; expenditures $1,897 85; balance on hand $160 09. Audited and found correct. The following were appointed delegates to General Conference: L. W. Powell, W. H. Garrett, G. T. Griffiths, M. H Bond, J. L. Bear, T. W. Williams, W. C. H. Noble, Frank Criley, Hattie Griffiths, Emma Garrett, Jennie Evans, Sister Criley, Sister Jolley, G. H. Hulmes, Jos. Curry, R. G. Smith, and Lizzie Linneberger. L. W. Powell was sustained district president, Thomas Hatfield was chosen secretary. Bishop's agent was sustained. Resolved that we petition the First Presidency and Quorum of the Twelve, that in the absence of special revelation directing the labors of Eld. Gomer T. Griffiths for the coming year, that he be returned in charge of his present mission; we being present in the mission and helpers in the common cause of Zion, feel it would be detrimental to make any change in the mission at this time. We also petition for the return of Elders M. H. Bond, L. W. Powell, T. W. Williams and all other General Conference appointees for the year just ended, to be returned to their present fields of labor. We feel that they are indeed servants of the Master, well fitted, qualified, and adapted to the peculiar labors required in this mission, and that they are working together in harmony as inspired servants of the Master, building upon his foundation. Delegates were instructed to vote for the next General Conference to be held at Plano, Illinois, in June, 1893. A vote of thanks was tendered the Saints of Pittsburg for the hospitality and entertainment extended to visiting Saints. Preaching by Elders W. W. Blair, W. H. Garrett, and G. T. Griffiths. Adjourned to Kirtland, Ohio, September 3d and 4th, 1892.

## LITTLE SIOUX.

Quarterly conference met at Persia, Saturday, March 12th, at 10:30 a.m.; D. Chambers president, J. F. Mintun assistant; A. M. Fyrando secretary, J. Donaldson assistant. Branch reports: Spring Creek 110; Union Center 152; Woodbine 84; Little Sioux 251; Logan 78; Magnolia 185; Sioux City 18 (received too late for conference). Bishop's agent's reports: Received $233.39; expended $243 48; due agent $10 09. Ministerial reports: Elders, C. Derry, H. Garner, J. F. Mintun, D. Chambers, W. Chambers, C. E. Butterworth, H. N. Hansen, L. Wilson, C. Downs, J. Donaldson, A. M. Fyrando, J. Seddon, T. Thomas, F. Hansen. Priest, W. Bullard. Teachers, W. R. Davison and J. Diggle. Local missions: L. Wilson to labor in north part of district; J. Seddon and W. Bullard to labor at Yorkshire, Unionburg, and Logan; F. Hansen to labor in field as formerly assigned. On motion, all others who could labor were to do so under direction of presidency of district. W. R. Davison, of Logan, and Doras A. Hutchings, of Moorehead, were ordained elders. Matter of organizing a branch at Missouri Valley was referred to D. Chambers and C. Derry. Delegates to General Conference, C. Derry, D. Chambers, J. F. Mintun, J. Seddon, A. M. Fyrando, W. Chambers, T. Thomas, Sr. Thomas, J. Donaldson, S. B. Kibler, W. R. Davison, L. Wilson, G. M. Scott, Sr. A. E. Cobb, J. A. Beckman, M. P. Berg, E. A. Townsend, and W. Smith. Delegates in attendance were empowered to cast full vote of district. Conference requested General Conference to send at least two missionaries to this district. Preaching during session by J. Donaldson, J. F. Mintun, and A. M. Fyrando. Adjourned to Magnolia, second Saturday and Sunday in June.

## NEVADA.

Conference convened at Fairview, Carson Valley, Nevada, March 13th, 1892; T. R. Hawkins president and secretary. Branch reports: Diamond Valley 36; Mottsville 30; Dayton 14; no reports from Carson, Elko, and Ruby Valley. Elders D. I. Jones, T. R. Hawkins, and D. R. Jones reported their ministerial labors. D. I. Jones, Bishop's agent, reported: Cash on hand $10. Elder Heman C. Smith was chosen to represent the Nevada district in General Conference. T. R. Hawkins was sustained president and secretary of the district till next conference. Adjourned to meet in Mottsville schoolhouse June 19th, 1892, at ten a.m.

## KENTUCKY AND TENNESSEE.

Conference convened at Eagle Creek, March 12th and 13th, 1892; B. R. Turnbow chosen to preside, P. B. Seaton assistant; A. S. Snow clerk, S. L. Cooper assistant. Branch reports: Farmington 59; Foundry Hill 29; Eagle Creek 30; Haley Creek 11. Elders' reports: W. H. Griffin baptized 7, B. R. Turnbow baptized 1, P. B Seaton baptized 2, J. H. Adair, S. Reed, J. H. Scott, and T. C. Kelley. Priest, C. L. Snow baptized 3. Preaching by B. R. Turnbow, C. L. Snow, and P. B. Seaton. Conference adjourned to meet with Foundry Hill branch at the call of missionary in charge.

# Miscellaneous.

### BORN.

ROTH.—To Bro. W. C. and Sr. Minnie Roth, Sonora, Iowa, February 21st, 1892, a son. Blessed March 27th, 1892, by J. S. Roth, and named John Walter.

### MARRIED.

LAMB—STRINGHAM.—At the residence of Mr. John Teeters, Ringgold county, Iowa, Mr. Edgar E. Lamb, of Union county, to Miss Mary L. Stringham, of Ringgold county, Iowa, Elder John Johnston officiating. After the repast the company repaired to the bride's home and partook of a bountiful repast.

LEISE—BUTTERWORTH.—At the home of the bride's parents, near Bell, Crawford county, Iowa, Sunday, March 27th, 1892, Mr. Edwin H. Leise to Miss Belle E. Butterworth. At the request of the bride, her father, Elder Charles E. Butterworth, officiated. May God bless the happy young couple, and make their union indeed a happy one, and their home a holy and delightsome place.

### DIED.

BURNHAM.—At the home of her son, J P. Burnham, near Edgerton, Missouri, March 19th, 1892, of pneumonia, Sr Elizabeth A. Burnham, aged 68 years, 3 months, and 3 days. Sister Burnham joined the Reorganized Church of Latter Day Saints. at Nebraska City in 1868, and lived a consistent Christian life until called by the Master to join her husband and children who had crossed the river before her. She leaves three sons to mourn her death. She was loved and respected by her neighbors and acquaintances. While we sorrow yet we realize that our loss is her eternal gain.

DUNKLE.—At the home of her parents, near Crescent, Iowa, March 18th, 1892, of consumption, Sr. Mary E. Dunkle, aged 25 years, 10 months, 15 days. Deceased leaves a husband and two small children, one having preceded her into the paradise of God. She was baptized by W. W. Blair June 22d, 1890. Funeral sermon by Elder D. M. Rudd in the Saints' church, from Psalms 17: 15 and 16: 11, assisted by Elder H. N. Hanson. She is waiting and watching for her loved ones.

CLARK.—In Crescent, Iowa, March 15th, 1892, after a lingering illness of four years, Sr. Orpha Isabel Clark, aged 33 years, and 27 days. Deceased was born at Baraboo, Wisconsin, February, 17th, 1859; baptized September 9th, 1889, at Henderson, Mills county, Iowa, by R. M. Elvin. She had great faith in the ordinances, being relieved of pain and given more strength at times when it seemed almost vain to hope. She was a patient sufferer. She leaves a husband and two small children to mourn for her. Funera services at the Saints' church; sermon by D. M. Rudd, from 1 Cor: 15: 44, 49, assisted by H. N. Hansen.

HARDING.—Earl, the lovely little son of Bro. Samuel and Sister Jennie Harding, was born October 17th, 1888, and died June 18th, 1891, with scarlet fever. Funeral discourse by Elder S. Butler.

Philadelphia *Ledger:* Once more the ship of state in Germany has been abandoned to the hands of the inexperienced Captain. Once more the pilot has been bowed over the side. For the peace of Europe for the prosperity of a great and civilized nation with which we are so closely connected it may be hoped that history will further repeat itself and that a worthy successor to Bismarck and Von Caprivi may be found, but the probabilities seem all against it.

Cincinnati *Times-Star:* The Kaiser looks upon himself as an instrument in the hands of God. He may be the unwilling instrument in bringing about free Germany.

www.LatterDayTruth.org

## THE SOUL'S CRY AND THE ANSWER.

LORD be thou my helper.—Psa. 30: 10.

Fear not, I will help thee.—Isa. 41: 13.

O, Lord, I am in trouble.—Psa. 31: 9

Call upon me in the hour of trouble and I will deliver thee.—Psa. 50: 15.

Wash me thoroughly from my iniquity, and cleanse me from my sin.—Psa. 51: 2.

I will be with thy mouth and teach thee what thou shalt say.—Ex. 4: 12.

O, that I knew where I might find him.—Job 23: 3.

Ye shall seek me, and find me, when ye shall serch for me with all your heart.—Jer. 29: 13.

Behold, I am vile. What shall I answer thee? —Job 40: 4.

Though your sins be as scarlet, they shall be as white as snow.—Isa. 1: 18.

Create in me a clean heart, O, God.—Psa. 51: 10.

A new heart also will I give you.—Ez. 36: 26.

I am weary with my groaning.—Psa. 6: 6

Cast thy burden upon the Lord.—Psa. 55: 22.

My soul waiteth for the Lord more than they that watch for the morning.—Psa. 130: 6.

They that wait upon the Lord shall renew their strength.—Isa. 40: 31.—*Sel.*


## "WHAT IS MAN?" by Eld. J. R. Lambert.

Cloth 75c., paper 50c.

SPECIAL COMBINATION OFFER.

Patriot one year, What is Man, cloth,.....$1 50
" " " " " paper,.....1 25
" " " " " cloth, and Food for Thought.....1 60
Patriot one year, What is Man, paper, and Food for Thought.....1 35

This applies to both renewals and new subscriptions for a year, but to no less time. Those having paid in advance for Patriot can obtain books at combination rates, if ordered promptly.

Notice will be given when this special is withdrawn. Address all orders to

**LAMBERT BROS., Lamoni, Iowa.**

## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

## PATTIE; OR, LEAVES FROM A LIFE.

(In course of publication.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of tha same size as "With The Church in an Early Dey."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

## GERMAN TRACTS.

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

## JOB PRINTING, BOOKBINDING, ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

## BOOKBINDING.

**HERALD OFFICE BINDERY—**

All kinds of Bookbinding done at Reasonable Rates:

Herald volumes, library leather backs and corners, marbled edges.....$1 50
Autumn Leaves, half roan, cloth sides.....1 00
" " half imitation morocco.....1 25
" " half morocco.....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**


## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10: 30 a.m., 6: 30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7: 30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Sheffield, Langsett road; services Sundays 10: 30 a.m., 6: 30 p.m. Wednesdays, 7: 30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Farnworth, Ellsmere street; services Sundays 10: 30 a.m., 6: 30 p.m. Wednesdays 7: 30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Leeds, Wellington road, New Wortley; services Sundays 10: 30 a.m., 6: 30 p.m. Thursday, 7: 30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2: 30, preaching at 7: 30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

St. Louis, Missouri, No. 2518 Elliott avenue.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7: 30 p.m.; social service at 2: 30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 2 and 7: 30 p.m.

London, England, meetings on Sundays at 6: 30 p.m., at 48 Repton street, Limehouse; and at 107 Canal road, Mile End, on Wednesdays at 8 p.m., having removed from Emmanuel Hall, Old Ford road.

J. H. Tyrrell, Secretary Chatham district, Box 396 Chatham, Ontario.

E. C. Briggs, Juniata, Tuscola county, Michigan.


## FOR SALE ON EASY TERMS.

### BEAUTIFUL LOCATION.

### THE FINEST STOCK FARM

—IN—

DEKALB CO., MO.

Four Miles from Stewartsville on the Hannibal & St. Joseph Railroad.
Two Miles from Clarksdale on the Chicago, Rock Island & Pacific Railroad.
Twenty-three Miles from St. Joseph by Wagon Road.
In the Center of a Community of Latter Day Saints.
Four Branches, Each Having a Good Meeting House of Their Own.
German Branch, Sixty-five Members, One Mile East.
Pleasant Grove, Sixty-eight Members, One and a Half Miles North.
De Kalb, Seventy-one Members, One and a Half Miles South.
Stewartsville, Sixty-five Members, Four Miles.

**TWO HUNDRED AND EIGHTY ACRES.**

Seventy-five acres in cultivation, forty in meadow, balance, including twenty-five acres of timber in pasture, all in timothy, clover and blue grass; well fenced, three-hundred rods hedge, balance three, four and five wires; good orchard; one dwelling house of seven rooms and one of three rooms; two barns, well painted, fitted with Newton's Patent Cattle Ties for fifty head full-grown stock, thirty head of young stock and twenty horses, with ample room for seventy-five tons of hay; good grass lots with pens under shingle roof for one hundred hogs; cribs for 3000 bushels of corn; eight wells, good water; a fine pond in meadow, surface 25,000 feet, well stocked with fish; an unlimited quantity of pure, clear water in pastures, piped from pond to watering troughs; windmill supplies tanks in barn and yards; a good mill with horse power for grinding feed, Fairbanks scales, etc., etc. Also some fine shorthorn cattle, young horses, farming implements, etc.

For particulars, terms, etc., address

**JOHN BURLINGTON,**
ST. JOSEPH, MO.

## AUTUMN LEAVES,

With frontispiece each month.
Published monthly, 48 pages, neatly covered.
Price per year - - $1.50.
Mrs. M. Walker, Editor and Publisher.

HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**
OF
## PRESIDENCY AND PRIESTHOOD;
THE
**Apostasy, Reformation and Restoration,**
BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.


www.LatterDayTruth.org

## CHORAL SINGING.

TUNES chosen for the Reunion services of 1892, with the time, per metronomic measure, attached, as agreed upon at last session, Reunion of 1891:—

| Page. | Name of Tunes. | Met. |
|---|---|---|
| 115 | Calm | ¼–126 |
| 117 | Victor's Brow | ¼– 96 |
| 118 | Felicity | ¼–112 |
| 109 | Scott | ¼–116 |
| 122 | Lamoni Chant | |
| 128 | Alexander | ¼–100 |
| 131 | Love | ¼–108 |
| 132 | Press Onward | ¼–132 to 144 |
| 134 | Charioteer | ½–100 |
| 139 | Macedonia | ½– 76 |
| 141 | Victoria | ¼–100 |
| 143 | Lisbon | ½– 88 |
| 144 | Rayden | ¼–104 |
| 145 | Dancer | ½– 88 |
| 151 | Morning | ⅛–138 |
| 155 | Rising Sun | ¼–112 |
| 156 | Intercession | ¼–116 |
| 156 | Sunrise | ⅛–168 |
| 158 | Aurora | ¼– 92 |
| 162 | Nauvoo | ¼– 92 |
| 163 | Eventide | ¼– 96 |
| 164 | Repose | ½– 80 |
| 165 | Soft Shades | ¼–108 |
| 168 | Sacred Strain | ½– 72 |
| 171 | Majesty | ¼–112 |
| 172 | Cranbrook | ¼–100 |
| 173 | Gratefulness | ¼– 92 |
| 178 | Elliott | ½–108 |
| 180 | St. Joseph | ¼–100 |
| 185 | Birmingham | ¼–108 |
| 187 | Geard | ¼–100 |
| 188 | Winter | ¼–108 |
| 189 | Aerial | ¼–120 |
| 190 | Mission | ¼–92 to 116 |
| 192 | Harvest Chorus | ½–120 |
| 193 | Weymouth | ¼–104 |
| 194 | Coriantumr | ¼–104 to 120 |
| 194 | Benevento | ¼–104 |
| 196 | Orion | ¼–100 |
| 198 | Benevolence | ¼–104 |
| 198 | Sublimity | ¼–104 |
| 200 | Apostolate | ¼–120 |
| 203 | Aquinas | ½– 80 |
| 204 | Cornelius | ¼–120 |
| 205 | Rathbun | ¼– 92 |
| 208 | Oak Grove | ¼– 96 |
| 210 | Ditto, Sydenham 1st | ¼– 72 |
| 210 | Ditto, at Larg | ½– 72 |
| 211 | Ditto, at vivace | ¼– 96 |
| 214 | Runcorn | ½– 92 |
| 214 | Ditto, at 4 4 time | ¼– 92 |
| 216 | Watchman | ¼–104 |
| 217 | Ephesus | ½– 84 |
| 219 | Easter Hymn | ¼–126 |
| 220 | Syria | ¼– 88 |
| 221 | Angel Voices | ¼– 84 |
| 222 | Galilee | ⅛–108 |
| 224 | Gloucester | ¼–116 |
| 224 | Charles | ¼–112 |
| 226 | Savior's Love | ¼– 80 |
| 228 | Ecce Homo | ¼– 72 |
| 230 | Prescot | ¼–108 |
| 232 | Kedron | ¼–116 |
| 239 | Claremont | ¼–100 |
| 240 | Gladness | ⅛–168 |
| 240 | Lift up your heads | ¼–116 |
| 243 | Quincy | ¼–104 |
| 246 | Conqueror | ½– 96 |
| 250 | Azaleah | ¼– 84 to 120 |
| 252 | Crown Him | ¼– 96 |
| 255 | Diadem | ¼– 80 |
| 262 | Calvary | ¼– 84 |
| 264 | Mount Etna | ¼–116 to 126 |
| 266 | New Judah | ⅛–132 |
| 268 | Eden | ¼–116 |
| 270 | Ashley | ¼–116 |
| 278 | Sabbath Rest | ¼– 96 |
| 298 | Primal Praise | ¼–126 to 152 |
| 309 | Refuge | ¼–120 |
| 312 | Comforter | ¼–100 |
| 332 | Vineyard | ⅛–126 |
| 334 | Sellon | ⅛–144 |
| 336 | Shenandoah | ¼–120 |
| 338 | Roberts | ¼–112 |
| 345 | Adieu | ⅛–120 |
| 346 | Good-bye | ⅛–132 |
| 348 | Propaganda | ⅛–120 |
| 349 | Switzerland | ¼–144 |
| 350 | Society | ⅛–160 |
| 352 | Bevier | ⅛–152 |
| 354 | Interrogation | ⅛–116 |
| | Coda, ditto | ¼–116 |
| 357 | St. Davids | ⅛–116 |
| 369 | Barbara | ¼–120 |
| 371 | Blair | ½– 84 |
| 379 | Affection | ¼–138 |
| 387 | Brittania | ⅛–138 |
| 388 | Westgate | ¼–132 |
| 389 | Treasure | ⅛–150 |
| 393 | Moroni | ½– 96 |
| 394 | Glad Tidings | ¼–144 |
| 399 | Falcon Street | ¼–152 |
| 400 | Excelsior | ¼–126 |
| 402 | Geneva | ½–108 |
| 409 | Palestina | ¼–132 |
| 453 | Lewis | ⅛–152 |
| 470 | Judah | ¼–104 |
| 474 | Rest Forever | ⅛–168 |
| 480 | Deliverance | ⅛–160 |
| 488 | Bridegroom | ¼–104 |
| 496 | Savior's Return | ⅛–160 |
| 500 | Come and Reign | ¼–132 |
| 531 | All is Well | ¼–144 |
| 539 | Milbert | ¼–120 |
| 540 | Harvest Day | ¼–120 |
| 541 | Ditto, Larg | ¼– 84 |
| | ANTHEMS FOR PRACTICE. | |
| 543 | Angel's Mission | ½– 96 |
| 544 | Thanksgiving Chorus. | |
| | The 2 4 time | ⅛– 96 |
| | The 3 4 time | ¼– 96 |
| | The 4 4 time. | ¼– 76 |
| 546 | Benedictus | ¼–120 |

In the foregoing tunes ¼–120, means that a one fourth note should be sung to each beat of the Metronome when set at 120; ½–80, that a half note be sung to each beat of the Metronome set at 80; choristers will understand it.

In all the foregoing *Metronomic* measures of Time,—as indeed in all other time indicators, or Time-measurements,—it should be borne in mind by the student of music that all the musical admeasurements of time are *Relative* only, and that the indications therefore which the writer has, by request, given here, are for the purpose of supplying a standard of time in which, without any great degree of impropriety, the Choirs of different places may so accustom themselves to sing the tunes here selected for the next Reunion, as that when they meet there, or elsewhere, they may render them with as much uniformity in time, as they rendered others last Reunion with such sweetness of tone that they called forth the encomiums of visitors for both music and singers.

In practicing this selection, it will be well to use the first number to which the tunes are set in *Saints' Harp*, although in their employment in the services, other hymns shall be chosen for them. By a thorough training in the use of these numbers for the next six months, the home services will be also so much improved that the benefits to the general service will have been pleasantly anticipated there.

If the Editors, and the authorities of the Church will pardon a seeming interference with what I have no right to interfere, for the sake of peace, harmony, and goodwill, between the congregations and the choirs, I would like to suggest that whereas the commandment, "Let *all* the congregation praise the Lord" cannot be obeyed in the song-service of the church, understandingly, unless some music at least that they know be used therein,—and whereas, on the other hand, there cannot be a *growth* in knowledge if nothing new be learned,—I would suggest to the Choirs of the church that they use but one, or, at most, but two new pieces in each of the ordinary public services of the church, and that the tunes chosen for remaining hymn or hymns be such as the congregation is supposedly, at least, familiar with.

In all kindness I would still further suggest to the congregations of the church that until or previous to the publication of the *Harmony*, a number of the tunes that were in use were rendered improperly, because, probably, neither choirs nor choristers had ever even seen a copy of the written music of those tunes. Yet because these tunes were so very erroneously rendered, some as to time only, others both as to time and note; some in time, notes and expression also; it would be a pleasure to the intelligent chorister and choirs to correct these errors, if the congregations would try and *follow them*, instead of leading them, now that they are furnished with correct versions of the tunes.

They are correct in the *Harmony*, excepting a few minor mistakes that seem to be unavoidable in the first edition of any published work, and a few of such mistakes, notwithstanding the greatest care of the Editor to prevent them, crept into the *Harmony*. These errors are however of so trivial a character as to be observed only through close criticism, with the exception of an omission of one complete chord from the last measure of the first line of the tune Decatur, tune for Hymn 168; these corrections I have listed, and will supply them to the Board of Publication, if they desire to correct the next edition.

## ALL HAPPENED ON FRIDAY.

Mayflower landed on Friday.
Bastile was burned on Friday.
Moscow was burned on Friday.
Washington was born on Friday.
Shakespeare was born on Friday.
America was discovered on Friday.
Lincoln was assassinated on Friday.
Queen Victoria was married on Friday.
Battle of Marengo was fought on Friday.
King Charles I. was beheaded on Friday.
Battle of Waterloo was fought on Friday.
Julius Cæsar was assassinated on Friday.
Battle of New Orleans was fought on Friday.
Joan of Arc was burned at the stake on Friday.
Declaration of Independence was signed on Friday.

www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, April 16, 1892. No. 16.

Fr. T. L. Scott

## THE SAINTS' HERALD,

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa.

Subscription Price $2,00 per year; Six Months $1,00; Three Months 50 cts.; Single copies 5 cts.; Sample copies free.

The Traveling Ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions make sales of Church Publications, and assist the Publishing Department.

Address communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post office or Express Orders, Drafts on Chicago, or lastly, by Registered Letter. Do not send checks.

Advertising Rates, $1.00 per inch each insertion, subject to the following discounts: One month's insertion, five per cent.; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. For Reading Notices, ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## TO ADVERTISERS.

The Saints' Herald circulates in every State and Territory in the United States, also in Canada, Great Britain, etc. Having a field peculiarly its own, it is rapidly growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

For table of rates, see first page of cover. For further particulars address, R. S. SALYARDS, Advertising Manager.

### OLD AND NEW WINE.

THE subject of the Rev. Dr. Thomas' sermon Sunday, December 8th, was "Social and Religious Evolution." His text, from Matthew 9: 17, was:—

"Neither do men put new wine into old bottles, else the bottles break and the wine runneth out and the bottles perish; but they put new wine into new bottles and both are preserved."

Life is an evolution from the lower to the higher, from the simple to the complex. Back of the apparent is the spirit or thought-life, of which the former is but the expression. The phenomenal universe is the embodied thought of the living God.

As observed by us life and organism go together. Each germ develops a body suited to its peculiar nature and needs, but in the long journey of life to the higher the lower forms are left behind. The first trees and plants were bare stocks without branches or leaves, and animal life was huge and ugly; but there came beautiful forests, and flowers, and singing birds; and so the divine thought conceiving man comprehended the higher, but began with the lower, and provided for the culture of the race through education and experience.

Upon the plane of his activities man is a creator; he has a thought-world and this projects itself in outer and corresponding forms; the thought of despotism creating a throne, and a king with servants, and an army to enforce his will. The thought of liberty finds expression in the rights of the people, in free schools, and liberty of conscience in faith and worship, but in the growth of thought old forms fall away. It is essential that wine be bottled, that forms be preserved, that society be not denuded; but to preserve both the wine and the bottles, the spirit and the body, the new life must have new forms. You cannot put the life of a child into the body of an old man, and much less into a corpse. And here is the stress of all reforms; if the life be repressed there is stagnation; if it be put into old forms they are broken. The doctrine of the priesthood of the race could not be put into an hierarchical priesthood, and the reformation of the sixteenth century was a revolution, and the attempt to put the new ideas of liberty into the old bodies of despotism resulted in the American and French revolutions of the eighteenth century.

We should respect the conservatism that would hold on to the old, but bodies that have served the purpose should be cast off; but there may be danger of casting off the useful. Such was the mistake of Jefferson Davis; with all the good will of our time it is hard not to blame him for the trouble he brought upon his country, and it is fitting, yet pathetic, to think of the dead soldier lying in his coffin dressed in the uniform of a dead cause.

We may find illustrations of our subject in history and in the present. For one thousand years after the fall of Rome the idea of personal liberty or national liberty was practically lost. The authority of Europe was with the kings and the popes. As time went on, to preserve that power, the inquisition came into use and Lecky tells us that more than 31,000 persons were burnt and nearly 300,000 suffered less than death. Motley says that 50,000 were put to death in the Netherlands and that 3,000,000 were excommunicated for heresy and sentenced by the king of Spain to be hanged. And all this for what? To perpetuate the authority of the church over the faith and conscience of the people. And the same spirit in less degree went into Protestantism and filled England with trouble and persecutions for long years of struggle between Catholics and Anglicans and dissenters. The new thought and life at last found a body in the act of toleration.

The Latin thought of the fifth century clothed the Christian faith in the dogmas of original sin, and penal substitution, and election, and reprobation; and these ugly accretions have come on down to the present as the body or form into which to put the truth and life of to-day. But the new faith is asking for a new body, and Dr. Barrows of the Presbyterian church says the old confession should be changed; says it is neither generally believed nor preached; says that the Christian conscience of to-day revolts at the idea of infant damnation; and that sensible men do not believe that they were in Adam and responsible for his sin. They enter an alibi that no evidence can set aside. It is unamerican to put Adam's sin upon them. They say; "we did not vote for him." Now, all that is true, and noble, and brave. But does Dr. Barrows realize how much it means? Prof. Swing never said as much before he was driven out of the church. To deny original sin is to deny the foundations upon which theology has rested for a dozen centuries; it is to go back to the Greek thought and require a new definition of the atonement. He says the conscience of the present revolts against the old dogmas; and even the American idea of personal representation is permitted to protest against original sin. But that is to rest authority in religious matters in the conscience and reason of man. Yes, and there is where Christian faith must at last rest, and it must be modified and enlarged to suit the growth of the great world-consciousness, as man unfolds more in the life of truth and love. And that is the work of our age—to give form and expression to the better thought and life that is knocking at the door of the mind and heart of the great world.—*Chicago Times*.

### "THE ARENA."

WITH the April number the *Review of Reviews* enters upon its second year. It has had an exceptional, if not an altogether unique, history. One year ago it was known only to a few discriminating readers, and its subscription list and news-stand sales required only a few thousand copies. Its edition the present month is 70,000 copies, and it is eagerly read in every State and Territory in the Union and in every part of Canada. No extraordiary efforts have been made to push the magazine. There has been very little canvassing done for it; no chromos have been given to its subcribers; no special inducements, such as an encyclopædia or a parlor organ thrown in as a gratuity or offered at half price, have been offered by the publishers. The magazine has grown to an enormous circulation and to commanding influence simply upon its merits. Its readers have liked it and therefore recommended it to their friends. It owes not a little to the newspapers of the country, which have appreciated the journalistic enterprise and vigor and the enormous amount of hard, honest labor put into every number, and which have most heartily recommended it to their readers. While working in the closest coöperation with the English *Review of Reviews*, edited by Mr. W. T. Stead in London, the American Review is a distinct magazine, wholly and entirely edited, printed and published in New York, and in the fullest sense of the word as much an American periodical as Mr. Stead's London edition is an English periodical. The general aims and purposes, plans and methods, of the two magazines are identical, and each has the fullest access in advance to all the materials and illustrations prepared for the other. The American *Review*, being somewhat larger and higher priced, is more profusely illustrated. It has 20 or 30 more pages each month than the London edition. Its bound volumes, covering the past year, are a wonderful history of current action and thought, and a marvelous portrait gallery containing the faces of seven or eight hundred people of contemporary note, representing all parts of the world.

www.LatterDayTruth.org

## WHAT IS IN A NAME?

ANYONE fond of curiosities in names will be pleased in considering the following, occurring among Uncle Sam's hired help:—

Among government employes at Washington are 2,000 people of the name of Smith, and some 400 of them by the name of John Smith. There are over 1,100 Browns, 1,000 Johnsons, and 900 Joneses. There are on the other hand, such names as Xylander, Bussenshut, Calvacoresses, Vonbruddenbrock, Mantagonsky, Stoutenborough, Schenckenberger, Schorringhausen, Petegomenne, Korchersperger, Brannersrenther, and Dizerzanowaki. They must be quite an affectionate lot, these government employes, for among the names are two Huggs, one Hugger, one Huggins and thirty Loves.

Two sail under the cognomen of Gall, while three of them carry the equally suggestive name of Cheek. They are a patriotic lot, evidently, for there are one Red, half a dozen Blues, and Whites without number.

There are several Flags, and material for more, as is shown by the fact that there are two Calicoes and one Silk. If Uncle Sam wants to get into the free lunch business, he will have no difficulty in finding material to set his table. There are six Rusks, one Bread, fifty Fishes, ten Custards, eleven Coffees, two Teas, three Butters, one Milk, two Sourwines, one Sourbeer, two Apples, and one A. Sass, which presumably stands for "applesass." There are some names that would seem to be rather a burden to carry about through life. For instance, there are three by the name of Coward, one Lie, one Awkward, one Damschroder, one Golddammer, and one Damall. The months of the year are all represented.

The descendants of the families of the various presidents seem to be pretty well represented. There are 46 Washingtons, of which 5 are George Washingtons; 300 Adamses, 16 Jeffersons, 326 Jacksons, 20 Monroes, 10 Madisons, 200 Harrisons, 10 Van Burens, 50 Tylers, 12 Polks, 75 Pierces, 30 Buchanans, 14 Lincolns, 1,000 Johnsons, 100 Grants, 26 Hayses, 6 Garfields, 20 Arthurs, and 20 Clevelands. The great people of the monarchial governments seem to be represented, as there are 40 kings, 3 queens, 6 czars, 2 marquises, and princes, lords, earls and dukes in great numbers.—*Philadelphia Bulletin.*


## L. A. FOWLER,
## Contractor and Builder,

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

## *THE "PATRIOT."*

Send for sample copy and complete circulars of books, all free.

*LAMBERT BROS., Lamoni, Iowa.*

ROBT. WINNING, President. D. F. NICHOLSON, Cashier.

## LAMONI STATE BANK,

Successor to Farmers Bank of Lamoni.
Paid up Capital $25,000.00. Liability of Stockholders $50,000.00.
Incorporated under the laws of Iowa, Aug. 1, 1891.
Six per cent Interest paid on time deposits.
Farm Lands and Town Lots for Sale.

## A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.


## CHARLES DICKENS.

THE great novelist Dickens was not at all noted for regular churchgoing, but no one who knew him, in fact no one who has ever read him could doubt the deeply religious side of his personal character. The following letter addressed to his younger sons on their leaving home, one for Cambridge, the other for Australia, reveals the father's heart and the deeper side of his nature: "You will remember," he says to both, "that you have never at home been wearied about religious observances or mere formalities. You will therefore understand the better that I now most solemnly impress the truth and beauty of the Christian religion, as it comes from Christ himself, and the impossiblity of your going far wrong if you humbly, but heartily, respect it. Similarly I impress upon you the habit of saying a Christian prayer night and morning. These things have stood by me through my life, and remember that I tried to render the New Testament intelligible to you and lovable to you when you were a mere baby. And so God bles syou."

DR. W. C. VAN BIBBER said: "I am glad *The News* is calling attention to this matter. The large consumption of ice-water is very injurious. Authorities differ as to the real cause of Bright's disease. In my opinion it is largely due to the imprudent consumption of cold drinks.

Nothing, probably, is more sure to cure rheumatism than a morning and evening's vigorous use of hair gloves upon every portion of the skin. That congestion of the muscles and the joints which characterizes rheumatism is relieved by this powerful appeal of the hair gloves to the skin.


## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

## WANTED.

To correspond with a brother who would like a good paying business, or a claim in "the strip." One who has some means, and who knows something about working with horses, and using carpenter tools, is desired. For particulars address MOSES N. COLE, Wellington, Sumner Co., Kansas.

## SPIRITUAL GIFTS
AND
## THE SEER OF PALMYRA;
Or
## SEQUEL TO SPIRITUAL GIFTS.

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

## ZION'S ENSIGN,

A live, religious journal, issued weekly at Independence, Jackson county, Missouri, is brim full of good and instructive reading relative to gospel truths, besides sermons delivered by some of our ablest ministers. Every one who can possibly spare **$1** should subscribe for it.

It is the intention of the publishers of the ENSIGN to issue **A DAILY EDITION** during the session of the coming General Conference in April, in which will be given a full report of the proceedings from day to day, also news items pertaining to the conference and those in attendance. The price will be **25 cents.** Send in your orders at once so as to give ample time for preparation.

Address all letters to Zion's Ensign, Box 175,

Independence, Mo.

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### Teachers' Helps.

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### Cards and Tickets.

Fancy cards, large, five kinds, per doz ..... 75
Fancy cards, small, ten kinds, per doz..... 50
Good Behavior tickets; per 100, 1.50: 1,000...1 00
Prompt Attendance tickets; 100, 10.5; 1,000...1 00

### Winnowed Songs

Each 40c., half doz. $2.25, per doz.....4 50


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, April 16, 1892. No. 16.

**The Saints' Herald.**

JOSEPH SMITH }
W. W. BLAIR } - - - EDITORS.
R. S. SALYARDS - - ASSISTANT EDITOR.

Lamoni, Iowa, April 16, 1892.

CONTENTS:

EDITORIAL:
The Sunday School Convention.....241
The General Conference.....243
A Reunion for 1893.....243
Healing.....243
Quiet Ways are Best.....245
Editorial Items.....245
Extracts from Letters.....245
MOTHERS' HOME COLUMN:
On the Wing.....246
An Object Lesson for Parents.....247
Domestic Culture.....247
Special Request for Prayers.....247
POETRY:
Twilight Dreams.....246
CORRESPONDENCE.....247
COMMUNICATIONS:
Beautiful Things.....249
Who is the Author of the Book of Mormon—Rigdon, Mormon, or Spalding .252
Mound Builders and the Eagle.....255
CONFERENCE MINUTES:
Montana.....255
Clinton.....255
MISCELLANEOUS:
Scattered Members.....256
Items of Interest.....256
How English Women Live.....245
Cure for Cancer.....249

## THE SUNDAY SCHOOL CONVENTION.

As a preliminary to the convention sessions, an informal meeting was held in the Sunday school room of the Saints' church Saturday evening, the 2d inst., in charge of Bro. J. A. Gunsolley, of Lamoni. The attendance is reported as large. The meeting was devoted to a trial lesson of a new series of lesson helps edited by Rev. E. Blakeslee of Boston, Massachusetts, proposed for adoption by the General Sunday School Association as the lesson helps for the coming year. Not being present, we cannot give particulars of this meeting.

The morning of Sunday the 3d was accompanied by an April shower, which continued at intervals during the day. This did not prevent the holding of the usual session of the "Mount Zion Sunday School," of Independence. The attendance was somewhat diminished by unfavorable weather, but the presence of a large number of Sunday school workers and General Conference delegates comfortably filled the large lower room of the stone church. The session was a pleasing and instructive one; the song service presenting a spirited and enlivening feature.

At eleven a.m. the main audience room or auditorium on the second floor was opened for the regular preaching services, and was filled by a vast and bright appearing congregation. The finishing of this main room is not complete, the galleries being but temporarily arranged, the seating but temporary; but enough has been done to render it exceedingly pleasant and cheerful, and we are safe in saying that never has a gathering or General Conference of the church convened in better and more comfortable quarters. The design, the whole arrangement is artistic; the entire effect pleasing and gratifying. The acoustic properties are excellent, and the Independence Saints are to be congratulated in having such a commodious, enduring, and satisfactory house of worship. It is a creditable monument of their spirit of sacrifice, and bears witness to their patient continuance in substantial well-doing in face of almost every form of discouragement and opposition.

Bro. W. H. Kelley was the speaker, assisted by Brn. F. G. Pitt and Joseph Luff. His theme, The risen Christ, the new life and its accompaniments promisd the faithful follower of the Prince of Peace. The music, with the sermon, was reviving, and the Holy Spirit's presence in both perceptible.

At 2:30 p.m. the regular monthly sacrament service of the branch was held, in charge of Brn. F. G. Pitt, presiding elder, and J. A. Robinson. It was peaceful in spirit, the testimonies of the Saints expressive of abiding confidence in the overruling providences of Him whose death and resurrection they met to commemorate.

The evening sermon by Elder Joseph Luff was a finely conceived and ably delineated presentation of the true manliness of Jesus the Christ, the leading thoughts portraying the strength of character developed in resisting evil, and in suffering wrong rather than resenting its infliction by resort to unhallowed and un-Christlike means of escaping it. Jesus, the light of the world, admonished his ministry and his people as *he departed*, "Ye are the light of the world."

At 9:30 a.m. Monday, the 4th, Sunday School Convention assembled, Supt. E. A. Blakeslee presiding, Bro. Gomer R. Wells secretary. After song, prayer was offered by Bro. F. M. Sheehy. A committee on credentials was appointed which reported the admission of delegates from the following districts: Massachusetts; Northern Illinois; Decatur, Iowa; Galland's Grove, Iowa; Independence, Missouri; Des Moines, Iowa; Nauvoo and String Prairie; Texas Central; Northeast Missiouri; Little Sioux, Iowa; Kewanee, Illinois; also from Plum Creek, Iowa; St. Louis, Missouri; Washington, Indiana; Malta, Idaho; Clinton, Missouri; and Denver, Colorado, Sunday schools. Other delegates continued to arrive.

Sr. Lucy L. Lyons of Lamoni was appointed organist, Sr. Tessie Williamson of Independence assistant; F. G. Pitt chorister.

While awaiting the report of credentials committee speeches were called for, and responses made by a number. It was most cheering to not only note but to feel the inspiring presence of the Holy Spirit's influence and power, indicating the direct approval of our heavenly Father upon and giving promise of his direction in the work being done for the young. The Lord has indeed inspired this work from the beginning, and it will gloriously aid the Redeemer's cause as it becomes more and more a power for good. A glance at our Sunday school workers is sufficient to indicate plainly that talent all-sufficient is enlisted in its prosecution, and we do not doubt that their devotion and consecration will also be sufficient,—we trust hearty and complete. The hearts of our ministry are with them in their laudable efforts, and they are renewed in strength to go out into the world as they witness the compacting processes of development in the home work of the church.

At two p. m., after prayer by Bro. M. H. Forscutt, work was resumed. The all-important question to be decided was the character of and arrangements for lesson helps for the ensuing year. That the matter might be reached, the following amendments to the Constitution and By Laws were adopted: Article 2, p. 6, "Object," to read as follows: "The object of the Association shall be to organize Sunday schools in all neighborhoods where practicable; to secure systematic effort and concert of action by using the best methods of teaching and conducting the various schools; to instruct them to use the Bible, Book of Mormon, Doctrine and Covenants, the text-books published by the church for the use of Sunday schools, or other helps as directed by the General Sunday School Association; and to enlist the interests of the adult members of the church in Sunday school work."

Article 6, p. 11, "Departments." This was made to read: "When practicable, each school shall be divided into the following classes: Primary, Intermediate, Bible, Compendium, Book of Mormon, and Doctrine and Covenants; or otherwise, as the General Sunday School Association may direct.

Article 13, p. 13, "Methods of Teaching," was substituted by the following: "It shall be required of district associations that they shall, so far as possible, adopt both topical and general methods of teaching, using such books and other helps, and following such methods as the General Association may provide and advise; that they maintain, so far as practicable, classes

www.LatterDayTruth.org

in all the departments mentioned in Article 6 of these by-laws."

The following report of the committee on lesson helps was read:—

INDEPENDENCE, Mo., April 4th, 1892.

*To the Delegates in Conference Assembled:*—

We, your committee on Teachers' Helps, beg leave to submit the following report:—

In accordance with our appointment and instruction by the General Association, we have performed the labor assigned us thus far as well as our time and ability would permit. The first number of the Helps was issued in July last, and has appeared monthly until the present. How well the work has been done is not for us to say. The members of the committee being obliged to dwell in places apart, have been placed at a great disadvantage. Also the burden and press of other duties devolving upon us has been such that we could give the work only a limited amount of time. We are indebted to the Superintendency for valuable suggestions, also to the *Sunday School Times*, and Trumbull's "Teachers and Teaching."

Having had opportunity to study the needs of the work, and to observe the success of our present system, you will please pardon us for stating briefly a few thoughts with reference thereto.

First, Our present system has met with disfavor from many because of being based on the Inspired Translation of the Bible, from the fact that but few of the teachers, and fewer of the pupils have access to the Inspired Translation. Therefore it would seem necessary that either we should base our Helps upon the King James version, or else provide an edition of the Inspired version at prices within the reach of every school in the church.

Second, There seems to be a pressing necessity for a Help in the hands of the pupils. We believe it is conceded by nearly every one who has used our present system, that there is a pressing need for something beyond what we now have to guide the pupil in his efforts, and to outline the work for him. While we believe that the teachers' Helps, as now issued, are filling the place designed for them, and that they are an efficient aid to all who have given them a fair trial; while we are sure that it was a great step in advance when the Association adopted our present system, it is our conviction that we are now ready for another advance movement, and that that movement should be in the direction of placing a Help in the hands of the pupil.

Third, Whether it be better to adopt a system of Helps published by some one else, or whether we have our own committee to prepare them and have them published by the church, evidently is the question. Should the latter plan be deemed the wiser one, a committee should be secured which shall be able to make this work their *business*, second to no other, and then *every* school in the church should come forward and support the Association in the movement, thus proving that we have faith and confidence in the success of our movement. When we can do this, and not until then, will we have success far beyond our expectations—success that shall compel the world to look upon us with wonder and admiration—success that shall command the respect and confidence of the church, and the approbation of our heavenly Father.

J. A. GUNSOLLEY, } *Committee.*
ANNA STEDMAN, }

This introduced the all-absorbing question of lesson helps;—whether to have a help of our own, or to introduce a system published by other religious societies. The discussion of the question took a wide range, some arguing for the adoption of the International Lesson Helps, others for a lesson help based upon the International system, while some leaned toward the *Outline* Bible Studies previously referred to. In it all, however, the current was drifting toward the evidently correct and safe anchorage that we should have a lesson help distinctly our own; one that shall embody every good feature of other systems, and teach the gospel of Christ. A resolution prevailed that a committee consisting of the officers of the General Association be appointed to select a committee on lesson helps. They were also empowered to devise ways and means for the compensation of the lesson help committee, and requested to not exclude themselves therefrom. This action gave evident satisfaction, and it was manifest by the earnest spirit prevalent and from the expression of confidence in the conclusions reached, that the deliberations of the Convention had been shaped by the overruling wisdom of the Master. The Sunday school workers came together trusting that, like the church had been, so would they be aided and strengthened to pass difficult points; be supplied with the special blessing necessary in a work of faith. "Have faith in God," was the assuring word of comfort to which they turned, and which every worker should always remember in every time of need.

The Association will need a stronger financial exchequer to sustain this committee in their work, and we bespeak for them more than a passing thought in this. No man of means great or small can find a better opportunity to aid the cause of Christ and humanity than this; no more deserving one. With all the institutions of learning we may have, the Sunday school, after all, will be the college in which our rising ministry will principally receive their religious education, and the girls and young women be trained for their work. To it should be given, and that in the spirit of consecration, that financial support it requires. It needs help, and needs it now; but no trouble will be had in this if united effort is made. We do not wish to anticipate any action of the committee; we only want to say that our people should promptly aid by their means this important arm of the church service. Other religious bodies foster their Sunday schools in many ways, not least financially. We should surpass them in obeying the injunction to use temporal things in the spirit of consecration to the obtaining of heavenly things. The church is to be congratulated in having this developing Sunday School Association, also the latter because of its evident direction in correct lines of growth.

The evening session was held in the large upper auditorium. A musical and literary programme was rendered to the satisfaction of a large and intelligent gathering of people. The instrumental music, and the songs were excellent; the respective papers of Brn. J. F. Mintun and H. C. Smith "The Sunday School of the Present, the Church of the Future;" "Outsiders; Our duties to and how to reach them," were capable treatments of the subjects presented.

---

Tuesday, 5th, eleven a.m., following the opening song, prayer was offered by Bro. T. W. Chatburn. Superintendent Blakeslee announced the programme to consist of training classes in Primary, Intermediate, and Compendium departments. The Primary class exercises in charge of Sr. Jennie Newton, of Indedendence, were especially interesting. Bro. J. A. Gunsolley conducted the Intermediate class exercises. Bro. F. G. Pitt had charge of the Compendium lesson. These lessons were followed with "chalk talks" by Bro. William Clow, of Independence, and general discussion. The Record and Class Books published by the Association were exhibited and their adoption urged.

At 2:30 p.m., last business session; prayer by Bro. T. W. Chatburn. Minutes approved. A petition from St. Joseph, Missouri, on the Temperance cause was referred to the officers. Resolutions adopted:—

"That we urge the local Sunday schools to purchase the Lesson Helps authorized by the Association to be published for the use of schools—for the pupils as well as teachers."

"That the General Superintendent, upon order countersigned by the Secretary of the General Association, be empowered to draw upon the Treasurer of the Association for such amount or amounts as necessity demands, for the purpose of defraying the expenses of preparing and publishing the Lesson Helps authorized by this Association."

Officers elected: E. A. Blakeslee superintendent, Sr. M. Walker assistant superintendent, G. R. Wells secretary. Sr. C. B. Stebbins declining renomination, Sr. Lucy L. Lyons was elected treasurer.

The closing hours of this session were memorable. Besides the large number of sisters and brethren present were the First Presidency, the Twelve, many of the Elders, High Priests, Seventy, all keenly interested in the work being done by the Sunday school workers; indeed, working with them heart and soul.

Short addresses were made by the laity and ministry, the remarks of all testifying to the unity of spirit and interest manifestly existing upon the part of the Church in general to foster this promising feature of the work. The Holy Spirit touched the hearts of all and inspired the utterances of those who gave expression to their sentiments. The session was a success.

At 7:30 p.m. the closing session was held. After a song, prayer was offered by Bro. Joseph Luff. Another song, and Sr. Frances Walker (daughter of Sr. M. Walker), of Lamoni, read an essay on the subject of "Home Influences." It was a worthy treatment of a noble theme, and was listened to with appreciative attention by the large gathering of people in attendance. By request of the Convention, Sr. Walker's paper will be published in *Autumn Leaves*.

A clarinet solo by Bro. Gomer Wells, accompanied with organ music by Sr. Belle Robinson, and a vocal duet by the same were acceptably rendered. This was followed by an address, "Sunday Schools and the Republic," by Elder F. M. Sheehy. The speaker traced the influence of Sunday school work in the formation, preservation, and development of the American Republic. The address was an able one. We regret that it was not in manuscript that those not present might have its subject matter. Listening to the essay and address, and noting the presence and zeal of so many capable young and middle-aged persons, one was

www.LatterDayTruth.org

gratified to observe the abundant talent and evident capacity of those taking upon them the pleasant burden of religiously educating the children.

One noticeable feature at the convention was a beautiful and costly Sunday school banner from the St. Louis, Missouri, school. It contained a beautiful portrait of the Savior, taken from the *Hope*.

The convention adjourned subject to call of the Superintendent. Benediction by Elder Joseph Luff. All present were evidently satisfied with results reached and better prepared thereby to enter upon the work of the conference.

The Sunday School Association is now a permanent institution among our people. It is bound to succeed.

## THE GENERAL CONFERENCE.

WEDNESDAY, the 6th of April, dawned clear, bright, and cool. A bracing air added tone and zest to the large number of ministers, delegates, and the laity present, all of whom came prepared to enjoy an "extra good" conference. Well-known and new faces were constantly seen, and warm hand-grasps and hearty greetings were as free as usual in these annual spiritual gatherings of our people. All seemed joyous and glad in the spirit of the "hastening time."

At ten a.m. the large audience was called to order by Pres. Joseph Smith, and on separate motions Presidents Joseph Smith and W. W. Blair were voted presidents of the fortieth General Conference of the Reorganized Church. Bro. H. A. Stebbins was appointed secretary, and authorized to choose assistants. He choose Brn. Gomer Wells and L. W. Powell. Brn. H. R. Mills, F. G. Pitt, and M. H. Forscutt were selected for choristers. Brn. M. H. Forscutt, W. McGahen, and M. H. Bond were appointed committee on credentials.

A hymn was sung, followed with prayer by Pres. Blair. The invocation was an earnest, spiritual plea for the divine blessing upon the assembly. After another hymn, Pres. Joseph Smith addressed the Conference. He said:—

"I will answer a question that was asked me yesterday: 'What art thou doing here?' I will answer it thus: While a boy, before I had anything to do with religion except being baptized by my father, I became cognizant that the name of my father was held in esteem by some and in disrespect by others. I then made a resolve that I would so live that no man would say, from *my* example, that my father was a bad man. After arriving at manhood, circumstances led me to make choice of that which calls us together today under the present results, and we believe that the fundamental principles taught by my father are true. I did not then know what was in the future, but believed that whatever transpired, the truth of the work would be made manifest, that which is false would appear, and good come out of it.

"I am here to-day upon the principle that this has been partially fulfilled. My heart is filled with gratitude. All opposition, when it has come to the light, has been an advantage to the work. I am here because of that principle. I am here to answer for my part of the work. I am not here to conserve an error, or abet an evil. I am here without any fear in regard to what the future will reveal. I am prepared for all that may seem to lay around the horizon in the way of clouds. I believe that God has spoken, that he means what he says, and that his power is as great as ever. He will make everything conserve to the success of the truth. I am glad to see so many present from so wide a field."

Five minutes speeches were made the order of the hour in one of which Pres. Blair expressed his pleasure at meeting the church under such auspicious condition. He graphically portrayed the small beginning and gradual development of the Reorganization through its important vicissitudes to the present. "The church is now in the best condition it has ever been since 1844. God sustains, approves, enlightens, and guides its movements." He presented an encouraging account of his labors in the East,—Southeastern Ohio, Western Pennsylvania, West Virginia. He expressed hope for the deliverance of the honest in heart from the errors of the Utah organization. He also expressed the gratification it afforded him to know that some informed and liberal-minded people gave us credit with being "preëminently Christian." "Wherever the work goes it carries with it love, light, and blessing."

Bro. A. H. Smith, President of the Twelve, next addressed the congregation. He concurred in the remarks of the Presidency and referred to the favorable progress resulting from patient, continued labor. The present growth was a partial answer to the prayer—song of the past, "Give us room that we may dwell." There was yet much room to occupy, and this we ought to do. We are a people who seem weak in ourselves, and we should feel that way, that God may make us mighty in Him. We have come, and come to stay and advocate the law of life to man, the law of life given through Christ Jesus.

He was followed by Brn. J. Caffall, E. C. Briggs, R. C. Evans, J. C. Crabb, F. M. Cooper, J. Chisnall, J. T. Davies, W. H. and E. L. Kelley. It was evident that the spirit of the work, that conveyed and manifested in the remarks of the brethren, was comprehensive. Preserving the good of the past and present, it reaches out to the complete development of the Christ idea, the advocation of every true principle revealed or to be brought to life for man's present and eternal good.

Bro. F. G. Pitt, to whom was left the appointment of ushers, nominated Brn. W. Williamson, B. Smith, W. Pitt, R. Kemp, Thomas James, W. Roberts, A. McCallum, and G. Harrington as such. Pres. Smith asked that space first be given *ex officio* officers and delegates, leaving the remainder for the audience. The former had met to do business, the latter were welcome to the seating room remaining after first demands were supplied. Adjourned to 1:30 p.m.

## A REUNION FOR 1893.

MANY of our church members and friends think the church should hold its Annual Reunion at Plano, Illinois, some time between June 15th and September 15th, 1893, and one of the principal reasons therefor is the fact that many of the Saints and their friends will attend the Columbian Exposition and would be delighted to attend the Reunion on the same trip. Plano is fifty-three miles west of Chicago, on the Burlington R. R., has a large and pleasantly located park, now owned by Hon. Lewis Stewart, and has a thriving branch of the church, while at Sandwich and Mission are two other prosperous branches with many friendly to our people and our work all through that region.

Bro. W. Vickery wrote us the 26th ult. as follows:—

"To-day I have received word that we can have the park, either before or after the Methodist camp meeting, and they usually hold theirs in August. Every one of the Saints in Plano with whom I have spoken are very much in favor of it."

What will the Saints do about it?

## HEALING.

A SISTER writing from Omaha, Nebraska, gives us the benefit of her experience and observation in investigating of so-called Christian Science healings. This sister is a competent observer and her conclusions are undoubtedly the result of a determined attempt to investigate the claims made for the science, as certified to by facts, coming within her knowledge.

What we had in view in what we wrote about the case of Mrs. Ward and her treatment of George Lord, Jr., was not to ridicule faith cures, or to discuss the claims of the healers, as to the correctness or incorrectness of them. Our object was to present the matter in such a light that the Saints could take into consideration their own attitude toward the fact of faith cures among themselves and those cures wrought by the physicians through the use of medicinal remedies; the fact of deaths occurring under apparently favoring conditions in administration in the laying on of hands, and those occurring under the treatment of the doctors, and the liability of both, or any and all classes of believers in faith cures being made to suffer by reason of laws enacted to force an appeal to medicine, and medical attendance, no matter what the faith of the patient, or their friends.

Sr. Florence is of the opinion that the methods employed by the Saints in caring for their sick, and those employed by the Health Scientists are quite dissimilar. Certainly, if to visit those who are sick to administer to them for pay, is characteristic of the Health Science healers, there is no such thing known among the elders of the church. Their services in the practice of laying on of hands, attending and nursing the sick are all the gratuitous work of willing and grateful hearts to God for his mercies, and their sympathy for those suffering in sickness and pain. Elders have gone in heat and cold, in sun-

www.LatterDayTruth.org

shine and storm, in the night and the day at the call of the needy without a thought as to the worldly condition of the one to whom they go, whether he be rich or poor, in competence or in indigence; their desire being to be humble and faithful enough to be heard of the Lord to the benefit of those to whom they administer in the ordinance, which they believe was instituted by the Lord of life. No thought of payment for their service is had. They know full well that there is no virtue of healing in them as men; that no help for mortal's ills is to be found in men of mortal mould, aside from sympathy and careful attention. They have no trust in themselves; but have strong confidence in God and his Christ. In that they feel at times an assurance that is sublime in its boldness. To them the Lord is a helper. In his command there is power. In his promise there is safety. They pray, if the call be urgent, as they journey. Prayer is in their hearts and on their lips long before they kneel in the presence of the sick; and in that presence they strive to feel that they are not only in the presence of mortality and its pain and sorrow, but in the presence of God and the Redeemer, the Christ in whose name they are bidden to pray, and ask for the blessing sought. They do not rely on the mystic power of magnetism, mesmerism, the power of one human mind over another, nor upon the thought that the sufferer is imagining his pain and distress. To them the ills of life, its sicknesses are real. They meet the emergency with sympathy for the sufferer, and reliance on the power of God who created man; knowing that he who made man ought to know, and does know how to help him in his hour of need. It is in such spirit and under such conditions that the elders usually go to the bedside of the sick; and it is not wonderful that their administrations are more often blessed to the distressed ones than otherwise.

The Saints would do well to remember that the sick are to be "nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy."

The commands of God are given us in our own day in our own language, hence we need not be very ignorant as to what the terms "herbs and mild food" may mean. The primary meaning of the word "herb" as given by Webster is: "A plant whose stem does not become woody and permanent, but dies, at least down to the the ground, after flowering." The secondary meaning is given as "grass, herbage." The word "herbage" means, "herbs, collectively; green food for beasts; grass; pasture."

The word vegetable, the noun, means "a plant used or cultivated for food for man or domestic animals; as the cabbage, turnip, potato, bean, dandelion, etc.; also, the edible part of such a plant, as prepared for the market or the table."

Our purpose in giving these definitions, is this: Some have confounded the terms herb and vegetable, and have made the word herb to mean those all succulent plants including vegetables, that are used as food for man. If this was warranted by our use of language we should not complain; but it is not. Mint, rue, catnip, pennyroyal, horehound, lobelia are plants, and are herbs; while cabbages, parsnips, turnips, potatoes, carrots are vegetables. Tomatoes are said to be vegetable if cooked to be eaten, but fruit if eaten raw, this being the supposed distinction between fruit and vegetable; the latter is cooked to be eaten, the former is eaten raw.

If the Word of Wisdom had said nothing about mild food, then it might be supposed that the word herbs was intended to mean succulent food plants, but the addition of the words "and mild food," clearly permits of the distinction being drawn between plants known as herbs and plants known as vegetables; and makes it quite allowable that the latter may be included, with other articles of food known as mild, such as fruit, bread, and other preparations from wheat, oats, rice, tapioca, corn, etc., and other grains; not naming meats, as these are specially named as to their use. Herbs named as they are do not convey the idea of plants used as food, but indicate something contradistinguished therefrom. The injunction that both herbs and mild food are to be administered by a friend and not an enemy, also carries with it the possibility of harm accruing through the use of herbs, or food in the hands of an enemy.

We are not to be understood as advocating any disregard of the law in its plain provisions; nor as deprecating the exercise of faith in its broadest and deepest sense; but we think it not competent for anyone to put an arbitrary construction upon this, or that clause, and make all the rest of the law bend to that construction. So that we are prepared to say in reference to the treatment of those who may be sick, that all that tenderness and love, and human sympathy and skill can do is permissible on the part of the relatives and friends of the sick. Within the term herbs is to be found those remedial plant agencies which familiar knowledge and use have made applicable to the relief of persons suffering from known maladies, as well as such succulent plants as may be classed as food; but does not mean grain, fruit, or vegetables, all of which come under the head of food; the milder forms of food supplies being designated in the law as suitable to be used in cases of sickness.

There is nothing said in the law about cleanliness of the person and in the surroundings of those who may be sick, nor of the necessity or beneficial results arising from pure air and pure water; but in our understanding of what is required, or covered by the terms "nourished with all tenderness," cleanliness, proper ventilation of the sick room, the putting out and keeping out all noxious and injurious elements, even to the keeping those persons out of the presence of the sick who may be offensive or repugnant to them.

If, from pressure of surrounding conditions, lack of faith, or absence of encouraging symptoms where faith is exercised, a physician is called, it should be one in the church if such an one is accessible, and when one is called his directions in treatment should be followed strictly. Any other course is unfair to the physician and may prejudice the treatment employed.

In many cases where a physician is employed the sick are quite contented to wait, hours, days, weeks, months, sometimes years for beneficial results; but sometimes when the elders are called in, it seems to be expected that the cure shall be instantaneous, and complete. If this does not occur, faith wavers and confidence is shaken. Is it not more consistent to be as patient and hopeful in the one case as in the other; especially so, as there is no promise of instant healing on record? The Savior's words are, "they shall lay hands on the sick, and they shall recover." The apostle's writing is "the prayer of faith shall save the sick." In neither of these is there a promise on which to found a belief for an instantaneous healing. Let us be consistent in this as in other things we are enjoined to be.

---

BRO. A. N. HOXIE, of Boston, sends us several Boston papers, for which we thank him. We gather from them that Prof. Elliott, of Harvard's most respectable institution of learning, having visited Salt Lake, and there in the presence of thousands of Mormons in the Tabernacle, made a speech in the course of which he drew a laudatory comparison between the Puritans in their struggle for religious freedom against tyranny, their flight from the old countries and settlement on the bleak and inhospitable shores of New England, and the Mormons in their removal from Illinois and other states and their settlement in the valleys of the Rocky Mountains. This speech of Prof. Elliott's has loosed the tongues and pens of some of his eastern associates and they seem at a loss how to place the learned professor; whether it was a bit of sentimental gusto put on for oratorical effect; was a condonement of Utah polygamy, or an attempt to fly the eagle with mental reservations on the part of the learned speaker.

One of the most striking passages of the speech was the expression of the hope that the time might soon come when the same degree of liberty to the exercise of religious thought, belief and practice might be found and enjoyed in Utah as existed today in Massachusetts; where all classes of religionists, Catholic, Protestant, Presbyterian and Universalist, Free Thinkers and Unbelievers, were free to build churches, and worship in them, erect institutions of learning, endow and conduct them according to their own fancy and opinions.

Some of Prof. Elliott's Boston compeers seem to be at loss to properly place the remarks of the learned professor; whether to consider them as addressed to the people to whom he was speaking as a sort of affable commendation, or to credit them to the professor as an endorsement of the polygamic feature of Utah Mormonism; reading between the lines.

To us the Professor's remarks carried only this meaning, that as he felt himself surrounded by the wonderful heights of the Rocky Mountains, in a valley teeming with busy industries, wealth and comfort, and realized through what adverse condi-

www.LatterDayTruth.org

tions the people to whom he was addressing himself had wrought such wondrous results, he simply felt for the time an overwhelming pity and admiration for them; and could find no more fitting way of expressing it than to compare their travels, toil, deprivations and hardy endurance to those of the Puritan settlers of New England.

What Prof. Elliott said was said under the strong influence of an American's love of liberty, his hatred of tyranny and his sympathy with the oppressed; and though it may be thought that he mistook the people, was too warm in his tribute, or too lavish of his praise, it is not to the credit of his eastern too-puritanical to charge him with disloyalty, or a desire to condone the faults of the people in whose praise he spoke, or an intention to endorse a single wrong, doctrine, tenet, or act they or any of them ever did.

We do not forget that round the Old South church and Fanueil Hall, in Boston, the spirit of America's liberty and her institutions, was bred and fostered; and that from the day that cup of tea was brewed in Boston harbor, by Adams and his Indians, Boston and Massachusetts has always stood among the first as advocates and defenders of the fullest liberty on American soil.

## QUIET WAYS ARE BEST.

BRO. NEPHI LOVELL sends us the following stanzas, containing a sermon:—

What's the use of worrying,
Of hurrying and scurrying,
Everybody flurrying
And breaking up their rest?
When everyone is teaching us,
Preaching and beseeching us,
To settle down and end the fuss,
For quiet ways are best.

The rain that trickles down in showers,
A blessing brings to thirsty flowers;
Sweet fragrance from each brimming cup
The gentle zephers gather up.
There's ruin in the tempest;
There's ruin in a voice of wrath.
And they alone are blest,
Who early learn to dominate
Themselves, their violence abate,
And prove by their serene estate,
That quiet ways are best.

Nothing's gained by worrying,
By hurrying and scurrying.
With fretting and with flurrying
The temper's often lost;
And in pursuit of some small prize,
We rush ahead and are not wise,
And find the unwonted exercise
A fearful prize has cost.
'Tis better far to join the throng
That do their duty right along;
Reluctant they to raise a fuss,
And make themselves ridiculous.
Calm and serene in heart and nerve,
Their strength is always in reserve,
And nobly stands each test.
And every day and all about,
By scenes within and scenes without,
We can discern, without a doubt,
That quiet ways are best.—*Sel.*

Of the foregoing Bro. Lovell says: "The sentiment in the above lines struck me with much force. By fretting and worrying about this world's goods and pleasures, is to lose many blessings, which we would see and realize. To them who do their duty right along in a calm and humble spirit the needed strength is given. If the devil can destroy one's peace and break our rest he will. For one I desire to be found humble before the Lord that the wisdom I may need to understand the way of right may be accorded to me."

"PRINCE MICHAEL," of Detroit, a long-haired, self-styled sacred character claiming to act under inspiration of the Almighty, has of late come to grief on a charge of committing various immoralities. He has been remanded for trial.

Mr. Schweinfurth, the Rockford Christ, is evidently losing his hold according to late indications, one of which we give below, taken from a late issue of the Chicago *Tribune*. These characters come to grief in due time, either by direct exposure or by self-hanging.

ROCKFORD, Illinois, March 30.—Mrs. Medora Kinehan, who several years ago caused such a sensation by rising in a Presbyterian prayer-meeting and announcing that she had become converted to a belief that Schweinfurth was the Savior, and who pleaded with the brethren and sisters to accept the pretender, has changed. She was subsequently deserted by her husband and tried and dismissed from the church. She now writes a letter from Kentucky, where she is living, to the officials asking them to reinstate her.

After her conversion she went to Schweinfurth's "Heaven" to reside, and after staying there about a year broke away and said that Schweinfurth was a fraud and simply worked people for "suckers." In her letter to the church she says that she sees the error of her ways and knows that Schweinfurth is a fraud and that she was deceived. It is doubtful if her petition will be granted, as the church people look upon her as unreliable.

## EDITORIAL ITEMS.

WE have received from Elder C. R. Duncan a neat handbill announcing a series of meetings to be held at Cuba, Kansas, beginning March 30th. Subjects: What is Man? The One Baptism, Sanctification, Is the Book of Mormon of Divine Origin? Was Joseph Smith a False Prophet? and Polygamy.

We are in receipt of a letter from Elder F. R. Tubb of London, England, which appears in our correspondence columns. Bro. Tubb encloses a printed announcement of their opening in new quarters for religious services as follows: "Opening of Samaritan Hall, 1, Arbour Square, West Commercial Road, E., Sunday at three p. m., March 20th, 1892. Meetings will be held by the Reorganized Church of Jesus Christ of Latter Day Saints, on Sundays at three and 6:30 p.m. Tuesdays at eight p. m. (Testimony.) Thursdays at eight p.m. (Preaching.) All seats free. Come and welcome. Kindly bring your Bibles." We heartily commend our brethren for their untiring efforts to bring the gospel before the people of that city.

Bro. E. C. Tarrant, Newburg, Oregon, sends for tracts to distribute in his neighborhood; also writes of labor done there by Elder J. C. Clapp. He asks the prayers of the Saints that he may be relieved of a peculiar affliction and that he may be faithful.

Sr. Mrs. John C. Jones, Pearson, Cleburne county, Arkansas, writes that she is one of the lonely Saints. She has not seen a Saint for nearly four years. Saints desiring to learn the location of members in Arkansas please notice.

## EXTRACTS FROM LETTERS.

Bro. D. C. White, Clinton Missouri, April 4th:—

"This district has never been in better condition than it is now. The White-Box debate has created much inquiry after the true gospel. Oh! were there only more laborers to put in the field! what a grand harvest is waiting for them! Surely the time has come when every elder and preacher should be at work for the Master, for it seems his coming is near at hand."

ELDER C. R. DUNCAN writes from Cuba, Kansas, the 1st inst., and encloses the following clipping from the *Colorado Sun* of March 19th:—

"According to the complaint of Frank T. Barkhausen, he was recently the victim of a pecuniary little razzle-dazzle, in which F. O. Matthews pulled the string. He states that in June, 1890, while under 21, he was possessed of realty located in Indiana, and that Matthews informed him that it was in litigation. He accuses the latter of influencing him to bestow a present of $25 that Matthews might remove the case to the Colorado courts. This deal completed, he alleges that Matthews touched him for an additional $25 for court expenses. A later investigation developed no such case as his in the Colorado courts. Mr. Barkhausen therefore wants his $50 returned, and prays the court to incarcerate Matthews for fraud for as long a period as may seem just and proper."

Bro. Duncan adds:—

"This F. O. Matthews is the Spiritualistic medium before mentioned in *Herald* as figuring in a case of money obtained under false pretenses. What will be the outcome we do not know."

## HOW ENGLISH WOMEN LIVE.

I GREATLY admire the Englishwoman for her utter refusal to worry or be worried, and the consequence is that she looks young at fifty, writes Edward W. Bok in the *The Ladies' Home Journal* for August. She undertakes no more than she can comfortably carry out, and thoroughly believes in the coming of another day. By this I do not mean that she procrastinates; she simply will not let the domestic machinery grind her down to ill-health and early old age. She is a frequent bather, and regards health as the prime factor of life, to be looked after before everything else, though the breakfast might be an hour late. She sleeps nine hours, and takes a nap during the day at that. She arranges her day's work in the most systematic manner, and her little memorandum slip always shows two vacant hours; they are for rest. She eats heartily, but the most digestible food. In the most modest home, no matter how little there may be on the table, there is nothing but the best. She would rather have a mouthful of good food and go partly hungry, than eat a whole meal of cheaper things. She is a true economist; regulates her expenses carefully, and is a true believer in the allowance system. There are some things about the English woman which her American sister dislikes, just as it is *vice versa*; at the same time, there are others which would make our American women happier and healthier if they imitated.

DR. DIO LEWIS says: "It is not true that ice water is a good table drink. The low temperature checks digestion; even weak tea or coffee is better than ice water. There can no longer be a reasonable doubt that this immense consumption of ice water has greatly contributed to diseases of the kidneys."—*Sel.*

The Roman Catholics number 208,000,000; the Greek Orthodox church, 83,000,000; the Protestant churches, 123,000,000.

www.LatterDayTruth.org

# Mothers' Home Column

EDITED BY SISTER "FRANCES."

"Within the smallest flower I often find
A richer and more delicate perfume
Than in the largest, most pretentious bloom
That waves its petals in the summer wind."

## ON THE WING.

TIME, where hast thou flown? Surely not upon the wings of the tempest raging without, while safely enclosed in the luxurious coach drawn by steam we speed along, never heeding the rushing wind bending the leafless branches, and tossing the waves of the miniature lakes we are passing; not upon this tempest, else we had been beyond the limits of 1892. Nevertheless thou hast flown very swiftly since one year ago to-day we started from the home of Bro. Jarvis, in Burlington, for the distant hills and lakebound shores of Kirtland, Ohio.

Again we are on the wing, and this time for that place sacred to the memory of all who love Zion; all who in exile have been longing for her redemption—Independence, Missouri. To conference? No; but to that meeting which henceforth is to occupy in the hearts of the Saints a place no less sacred, to be esteemed of no less importance than the gathering together at conference, namely: the meeting together of the Sunday school workers of the General Sunday School Association for the purpose of advancing the interests of that work. We are not alone, and all are not advanced in years as we are; but the bright eyes and rosy cheeks of youth gleam around us, and their merry laugh ripples like the falling of waters. Yet it is not in levity, but the natural joyousness of youth, for these young Saints are live, earnest workers in the cause we all love; and feeling that mistakes have been made in the past, because so many of the young have been allowed to drift away from and out of the church, they are determined to do what may be done to prevent this in the future.

As we look forth upon the landscape, far, far away across the long stretch of sere and level prairie to where the blue sky seems to meet the brown earth, it fades away, and before our mental vision there passes a moving panorama of shifting, changing scenes. We see a multitude in restless commotion, like the waves of the ocean heaving themselves beyond their bounds, a rushing hither and yon in search of truth, and there is no one to say, "How many loaves have ye?" possessing the power to cause this multitude to be fed, and command that the fragments be gathered up. Did we say, No one? Yes, and truly; for while the Savior would take compassion upon the weary, hungry multitudes of Palestine, and all unasked would feed them with the "bread which perisheth," no man unasked will ever receive at his hands the "bread of life." But this multitude are seeking; they are asking as one of old, "What is truth?" They are sending up the "Macedonian cry" from all parts of the land where our ministry have been; and who is to respond?

The Lord is moving, and the Saints are hearing "the sound of going in the mulberry leaves;" hence they are calling upon their young men and maidens to equip themselves for the conflict, and come to the rescue. It is for this reason we are speeding towards the land from whence our fathers and mothers were once driven—speeding with zeal and love for the cause which once cost their all of earthly possessions. And while from their home on high they look down to-day, may we not feel that their benediction goes with us who are yet laboring, that we may enter with them into rest?

Just here we paused to chat for a few moments with Bro. Columbus Scott upon the outlook of the Sunday school work, and a remark which he made to the effect that the hope of the Sectarian world to-day is in the Sunday school, because men and women, as a rule, will no longer listen to their doctrine, struck us with peculiar force; and we felt glad in our souls for what we knew in regard to our own system of Sunday school work, and we felt very certain that we would not like to be that unfortunate teacher who should enter one of our Sunday schools and undertake to teach any doctrine conflicting with the plain principles of the doctrine of Christ. We have seen scholars in our own school not twelve years of age abundantly qualified to give a plain gospel reason for the hope of eternal life which they cherished; and as we write there comes to our mind an incident of a little five year old who went home (after her lesson had been about John the Baptist) repeating to herself, "Just you stick to it, John, for you are right."

And so it is the work is moving on; and having accomplished so much already, what may we not look for in the future, as we move forward under the fostering care of our General Association.

---

FULTON, Iowa, March 28th.

*Dear Saints:*—Our district conference of Eastern Iowa which convened at this place on the 18th inst. and closed the 20th was a complete success from first to last. The preaching was excellent throughout, each speaker being allotted a goodly proportion of the Spirit of light, enabling them to speak with good liberty.

On Sunday evening Elder J. S. Roth delivered a grand address to the people on the Signs of the Times. Good order prevailed throughout the services, and many listened as if spellbound. Some outsiders said it was the best sermon they ever heard, and some said they wished Elder Roth could have staid and preached a week longer.

The sacrament meeting held at the home of Bro. John Heide on Sunday afternoon was a bountiful feast of good things for us who are yet young in the work, myself not quite four years old.

"And on my servants, and on my handmaidens, I will pour out of my Spirit; and they shall prophesy." Thus it was at our Saints meeting. O, how grand, how sublime! My pen refuses to portray the beauty, the grandeur, the divine love that there existed among his children on that memorable afternoon. How it encourages one to make a great effort to so live and prepare ourselves for the coming of our Savior, when we shall enter into that great drama of life where there shall be one eternal round of scenes upon which the curtain will never fall.

I am sorry that the Editor has been tempted to drop the Home Column department. I pray she may never yield to the temptation. We cannot afford to do without it. Your sister,

ELLA DEILEY.

[SR. ELLA:—If only those who *ought* to remember this injunction, "Help one another and be kind," would remember it, such a thought never would enter the Editor's mind. Count yourself as one of those who ought. Surely it did not take you long to indite this letter, but it is both a help and an act of kindness. It has cheered us and will go upon its mission of love to cheer others, who have not the church privileges which you and I enjoy. These little acts of kindness towards each other! we may not know in time the good they do, but we shall know hereafter. God help us all to be more thoughtful.—ED.]

---

## TWILIGHT DREAMS.

Oft at the hour of twilight,
When stilled are hopes and fears,
The spell of memory bears me
To the home of other years;
And I claim a joyous welcome
From each tree, and shrub, and flower,
As I linger long and lovingly
In every hall and bower.

'Tis said the place is sadly changed;
That lone and drear it seems;
But it is not thus I see it
When I visit it in dreams.
For clothed in softest verdure
Is ev'ry vale and hill,
And in the golden sunlight
Dances each rippling rill.

I see it in its beauty
Of light, and warmth, and flowers,
And if perchance there comes a cloud,
It brings but April showers.
In the well-remembered rooms
Are forms and faces dear,
And children's happy voices fall
Like music on my ear.

There's no deserted fireside,
No vacant chair or bed;
And on each snowy pillow
Nestles a golden head.
Then, in the dear old garden,
That fondly-cherished spot
Where I think not e'en one tuft of grass
Has ever been forgot,

I pause where'er a flow'ret
Raises its lovely head,
And bend with tenderest memories
O'er ev'ry violet-bed.
The stately trees seem spreading
Their arms aloft to bless,
And the tendrils of each graceful vine
To wave a soft caress.

The earth wears here her richest tints,
The skies their brightest blue,
And I drink in draughts of beauty
From the mountain's azure hue,
While peaceful thoughts steal o'er me,
With the river's noiseless flow,
And the birds sing on as sweetly
As they sang long years ago.

The music of loved voices
Is borne on every breeze,
Comes floating o'er the hilltops,
And murmuring through the trees;
The merry laugh of childhood,
The joyous song of youth,
And from the lips of hallowed age
The words of love and truth.

They cause no thoughts of sadness,
These twilight dreams of mine,
For it fills my heart with gladness
To think the love divine
That gives us homes on earth so fair
And makes us love them well,
Is preparing beauteous mansions now,
Where we evermore shall dwell.

Where every severed household
Shall reunited be,
A holy, happy, loving band,
Throughout Eternity!

www.LatterDayTruth.org

## AN OBJECT LESSON FOR PARENTS.

NOT long since I witnessed an instance of home government that will ever be as a beautiful picture on the "walls of memory." It was a mother with her little three year old daughter, whose feet and limbs had been impotent from her birth, and the consequent weakness and suffering from an enlargement across her hips and back, caused her to look not more than two years old. Her feet and limbs from the knees down, hung limp and almost useless; yet she was not a spoiled child. She can sit, and can creep about. Each member of the family speaks kindly to the little, unfortunate one, and handles her gently. All love her too dearly to assist in causing her to be of a peevish disposition. One cannot but notice a marked tenderness in the mother's manner towards this little one; yet she is as firm with this little crippled child as with the rest. Such beautiful firmness it has seldom been my lot to witness.

The little one said she was hungry, and asked for a piece just before dinner was ready. Her mother gave it to her. When dinner was ready, she was placed in her high chair next to her mother at the table. Besides the potatoes, meat, bread and butter that was on the table, there was pumpkin pie and canned blackberries. Little Alice was not hungry, so mamma helped robust, rosy-cheeked six year old, who wore long curls, and had been playing out of doors all the forenoon. Then she asked little Alice what she would like to have? Alice looked over the table, and said, "blackberries." So mamma helped her to some. She took a taste, then said she wanted "pie."

"Not till you have eaten your blackberries," said mamma quietly; and added in the same gentle tone, "mamma gave you what you wanted, and you must eat that before you can have anything else."

The little one looked dissatisfied, and was restless. Mamma took no notice of it, but proceeded to eat her own dinner. Presently Rosy-cheeks had gotten through with her potatoes and was ready for pie, which her mamma gave her. Then little Alice began to fret for pie. The little mother — who still maintained much of her youthful appearance notwithstanding her five hardy sons and three daughters—arose, lifted the child up in her arms, kissing her face as she did so, walked quietly to the couch and sat down, holding her child on her lap, and taking part in the conversation with as much ease and grace as though nothing unusual had occurred. The child sat quietly on her lap for a while; then she put up her face in a coaxing way, and whispered: "I'll eat my blackberries, if 'oo will take me back to 'e table."

"Well," said mamma, smiling down upon her, "you shall go back;" and kissing her again as she lifted her to her arms, carried her back and sat her at the table again without a complaint of each other, or scarcely a break in the conversation. Little Alice's face shone with cheerful good nature as she finished her meal.

This mother indulged the child, and yet did not spoil her. Knowing she did not feel so keen an appetite as if she had not eaten, she did not insist on her eating potatoes and meat before she had anything else, but gave her the privilege of choosing what she wanted, but taught her silently that she must abide by her own choice. How many mothers there are who think if a child is afflicted they must not be checked in any of their whims or notions, but allow them to do according to their own "sweet will," making themselves miserable, and everybody about them, which is often a greater affliction than what nature imposes. For when one looks upon nature's afflicted children who are obedient, patient, or quiet, it is with a feeling of tenderness, pity, sympathy, and love; but if they are peevish, willful, fractious, and spiteful, one can scarcely help disliking them, though they know it is not the child's fault. I wonder, sometimes, why parents are so blind to the interest of their own children. For do not the parents take pleasure in having their children kindly noticed and loved by neighbors or strangers? And yet they permit them to grow up so unlovable. Parents will love their children just as they are; but in the absence of a kindred tie, the stranger will measure their love and good will towards them by their own merits.

SISTER EMMA.

LOS ANGELES, Cal., March 25th.

## DOMESTIC CULTURE.

*Dear Sisters:*—If you should hesitate, wondering what to write, just look at the name of our space in the *Herald*, and work accordingly.

Home is a sacred garden spot where immortal souls may be cultivated, as well as the necessities and comforts of the body provided for. Many of us understand how to raise a nice bed of flowers, how to prepare the soil, sow the seed, and protect, nourish, and cultivate the tender plants, until their lovely blossoms and sweet perfume reward us for our labor.

Are not the habitations of latter day Israel a fair field for woman's work? Is there no need of labor—a loving, earnest, faithful labor—that the home may be brought "up higher," in a moral and social sense? Will this not add spiritual strength also?

Paul wrote to Timothy that the women ought to guide the home in such a manner as would "give none occasion to the adversary to speak reproachfully." It is our duty, however, to avoid extremes in trying to equalize matters by judicious cultivation through the means given us for this work.

Is not this the object and mission of our Column,—to walk and talk with the fair daughters of Zion and the mothers in Israel upon plain, practical matters—whether it be an appeal to wipe indolence and slothfulness off one doorstep, or pride and selfishness off another? Or whether it be the seeking after wisdom to understand how to eat, how to clothe, and how to live, that Israel may escape the plagues of these perilous times? This is the message we have to bear. If others have it also, let us work, work, work, that God's blessings may rest upon the homes of Zion.

LUCY LLOYD.

## PRAYER UNION.

### SPECIAL REQUESTS FOR PRAYER.

Sr. E. B. Vanderpool, Hamburg, Iowa, asks the prayers of the Union to the intent that her daughter may see the error of her ways and obey the gospel of Christ.

---

The beautiful in heart is a million times of more avail, as securing domestic happiness, than the beautiful in person.

He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.

# Correspondence.

CLINTON, Mo., April 3d.

*Editors Herald:*—I met Bro. Macrae in the vicinity of my late debate with Rev. Box, March 23d, because of many urgent requests from the many to hear me preach the gospel defended during the debate. Appointments were made at once, and have been actively engaged almost day and night, speaking in crowded houses to an interested people. On March 27th I baptized six, and on the 31st three, and to-day seven more, making sixteen in all. Fourteen were heads of families, and two were esteemable young women, one a school-teacher. I have never seen such an awakening among the people. We are forced to leave the people so we can meet with General Conference.

I. N. WHITE.

---

BANK P. O., Md., March 28th.

*Editors Herald:*—There are a few Saints here, in the midst of sectarianism, who are trying to live the faith. There has been a great revival of religion in the place, but it does not stand the test of the law and the testimony, and people are trying to climb into the sheepfold in some other than the right way. During the revival the minister at the Methodist chapel refused to announce Bro. W. H. Kelley's service.

I was baptized by Bro. Kelley, and am pressing toward the prize. Brn. Kelley and Sheehy have sown the gospel seed in this vicinity in such a way that it will never be forgotten. It is bringing forth fruit. They are requested to return and remain with us for several weeks preaching. Bro. O. Owens, who nobly stood by us when everything else was Romish, also Bro. Stewart, of Philadelphia, are also asked to visit and labor here.

Let us put our whole trust in God and do all we can for the cause, redeeming the time because the days are evil. The Lord will make a short work of it in the earth, so let no man attempt to hinder its progress. Push the cause forward, brethren and sisters; do not hesitate to talk of the plan of salvation with your friends. Make use of the talent God has given you, that it be not taken away.

Our little chapel has been crowded at times to hear our elders. Any of the traveling ministry will be welcomed. Our Sunday school work is moving on nicely. Let us remember what the Lord has said: "What I say unto one, I say unto all, Watch." In bonds,

HARRY HARGAN.

---

PERKINS, Oklahoma, April 1st.

*Editors Herald:*—I have been living at Mankato, Kansas, for over three years. Last September I went to Labette county, Kansas; then in February I started for Oklahoma. I could not see at the time what was prompting me to leave my good home and stray down here to a new country, not knowing anyone. So it was a mystery to me; and I would find myself continually asking why I did it. Not long after I arrived I was shown in a dream that there were some honest souls here; who, by a proper effort being put forth, would obey the gospel. I began to talk; and the first man I had any conversation with was pretty well convinced of the truth. He says if I can get an elder to come here he

www.LatterDayTruth.org

will see that he has a place to preach in. All I have talked with seem favorably impressed. I am trying to let my light shine as best I can under existing circumstances. Some who read this will doubtless remember me. Brn. Duncan, Shute, Beebe, and Blair have been at my father's many times when I was a little girl. My father's name is Jefferson Copland. At that time we lived in Decatur county, Iowa, four miles northeast of Leon. Father now lives at Coburgh, Montgomery county, Iowa.

If any of the traveling elders find it not too far out of the way I would be glad to have them call on us. I am the only Saint here; that is, I have not heard of any others as yet. If there are any Saints living near Perkins who chance to read this I hope they will call on me. Perkins is thirty miles east of Guthrie, near the main road leading from Guthrie to Chandler.

Yours in the one faith,

MATTIE E. RITCHIE.

---

LAMONI, Iowa, April 4th.

*Editors Herald:*—When last I wrote you I had ust arrived at Waterloo, Nebraska, in a snowstorm, to begin a series of meetings. The "dancing hall" of Mr. A. Mayhew had been procured, and at the appointed time there came an audience of about forty, notwithstanding the storm and bad condition of the roads; and faithful to my Master and his work I spake unto them the word of the Lord. The interest and the congregation kept on the increase, and Brn. Nelson Brown and G. M. L. Whitman came to my assistance, so that by Thursday evening the audience had more than doubled. As we could not have the hall for Friday evening, I went to the schoolhouse in the vicinity of Bro. Nelson Brown's and spoke to a fair audience upon the "future inheritance;" and had the privilege at the close of meeting to "walk by faith"—for it was too dark to see—a half mile in the mud and a cold rain; but such is the missionary's fate.

Returned to Waterloo on Saturday evening and preached to a fair attendance, who manifested more than usual interest. At the request of several religious people I deferred my appointment for Sunday morning to the afternoon, thus giving them the opprtunity to attend their own service, and also hear me. I made an agreement to worship at the Christian church, to hear one of their able men preach; but early in the morning came one of their members, and kindly informed me that they were disappointed, so I elected to hear the Rev. Mr. Boyd, of Chicago, the Presbyterian minister, preach his first sermon at Waterloo. But the best laid plans of men miscarry. I was invited to their pulpit, and spoke from the words of Christ: "I am the light of the world," with calmness, grace, and light, to a full house, and I have reason to know that good was accomplished for our work. Spoke in the hall afternoon and evening, and I was told that there were nearly two hundred present, the largest assembly that ever listened to any of our ministers. Thus closed a week of active labor, having preached nine times, and strongly urged both by Saints and outsiders to come again to preach. Mr. Mayhew kindly let us have the use of the hall at one fifth the usual charge.

Went to Omaha the 28th ult., and lectured on the Book of Mormon, to a full house, with good liberty. I have since learned that the lecture gave good satisfaction. Left the next morning in a rainstorm, stopping at Nebraska City for dinner, and to see relatives. Arriving at Shenandoah the next evening, I preached to a full house, who seemed well pleased with the effort.

The 31st found me homeward bound. On the train from Shenandoah to Humeston there was one funeral cortege, and two bridal parties; the former was attended with sadness, sobs, and tears, calling up very vividly scenes lately passed through, while the actions and words of the latter furnished amusement for the passengers. One would judge from the behavior of these bridal parties, that the sun would never cease to shine and that their path would be continually strewn with roses, minus the thorns; but experience will teach the necessity to be content with our lot, and the importance of the Lord's words: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

There occasionally transpires events that confirm me more and more in the righteousness of every principle or requirement of the gospel. Some neglect or oppose the law of tithing, and frequently it may be observed that those Saints who do not willingly and cheerfully pay unto the Lord as he has directed, the Devil collects the amount, and the party will not receive either credit or reward for such collections. He is truly wise that doeth his duty and keeps the whole law of God. In bonds,

R. M. ELVIN.

---

CUBA, Kan., March 31st.

*Editors Herald:*—On Monday the 22d inst. I left the city of Denver in response to a request from Bro. Bullard of Laird, Colorado, that I come that way to meet a minister of the disciple faith, who was "pawing dust in the air," and wanted to "lock horns" with the Latter Day Saints. On the train I formed the acquaintance of a young man by the name of Douglass, who lives in Southern Missouri, and is acquainted with a number of the Saints; and to my joy and satisfation, he gave them the credit of being as "fine people as he ever met." Arriving at Laird, the next thing was to wade about six inches of snow for three miles to get to my destination. The result was a pair of wet feet, and the longest three miles I have walked for a long time. After a visit and rest over night, we brace up our nerves for the conflict and go and call on "his reverence;" but lo! he was as meek as a lamb; was not anxious for a discussion, and he really meant the Advents and had no particular reference to the Latter Day Saints. So we left the brother and concluded there was not much in him, and rather glad we did not have to waste time with him. We left Bro. Bullard still wondering in his mind how the reverend gentleman could have had any reference to the Adventists in what he said about discussing.

Leaving Laird next day a ride of near a dozen miles down the B. & M. brings us to Haigler, Nebraska. Here we find Bro. Sam Payne, the "Cowboy" preacher, dealing out the gospel to the people in demonstration of the Spirit and power. I have seldom found such an interest on the part of the people as was here manifest. It was "Mormonism" on every corner—the chief topic in all circles. Bro. Payne holds a place in their estimation that is sure to result in good. Three persons not of the church asked to be administered to; and two had given their names f r baptism when I left. Having appointments ahead at other points, I could only stay two nights; but spoke both evenings with excellent liberty to large congregations, visiting and talking almost incessantly during the day. Train time on Friday arrives, and we bid a hasty goodby to friends of only two days acquaintance, but whom we will long remember, and once more board the B. & M. to be carried a couple of hundred miles nearer the place of the next General Conference. On entering the car the first glance discovers to our vision that Bishop E. L. Kelley is aboard the train on his way home from Salt Lake. We had a very pleasant journey together for ten hours, in which he gave me some very interesting facts in relation to his mission of ten days in Utah. Superior, Nebraska, is called, and we separate; Bro. Kelley for home, and the writer for Cuba, where we arrive next day.

We proceed to the home of Mr. F. T. Baker, where we are kindly received, and hospitably entertained. Mr. Baker is a staunch friend of the work, and has done and is doing much for its advancement. On Sunday we had the pleasure of baptizing his daughter, Miss May, who is a very intelligent young lady of twenty years. Her baptism has caused much comment from some, as she occupies a very prominent position in society and is a teacher in the Cuba schools. Sunday evening we confirmed her, and five others previously baptized by Bro. R. W. Davis, and to-day we confirmed another who was baptized at the same time. The work in Cuba seems to be reviving, and there is now about nineteen names who could become members of a branch should one be organized here; but we rather doubt the propriety of such a movement until further developments. I am confident that others will obey soon, if proper effort is put forth here. An elder could spend all his time quite profitably in this country; and considering the fact that there are more than one hundred counties in this State, we can at once see what Kansas alone needs in the way of gospel laborers. May the Lord of the harvest send forth more laborers is my prayer. In gospel bonds,

C. R. DUNCAN.

---

LONDON, Eng., March 23d.

*Editors Herald:*—Many of your readers will doubtless be gratified to learn that the London branch has launched forth again from the cottage meetings at 48 Repton street, Limehouse; and 107 Canal Road, Mile End, London; and opened a new hall in another portion of this city of seeming millions. It is named Samaritan Hall, and situated at the corner of Arbour Square, Commercial Road, East. With a lighted lamp outside bearing the name, and a nice organ inside to lead the singing, the little hall presents quite a neat and attractive appearance, to which we most cordially invite any of our American brethren to London on business or pleasure bent.

The *Herald* in its attractive cover presents a most pleasing appearance on the tables of the great library of the People's Palace, where I send mine every week. They have shown their appreciation of it by placing it in a strong Morocco leather binding, stamped in gold letters, "Saints' Herald: People's Palace Library." When sending it I always stamp it with the name and address of our meeting, that inquiring strangers may be directed Zionward. Our be-

www.LatterDayTruth.org

loved president, Elder J. D. Howell, of Morriston, Wales, is a man greatly looked up to and respected in his office.

It has been truly said that "there is no isolation so complete, no loneliness so truly oppressive, as the sense of loneliness in the midst of a dense crowd, unknowing and unknown." Such is practically the position of the one little branch of God's church in London; so let me say in conclusion, Brethren, pray for us!

Yours for truth,

F. R. TUBB.

---

WET GLAIZE, Missouri.

*Editors Herald:*—We have been isolated from the Saints for some time; but we still rejoice in the Holy One of Israel, and hope and pray that ere long there will be a lively branch built up at this place. We have endeavored to keep the banner afloat as much as it is ours to do so, and hope and pray that the time will not be long till one of God's chosen servants will be enabled to come to our rescue. We will try to secure a place for them to preach, and will insure them the best accommodations we can afford. We have been attending some sectarian meetings, but find it poor food for starving Saints. Oh! when I go to one of those meetings, it makes me feel more and more like praising God for his goodness in bringing me out of such a lost and ruined condition. I feel that the Saints ought to rejoice that they have been blessed with hearing the gospel preached in these latter days, and realize that they are permitted to enjoy the blessings of heaven. How it does make my heart rejoice when I think how my feet have been lifted from the mire and clay, and placed on the rock. Sometimes I almost wish for the tongue of an angel, and the wisdom of Solomon, when I see the people here being dragged headlong into such awful darkness, when I know there is a God in heaven who would hear their cries and place their feet on a higher state of existence, if they would only obey his gospel. We have heard from a Sr. Tomason at Lebanon, about twenty miles from us. That is all the Saints we know of near us. Yours, in Christ,

T. C. DEBEG.

---

AUGUSTA, Ind., April 1st.

*Editors Herald:*—I love to hear from all, and how the battle is going. Others, do doubt, would like to know how the work is prospering here. I have tried to magnify my calling as best I could, laboring in Perry and Crawford counties; but owing to a severe cold could not do as much as I desired. The work is onward in this mission; and if we will labor faithfully and unitedly God will give the increase. I have been here one week to-day, holding meetings; and my efforts have never been blessed with a greater degree of the Spirit. The audiences have been large, with the best of attention. Bro. C. Barmore was with me and greatly aided with his musical talent. I believe the gospel sung has as much if not more effect on the hearts and minds of the people than the preaching, if we sing with the Spirit, as we should. The sectarian preachers here have done all they could against us heretofore; but the cloud of darkness was broken, and I was permitted to baptize one noble man. He was formerly a Methodist for twenty years, and one who lived an honorable life. They tried with all their power to hold him, but God's truth carried the day, for which the few Saints are rejoicing. There are a good many here almost persuaded to accept the truth, and friends are being made for the work. May the seed sown yield a plentiful harvest. We leave to-day for Collinton.

Ever praying for the welfare of Zion,

V. D. BAGGERLY.

---

HAIGLER, Nebraska, April 3d.

*Editors Herald:*—I was requested to make a report of the work done at this place by Bro. S. D. Payne, with the assistance of Elders Charles Duncan and James Kemp. I am happy to say that the result is very good. When Bro. Payne came here to preach, February 22d, we made efforts to get the Methodist church, but were refused, the trustees saying that they could not accommodate us, because we were not popular. After I heard what they had to say I went to Mr. W. F. Donahue, the owner of the town hall, and stated the case to him, when he said: "This is not right, and I will not see you shut out. You may have my hall free of charge, to preach in as often as you wish." We accepted the kind offer with many thanks; and may the Saints long remember Mr. Donahue for his kindness. Bro. Payne made his third visit here March 19th, and remained about two weeks. The first week Bro. Duncan preached twice, and the second week Bro. James Kemp preached several very interesting discourses. March 16th, six persons were baptzed, Bro. Payne administering the ordinance, and one more was baptized by him on the 31st. Those who have made the start to serve the Master rejoice in the Lord.

Bro. Payne is of Hiawatha, Nebraska, not Kansas, as erroneously stated in *Herald* of April 2d. In gospel bonds,

J. D. WILTFONG.

---

## CURE FOR CANCER.

*Dear Herald:*—I have often noticed in your columns deaths from cancers, and I have often thought to send you a remedy that has proven successful in my hands in every case that I have applied it to cancers. The remedy is this: Spread a plaster of common sticking plaster, cut a hole in the plaster a trifle larger than the cancer so that there will be a small margin of good flesh, about the sixteenth of an inch, all around the cancer. Apply the plaster over the cancer, leaving the cancer and its small margin exposed; then apply over the cancer and resting on the plaster the cancer plaster composed of one part wheat flour, one part Blood Root (Sanguinaria) ground fine, one part Chloride of Zinc. Mix the Sanguinaria and flour with water, then the Chloride of Zinc. Mix well and apply over the cancer, letting it remain from twenty-four to forty-eight hours according to the time the cancer has been standing. Then take off the cancer plaster and dress with any good healing salve. In from a week to ten days the cancer will drop out. (Don't try to press it out.) Then heal with any good salve. Probably the best healing salve is the All healing or Black salve; it is the best for a cancer which I will furnish the receipt of to anyone writing for it, enclosing a two cent postage stamp to pay postage. LEVI CHENEY.

---

Cincinnati *Times-Star*: The German people are too thoroughly enlightened to swallow very large doses of the "Lord's anointed" stuff. The "divine right of Kings" was well enough in the days of Frederick the Great, but the German people know more than they did then and they were pretty clever people then. They will not in 1892 stand the tyranny they patiently endured more than a century ago.

# Communications.

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

☞ Write on one side of the paper only.

## BEAUTIFUL THINGS.

"OUT of Zion, the perfection of beauty, God hath shined."—Ps. 50: 2.

In the 46th psalm David has said: "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth. . . . Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."—Verses 4, 8, 9, 10.

"Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen [Gentiles] for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. 2: 6–8.

"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in in her palaces for a refuge. Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following."—Ps. 48: 1, 3, 12, 13.

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established. . . . And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law [of the Lord] shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his own vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."—Micah 4: 1–4.

"Gather my saints together unto me; those that have made a covenant with me by sacrifice. . . . And the heavens shall declare his righteousness."—Ps. 50: 5, 6.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him."—2 Thess. 2: 1.

"O Zion, that bringest good tidings, . . . Behold, the Lord God will come with strong hand, . . . behold, his reward is

www.LatterDayTruth.org

with him, and his work before him."—Isa. 40:9, 10.

Nothing is more plainly written and foretold in the Scriptures of divine truth than that prior to the glorious advent of Jesus Christ, a work of his own direction is to be accomplished among the children of men.

To David was revealed in spiritual vision a city metropolitan,—a seat of government, with David's royal Son as governor and prince—to be called the city of God, the holy place of the tabernacle of the Most High. Here was God to be honored and exalted among the heathen—the heathen to be given to his Son for an ininheritance. It was to be beautiful for situation and desirable as being located in the sides of the north, "in the fields of the wood." (Psalm 132.) It was to be known as a place of refuge; her bulwarks and palaces were to be an astonishment to the nations. It is called by Micah "the mountain of the Lord's house." From it the law of the Lord was to go forth, and together with the rebuke of God among the nations and his judgment among the people, they were to be led to "beat their swords into plowshares and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

"Thy kingdom come. Thy will be done, as in heaven, so in earth." How is this to be brought about? "As it is written," and in no other way. "The scripture cannot be broken." God's saints are to be gathered, those that have made a covenant with him "by sacrifice;" and the promise is that "the heavens shall declare his righteousness."

This city is not old Jerusalem, nor the land covenanted to Abraham. "The Lord loveth the gates of Zion more than all the dwellings of Jacob."—Ps. 87:2. Jerusalem was, and is to be, a "dwelling of Jacob." "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. . . . That the blessing of Abraham might come on the Gentiles through Jesus Christ; . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:8, 14, 29. "So then they which be of faith are blessed with faithful Abraham." (Verse 9.) "For ye are all the children of God by faith in Christ Jesus." (Verse 26.)

Had not the heavens declared God's righteousness by the restoration of the gospel to the Gentiles, the scripture must needs be broken, for the creeds of centuries past reveal not God's righteousness.

Our "age to come" friends who, with others of the advent and inheritance belief expect Jerusalem's restoration and a gathering of His elect to that place, are as sadly blinded to the meaning of the Scriptures as are any other people.

The greater blessing of Joseph's sons than that promised to Abraham, Isaac, and Jacob, as seen in Genesis 48th and 49th chapters, and as interpreted to mean the land of America through the revelations of Jesus Christ to his church to-day, are but in agreement with, and the only possible rational solution of Daniel's prophecy as recorded in his 2d and 7th chapters; that the kingdom and the dominion under the "whole heaven" is to be established in the last days, through divine interposition; for, "in the days of these kings shall the God of heaven set up a kingdom that shall never be thrown down, nor given to another people." America is "under the whole heavens," and is the only place where the gospel promise of Jesus Christ to the Gentiles can be fulfilled. Not only is there not room and land enough for Jew and Gentile in the land of Palestine for the blessing of the inheritance which God promised to Abraham, that shall come upon the Gentile through obedience to the restored gospel, but the delineations given by Jacob, Moses, Daniel, Isaiah, Micah, and Paul, of this landed inheritance, are not answered in the geographical, historical, agricultural, mineral, or descriptive character of the land of Palestine, or of any country upon the globe save this land of America. I believe this land and the beautiful city that David and the prophets tried to describe was seen in vision, and by faith upon the part of the worthies that Paul describes in the eleventh chapter of Hebrews—they saw "afar off" this city which hath foundations, "whose builder and maker is God," "a heavenly country." Not) *heaven;* for how can a thing be that which it is said to be like?) Neither was this Egypt nor Palestine; "for," says Paul, "if they had been mindful of that country they might have had opportunity to return, but now they seek a *better country*—even a heavenly."

Two metropolitan cities are to be the places of refuge and of government in the day when the Savior's prayer is fulfilled. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: . . . Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him *and his work before him.* And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."—Isa. 62:1, 2, 11, 12.

"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."—Isa. 24:23.

"And in this mountain [Mount Zion] shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in *this mountain* the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: . . . And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us."—Isa. 25:6-9.

How, when, and where is this to be accomplished? David says, (50th Psalm,) "Our God shall come, and shall not keep silence." "The heavens shall declare his righteousness." John saw the angel fly with the gospel everlasting after his day. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3:7. Unto Joseph Smith, the young man of Zechariah 2:4, and the one appointed of God to receive the angel-restored gospel (Rev. 14:6), God subsequently revealed, through him as his mouthpiece, the practical manner in which His word spoken through his prophets in ages past were to be fulfilled. In the Book of Covenants and Commandments to the church there is a revelation to the elders of His church in which is contained the following: "And from this place ye shall go forth into the regions westward; and inasmuch as ye shall find them that will receive you, ye shall build up my church in every region, until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared, that ye may be gathered in one, that ye may be my people, and I will be your God."—Doc. & Cov. 42:3. Again, in June, 1831: "And inasmuch as they are faithful unto me, it shall be made known unto them what they shall do; and it shall also, inasmuch as they are faithful, be made known unto them the land of your inheritance. . . . If ye are faithful ye shall assemble yourselves together to rejoice upon the land of Missouri which is the land of your inheritance."—Doc. & Cov. 52:2, 9. And in section 57, paragraph 1, we have this revelation to the elders of the church: "Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the Saints: wherefore this is the land of promise, *and the place for the city of Zion.* . . . Wherefore it is wisdom that the land should be purchased by the Saints; and also every tract lying westward, even unto the line running directly between Jew and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are able to buy lands. *Behold this is wisdom that they may obtain it for an everlasting inheritance.*"

Words of wisdom were given by which money was to be lawfully obtained, and with this end in view. Sidney Gilbert was appointed as agent to receive moneys for the purchase of lands, and also to establish a store, "that he may sell goods without fraud," and traveling agents were here first suggested by the wisdom of the Lord by which a large and profitable commercial enterprise was to be inaugurated, and by which since that day Gentile merchants have drawn millions into their coffers. "But the word spoken did not profit them, not being mixed with faith in them that heard it, and they failed to enter into the promised rest because of unbelief," lustful

www.LatterDayTruth.org

and covetous desires, etc. etc. Bible believers who object to the Lord's counsel in material matters will find far more cause for stumbling in the Bible narratives—notably Jacob's transactions by which he made things even with Laban. (Gen. 30th and 31st chapters, etc. etc.) The revelation given in August, 1831, section 58, is all interesting and to the point. Space forbids, however, more than this quotation: "Behold, verily I say unto you, for this cause I have sent you that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also that you might be honored of laying the foundation, and of bearing record of the land upon which the *Zion of God shall stand;* and alto that a feast of fat things might be prepared for the poor; yea, a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea, a supper of the house of the Lord, well prepared, unto which all nations shall be invited. Firstly, the rich and the learned, the wise and the noble; *and after that* cometh the day of my power; then shall the poor, the lame and the blind, and the deaf, come in unto the marriage supper of the Lamb, and partake of the supper of the Lord."—Par. 3. (See also Luke 14:15–24.) The beautiful provision made for the unfortunate born and poverty reared of earth's children in the establishing of the Zion of God in latter days appeal to my reason and my heart, and compel me to a belief in the high character of the inspiration that moved the "Choice Seer" in his official utterances to the church of God—to his Saints—and to all who had ears to hear the saving truth as God makes it manifest as in days of old by the power of his Spirit to the humble and obedient.

We are our "brother's keeper," and he who neglects to assist according to the talent and means which God has given him his less fortunate brother or sister, "shall," we are informed, "with the wicked lift up his eyes in hell." "Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming)."—Doc. & Cov. 64:5. There is ample provision made for insurance against the unlawful demands of the idler, the worthless, careless, and improvident, in the law and counsel of God. But as against the poor our judgments are liable to be unjust. I know it is so with the world. One man has brains, another brawn. One may earn the money, and another get it. There should be just compliment—reciprocity or equation—between them both. It is not so now, but God so designed. The feet cannot wisely, profitably, or safely move without the direction of the head. But the head is a brilliant and helpless cripple without the feet, and we are too slow to recognize this plain fact in social science. If a man working with his hands twelve or eight or even six hours a day contributes to the welfare and happiness of the world as much as does the man who has inherited brains or energy of education to profitably direct manual service, he is entitled to an equal share of the bounty of God's table, without the unjust distinctions that man too often sets up as a barrier between himself and his brother.

The Book of Doctrine and Covenants is a wonderful book. The counsels of God contained in those revelations anticipated about all that modern social reformers have since claimed patent for as their own particular property ideas, with the objectionable and impracticable features of Henry George, Bellamy, Farmers' Alliance, etc. etc. omitted. The church is far behind in its appreciation of their merit. Zion, the perfection of beauty, is the ideal toward which God's people are commanded to brush away the dust from their vision, and look—the dream of the past, the hope of the oppressed, the salvation of this generation.

There are more ways than one in which we may begin to energize ourselves, in order to bring forth Zion in our day, and "labor together with God for the accomplishment of the work entrusted to all." The cultivation of the love of the beautiful as applied objectively will mark the progress toward fulfillment of David's dream. Some little controversy has arisen among the sisters in regard to plainness of dress, etc. It is possible for us to misinterpret our duties or privileges in this regard. "And again, thou shalt not be proud *in thine heart*."—Doc. and Cov. 42: 12. A just discrimination between this evil and a proper appreciation of true lines of beauty, symmetry, and order is necessary. "Let all thy garments be plain." A plain thing may be a beautiful thing and expressive of the symmetry of soul that framed or fashioned it; while a complicated garment may betray extravagance, pride of heart, and the unsymmetrical, impracticable, inconvenient, unhealthful thing ordered by the arbitrary edict of the fashion of this world, that has not in it the eternal symmetry and beauty that belongs to that word in any lasting, abiding, or profitable sense.

"And their beauty the beauty of the work of thine own hands." Ah, indeed! plainness and beauty are not then necessarily hostile to each other. What does the Lord mean? for it is he that is speaking. I apprehend that he may have meant something like this: Our mothers and daughters spending money which either they may have earned or inherited, for laces, flounces, furbelows, bustles, trains, artificial deformities, whose beauty or lack depends not upon a thing inherent, but the wave of the wand of doubtful women in Paris—are running contrary to the spirit of this revelation.

"Fine feathers make fine birds." True, but they are *their own* feathers, not borrowed, loaned, or even bought—natural featers. Feathers worn by women; laces bought at the millinery store, made in darkened dens and fetid air of crowded workrooms in London by your sisters made of flesh and blood, and want and need, at forty cents a day, not only engender a false pride, and leave less room for true heart affections, but also make you a party to the terrible wrongs being perpetrated upon working girls and women in New York, London, and elsewhere.

"The work of your own hands." What does a costly or even a plain but beautiful dress but the work of other hands signify of beauty or power of soul within to create or to fashion? True, taste may be expressed or revealed in choice, but it was not *the beauty of the work of thine own hands.* Industry, equal burdens, equal cultivation of all the powers of the soul, powers physical, mental, moral, spiritual, ideal.

We have the genius of music and of painting in the church, even here in Pittsburg. Let us encourage them as among the beautiful things of Zion's adornment, and which is to challenge the nation's admiration and criticism. Let us have sculpture; the beauty of a Saint's conception of physical, moral, and spiritual grace and ideal in stone and marble. What lessons may be wrought in and through them! The Venus of Milo ought, among the pure, to be an object lesson which every time gazed upon should shame our mothers and daughters out of the horrid deformities that make them and unborn generations anything but a copy of the original design made in God's image, and revealed in the first pair in Eden.

Beautiful things. Let us love them all, by our own creation, the genius of our own soul "and their beauty the beauty of the work of" our "own hands."

"The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. For brass I will bring gold, and for iron I will bring silver, . . . and for stones iron."—Isa. 60: 13, 17.

Raw material will avail but little unless the cunning artificer that aided Solomon works in inwrought lines of beauty to make the place of reception of Zion's King worthy of the presence of Him who for us trod alone the winepress of the wrath of God, and whose vindication of all that God has spoken concerning him will be fulfilled in the eyes of the nation who now know him not, and when, "of Zion, it shall be said, this and that man was born in her," and "as well the singers as the players upon instruments shall be there," (Ps. 87: 7,) and together will they sing the glad prophetic chorus then so gloriously fulfilled: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is the King of glory? The Lord of hosts, he is the King of glory."—Ps. 24: 7, 10.

M. H. BOND.

PITTSBURG, Pa., Feb, 12th, 1892.

---

There are four varieties in society: the lovers, the ambitious, observers, and fools. The fools are the happiest.

Among the attributes of God, although they are equal, mercy shines with even more brilliancy than justice.

Whatever comes from the brain carries the hue of the place it came from, and whatever comes from the heart carries the heat and color of its birthplace.

There are at present 40,000 skilled workmen out of work in Vienna—one fifth of all the workmen in the city.

www.LatterDayTruth.org

## WHO IS THE AUTHOR OF THE BOOK OF MORMON,—RIGDON, MORMON, OR SPALDING?—No. 7.

BY WILLIAM WOODHEAD.

### EGYPTIAN, PHŒNICIAN, AND CENTRAL AMERICAN ALPHABETS, AND ANCIENT WRITING.

NEPHI, one of the colonists who left Jerusalem about 600 years B.C., said concerning their manner of writing: "I make a record in the language of my father, which consists of the learning of the Jews, and the language of the Egyptians."—1 Nephi 1:1. About five hundred years later, King Mosiah the second is reported as saying, "that were it not for these plates, which contain these records [the plates and records brought by Lehi and family from Jesusalem] and these commandments, we must have suffered in ignorance, even at this present time, not knowing the mysteries of God: for it were not possible that our father Lehi could have remembered all these things, to have taught them to his children, except it were for the help of these plates: for he having been taught in the language of the Egyptians, therefore he could read these engravings, and teach them to his children, that thereby they could teach them to their children, and so fulfilling the commandments of God, even down to this present time."—Book of Mosiah 1:1.

And about five hundred years still later, or about A. D. 400, Moroni says: "And now behold, we [Moroni and his father Mormon] have written this record [the record from which the Book of Mormon was translated] according to our knowledge in the characters, which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech."—Book of Mormon 4:8.

Language is a very important witness in these days of research in settling race questions; and some men who have looked up this Book of Mormon problem have found sufficient evidence, they say, to convince any reasonable person that the language of the native races in America is conclusive against its claims. Such men have looked for Book of Mormon names of cities and men, and geographical names of the country, but have failed to find any; hence they conclude that there never were such cities, men, or names.

It is now 1,505 years since Mormon closed his record, his last date being A. D. 385. Since that time, or since A. D. 310, the entire Nephite country has changed hands. The Lamanites destroyed the Nephite government and people, and succeeded them in the occupancy of their country. This, and the lack of continued history, may account for the loss of ancient names.

We need not look, however, for Book of Mormon names of cities or men in Central or North America. True, it teaches that the "land northward [and this term implies the whole country north of the land Bountiful or Isthmus of Panama] was covered with buildings, and the people were as numerous almost as it were the sand of the sea;" but very few names of cities or men are given north of Bountiful. Desolation and Teancum were near the narrow neck, and on the west coast. the cities of Boaz and Jordan were northward from Desolation, and other "lands" are named; but all the cities whose names are given, except about five, were south of the narrow neck of land, so that the Indian names for the ruined cities in Central and North America have no bearing on the Book of Mormon names whatever. The nearest ruined city explored by Catherwood and Stephens in Central America, is not nearer than five hundred miles to where the Book of Mormon locates Desolation and Teancum.

We must remember that language, with most of the lower races (such as Indians) is constantly changing. Prof. Hutson says: "Travelers among the Brazilian Indians tell us that when a branch of a tribe has long lived apart from the main stock, it develops different customs, and a totally different language. This is probably universally the case with savages, and it is no doubt the reason for the diversity of languages among the blacks. The red and the yellow races are nowhere supplied with a clew which shall enable us to trace them to a common origin."—Beginnings of Civilization, p. 107.

But scientists tell us there is at least one exception to this rule in the red races of America, and that the Maya language of Central America has been stationary, and nearly as it now is for many ages. (See Vestiges of the Maya's, p. 26; and North American Antiquities, p. 478.)

It is a fact, however, that the names of countries, and sometimes cities, are changed with a change of people. Thus England was first called "Albion," or White Island, when it was occupied by the Druids, but when invaded by the Romans, its name was changed to Britannia, or painted, because the people of "Albion" stained their bodies. After the Angles and Saxons obtained control of Britannia, its name was changed to Angle-land, which in time became England.

So the city Ur, of Genesis 11:28 and 15:7, is the Mugheir of to-day. The Grecia, of Daniel 8:2, is Javen in the Greek Septuagint. The Ethiopia of the Bible, of which there were several such countries in ancient times, now remain.

One of the commonest Bible names is Egypt; yet it is a fact that the ancient Egyptians themselves never called their country Egypt, but Kham, Kemmi Khem, and David called it the land of Ham. (Ps. 106:22; 78:51; 23:27.) The Egyptians called the Canaanites "the Khita," and the Etheopians of Abyssinia, "the Kash;" in fact, in the geography of the ancient Egyptians we can scarcely recognize a country's name by looking at a modern atlas, not even Egypt itself.

This is the case with almost every country known to the ancients in Western Asia, Northern Africa, and Europe. The original names of those countries, as is the case with the Book of Mormon names for America, have disappeared, as may be seen by comparing Major Reand's geography of Herodotus, or Starling's geography of Ancient Races, with any modern atlas.

Many of the ancient cities and countries known to the Bible writers are modern names. Translators and transcribers sometimes give us the modern name, for the reason that, at the time the change was made, the ancient name had then become obsolete. This, however, has caused considerable controversy, and the names themselves are regarded as evidence by some that the Bible is a "modern fraud."

If the Book of Mormon names of cities are not to be found with the native races, I do not see that it should work any great hardship against its claims. The real question is, Was there such a people, with such a civilization and language?

The "written" language of Ancient America, (if there was any such,) was a "sealed" language to this generation when the Book of Mormon first appeared in print; for even after J. L. Stephens and Norman had visited Central America, we were then told that the builders of those ancient cities were "ignorant of the art of writing," which, if true, would be conclusive evidence against the Book of Mormon. But the subsequent course of research and later investigation proved that in Yucatan at least there was a written language. And about fifteen years ago a premium of 25,000 francs was offered by a Paris society for the discovery of an alphabet or key to the monuments of Yucatan and Central America. M. Desire Charney was sent to obtain molds of the sculptures, and other precious relics that lie hidden and lost in the recesses of Central American forests, and casts have been made by M. Charney from such squeezes as he obtained. These casts now adorn the Trocadero Museum at Paris, duplicates of the same having been presented to the Smithsonian Institute at Washington, by Mr. Pierre Lorillard, of New York.

The offer made by the Paris society is evidence that the written language of Central America was not understood, but was a dead language, so far as the outside world was concerned, at the time the offer was made. And the "first annual report of the Archæological Institute of America," quoted in the preface to this article, also the report authoritatively made after J. L. Stephens returned from Central America, was quoted to show what the opinion of the learned was at the time, and even after the Book of Mormon was published. I call attention to these documents here to show that neither Mr. Spalding, Mr. Rigdon, nor any other person knew, in 1812, what those inscriptions in Central America were.

In 1886 Prof. Le Plongeon's "Sacred Mysteries among the Mayas and the Quichas," was published. In it he declares that he has deciphered some of those inscriptions by means of the ancient heiratic Maya alphabet discovered by him. (See pp. 11, 12, 40, 117, 126, 137, and 140.)

The Book of Mormon claim of ancient writing is said to be contrary to reason, viz.: That a Jewish colony leaving Jerusalem B. C. 600, should write in Egyptian,

"none now remain"

www.LatterDayTruth.org

was absurd; and it is still more absurd, we are told, that they should bring with them from Jerusalem a copy of the Jewish Scriptures written in the Egyptian language. And it is this claim of Egyptian writing that "kills" the Book of Mormon, "beyond recovery." (Golden Bible pp. 317, 265.) Indeed we are told that there was not only no such written language known in Ancient America as the Book of Mormon claims, but no such people. (See Ibid. pp. 294–9.) The inscriptions and types of mankind in Central America are said to prove this conclusively. But this question of language, like all other questions, has two sides.

"Egyptian writing," says George Rawlinson, "is of three distinct kinds, which are known respectively by the names of hieroglyphic, hieratic, and demotic, or enchorial. The hieroglyphic is that of almost all monuments, and is also found occasionally in manuscripts. The hieratic and demotic occur with extreme rarity on monuments, but are employed far more commonly than the hieroglyphic in the papyrus rolls or 'books' of the Egyptians. Both of them are cursive forms of the hieroglyphic writing, invented to save time, and suited for rapid writing with the pen, but in no way suited for carving upon stone, and manifestly not intended for it.

"They have been called 'abbreviated forms;' but this is scarcely correct, for they occupy more space than the corresponding hieroglyphics; but they could be written in (probably) one tenth of the time. There is not much difference between the hieratic and the demotic. The former was the earlier of the two, having been employed as far back as the time of the eighteenth and nineteenth dynasties, or perhaps even earlier. It preserved the hieroglyphic forms to a certain extent. These are nearly lost in the demotic, which appears to have been introduced about the seventh century B. C. and which rapidly superceded the hieratic, being simpler, and consequently easier to write. Both the hieratic and demotic were written from right to left."—Ancient Egypt, vol. 1 p. 58. Compare with Egypt From the Earliest Times, p. 25, and Records of the Past, vol. 7 pp. 21–40; vol. 8 pp. 5. 15. These three "distinct systems" of writing were not alphabetical, but syllabic and ideographical, or systems without an alphabet.

From the foregoing we learn that the ancient Egyptians had three systems of writing, which seem to have come into use at three different times in the history of that remarkable people. Later on, "there appears to have been three varieties of Coptic writing also, known as Memphitic, the Thebaic, and the Bashmuri." (See Smith's Dictionary of the Bible, and Rawlinson's Egypt, vol. 1 p. 274, and note 4.) These Coptic systems of writing do not concern us here, however, they having been introduced into Egypt at a later date than the time of Lehi's departure from Jerusalem.

The ancient Egyptians had also three distinct alphabets, viz., the Egyptian Phonetic, (see plate 6 p. 27 vol. 1 of Rawlinson's Egypt,) and one known as the Egyptian hieratic, according to Messrs. Champollion le June and Bunsen, (see preface to Sacred Mysteries, p. 12,) and one known as the hieratic Egyptian. (See Atlantis, p. 219.) So the ancient Egyptians had six systems of writing besides the three Coptic systems.

With reference to the claim that the Nephites who were Jews writing in Egyptian, there is nothing very unreasonable about it when we take into consideration the fact that the early fathers of the Jewish race were born into a nation in Egypt, and were there impressed with a civilization, not Hebraic, but Hamitic, in that Hamitic land of Mizraim. The statement made on the first page of the Book of Mormon does not look so strange and improbable. Moses, remember, who labored forty years to mold and fashion the Israelites into a nation, was reared in an Egyptian king's household, (Ex. 21,) in consequence of which he was "learned in all the wisdom of the Egyptians," (Hebrews 11:21–25,) as an adopted son of Pharaoh's daughter, and afterwards entered into the Egyptian priesthood, (see Fragmental History, vol. 2 p. 580,) as was the custom for kings' sons to do, except those that inherited the throne, or occupied some office in the army. We must look at Israel when coming up out of Egypt, not as Hebrews with a civilization they had carved out for themselves, but as Israelitish Egyptians, with an Egyptian civilization and learning. So we need not wonder that Nephi, a Jew, wrote in Egyptian according to the "learning" of the Jews. But this statement of Nephi's is said to be "absurd," for the reason that the Jews had been "slaves" in Egypt, "and hated the Egyptians;" and would, therefore, not be likely to use language when they had a better of their own.

About one hundred and fifty years after Lehi left Jerusalem, Ezra is represented in Jewish history as a great reformer in Judaism. He reconstructed and purified Jewish customs, and is said to have been "the restorer and publisher of the Holy Scriptures, after the return of the Jews from the Babylonian captivity." In the first place "he corrected the errors which had crept into the existing copies of the Sacred Writings by the negligence or mistakes of transcribers;" second, "he collected all the books of which the Holy Scriptures then consisted, disposed them in their proper order, and settled the canon of scripture for his own time;" third, "he added [it is said] throughout the book of his edition what appeared necessary for illustrating, connecting, or completing them; and in this we have an instance in the account of the death and burial of Moses, in the last chapter of Deuteronomy. In this work [we are told] he was assisted by the same Spirit by which they were at first written;" fourth, "he changed the names of several places which became obsolete, and substituted for them new names by which they were at that time called;" fifth, "he wrote out the whole in the Chaldee characters, that language having grown into use after the Babylonish captivity."—See article Ezra in Encylopedia of Religious Knowledge.

The idea of an Egyptian copy of the Scriptures in the hands of Laban just before the captivity, is no more absurd than a copy of Chaldaic in the hands of Ezra immediately after the captivity. And when we come to reach forward about one hundred and fifty years more, we find seventy Jews in Egypt translating or writing out a copy of the Jewish Scriptures into Greek. This Greek copy of the Septuagint is said to have been the accepted canon of their own times, and it contained more books than either Laban's or Ezra's. Laban's copy brought down the Jewish Scriptures to Jeremiah, while Ezra's copy included those books of the prophets of the captivity, and the Septuagint or Greek copy included the books of Ezra and Nehemiah. And it is said that this Greek copy is the Scriptures quoted by our Savior, and that "this is the version, and this *only*, which is constantly used and quoted in the Gospels, and by the apostles, and which has thereby received the highest sanction which any writing can possibly receive." (See Owen's inquiry into the Septuagint version.)

The very fact that the entire Jewish Scriptures were collected, arranged, properly corrected, and written in Chaldaic, or in the language of the people whom the Jews had good reason to "hate," (for the Chaldeans had besieged Jerusalem three times in the space of eighteen years, stolen the sacred vessels from the temple, destroyed the building and temple worship, carried the people into captivity, and made "slaves" of them,) yet hatred we see was not a preventive in Ezra's case from using the language of their oppressors, no more than it was in Laban's and Nephi's case in using the language of the Egyptians. The Israelites received the stamp of civilization in Hamitic Egypt; and when they returned to Canaan, entered upon the enjoyment, to some extent, of an already organized civilization, which in the very nature of things could be nothing but Hamitic. And the fact that the Jews themselves translated their Scriptures into Chaldaic, and afterwards into Greek, which translations became the standard canons at the time among the Jews, proves that the objection against an Egyptian copy in the hands of Laban is not well taken. Jews who had studied in Hamitic schools, according to the Book of Mormon theory, brought Egyptian language and Egyptian writing to the New World. Now the question is, Do the facts confirm the book or not?

The Aztec picture histories of Mexico, preserved in the Boturini collection, and published by Gamelli Careri and others, are said to be a historic sketch of the Aztec migrations from some remote time down to the Aztec occupation of Mexico. In both those picture writings the artist represents a boat which seems to indicate that in their migrations the Aztec forefathers crossed the sea; and that part of the picture is abundantly confirmed by their own traditions. The artist next represents a pyramid. If the distant land view represents the country whence the fathers of the Aztecs came, (as is the general belief,) then it points to a pyramid land as the country from whence they

^ the Egyptian language,

www.LatterDayTruth.org

started. In this respect it confirms the Book of Mormon; for the Jews not only migrated from Egypt, but while there, (as Egyptian records prove,) they worked on pyramid buildings. The fathers of the Aztecs were pyramid builders also. Suppose we stop here a moment and look at their work; it may help us further along.

"The pyramid of Cholula," Central America, is said to be "one of the greatest constructions ever erected by human hands."—Atlantis p. 202.

It is now, in its ruined condition, 160 feet high, 1,400 feet square at the base, and covers forty-five acres. We have only to remember that the greatest pyramid in Egypt covers but twelve or thirteen acres, to form some conception of the magnitude of the American structure.

In the great Egyptian pyramid, it is said that there are about 89,000,000 cubit feet of solid masonry. In the great American pyramid it is said there are about 104,600,000 cubit feet. The Egyptian structure is made of rock, the American of brick. That fact seems to prove that in both countries, at the time those and other great structures were made, there must have been a strong, centralized government or power that directed and controlled human labor.

The analogy between the American and Egyptian pyramids has been established in thirteen particulars, as follows: First, The site chosen is the same. Second, The structures are oriented with slight variations. Third, The line through the centers of the structures is in the astronomical meridian. Fourth, The construction in grades and steps is the same. Fifth, In both cases the larger pyramids are dedicated to the sun. Sixth, The Nile has "a valley of the dead," as in Teotihuacan there is a "street of the dead." Seventh, Some monuments in each class have the nature of fortification. Eighth, The smaller mounds are of the same nature, and for the same purpose. Ninth, Both great pyramids have a small mound joined to one of their faces. Tenth, The openings discovered in the pyramid of the moon are also found in some of the Egyptian pyramids. Eleventh, The interior arrangements of the pyramids are analogous. Twelfth, In both Egypt and Central American pyramids the outside of the structures was covered with a thick coating of smooth, shining cement. Thirteenth, In both countries the pyramids were used as places of sepulture.

Does it not appear that the American pyramid builders, as the Book of Mormon intimates, had received the stamp of Egyptian civilization? or shall we suppose the whole of this agreement to be the result of accident?

The analogies between the Egyptian and Mexican year, of three hundred and sixty-five days and six hours, is believed by some men to prove that one people learned from the other, or that they had a common origin; many other things also confirm that idea. For instance: The crown worn by the kings in Lower Egypt prior to and during the time the Israelites remained there, is precisely like the one worn by ancient rulers in Central America in prehistoric times. How shall we account for that?

The method of embalming the dead of high rank in Egypt and Central America in ancient times, was the same; and so the symbol of wisdom in both countries was the same. How did that happen? In Central America and Egypt the sun and the serpent were inimical, (or unfriendly,) and in both those countries in ancient times they represented the world as an old man. The symbol connected with offerings in Central America and Egypt in ancient times was the same; so the symbol of "an oblation to the god" was the same. The Egyptians emblematically figured Kneph, the Creator, as a serpent; and in Central America the ancient philosophers represented the Creator of all beings within the coils of a serpent. In both countries the philosophers of ancient times symbolized the First Cause by a serpent of a blue color, with yellow scales. The symbol of water was the same in both countries, also one of the symbols for land; and they took care in both countries, when those two symbols were together representing the whole earth, to represent the water surface about one fifth larger than the land surface, or about three fifths of the whole. The symbol that represented Lower Egypt in ancient times, was nearly the same as that which represented Central America in ancient times. The symbol used in the Troano MSS. to represent the Gulf of Mexico, was exactly the same as that used by the ancient Egyptians to represent the Caribbean Sea. The symbol of "offering, worship, and adoration" was the same in both countries. In fact the symbolisms of Central America and Egypt in ancient times were the same. What one people knew the other knew; and what one people thought the other thought; and they reduced their knowledge and thoughts to symbols, having the same form and meaning, having the same force and value.

In Egypt and Central America the rectangle was one of the signs for land, or country, or earth, or universe. That sign ▭ meant just as much, and just as little in both countries. It is M in both their ancient alphabets; and although the symbol has corners, yet in both countries it represented a globe. And "the letter H in the ancient Maya and ancient Egyptian alphabets is the same, the greeques is equivalent to our letter H." The circle with a dot in the center, says Le Plongeon, is the first letter of the ancient Maya and Egyptian alphabets; it occupied the same place in both countries in their symbolism, and corresponds to our letter A. How shall we account for all this agreement in building, symbols, and thoughts, except as Nephi teaches, viz.: that a colony came to America in ancient times, and brought with them Egyptian civilization and learning.

We now have to start with three Egyptian letters in Central America. How came they there. They not only have the same form and sound in each alphabet, but they occupy the same place in the hieroglyphs. Does not that begin to look like Nephi was telling the truth when he said the ancient Americans could write in Egyptian?

Let us waive the question of inspiration of the Book of Mormon, and suppose it to be out of this language controversy altogether; then, in the light of these facts, what would suggest itself to our minds with reference to Central American civilization in ancient times? Could we resist the conclusion that it had inherited its learning from Egypt? Or that Egypt had been settled by a colony from America? Or that both had originally learned and derived their civilization from the same masters?

We will now proceed a step further, and notice what is said concerning the Yucatan or Landa alphabet.

"It is astonishing to notice that while Landa's B is, according to Valentine, represented by a footprint, and that path and footprint are pronounced *Be* in the Maya dictionary, the Egyptian sign for B was the human leg. Still more surprising is it that the H of Landa's alphabet is a tie of cord, while the Egyptian H is a twisted cord. . . . But the most striking coincidence of all occurs in the coiled or curled line representing Landa's U; *for it is absolutely identical with the Egyptian* curled U. The Mayan word for to wind or bend is Uac; but why should the Egyptians, confined as they were to the valley of the Nile, and abhoring as they did the sea and sailors, write their U precisely like Landa's alphabet U in Central America? There is one more remarkable coincidence between Landa's and the Egyptian alphabets; and, by-the-way, the English and other Teutonic dialects have a curious share in it. Landa's D (T) is a disk with lines inside the four quarters, the allowed Mexican symbol for a day or sun. So far as sound is concerned, the English *day* represents it; so far as form is concerned, the Egyptian 'cake,' ideograph for (1) country and (2) the sun's orbit, is essentially the same."—"Proceedings of the American Philosophical Society," December, 1880, p. 154, as quoted in Atlantis, p. 231.

Donnelly commenting on the Landa alphabet says: "It would appear as if both the Phœnicians and Egyptians drew their alphabets from a common source, of which the Maya is a survival, but did not borrow from one another. They followed out different characteristics in the same original hieroglyph, as, for instance, in the letter *b*. And yet I have shown that the closest resemblances exist between the Maya Alphabet and the Egyptian signs [of this system]—in the *c*, *h*, *t*, *i*, *k*, *l*, *m*, *n*, *o*, *q*, and *s*—eleven letters in all; in some cases, as in the *n* and *k*, the signs are identical; the *k*, in both alphabets, is not only a serpent, but a serpent with a protuberance or convolution in the middle! If we add to the above the *b* and *u*, referred to in the 'Proceedings of the American Philosophical Society,' we have thirteen letters out of sixteen in the Maya and Egyptian related to each other. Can any theory of accidental coincidences account for all this? And it must be remembered that these resemblances are found between

www.LatterDayTruth.org

*the only two phonetic systems of alphabets in the world.*"—Atlantis, p. 232.

The Phœnicians here referred to were the people that occupied Tyre and Sidon in Bible history, and were neighbors to the Jews, with whom they appear to have been related. It was "Hiram" king of Tyre, that furnished skilled workmen to Solomon. (See 1 Kings 7: 13, etc.)

From the above we learn that these three ancient nations, viz.: Egyptians, Phœnicians, and Central Americans, seem to have had originally the same alphabet; and either one people learned and derived their alphabet from the other, or each drew from a common source; but each afterward separately followed out different characteristics in the changes they made, and did not borrow from one another. That is precisely what the Book of Mormon teaches about ancient American writing. Lehi and his colony brought with them from Jerusalem to America a knowledge of Egyptian writing as the Jews at Jerusalem taught it. And Moroni says the Egyptian writing known to them had been changed by the Nephites "according to our manner of speech." Now the characters on the plates were not exactly the same as any one of the six systems of Egyptian writing; but were one of those systems "reformed."

But to the alphabet again.

"Let us suppose that two men agree that each shall construct apart from the other a phonetic alphabet of sixteen letters; that they shall employ only simple forms (combinations of straight or curved lines), and that their signs shall not in anywise resemble the the letters now in use. They go to work apart; they have a multitudinous array of forms to draw from—the thousand possible combinations of lines, angles, circles, and curves; when they have finished, they bring their alphabets together for comparison. Under such circumstances it is possible that out of sixteen signs one sign might appear in both alphabets; there is one chance in a hundred that such might be the case; but there is not one chance in five hundred that this sign should in both cases represent the same sound. It is barely possible that two men working thus apart should hit upon two or three identical forms, but altogether impossible that these forms should have same significance; and by no stretch of the imagination can it be supposed that in these alphabets so created, without correspondence, thirteen out of sixteen signs should be the same in form and the same in meaning."—Atlantis pp. 232, 233.

This Landa alphabet was discovered in Central America, where the Nephite nation was located according to the author of the Book of Mormon, which nation appears to have settled there about 470 years after Lehi's colony left Jerusalem. If the Nephite system of writing and language were undergoing changes from time to time, "according to our manner of speech," do we not see that they had in their isolated condition ample time to have made several changes in their style of letters before they reached and settled Central America. And some of these slight changes in the form of these letters may have been made with the Jews, even before they left the "land of Jerusalem." The "learning of the Jew" may be responsible for some of the slight changes found in the Landa alphabet.

(To be continued later.)

## MOUND BUILDERS AND THE EAGLE.

EDITORS HERALD:—I read on cover of last *Herald* the selected article about a prehistoric monarch, and was particularly interested concerning the eagle's head on the golden crown, as I had just cut the clipping from a paper which I enclose. When read together, they make one wonder how long the eagle has been the emblem of this country, the same bird being the favorite of the Indians. The three eagle feathers worn on the head of a chief are said to represent the ruling spirits of fire, air and water, the Indian's trinity.

It may be that when the records are all in we shall discover what inspiration led the United States to adopt the eagle as an emblem of this country without knowing that it had been so in prehistoric times. At least it may be interesting to make a note of everything that comes to light on the subject. When put together they may lead to a discovery. M. E. K.

### RELICS OF THE MOUND BUILDERS.

CHILLICOTHE, Ohio, December 15.—Hundreds came to-day to see the mound builder relics uncovered by Warren K. Moorehead Monday. Of the five skeletons lying side by side two were covered with a sheet of copper six by eight feet. A large, thick copper ax weighed forty-one pounds and in point of size and value exceeds any single specimen ever found in the United States. There are traces of gold in it. The cutting edge is seven inches broad and very sharp. How it could have been fastened in a handle and used is a mystery. All the smaller copper axes are such as have been found before.

Thirty copper plates with mound-builders' cloth on them overlapped the axes. The average size of the plates was ten by six inches. A great copper eagle, twenty inches in diameter, wings outspread, beak open, tail and wing feathers neatly stamped upon the copper surface, covered the knees of one of the skeletons. This is one of the most artistic designs ever found in copper.

Remains of a copper stool about a foot in length and several inches in height lay near the head of one of the skeletons. The stool was made out of wood and had been covered with sheet copper. Flint implements, bear tusks, sea-shells and other trinkets were al o found.—*Chicago Daily News.*

FEVERS were common and destructive in former times: more than fifty per cent. of the deaths in London, during the last quarter of the seventeenth and the first half of the eighteenth Century, were from fevers, but from 1851 to 1860, three per cent.

Teething formerly caused a great number of deaths, now very few.

# Conference Minutes.

### MONTANA.

Conference convened at Anaconda, Montana, March 26th, at two p.m.; J. E. Reese president, Gomer Reese secretary. Branch reports: Gallatin, no change. Deer Lodge 41; 15 removed, 1 died. Anaconda 15. Victor, not reported. Elders J. E. Reese, G. Reese, N. Jenson, and Priest J. Emmons reported. Bishop's agent reported: Received since last report $45; on hand $45; report approved. General church authorities were sustained. Elder J. E. Reese was sustained president of district, and Gomer Reese secretary. Elder Joseph Luff was chosen to represent this district at General Conference. Preaching by Elder Gomer Reese. One was baptized. Adjourned to meet at Reese Creek the last Saturday and Sunday in June, 1892.

### CLINTON.

Conference convened at Saints' church, Rich Hill, Missouri, March 26th and 27th, 1892; A. White president, D. C. White secretary. Branch reports: Rich Hill 89; no change. Lowry City 66; 3 baptized. Nevada 39; 4 received. Veve 40; 3 baptized. Clinton 66; 3 baptized. Eldorado Springs 104; 2 baptized. Ministerial reports: Elders, A. White, A. Lloyd, H. E. Goff, S. Swenson, J. C. Chrestensen, G. W. Beebe baptized 1. Priests, A. J. Keck, D. C. White, C. F. Belkham, T. R. White baptized 1. A committee was appointed to name the counties that should constitute the Clinton district. The following counties were reported: Bates, Vernon, Henry, St. Clair, Cedar, Dade, Benton, Hickory, Polk, Morgan, Camden, and Dallas. The Sunday school association met Friday, and had a peaceful session and good interest manifested. D. C. White was chosen superintendent, C. F. Belkham assistant superintendent; A. J. Keck secretary. The following delegates were chosen to represent this association to the General Association: A. J. Keck, Elizabeth White, Cora E. White, and Viola White. On Saturday afternoon, by order of conference, D. C. White was ordained to the office of an elder. A resolution was passed that the district officers be chosen annually, and that they be elected at the first conference held after the General Conference. The resolution asking for a reconsidering, and the ordination of S. Reynolds, D. W. Parmer, and T. R. White, to the office of elder, was referred to the missionary in charge. Bishop's agent's report: Last report due agent 23c; amount received $174 50; paid out $181 23; balance due agent $6 73. Prayer and testimony meeting Sunday afternoon; a spiritual feast was had. Preaching by A. J. Keck and D. C. White. Conference adjourned to meet at Eldorado Springs, at ten a.m., first Saturday in June, 1892.

# Miscellaneous.

### BORN.

RODGER.—At Lamoni, Iowa, October 19th, 1891, to Bro. Joseph B. and Sr. Anna Rodger, a daughter. Blessed April 3d, 1892, by Elders Robert M. Elvin and Asa S. Cochran, and named Hazel V.

### DIED.

DAYTON.—At Montrose, Iowa, March 20th, 1892, Mary Ellen Dayton. Deceased was born in 1845; joined the church about seven years ago, and died strong in the faith. Funeral services in charge of Elder B F. Durfee.

PARRISH.—At Vincennes, Iowa, March 26th, 1892, Elder Ira Parrish. Deceased was born in Leeds county, Canada West, July 1st, 1811; united with the church December 10th, 1863, at Des Moines, Iowa, and ordained an elder. He was the father of sixteen children, eight of whom, together with his wife, have passed away before him; there are, therefore, eight children left to mourn the departure of a kind father. Funeral services in charge of Elder B. F. Durfee.

www.LatterDayTruth.org

BAILEY.—At Clear Lake, Indiana, March 28th, 1892, of lung fever, Bro. Daniel Bailey, aged 50 years, 3 months, and 3 days. Bro. Bailey was baptized October 24th, 1885, by Elder E. C. Briggs. He lived the life of a true child of God and reflected the graces of the great cause he espoused, and honored the Lord till his decease. He was honest, conscientious, clear, and he made integrity a chief object. Deliberate, dispassionate, and unostentatious, his life was a silent force for good and a sweet memento of Christian graces which adorn the character, adapting it to the society of the just, the true, and the pure of the heavenly clime. Funeral remarks by Elder S. W. L. Scott in the Saints' chapel to an unusually large concourse of people; text, 2 Thess. 4:13-18.

PRICE.—At Gretna, Sarpy county, Nebraska, March 12th, 1892, Sr. Hannah Price. Deceased was born at Merthyr Tydvil, Glamorganshire county, Wales, July 19th, 1851; baptized at Goshen, Utah, August 25th, 1866, by Thomas Job. Funeral sermon by Elder O. H. Brown in Saints' chapel at Omaha, Nebraska, March 14th.

LAPWORTH.—Sister Emma Harding was born at Crescent City, Iowa, June 7th, 1861; baptized by Bro. R. M. Elvin when quite young. She has always taken an active part in the Sabbath school work, teaching a class for several years before her marriage to Bro. Charles Lapworth, March 25th, 1883; She was burned by the explosion of a lamp at eight oclock in the evening and died the next morning, February 14th, 1892, six hours after she was burned. She leaves a devoted husband and three children, father, mother, brothers, and sisters, besides many relatives and friends to mourn her loss. She will be greatly missed in the church, Sabbath school, and Prayer Union, as she was one of the sweet singers of Israel, and usually led the singing. Funeral discourse by Elder D. K. Dodson to a large assembly.

SMITH.—At Jonesport, Maine, March 28th, 1892, Bernie L., son of the late Sr. Sarah Smith. The deceased was in his seventeenth year. He leaves one brother to mourn his loss. Funeral service held at the family residence.

## SCATTERED MEMBERS.

Notice is hereby given to the scattered members of the Lucas branch, whose names appear below, and to those whose names do not appear, if in a scattered condition, that the branch requests you to apply for your letters of removal if you are living within reach of a branch. It would relieve this branch of the care of reporting you and accounting for your whereabouts, and you would be of better service to the church if you unite with some branch, so that you could be actively engaged with the work. However, we request all to report their whereabouts and their desires. And further, if any should read this notice who know of any of the Lucas Saints, will you please tell them of this notice and request. The names are as follows:—

Ann Louisa Lewis, James Tanner, Elizabeth Tanner, Joseph Trum, Elizabeth Truman, James E. Thompson, Mary Thompson, Ellen Michael, Henrietta Dew, Mary A. Griffiths, Maggie Griffiths, Lydia Griffiths, Joseph Tanner, Margaret A. John, Cathrine Roberts, H. E. Birchell, James Birchell, Jane Lewis, John J. Watkins, Jane H. Watkins, James Wilkinson, Mary J. Wilkinson, Agnes Powell, Margaret Phillips, Thomas H. Lewis, Catherine A. Davies, Jane H. Dew, John J. Griffiths, Jane Griffiths, Elizabeth R. Davis, Grace E. Loach, Maria Griffiths, Louisa J. Adams, Charlotte Jones, Mary Evans, Adam Fletcher, Clara Simpson, Elizabeth M. McDonald, Elizabeth Wonders, Mary Elizabeth Williscroft, Millie A. Taylor, Margaret Villers, Rachel Bradford, Alfred Wright, Amanda Wright, Abraham Villers, Miriam Whitehouse, Eliza Myers, Elizabeth Reese, A. S. Davison, Mary E. Davison, Albert Wright, Ellen Birchell, Mary C. Davies, Catherine Jane Thompson, Rossannah Davison, Jacob Krammer, Jennett R. Evans, John Hall Pope, Pearl Smales, Oliver S. Lane, Mary A. Lane, John B Thomas, Jane Thomas, John Thomas Jr., William Thomas, Edward Thomas, John Stephens, David Daniels, Edward R. Evans, Mary Ann Evans, Eliza Evans, Eliza Wilkinson, Emma Tanner, Joseph Charles Simpson, Sarah Jeremiah, William J. Richards, Mary Ann Richards, Elizabeth Robinson, Frank Izatt, Mary Izatt, Mary Ann Izatt, Paul Izatt, Frances Izatt, Elizabeth Parker, Harriet S. Wilkinson, Thomas Hopkins, Hattie A. Nichols, Eva Adams, George N. Watkins, Elizabeth Watkins, Lorenzo Thompson, Jennett Phillips, Mary Ann Boswell, Jennet Evans, Sarah Evans, Morgan L. Lewis, Hannah Hopkins, Richard E. Evans, Catherine Phillips, Elizazeth Jane Birchell, Elizabeth Ann Watkins, Jemmima Loach, Clara Thompson, Jennie E. Tune, Amelia Toplass, Thomas O. Wise, Bradford V. Springer.

Further: We wish to give notice to Bro. William Bush, living at Des Moines, when last heard of, that there is a charge against him for unchristianlike conduct, and that his case will be tried one month from the date of the publication of this notice.

JOHN WATKINS *Pres.*,
JOHN T. EVANS *Sec.*

## ITEMS OF INTEREST.

The storm of April 4th raged throughout a large portion of the United States, taking various shapes in different localities. In some places it assumed the form of hailstorms, some places severe snowstorms, and other parts of the country were deluged with rain. Much damage was done through Kansas by rain and hail. In the Dakotas the storm raged as one of the worst snowstorms of the season, and in some parts of South Dakota as the worst storm for several years. At Platteville, Wisconsin, it reached the proportions of a tornado, doing much damage to property. Trains were blocked on the Iron Mountain road by washouts; one train falling through a damaged trestle at Sabula, Missouri, into the swollen stream below, killing one man instantly, while others sustained injuries more or less severe. In the regions of Greensburg, Pennsylvania, much damage was done by a terrific hail, wind, and rainstorm. Reports from Montreal state that heavy losses were sustained along the St. Lawrence. Also much damage was done along the Ohio River by a heavy hailstorm, and an overabundance of rain. The loss by rain at Muscatine, Iowa, is estimated at $6,000. Bridgeport, Illinois, and Columbus Junction, Iowa, were visited by cyclones, doing damage that will amount to thousands of dollars.

South Americans are now amusing themselves, between earthquakes, by reading accounts of North American cyclones.

### FOUR THOUSAND SALOONS CLOSED.

NEW YORK, April 4.—Four thousand saloons in this city were "closed tight" Sunday, most of them for the first time in five years, some of them for the first time in their history. Not since May, 1887, the month of the famous enforcing of the almost forgotten "blue laws" of the State, has there been such a general cessation of the liquor traffic throughout the city. But though 4,000 were closed at least 3,000 saloons were open to-day, some with wideawake sentries at their portals, others with totally unguarded side doors. A few had their front doors open. The Rev. Dr. Parkhurst was mainly responsible for the closing.

Monday was the hottest day for the season New York has ever seen, the mercury touching 74 degrees. It is supposed that the extra dry Sunday due to Dr. Parkhurst's efforts made the whole town hot.

### UNHAPPY WIVES.

It is interesting to note that of the 328 000 divorces granted in the United States during the last twenty years 316,000 were granted at the request of wives.

### THE FIRE IN NEW ORLEANS.

The fire at New Orleans April 3d will take rank as one of the greatest fire disasters of the last few years. It burned over eleven squares of ground, destroyed 63,000 bales of cotton and enough other property to raise the loss to a total of $3 600,000 More than 100 families were rendered homeless by a second fire involving half a million dollars of loss. A sad feature of the calamity appears to be that it was the result of sheer carelessness, being due to the throwing of a lighted cigarette among the cotton. Behold how great a fire a nasty little thing sometimes kindleth.

Many of the cattle grazing in Indian Territory have been killed by the cold weather of the winter. In the Chickasaw nation the loss has been fully twenty per cent. The general average of loss will be over thirty per cent.

### CHILDREN IN FRANCE.

Children are not numerous in France. Out of 10,000,000 families in the republic one fifth have no children at all and another fifth have only one child each.

### RAPID REPRODUCTION.

A French naturalist has stated that an insect which attacks hop vines can produce 6,000,000,000 young ones during the month or six weeks of its existence.

The inquiry into the sweating system seems to be demonstrating that success in the wholesale clothing trade is destructive to the powers of observation. The number of notorious things that the employers failed to notice baffles computation.

### INDIANS AND MEXICANS FIGHT.

HERMOSILLO, Mexico, April 5.—A courier from San Miguel, a district of Ures, reports a fight between Mexican troops and Yaqui Indians at the Gabian mines. Two Yaquis were killed and one was wounded. No soldiers were hurt. The affray grew out of the arrest of several Yaquis suspected of gathering ammunition and arms for a raid. The Indians resisted arrest, which led to a general fight. The government has been apprehensive of another outbreak similar to the one of a few months ago, in which the commanding general was slain, and has been unusually active in arresting suspects. It has been made an offense punishable with death to sell ammunition to Yaqui Indians.

The evangelical movement in Greece is meeting with much opposition from the hands of the Orthodox or Old Church, as it is styled. Recently a mob attacked, with stones, a church of the Evangelicals at Athens, and ultimately forced the doors, drove out the people, and plundered the house.

John Dewitt Warner of New York and Sherman Hoar of Massachusetts, respectively president and secretary of a special subcommittee appointed from the house committee on manufactures, have recently been investigating the "sweating" system as it is practiced in Chicago. Testimony bearing upon both sides of the question was taken. The facts developed seem to be about as follows: The "sweater" flourishes in Chicago; not only men and women, but children also, working in damp basements and illy or not at all ventilated tenement houses and barns; working under these distressing circumstances from ten to eighteen hours a day, and in many instances on Sundays; clothing manufactured in rooms where people were eating and sleeping, and in some instances where scarlet fever and diphtheria were raging, and that wages have been steadily decreasing. The wholesale clothiers, as might be expected, were totally ignorant of all this; indeed, judging from their testimony, one would be led to conclude that if such a thing as a "sweater" existed in Chicago they did not know of it. Some of them seemed to think if such conditions existed it was the business of the State to take care of it; but at the same time, all of them, to a man, were opposed to any system of tagging clothing, by which it could be traced to the place where made. Some expressed themselves as being also opposed to the system of inspection which would necessarily result from governmental interference — wholly opposed to such interference. What will result from this investigation remains to be seen.

The Society of Friends has contributed more than $100 000 to the Russian sufferers.

ROCK ISLAND, Ill., April 8th.—The Briar Bluff coal miners, who have been out for a month because of differences between themselves and the company, which resulted in the mines being closed, have returned to work on the company's terms.

www.LatterDayTruth.org

## SOUTHERN IOWA KNIGHTS TEMPLAR.

We call the attention of all Sir Knights Templar, their families and friends, who contemplate visiting Denver, Colorado, during the Twenty-fifth Triennial Conclave of that order, to be held August 9th, 1892, also the traveling public generally, to the GRAND SOUTHERN IOWA SPECIAL TRAIN, which will leave Burlington, Iowa, August 7th, at 8 o'clock a.m., running directly through over the main line of the BURLINGTON ROUTE, to Denver, passing principal stations as follows:—

| | | | |
|---|---|---|---|
| Mt. Pleasant, | 9:00 A.M. | Creston, | 3:10 P.M. |
| Fairfield, | 10:00 A.M. | Corning, | 3:45 P.M. |
| Ottumwa, | 11:00 A.M. | Villisca, | 4:15 P.M. |
| Albia, | 11:50 A.M. | Red Oak, | 4:45 P.M. |
| Lv. Chariton, | 1:10 P.M. | Glenwood, | 5:50 P.M. |
| Osceola, | 2:00 P.M. | Pac. Junct., | 6:00 P.M. |

We have given the time this train passes principal stations, that parties residing at points on connecting lines of the main line of the BURLINGTON ROUTE can know just what time it is necessary to reach the station at which they desire to make connection.

This train will take dinner at Chariton, supper at Lincoln, Nebraska, and breakfast at Akron, Colorado, meals 50 cents, thus passing through Iowa, Western Nebraska and Eastern Colorado in daylight, reaching Denver at 11:30 a.m., August 8th, being but *one night en route.*

This train will be composed of the neccessary baggage cars, one coach (for smoking and sociability), one of the Burlington's celebrated chair cars (seats free) and a number of Pullman's latest and most modern palatial sleeping cars. Extensive preparations have been made at all BURLINGTON ROUTE dining halls to properly and comfortably care for the excursionists, and first-class meals have been especially arranged for.

HALF RATES will be made from all points to Denver and return. This low rate, and the extended limit for return, namely, October 11th, will no doubt be taken advantage of by a large number of summer tourists and excursionists desiring to make a prolonged stay in the Rocky Mountains and at the different summer resorts. The conditions of the Knights Templar tickets from points of the Iowa Division will permit the going journey to be made over the Burlington's main line to Denver, and return the same route, or through Southern Nebraska, by way of St. Joseph or Kansas City, and special tickets will be prepared to duly provide these advantages.

The Denver and Rio Grande Railroad Company will also make excursion rates from August 7th to 31st, inclusive to all points of interest in Colorado, and other passenger associations will offer equal inducements for visiting Salt Lake, Ogden, California, the North Pacific coast, and other points west of Denver.

Further information will be cheerfully furnished on application by any C. B. & Q. ticket agent, or,

W. J. Davenport, Asst. Div. Pass. Agent, Council Bluffs, Iowa.
J. M. Bechtel, Div. Pass. Agent, Burlington, Iowa.

## Information Wanted.

Wanted to learn the whereabouts of one Sewell Goodridge, an old bachelor about fifty-five or sixty years old. Twenty-five years ago he was from Virginia; was last heard of at McGregor, Clayton county, Iowa. A considerable amount of property remains to be looked after by him or relatives, with some claim against it. Address,

A. J. KENISON,
Harlan, Smith Co., Kansas.

## "WHAT IS MAN?" by Eld. J. R. Lambert.

Cloth 75c., paper 50c.

SPECIAL COMBINATION OFFER.

Patriot one year, What is Man, cloth,.....$1 50
" " " " " paper,.....1 25
" " " " " cloth, and Food for Thought .....1 60
Patriot one year, What is Man, paper, and Food for Thought.....1 35

This applies to both renewals and new subscriptions for a year, but to no less time. Those having paid in advance for Patriot can obtain books at combination rates, if ordered promptly.

Notice will be given when this special is withdrawn. Address all orders to

**LAMBERT BROS., Lamoni, Iowa.**

## JOB PRINTING, BOOKBINDING, ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

## BOOKBINDING.

### HERALD OFFICE BINDERY—

All kinds of Bookbinding done at Reasonable Rates:

| | |
|---|---|
| Herald volumes, library leather backs and corners, marbled edges | $1 50 |
| Autumn Leaves, half roan, cloth sides | 1 00 |
| " " half imitation morocco | 1 25 |
| " " half morocco | 1 50 |

Books of similar size at same rates.

**Prices include cost of returning to sender.**

## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10:30 a.m., 6:30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7:30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Sheffield, Langsett road; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays, 7:30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Leeds, Wellington road, New Wortley; services Sundays 10:30 a.m., 6:30 p.m. Thursday, 7:30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

St. Louis, Missouri, No. 2518 Elliott avenue.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 2 and 7:30 p.m.

London, England, meetings on Sundays at 6:30 p.m., at 48 Repton street, Limehouse; and at 107 Canal road, Mile End, on Wednesdays at 8 p.m., having removed from Emmanuel Hall, Old Ford road.

C. A. Parkin, 2910 Sixteenth St., Near Mission, San Francisco, California.

A. Haws, 1752 San Pablo avenue, Oakland, Cal.

## FOR SALE ON EASY TERMS.

### BEAUTIFUL LOCATION.

### THE FINEST STOCK FARM

—IN—

### DEKALB CO., MO.

**Four Miles from Stewartsville on the Hannibal & St. Joseph Railroad.**
**Two Miles from Clarksdale on the Chicago, Rock Island & Pacific Railroad.**
Twenty-three Miles from St. Joseph by Wagon Road.
In the Center of a Community of Latter Day Saints.
Four Branches, Each Having a Good Meeting House of Their Own.
German Branch, Sixty-five Members, One Mile East.
Pleasant Grove, Sixty-eight Members, One and a Half Miles North.
De Kalb, Seventy-one Members, One and a Half Miles South.
Stewartsville, Sixty-five Members, Four Miles.

### TWO HUNDRED AND EIGHTY ACRES.

Seventy-five acres in cultivation, forty in meadow, balance, including twenty-five acres of timber in pasture, all in timothy, clover and blue grass; well fenced, three-hundred rods hedge, balance three, four and five wires; good orchard; one dwelling house of seven rooms and one of three rooms; two barns, well painted, fitted with Newton's Patent Cattle Ties for fifty head full-grown stock, thirty head of young stock and twenty horses, with ample room for seventy-five tons of hay; good grass lots with pens under shingle roof for one hundred hogs; cribs for 3000 bushels of corn; eight wells, good water; a fine pond in meadow, surface 25,000 feet, well stocked with fish; an unlimited quantity of pure, clear water in pastures, piped from pond to watering troughs; windmill supplies tanks in barn and yards; a good mill with horse power for grinding feed, Fairbanks scales, etc., etc. Also some fine shorthorn cattle, young horses, farming implements, etc.

For particulars, terms, etc., address

JOHN BURLINGTON,
ST. JOSEPH, MO.

## AUTUMN LEAVES,

With frontispiece each month.
Published monthly, 48 pages, neatly covered.
Price per year - - $1.50.
Mrs. M. Walker, Editor and Publisher.

### HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**
OF
## PRESIDENCY AND PRIESTHOOD;
THE
**Apostasy, Reformation and Restoration,**
BY WM. H. KELLEY.

Is now on Sale.

### Everybody Should Read It.

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges ....$1 50
Imitation Morocco, gilt edges ..... 2 00
Morocco, gilt edges..... 2 50
Roxburg Turkey, gilt edges..... 3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ..... 4 00
New Testament, inspired ..... 75

## Book of Mormon.

Roan, sprinkled edges..... 1 25
Imitation Morocco, gilt edges ..... 1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library ..... 1 25
Imitation Morocco, gilt edges ..... 1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges ..... 1 25
Imitation Morocco, gilt edges ..... 1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides..... 2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only) ..... 1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages ..... 70
Leather binding..... 1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges..... 1 50

## Voice of Warning.

### Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen..... 1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages..... 1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25 250, 50c.; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 .....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100 .....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs.* Polygamy; per doz. 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 .....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31. What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25 250, 50c.; 500, $1; 1,000,.....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36. The Spaulding Story Reexamined; per doz.. 20 per hundred .....1 25
41. The Gospel; per doz. 5c.; 100, 25c.; 250,.. 50 500, $1; 1,000.....1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75

Trial of the Witnesses to the Resurrection of Jesus Christ; 5c. each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent.....4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50
Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall.....1 00
Josephus, complete, library leather .....3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00
Mosheim's Church History, 2 volumes .....4 00
Baldwin's Ancient America (illustrated) .....1 80
Rollin's Ancient History, two volumes in one...4 00
The Koran, library leather .....2 25
Gieseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes.....10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine .....2 00
Cruden's Complete Concordance of the Bible ...1 75
Apocryphal New Testament .....1 65
Elders' Diary, by Joseph Luff..... 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

### His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood.

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing of Children, and Marriages ..... ....2 00

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25

# PATTIE; OR, LEAVES FROM A LIFE.

(In course of publication.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of tha same size as "With The Church in an Early Dey."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

## GERMAN TRACTS.

☞ Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

www.LatterDayTruth.org

LCampbell 12-96

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, April 23, 1892. No. 17.

## THE SAINTS' HERALD,

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa.

Subscription Price $2,00 per year; Six Months $1,00; Three Months 50 cts.; Single copies 5 cts.; Sample copies free.

The Traveling Ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions make sales of Church Publications, and assist the Publishing Department.

Address communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post office or Express Orders, Drafts on Chicago, or lastly, by Registered Letter. Do not send checks.

Advertising Rates, $1.00 per inch each insertion, subject to the following discounts: One month's insertion, five per cent.; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. For Reading Notices, ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## TO ADVERTISERS.

The Saints' Herald circulates in every State and Territory in the United States, also in Canada, Great Britain, etc. Having a field peculiarly its own, it is rapidly growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

For table of rates see first page of cover. For further particulars address, R. S. SALYARDS, Advertising Manager.

### HOW TO PROLONG LIFE.

It is not to be wondered at that the newspapers have very generally been inclined to ridicule or to doubt the announcement that Dr. Brown-Sequard, the venerable French physician, has discovered the long-sought for "vital principle" and produced a concoction which can indefinitely prolong human existence. Men have long since ceased to seek for the elixir of life over which generations dreamed, and most men, let us hope, have ceased to care for it or to think of the mysterious essence of Margrave or Van Helmont save with the same amused pity with which they read of the painful struggles of the alchemists for the secret which should transform baser metals into gold. It has very naturally seemed absurd then, that a great physiologist of the nineteenth century should have seriously set himself at work to prove the responsibility of the end sought by man in the Middle Ages, and the disposition to regard the story as a hoax is certainly pardonable, despite the fact that even eminent physiologists of the nineteenth century expressed the opinion that there is no physiological reason why man should die. But the story is not altogether a hoax. Dr. Brown-Sequard has not professed to have found the secret of earthly immortality, but he certainly appears to have persuaded himself that he has discovered something very nearly akin to that "vital principle" which Mr. Alfred R. Wallace still believes to exist. The distinguished Frenchman—so says that able review, the New York *Medical Journal*—has long believed that such a principle resides in one of the organs of the body, at least so far that the blood passing through it is enormously influenced thereby. With blood taken from these veins of young animals, he has therefore for a series of years, been innoculating old and broken-down animals, and with such surprising results that he has more recently been experimenting upon his own system. Dr. Brown-Sequard is by no means a young man—he is fast nearing four score—but these subcutaneous injections seem to have rejuvenated him as the animals upon which he made his first tests. An old and decrepit dog became endowed with the friskiness of comparative youth, and he himself, as he tells the Paris Societe de Biologie has felt his muscular strength in great measure returned and his mental vigor materially increased. This is practically all that is yet known in this country of the result of the doctor's experiments or of his deduction concerning them. Though it is safe to say that he has had no thought beyond the possibility of so restoring the waste of the system as to temporarily postpone the day of inevitable dissolution. Much has been written upon this subject in recent years. Dr. William A. Hammond back in the sixties advanced the theory that there is no physiological reason for death; Sir Spencer Wells, the famous English surgeon, has quite recently expressed his belief that the natural duration of human life should be at least a hundred years, with an occasional extension of some ten or fifteen years more; and even a century ago Bichat, whose intuitions wonderfully anticipated the conclusions of a later science, held that the normal longevity of our race should be at least ninety-six years, basing his inference upon the fact that the life term of all known mammals exceeds at least six times the period of their growth. But all these have based their opinion upon the belief that the decay of the human organism could be prevented, not repaired—that is, by healthful surroundings, by proper food and drink and clothing, by abstinence from immoralities and excesses physical and mental. And it is only a long life thus obtained that it is for the good of humanity to acquire. The theory is simple, and it is something more than plausible. It is not a little significant that the average duration of human life has been increased something more than six years within the past century, as a result of our greater sanitary knowledge and our knowledge of the means to prevent disease. The list of preventable diseases is already a large one, and is being augmented from year to year. Where we shall stop no man can say, though the abilty we have to prolong life already far exceeds our willingness to apply the knowledge.—*Providence Journal.*

### THE MOUND BUILDERS.

Hon. Sam. B. Evans, of Ottumwa, Iowa, who has been a student of achæology almost from his boyhood, delivered a lecture on the above subject, under the auspices of the Leon Philotaxians, at the opera house. A fine audience, consisting of members of the society and invited guests, to the number of 400, was present. Mr. Evans is a gentleman of culture and has made many important discoveries in the line of this specialty and ranks deservedly high among scientists for careful work. He has visited and examined most of the work of the mound builders of this continent, and is perhaps as well prepared as any living man to speak in regard to them. There is no more interesting study than "Prehistoric" America, and the entire subject seems to have been strangely neglected by scholars and scientists. Very many theories have been advanced, yet the subject seems hopelessly mixed and the obscurity hanging over it well nigh impenetrable. Yet it is believed that to a thorough investigator, there is material enough upon which to work to some purpose. There is a line of ancient works extending from Ohio to South America. In some states there are thousands of mounds, with forts, and artificial lakes which indicate that in remote ages irrigation was practiced and millions of inhabitants sustained by the products of the soil. Conclusive evidence has been produced that in a part of Central America about equal in size to the state of Ohio, a dense population once dwelt. The inhabitants enjoyed a high state of civilization. Pottery and jewelry have been found which show the inhabitants to have been advaned in the mechanic arts. It is also claimed that these "first settlers" disappeared from the Ohio valley more than 1,000 years ago.

Mr. Evans is a pleasant speaker. He made the whole subject intensely interesting, and showed plainly that there was plenty of material for the labors of the most determined antiquarian.

The Philotaxians deserve great credit for giving our citizens this treat and we hope they may again favor the public.—*Leon, Iowa, Fact.*

---

Twelve Golden Rules.—Hold integrity sacred; observe good manners; endure trials patiently; be prompt in all things; make good acquaintances; shun the company of the idle; dare to do right; fear to do wrong; watch carefully over your temper; never be afraid of being laughed at; fight life's battle manfully, bravely; use your leisure moments for study; sacrifice money rather than principle.

---

Of the total area of California about one third is susceptible of sufficient cultivation to sustain a moderately dense population without the aid of irrigation.

The eider has greatly increased in Iceland during recent years, thanks to strict preservation and to the fact that the people are realizing the value of the bird.

www.LatterDayTruth.org

## THE SECRET OF A LONG LIFE.

You sometimes see a woman whose old age is as exquisite as was the perfect bloom of her youth. You wonder how this has come about; you wonder how it is her life has been a long and happy one. Here are some of the reasons:—

She knew how to forget disagreeable things.

She understood the art of enjoyment.

She kept her nerves well in hand, and inflicted them on no one.

She believed in the goodness of her own daughters and in that of her neighbors.

She cultivated a good digestion.

She mastered the art of saying pleasant words.

She did not expect too much from her friends.

She made whatever work came to her congenial.

She retained her illusion, and did not believe that all the world was wicked and unkind.

She relieved the miserable, and sympathized with the sorrowful.

She retained an even disposition, and made the best of everything.

She did whatever came to her cheerfully and well.

She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

She did unto others as she would be done by, and now that old age has come to her, and there is a halo of white hair about her head, she is loved and considered.

This is the secret of a long life and a happy one.—*Ladie's Home Journal.*

## THE POETRY OF THE FARM.

It is no advantage to live in a city where poverty degrades and failure brings despair. The fields are lovelier than paved streets and the great forests of oaks and elms are more poetic than steeples and chimneys. In the country is the idea of home. There you see the rising and setting sun; you become acquainted with the stars and clouds. The constellations are your friends. You hear the rain on the roof and listen to the rythmic sighing of the winds. You are thrilled by the resurrection called spring, touched and saddened by autumn—the grace and poetry of death. Every field is a picture, a landscape; every landscape a poem; every flower a tender thought and every forest a fair land. In the country you preserve your identity—your personality. There you are an aggregation of atoms, but in the city you are only an atom of an aggregation.—*Colonel Ingersoll.*


## Residence for Sale.

Located one block east and three blocks north of L. D. S. church, on main traveled road, one half mile from high school, sidewalk greater part of distance, a substantially built, well finished ONE-STORY FRAME HOUSE, 6 rooms and pantry; about 1½ acres of land, well fenced and set to small fruit, apple, peach, and plum trees: 2 wells; water in kitchen; shingled stable 12x12, 10 feet high, with buggy shed; good cave. Also a **one acre lot** north of Herald Office. For further particulars and terms, address, **L. A. FOWLER,**
12mar4t Box 11, Lamoni, Iowa.

ROBT. WINNING, President. D. F. NICHOLSON, Cashier.

## LAMONI STATE BANK,

Successor to Farmers Bank of Lamoni.
Paid up Capital $25,000.00. Liability of Stockholders $50,000.00.
Incorporated under the laws of Iowa, Aug. 1, 1891.
Six per cent Interest paid on time deposits.
Farm Lands and Town Lots for Sale.

## *THE "PATRIOT."*

Send for sample copy and complete circulars of books, all free.

*LAMBERT BROS., Lamoni, Iowa.*

## A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.


## PROF. TOTTEN'S THREE NEW BOOKS.

New Haven, Conn., March 11.—Prof. Totten of Yale College published three books yesterday simultaneously. Their titles are: "The Renewal of History, the Knight of the Scarlet Thread," "The Facts of History, the Deluge, and the Advent, a Scientific Spike Through Noah's Ark, or a Biblical Fish Story Critically Examined," "The Hope of History, the Crisis, and the Millennium." "The Scientific Spike" is a chronological vindication and a guarantee of the second advent. The book is dedicated to Prof. Huxley, Col. R. G. Ingersoll, and such other agnostics and antago-gnostics as maintain that Moses made mistakes. Prof. Totten said, in speaking of this book: "I defy the world to disprove the statements in this book. I defy them from rostrum. I defy them from every position I hold as a scientist, as a believer in the Bible, and as an American citizen." At noon Prof. Totten took a heavy hammer and a ten-inch spike and spiked a copy of the book to a telegraph-pole on one of the city's principal streets, remarking to a group of reporters who stood near that as he could not spike the book up in all parts of the world he would nail it to the telegraph which reaches all over the world.—*Sel.*

It has been calculated that not less than 20,000,000 of meteors, each large enough to be visible as a "shooting star," enter our atmosphere daily.


## L. A. FOWLER,
## Contractor and Builder,

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

## SPIRITUAL GIFTS
AND
## THE SEER OF PALMYRA:
Or
## SEQUEL TO SPIRITUAL GIFTS.

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of Facts and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

## ZION'S ENSIGN,

A live, religious journal, issued weekly at Independence, Jackson county, Missouri, is brim full of good and instructive reading relative to gospel truths, besides sermons delivered by some of our ablest ministers. Every one who can possibly spare **$1** should subscribe for it.

It is the intention of the publishers of the Ensign to issue **A DAILY EDITION** during the session of the coming General Conference in April, in which will be given a full report of the proceedings from day to day, also news items pertaining to the conference and those in attendance. The price will be **25 cents.** Send in your orders at once so as to give ample time for preparation.

Address all letters to Zion's Ensign, Box 175,

Independence, Mo.

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### Teachers' Helps.

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### Cards and Tickets.

Fancy cards, large, five kinds, per doz ..... 75
Fancy cards, small, ten kinds, per doz..... 50
Good Behavior tickets; per 100, 1·50: 1,000...1 00
Prompt Attendance tickets; 100, 10.5; 1,000...1 00

### Winnowed Songs

Each 40c., half doz. $2.25, per doz.....4 50


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, April 23, 1892. No. 17.

**The Saints' Herald.**

JOSEPH SMITH, W. W. BLAIR - - - EDITORS.
R. S. SALYARDS - - ASSISTANT EDITOR.

Lamoni, Iowa, April 23, 1892.

CONTENTS:

EDITORIAL:
The General Conference....257
Putnam and the "Truth-Seeker"....259
The Teaching of the Seer....259
Extracts from Letters....260
Thanksgiving....260
MOTHERS' HOME COLUMN:
Special Request for Prayers....261
The Cliff Dwellers....262
CORRESPONDENCE....263
COMMUNICATIONS:
Office Work of the Spirit....264
Woman, Man's Helper....265
SELECTIONS:
The Russian Famine and the Revolution 267
Man in the Drift....268
The Universal Language....269
A Wife's Rights....270
Prehistoric Man....270
The True Character of Theosophy....271
Ingersoll and Depew....264
MISCELLANEOUS:
Missionary Appointments....272

## THE GENERAL CONFERENCE.

THE afternoon session was opened in the usual manner, after which the quorums of the ministry were assigned their places. A large number of ministers, delegates, and visitors were present. Representatives of the Kansas City *Journal* and *Times* were at the reporter's table, attended by Brn. I. N. White, T. W. Williams, and R. M. Elvin, as a committee on information for the press. The following items were presented: The committee on credentials reported, and was continued. Bro. H. A. Stebbins, General Church Secretary and Recorder, read his annual report. It was lengthy, and detailed. It will appear in the regular published minutes, which are now issued in pamphlet form, as a supplement to the HERALD. A synopsis of Conference business is all we can now present to the HERALD readers.

The quorum of the Twelve presented two amendments to their Epistle of 1887 and 1888, making it conform in verbiage to the revelation of 1890, upon which they did not ask action, but requested that it be presented, and spread upon the minutes.

The committee of the First Presidency on encyclopedia work reported. They had written an article for Johnson's Universal Encyclopedia, which was promised insertion by a representative of the publishers. This opportunity to represent ourselves would probably aid in securing similar ones.

The quorum of the Twelve reported their action to date: First, A resoluion that in their opinion a missionary in charge has authority to move a missionary placed under him, from one subdivision of his field to another, if in his judgment such is necessary to advance the church work, that in so doing he does not violate the sense of the General Conference in its appointments of missionaries. Second, Action recognizing the Bible, the Book of Mormon, and Doctrine and Covenants as the only standard works of the church; other publications to rest upon their merits, the church being responsible only for what it authorized to be done, or which it accepts after it is done. Third, Sunday school and branch entertainments; laudable and commendable when rightly provided for in subject matter and wisely conducted. [Excellent and timely admonitions are contained in this paper. It should be read entire, and carefully considered.] Fourth, Recommending amendments to sections 4 and 11 of the Book of Rules, conforming it to the revelation of 1890. Fifth, Inquiry is being made concerning the teaching and practice of baptism for the dead. We understand that the observance of said ordinance was prohibited for a time by command of the Spirit. We put ourselves on record as ready to promulgate the doctrine when the Lord shall so direct and enlighten us as to time, place, and conditions of its observance.

Committee appointed at last session to examine and audit Herald Office accounts, etc., reported net gain for past two years $4,004.85.

The First Presidency presented a resolution, in effect, that individuals not guilty of or chargeable with moral evil or actual wrongdoing, be permitted to withdraw, if they so request; their names to be stricken from church records on application, after being labored with by those having jurisdiction.

The conference refused to dispose of ministry reports without hearing them.

At 7:30 p. m. Elder R. C. Evans preached on the subject of the thief on the cross. He was assisted by Bro. D. Dancer.

Thurday, 7th. The nine o'clock meeting was in charge of Brn. D. Hougas and R. Warnock. The season of prayer and testimony is reported as edifying because wisely used by the Saints. At eleven a. m. Bro. G. H. Hilliard preached an excellent discourse; his theme the necessity of the people of God fully observing the law of life.

Business was again taken up at 1:45. Prayer was offered by Bro. Henry Kemp, followed by reading of minutes, and ministry reports of the Presidency, Twelve, High Priests, Seventies, Elders, etc. The reports were very encouraging; they indicated the bestowment of additional spiritual power upon the Lord's servants. A communication was received from English Mission authorities, thanking the body for the manner in which their petition to conference of 1891 was received and disposed of. A request from the Detroit, Michigan, branch asking to be included in Chatham, Ontario, district was referred to a committee. Petitions were read from Des Moines district, and Coldwater, Michigan, branch, and referred to quorum of Twelve.

A resolution providing for a committee through which arrangements shall be made for representation of the church at the World's Fair was read.

The evening sermon was delivered by Elder Joseph F. Burton, assisted by Bro. J. D. Erwin; subject, Knowledge of God. It was listened to by a large audience, who evidently received the effort with satisfaction.

---

Friday, 8th. At nine o'clock a cheerful but earnest-spirited gathering of Saints assembled in prayer and testimony meeting, in charge of Elders H. N. Hansen and S. J. Stone. It was a spiritual feast to all present. It is a significant and encouraging indication, this improvement in our social services. May it continue until all the good designed in this appointment of the Lord, so rich in privileges and possibilities, is realized. God's people are moving upward and onward,—toward him.

At eleven o'clock Bro. John W. Peterson addressed the congregation on some features of the mission of the Christ. Bro. Peterson is one of the many young men developing in usefulness. His sermon was well received.

It requires but very ordinary observation to note the evident increasing power of the church to push forth aggressively into the world, and fill her important mission. By so much as intelligent, consecrated effort is made by our rapidly increasing corps of representatives, by so much will our presentations be correct, and the spiritual structure be immovably erected and compacted. All will be well if we individually act upon the principle of safety suggested in the thought that we must constantly improve.

The afternoon session was opened by Pres. Blair; Bro. Heman C. Smith offered prayer. Before the opening the enterprising and now ever-present camera artist photographed the conference. As people get better acquainted with the Latter Day Saints, they evidently want to see more of them. Let the good work go on. The expression may be pardoned that if in any way they can they will press the button in our line of work, we will do the rest. It is probably remembered that over ninety-nine per cent of our people voted for local option in Indepence; that without their votes it would not have carried.

The Bishop's annual report was audited, found correct, and adopted. It will speak strongly for itself. Reading of ministry reports continued; full of interest; cannot

www.LatterDayTruth.org

summarize here. First quorum of Seventy reported; forty-four present; 602 baptisms; and their business to date.

Petition from the Chicago branch asking that conference appoint some one to take charge of the work there was referred to quorum of Twelve, as was a remonmonstrance from some members at Chicago. Petition was presented from young people's society of St. Joseph, asking that action be taken to provide for organizing young people's societies somewhat similar to Society of Christian Endeavor, to be operated in entire harmony with church rules. Pres. Smith gave wholesome advice, admonishing brevity in prayer, speech, and song, and avoidance of matters of personal character in social services.

Elder F. M. Cooper, assisted by Elder C. R. Duncan, preached at 7:30. The philosophy of unity in the development of the moral and spiritual nature was well stated and argued.

---

Morning prayer meeting, Brn. F. G. Pitt and D. Campbell presiding. A spiritual session rich in peace, testimony, and gifts. Good order prevailed.

Elder I. M. Smith preached at eleven a.m. The sermon was a feature of the conference services, unique and spicy. The charge of adding to or taking from God's Word was turned against those making it. The religious world in creed formulation, had taken from God's Word what suited them, rejected the remainder, adding some things not found therein; inviting the presence of the Almighty, but insisting that he enter as and remain a silent partner in its organizations.

Business session; prayer by Bro. J. H. Lake. Petition of Detroit branch was referred to Southern Michigan district.

Board of Publication reported. This department had grown considerably, facilities were provided to meet all demands. Arrangements had been made to relieve the Presidency from all but actual editorial work, and aid furnished them in that. Action had been taken to prepare a history of the church.

A resolution was adopted instructing the secretary to omit reports of districts in his annual report.

By resolution of the body, Sunday the 10th was set apart as a day of fasting and prayer, seeking for instruction concerning the filling of the First Presidency, the Twelve, the appointment of the Patriarch, and general matters.

A resolution prevailed requesting the Independence Sunday school to forego its usual session, and meet at the eight o'clock morning meeting, to join in the session of prayer.

The evening sermon by Elder C. Scott was listened to by the largest audience yet present. Over twelve hundred was the estimated attendance.

---

Sunday, 10th. A change from pleasant to cold and damp weather did not prevent the filling of the auditorium by Saints and friends. From eight to eleven o'clock prayer, song, and testimony was the order of the session. A "good time" was had by all present.

At eleven o'clock Pres. Joseph Smith preached an interesting discourse. He was closely listened to as he presented the broad platform of faith upon which the church stood as a light to the world in representing the gospel of Jesus Christ; and the harmony of its principles, with the past and present well-being and demands of man's nature and destiny. An eloquent statement of the divine providence in the founding of our nation, and its bearing upon the establishment of the church where civil liberty existed in its highest present development, was a feature of the discourse. He was assisted by Bro. Alexander H. Smith.

At 2:30 the services were made up of twenty minute talks by Brn. M. H. Forscutt, C. Derry, and Pres. Smith.

At 7:30 Bro. W. H. Kelley addressed probably the largest audience of the conference. His subject was the "dispensation of the fullness of times;" an able review of the present condition of the religious world, resultant from past departures from primitive Christianity; all emphasizing the necessity for authoritative institution of this prophetic dispensation by heavenly appointment. He graphically reviewed the work of heresy hunting and creed revision, showing the manifest imperfection of popular religious organizations. Bro. J. R. Lambert assisted the speaker.

---

Monday, 11th. The first meeting, prayer service, was in charge of Brn. A. S. Cochran and J. Hawley. The session was much enjoyed.

Bro. T. W. Williams, of the Ohio and Pennsylvania mission, preached at eleven o'clock, continuing the subject touched upon Sunday evening. The audience was pleased with the effort.

Business was resumed at the afternoon session. The High Priests' quorum reported. Its choice of Elder C. E. Butterworth as counsellor to its president was approved. The report of the Sunday School Association was read and ordered placed on the minutes. A resolution referring the offer of Bro. J. R. Lambert's work in advocation and defense of the Book of Mormon and Book of Covenants to the Board of Publication, with request to publish if found practicable, was adopted.

Provision for completing the compilation of General Conference acts still binding on the body, including those passed by this conference, was presented in a resolution which was read.

The Board of Publication was sustained.

A resolution was introduced that when adjournment was had, it be to meet at Lamoni, April 6th, 1893. An amendment "to 1894," was moved and seconded. A substitute, that adjourment be subject to call of the First Presidency, was offered. This subject stirred the body more than did any yet broached. The body was not yet prepared to separate for longer than yearly periods.

A resolution providing that ministry reports be sent to the Herald Office for publication, to be distributed in pamphlet form before conference, was lost.

The First Presidency, the Bishop, and the missionary in charge of Illinois were appointed to take charge of church representation at the World's Columbian Exposition of 1893.

At 7:30 Bro. F. M. Sheehy delivered a clearly stated sermon on the subject of man's re-creation from death unto life. He tersely expounded the philosophy of putting on the new man renewed in knowledge after the image of Him that created him. Bro. J. F. Mintun had charge of the services.

It requires about thirty to forty-five minutes to empty the building. There is so much of good to interchange and enjoy that the Saints linger to commune together in the heavenly places where there is true and hallowed friendship. Our religion develops the social nature with the spiritual and moral; and the ties that bind in Christ are more compacting, true, and real, than others possibly can be. The strength of our organization consists in its potency to bring out and unify every power for good existing among those composing it; its Spirit exalting, consecrating all to loyal service for God, the world, and each other. The social features of our meetings are full of meaning, indicative of more than what appears to the partial observer. It is not surprising that "in bonds" has become a favorite subscription to the Saints' letters. But it will require eternity to tell or fully realize the love of God. The hearts of our people are warm, however, and they will "keep on trying."

---

Tuesday 12th. Brn. W. J. Smith and J. S. Roth conducted the morning prayer service, which was enjoyed by a large audience.

We have not attempted to crowd into our limited space much more than a reference to many of these social meetings; this also of the preaching services. Space does not permit synopsis or summary. We have but referred to them in outline. Of the preaching, suffice it to say that our ministry are growing in intellectual, spiritual power. They are a strong body of men. What in this world is as strong as a body of people divinely informed, cultivated, disciplined.

Bishop E. L. Kelley, assisted by Bro. D. Chambers, was the speaker at eleven o'clock. His exposition of the law of the spirit pertaining to tithes, consecrations, and offerings bristled with points, and was luminous and confirming from first to last. General satisfaction was expressed by those present, who were evidently confirmed in the conviction that the provisions of the law pertaining to earthly substance offers to God's people a divinely consistent method of becoming coworkers with him, insuring to those obeying it rich opportunity to learn the luxury of doing good, of obtaining rich blessings of life and light. "Not at any time have I given unto you a law which was temporal, neither any man, or the children of men;" "it is required of the Lord, at the hand of every steward, to render an account of his

www.LatterDayTruth.org

stewardship, both in time and eternity; for he who is wise in time is accounted worthy to inherit the mansions prepared for them of my Father," ran through the mind on hearing the speaker.

The afternoon session was opened with singing, prayer offered by Bro. J. Chisnall. Minutes read and approved. Final action was taken on the report of the Board of Publication. It was adopted. Following this, a committe consisting of Pres. Joseph Smith, W. H. Kelley, C. Derry, and J. R. Lambert, were appointed to act with the Board in the final revision of the Church History to be provided by action of the Board.

The Independence Saints petitioned for the reappointment of Bro. F. G. Pitt to that branch. We omitted mentioning this in yesterday's notes.

A resolution prevailed providing for additional compensation of the Church Secretary.

The Third and Fifth quorums of Elders reported. The Fourth quorum asked to be disorganized.

A light rain continued throughout the day, making it damp, and somewhat muddy; but nobody complains. All are happy.

The evening hour was occupied by Bro. Leonard Scott of Michigan, assisted by Bro. J. T. Kinnaman. His hearers were entertained.

---

Wednesday, 14th. Brn. W. Waterman and E. Stafford had charge of the morning prayer service. Wet weather continues, which affects the attendance to an extent. The meeting was enjoyed.

Bro. C. H. Jones spoke at eleven, assisted by Bro. J. M. Terry. The effort is reported as a characteristic one, earnest, witty, and pointed.

Business was resumed at 1:45, prayer being offered by Bro. M. H. Forscutt. Reading of minutes followed, after which an additional report was read from the First quorum of Seventy: 636 baptisms reported; Bro. G. H. Milliard was released from the Seventy because of his ordination into the Bishopric. Brn. John Kaylor and C. R. Duncan, selected to fill vacancies in the Seventy, were presented, and their ordinations as such requested.

The Second quorum of Priests reported. Presidents of Seventy reported: The Spirit of the Lord had been with them in their sessions. In their opinion the time had come to begin organization of a Second quorum of Seventy. They had selected the following to make such beginning, and asked the conference to consider their action: I. P. Baggerley, Leonard Scott, T. W. Chatburn, T. W. Williams, J. W. Peterson, W. A. McDowell, J. D. Erwin, E. E. Wheeler, D. L. Shinn, G. W. Shute, M. P. Madison, C. H. Porter, T. C. Kelley, D. M. Rudd, Daniel E. Tucker.

A resolution involving the question of jurisdiction of branches was referred to the quorum of Twelve.

The communication concerning the organization of Young People's Societies was read. A resolution prevailed that it be spread upon the minutes, and left with the young people themselves to take action as they deem best.

It was resolved that elders not under General Conference appointment be instructed to report their labors to local authorities; that the Church Secretary reject reports of such.

Whereas the quorum of the Twelve deem it wise to appoint none as church missionaries who do not honor the Lord in "avoiding the use of tobacco," etc., as enjoined in the revelation of 1887,—and, Whereas branch, and especially district presidents are important church servants; therefore be it resolved that we respectfully call the attention of all Saints to the propriety of observing the example of the Twelve in appointing such officers, especially where others equally competent are available who thus honor the Lord. Adopted.

The quorum of Twelve presented the following, which was adopted: Resolved, that ministers who are eligible to the law of tithing, and refuse to comply with it, or who ignore the law by neither paying nor making proper effort to pay, are not justly entitled to claim upon the church for family support.

The resolution providing for compilation of acts of General Conference, prevailed. H. A. Stebbins, R. S. Salyards, C. Scott were appointed said committee.

Petition of English Mission concerning appointment of a Bishop in Great Britain, was referred to First Presidency.

Two petitions to withdraw from church membership were referred to the missionaries in charge where respective withdrawing parties reside.

The matter of organizing another quorum of Deacons was referred to the quorum of Twelve.

The Bishop's special report: "In addition to the usual financial report to this body, attention is called to the effort of the Bishopric to provide for a special fund to aid the church in its work as emergency might arise, and provide for a suitable Home for Saints when circumstances demanded the same.

"Four months ago special notice was sent to the Saints, particularly calling attention to the necessity of such fund, and since consecrations have been given and offered to the same, so that to the present time there has come into the hands of the Bishop, or placed where he can draw the same upon demand, moneys aggregating between $8,000 and $10,000.

"The names of the contributors will appear with the annual published report of the Bishop; but on account of some of the agents failing to report names who have reported moneys paid to them, a full list is not had as yet.

"We would respectfully call the attention of the conference to the importance of this, and ask the coöperation of the membership so that the full amount asked be obtained. We think the Saints have shown such interest in this the past three months that with an effort the full amount may be easily secured.

"There has been also a fund in favor of securing the Society Island boat, to the amount of $50.00 or $75.00 which will fully appear in the report.

"Conference is asked to take such action in the matter as may be deemed wisest."

A motion prevailed approving these intentions of the Bishop.

---

## PUTNAM AND THE "TRUTH SEEKER."

Bro. Joseph C. Clapp, mentioned by Mr. Putnam in the *Truth Seeker* as the "Mormon" that met him at Tulare City, California, last fall, states in regard to the matter under date of March 25th as follows:—

"The statement that you read in the *Truth Seeker* is without a foundation in truth. I was not challenged by a Mr. Putnam (infidel) to debate; and did not say as an excuse that I was under a two months' engagement to work for the Alliance.

"I will here give facts as Bro. Joseph Clark and Sr. Twaddle, who were both present, will testify.

"I was at the meeting where a Mr. Putnam, a representative of the *Truth Seeker*, abused Christianity for nearly an hour and a half; and at the close I was called by many voices to the stand to reply, which I did in a speech of forty minutes, and if I am allowed to judge by the expressions of the large audience my reply was satisfactory.

"I told the gentleman there and then I was ready to 'brake a lance' with him, as over five hundred people could testify. I had no other engagement, and never have had an engagment that took me from my duty as an elder of the church for an hour. It is true I have lectured a few times on Political Economy and have made many friends and had many places thrown open for preaching that otherwise would have been closed against us by reason of it. While you are having cold winds and storms over there, we are having beautiful summer weather. All kinds of vegetables in abundance; no frost, no cold wind, all nature is smiling; but many of the people are frowning on account of hard times."

---

## THE TEACHINGS OF THE SEER.

There is much being said through the pulpit and the press in these times as to the teachings of Joseph the Seer when founding and building up the church, that is deceptive, downright false, and, in some instances very harmful. This is not confined to "Anti-Mormons" alone, but is indulged in not a little by some persons claiming to be Latter Day Saints. In order to present the Seer's authentic and official teachings honestly and fairly before the people, we find it best not only to cite the standard books he gave to the church (the Inspired Translation, correction and revision of the Holy Scriptures, the Book of Mormon and Doctrine and Covenants), but also reproduce his teachings as found in the various acknowledged church organs, and also in the *Millennial Star*, where valuable items of church history are found as professedly written at his dictation. The following extract from his teachings, November 12th, 1835, at Kirtland, is very valuable, especially where he treats of the "permanent foundation" of the church, "washing of feet," also the important fact that church work "must be done in God's own way," that those receiving the endowment in the temple at Kirtland "must be clean every whit," that "the order of the house of God has been, and ever will be, *the same*, even

www.LatterDayTruth.org

after Christ comes," and likewise his statements in regard to the indispensable need of "faith" in administering to the sick and afflicted. Read it.

"This evening [November 12th, 1835], at six o'clock, met with the Council of the Twelve, by their request. Nine of them were present. Council opened by singing and prayer. And I made some remarks, as follows:—

"I am happy in the enjoyment of this opportunity of meeting with this Council on this occasion. I am satisfied that the Spirit of the Lord is here, and I am satisfied with all the brethren present; and I need not say that you have my utmost confidence, and that I intend to uphold you to the uttermost, for I am well aware that you have to sustain my character against the vile calumnies and reproaches of this ungodly generation, and that you delight in so doing.

"Darkness prevails at this time as it was at the time Jesus Christ was about to be crucified. The powers of darkness strove to obscure the glorious Sun of righteousness, that began to dawn upon the world, and was soon to burst in great blessings upon the heads of the faithful; and let me tell you, brethren, that great blessings await us at this time, and will soon be poured out upon us, if we are faithful in all things, for we are even entitled to greater blessings than they were, because they had the person of Christ with them, to instruct them in the great plan of salvation. His personal presence we have not, therefore we have need of great faith, on account of our peculiar circumstances; and I am determined to do all that I can to uphold you, although I may do many things inadvertently that are not right in the sight of God.

"You want to know many things that are before you, that you may know how to prepare yourselves for the great things that God is about to bring to pass. But there is one great deficiency or obstruction in the way, that deprives us of the greater blessings; and in order to make the foundation of this Church complete and permanent, we must remove this obstruction, which is, to attend to certain duties that we have not as yet attended to. I supposed I had established this Church on a permanent foundation when I went to Missouri, and indeed I did so, for if I had been taken away, it would have been enough, but I yet live, and therefore God requires more at my hands. The item to which I wish the more particularly to call your attention to-night, is the ordinance of washing of feet. This we have not done as yet, but it is necessary now, as much as it was in the days of the Savior; and we must have a place prepared, that we may attend to this ordinance aside from the world.

"We have not desired much from the hand of the Lord with that faith and obedience that we ought, yet we have enjoyed great blessings, and we are not so sensible of this as we should be. When or where has God suffered one of the witnesses or first Elders of this Church to fall? Never, nor nowhere. Amidst all the calamities and judgments that have befallen the inhabitants of the earth, His almighty arm has sustained us, men and devils have raged, and spent their malice in vain. We must have all things prepared, and call our solemn assembly as the Lord has commanded us, that we may be able to accomplish His great work, and it must be done in God's own way. The house of the Lord must be prepared, and the solemn assembly called and organized in it, according to the order of the house of God; and in it we must attend to the ordinance of washing of feet. It was never intended for any but official members. It is calculated to unite our hearts, that we may be one in feeling and sentiment, and that our faith may be strong, so that Satan cannot overthrow us, nor have any power over us.

"The endowment you are so anxious about, you cannot comprehend now, nor could Gabriel explain it to the understanding of your dark minds; but strive to be prepared in your hearts, be faithful in all things, that when we meet in the solemn assembly, that is, such as God shall name out of all the official members will meet, and we must be clean every whit. Let us be faithful and silent, brethren, and if God gives you a manifestation, keep it to yourselves; be watchful and prayerful, and you shall have a prelude of those joys that God will pour out on that day. Do not watch for iniquity in each other, if you do you will not get an endowment, for God will not bestow it on such. But if we are faithful, and live by every word that proceeds forth from the mouth of God, I will venture to prophesy that we shall get a blessing that will be worth remembering, if we should live as long as John the Revelator; our blessings will be such as we have not realized before, nor in this generation. The order of the house of God has been, and ever will be, the same, even after Christ comes; and after the termination of the thousand years it will be the same; and we shall finally roll into the celestial Kingdom of God, and enjoy it forever.

"You need an endowment, brethren, in order that you may be prepared and able to overcome all things; and those that reject your testimony will be damned The sick will be healed, the lame made to walk, the deaf to hear, and the blind to see, through your instrumentality. But let me tell you, that you will not have power, after the endowment, to heal those that have not faith, nor to benefit them, for you might as well expect to benefit a devil in hell as such who are possessed of his spirit, and are willing to keep it; for they are habitations for devils, and only fit for his society. But when you are endowed and prepared to preach the gospel to all nations, kindred, and tongues, in their own languages, you must faithfully warn all, and bind up the testimony, and seal up the law, and the destroying angel will follow close at your heels, and exercise his tremendous mission upon the children of disobedience, and destroy the workers of iniquity, while the Saints will be gathered out from among them, and stand in holy places ready to meet the Bridegroom when he comes.

"I feel disposed to speak a few words more to you, my brethren, concerning the endowment—all who are prepared, and are sufficiently pure to abide the presence of the Savior, will see him in the solemn assembly.

"The brethren expressed their gratification for the instruction I had given them. We then closed by prayer, when I returned home and retired to rest."—*Millennial Star*, vol. 15 pp. 423, 424.

## EXTRACTS FROM LETTERS.

Bro. Otto Fetting, Cash, Michigan, writes:—

"Bro. Robert Grant was down here about six weeks this winter, and we had nice meetings. God blessed his work; he had the pleasure of baptizing ten, and I was one of the first. He has left, but we have nice prayer meetings; and we ask your prayers, for we are but a little flock, and must stand quite a lot of persecution."

## THANKSGIVING.

LAST Thanksgiving Day, the Canton, Illinois, *Register* contained the following excellent tribute of reasons for being thankful. We reproduce it now because we did not then, for want of space at the time it came into our hands. We commend it to the reading of our thoughtful men and women who may be inclined to find fault, and fancy they have little or nothing to be thankful for. Usefulness and happiness are closely allied, and he who is conscious of doing his best has no need to be ashamed, but has reason for thankfulness and praise.

### THANKSGIVING.

EDITORS REGISTER:—In this brief communication I will proceed to give a few of the many reasons why I desire to thank and praise, to adore and worship the Creator, and Benefactor, the Preserver, and Giver of all things. Though pestilence may follow great famine from time to time, now and then, here and there, seedtime and harvest will bless the world while the eternal ages roll. The revolutions of the heavenly bodies and the recurring seasons are the faithful chroniclers of events and times, and the handmaidens of organization and dissolution. The darkest night is often succeeded by the brightest day; while the toiling hours invigorate the body, enliven the intellect, transform from the frugal into royal dainties, drive away the blues, quiet the nerves, fill the heart with gratitude, and invite to sweet repose. Continual feasting will clog the best appetite, and prostrate the digestive organs. Prolonged inactivity of body and mind, so unwisely coveted, will kill the energy, undermine health and happiness, neutralize individuality, lure to intemperance, entice to gambling, thieving, forging, defaulting, suicide, soul murder and kindred untold evils. In the five senses there is a relationship to the whole and an interdependence to each other for mutual usefulness, as also in the various organs of the body this gracious arrangement is wonderfully developed and vigilantly maintained. The hand can ingeniously be turned to do many things, but the feet are to walk with. The eyes, nose and ears have their sphere, metes and bounds, as well as taste and feeling. When we behold these intricacies, minutiæ, blendings, and adaptabilities of man it is, or ought to be, a source and fountain of thanksgiving. Human society is so related, interlocked, intertwined and interwoven that we are each and every one our "brother's keeper," hence the favored should open their hand wide to their equally worthy but unfortunate neighbor. Inasmuch as we would not like the additional cross of begging attached to humiliating want, we ought to bear in mind the golden rule. The opulent, too, often look through the wrong end of the telescope when viewing the widow's table and the orphan's apparel and bed. Let not the cruel extortioner catch away the hard earnings of the poor, but rather give good measure, heaped up, shaken together and running over.

If the rich and prosperous would give lucrative employment to industrious hands and aid and sympathy to the decrepit, infirm and poor the flowers of gratitude would bloom along their pathway and the roses of love would give sweet perfume in the garden of their cultivated heart, and the choicest warblers would dwell in the bowers of home, sweet home. While my actual charities may be local, and limited, and comparatively nothing, if I can drop a word, or pen a line, that will dry the briny, scalding tears, or inspire anyone to duty and mercy, my humble endeavors will not be lost, or unnoted by Him who marks the sparrow's fall. I feel grateful indeed for a happy home and the sprightly children to crown our connubial joys. My domestic interests are under the wings of the great American eagle and no war, famine or pestilential disease is on our borders. The horn of plenty has fairly turned into the lap of this glorious land, and free schools, and open Bibles are our bucklers and shield. This grand old Garden State sits as the queen in all the blessed sisterhood as as she is up and coming in agricultural, mineral, manufacturing and commercial wealth. Her railroad mileage is thousands more than that of any other state, and, I am ashamed to have to say, but as a matter of business Peoria takes the lead in turning corn into liquor and consequently men into fiends. While Canton has rich soil and once or twice in a while muddy streets, I thank her for the miles of sidewalks. We welcome the bursting bud, and unfolding leaf and the opening flower after nature's rest through the winter time, and the long, hot summer days harbinger forth the cool and refreshing autumnal breezes, and thus there is utility in change and unity in endless variety. Following the fall of man comes the infinite atonement, and the joy of our redemption. The winds are tempered to the shorn flock, and ravens have their wants supplied. The confiding children of the holy covenant are tried, but not tempted above what they can bear. The gospel was, is, and ever will be God's plan to save the worthy of all mankind. Punishment is not sent on any willingly, but to correct, purify and redeem; therefore it is of a temporary and reformatory character. I do here, and now, in a private room, and not in a lofty cathedral, thank God for the light of truth divine and a desire to receive and impart good. I realize that we live in a most momentous age and wish to

www.LatterDayTruth.org

keep pace and step with the word and work of the Lord of might. I wish to thank the parties in authority for the use of Johnson chapel to preach in next Sunday evening, with a good prospect for a series of meetings. May truth and grace, mercy and charity bless the homes of the people, and for these worthy ends I hope to ever strive, watch, wait, and pray.

---

CONTROLLER LACEY of the United States Treasury makes the following encouraging statements, as reported by a Washington correspondent to the Chicago *Tribune:*—

WASHINGTON, D. C, March 31.—"Prospects for spring business were never brighter than at present," remarked Controller Lacey, "reports from all parts of the United States showing a healthy financial condition. From the West and the States of Nebraska and Kansas in particular predictions are made that the crops of this year will even exceed those of 1891, and that while commodities are low priced a change will be experienced for the better. There was a slight depression for a while in the cotton regions of the South, but this has disappeared, and from the country banks there is a unanimous expression of confidence and abundance. Naturally everything in such districts depends upon the crops, and with the demand sure to be made upon this country by foreign nations not blest with such an abundance as we have been there will be a decidedly upward tendency in prices and the surplus in the banks. I do not recall a period of greater promise since my incumbency of the Controllership of the Treasury when the outlook for continued prosperity was better than in the second quarter of 1892."

---

# Mothers' Home Column

EDITED BY SISTER "FRANCES."

"The most capital advantage an enlightened people can enjoy is the liberty of discussing every subject which can fall within the compass of the human mind; while this remains, freedom will flourish; but should it be lost or impaired, its principles will be neither well understood nor long remembered."—*Robert Hall.*

AS THERE are many readers of the Column into whose hands the daily *Ensign* may not fall, who are interested in the Sunday school work of the church, we wish, especially for their benefit, to give a few items of the late meeting of the General Association which convened at Independence, Missouri, on Monday, April 4th, and continued in session for two days. The committee on credentials reported one hundred and twelve delegates from the various schools and district organizations; and when we take into consideration that the General Association has only been organized one year, this large delegation of active workers speaks well for the hold it has gained upon the hearts of the people. The entire session was characterized by peace and harmony; and to such an extent was the Spirit of God manifested that all hearts were influenced, and many eyes were bathed in tears. While we sat there feeling the influence, though we were unable to hear the words of comfort and cheer which were being spoken, the many lonely workers stationed here and there upon the outposts of Zion came like a vast army before our mental vision, and we longed to send them words of encourgement, to bid them faint not, neither be weary in welldoing, for the eye which slumbers not nor sleeps is over you, and the seed you are sowing shall produce an abundant harvest, though it be sown in weakness, weariness, and tears, with none to mark the spot where it falls, none to encourage but the Lord. Even in this assemblage we could see the results of labor like this, and seeing it felt to rejoice in God and give thanks anew to his holy name.

The two most important objects had in view in the formation of this organization, namely, the ability through a general meeting of the Sunday school workers to canvass measures and discuss methods in order to arrive at harmony of action, and this encouragement of the weaker, by the stronger, was well illustrated in our late meeting.

In accordance with previous notification the subject of introducing helps published by those not of our faith was introduced, and very thoroughly canvassed, and lost by a unanimous vote in favor of publishing our own. This grand victory in favor of advance and truth we owe to the opportunity offered for discussion by the coming together of the *workers;* and we felt that we could appreciate more than ever before the wisdom of God in appointing the various times in each year at which ancient Israel should assemble together, for though business may be transacted slowly, "in a multitude of counsel there is safety."

It is not within the scope of this article to enter into details; hence we wish only to say that this the first meeting of the General Sunday School Association was a complete success, and can but result in great good, not only to the Sunday school cause, but to the church. In his opening address Supt. E. A. Blakeslee stated that there were sixteen thousand young under the care of the church. Sixteen thousand children of the kingdom born heirs to an inheritance in Zion waiting to be fed with the bread of life! Think of it, you who are working in this cause, and let your hands be strengthened, and your loins girded, for the battle is on, and much depends upon your faithfulness, whether these thousands become disciplined soldiers in the army of Truth, or whether they be allowed to drift away joining the army of error, or drifting on into the indifference of confirmed unbelief. It is not enough that in the day of meeting together our hearts are filled with enthusiasm and zeal, but we must carry it away with us, and by earnest work and prayer to God renew it from time to time? Let no light obstacle hinder us, no passing cloud discourage; but let us keep in view the mighty work wrought out by Christ in the midst of pain, weariness, fasting, and prayer; and remembering his life, let us strive to conform our own thereto. Onward and upward is the motto of the Sunday school work; and we predict that at no distant day the church will look back upon the work first organized in the Temple at Kirtland, in 1891, as one of the most important moves made since the reorganization of the church in 1860. If any exceptions be made, we would make it in favor of the advance move of the Bishopric towards the inauguration of the law of consecration; and when to this and the work of properly training the young the church shall be fully aroused and thoroughly in earnest, then may she expect the hour of triumph, for which her earnest children long, is near. May God hasten the day.

---

We should manage our fortunes as we do our health—enjoy it when good, be patient when it is bad, and never apply violent remedies except in extreme necessity.

## PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Mrs. William Emerson, Ticonic, Iowa, requests the Union to pray for her unbelieving husband.

Brø. Isaac D. Shorts, Oakley, Kansas, requests the prayers of the Union in behalf of his wife who is afflicted with spinal disease; also for his daughter, that she may receive the desire of her heart, which is known unto the Lord. This daughter is their only child, and the staff and stay of their declining years, but is much discouraged.

Bro. Wm. G. Smith, Pin Oak, Illinois, asks the prayers of the Union that his eyesight, which has been weak since he was three years of age, may be restored. Please read his letter in the correspondence column of this issue.

---

LAMONI, Iowa, March 22d.

*Readers of the Column:*—I have often felt inclined to contribute a few lines to the mother's department, yet it seemed difficult for me to concentrate my ideas in that particular channel which would seem to accord with the usual spirit of harmony in your valued space; and to put onesself in a position to disturb the equilibrium of others is not pleasant, even when justifiable, as experience once taught me. It was at a prayer meeting, not of my own faith, for there were none in that city who believed our way. Hence in my religious views I stood alone in the wilderness of the people. And inasmuch as the Spirit did not give them very free utterance in those meetings, in order to fill up the time, a committee was appointed each week to select Bible texts to be discussed at the next meeting. Whether from a motive of courtesy, or to drown out my views, I know not; albeit I was appointed one of four to make such selections. Three of the texts were discussed agreeably to their belief or creed, but not so with the text I presented. It stirred up a diversity of opinions which they were not able to agree upon, although I suppose they had always been learning, yet never had come to a knowledge of the truth. However, one good old deacon arose and said it was much better to select texts that would not get up a spirit of argument and break the harmony of the services. Women are not allowed to speak in the United Presbyterian Church, so I did not feel at liberty to explain my own text. I could only think, No wonder they cling with so much tenacity to the sayings of Paul in his day and generation; they have never heard any later word from the Lord during all the intervening ages, just living on in the enjoyment of blissful ignorance, content to follow their blind leaders.

No doubt many of the sisters isolated from the church have met with unpleasant experiences, as well as otherwise, in regard to their religious belief. Be that as it may, wherever our lot may be cast, we know in whom we trust. The Lord is our shepherd, and he still speaks to his people in these latter days through his servants and handmaids. In view of these demonstrations of the Holy Spirit, and the blessings we enjoy therefrom as we assemble together in the house of prayer from time to time, how thankful we ought to be, we who have this privilege of speaking one to another. Our hearts often go out in sympathy to the scattered Saints. We pray the Lord may so bless them with the Holy Spirit that they may let their light shine in the dark places of the

www.LatterDayTruth.org

earth, and become a great host for the truth. What an example we ought to be to the world in our daily walk and deal with our neighbor. In proof of our claim as a peculiar and chosen people, ought we not to be a little more charitable than those of other faiths, or those of no faith at all,—more kindly disposed to the erring and unfortunate ones of earth? In short, should we not have more of the Spirit of the Master, that we may have an ever present help to overcome our own imperfections, leaving no occasion for any to stumble who may come after, even those afar off? I always feel cheered in reading the Mothers' Column, and with a greater interest and satisfaction when your full names are signed instead of assumed ones. When I find the writer is one I have ever known, I turn back and read it over again, and I am even curious enough to wonder if I would know any of the correspondents by their maiden names.

ELVIRA SMITH MASON.

---

ASHMONT, O., March 22d.

*Dear Sisters:* — Your letters in the Home Column are strengthening and encouraging to us who have not the privilege of hearing the gospel preached, or enjoying the society of the church we have learned to love so well.

It has been nearly a year since I was baptized, and although persecuted, have felt more of the love of God in my heart than ever before, and have received many blessing from his bountiful hand. O how thankful we ought to be for the light of God, and that we are permitted to walk therein.

There is one sister in this place besides myself. Bro. M. H. Bond preached a few sermons here last spring, which we enjoyed. Prejudice seems to be mostly among professors of religion. It seems strange that people will not accept and obey this glorious gospel which Christ has given us. Why not believe all, as well as a part of his word. My husband is not a member of the church. My prayer is that he may obey the gospel, and that we may teach our little ones the right way. The *Herald*, *Autumn Leaves*, and *Ensign* are welcome visitors in our home. I ask your prayers that I may ever prove faithful in the Master's cause.

Your sister in Christ,

KITTIE MINKLER.

---

OAKDALE, Neb., March 25th.

*Dear Readers:*—I lay aside the cares and labors incumbent upon the wife and mother, and jot down some thoughts and experiences of my life, hoping it may cheer and comfort some despondent heart, as the droppings from other pens have cheered mine.

There was a time since I have been a member of the church when I could not say whether I believed there was a God or not. I did not feel at all inclined to say I did not believe there was, but if some one had asked me if I believed there was, I should have had to say I did not know. I could not pray; my heart was ready to break at everything of a discouraging nature. I felt if there was a God, he surely must be unjust to suffer me to be so afflicted, when I thought I was willing to do all I could to serve him. While in this frame of mind, God showed himself willing to bless me by moving upon the mind of another, who had been where I was, one who had passed through the same ordeal, to write words of comfort to me. The words that changed the whole current of my thoughts and feelings were: "Believe the Lord is too wise to err, too good to be unkind." My mind reached out after an evidence of this wisdom and love, when the gift of his dear Son, the sacrifices and afflictions of his life, and his final agony upon the cross, all passed before my mind, and I said to myself, Surely there is a God of infinite love and wisdom. Then there came into my heart a desire to pray and seek his guiding care to be over me.

Since then my trials have been many, and of varied kinds; but when I have bowed in humility and asked God to bless, to give strength and wisdom, that I might be able to endure and to do my part in a manner acceptable to him, I have been greatly blessed. And to-day I would not dare say, "I believe there is no God;" and the greatest desire of my heart is to see all the errors and imperfections of my nature, and to live in such a way that my heavenly Father will give me grace to overcome them, and be worthy to enter into rest by and by.

I often feel to silently breathe this beautiful verse in prayer:—

"The way is dark, my Father! cloud upon cloud
Is gathering thickly o'er my heart, and loud
The thunders roar above me; yet see I stand
Like one bewildered! Father, take my hand,
And through the gloom lead safely home,
Safely home, safely home,
Lead safely home thy child."

And, dear readers, when in supplication to God, I humbly ask that you will remember me as one of those who need your special prayers. I have not the privilege of mingling with those of like precious faith, but am in the midst of a professing people who have a "form of godliness, but deny the power thereof."

SR. C. H. DERRY.

---

*Dear Readers:*—I have often been encouraged by reading the testimonies of different ones, and thinking perhaps mine might be a help to some one, I will venture to send it. I was for a long time a professed Christian, but could not decide what church to join, Baptist or Methodist, but thought one or the other must be right; although I could not see as either did, I thought the trouble was with myself. I could not feel that God had remitted my sins, although I had passed through the necessary process, according to the Baptist theory. I became very much troubled in my mind, and prayed a great deal for light, and finally concluded that it was because I had not been baptized, and I asked the Lord to show me what church to join. I was very much in earnest, and if I ever fulfilled the injunction to pray without ceasing, it was then; and I was looking for an answer and it came in this way: I dreamed I was in a small church, full of the happiest people I ever saw; they all seemed to be united and of one mind; and such a meeting as they were having I hope to enjoy sometime. I thought to myself, That is just the kind of a church I should like to join. I turned to a person who, like myself, was only a looker-on, and asked what they were? She said, "O, they are Latter Day Saints."

I was so startled that I awoke; and as I opened my eyes I saw in large, golden letters these words: "This is the way, walk ye in it."

Nothing ever surprised me more, for although I was acquainted with a family of Saints, I had no thought of joining that church. However, I told the Lord if he would open the way for me, I would follow, and take the consequences. I began to earnestly examine the doctrine, and through the help of one of God's servants, became convinced, and was baptized and received the assurance that I was accepted of God; and although I have done many things that I ought not to have done, and left undone many things that I ought to have done, I have had blessed seasons of peace and joy; and my faith grows stronger and stronger in the latter day work, and my desire is to press onward and upward.

SISTER MOLLIE.

---

## THE CLIFF DWELLERS.

WARREN K. MOORHEAD and a party of scientific gentlemen from the Smithsonian Institute are now exploring the ruins of the cliff dwellers on the Mancos and we may learn from them something new about prehistoric America. The cliff houses are, for the greater part in a fair state of preservation, but even they in some places have crumbled to dust. In some places on the walls are pictures of men, women, animals, birds and growing corn. Among the birds the stork is the most numerous.

Men and women are pictured being led by a man with the head of a fox. This man with the head of a fox or dog, is identical with the Anubis of the Egyptians, supposed by them to exert an evil influence on the people during the reign of Sirius or the dog star, and was the reputed conductor of departed spirits. The stork was a sacred bird of the Egyptians and Anubis one of their deities. Is it only a coincidence, or had the race an origin common with the Egyptians? At Aztec, on the Animas River, in Northern New Mexico, stands a building 300 feet square. An embankment surrounds the building to the height of about twenty feet.

On the west side the walls are still standing four stories above the embankment. About 200 feet distant is what is supposed, from the manner in which it has been built, to have been a prison. Solid stone cells and in places great stones project beyond the walls, through which holes have been drilled. An underground passage runs from the building to the river which is only about 100 feet distant; it is thought there are passages connecting it with the larger building, but they have never been found. In the immediate vicinity are numerous mounds ranging in height from ten to fifty feet. Parties have excavated these to the depth of a few feet and found walls of adobe brick. Adobe buildings have withstood the storms for 500 years without repair.

How many years then has it required for old Father Time to level these ruins until they are nothing but round mounds, upon which grow sage brush and grass and which do not show the least resemblance to a building? Parties who have opened up rooms in the larger building have found skeletons of men, women and children. The woman had long, shining black hair.

A friend, who was assisting in excavating, told us that they opened up one room in which they found the skeletons of a man and woman. That of the man was lying at full length on the stone floor, while the women was kneeling in one corner in an attitude of prayer. From her head hung long silky black hair that extended to the floor.—*Selected by Lucy Lloyd.*

www.LatterDayTruth.org

☞ The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

# Correspondence.

PIN OAK, Ill, April 4th.

*Editors Herald:*—This is where the Dry Fork branch is located. Our branch is not in as prosperous condition as we would like to see it; still we have some good meetings, and I believe we are blessed according to our diligence and faithfulness in the service of God. The people here are good and neighborly, and as a rule professors of religion; but as the Jews in the days of Jesus, they do not believe in living prophets.

I am a believer in the latter day work, and would be glad if my condition was such that I could do more for its advancement. When three years old I fell into a tanner's limepit, and the limewater weakened my eyesight so much that I was unable to attend school. I am now twenty-five years of age, and am hindered much from reading, writing, and manual labor. I request the Saints to earnestly pray for me, that I may be enabled to exercise pure faith, and obtain the so much needed blessing, even that of good eyesight. I indorse the Sisters' Prayer Union movement, and ask that they remember me in their prayers.

I pray God to bless us all, and give us wisdom to prepare us unto every good work.

Very truly yours,

WILLIAM G. SMITH.

---

ROGERS, Texas, March 28th.

*Editors Herald:*—Leaving Lamoni in January we called at Beaver, Texas; found the Saints firm in the faith. Here we preached a number of times. Bro. A. J. Moore baptized some during our stay there, and administered to a number of the sick; for la grippe is making its inroads here, as well as in the North. Leaving Beaver for the South, we arrived at Elmwood branch, Bell county, February 27th. Here we held meetings over two Sundays to good congregations; also had the pleasure of meeting Father A. B. Moore, who was *en route* for the North and General Conference, and reported good news from Bandera county.

On the 12th and 13th inst. we attended district conference held at Texas Central branch, in Robertson county. This is the old stamping ground of Brn. Cato, I. N. Roborts, H. C. Smith, and others; all are warmly remembered by the Saints.

The city of Hearne is located about five miles from Central branch, and has a population of about 2,000 white people. The brethren at Central have never been able to get the gospel before the people at Hearne; so Bro. S. R. Hay, with others, tried to get us a church to preach in. The Baptist preacher partially agreed to let us have the use of their house, and was to let our people know on Tuesday; but when Bro. Hay went to get a definite answer on the day agreed upon, he not only found the Baptists had voted us out of their church, but they had influenced the other denominations to close their doors against us, and thus keep us out of their city. However, Bro. Hay was not so easily dismayed; but at his own expense rented the opera hall for Saturday night, Sunday, and Sunday night. He also advertised our meetings in the city papers. The result was that we had good and attentive congregations, those who so maliciously and bitterly opposed us coming out to hear us. Even the Baptist preacher could not stay away. I believe prejudice is giving way. Many came forward after meeting and we gave them tracts to read. Our people at Central branch have long held the fort against fearful odds and false and bitter accusations; and it is to be hoped that henceforth they may be given an opportunity to at least tell the people what we believe. That the good work may go on is my earnest prayer.

Yours for truth,

MARCE SORENSON.

---

NOBLE, Ill., April 8th.

*Editors Herald:*—We are living four miles north of Noble, Illinois. There are seven Saints here. We are doing the best we can amid the persecutions and prejudices of the people. There has been preaching by our elders here for the last three years. Bro. J. M. Tousley was the first to talk the doctrine; Bro. G. H. Hilliard came next; then Bro. Morris; and then Bro. I. M. Smith labored here for some time, and baptized and confirmed the Saints who are here. In the latter part of March Bro. T. C. Kelley held meetings for two weeks. O how glad I am to my heavenly Father for sending us such men with the glad tidings of salvation; and my prayer for each and everyone of them is that they may prove faithful to the Master, and that I may do the same, and be worthy to spend eternity with the people of God.

I was baptized by Bro. I. M. Smith, February 27th, 1889, and rejoice that I have been led to believe. I am the only one of our family in the church; my husband is not a member of any church, and my son belongs to the Christian Church. I have three small children; one boy, and two girls. My prayer is that I may live to see my family all in the church, fighting the battles of the Master.

There are a few outside of our church who believe our doctrine, or say they do. They attend our meetings. My husband is favorable; he believes most of the doctrine. I am praying for him to join in with us; I believe he will. I ask the prayers of the Saints everywhere for his and my son's conversion, that we may be an unbroken family in the kingdom on earth, and in the celestial kingdom above. Pray for me that I may prove faithful to the end, and enjoy the rest that remains for the people of God. We have many trials here, the people are so prejudiced against us, and make all sorts of expressions about us. They are going to try to shut the schoolhouse against us this spring, so we can have no preaching, they say. So we are trying to get the truth before the people the best we can under the circumstances. I know how our brethren have lived down the prejudices in many places; we are trying to do the same. As for myself I am a Latter Day Saint for life; and I think there are others here who are firm in the faith. Though Satan's hosts may rage and prevent us from having the use of the schoolhouse, they can never prevent us from having preaching, when an elder comes. Pray for us, that we may come off conquerors, and establish a branch here.

Your sister,

D. M. FOREMAN.

---

OMAHA, Neb., April 1st.

*Editors Herald:*—In reading over some of the letters referring to a home for our worthy poor, I catch the idea there is a feeling against it. It is called Poor Farm, or Poorhouse; also they would be isolated from the other Saints. I cannot understand why an objection of this kind could be urged. Are we not all children of the most high God? And are not the aged and infirm our brothers and sisters? And we who are able to work yet in the heat of the day, (this means all who are not aged, infirm, and poor,) should we not cheerfully, lovingly contribute of our means for a home for them? Not a Poorhouse, or a Poor Farm. How could it be called such, when that home would belong to the church; and they being members, would be legitimate shareowners of that home? As much so as any of us who obey the laws of that church are legitimate members. How could they be considered paupers? I take it only that class are inmates of a county poorhouse. Might as well say the Saints are paupers on God's bounty; for we depend on him for food and raiment. But we are not, for we have obeyed the doctrine, and therefore are legitimate children, and entitled to the blessings pertaining thereto. So our poor and needy are entitled to a share of our substance; and that not by constraint, but by love.

I have an affection for the country. My youth was passed there; and I cannot conceive of it being lonely or isolated for Saints in a farm home. It seems to me like the entering wedge of the gathering, possibly the poor families will be next; for it only seems to me right that our poor should be first. And when we do for others as we would be done by there will be "no poor among us;" for the blessings of God would be poured out upon us, as he has promised. The mighty stormclouds are gathering, from all quarters is heard the rumbling of the elements, and I can see the wisdom in this call of our Bishopric; for when sufficient means is contributed, the "guiding hand" will direct.

These are a few of the thoughts that have come to me on this subject. I hope they may be received in the same spirit in which I have written them. I praise the Lord for the glorious light he has shined upon us; and hope I may with you be found worthy at the last to receive his approval.

JENNIE A. HAMILTON.

---

HOOKS, Texas, April 4th.

*Editors Herald:*—We feel weak and feeble at times, but put our trust in Him who is willing and able to save if we do our duty and live faithfully. Bro. J. D. Erwin has been laboring here, and we think the seed has fallen on good ground, although some fell by the wayside. There are some who we trust are near the kingdom. We have a great deal of persecution to contend against, but that is one testimony that the work is of God. Notwithstanding we are reviled, slandered, and falsely accused, we remember that the Lord has said if we will endure all this we shall in no wise lose our reward. We sometimes feel as though the burden was more than we could bear; nevertheless, we have great cause to praise the Lord and bless his holy name.

We live about seventy miles from any branch and hence have not the privilege of meeting with the Saints. We take the *Herald* and *Ensign* and find a great deal in them to comfort us.

www.LatterDayTruth.org

We anxiously watch for their arrival each week, and rejoice at the glad tidings they bring from all parts.

May we be found doing our duty when the Savior comes, and be counted worthy to enter his rest. We ask the prayers of the Saints. Should any of the traveling ministry come this way we would be pleased to have them stop and see us. May God speed the work is my prayer.

Yours in the one faith,

L. R. BAY.

---

ST. LOUIS, Mo., April 5th.

*Editors Herald:*—I almost feel that I owe an apology for having remained silent so long, when I love so much to hear of the progress that others are making, but trust that this effort will be a source of strength to some one, as I have experienced that of others to be to me.

I have just returned from a visit to the home of my parents, the entire family having met there; and it is of this meeting I wish to speak. There are nine children in the family, and God in his kindness and mercy has permitted us all to grow up to manhood and womanhood, an unbroken family, parents and children. As we met on this occasion, the first time we had been thus privileged for some ten years, there were unmistakable evidences as to the effect of the gospel law operating upon us individually and collectively; and while it is far from my purpose to boast, I wish that you all had been there to enjoy what we did. As soon as we had all entered into one room, that small still voice said unto one, "I feel that we should have prayer of thanksgiving to God for having permitted us thus to meet;" and each brother, each sister said, Amen. We bowed in prayer to him in the deepest humility; and while we might try to tell you of God's blessing poured out upon us, it seems that the very words we must employ to express it are almost barriers to that which we would wish to convey. However, you have all felt the soothing influence of God's spirit when a child is at peace with his Maker; you have been made to acknowledge the efficacy of the workings of the perfect law of liberty as applied to man; and I would but ask you to imagine the peace and joy that filled each heart to overflowing as we thus assembled, an unbroken family in the flesh, and equally so in the spirit, all having obeyed the Master's divine command, and been born anew brothers and sisters in the family of our God; and O how earnestly each heart yearned that we might be permitted thus to meet where parting should be no more. Do I exaggerate when I say that God met with us, that each heart beat in harmony with the other? Though our very meeting was impregnated with the sorrow of parting, it all vanished for the time being; and with tears of joy, and hearts too full to speak, each heart lay open, and there coursed therefrom, it would seem, a stream of living water, hurrying on to the great fountain head.

I could not refrain from drawing the comparison of a family thus abiding the gospel law, and one abiding a carnal law. The one finds it a pleasure to spend their time of reunion in prayer and praise to God; the other seeks to express their joy in a state of drunkenness, neglecting to render honor to whom honor is due.

Saints, let us strive to more fully exemplify the life of Him in whom our souls delight; let us go forward with renewed energies to assist our dear Redeemer in his mission to seek and to save that which was lost; let us serve the Lord with all the powers he has given us and so abide the celestial law, that all who have covenanted to serve him may meet as an unbroken family in the kingdom of our God and his Christ. What a joy will be there, when we have the assurance that parting shall be no more, and God shall wipe all tears from our eyes. Is this worth living for? Can we not find pleasure in the service of our God, and have we not an abundant assurance of his saving power? I have been fixed more firm in my determination to meet my Lord and Savior, and my prayer to God shall ever be that should we stray from the path of duty his chastisement may be visited upon us; for he has said: "Whom he loveth he chasteneth," and many times have I witnessed the hand of love beneath affliction's rod, and thanked God that in this manner he had given me the witness that I was his son. Pray for me that my life may be more fully devoted to his service, and in return I shall endeavor to act to each a brother's part.

Yours in the bonds of peace,

RUSSELL ARCHIBALD, JR.

---

## INGERSOLL AND DEPEW.

COLONEL Ingersoll met his match in Chauncey M. Depew at a meeting in New York the other night when both were billed as orators before a congregation of co'ored people. Mr. Depew presided, and introduced Ingersoll, who made a brilliant speech, moving his audience to the greatest enthusiasm. But in closing he made a vigorous plea for the rights of man and also made a vigorous attack on the Christian religion, advising the negroes not to follow the God of the whites or any God who had permitted slavery in the world.

Before introducing the next speaker Mr. Depew paid a high tribute to Ingersoll and his eloquence, but begged to differ from him on the last point. He called the attention of the colored people, in their search for truth, to the fact that slavery was universal in the world when Christ appeared upon the earth, and just so far as the true spirit of Christianity had extended slavery had disappeared. He also called their attention to the fact that the conscience of the North was aroused to the point at which it brought the war of the rebellion and emancipated the slave mainly by the the teachings of the Northern Christian pulpit.

It was an effective answer to the eloquent agnostic, and it was the more telling because of the acknowledgment of Ingersoll's earnest and eloquent efforts in behalf of equal rights for all and the uplifting of every race. Mr. Depew taught both Ingersoll and his opponents a lesson.—*Inter Ocean*.

---

## REUNION NOTICE.

The annual reunion of the Southern California district will convene at Newport church, near Garden Grove, Orange county, on Friday, May 6th, at ten a.m., to continue three days. One half day of the session will be devoted to Sunday school exercises. The large tent and church will both be used. Brn. P. M. Betts, John Morris, and George Garner are a committee of arrangements and reception.

D. S. MILLS, *Dist. Pres.*

GARDEN GROVE, Cal., April 17th, 1892.

---

## CONFERENCE NOTICES.

Quarterly conference of the Southern Nebraska district will convene at Nebraska City, Nebraska, April 24th and 25th, in the Saints' chapel. We would like a report from each branch at this conference, also urge each branch to send a delegate to represent same. All the Saints are invited to attend, especially the ministry.

J. W. WALDSMITH, *Pres.*,
J. L. DIEFENDORF, *Sec.*

The Philadelphia district conference will meet in Brooklyn, New York, Saturday, May 7th.

H. H. BACON, *Sec.*

---

# Communications.

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

☞ Write on one side of the paper only.

## OFFICE WORK OF THE SPIRIT.

EDITORS HERAD:—To the mind of the writer this is an all-important subject; and although the people of God may possibly indulge in a smile at the writer's expense for attempting to write on a subject that has been so often canvassed in the church periodicals, he conceives that the masses not identified with the church of God, are ignorant of the workings of the Spirit with the children of God, the truth of which, to our mind, is made manifest in the comments of the press on the late examination of the Lord's servant in the court at Independence.

Because he could not place them in his condition when receiving revelation by the Spirit, and show them the *modus operandi* by which he receive said revelation, they say "he failed to make clear how a revelation was received." To the writer's mind it is evident how he failed to make it clear to their understanding, though no fault of his. The Spirit of inspiration, or revelation, through Paul, makes it plain that the natural man cannot receive that knowledge: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: *neither can he know them*, because they are spiritually discerned." — 1 Cor. 2:14. He further says, in the same chapter and eleventh verse: "Even so the things of God knoweth no man, but the Spirit of God." A better rendering gives it, "Even so the things of God knoweth no man, except he has the Spirit of God." In the tenth verse, he says: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

We learn by the revelation of the Spirit to Paul, that the Spirit is acquainted with all the things of God, yea, the deep things; that it is the power or source by which the things of God are made known to man. Without that Spirit no man can know, or discern the things of God. No wonder, then, that it was not clear to their minds how revelations by the Spirit were received.

Jesus says: "Except a man be born again, he cannot see the kingdom of God."

The kingdom of God on earth embraces all the things of God necessary to the salvation of the natural, or fallen man; and the mode of entrance into that kingdom, the Savior says, is by being born of water and of the Spirit. (John 3:5.)

John, in the first chapter of his book, speaking of Christ, says: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the *sons* of God, even to them that believe on his name:

www.LatterDayTruth.org

which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

They that believed on his name received power to become the sons of God, and how? He that gave them power to be born sons of God, says they must be born of water and of the Spirit; and to be born of the Spirit is to be born of God.

The apostle, in Galatians 4:6, 7, says: "And because ye are sons, God hath sent forth the Spirit of his son into your heart, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Being born of the Spirit, born of God, having a claim on God as our Father, he will communicate to us his will, the things of God, by the Spirit of God; and having that Spirit of God in our hearts, we can discern and know the things of God revealed by his Spirit, and know the *modus operandi* also.

In Romans 8:15, 16, Paul says: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit *itself* beareth witness with our spirits, that we are the children of God"

If the Spirit beareth witness to us that we are the children of God, it *reveals* to us that fact, and also reveals to us that being children we are heirs of God, and joint heirs with Jesus Christ. So, then, it is plain to the child of God why it is that the natural man cannot discern the things of God, nor the *modus operandi* of how a revelation is received.

The prophets in olden times received a knowledge of the things of God to be given to the people of God, for their benefit, through the medium of the Holy Spirit.

We might state before proceeding further, that the Scriptures recognize the Spirit of God under different terms, namely, "the Spirit of Truth," "the Holy Ghost," "the Comforter," the Spirit, the Spirit of Christ, the Spirit of God's dear Son. Peter states, in his second epistle, 1st chapter 21st verse: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." It is very plain according to this language that what they spake was not by their own will, or power, but they spake what the Holy Ghost put in their hearts, what it revealed to them.

Peter says again in his first epistle, first chapter, tenth and eleventh verses: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

If the Spirit of Christ testified unto the prophets the things herein related, it spake unto them. We have instances in the New Testament of the Spirit speaking to the servants of God. It spake unto Philip, as recorded in the eighth chapter of the Acts of the Apostles, and told him to "go near and join thyself to this chariot," that of the Ethiopian eunuch who was reading the word of God and needed an instructor. "The Spirit signified unto Agabus, a prophet, that there should be a great dearth through all the world, which came to pass in the days of Claudius Cæsar."—Acts 11:28. In Acts 13:2 the Holy Ghost said to certain prophets and teachers assembled at Antioch: "Separate me Barnabas and Saul, for the work whereunto I have called them." In 1 Timothy 4:1 Paul says: "Now the Spirit *speaketh* expressly, that in the latter times some shall depart from the faith," etc. Here we have a sample of how the Holy Spirit revealed the things of God unto his servants, the prophets. Sometimes it revealed unto them, as it did unto John on the Isle of Patmos, who says he was in the Spirit on the Lord's day, and received a knowledge of the future by heavenly visions; sometimes by dreams, and sometimes through the many gifts of the Spirit as related in the twelfth chapter of 1 Corinthians.

Thus if the things of God are known now, it must be by the Spirit of God; for he has so decreed.

If we do not know anything concerning the things of God, how can we be saved? If we cannot know them except they are revealed to us by the Spirit, then revelation from God is necessary now. If the things of God should be revealed to us by the Spirit of God, some of those things relating to the future would constitute the ones receiving a knowledge of them, prophets; for prophecy is a foretelling of future events. And if the wondrous event of the coming of the Son of Man is at hand, who cometh to take vengeance on them that know not God, and to reign on the earth in peace and righteousness, then that event will be made known to a servant of God, a prophet; for one of those holy men who spake as he was moved upon by the Holy Ghost has said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

If the church of God has an existence upon the earth, organized after the ancient pattern that God established, it must have in it a quorum of prophets; for it is recorded in 1 Corinthians 12:28 that "God hath set in the church, first apostles, secondarily prophets," etc. And God hath said by the mouths of Joel and John the Revelator, that there will be prophets on the earth, just prior to that great event of Christ's second coming.

Joel says in his second chapter, after relating the circumstance of the blessedness of the land of Israel after they have been rewarded "double" for all their sins,—as Isaiah the prophet declares they would be,—and gathered back to the land of their fathers; after they have received from the hand of the Lord upon their hitherto parched land the former and the latter rain, causing their land to yield in abundance of corn, of wine, and oil, so that their floors shall be full of wheat, and their vats overflow with wine and oil; and destroyed the various insects that had eaten up their crops hitherto, etc., after these things had taken place, and just prior to the time when "the sun shall be turned into darkness, and the moon into blood before the great and terrible day of the Lord come," he says: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions," etc. The land of Israel has received these rains within a few years back, and is beginning to yield bountiful crops, two crops a year, if we are informed correctly; and the Jews are gathering back in large numbers, many of them believing in Christ as the Messiah, and large numbers of others investigating the Scriptural account of him. These things have the appearance of Joel's prophecy commencing to be fulfilled, and indicate the near approach of the Son of Man. And, sure enough, the Lord must have a people on the earth enjoying the gifts of revelation and prophecy, heavenly visions, etc., at the present time.

John the Revelator had many great and notable visions relative to the future of the world's history from his day. Among the rest he saw, just prior to the time when great Babylon was destroyed, and when every island had fled away, and the mountains were not found, (and that according to Isaiah 40:4, 10, will be just prior to the second coming of Christ,) that there would be saints and prophets upon the earth; that wicked men would shed their blood. He also saw an angel pour the vial of the wrath of God upon those wicked men that had slain the saints and prophets of God. (Rev. 16:6.)

We conclude from the foregoing, that prophets will exist among the people of God in these the last days. If the Lord is doing anything for the salvation of the human family, he will do nothing but what he will reveal unto his servants the prophets; consequently, prophets and revelation from God to them are as necessary now, as at any time in the world's history. Though God has placed a barrier to the knowledge of the things of God by the natural man, those who have been born again know that God does reveal the things of God by the Spirit of God, and how he does it. E. STAFFORD.

## WOMAN, MAN'S HELPER.

"AND I, the Lord God, said unto mine Only Begotten, that it was not good that the man should be alone; wherefore, I will make an help meet for him."—Gen. 2:23, 24, I. T.

Thus spake the Lord concerning the creation of woman upon the earth; he created her for a help, or helper for man. And now in this most wonderful period of the earth's career a question which has slumbered for a time is pressing itself upon the attention and prayerful consideration of the sons of God, in the Church of Christ. And that is, In what way did God design that woman should help man? Or, in the doing of what work shall a woman help him? In endeavoring to answer these questions I will consider man in the two important fields of labor al-

www.LatterDayTruth.org

lotted him; that is, in temporal, and spiritual work.

After the great transgression, an additional decree was issued to the woman and man. To the first: "I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee." To the second he said: "Cursed shall be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; by the sweat of thy face shalt thou eat bread."—Gen. 3: 22–25. By these edicts we learn that Eve not only had her peculiar sorrows, but as Adam's helper she should bear a share of his punishment; for if the ground was cursed for his sake, so also was it for her sake; if in sorrow he should eat of it all the days of his life, so must she; if it brought forth thorns and thistles for him, so it did for her; and if he must eat his bread in the sweat of his brow, she, as his help, must also so eat. And so it is recorded: "And it came to pass, that after I, the Lord God, had driven them out, that Adam began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as I, the Lord had commanded him; and Eve also, his wife, did labor with him."—Gen. 4: 1, I. T. Thus in all that God had commanded man to labor, Eve labored with him, besides bearing the additional decree of "multiplied sorrow;" her desire to be to her husband, and he to "rule over her." From the terms of this edict, it is fair to presume that prior to the transgression this condition did not exist; she had sorrow, but not multiplied sorrow, her desire was not to her husband in any other sense nor degree than his should be to her; for in the beginning, a man should "leave father and mother, and shall cleave unto his wife; and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder."—Matt. 19: 5, 6, I. T.

From these quotations we find that woman's work—the peculiar work for woman—the only work for woman, that was ordained of God, as hers alone, is found in the above quotation. (Gen 3: 22.) In all else she works as man's helper; and whatever is proper for man to do, she should help him. This thought is not contradicted by the Apostle Paul, who says: "For I suffer not a woman to teach, nor to usurp authority over the man."—1 Tim. 2: 12. Not that woman should not teach, not that she should not have authority to teach; but she should not teach, nor usurp authority over the man, for in Titus 2: 1–4 he says: "Speak thou the things which becomes sound doctrine. . . . The aged women, likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things. That they may teach the young women." Here the aged women are commanded to teach the young women, and to teach good things, some of which are enumerated in this and following verses. Thus we learn that man was to work for his bread, and woman was to be his helper in his labors, and also in teaching others. Therefore in all the avenues of life's toil, in which man should walk, woman's place is beside him, helping him.

How is it in spiritual things, or work: "And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them."—Gen. 1: 29, I. T. This was in the spiritual creation, when both male and female were man; that is, neither was ruler over the other, but there was an equality, which was destroyed when in the garden. The female listened to the alluring voice of Satan; nevertheless, woman should be man's helper, or a help meet for him before the fall.

I will now adduce a few Scriptural testimonies in favor of the thought that God designed that woman should be man's helper, in spiritual, or church work, as well as in temporal work. The first mention of worship, after the transgression, is found in Gen. 4: 4, 5: "And Adam called upon the name of the Lord, and Eve also, his wife; and they heard the voice of the Lord, from the way towards the garden of Eden, speaking unto them, and they saw him not; for they were shut out from his presence. And he gave unto them commandments, that they should worship the Lord their God; and should offer the firstlings of their flocks for an offering unto the Lord." Here we notice that Adam called upon the name of the Lord, and Eve did also, just as was stated of temporal duties, Adam labored, and Eve also. The Lord spake to both of them; gave both commandments; told both to worship him; to offer the firstlings of their flocks for an offering unto the Lord. The fundamental principle of authority has been expressed by the church in some such way as this: "The command of God is sufficient authority." According to this, Eve was authorized to act in the priestly duty of offering sacrifices unto the Lord, and in his worship. The verses following tell of the angel of the Lord instructing Adam, and telling him that "thou shalt do all that thou doest in the name of the Son." (Gen. 4: 8.) And in the 12th verse we read: "And Adam blessed the name of God; and they made all things known unto their sons and their daughters." Thus Adam and Eve *taught* their sons and daughters *all* things, in the name of God, in the name of the Son, that is, by the authority of God and the Son. One, the worker authorized of God; the other, his helper, also authorized of God; she helping him in his worshiping, official duties, and labors, as she had also labored with him in his temporal duties. Another noteworthy case is recorded in Micah 6: 4. The prophet speaking of Israel says: "For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam." Thus Miriam, the prophetess, was sent of God with her brothers, before the hosts of Israel, in their redemption from Egyptian bondage. She was doubtles one of the helpers, or a "servant of the Church," in the wilderness. Called of God, and sent on a most wondrous mission, this daughter of God essayed to fill the divine requirement, and be man's helper, in his labor of assisting his fellows, in gaining the life everlasting, as well as the blessings of the life that now is.

In Acts 18th we read of helpers of the Apostle Paul, Aquila, and his wife Priscilla, with whom Paul abode while in Corinth, they also traveling with him thence to Syria. They instructed the eloquent Apollos in the way of God. They were teachers with the Apostle Paul's sanction and commendation, as see Rom. 16: 3, "Greet Priscilla and Aquila, my helpers in Christ Jesus," Priscilla being mentioned first; and in the first verse of the same chapter the apostle says: "I commend unto you Phœbe our sister, which is a servant of the church which is at Cenchrea." Following on down this chapter in verse twelve we read: "Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, which labored much in the Lord." Eve labored with Adam in temporal things, and also in the Lord, or in church duties. So these sisters labored also in the Lord; "And," says St. Paul, in writing to the saints at Collosse 3: 17, "whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Therefore these sisters, in word and deed, "laboring in the Lord," did so in his name; that is, by his authority.

The same apostle says in Galatians 3: 27–29: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." In the beginning there was neither male nor female, but both were man (one); yet the woman was then the help meet for the man. Then came transgression and divided them, and placed man the woman's ruler. Then came Christ Jesus and restored the former order, and again male and female are one in Christ Jesus, and both heirs of the promise made to Abraham; that is, the blessing of being the teacher of others,—the priesthood blessing; but as in the beginning so now, woman should be man's help meet for him in all spiritual duties, as well as in temporal labor.

Second John 1: 13 speaks of two elect ladies or sisters, evidently "servants of the church," as was Phœbe, Tryphena, Tryphosa, Priscilla, Persis, Miriam, and Eve; and as the elect—the chosen of God—doubtless these elect sisters "labored in the Lord," in their respective offices and callings, as was required of them by those to whom they officiated as helpers. But to further view this question, and to settle any doubts that may linger in our minds as to what an elect lady is, I refer now to that most extraordinary revelation in Doctrine and Covenants section 24; extraordinary, because it, in 1830, was so contrary in sentiment to the opinions of that age; and is in that fact, a strong evidence of

www.LatterDayTruth.org

the divine calling of Joseph Smith, and also of his fitness for the office to which he was called. So far ahead of Babylon was he, that he could receive a revelation; and acting upon it, ordain a woman to expound the Scriptures, and to exhort the church. And so far ahead of the church was he, that only now, more than sixty years after he ordained a woman a helper, a teacher, a preacher, the church is beginning to inquire into the matter. The revelation says: "Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter, for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom." How exactly in accord this is with what this same unchangeable God spake hitherto. The voice of the Lord, speaking to Eve, calling her, and giving her commands to worship him; and the testimony of St. Paul, "there is neither male nor female, . . . for ye are all one in Christ Jesus." For all who receive the gospel are sons and daughters in the kingdom, therefore heirs according to the promise. The revelation adds: "Behold . . . thou art an elect lady, whom I have called. . . . And the office of thy calling shall be for a comfort unto my servant Joseph Smith, Jr., thy husband, in his afflictions, with consoling words, in the spirit of meekness. And thou shalt go with him at the time of his going, and be unto him for a scribe." Here the duties of a holy woman, called of God, as a helper of a servant of God, are beautifully defined; but not only was she to be a helper to him personally, but his helper also in his duties in the church; for the Lord says: "And thou shalt be ordained under his hand to expound Scriptures, and to exhort the church, according as it shall be given thee by my Spirit, for he shall lay his hands upon thee, and thou shalt receive the Holy Ghost, and thy time shall be given to writing and to learning much." And to prove beyond all controversy that God designed that woman should be ordained man's helper in spiritual things, we refer to this last quotation, and add from paragraph 3: "And verily I say unto thee, that thou shalt lay aside the things of this world, and seek for the things of a better." How? "The office of thy calling shall be for a comfort unto my servant, . . . and to expound the Scriptures, and to exhort the church." And who would suppose that when she obeyed this divine call, that she would be usurping authority, or ruling over the man, or in the church? Further, paragraph 4 says: "Let thy soul delight in thy husband, and thy glory which shall come upon him." How supremely beautiful this rendering of that edict of long ago, "Thy desire shall be to thy husband." Read this quotation again, and note how beauteous are the words of divine inspiration, delighting the soul, and giving light, and sweet peace. Continuing, the revelation says: "Keep my commandments continually, and a crown of righteousness thou shalt receive. . . . And verily, verily I say unto you, that this is my voice uno all. Amen." The commands to her, to be a helper to his servant, and to be a "servant of the church," evidently included, and this is the voice of the Lord unto all his sons and daughters in his kingdom, where there is neither male nor female; but these twain are one in Christ Jesus.

From these testimonies, which are not a tithe of those which may be adduced, we think we are justified in saying that God, from the beginning, until now, has *called* women; commanded them to officiate in his church; commanded them to be ordained; to expound the Scriptures, and exhort the church; (that is, to preach, to teach;) to be servants of the church, and to labor in the Lord; and as he is an unchangeable God, we may expect that in his own due time he will again bless his church and people by restoring the ancient and worthy office of the daughters of God—helping in the redemption of Zion.

If any of my brethren who read this should feel like objecting to this thought, I may say to them, that evidently, as man is the ruler, he will be held accountable for the manner in which he rules; and as God has ordained from the first that woman should be his helper, he maintains a wrong towards her, and injures himself, while he disallows her that God-given right and privilege. In the beginning God said, "I will make an help meet for man," and he did not make any distinction between temporal and spiritual work; but as the record shows, he clearly recognized woman as man's helper in all work, in every position, and in every priestly office in which he should engage; and from Eden until now, he has not given to man a single line in conflict with this thought.

It seems that women were not ordained to the priesthood, but to act as helpers to those who held authority in the church, and notably to those holding high positions, as Adam, Moses, St. Paul, St. John, and Joseph the Seer; but doubtless they were ordained as helpers in every position in the church, thus becoming "servants of the church." This places woman where she should be—by man's side, helping him to regain paradise, where she shall, beyond question, stand by his side, not only as helper, but equal with him in ruling power, in honor, and in glory. And his desire shall be to her equally as hers shall be to him, and each shall delight in the other, and in the glory that shall rest upon each. And the people that come nearest placing woman in this position now, is in this matter nearest the order of the church of the firstborn, dwelling in heaven.

J. F. BURTON.

SAN BENITO, Cal., Feb., 1891.

WHAT with the great strike in the British collieries; the demonstration of unemployed workingmen at Berlin, Cologne, Leipzic, Dantzig, and other points in Germany; the acute industrial depression in Austria and Belgium; the sinister activity of the Spanish anarchists at Barcelona, Valencia and Valladolid, and the recent attempt of using dynamite to blow up the court of justice in Paris, spring is not opening very cheerfully across the water.

Great interest is felt by scientists in Mexico as to the result of the projected expedition to view the monuments and other curiosities at Palenque.

A new invention in air ships is about being introduced in the United States by a retired French army officer.

☞ Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, DO NOT write it on the back of a business letter. Business is Business, and MUST BE done in a business-like manner.

## Selections.

### THE RUSSIAN FAMINE AND THE REVOLUTION.

S. STEPNIAK.

Fortnightly Review, London, March.

A FEW weeks ago a Russian residing in St. Petersburg—a well-connected man, of wide information, and *not* a revolutionist—wrote to friend of mine:—

There is a real panic here among my well-to-do friends and acquaintances. They expect by the spring a universal breaking up—chaotic risings, arson, robberies, horrors of every description; and they do not believe the Government will be able to preserve order and protect property.

"Shall we have a revolution soon?" I asked a Russian scientist, who is an authority upon Russian economic questions. He answered quite seriously, "I do not expect any revolution in Russia, but I fully expect that six months hence, the Government will be compelled to make an appeal to the country, and a *zemsky sobor* (national Parliament) will be summoned by the Czar." He added that he thought Alexander III. quite capable of such a step, if he were convinced of its necessity. I mention this, not because I consider the Czar a very persuadable person, but to show the impartiality of my scientific friend.

Count Tolstoï, reviewing the situation in his now famous letter upon the famine, says that unless adequate measures are taken at once, he forsees "death to the starving millions, and for the whole nation the worst of all misfortunes, rage and bitterness among men," which in plain English means rioting, civil war, revolution. As the measures taken were neither timely nor adequate, Count Tolstoï's conditional prognostication becomes a positive one.

Reading the Russian papers—published with all the caution due to fear of the Censorship; observing the unmistakable revival of all forms of opposition, beginning with that of the Revolutionists and ending with that of the discreet and wary Liberals; and noticing the changed tone of the Government organs, one is impressed with the fact that all Russians view the present famine as something more important than passing material sufferings. All point to the universal conviction that the year's famine means the breaking down of the whole political system. The same feeling prevails among all foreigners who are interested in Russian affairs—politicians, journalists, and general readers. All expect a revolution in Russia.

I will not reproduce the harrowing pictures of the famine, which are familiar to all newspaper readers. The point of interest here is: What are the possible political consequences of the disaster? Is it likely to bring about revolution in Russia?

www.LatterDayTruth.org

A popular revolution is looming in the background. It may come any day if the present crisis is protracted. But is it imminent just now? No, I frankly admit, it is not. This year, and probably next year, too, are not likely to bring popular disturbances of a serious nature.

There has been no exaggeration of the famine. The sufferings of the people are terrible. Englishmen, Frenchmen, or Germans would have begun rioting long ago; but in Russia a considerable portion of the agricultural population is accustomed to live upon starvation diet during certain months of every year. Still there is a limit even to the patience of Russian peasants. Many of our great famines, which took place in the Moscovite period, were accompanied with rioting and disturbances, which in the present political instability would be sufficient to sweep away the dynasty. But those famines were far more severe than this. Then there was no bread to be had at any price.

Philanthropy and the State are vigilant. Russia has enough telegraphs and railways to render it possible to foresee in time, and prevent wholesale starvation. And it will be prevented as long as the resources and the credit of the State are not exhausted. When love would fail, fear will not. Bread will be imported, if for no other reason than to make things "go smoothly," and this will prevent the famine from assuming its most terrible aspect, and will stave off revolution.

But though warded off in this way to some degree, the blow given to the framework of the State by this year's famine is not rendered less effective. The Government is compelled to pay a ransom which will crush it. Bankruptcy is substituted for revolution—that is the long and short of it. This year's famine will cost the Government in round figures no less than 500 000 000 roubles (£50,000 000), the sum which was spent during the Balkan war. But in 1877 the Government borrowed this sum and was not crushed by it.

At that time it was an added burden on the shoulders of a population still able to make both ends meet. It is quite different now; the country is exhausted. This famine is due only in a small degree to climatic conditions. The real cause lay in a total ruin and disablement of the peasantry. This fact is recognized in Russia by the press, by men of science, and even by the Government. The Imperial Commission of 1871 established by its extensive investigations the astounding fact that the Russian peasants pay to the State in taxes about 45 per cent. of their total income. This was more than any taxpayer could stand. As a matter of fact, the crisis began at least eleven years ago, because the year 1880 marks the epoch in which the exhaustion of both land and people began to appear quite clearly, in the way of arrears of taxes.

The arrears have steadily increased, and correspond with the gradual falling off of the crops. A destitute peasantry means poor husbandry, and with bad husbandry good returns are impossible. The average productivity of Russian agriculture is very low; seed excluded, it is 2.9 upon one grain sown, which is about the limit beyond which agriculture is impossible. Ours has now sunk below that limit. The harvests below that average have been frequent during the last decade. The present famine is but the last link in a long series. Russian agriculturists began to slide downhill long ago. The general famine of 1880 gave them a blow which accelerated their fall; that of 1891 administered the *coup de grace*.

The millions spent for relief can do nothing more than keep the destitute peasantry alive until next harvest. What will that harvest bring? We can foresee it, for it depends not upon atmospheric conditions alone. The winter sowing of this year was most unsatisfactory. Only about one third of the needed seed was furnished, and part of that was eaten by the starving population. An enormous area of land was left unsown. More seed is promised for the spring sowing; but millions of horses have perished of starvation or been sold in haste for a mere trifle, and how will the ground be ploughed? If next year's climatic conditions be unfavorable the result will be appalling; if most favorable, the harvest must be far below the normal. A falling off of only one sixth to one eight of the normal harvest will perpetuate and intensify the present famine.

Only the remoulding of our political system can put an end to the present disgraceful condition of Russia. All Russians understand this and clamor for the change. Under the treble pressure of public opinion, of the financial difficulties, and of the fear of revolution, the small clique which stands for a government in Russia must yield, and is sure to yield. There may be difficulties to overcome, and struggles to endure, but the end cannot be doubtful.—*The Literary Digest.*

## DOOMSDAY AT HAND.

### COMING WITHIN NINE DAYS.

BOSTON, Mass., March 20.—At the Music Hall meeting this afternoon Lieutenant C. A. L. Totten, professor of military science at Yale University, delivered a strange lecture under the title of "The New Star in the East."

The professor said he wished to speak of the teachings of prophecy, which coincided with astronomical signs in showing that the present epoch formed a portentous crisis in the history of the world, and that everything pointed to the second advent of the Messiah at no distant date.

By a careful calculation from the prophecies the beginning of the year 5651 could be identified as the beginning of the year of grace which was to come before the days of judgment. With the commencement of the year 5652 the seven years of judgment would begin.

In consequence of the differences of the calendars, based on the differences between solar and lunar time, it was not possible for anyone to fix the exact time when one year would end and another would begin. The time, however, would be somewhere between the 20th and 29th of this month.

The second advent of the Savior, therefore, might be expected at any moment.

The crisis was not marked alone by the prophetic writings, but the movements of the heavenly bodies had similar indications. By the discoveries of Kepler and other astronomers it had been shown that a short time prior to the birth of Christ there had been a conjunction of the planets Jupiter and Saturn, and that event probably attracted the attention of the wise men, so that when the new star appeared they were ready to follow it and seek for the Messiah who was to come upon the earth.

The conjunction of Jupiter and Saturn was not so remarkable a phenomenon as the conjunction of Jupiter and Venus that occurred last month. The conjunction of Jupiter and Venus was not the "new star" that he had come to speak about, but it was the immediate precursor of the expected appearance.—*Chicago Inter-Ocean.*

## MAN IN THE DRIFT.

AT a special meeting of the American Numismatic and Archæological Society, held last evening at the society's rooms, 101 East Twentieth street, New York, a paper of peculiar interest was read by Mr. Francis Worcester Doughty, coin collector and numismatic writer, announcing a series of archæological discoveries made by him in the "drift" in various parts of Massachusetts, Conecticut, New Jersey, and Pennsylvania, but principally on Long Island, in the immediate vicinity of Brooklyn.

Accompanying the address was an exhibition of a number of the objects in question, which were taken at depths varying from a few feet below the surface of the ground to 200 feet, the latter being from various railroad and other cuttings where the drift has been exposed; also from the opening for Brooklyn's great relief sewer, which runs for two miles and more through drift deposits undisturbed since glacial times.

If Mr. Doughty's claims prove to be well founded this discovery is certainly of great scientific interest. In the course of his address he exhibited a number of objects of a purplish slate carved in the form of the human head and various animals, both of existing and prehistoric types. Also objects made of cast iron. One of these, representing a deer's head, was remarkably perfect, and had a horn welded in the proper place. There were also exhibited a number of curiously shaped tablets, some of baked clay, carved and painted, others of a mixture of iron and clay, known to science as clay iron stones, and one large one which was covered on one side with a substance claimed to be parchment or skin and painted. On all these tablets were pictures representing various scenes, together with certain marks, which the speaker predicted would, in his opinion be ultimately determined to be either hieroglyphics or inscriptions in some heretofore unrecognized language. One carved plate of ordinary brown stone was shown, taken from the drift at Bay Ridge, which bore the figure of a bearded man, with the arms amputated à la the Venus di Milo, and a

www.LatterDayTruth.org

horse's head thrown against the breast.

Some of the heads exhibited were manifestly those of Indians; others bore strongly marked Caucasian features and were bearded. One was startling in its resemblance to Assyrian portraiture, and others still closely followed the peculiar cranial outlines of the heads depicted on the monuments of the ruined cities of Palenque, Uxmal, etc., in Mexico and Yucatan.

It was further stated that tablets had been taken from the drift having interior layers of clay sometimes painted, upon which human heads and scenes are depicted. One particularly alluded to bore upon it certain marks precisely similar to the profile cuts to be found upon the oldest Roman coins.

Photographs of recognized prehistoric stone implements were also exhibited, which had been taken from various depths in the drift.

But the most important part of the address was that which went to show the comparative relation between the objects discovered and the oldest known coins. As is well understood by all numismatists, the earliest coins of the world bear certain symbolic representations of human and animal forms, constituting the totem, or tribal marks, of the various communities which issued them.

The most ancient of all these marks is the colossal human head, represented both singly as the sphinx and doubled as the Janus. Upon all specimens taken from the drift excepting only the tools, the speaker claimed that the human head is to be found depicted in one or the other of these forms.

A carved stone representing a colossal head in profile with a pyramid alongside of it was exhibited; also a smaller specimen of the same kind. Among the symbols found upon the clay and stone objects taken from the drift also to be found upon archaic coins was mentioned the sphinx, Janus, ship, human-headed bull, horse-head, serpent, two serpents facing, two lions facing, two human heads facing, turtle, bird's head, waterfowl, busts, jugata, sheep, wolf, elephant, dog, sea shell, and dolphin.

A large line of ancient Roman and other coins was exhibited, all having cuttings in the edge of the planchets, which it was claimed were not mere accidents as heretofore supposed, but intended to represent the human mouth with small holes bored in proper relative position for eyes, the whole making a representation of the human face in profile, following out the symbolic idea upon the objects taken from the deep deposits of the drift.

The worship of the colossal head, the speaker claimed, is of the most ancint origin, and he proceeded to show that it had obtained in Egypt, among the Romans, Gauls, Britons, and the builders of the ruined cities in Central America and Peru, predicting that time would show that the Old Man of the Mountains in New Hampshire was not a natural formation but an archæological monument of the highest interest, embodying the symbol of the sphinx and pyramid cut in the rock by a prehistoric race which inhabited New England previous to the glacial epoch and the deposition of the drift.

Attention was further called to the existence upon the earlist coins of Rome of the same marking which occur upon the objects taken from the drift. These markings have never been described, having heretofore been believed to be of accidental occurrence. While not hazarding the positive statement that they have a lingual significance, the speaker stated it as his belief that such was the case, and called attention to the fact that many of the specimens upon which they occur were as perfect as on the day of mintage, which precluded the possibility of their being the result of corrosion. That they were not mere accidental corruscations of the metal, he claimed, was proved by their absence upon the coins of Greece, which were not only made in the same way as the coins of Rome, but had been subjected to even longer exposure by wear and the action of the elements.

Whatever may be the merits of the claims put forward by Mr. Doughty it would seem certain that they are destined to attract widespread attention not only in this country but abroad.—*Chicago Tribune.*

## BE COURTEOUS.

PEOPLE do not seem to realize how much they lose by a failure to regard the small courtesies of life. Every day would be filled with new pleasures if those who are intimately associated would study one another's convenience and preference a little more. There are a thousand small acts of kindness that cost nothing but a bit of forethought, which would brighten many a dreary hour. The smile or kind word will scarcely ever fail to win a similar response, even from the most indifferent. The average human is incapable of a long seige when the heart is stormed by such powerful assailants, and must sooner or later succumb.

Hearts destined for life-long friendship have grown apart just from a neglect of these small essentials to happiness. They were the first then dividing lines, which eventually severed the lives so far asunder.

You know at the water-shed of the Alleghenies, it is but a hair's-breadth which divides the streams flowing into the Atlantic Ocean, from those flowing into the Mississsppi and the Gulf. So it is often the merest trifle of a circumstance which decides a person's destiny for sorrow or joy in this world. You cannot be too observant of trifles, for they make up the sum of life.

Do not refuse to smile when you know it would make some one feel better; do not be too penurious to spend a few cents when by so doing you could better express the good-will you wish to show! O, be sunny, and free, and loving, doing every little kindness in your power by word, act, and look, and thus show something of the divine sympathy of Jesus in your life. You may be the means of encouraging some one to start on the road to heaven; you may silently rebuke the acid professor who has forgotten the simple, beautiful human-life of the Savior with all its small courtesies and acts of love; you may become, yourself, much happier in heart, and grow unconsciously into the generous, thoughtful nature which you are endeavoring to cultivate. At all events, it is a bit of discipline which you can well afford to practice upon yourself, for considerations of social as well as of spiritual interest. Be courteous and you will be charming.

## THE UNIVERSAL LANGUAGE.

C. R. HAINES.

Macmillan's Magazine, London, March.

EVER since the confusion of tongues on the plains of Shinar or the diffusion of races in the highlands of Iran, the nations of mankind have labored under the disadvantage of having no medium of communication in the way of a common language. One people has been accustomed to regard the speech of another people as mere gibberish, no less unintelligible than the jabber of an idiot or the twittering of a swallow.

The Phœnicians, thanks to their trading propensities, were the first people to spread a knowledge of their language beyond their own borders, and they most probably gave the Greeks and other nations, and us, through them, the groundwork of our alphabets. The sceptre of commerce passed from them to the Greeks, who, under Alexander, came near to imposing their language upon the whole civilized world, and we may be pardoned for regretting that they did not succeed.

Latin came nearer than Greek to being the language of the world, although it is less suited for it, and there are some who think that a colloquial form of it might be revived to serve the purpose of a common language. Arabic is the only Eastern tongue which has obtained a vogue comparable to that of Latin and Greek. Owing to its connection with Islam, Arabic has become the religious and acquired speech of a vast number of human beings. But Islam is a lost cause, and with its fall, Arabic will gradually sink back into the obscurity from which its own intrinsic merits could never, by themselves, have raised it.

There remain, then, but two competitors for lingual sepremacy, English and French, those old rivals. It did indeed seem at one time, for a comparatively brief period, that French would win the day. The struggle began eight hundred years ago when the French Normans, aided by Fortune and the Pope, won the first move in the momentous game between the two races. England was divided among foreign soldiers, all that was English was stamped under foot; and it was fondly hoped that the English name and the English language would be forever abolished; but from that dark welter of tyranny and disbasement, the Saxons, by their inherent stamina and vitality, triumphantly emerged a united nation. French, eradicated in England, had, nevertheless, its own way on the continent where it gradually became the language of fashion and of diplomacy. French has undoubtedly many qualities fitting it for both these purposes.

www.LatterDayTruth.org

It is sparkling and epigrammatic. In the turning of a compliment or in the pointing of an insult it is unapproachable. You can be politer in it and ruder than in almost any language. In the hands of diplomacy it forms an almost perfect instrument for making that which is not appear as though it were. Yet no language is clearer when its purpose is to be clear. But in all the nobler qualities of language, sonorousness of expression, wealth of meaning, adaptability to the highest forms of poetry and the deepest outpourings of prayer, it is immeasurably inferior to English.

But the sceptre of language has passed forever from the French grasp, and has become, beyond all doubt, the heritage of English-speaking races. It has recently been estimated that English is spoken by nearly twice as many people as any other European tongue. In this respect France does not even hold second place; German is before it as is also Russian.

Engish is gaining ground fast in many ways. The Continent is overrun with English and American travelers, and there is scarcely a hotel, or a first-rate shop, in which English is not spoken. In Germany, again, English has taken the place of French as the most important foreign language to be learned. In Russia it is the same. It is becoming more fashionable to speak English than French; and Dr. Lansdell, writing in 1883, tells us the Russians prefer English to their own language for use in telegrams. Another sign of the times was afforded by the Conference respecting Samoa, in 1889. The deliberations were conducted in English, the German representatives being all able to speak in our tongue.

In uncivilized regions the triumph of English, it is needless to say, is still more complete. Everywhere on the coast of Africa it has driven out all other European languages; it has spread with unexampled rapidity in India; Japan is said to be adopting our language wholesale, and recent travelers tell us that a knowledge of English is common over all the East, and that even in the wilds of Northern Siberia the natives generally know a few words of it. Even that exclusive people, the Chinese, have learnt to speak a "pidgin English," the only foreign language they know.

But the great agency which has done, and will do, the most to make English the universal speech is colonization.

In a hundred years the United States will probably have as many inhabitants as China, and it is not likely that Canada, New Zealand, Australia, and the Cape will fall much short of half their total, especially if England be reckoned with them. Moreover, there are already signs that English is becoming the literary language of Europe. Foreign writers are publishing their books in English to secure a larger circulation.

Not only is English practically certain to become the language of the world, a result which might have been due to accidental circumstances, but it is also by general consent admitted to be the fittest to survive in the struggle.

Still, every language that lives on the lips of men gradually changes, and departs more and more from its original form; and it is probable that the divergences in the speech of the several sections of the race, both in intonation and vocabulary will increase until the dialects of one country will hardly be intelligible in the rest; but probably there will be an international English, that literary English which the invention of printing has secured from any fundamental corruption.

Be that as it may, the speech of Shakespeare and Milton, of Dryden and Swift, of Byron and Wordsworth will be, in a sense which no other language has been, the speech of the whole world.

## A WIFE'S RIGHTS.

A DECISION was lately made in the Supreme Court of Michigan, and reported in the *Detroit Free Press*, in which it was held that the wife can recover for the alienation of her husband's affections.

The case was Warren vs. Warren et al., where a suit is brought by a wife to recover damages for the alienation of the affections of her husband. The verdict was against her in the court below, which held that a married woman in this state cannot maintain an action of this kind. The Supreme Court reverses the judgment obtained below, and orders a new trial. Justice Morse writes the opinion and discusses the question in a vigorous fashion, which will not only be an inspiration to the women of the State, but of general interest as well. The court says: "The correctness of the position of the court below is the only question to be determined, and the right of a wife to receive damages for the alienation of her husband's affections and the loss of his society, assistance and support, is the naked issue involved.

"This right is held by her, and it is not material whether she has it or not under the common law. In New York it is held that damages for personal injury belong to her, as the husband could not sue without joining his wife. If damages were recovered while the husband was living the money was his property, but if he died during the pending of the suit the right of action survived to the wife and money for damages belonged to her—hence the right of action belonged to her. The right to bring this action under our statute and the opinions of our courts is perfectly clear. Property acquired before marriage or subsequently by gift, inheritance, etc., is her own estate, and not liable for the debts of her husband. If damages secured for personal injuries are hers, as in Berger vs. Jacobs, 21 Mich., 215, it cannot be seen in reason and principal why damages arising from loss of the society and support of her husband are not also her individual property. The support which she loses is capable of measurement in dollars and cents, and is a property right. The loss of her husband's society, and her mental suffering, is not so easily valued by a money standard, but damages for such are given in the discretion of the jury in most actions of torts. Under the civil damage law the wife may secure damages by reason of being deprived of her husband's society on account of drunkenness of the latter. The right of a husband to sue for the loss of the love and affection of his wife not being questioned, can there be any good reason why she has not the same right to recover for the loss of the love and affection of her husband?"

A long list of decisions are cited in support of this position, among them that of Haynes vs. Nowlin, in the Indiana Supreme Court, filed December 8th, 1891. The decisions in which the contrary doctrine is held are few. That of Duffie vs. Duffie, 45, N. W. R. (Wisconsin), 523, is relied upon by the defendants in this case, where it is held that the wife being purer and better than the husband and governed by more principle she seldom violates the marriage obligations. Her domestic duties render her less exposed to temptation than the husband. His business takes him away from home and he is exposed to temptations of the world, to which he easily succumbs, a condition that the wife had reason to expect when she married him—and for this her right to his society is not equal with his for hers. It is also held that the recognition of such right of action, would be the most prolific source of litigation of any that could be thought of. This court regards such reasoning unsound. The necessary absence from home of one more than another, makes no difference in their respective rights. Because the history of the race shows the wife to be less easily led astray, it is no reason she should be denied the remedy which for the same wrong is freely given him. An old maxim is, that the law will not suffer an injury and a damage without redress. Will the law aid the husband and not help the wife in a like case? The reasoning that deprives the wife of redress when her husband is taken away from her by the blandishments and unlawful influences of others, is a relic of the barbarity of the common law which, in effect, made the wife the mere servant of her husband, and deprived her of all right to redress her personal wrongs except by his will.

The court is unanimous in its opinion.

## PREHISTORIC MAN.

THE lecture this evening by Mr. F. W. Doughty before the American Numismatic and Archæological Society in New York presented an array of highly important facts in regard to prehistoric man. He exhibited a number of objects discovered by him in the drift formation in several Eastern States, but mostly on Long Island in the vicinity of Brooklyn. Some of them were found at depths of nearly 200 feet in deposits which evidently have not been previously disturbed since times which are believed to be glacial, and all appear to be the remains of man or his handiwork. They attest the great antiquity of man, and indicate for him a far higher degree of civilization than do any other discovered relics of the drift period.

The objects discovered are described as representations of the human head in iron, slate, and stone, models in clay, some of which is glazed as well as baked, flat tab-

www.LatterDayTruth.org

lets of clay bearing figures of men and women, with those of existing and extinct animal forms, clay molds, small stone seals, and devices resembling those previously found on the most archaic Grecian coins. Furthermore, many of these objects appear to have been painted. They are accompanied by undoubtedly prehistoric implements in stone, and some of these were pierced, as if for the insertion of handles, but no arrowheads have been discovered. More wonderful still, some of the objects are covered with definite markings, which are guessed to be either hieroglyphs or the letters of some as yet unknown alphabet.

Admitting that there is no mistake, and the probability of *that* is remote, since the specimens have been examined by several scientific men who think the inferences are well founded, these discoveries must take rank among the most remarkable of the century. It is not necessary to accept the theory which seems to be favored by the lecturer that the drift formation is the result of collision with a comet, that theory involving the impossible conclusion that every particle of the drift material was heated to 2,000° or more in passing through our atmosphere, but it is legitimate to infer that the drift formation was deposited since the time when those relics were fashioned by the hand of man. That is to say, they must have been formed, and their makers lived, before the last great glacial epoch, since the drift that covers them was spread over that area by the immense ice sheet which invaded a large part of this continent from the north near the close of the Tertiary period. In his "Climate and Time" Croll gave good reasons for his conclusion that this ice age in the northern hemisphere terminated not less than eight thousand years ago after having lasted fully that length of time. Hence the testimony of this "find" strongly favors the theory that human beings existed on this continent from eighty to a hundred and fifty thousand years since, instead of the barely six thousand annual circuits of the sun which many people suppose are all that have occurred between the date of the "creation" and the closing years of the nineteenth century.

The latest "finds" are by no means the first discovered evidences of the high antiquity of the human race, but if interpreted correctly they tell a much more complete story than any others known. Numerous flint flakes roughly chipped to an edge, and some of them pointed as if for boring, have been unearthed ere this from the glacial deposits of England and other countries in Europe, showing that man existed there as a nomad hunter previous to the incursion of the ice sheet. Recent finds in the valley of the Delaware, at Little Falls, Minnesota, and other places in the United States tell a simple story for this continent; while the geological beds of the Pacific slope contain indications that during or before the glacial epoch man had there attained a degree of civilization not very far inferior to that of the inhabitants of the region when it was first visited by Europeans. But none of these attest the high stage of refinement that appears to have been reached in those far-off times by the denizens of localities which have recently been called New London, Connecticut, Staten Island, New York, and Greenwood Cemetery, near Brooklyn. These point to the conclusion that fully 100,000 years ago Long Island and its vicinity were peopled by men and women intellectually superior to the Indians who lived there long after the voyage of discovery made by Cristoval Colon (Columbus), which will be commemorated in this city next October.—*Chicago Tribune.*

## THE TRUE CHARACTER OF THEOSOPHY.*

THE EDITOR.

The Month, London, March.

THE teaching of Theosophy has the merit, if merit it can be called, of flattering all the various tendencies of the modern mind, to reconcile men's craving for the invisible with a belief in the reign of law. It peoples the universe with unseen agencies, who are continually present to us, although we see them not. It proclaims the universal reign of law, and at the same time concedes man's freedom of action. It declares man free from any personal responsibility to any personal and invisible Being whom he is bound to obey and worship, and leaves him entirely master of his own fortunes, and with the future entirely under his control. It proposes a lofty morality, and even a spirit of asceticism, that have for their object to throw into the shade the Christian morality and the asceticism of the saints. It takes under its sheltering wings all other religions whatever, declaring them to be imperfect endeavors after the Theosophic system, and their founders to have been "adepts" who had reached a high stage of Theosophic development. It brushes aside the miracles of Christianity and the marvels of Spiritualism, as mere child's play compared with the wonders that are in the power of the most illustrious of the Mahatmas. It declares all those marvels which are generally regarded as supernatural, to be nothing more than the exercise of the natural powers of those who have penetrated far into the secrets of Nature, and obtained by a long course of training, which has lasted, it may be, for thousands of years, such a mastery over the material world as makes them almost as independent of it as theology represents the angels as being. Its adepts now think it advisable to encourage the formation of a universal Brotherhood, as well as a Theosophical Society for the spread of its teaching.

Such a system wakens curiosity and kindles the imagination. Its growing influence seems to point to it as destined to play an important part in the mental history of the coming generation. It is one of the marks of genius in a system that it assimilates the prevalent tendencies of the age, swimming with the current while directing its course. And this Theosophy undoubtedly does.

Proceeding now to examine the credentials of the new system: I do not hesitate to express my deliberate conviction that many of the Theosophic marvels are such as no amount of conjuring skill or clever deception could have produced, but that there is in them a large element of what, for convenience sake, I will call preter-human agency at work.

If we now pass to the consideration of the distinctive dogmas of the Theosophists, and ask what evidence beyond the miracles they can advance in support of so bold a hypothesis as is involved, our Theosophist vouches from his own personal knowledge and experience for the existence of those privileged beings, the Mahatmas, having held communication with them and witnessed their powers.

But if we would know the true character of Theosophy we must look to its teaching respecting God. Now, on this point, the Deity of the Theosophist differs little or nothing from the "Eternal Something" of Mr. Herbert Spencer. It denies most expressly and unmistakably any sort of personal God. God is all, and all is God. God is the Infinite and Eternal Cause, the rootless root of all that was, and is, and ever shall be. In other words, Theosophy is merely a sort of resuscitated Pantheism, assuming a tone of friendly patronage toward all other religions, but at the same time cutting at the root of all that makes religion deserving of the name. It claims that Jesus was an adept, but denies that he was the typical Christ.

As regards the marvels of Theosophy, we find the facts undeniable. We find a set of phenomena almost exactly identical with those of Spiritualism. In Spiritualism, the foolish persons who have taken part in it have been made the tools of preternatural beings for the spread of doctrines opposed to Christianity. Are we justified in arriving at any other conclusion in respect of the Theosophists?

To put this matter in plain English, Theosophy is a false, anti-Christian, godless system, teaching doctrines subversive of all belief and all true morality, and putting forward as its credentials, wonders which are neither more nor less than simple devilry.

To sum up. The wonders of Theosophy are not (speaking generally) impostures. Many of them are quite inexplicable by natural means. They cannot be supernatural, for the system to which they bear witness is one that blasphemes alike Almighty God and His Son our Lord Jesus Christ. We cannot, therefore, avoid the inference that they are due to the preternatural powers of the invisible enemies of God. It is nothing else than a system of devilry veiled under fair names, and hiding its true character behind the veil of a universal Brotherhood, and the pretense of a superior knowledge of Nature's secret laws. It deserves the hatred and abhorrence, not only of every one who calls himself a Christian, but also of every believer in the unity of a Personal God.

*See also THE LITERARY DIGEST, January 30th and March 12th.

The real beginning of Chinese astronomy is said to be found in the period preceding B. C. 2300.

www.LatterDayTruth.org

## OFFICIAL APPOINTMENTS.

APPOINTMENTS OF THE TWELVE BY THE FIRST PRESIDENCY.

1. J. W. Gillen, G. T. Griffiths: European Mission.
2. H. C. Smith, T. W. Smith: Australasian Mission.
3. A. H. Smith, Joseph Luff: Rocky Mountain Mission.
4. W. H. Kelley: The Eastern States, including Ohio, Pennsylvania, and Virginias, Nova Scotia, and New Brunswick.
5. J. H. Lake: The Canadas.
6. E. C. Briggs: Michigan, Minnesota, Manitoba, Northern Indiana, Wisconsin, and the Dakotas.
7. J. R. Jambert: Iowa, Missouri, Central and Southern Indiana, and Illinois.
8. James Caffall: Kansas, Nebraska, Colorado, New Mexico, and Eastern Wyoming.

APPOINTMENTS BY THE TWELVE.

SEVENTIES.

1. Duncan Campbell: Missouri.
2. J. T. Davies: Kansas.
3. C. Scott: Iowa.
4. I. N. White: Missouri.
5. J. C. Foss: Missouri.
6. R. J. Anthony: Rocky Mountain Mission.
7. James McKiernan: Little Sioux District.
8. Peter Anderson: Denmark.
9. J. F. Burton: Pacific Slope Mission, in charge.
10. M. H. Bond: Pittsburg and Kirtland District.
11. T. J. Beatty: released.
12. J. L. Bear: Michigan.
13. C. A. Butterworth: Australasian Mission.
14. W. T. Bozarth: Independence and Central Missouri Districts.
15. J. C. Clapp: Sandwich Islands.
16. F. M. Cooper: Michigan.
17. Emsley Curtis: Missouri.
18. L. R. Devore: Society Islands.
19. Thomas Daley: Pacific Slope Mission.
20. J. Arthur Davies: Minnesota.
21. Evan A. Davies: Southwestern Missouri.
22. J. Alfred Davies: Kansas.
23. R. Etzenhouser: Indiana.
24. R. C. Evans: Canada.
25. J. R. Evans: Wales.
26. U. W. Greene: Eastern Mission.
27. H. N. Hansen: Rocky Mountain Mission.
28. G. H. Hilliard: Southern Illinois, with the understanding that his labors do not interfere with his duties in the Bishopric.
29. H. L. Holt: Pacific Slope Mission.
30. C. H. Jones: St. Louis District.
31. Henry Kemp: Fremont and Nodaway Districts.
32. A. Leverton: Canada.
33. J. B. Lytle: Colorado, as circumstances permit.
34. E. B. Morgan: Iowa, as circumstances permit.
35. J. F. Mintun: Little Sioux Districts.
36. J. F. McDowell: Eastern Mission.
37. Thomas Matthews: Southwestern Ohio, as circumstances permit.
38. James Moler: Ohio and West Virginia.
39. A. J. Moore: Southwestern Mission, in charge.
40. W. S. Pender: Wisconsin.
41. Levi Phelps: Michigan.
42. W. E. Peak: Eastern Mission.
43. A. H. Parsons: Eastern Mission.
44. L. W. Powell: Pittsburg and Kirtland District.
45. I. N. Roberts: Minnesota and Dakotas.
46. J. S. Roth: Eastern Iowa and Des Moines District.
47. W. M. Rumel: Nebraska.
48. H. H. Robinson: Eastern Pennsylvania.
49. W. J. Smith: Michigan.
50. M. T. Short: Eastern Mission.
51. I. M. Smith: Michigan.
52. F. M. Sheehy: Eastern Mission.
53. H. O. Smith: Rocky Mountain Mission.
54. O. B. Thomas: Des Moines District.
55. M. M. Turpen: Southeastern Mission, in charge.
56. John Thomas: Southern Missouri.
57. J. W. Wight: Australasian Mission.
58. E. M. Wildermuth: Wisconsin.
59. C. R. Duncan: Australasian Mission.
60. John Kaler: Australasian Mission.
61. I. P. Baggerley: Southern Illinois.
62. Leonard Scott: Michigan.
63. T. W. Chatburn: Far West District.
64. T. W. Williams: Southeastern Ohio and West Virginia.
65. J. W. Peterson: Wisconsin.
66. W. A. McDowell: Wisconsin.
67. J. D. Erwin: Northern Texas and Southern Arkansas.
68. E. E. Wheeler: Kewanee District, Illinois.
69. D. L. Shinn: West Virginia.
70. G. W. Shute: Nebraska.
71. M. P. Madison: Nodaway District.
72. C. H. Porter: Nebraska.
73. T. C. Kelley: Kentucky and Tennessee.
74. D. M. Rudd: Nodaway District, Missouri.
75. D. E. Tucker: Northeastern Missouri.

HIGH PRIESTS.

1. Charles Derry: Pottawattamie District.
2. M. H. Forscutt: Far West District.
3. C. E. Butterworth: Galland's Grove District.
4. J. C. Crabb: Central and Southern Illinois.
5. C. G. Lanphear: As circumstances permit.
6. F. G. Pitt: Northern Illinois.
7. D. S. Mills: Southern California.
8. Thomas Taylor: Referred to Missionary in Charge of England.
9. J. W. Waldsmith: Southern Nebraska District.
10. William Anderson: Decatur District.
11. R. M. Elvin: Southern Nebraska District.

ELDERS.

1. George Ballard: Australia.
2. Andrew Barr: Australia.
3. V. D. Baggerley: Southern Indiana.
4. Samuel Brown: Canada.
5. James Brown: West Virginia.
6. Daniel Brown: Central California.
7. W. J. Booker: Alabama.
8. C. H. Burr: Wisconsin.
9. J. W. Bryan: Texas.
10. J. B. Carmichael: Central California.
11. G. T. Chute: Southeastern Mission.
12. D. S. Crawley: Kansas.
13. E. DeLong: Canada.
14. R. R. Dana: Arizona.
15. H. J. Davison: Nova Scotia.
16. William Davis: Northern Michigan.
17. L. F. Daniel: Southern Illinois.
18. John Davis: Washington.
19. G. W. Eaton: Maine.
20. J. L. Goodrich: Southeastern Ohio, Virginia, and West Virginia.
21. William Gibson: Southern California.
22. W. H. Griffin: Tennessee and Kentucky.
23. Albert Haws: Oregon and Washington.
24. J. E. Holt: Referred to Missionary in charge and Bishopric.
25. H. R. Harder: Decatur District.
26. D. L. Harris: Arizona.
27. Alex. C. Hart: Indian Territory.
28. J. T. Kinnaman: Northwestern Illinois.
29. James Kemp: Colorado.
30. J. H. Lawn: Northern California and Southern Oregon.
31. J. S. Lee: Referred to Missionary in charge of Rocky Mountain Mission and Bishopric.
32. A. B. Moore: Southern Texas.
33. J. A. McIntosh: Released.
34. Arthur Mortimer: Canada.
35. E. W. Nunley: Texas.
36. E. J. Robinson: Rocky Mountain Mission.
37. C. C. Reynolds: Eastern Iowa.
38. M. R. Scott: Southern Indiana, as circumstances permit.
39. John Shields: Canada.
40. J. G. Scott: Southern Indiana, as circumstances permit.
41. F. P. Scarcliff: Mobile and Alabama District.
42. E. A. Steadman: Southern Minnesota.
43. Swen Swensen: Southwestern Missouri, as circumstances permit.
44. Thomas J. Smith: Indian Territory.
45. John Shippy: Southern Iowa and Northern Missouri.
46. James M. Scott: Southern Indiana.
47. S. W. Simmons: Indian Territory and Northern Texas.
48. Riley Turnbow: Kentucky and Tennessee.
49. James Thomas: Central Missouri District.
50. Alfred White: Southwestern Missouri.
51. L. L. Wight: Western Texas.
52. William Waterman: Southeastern Iowa.
53. J. H. Wells: Southwestern Missouri.
54. G. J. Waller: Sandwich Islands.
55. R. L. Ware: Kansas.
56. Thomas Wellington: Released.
57. H. E Moler: Southeastern Ohio and W. Va.
58. J. Armstrong: Nebraska.
59. George Ballard: Australia.
60. Senterlow Butler: Pottawattamie District, Iowa.
61. I. N. W. Cooper: Central Iowa.
62. E. E. Bradley: Southern Missouri and Northern Arkansas.
63. J. P. Dillon: Wisconsin.
64. J. B. Gouldsmith: Nebraska.
65. C. J. Hunt: Galland's Grove District, Iowa.
66. George Jenkins: Southern Indiana.
67. J. W. Jackson: Arkansas.
68. J. D. Jones: Wyoming District, Penn.
69. D. E. Lander: Referred to Missionary in Charge and Bishopric.
70. A. J. Layland: Referred to Missionary in Charge and Bishopric.
71. J. L. Mortimer: Canada, as circumstances permit.
72. William Newton: Canada.
73. William Powell: Nodaway District.
74. Edward Rannie Jr.: Referred to Missionary in Charge and Bishopric.
75. O. P. Sutherland: Texas.
76. J. S. Snively: Decatur District, Iowa.
77. William Summerfield: Utah.
78. J. R. Wedlock: Missouri.
79. D. F. Winn, Northeastern Missouri District, as circumstances permit.
80. G. M. L. Whitman: Nebraska.
81. A. L. Whiteaker: Wisconsin.
82. Joseph M. Poepoe: Sandwich Islands, and we hereby recommend that he be ordained an Elder.
83. I. A. Morris: Southern Illinois.
84. Henry Sparling: Southwestern Missouri.
85. Henry Southwick: Northern Illinois, as circumstances permit.
86. G. E. Deuel: Arkansas.
87. R. E. Grant: Michigan.

PRIESTS.

1. Charles Avery: Australia.
2. G. W. Robley: Eastern Mission.
3. Marce Sorensen: Denmark.
4. R. W. Davis: Kansas.
5. R. E. Grant: Michigan.
6. J. A. Grant: Michigan.
7. J. B. Heide: Eastern Iowa District.
8. J. B. Roush: Eastern Iowa and Des Moines Districts.
9. F. C. Smith: Michigan.
10. J. R. Sutton: Eastern Iowa.
11. G. R. Wells: Southwestern Missouri.
12. A. Jensen: Pottawattamie District, as circumstances permit.
13. D. F. Richards: Wales.
14. F. H. Brooks: Michigan, as circumstances permit.
15. Charles Baley: Southern California.
16. Frank J. Chatburn: Nebraska.
17. M. F. Gowell: Eastern Mission.
18. J. Ward: Southwestern Missouri.
19. J. W. Gilbert: Kansas.
20. W. H. Kelley: Southern Indiana, as circumstances permit.
21. A. J. Keck: Southwestern Missouri.
22. W. S. Macrae: Southwestern Missouri.
23. S. D. Payne: Western Nebraska.
24. W. P. Pickering: Referred to Missionaary in Charge and Bishopric.
25. David Smith: Michigan.
26. W. T. Shakespeare: Decatur District, as circumstances permit.
27. Charles Snow: Kentucky and Tennessee.
28. John S. Parrish: Eastern Mission.
29. We recommend that Nels Paulson be ordained an Elder and appointed to Sweden.
30. We also recommend that John Wahlstrom be ordained an Elder and appointed to Sweden.

www.LatterDayTruth.org

### DO NOT FAIL

To GET a Decatur County Annual Business Directory, for free distribution at the following places:—

L. Van Werden & Co's Drug Store, Leon.
W. A. Alexander's Drug Store, Leon.
T. E. Horner's Drug Store, Leon.
Holt's Drug Store, Van Wert.
E. A. Mitchell's Drug Store, Weldon.
J. H. Wyman's Drug Store, Weldon.
Robinson's Drug Store, Davis City.
Laney's Drug Store, Davis City.
Hansen, Weld & Barrow's Drug Store, Lamoni.
Camp Bros.' Drug Store, Kellerton.
Dr. Ayer's Drug Store, Decatur.
Bone & Cole's Drug Store, Grand River.
Woodbury's Drug Store, Garden Grove.
Ben Kirby's General Store, Leroy.
King & Mc Kibben's General Store, High Point.
Newlin Bros.' General Store, Woodland.
Bent Barr's General Store, Spring Valley.
J. J. Weaver's General Store, Pleasanton.
Dr. A. Hamilton's General Store, Blockley.
H. M. Smith's General Store, Terre Haute.
G. R. Bathe's General Store, Tuskeego.
A. Foster's General Store, Caledonia.
R. J. Wilson's General Store, Beaconsfield.
Dr. DeKalb's General Store, DeKalb.
Dr. J. E. Minton's General Store, Pawnee, Missouri.
Dr. J. S. Allen's General Store, Hatfield, Mo.

These books are for free distribution at the above named agencies and are well worth $1 each. They will not be given to boys and girls under any circumstances, but to the heads of families only, and in no case can any family have more than one of them. Consequently when you get one, hang it up and keep it as a handy reference book. Never ask for the second for you will positively be refused. No family needs more than one of these books. When you get one your name will be taken, and if you go to another agent and get another one your name will be taken again and if your name appears on the book at two or more places it will also appear in the newspapers not very agreeably to you. These books are presented by the business men of Decatur county. 23apr5t

### THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary are considered as wishing to continue their subscriptions.

2. If any subscribers order the discontinuance of their newspapers, the publisher may continue to send them until all arrearages are paid.

3. If subscibers neglect or refuse to take their newspapers from the offices to which they are directed, the law holds them responsible until they have settled the bills, and ordered them discontinued.

4. If subscribers remove to other places without informing the publisher, and the newspapers are sent to the former direction, they are held responsible.

5. The courts have decided that refusing to take newspapers from the office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

6. The postmaster who neglects to give the legal notice of the neglect of a person to take from the office the newspapers addressed to him, is liable to the publisher for the subscription price.

## "WHAT IS MAN?" by Eld. J. R. Lambert.

Cloth 75c., paper 50c.

SPECIAL COMBINATION OFFER.

Patriot one year, What is Man, cloth,.....$1 50
" " " " " paper,.....1 25
" " " " " cloth, and Food for Thought .....1 60
Patriot one year, What is Man, paper, and Food for Thought.....1 35

This applies to both renewals and new subscriptions for a year, but to no less time. Those having paid in advance for Patriot can obtain books at combination rates, if ordered promptly.

Notice will be given when this special is withdrawn. Address all orders to

**LAMBERT BROS., Lamoni, Iowa.**

## JOB PRINTING, BOOKBINDING, ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

## BOOKBINDING.

### HERALD OFFICE BINDERY—

All kinds of Bookbinding done at Reasonable Rates!

Herald volumes, library leather backs and corners, marbled edges .....$1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco.....1 25
" " half morocco .....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10:30 a.m., 6:30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7:30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Sheffield, Langsett road; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays, 7:30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Leeds, Wellington road, New Wortley; services Sundays 10:30 a.m., 6:30 p.m. Thursday, 7:30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

St. Louis, Missouri, No. 2518 Elliott avenue.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 2 and 7:30 p.m.

London, England, meetings on Sundays at 6:30 p.m., at 48 Repton street, Limehouse; and at 107 Canal road, Mile End, on Wednesdays at 8 p.m., having removed from Emmanuel Hall, Old Ford road.

C. A. Parkin, 2910 Sixteenth St., Near Mission, San Francisco, California.

A. Haws, 1752 San Pablo avenue, Oakland, Cal.

## FOR SALE ON EASY TERMS.

### BEAUTIFUL LOCATION.

### THE FINEST STOCK FARM

—IN—

### DEKALB CO., MO.

**Four Miles from Stewartsville on the Hannibal & St. Joseph Railroad.**
**Two Miles from Clarksdale on the Chicago, Rock Island & Pacific Railroad.**
**Twenty-three Miles from St. Joseph by Wagon Road.**
**In the Center of a Community of Latter Day Saints.**
**Four Branches, Each Having a Good Meeting House of Their Own.**
**German Branch; Sixty-five Members, One Mile East.**
**Pleasant Grove, Sixty-eight Members, One and a Half Miles North.**
**De Kalb, Seventy-one Members, One and a Half Miles South.**
**Stewartsville, Sixty-five Members, Four Miles.**

### TWO HUNDRED AND EIGHTY ACRES.

Seventy-five acres in cultivation, forty in meadow, balance, including twenty-five acres of timber in pasture, all in timothy, clover and blue grass; well fenced, three-hundred rods hedge, balance three, four and five wires; good orchard; one dwelling house of seven rooms and one of three rooms; two barns, well painted, fitted with Newton's Patent Cattle Ties for fifty head full-grown stock, thirty head of young stock and twenty horses, with ample room for seventy-five tons of hay; good grass lots with pens under shingle roof for one hundred hogs; cribs for 3000 bushels of corn; eight wells, good water; a fine pond in meadow, surface 25,000 feet, well stocked with fish; an unlimited quantity of pure, clear water in pastures, piped from pond to watering troughs; windmill supplies tanks in barn and yards; a good mill with horse power for grinding feed, Fairbanks scales, etc., etc. Also some fine shorthorn cattle, young horses, farming implements, etc.

For particulars, terms, etc., address

**JOHN BURLINGTON,**
ST. JOSEPH, MO.

## AUTUMN LEAVES,

With frontispiece each month.
Published monthly, 48 pages, neatly covered.
Price per year - - $1.50.
Mrs. M. Walker, Editor and Publisher.

### HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**
OF
## PRESIDENCY AND PRIESTHOOD;
THE
**Apostasy, Reformation and Restoration,**
BY WM. H. KELLEY.

**Is now on Sale.**

### Everybody Should Read It.

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles. Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges ....$1 50
Imitation Morocco, gilt edges .....2 00
Morocco, gilt edges.....2 50
Roxburg Turkey, gilt edges.....3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ..... 4 00
New Testament, inspired ..... 75

## Book of Mormon.

Roan, sprinkled edges.....1 25
Imitation Morocco, gilt edges .....1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides.....2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only).....1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages ..... 70
Leather binding.....1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges.....1 50

## Voice of Warning.

### Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages.....1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25
250, 50c ; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 .....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100 .....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz. 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 .....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31. What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25
250, 50c.; 500, $1; 1,000,... .....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36. The Spaulding Story Reexamined; per doz.. 20
per hundred .....1 25
41. The Gospel; per doz. 5c.; 100, 25c.; 250,.. 50
500, $1; 1,000.....1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75

Trial of the Witnesses to the Resurrection of Jesus Christ; 5c each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent.....4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50
Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall.....1 00
Josephus, complete, library leather .....3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00
Mosheim's Church History, 2 volumes .....4 00
Baldwin's Ancient America (illustrated) .....1 80
Rollin's Ancient History, two volumes in one...4 00
The Koran, library leather .....2 25
Gieseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes.....10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine .....2 00
Cruden's Complete Concordance of the Bible ...1 75
Apocryphal New Testament .....1 65
Elders' Diary, by Joseph Luff..... 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

### His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing of Children, and Marriages ..... ....2 00

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25

# PATTIE; OR, LEAVES FROM A LIFE.

(In course of publication.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of tha same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

## GERMAN TRACTS.

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

www.LatterDayTruth.org

Elra L Scott

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, April 30, 1892. No. 18.


## THE SAINTS' HERALD,

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa.

Subscription Price $2,00 per year; Six Months $1,00; Three Months 50 cts.; Single copies 5 cts.; Sample copies free.

The Traveling Ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions make sales of Church Publications, and assist the Publishing Department.

Address communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post office or Express Orders, Drafts on Chicago, or lastly, by Registered Letter. Do not send checks.

Advertising Rates, $1.00 per inch each insertion, subject to the following discounts: One month's insertion, five per cent.; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. For Reading Notices, ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)



## TO ADVERTISERS.

The Saints' Herald circulates in every State and Territory in the United States, also in Canada, Great Britain, etc. Having a field peculiarly its own, it is rapidly growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

For table of rates, see first page of cover. For further particulars address, R. S. SALYARDS, Advertising Manager.


### THE MAMMOTH.

HOWEVER common the remains of the mammoth may have become, writes Edwin H. Barbour from Grinnell, Iowa, to *Science*, there is always more or less interest attached to the discovery of each new individual, however fragmentary or wherever found. According to vague rumors the first evidence of the mammoth's remains in Grinnell came to light so early in the history of the town that it passed into obscurity; and the bones, treasured for a time as private relics, have simply disappeared, no one knows just when or how. It is not certain whether this doubtful specimen was a distinct individual or part of the one subsequently found near the same place. The last one alluded to was found in 1884, while breaking ground for the Eagle block, on the northeast corner of Main street and Fourth avenue. This animal, a large adult male, is represented by a tusk (8 feet long and 9 inches in diameter), several grinders, lower jaw, and part of zygomatic arch, preserved in the museum of Iowa college. These bones occurred about five feet below the surface, and were in an exceedingly soft and perishable condition, as similarly situated remains usually are; but, owing to the skill of Prof. H. W. Parker, the tusk and teeth especially were so well fixed with hardening mixtures that they were removed in an exceptionally fine condition. The other bones were naturally more fragmentary. The mandible is represented by a large fragment, including the entire symphysiel region, the left ramus being complete as far as the angle. No limb bones in whole or part were taken out with these fragments, although many bones were seen in the clay passing under the walls of an adjoining block, endangering its foundations if dug out, and consequently left there. Doubtless when other excavations are made on the lots immediately adjoining other bones will be found. Judging by the condition of the parts now at hand, it is not unreasonable to hope that a skeleton nearly complete may yet be unearthed.

Remains of another Elephas primigenius were found October 6th, 1890, within half a mile of the site of the one of 1884. There is additional interest attached to this one, because of the depth at which it occurred. Workmen, while engaged in excavating an enormous well to supply the water-tanks of the Iowa Central railroad, came upon certain badly broken mammoth bones, in the drift clay and pebbles, at a depth of twenty feet. All the bones, save a well-worn molar were badly comminuted, and all the surroundings lead inevitably to the conclusion that they were transported with the drift in which they occurred. In addition to the small, though complete, molar, there were limb bones, a scapula, ribs, and a small tusk, some five or six inches in diameter. The tusk, however, extended into the sides of the well in such a way that it could not be taken out without danger of a cave-in, and was left. The scapula, when found, was fairly complete, but was almost destroyed in the taking out, little beside the thickened parts in the region of the glenoid fossa remaining. The few limb bones, owing to their fragmentary condition, coupled with the inexperience of the workmen in digging out such remains, were almost totally destroyed; the proximal end of a tibra, a fragment of the shaft of a femur, and the casts in clay of the medullary cavities of the same, being about all that remained to show for them at all. Although it is by no means uncommon to find skeletons of mammoths close to one another, yet it is less so to find them so far below the surface.—*Chicago Times*.

### THE SECRET OF REAL SUCCESS.

BUT paramount success depends upon the right use of God's own weapon—"the sword of the Spirit." God's Word is the weapon that never wears out. The busiest brain sometimes runs dry; the wittiest man's wit often grows stale; the most eloquent tongue often loses its charm. Scores in every congregation, on every Sabbath, are in no mood for fine rhetoric, or a keen witticism, or even an adroit argument. They want something *Right from God*. They want revealed truth—saving truth—comforting truth, the truth as it is in Jesus. There is only one place in the universe where this is to be found. The wise minister comes to his Book of books, and says: "There is nothing like this; give it to me." He prays that God will give him full insight into the Word, full communion with its Divine Author, and a holy skill to wield this sword of the Spirit. He finds his Bible equal to every emergency, and suited to every occasion, with something in it for every soul in his audience. Fifty generations of Christians have not worn it out. It is as fresh from the lips of Spurgeon or Newman Hall as it was from the lips of Baxter or Bunyan three hundred years ago. To the dwellers in brown stone and marble it is as well adapted as to the beggar in the almshouse. Fashions change. But the fashion of God's peerless Word never passeth away. It is a *sharp* weapon, to be sure; but the sharper the better when sin is to be cut up by the roots, or when a corrupt heart needs to be lanced. The wise minister never muffles his sword, or encases it in cotton. He uses God's Word in its naked simplicity, with all its flashing retributions against sin, and all its bright promises of salvation.

His most intelligent and sensible auditors never weary of the sermons that have most of Bible in them. After listening to some sensational pyrotechnist, or speculative word-spinner of philosophy, they get hungry for a soul-kindling gospel sermon. "There is nothing like that; give it to us." Those churches which never get tired of their own pastor, or the pastor never tired of his place and people, are the churches which never allow but *one weapon* in the pulpit. The man who relies on any other is not fit for any pulpit. But the secret of a strong ministry and a long ministry is the thorough mastery of God's Word.—*Sel.*

### ABOUT WOMEN.

A girl of seventeen, it is said, has won the W. C. T. U. prize for the best essay on tobacco and its effects.

Kittie Wilkins of Idaho enjoys the distinction of being the only woman in the Union whose occupation is dealing in horses. She is young and an exceedingly pretty woman, with a profusion of real golden hair and delicate features. She is the queen of stock dealers, both in judgment and management of horses.

Mrs. Duterre, a colored woman undertaker, recently cared for twenty-one funerals in Philadelphia in a single day; so much sickness prevailed.—*Woman's Voice.*

Dr. May Fowler, educated at Pillsbury Academy, Owatonna, and at the Woman's Medical College, Chicago, has sailed for Burmah, where she will have charge of a hospital. Miss Fowler's home was in Newport.

Mrs. George Gould, whose husband belongs to the New York millionaires, is one of the surprises. She attends to the marketing and keeps an accurate account of household expenses, besides giving attention to her children and to all matters that properly come within the duties of wife, mother, and head of the establishment.

www.LatterDayTruth.org

## THE RUSSIAN FAMINE.

Moscow, January 7.—In an interview on the famine, a high Russian official, one of the most remarkable men in the Empire, said, after pledging the correspondent to secrecy regarding his name: "The present famine is not a phenomenon that has come suddenly and will as suddenly depart. It is the natural consequence of thirty years' bad management, and will become chronic. It is an inevitable result of a series of causes. The peasants may be relieved; we may buy corn for them and feed them, but how are we to give them back their horses and cattle? They have already killed half of them. This is one consideration. There is still another. Fifty, not sixteen provinces will be in a state of starvation in the spring. Those governments which have had good harvests are not the self-supporting ones. They have generally to import corn in the winter and early spring for themselves. This year their state is much worse, seeing that they have exported all the corn they could spare to the famine stricken districts. What their condition will be in the spring you may imagine. The peasantry are at once apathetic and desperate. But their apathy cannot last. Risings may be expected. The peasants believe it to be the Czar's duty to feed them.—*Sel.*

## CHILDREN NEED CHANGE.

MRS. GLADSTONE, wife of the British statesman, in the first of her valuable articles, "Hints from a Mother's Life," in the April *Ladies' Home Journal*, says: "Children are the better for frequent changes of room; they have to spend most of their time in the house; they reqire short intervals between their meals, with quick transition from play to rest. The meals should be taken where there is no litter of toys; a quiet room is needed both for work and sleep. Home life to the younger members of a family and to the gentler sex means that by far the largest part of every day must be spent indoors, and half of it—at least for the very young—in the bedroom. No attempt should ever be made to rear children in a single room. More danger lies in this than many mothers imagine. The necessity of providing a full supply of pure and fresh air in youth, when change and growth are most active, is obvious.


**OGDEN, UTAH,** has the finest climate in the world. Wonderful sanitary Hot Springs and Bathing resort. The great Railroad Center of the Rocky Mountains. Hundreds of Iowa people in Ogden. Every prominent church is represented.

☞ $100,000 in the treasury to be expended at once on public school buildings.

*Crops never fail. Butter making, Poultry raising, Fruit growing, &c., are very profitable.*

**FARM AND CITY PROPERTY**

for sale by me at reasonable prices and on easy terms.

**Nice Residence Lots $200 and upwards.**

☞ *Remember*, Ogden has the finest water system, also modern Electric Street Railways.

8 & 9% money placed on gilt edge security.

Correspondence solicited. Reference, Ogden State Bank.

**E. T. DOBSON,**
Real Estate and Loans.

**L. A. FOWLER,**
**Contractor and Builder,**
**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

**On Sale at the Herald Office,**
**With the Church In an Early Day.**
**Price $1.14 postage prepaid.**


## WHAT CONSTITUTES RICHES.

MANY a man is rich without money. Thousands of men with nothing in their pockets, and thousands without even a pocket, are rich. A man born with a good, sound constitution, a good stomach, a good heart and good limbs, a pretty good head piece, is rich. Good bones are better than gold, tough muscles than silver, and nerves that flash fire and carry energy to every function are better than houses and land. It is better than a landed estate to have the right kind of a father and mother. Good breeds and bad breeds exist among men as really as among herds and horses. Education may do much to check evil tendencies, or to develop good ones, but it is a great thing to inherit the right proportion of faculties to start with. The man is rich who has a good disposition, who is naturally kind, patient, cheerful, hopeful, and who has a flavor of wit and fun in his composition. The hardest thing to get on with in this life, very truly remarks a writer in the Watchman, is a man's own self. A cross, selfish fellow, a despondent and complaining fellow, a timid and care-burdened man, these are all born deformed on the inside. They do not limp, but their thoughts sometimes do.—*Sel.*


***THE "PATRIOT."***

Send for sample copy and complete circulars of books, all free.

*LAMBERT BROS., Lamoni, Iowa.*

**WATSON-BLAIR DEBATE.**

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

**A MANUAL OF THE PRIESTHOOD,**

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

**SPIRITUAL GIFTS**
AND
**THE SEER OF PALMYRA;**
Or
**SEQUEL TO SPIRITUAL GIFTS.**
By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

**ZION'S ENSIGN,**

A live, religious journal, issued weekly at Independence, Jackson county, Missouri, is brim full of good and instructive reading relative to gospel truths, besides sermons delivered by some of our ablest ministers. Every one who can possibly spare **$1** should subscribe for it.

It is the intention of the publishers of the ENSIGN to issue **A DAILY EDITION** during the session of the coming General Conference in April, in which will be given a full report of the proceedings from day to day, also news items pertaining to the conference and those in attendance. The price will be **25 cents.** Send in your orders at once so as to give ample time for preparation.

Address all letters to Zion's Ensign, Box 175,

Independence, Mo.

**PUBLICATIONS ISSUED AND FOR SALE**
—BY THE—
BOARD OF PUBLICATION OF THE REORGANIZED CHURCH
AT THE HERALD PUBLISHING HOUSE,
**LAMONI, DECATUR CO., IOWA.**
Sent postpaid at prices named.

**SUNDAY SCHOOL SUPPLIES.**

**Secretary's Record.**

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

**Teacher's Class Record.**

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

**Teachers' Helps.**

An eight page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

**Reports.**

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

**Envelopes.**

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

**Combination Offer.**

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

**Compendium of Faith.**

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

**Question Book for Intermediate Classes.**

Limp muslin, 25 cts.; per dozen .....3 50

**Question Book for Primary Classes.**

Limp muslin, 15 cts.; per dozen .....1 25

**Cards and Tickets.**

Fancy cards, large, five kinds, per 01 ..... 75
Fancy cards, small, ten kinds, per 0 ..... 50
Good Behavior tickets; per 100, 1·50; 1,000...1 00
Prompt Attendance tickets; 100, 10.5; 1,000...1 00

**Winnowed Songs**

Each 40c., half doz. $2.25, per doz. .....4 50


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, April 30, 1892. No. 18.

The Saints' Herald.

JOSEPH SMITH }
W. W. BLAIR } - - - EDITORS.
R. S. SALYARDS - - ASSISTANT EDITOR.

Lamoni, Iowa, April 30, 1892.

CONTENTS:

EDITORIAL:
Witch; Familiar Spirit ..... 273
The General Conference ..... 274
Extracts from Letters ..... 278
Editorial Items ..... 278
MOTHERS' HOME COLUMN:
That Plea ..... 279
Special Request for Prayers ..... 279
Home Column Missionary Fund ..... 279
CORRESPONDENCE ..... 280
A Spook Priest Corporation ..... 281
COMMUNICATIONS:
Casting Lots ..... 282
Questions and Answers ..... 283
The Word of Wisdom ..... 285
CONFERENCE MINUTES:
St. Louis ..... 287
Des Moines ..... 287
Central California ..... 287
Nauvoo and String Prairie ..... 287
POETRY:
"When He Hath Tried Me." ..... 280
Where the Master Dwelleth ..... 288
SELECTIONS:
An Archæological Find ..... 282
Personal Life Beyond the Grave ..... 287
MISCELLANEOUS:
Reunion—Southern California District . 288
Missionary Appointments by Elder James Caffall ..... 288
Notice from Missionaries Appointed to England ..... 288

## WITCH; FAMILIAR SPIRIT.

A BROTHER asks to know "What is a witch, and what a familiar spirit?" To this we reply: Webster defines a witch as "one who practices the black art, or magic; one regarded as possessing supernatural or magical power by compact with an evil spirit, especially with the Devil; a sorcerer or sorceress;" also that witchcraft means "sorcery, enchantments, intercourse with evil spirits;" and that a "familiar spirit" is "a demon or evil spirit supposed to attend at call;" and we think his definition accords with the facts in the case. Of this class the Lord said by Moses to Israel as to the crowning sins of the Canaanites:—

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee."—Deut. 18:9–12.

"Simon the Sorcerer," mentioned in Acts 8: 9, "Elymas the Sorcerer," of Acts 13: 8, and the "certain damsel possessed with a spirit of divination," of Acts 16:16, were manifestly of the same general class, as is also "the spirits of devils" and wicked spirits predicted in Revelation 16:14 and 18:2 as deceiving and afflicting the nations in the last days.

To the foregoing may be added the following relating to the same order of things:—

"And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land; wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me; for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David: Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines: and to morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines."—1 Samuel 28:6-19.

Whoever is acquainted with modern Spiritism will discover in all the foregoing texts some striking parallels of that subtle, ruinous deception that has already led captive millions of souls in all the various ranks and classes, including clergy, scientists, statesmen, jurists, poets, and those in the lower and degraded walks of life.

Paul, who was skillful in the knowledge of God and the subtle craftiness of Satanic power, warned the saints in these words:—

"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. . . . For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."—2 Cor. 11:3, 4, 13, 14, 15.

The reader will do well to carefully consider the *mixture* of truth and falsehood presented by Satan to Mother Eve, and ever bear in mind that perverted truth—truth baited with falsehood—is the fatal snare with which evil, familiar spirits, deceive and destroy the souls of men. In the case mentioned in 1 Samuel 28, the "familiar spirit" personates Samuel the prophet even to the garments peculiar to that prophet when alive, and, no doubt also in respect to speech and manners, thus "transforming" himself, as Paul would say, into Samuel the prophet; for, as Paul teaches and all history of Satanic works prove, Satan and his fellow evil spirits have the power to transform themselves "nigh unto an angel of light," and this being true the familiar spirit could personate the dead prophet. Angels of God do not personate the dead, the Holy Spirit does not personate the dead, neither does it cause the living to personate the dead; but Satan, wicked spirits and wicked people do, thereby counterfeiting and misleading those caught by their wiles.

That the "familiar spirit" seen and heard by the witch of Endor was not the spirit of the great prophet Samuel may be seen in the fact that God condemns everything of the kind, as hereinbefore shown, and forbids his people having anything to do with such. It is seen also in the further fact that, "when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets;" and it is seen in the still further fact that the "familiar spirit" she saw was "ascending out of the earth," she saying further, "An old man cometh up; and he is covered with a mantle." All this is Satanic, counterfeit, deceptive, a subtle case of "transforming," thereby impersonating, mimicing, the dead. Angels nor the spirits of the just appear in the form of old men, nor do they wear "a mantle" as do the living. When spirits of dead prophets appear it is manifestly after the fashion of Moses and John the Baptist when they appeared to Jesus, Peter, James, and John, as described in Matthew 17: 1–13; Mark 9:2–13, and Luke 9:28–31.

Joseph the Seer said the spirits of the just can be revealed only in flaming fire, or glory.

Now with all the foregoing facts before us, it is not difficult to answer the question at the head of this article, nor to learn that all should avoid those who consult with

www.LatterDayTruth.org

familiar spirits or deal in witchcraft and their like. The gospel way is the only safe and happy way. Therein Christ is "the captain of our salvation," the Holy Spirit is our comforter, guide, and helper, and eternal life and glory our reward.

---

At the close of the business session Pres. Smith spoke, in substance as follows:—

"We are interested in the work, and the character of the presentation made by the ministry. The attitude of the Reorganization, especially concerning that between us and those whom we think have departed from the faith, is quite materially changed, and I am of the opinion that this change requires not only careful thought, but it requires a little difference in presentation. For instance: Until of late when the question was asked, we have stated the chief difference between us and the Utah organization. It is now being forced upon the people of America that they have abandoned polygamy. Our ministry must be prepared for this change. Our ministry must exercise as much charity, forbearance, and courtesy as possible in urging our views upon the people. During the past year there has been considerable inquiry in Utah for the Inspired Translation, also for that which will give people there an understanding of our position. As a mass, they have misunderstood us.

"There is upon the part of some of our ministers an inclination to arraign King James' Translation of the Bible in public. This is working injury. While we think we have the superior translation, we must remember that the world recognizes King James' Translation. To my mind this is not commendable in those believing in the divinity of Jesus Christ,—to destroy the validity of the witness upon whose testimony they seek to establish it; for an individual to throw distrust and ridicule upon this witness is unwise. I would be suspicious of the man acting in that way. If it be urged that we are treated in that way, we should remember that we must not revile again.

"This matter has come to our ears. We are not here to dominate, but to suggest what we believe the better plan. Men may state their opinions, but they should be stated only as such.

"We also advise that so far as possible we be careful how we make an onslaught upon the ministers of the different faiths, their honesty, intentions, etc. Fifty years ago it was said that the way to make a man your friend was to take him out into the street and knock him down, and then apologize for it. It certainly is the fact that some are just as devoted and honest as we, and are working for small remuneration, save in instances where learning and talent bring to them greater remuneration. If we expect kind consideration, let us treat them kindly."

During the day the weather changed, becoming quite cold, and with a strong north wind it also became dry under foot; in consequence a large audience came together in the evening session to hear Bro. J. C. Crabb, who discoursed on the subject of God's seal, the witness of the Holy Spirit given the obedient and continuing disciple. It was a good sermon.

---

Thursday, 14th. The remark was general that "winter" had set in early, so cold and stormy was the weather. Some conference visitors have left for home, but the interest in all sessions continues, and, with few exceptions, the delegates have reached the sensible conclusion to remain on duty until business is finished. The morning season of testimony and prayer in charge of Brn. J. Chisnall and C. J. Hunt was one of the best. Those taking part spoke wisely and to the point. The spirit of understanding and discretion prevailed, hence all were edified.

Bro. Ethan Barrows offered prayer at the 1:45 business session; minutes read, approved.

The Twelve reported on a matter referred to them from an individual asking advice.

The First Presidency, to whom was referred the request of the English Mission concerning ordination of a Bishop in Great Britain, reported it impracticable at present, and recommended that such of the Twelve as might be sent to England investigate the matter and report.

The First quorum of Elders reported the restoration and licensing of a former member.

The First Presidency reported the appointments of the Twelve. They had advised the Twelve, as heretofore, concerning the subdivision of territory, and the placing of discreet men inc harge of subdivisions; the latter looking to those appointing them for counsel.

The ordinations of Brn. J. Kaler and C. R. Duncan to the office of Seventy were ordered. Provision was also made for ordination of J. R. Evans to the Seventy, as ordered in 1891. These brethren expressed themselves willing to serve the church as chosen.

The report of the Presidents of Seventy was approved. Those present of the elders chosen to begin organization of a second quorum of Seventy also expressed themselves as willing to accept the responsibilities thus imposed. Brn. W. A. McDowell, E. E. Wheeler, D. L. Shinn, M. P. Madison, C. H. Porter, and T. C. Kelley were spoken of, recommended, by members of the Twelve. Pres. Smith commended the choice of the presidents of Seventy, stating the Spirit's witness of the choice, especially of those present and chosen, who have expressed themselves.

The request of the High Priests' quorum that Bro. Charles E. Butterworth be ordained counselor to President Charles Derry of that quorum, was approved; as was that of the First quorum of Elders in electing A. White president; he selecting Brn. E. A. Blakeslee and Joseph Snively counselors. The Second quorum of Elders presented Bro. B. F. Durfee for ordination as counselor.

Pres. Smith appointed Bro. Alexander H. Smith, president of the Twelve, to take charge of these ordinations. Brn. C. Derry and M. H. Forscutt of the High Priests were selected to act with him in ordaining Brn. Butterworth, White, Blakeslee, and Durfee. Brn. William H. Kelley and D. Campell, J. R. Lambert and R. J. Anthony, Joseph Luff and C. Scott, of the Twelve, and Presidents of Seventy, ordained those present chosen to be Seventies. Pres. Smith offered prayer before the ordinations. The spirit of solemnity and peace prevailed.

A resolution providing for a committee to select location for a home for the poor, was referred to the Bishopric.

The Presidents of Elders' quorums present reported as a committee on Fourth quorum of Elders, recommending its members present to effect a temporary organization, report to quorum officers, the latter to conference. Adopted.

The resolutions of the Twelve, making sections 4 and 9 of the Book of Rules conform to the revelation of 1890, were adopted.

Ths Second quorum of Elders reported.

Bro. I. L. Rogers has arrived. His ample figure and familiar face look natural and homelike. He has a warm place in the hearts of the Saints.

The evening sermon by Bro. M. H. Bond was based on the thought that hereditary ills of the outer and inner man were not necessarily permanent, but could be overcome, eradicated, by applying the law of the spirit of liberty, through which the whole man is disciplined, educated, redeemed. Bro. J. McKiernan assisted.

---

Friday 15th. Prayer meeting in charge of Brn. J. W. Brackenbury and D. Hougas; a profitable hour.

Pres. Blair preached at eleven on the subject of the latter day apostasy. He reviewed the leading causes and results of departure from the faith, relating many experiences of the early Saints, how they were blessed of God in laying the foundations upon which we are building. He rejoiced in the solid growth of the church, and the progress it was making. Bro. D. E. Tucker assisted.

Afternoon session; weather clear. Hymn 66 was sung, prayer offered by Bro. J. W. Gillen; minutes read, approved.

The quorum of Twelve reported on the subject of branch jurisdiction, as follows:—

"The quorum took the matter into consideration, and adopted the following resolution, viz.: Resolved, that we recommend that when conflict of authority, or difficulty arises in regard to Branch boundaries, the matter be referred to the Missionary in Charge for adjudication, and that his decision be final." This was adopted.

The Second quorum of Seventy reported, indorsing the three books. The Presidents of Seventy had met with and instructed them. Bro. C. Scott chosen president; Bro. T. W. Williams secretary.

That part of the Rules of Representation requiring notice of change therein having been omitted in compiling new Book of Rules, provision for a committee of five, two to be priests, to examine and report on question of representation by

www.LatterDayTruth.org

priests, was made; committee to publish its report in HERALD two months preceding session of 1893.

First quorum Priests reported; also First and Second quorum of Teachers.

Missionary appointments by the Twelve were read—see official list in last issue of HERALD.

The Presidency concurred in the appointments of the High Priests.

The ordination of those not present, recommended for ordination, was ordered to be provided for by the missionaries in charge of fields where appointed. Bro. John Wahlstrom was ordained an Elder, and Bro. R. May president of First quorum of Priests, Bro. P. Peterson counselor thereto, by Brn. W. W. Blair, A. H. Smith, and M. T. Short.

The following resolutions from the quorum of the Twelve were adopted:—

1. Whereas, a question has arisen in regard to the right of a missionary in charge to move a missionary placed under him from one subdivision of his field to another, after the General Conference has ratified his appointment to the first subdivision, and, Whereas, the missionary in charge is expected to direct the labor of all under him for the best good of the cause throughout his mission, Resolved, that in our opinion the authority is vested in the missionary in charge to make all such changes of the above character as in his judgment are necessary to advance the church work, and in so doing he does not violate the sense of the General Conference action regarding the misionary whose field of operations is thus changed.

2. Resolved, that we recognize the Bible, Book of Mormon, and Doctrine and Covenants, as the only standard works of the church; and it is our opinion that every other book, pamphlet, or other publication should simply rest upon its own merits, the church being responsible only for that which it authorizes to be done, or which it accepts after it is done.

3. Sunday school and branch entertainments: The young, middle-aged, and aged are alike under obligations to shun the evils of the world, and adhere to the teachings of the Word of God. They are not their own, but having been "bought with a price," they belong to Christ. That which is immoral in its tendency, or that which will in any wise interfere with the performance of duty, as presented to us in the Sacred Word, or that which tends to prevent us from rising to that high standard of thought and action to which all the Saints of God should aspire, should be excluded from the entertainments held in different branches of the church. And we believe that the enactment of tragedies should be avoided, and that purely frivolous display, or farces which embody no moral, as a prominent feature, are improper.

While in the very nature of the case it is difficult, if not impracticable for us to denounce in a wholesale manner any class of performances known by a specific name, yet we may safely condemn all that we are unable to harmonize with the teachings of the sacred books of the church, that is, the Holy Scriptures, the Book of Mormon, and Doctrine and Covenants. That which is harmless and pure in its character and tendency may safely be admitted; that which is not should be excluded.

The holding of Sunday school and church entertainments for laudable purposes, when of a proper kind, are not only permissible, but commendable. The exercises, however, should be of such a character as will tend to develop the latent powers of mind in the young, and those of riper years, imparting broader views of morality and social enjoyment, thus imparting that innocent pleasure which inspires those who possess it to reach still higher after all that is elevating and instructive.

We are further of the opinion that those who are in charge of Sunday schools and branches where these entertainments are to be had, may with proper care be qualified to choose between that which is innocent and beneficial, and that which is not. All should so live as to enjoy that measure of the Spirit of truth which will prevent them from indulging in that which would lead them away from God.

The First Presidency, Twelve, High Council, High Priests, First and Second quorums of Seventies, the Bishopric, Elders' quorums, and the Aaronic priesthood were sustained; also the General Church Secretary and Recorder, the General Sunday School Association, the HERALD, *Hope*, *Autumn Leaves*, *Ensign*, *Independent Patriot*, and *Glad Tidings*.

A resolution having been adopted providing that the Bishop's fiscal year close March 15th, that the committee appointed to examine and audit Herald Office plant and accounts might also audit the Bishop's accounts, Brn. M. H. Forscutt, J. A. Gunsolley, and J. Luff were so selected by the body. By separate motions, the Church Librarian, the Prayer Union, and the Government of the United States were sustained. Votes of thanks were tendered the Independence Saints for hospitality, Postmaster Thomas James for mail facilities, and Kansas City *Journal* and *Times* for courtesy in representing us. Bro. G. W. Heide was ordained an officer in one of the quorums of Teachers by Brn. E. Curtis and O. B. Thomas, at the evening meeting.

The Presidents of the conference suggested that Saturday morning be devoted to an interchange of thought by the ministry, in short speeches on topics considered important. They advised against it being permitted to degenerate into a debate; each was advised to present his thought affirmatively, without reference to statements of others. They believed such would be productive of good. The body decided to thus meet at ten a.m. Saturday.

Pres. Smith presented the following words of counsel:—

It is impossible for us to please everybody and it is impossible for us to do business without some person feeling that they possibly may not have had their wish, and it is even possible for us to do things that some of us disapprove; that is, that the General Assembly may perform some things some of us do not approve. Now let me suggest that there should be no bitterness of feeling. We accredit to each other that the motive with which we act is a good one, and that we each and all act for the best according to our light and wisdom. We demand that of others for ourselves; and we must extend it to others, and no man should claim a better motive for himself than he is willing to admit for his brother. Now if we will bear this in mind, it will save us a great deal of trouble and considerable bickering; and in talking over what may have been done that you may not approve, do not allow yourselves to get angry at those that may disagree with you or from what you say. Remember that God's work has that supervising care over it that will not let the error of his servants go very far toward the destruction of his work, whatever may be done contrary to the will of God, though we may have done it according to our best understanding, and with all the enthusiasm of our nature. His Spirit will not long maintain it, and he will leave it to fall to the ground without support.

Another thing: Let me caution every representative of this body and of the gospel, sent out by their voice, that he must be careful not to think more highly of himself than he is really warranted and entitled to. Remember that, "He that shall exalt himself shall be abased; and he that shall humble himself shall be exalted." Live modestly, uprightly and firmly, and you will have nothing to fear.

I will give you the advice that a father gave his son when he was about to go on the witness stand. The lawyer tried to destroy his evidence and its effect before the court, and so he asked the boy if he had not been instructed how to testify before the court. The boy said, "Yes sir, my father instructed me." "What did your father tell you?" "He told me to tell the truth and I could always tell the same story." Tell nothing but the truth remember, and you will have nothing to fear; and remember to go forward with the sentiment with you, "What God approves will receive his sanction; what he disapproves he will disannul in some way."

Bro. E. Curtis preached at 7:30 on "first principles." The effort was well received.

---

Saturday morning, 16th. A large attendance at the eight o'clock morning prayer service, in charge of Brn. A. H. Parsons and A. White evidenced the continuing interest of those remaining.

At ten o'clock ministry and laity assembled to hear general discussion, Presidents Joseph Smith and W. W. Blair presiding. "Jesus Lover of my Soul" was sung; prayer offered by Bro. Heman C. Smith.

Bro. G. H. Hulmes spoke of the Savior's admonition to avoid vain repetitions in prayer, in meetings, in administrations, in preaching and testimony. Long prayers and much speaking do harm, and tend to injure the effectiveness of these things. He recommended that branch officers teach the people to avoid vain repetitions and

www.LatterDayTruth.org

set phrases, by precept, and by example.

Bro. J. R. Lambert began by remarking that it was hardly safe to run away from duty. His idea was, God's established rule is that he chooses his ministers from among those who are good Saints. Unless a man is a good Saint, God does not choose him. Purity was a necessary qualification; the man should seek to be clean within and without, in body and in spirit. In the past until now one of the leading causes of disaster has been a corrupt ministry. When the church of God tries to carry a load of this kind, a crash and a fall comes. "The leaders of this people cause them to err," is as true to day as in the past, wherever we find the ministry not what they ought to be. A proper example must be set, hence the necessity of a pure and exemplary ministry. We must be just, and must consider our obligations to each other, to our children (for our children have rights), to our enemies; for we have obligations to our enemies, and they are not to be ignored. So a man cannot without right doing be a good minister, and unless he fulfills these obligations he will fail. He must not fail to become acquainted with the character of the obligations due to each other, not only in dollars and cents (one thing in which some of our people are very careless), but in all things, and without which we cannot be the people of God. No person can be a successful minister unless he feels, and realizes, and knows these things. He must feel them, and strive to know his weaknesses, and overcome them, and reflect the example of Jesus Christ. These are some of the little things; we should do to others as we would they should do unto us. We must not do wrong in any degree, must not depart from the right. The minister must not be careless; for instance, he must not enter the houses of the people with his shoes loaded with mud, but make his presence in every respect worthy of his calling, and that which he represents.

Bro. J. F. Burton referred to ministerial work in the world and in the church. We meet many persons who upon hearing our faith express the thought that they have received the Holy Spirit. I have found it best to admit all the good I found; and as I believe God gives the Spirit to all who come into the world, to enlighten them, it ill becomes me as another witness to revile the one witness they have. I would rather search for the good and harmonize it with others', realizing that all good comes from God. In church work I have found it better to yield obedience to every rule of the body. I realize I can well afford to wait if I am right, holding fast to the principle of obedience, and to carry out and work in harmony with the rules of the body by all, from the deacon to the First Presidency. It is very rare indeed that rebellion is required. Its observance is a joy. If we possibly can we should search for the duty of every one. We should seek to learn each our own duty, also the powers of all, that all be duly regarded with an intelligent mind, not in a servile disposition.

Bro. J. F. Mintun. Private labors of the ministry among the membership; how to employ time not employed in public. In private labor we should place ourselves with the laity, on a level. We are better able to reach them in regard to doubts and fears, etc. Ofttimes there is not that freedom in communion with each other. We should place ourselves on a level with the people, and reach them in a natural way; be free without being extreme; avoid being either reserved or intrusive. The sisters can be aided to do much private work that must be done by them alone.

Bro. E. Curtis. It is a mistake for the ministry to try to occupy too much territory. They frequently awaken a good interest, when their appointments call them away, and men lose their interest, after which it requires twice the amount of labor to reproduce it. Continue to teach the word to the people. We often make a mistake in going into matters that are deep. We may understand matters that it is not wise to present. Get people to praying, and you can soon see them converted.

Bro. J. B. Farr. His failure to find satisfaction in the unanchored liberty of Liberalism. He became cosmopolitan with a vengeance; he was everywhere and nowhere. He now appreciated the truth; had tested its value in contrast with infidelity.

Bro. M. B. Haskins. He advised that we admit what good the world had, in kindly spirit, and ask them to go farther.

Bro. J. H. Wells. Talked humorously of his experience when a boy, when he would put his head in a barrel and see how loud he could halloo, and made a plea for modesty in public address; that those undertaking it having something to offer besides noise.

Bro. J. G. Scott, of Independence. Spoke of better results which followed efforts to properly conduct themselves in quorum capacity. Referred to the work of the teachers and asked God's blessing upon it.

Bro. M. H. Bond. The admonition given in the revelation of 1882, "It is my will that ye more fully honor and pay heed to the voice and counsel of the traveling ministry in spiritual things; which if ye do not, the office which they hold is not honored in my service, and the good they should do is made void." The danger to our country lies in the ignorance of the populace. A wholesome spiritual and moral education is necessary for laity as well as ministry. Vastly much more must this principle of education apply to those who expect to be priests and kings unto God. The fear I have had concerning this is from experience. My word of caution to the laity is to advise themselves, and also that they shall become conversant with the law of God that they be not made the abettors of the schemes of the unruly and non-lawabiding; that it is the business of the laymen to attend the business meetings of the branches and districts; to cultivate the spirit of quietness and firmness, and that you may not be a means of assisting the enemy in his machinations. A wonderful neglect exists in these respects. The rights and privileges of the ministry should be understood. This can only be done by coöperation with God, and that under the provisions and restrictions of the law. Those who thus do make least trouble for the traveling ministry.

Bro. Z. H. Gurley. Brethren and sisters: The strength as well as the power of perpetuity of grace and truth lies in the fact that its foundation must be in our own breasts; the beginning of its government in our self control. We thus become epistles that may be read and seen of all men. Without holiness and divine purity, we shall in no case enter into the presence of God. We believe in the doctrines of baptisms of water and Spirit to make us members of the kingdom. Why God commanded water baptism, we do not know. Why it is essential I am not competent to say, but it is a duty. After an individual has entered the kingdom there seems to be other baptisms essential to the growth and development in spiritual life. Peter though ordained an apostle was told when he became converted to "strengthen thy brethren," teaching that in it there is growth; and Paul said he was not ashamed of the gospel of Christ, for therein is the righteousness of God revealed from faith unto faith. The vine that makes no growth will never become perfect. That growth must be real, not a professed growth; and the divine image must be reflected. When the question who should be greatest, so natural to man, was asked, a little child was put before them; men chosen and ordained were told this, that ministers must receive the baptism of humility. It is for this reason that we understand the Book of Mormon that men are given weaknesses that they may be humble. It is possible that this dross be burned out; every hope of life here and hereafter is in the name of Christ. In this covenant are promised liberties, and therein lies one of the dangers,—the application of what is called liberty. We recognize that the only allegiance there is known; no liberty outside the law ordained of Him. In proportion to understanding is responsibility; and there is no escape from this law of responsibility.

Bro. J. W. Brackenbury spoke of the Sunday school work as a power for good. He urged the ministry to organize schools wherever they could.

Bro. O. B. Thomas. Some think children should not be baptized when eight years old. He thought God knew more than all the rest of us when he spoke of this. Thought they should be taught, and then there was no danger of them leaving the church. When the young were baptized he had heard it said, "It is only the children of some of the Saints!" They are as precious as the adults, in all the world. As the ministry preach to the adults among the laity, they should also in preaching at times preach according to the comprehension of the children, that they be taught by the ministry, who have a duty in this respect.

Bro. William Anderson. Liked to listen; thought it made men wise. Liked to look at both sides of the question. The

www.LatterDayTruth.org

rule is sometimes varied in children, who will often do as they please. Teach them, but there are exceptions to the rule. Spoke of the power of the truth to restore and heal. A young man who in his younger life was not alive in the work was, by his advice, permitted to remain a member of the church without action against him for inattendance, non-activity, etc. President Smith had advised that he be visited, but no hasty action be taken. By and by the young man married one of our young sisters, and as his family grew up it set him to thinking concerning himself and his family, and he again laid hold of the faith, in which he now rejoices.

Bro. Alexander H. Smith. Since coming here, into the meeting, the subject presented and brought to mind by this beautiful place of worship is, the result of that principle taught, of gathering. In my ministry in the past, I have met many who have held this principle of the work in high esteem; that perhaps location, or place, might enable them to live more in keeping with their covenant. The idea may have arisen from the declaration gone out through our people. All along through the gospel ages this principle has attracted the attention of the people. We must be governed by the experiences of the past. If we read wisely, we shall gather so there shall be no fear of being dispersed again. It is taught in the revelations; but while we read, let us seek to comply with them. We should remember that we are commanded to have all things prepared before us; and if we have this preparation, no fear need be entertained that the people may not gather and live in peace, and enjoy all God intended for them. Our experiences teach us that what is found in other localities should be considered, the prospects of obtaining a livelihood. Do not cherish the idea of gathering that simply living in an advantageous place will make you wise and righteous in life. Wherever you are, you must live there, making the preparation by standing in holy places. If the Spirit so prompts you to come to dwell in Zion, come with the intention of planting your hearthstones, and making a home. Formerly I have been made satisfied that God will gather his people. If his commandments are heeded, he will see to it that he will do it in his own proper time. He will do his part; our work is to make preparation to dwell there in righteousness.

Adjourned to two p.m.

At two p.m. some minor items of business were transacted after singing and prayer. Many of the speeches made we failed to get reports of, while those reported do not give verbatim statements. From the outline of afternoon minutes we get the following: Bro. M. T. Short spoke of prayer, and the manner of presenting the gospel; Bro. James Caffall of the righteousness of God; Bro. Henry Kemp had sought to know what God wanted him to do, and was willing to labor in his own place; all should labor as appointed, do their own work. Bro. R. J. Anthony made an excellent presentation of the fulfillment of God's word in the results following the disobedience of the people of the salt land. Sr. Short drew a lesson from the lives of the prophets of Israel. Bro. E. C. Briggs called attention to the principle of forgiveness. Bro. Joseph Luff, on the motives of men. While we were justified in exercising discretion, care, and watchfulness, to not be comprised with, or by unwise steps or wrong principle; we have no right to judge the hearts of men. The judgment of motive was with God alone. Sr. Emma Burton referred to the work of sisters. Their first duty to their families, but after that was done, they could do other work, be afforded opportunities that would aid, not hinder, the work delegated to man. Bro. F. G. Pitt spoke of "Our influence, and how to maintain it for good." Bro. D. S. Crawley spoke of self-government, and the government of branches. Bro. E. J. Robinson spoke of necessity of rightly teaching the people, that past failures be avoided. Bro. Israel L. Rogers presented what he had learned in fifty-two years' experience in the gospel. Bro. J. W. Gillen discussed methods of reaching the people to best advantage. Bro. J. A. Robinson talked of the gathering from the hymn, "Shall we gather home to Zion?" Bro. G. H. Hilliard presented the work being done concerning the law of temporalities under the limitations of the present condition of the people. There was not now a command to organize stakes. The Lord had said that when it became necessary he would command that his people be established. Bro. R. C. Evans presented the causes for encouragement in the progress being made. Bro. G. E. Deuel. Recited his experiences while striving for the crown; he wanted to benefit others.

Bro. W. H. Kelley discussed the subject of education. Did not believe a religious education comprised it all. Our children want to be educated in the things that will enable them to attain success in the callings of life, and to do their part in the economic, commercial, scientific, or other phases of human experience. Thought a religious education was but partial; a mistake, a wrong to neglect their proper education concerning worldly benefits.

Bro. F. M. Sheehy. Mormonism is an anomaly, but the developments of time only emphasize the fact that it is not to be shaken; that it is objectively and subjectively true,—divine in its origin, and to abide forever. Sr. Flowers of Independence advocated that more teaching be had from the Book of Mormon.

Bro. Samuel Roberts dwelt upon the theme of becoming childlike and humble; Bro. T. J. Franklin on the need of self-denial.

These short speech sessions were much enjoyed. The audience listened attentively, noting with evident benefit the general spirit of unity apparent in the treatment of so many subjects. The results following the expressions of so many who are coping with and working out the many problems connected with present and future demands, duty, and life conditions, will be beneficial to the body. It is fulfilling the command to teach one another words of wisdom when assembled together. There is encouragement for all in the thought that no man can monopolize all good, or grow in light and truth independent of his brother man. Society is interdependent. Proportionate advancement will result from proportionate interrelation and intermingling; but perfection when all "the kingdoms of this world are become the kingdoms of our God and his Christ, and he shall reign forever." In that day knowledge and truth will be universal—"shall cover the earth." To that end God's people have committed their energies.

Pres. Joseph Smith preached the closing sermon of the conference. It was distinctively a gospel sermon, the points made in support of the "first principles" being "clinched" and "bolted down" by pointed proof texts, and logical arguments. A large audience, among them some of the Independence clergy, heard the discourse.

The conference then adjourned, but the remaining delegates and visitors gathered in force to hear Bro. Heman C. Smith Sunday morning, Bro. M. H. Forscutt in the afternoon, and Bro. J. R. Lambert in the evening, in charge of Bro. F. G. Pitt, president of the Independence branch.

---

Bro. L. R. Devore, writing from Manihi, Oceanica, January 15th, reports forty-six baptisms and twenty-one marriages. He states that he sent his reports to conference, but we have no recollection of hearing of them, or noticing their reading. It is a long way to those distant Islands of the Sea; and a miss of a few days at sea puts the mail out of time.

Bro. Devore thinks that there should be an elder and his wife sent to do missionary work on the islands adjacent to Manihi. One of those baptized by Bro. Devore is a sister one hundred years old. The branch at Manihi, numbers ninety-four members in good standing. The Saints there will pay the fare of a missionary and his wife from San Francisco. Here is a chance for some young elder to do good service; one who is not afraid of some hardship; and is capable of learning the native language; one whose wife is also endowed with a missionary spirit is preferred, of course.

---

The janitor of the church building at Independence, Bro. George Horton, and his assistants are entitled to great credit for the way they took care of the building during the late conference. The auditorum where the business sessions were held, was swept and dusted each night, after the evening services; thus having the room fresh and sweet at the reassembling for prayer service at nine the next morning. It took until midnight and after, but it was done; Bro. Horton being determined that visitors should not be able to say that they had to meet in a dirty, foul room. Several days of the session were very warm, but the air was not at any time seriously impure. The room was fairly heated; but the unusually cold weather, totally unlooked for, made the

www.LatterDayTruth.org

air quite chilling during some part of the time. This the janitor, nor his assistants could avoid, so the temporary inconvenience had to be cheerfully endured, and so it was. The thanks of the conference were due to Janitor Horton and his assistants, and we here extend ours on their behalf.

THE last day of the session of conference was mainly spent in a social way, in a succession of seven minutes' speeches, free to all. Somewhere near forty speeches were made, and some excellent things said in them. One thing was developed, however, which is, that the average elder cannot get his thinking and talking machinery into good motion in seven minutes. It would be well if the brethren would undertake a study of how much they could crowd into seven, or ten minutes. A few words by the way of helps.

In order to utilize time, remember that any sort of apology, is not a part of the subject, though it counts in the time. Remember also, that the ordinary talker will speak at the rate of about one hundred and fifty, or one hundred and seventy-five words to the minute; any words not necessary to the subject talked about are a clear loss of time. Favorite expressions, nice as they may sound, waste time. "So far as that matter is concerned," or "may be concerned," takes seven to eight words; if repeated ten times in a seven minutes' speech will take about thirty seconds, or one half a minute, one fourteenth of a seven minutes' talk. The expressions, "I want to say to this audience," "I wish to say," "permit me to say," and all expressions of a similar sort are superfluous, and mar the symmetry of what a man says, and may be left out of any speech short or long with profit. If a man rises to speak, it is taken for granted that he has something to say, and "wants to say" it; hence the audience has no need to be told that he does "want to say" it. The words "the church and kingdom of our Lord and Savior Jesus Christ," if repeated ten times in a seven minutes' speech will occupy nearly a minute of time, which time is lost. All men are not born orators; but all men can think about what they wish to say, when the opportunity comes, when it is almost always the better way to rise and set about saying what those thoughts are on the subject to be presented, without burdening it with words that mean nothing.

IT seems that a Mr. Frank H. Hinman has been criticising the Utah Mormons, and in doing it has made some statements broad enough to inculpate believers in the faith, who are not and never have been in Utah, and are not favorable to the chief dogma of the church there. These strictures upon the faith and the people have been met by Bro. A. N. Hoxie in a reputed interview with a Boston *News* reporter, in which Bro. Hoxie promptly challenges Reverend Hinman to defend his statements in public discussion. Bro. Hoxie offers the gage of battle fairly; but we doubt its being accepted.

THE sermons preached at the late conference were, with few exceptions, excellent. There were but two or three of the brethren who offered any sort of apology. They usually went right at their intended subject at once without apology. This was commendable; and had a good effect on the listeners. Two or three failed to conclude after stating their concluding thought a time or two, which affected the quite nervous ones a little, who thought that "one thought to conclude with" was enough; however none of the sermons was very long.

THE April Conference took the matter into consideration, and upon the recommendation of the Presidency missions were appointed to Europe and Australia, and an increased number were sent to the Rocky Mountain mission. It will be necessary, and we believe it will be the pleasure of the Saints to rally to the support of the families of the mission force put into the field this spring. The Bishopric are necessarily anxious in the premises, and greatly desire to make these missions successful; and we all feel as they do in the matter. Now is the time to favor Zion. Let her converts rejoice and her disciples be glad.

THE Brethren of the High Priests Quorum requested of the Presidency a joint council with the Twelve and the High Priests, and the Presidency, during the late conference; but owing to the continuous duties of the Twelve this request was not complied with; as no time offered during the session. We greatly regretted this; and state to our brethren that we approved the request, believing that it would be conducive of good, but were unable to bring such a meeting to pass. A similar council of the Twelve, Bishopric and Presidency was prevented for similar cause, the time being so fully occupied.

THE late session of conference, held at Independence was characterized by a very marked unity of sentiment and good feeling. The gavel rested on the presiding officer's table in complete quiet, not being lifted from its resting place at any time either to suggest, or enforce order; nor were the yeas and nays called during the entire session; showing a hearty acquiescence in the votes taken in the decision of pending questions in the usual way.

THERE was a constant coming and going, during the week of conference after the first Sunday; numbers going home from Monday on, and numbers came in to take their places; so that the audiences were uniformly large the whole session.

WE call attention to the request of Brn. J. W. Gillen and Gomer T. Griffiths, found in another place. Having been appointed to the European mission, they are desirous of making as wide an effort as is practicable. Do not fail to look the notice up and comply with it, if practicable.

## EDITORIAL ITEMS.

WE notice the omission of name of Bro. J. J. Cornish in the official list of appointments. In the hurry of copying it was omitted. He was appointed to Michigan.

Those corresponding with Bro. L. R. Devore and wife should note his letter in this issue, concerning rates of postage to the Society Islands.

Bro. W. W. Shumaker, Beaver, Texas, writes requesting any who can to call on his father, Jesse Shumaker, who lives three miles west of Greenville, Pennsylvania, near the Jerusalem church.

Bro. H. J. Hudson was chosen Police Judge of Columbus, Nebraska, where he resides, by a majority of over two hundred over his opponent. We congratulate our brotner.

Bro. H. J. Hudson has been having a newspaper discussion with a Mr. Miesler, over a refusal of the latter to accord to a Mr. Martin Heintz, deceased, a Christian burial. Our brother takes the humanitarian side of the controversy, of course.

## EXTRACTS FROM LETTERS.

Bro. J. W. Johnson wrote from Redding, Iowa, April 19th:—

"We organized a Sunday school April 10th, with twenty scholars and teachers. The 17th was our first lesson as a school, and we had gained about ten scholars; and the prospects are good for our school. I baptized three more here on the 17th. We have nineteen members, and are looking for more to come into the church soon."

Bro. J. J. Cornish, Baldwin, Michigan, April 18th:—

"Bro F. C. Smith baptized nineteen at Inland, Michigan."

Bro. D. J. Davis, Glen Roy, Ohio, April 14th:—

"Last Sunday we organized a Sabbath school at Barley Run, and heard a sermon from Bro. Moler, whose labors were well received."

Mrs. Elvira Brayton, Gladwin, Michigan:—

"Pray for me; I am alone, and never get a chance to see a Saint or hear a sermon. I am one of the poor, but my faith is in God."

Bro. C. W. Phillips, Brockton, Massachusetts, April 14th:—

"We are trying to get the gospel before the people, but need the help of the traveling ministry, whom we wish would call oftener."

THE principal article in the April number of the *Review of Reviews* is an elaborate discussion by Dr. Albert Shaw, editor of the magazine, of the most current phases of municipal problems in New York and London, illustrated with a large number of very fine portraits of distinguished men in the two great capitals of the English-speaking world. The article is divided into six parts, as follows: 1. London's New Government, its Framework and its Results. 2. New York's Present Government, and How to Reform It. 3. The Proposed "Greater New York." 4. London's Municipal Statesmen and their Programmes. 5. The Tammany Statesmen, and How they "Run" New York. 6. On Land Taxation and Municipal Monopolies. For the purposes of his article, Mr. Shaw interviewed Ex-Mayor Grace, Ex-Mayor Hewitt, Mr. Erastus Wiman, Hon. Andrew H. Green, Mr. Horace Deming, Mr. Henry George, Mr. Robert Graham and Mr. John H. Finley, each of whom has been able to bear expert testimony as to some phase of municipal matters in New York. On the English side of the article, there is much

www.LatterDayTruth.org

interesting information regarding the election of London's great Municipal Council, with quotations from the platforms of the successful candidates. The article is very finely illustrated with portraits of Lord Rosebery, Sir John Lubbock, Ex-Mayor Grace, Ex-Mayor Hewitt, Mr. Deming, Mr. Andrew H. Green, Mr. Erastus Wiman, Mr. William Steinway, the Rev. Dr. Charles H. Parkhurst, D. D., Dorman B. Eaton, Henry George, and such representative members of the London Council as John Burns, Sidney Webb, W. H. Dickinson, R. M. Beachcroft and John McDougall. There is also a map of the proposed "Greater New York." The article is full of information of a timely character upon municipal problems in general.

# Mothers' Home Column

EDITED BY SISTER "FRANCES."

"In silence mighty things are wrought,—
Silently builded, thought on thought,
Truth's temple greets the sky;
And like a citadel with towers,
The soul, with her subsrvient powers,
Is strengthened silently."

## THAT PLEA.

THIS plea that is sent abroad throughout all the world in your behalf, however it may affect the hearts of others, brings to mine a pang; and searching for the cause of this, the thought is forced upon my mind, Have I done my duty in helping to sustain this portion of our much loved *Herald?* I do not wish to place myself before the readers of this department in the role of a talented writer, yet what means this feeling that I experienced while reading Sr. Frances' editorial and Sr. Ames's letter? Is it not sorrow and regret, to think such a thing should be necessary? My mind has been uneasy and burdened ever since; therefore to relieve myself of this feeling I have determined to write my thoughts to-day. I have often felt the desire to write for the Mothers' Home Column, but what little talent God has given me I have for a long time devoted to writing for the children, knowing that this was as good and fruitful a field to sow good seed in as could be found; and that only a few years will go by until these children will be called into the battle of life, and they so much need instruction. Besides this, God has called me to perform other duties. I am a farmer's wife, and the mother of four children; and the labor of home-keeping, and training, and teaching, and watching, and praying for these all mothers know, or should know. I have turned over in my mind what it is I could sacrifice or deny myself in order to have more time. My reading? Every Saint wants to read the church publications regularly besides a constant study of God's word in the three books. My music? All who have had the advantage of studying music should keep in practice if possible, although I have for a number of years played nothing but hymns; yet these are my choice, and I love them. My dress? Ah, here is the old subject before me again. Few, very few are the Saints who cannot *profitably* deny themselves in this respect. I like to see neat, tasteful dress; but can we not make our clothing both neat and tasteful, and at the same time avoid bestowing so much work on it as to take so much of our time that we leave something undone which should have been done? A garment should have just enough work given it to be made well and finished completely, and be made in a fashion which should be a medium between the extremes, not striving to make ourselves conspicuous either by an excess of trimming or by an austere plainness. I am one who can say (and say it without egotism) that I will dress in a way that is comfortable, and with a plainness that is agreeable to the eyes of Saints. Now let us ask ourselves if we have earnestly striven to do our Father's will, not only in obeying the principles of the gospel, but in doing those things which we feel we have within us the consciousness that we *can* do. If we have, then surely God asks no more than that.

ELLA J. GREEN.

[WE commend the thoughts contained in the above to the prayerful and careful consideration of those who read the Column. Have you done that which you feel you can do, you ought to have done?—ED]

## PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

A sister who is greatly distressed by her husband turning away from active work for the cause of Christ, requests your faith and prayers that God may turn him from the error of his ways.

Prayer is requested for Bro. Daniel Comstock, Riverton, Iowa, who is aged and very ill.

## HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Mar. 19, Amount to date | | $4,183 34 |
| Mary Balfour, Ia. | $ 50 | |
| Mary Roberts, Ia. | 50 | |
| Fannie Coiner, Ia. | 1 00 | |
| Sarah A. Pickering, Cal. | 35 | |
| Mrs. B. Haws, Cal. | 2 00 | |
| Ethel Taylor, Mo. | 10 | |
| Olive Taylor, Mo. | 08 | |
| Catharine France, Kan. | 1 00 | |
| Elvira Brayton, Mich. | 3 00 | |
| S. J. Jeffers, Ohio. | 1 00 | |
| S. M. Sullivan, Me. | 50 | |
| Sarah Smith, Utah | 5 00 | |
| A Friend, Ill. | 1 00 | |
| Pearl Smales, Kan | 50 | |
| S. P. Rasmussen, Mo. | 1 00 | |
| S. E. Gurwell, Kan. | 1 00 | |
| | | 18 53 |
| Apr. 22, Amount to date | | $4,201 87 |

☞Send all moneys to D. Dancer, Lamoni, Iowa.

### FOR THE BRANCH ON MANIHI ISLAND.

SISTERS' DONATIONS.

| | |
|---|---|
| Ella Devore | $ 70 |
| Taitua | 1 10 |
| Taio | 60 |
| Teanini | 70 |
| Puatua | 70 |
| Tarava | 70 |
| Huarei | 70 |
| Farepia | 70 |
| Hio | 70 |
| Tohu | 20 |
| Teaua | 70 |
| Teura | 70 |
| Hinagaro | 70 |
| Tekopu | 50 |
| Temarama | 60 |
| Herako | 60 |
| Hoaia | 70 |
| Mataigo | 70 |
| Maui | 70 |
| Tohu | 60 |
| Marutake | 20 |
| Ruaragi | 60 |
| Karoariki | 80 |
| Gaki Teuu | 50 |
| Hinau | 70 |
| Gaki Cutia | 70 |
| Manava | 70 |
| Teagai | 50 |
| Tegahe | 30 |
| Tutamahine | 70 |
| Tematai | 50 |
| Tapea | 50 |
| Niuriki | 30 |
| Marama | 20 |
| Gahei | 50 |
| Hui | 60 |
| Repeta | 50 |
| Tekeu | 70 |
| Fagu | 70 |
| Punau | 70 |
| Teua | 60 |
| Tukuhipo | 50 |
| Ehau | 10 |
| Teata | 40 |
| Vehl | 40 |
| Piritake | 40 |
| Maruia | 30 |
| Teagai Pou | 60 |
| Tehuihui | 70 |
| Kaieho | 20 |
| Taurua | 20 |
| Hio | 20 |
| Nohouma | 20 |
| Puahi | 20 |
| Terava | 10 |
| Total | $29 10 |

PIERRE DERRIEN,
*Bishop's Agent.*

### FOR THE BRANCH ON TEMARIE ISLANDS.

SISTERS' DONATIONS.

| | | |
|---|---|---|
| Ella Devore | $ 90 | |
| Taurua | 90 | |
| Reitere | 60 | |
| Tevavaro | 30 | |
| Terouru | 70 | |
| Tekahu | 10 | |
| Temahau | 20 | |
| Puatua | 20 | |
| Taio | 20 | |
| Repeta | 1 00 | |
| Tefaito | 10 | |
| Tiki | 20 | |
| Tahuri | 10 | |
| | | 5 50 |

### FOR THE BRANCH ON TUUHORA.

| | | |
|---|---|---|
| Tagai | 20 | |
| Ana | 20 | |
| Ella Devore | 10 | |
| Roiti | 20 | |
| Vini | 20 | |
| Tahiapura | 20 | |
| | | 1 10 |

### FOR THE BRANCH ON TEMATAHOA.

| | | |
|---|---|---|
| Tagia | 20 | |
| Temikia | 20 | |
| Teikapaea | 20 | |
| Ella Devore | 10 | |
| | | 70 |
| Total | | $7 30 |

PIERRE DERRIEN,
*Bishop's Agent.*

MANIHI, Tuamotu, Jan. 6th, 1892.

VASSAR, Mich., April 5th.

*Sr. Frances*:—I have often thought I would write to the Mothers' Home Column and tell the Saints how good and merciful God has been to me. When the *Herald* reaches me I turn to the Home Column in search of words of comfort from the sisters; and when I see it so limited I ask myself the question, "Why is it the sisters do not write oftener?" There are many I am acquainted with who could write interesting letters. I can truly say I am glad I am a Saint.

Some time ago I dreamed I had but three days to live, and in my dream I thought, Why could not the Lord spare my life yet a little longer? I thought he could add to my days as well as to those of Hezekiah. I awoke praying. In just three weeks I was taken very sick, and I

www.LatterDayTruth.org

thought my time to depart this life had come. I was cold and blind. Then I thought to myself, Must I die, and my husband away from home? My husband was soon sent for, and on his arrival my neighbors said, "Mr. DeLong, you will have to do something for her." His reply was, "I will;" and he went according to the instruction of St. James, and called for the elders of the church. The Lord immediately verified his promise to me, for which I thank his high and holy name. I have been made to rejoice many times by the Spirit of God.

O Saints, let us arise and put on the whole armor of God, and fight valiantly for his cause! Let us try and live every day as though it was our last; for we soon shall see our Savior come in the clouds of heaven, taking vengeance on the wicked and them that know not God. Let us, as saints of God, have on the wedding garment, watching for his appearing.

Yours in the hope of eternal life,

LIZZIE DELONG.

---

LITTLE SIOUX, Ia., March 28th.

*Dear Sister Walker:*—Like a fast fleeing, deeply wounded, hotly-pursued, life-seeking roe, I was dashing on (mentally) at a mad rate tonight, when your rustling of *Autumn Leaves*, snapping of dry twigs, and lifting of low branches attracted my attention, and I paused. Hearing your symyathetic voice, and seeing your semblance to the Good Shepherd, I approach you, and cry, Help! help! pray for me, lest my cruel enemy, grief, overtake, overpower, and murder me; or what is still worse, leave me crippled by the wayside, just to rob me of the glowing crown that awaits me at the end of life's weary journey, if I travel on patiently yet a little while.

When I last wrote you I told you of my suspense and anxiety on account of the illness of my daughter's child, away off on the Southern Gulf coast. The dear little three year old sits here by my side now, in her little rocking-chair, well and happy, caring not much for the past, less for the future, and nothing for the fact that she has neither father nor mother. While she was yet feeble from the effects of her illness, I received a dispatch dictated by my own dear child, saying: "Mother, come; I am very sick."

I took my strongest daughter and started on the next train for the fever stricken land; but was intercepted by a death message; and instead of going on to Louisiana, I returned to my grief-smitten home, sent a strong, capable man (her uncle) after the little one, and waited ten long days and nights, till she came to me, sick and weary. But as I said, she is well and happy now, and we thank God for her life and her presence. Shortly another telegram stated: "Dr. Silsby [my daughter's husband] is dead." And now the babe is all that is left us of that family, and such a comfort as she is; but tonight, as I press her little form to my heart, nestle as closely as she may, she fills not the aching void there, and I turn instinctively from myself and my own vain, morbid, sinful musings to you and your higher, holier theme, for diversion and relief.

Here is a quaint, horrid, but sweetly toned down pen picture that I just now picked up for you, if you want it. Look at it, retouch and reproduce it if you choose. Perhaps if I should tell the exact truth about my possession of it, though, I should say that Bro. Charles Derry slipped it into my hand as I was fleeing from myself tonight; for after rereading his soul-cheering, prophetic letter, written me not long since, wherein he in his own beautiful language portrayed the "fiery furnace," I followed up his train of thought, and in my own style produced this rude sketch. I should like to see you. May God bless you abundantly, is the wish of your sister in Christ, ALICE E. COBB.

"And I will bring the third part of them through the fire, and will refine them as silver is refined, and try them as gold is tried: they shall call on my name, and I will heal them."—Zech. 13:9.

"WHEN HE HATH TRIED ME."

"When he hath tried me, I shall come forth as gold."—Job 23:10.

And now comes the test: See the furnace aglow;
The crucible deep, and the fagots piled high!
The heat glimmers white, as the brands shorter grow,
And pain-laden flame-flashes leap to the sky.
The great oven doors are flung rudely ajar,
Out pours the death stream. As the hot chasm yawns,
A frail, human form, bound as criminals are,
Is brought, and behold how he cringes and fawns.
And oh! hear him plead, that grim vengeance be stayed,
The sentence revoked, and wrath somehow appeased.
New shackles are brought, fetters firmer are made,
And while on his knees, he is ruthlessly seized,
Thrust in, the door slams, the cool air is shut out.
One gasp, the hot air its fierce tortures begin;
One wail, and the heat that has stifled the shout,
Subdues the poor wretch writhing, roasting, within.
Flame food is increased; but the clank of the chain
And all plaintive sounds, save the crackling of fire,
Are hushed: now unfelt are the thongs and the pain,
The terrors of death and its agony dire.
See: nerves, muscles, bones quiver, shrivel, and burn,
Till all mortal parts the mad fire-fiend consumes.
The poor spirit-man doth for sympathy yearn,
Yet stands he unscathed, and behold he presumes
To reach forth and take from a hand all unseen,
The power to endure and the patience to wait,
Till granted reprieve: then, with dignified mien,
He stalks through the fire, and, uplifting the grate,
Beneath which the deep glowing crucible shines,
Beholdeth pure gold, unsurpassed or out-vied
In lustre, by that from the richest of mines.
For seven times seven hath it been purified,
And each precious grain therein found it his own,
Because he endured, while the Master refined,
Until his bright face in the pure metal shone;
Then he to its own, the rich treasure resigned,
Attraction, allied to adhesion, preserves
The glittering specks with no dross to bedim,
These, drawn into threads, form a network that serves
To make a superb, golden casket for him.
Thus man is transformed; O, the marvelous feat!
Christ's image of pure shining atoms composed!
The test now is o'er; the sore trial complete;
The fires are all quenched, and the furnace is closed;
An image of Christ—never statue more grand!
A bright crown composed of the same precious ore,
Adorns the fair brow of the tested one; and
Affliction's hot fire will be kindled no more.
Ah, Job! now your test brings a sense of relief!
God help me to say, with that prophet of old,
Bowed down in deep woe, and oppressed in his grief,
"When he hath tried me, I shall come forth as gold."

---

## DIGGING IN HONDURAS.

THE Peabody Museum of American Archæology and Ethnology, of Harvard University, has secured from the Government of Honduras, the exclusive right, for the next ten years, of exploring the wonderful remains in which that country abounds, with the privilege, also, of taking away half of all the objects found during the excavations. It is a condition of these privileges that explorations shall be carried on each year. Already an expedition under the instructions, but not under the personal guidance, of Prof. Putnam, is on the way to the scene of operations. As planned, the work will be the most exhaustive research of the kind ever undertaken in America. A school of archæology, similar to that at Athens is to be established; and all material collected during 1892 will be exhibited at the World's Fair.

---

# Correspondence.

MANIHI, Dec. 26th.

*Editors Herald:*—Joseph Smith, president of the Reorganized Church of Jesus Christ of Latter Day Saints, peace unto you from the true Lord. Amen. Before I lay my mind and thought before you, I will send my love to the righteous in America—to the Apostles and Prophets, High Priests and Elders, and the officers of the lesser priesthood, and the brothers and sisters. I have had a determination for many years to write you a letter, that you might know my experience during the time I have been in the Church of Jesus Christ. I am delighted when I see the signs of the righteous work of God; then grows a strong desire and activity in the work of the Lord as his servant, that I may not lose the reward, but be at his side at his coming.

From the time that our beloved, watchful, active, and vigilant Bro. T. W. Smith came to our islands, we began to get light and knowledge of the gospel of Jesus Christ; and wherever the word has been preached some have been baptized unto the Lord. But when Bro. Smith was at our islands there were a great many islands he did not go to, and the people of those islands cried with a loud voice for him to go to them, and lead them on the true road that leads to life eternal; but their cry was in vain, for he had no way, nor vessels that he might go to them, (and it is the same now.) Therefore when we think of the people of those islands our hearts are full of pity and compassion towards them, for if we had the means to take the "word" to them they would unite with us, and gird up their loins, and hope to the end, for the grace that shall be brought unto them at the coming of our Lord. We hailed the arrival of our meek and beloved Bro. L. R. Devore—he is the right man for a good missionary for these islands. At present the word of God is taking great hold on the minds of the people here, and many are entering the church by the door of baptism, and those who are crying unto us to go to them would also enter by the door of baptism if the missionary could get to them. When I heard that Bro. L. R. Devore had asked the brethren in the Lord in America to help us, by buying a vessel so that the "word" of God might go to those islands, I was then, and am now delighted as it is in my mind all the day long. O, if we get that vessel, O how the word of God will be preached in those islands. I pray to God that he will help these islands by stimulating his servants in America. Brethren remember us and freely lend a helping hand to get a vessel for the church in these islands. My beloved Bro. T. W. Smith remember us that the work of God may prosper here. I ask that my letter may be published in your newspapers. On the 9th of November 1891, I and my wife, Bro. Devore and wife, and Elder John Hawkins left my home (Anaa) for this island of Manihi. Bro. Devore has baptized thirty-one persons into the church here and I think other islands would do the same if we had a vessel so that we could get to them. My beloved

www.LatterDayTruth.org

brethren in the Lord this is all I have to say at present. I send my love to our beloved Bro. T. W. Smith and wife; also to our beloved Bro. Bishop Kelley. The grace of our Lord Jesus Christ be with you all. Amen.

PETER DERRIEN,
Elder of the Church of Jesus Christ of Latter Day Saints.

*Ensign*, please copy.

---

CHASE, Mich., April 14th.

*Editors Herald:*—I commenced taking the *Herald* with the new year, and now I have no desire to be without it; it is so full of good things. I love to hear from the Saints everywhere.

The branch here is in a scattered condition; still there are a few of us who meet every Sunday for prayer and testimony meetings, and God has been with us to own and bless, for which we are thankful.

April 10th, we had the pleasure of hearing Bro. J. J. Cornish speak from the words, "Prepare to meet thy God." There was a fair sized audience, and although the Brother always does well, we think he excelled himself on this occasion. We wish he could be with us oftener.

F. SAUNDERS.

---

## A SPOOK PRIEST CORPORATION.

The First Society of Progressive Mediums has been incorporated to investigate the science of spiritualism and to ordain spiritual teachers, upon whom shall be conferred by the society all the rights and privileges under the law enjoyed by the clergymen of other religious denominations. The directors are D. K. Place, George W. Shriner, J. E. Waite, Charles G. Jackson and W. A. Hoffman. There is no capital stock.

---

NIPOMO, Cal., April 9th.

*Editors Herald:*—Enclosed find clipping from the San Francisco Daily *Chronicle*" of April 7th. This, in connection with the recent celebration by the "Liberal League," of the anniversary of Thomas Paine, proves the near approach of Anti Christ. The "Society of Spiritualists" met with the "Liberal League" in their recent celebration, and exchanged compliments; declaring there was neither God nor Christ, and denying the necessity of either.

I have long ago predicted that Spiritualism, Infidelity and Sectarian Babylon would join hands to form the great organization called Anti-Christ;" and this is but the beginning. With an organization such as this, incorporated and recognized by "the laws of the land," what less can we expect but "the man of sin."

D. E. LANDER.

---

MANIHI ISLE, January 11th.

*Editors Herald:*— Will you please insert in the *Herald*, that on half ounce letters from America to Tahiti, the postage is five cents (5c.) On each half ounce above, or fraction, an additional five cents. Some of our correspondents fail to fully prepay postage, and we have to pay the full amount, as though nothing had been paid. Others overpay, some putting twenty-five cents worth of stamps on a five cent letter, supposing that because the French five cent stamp has the number 25 on its face that it means cents. It means centimes—to five cents only.

Yours respectfully,
L. R. DEVORE.

---

ECKERTY, Ind., April 16th.

*Editors Herald:*—In reading the sublime and glorious thoughts of the glad tidings contained in the *Herald*, I often wish that many whom I know could and would enjoy the same blessing.

Some writers say that, "Society is the natural state of man," hence society has a divine origin. We do not make society, nor do we derive the powers from any compact; but find it already existing when we are ready to participate. Ever since Lucifer aspired to become the ruler of the destiny of the universe, transgressed the laws of the Most High, and lost his estate in paradise; there has been constantly going on a battle between right and wrong. But in searching the historical lore, noting the struggle between these two principles, right and wrong, there has not been a grander, nobler, and loftier monument erected to any victory, than that of the firm and enduring foundation laid by the social and religious reformers of the human race. Why? Because God is our great commander. Cheer, my comrades, cheer!

Marveling at the wonderful progress of America, reflect a moment on the dead past, and you will not wonder that America is the blossom, flower, and fragrance of the bloody struggles for the natural rights of man on the broad plains of Europe or America. Take the Puritan idea, trace it to its origin, and you will find it was a religious reformer, Martin Luther, who brought this about. Why did they come to the wilds of America?

"What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?
They sought for faith's pure shrine.
They have left unstained what there they found,
Freedom to worship God."

We have only been a free nation about one hundred and sixteen years, using time as the measurement for advancement. There has been no precedent in history equal to the wonderful progress and free institutions of the United States. Why? Because its founders were in search of free religious sentiment, and to worship God according to the dictates of their own knowledge.

Seeing what the great I AM has done for our happiness and welfare, we ought to be more humble, loving, and truthful to our better judgment. I do not see why there is so much vice as there is, though like in the time of Noah, they would not heed the words of their true Adviser.

There should be something done. We must begin working with the young. Bring them into Sunday school; make them feel the importance of a good society; how much God has done for their happiness; how he loves them, and it is their duty in return to love him. Show him as he really is, loving, kind, true, and worthy as a model to shape their lives.

"Lives of great men all remind us,
We can make our lives sublime,
And, departing leave behind us,
Footprints on the sands of time.
Let us, then, be up and doing,
With a heart for any fate;"
Still battling the monster,—Wrong,
And God will reward us before long."

I am not a member of the church, but seeking the truth. May God guide my bark over the surging sea of earthly trials and land it safe in the harbor, in the ports of eternal bliss.

Yours,
CHARLES A. ROBERTSON.

---

MOOLAP, Australia, March 19th.

*Editors Herald:*—I have been reading the January number of our beloved paper, the *Herald*; and while reading the many testimonies given by the Saints, I have felt to "rejoice with them that do rejoice, and weep with them that weep." For our hearts were filled with sadness, when we read of the death of dear Sr. Smith, for we all loved her very much; but we rejoice to think that she is now in the paradise of rest. She was ever willing to do her part in the gospel work, and she cheered and encouraged us many times in speaking to us of the great blessings she had received since she obeyed the gospel. Let us, dear Saints, be more diligent and faithful, so that we may meet her on Zion's happy shore. May the Lord comfort the bereaved ones in their sad affliction.

We are still striving to let our light shine in this corner of God's vineyard. Elder Trembath is the president of the branch, and may the Lord direct him in his office and calling, and that we with him may do what we can to help roll on this "marvelous work and a wonder." The people of this locality are not so prejudiced as they formally were.

Since I last wrote to you Ma and I have joined the W. C. T. U.; and we hold the meetings in the Wesleyan church. I think there is a great deal to be done in the temperance cause; and as I saw recently in the *Herald*, "and his right hand man tobacco." How many are being ruined by these evils! And it gives us an opportunity of speaking to those whom we associate with, of the latter day work.

The *Autumn Leaves* is a welcome visitor to our home. Its pages are read with very great interest. May the Editor long be spared to work for Zion's cause. We are not all gifted alike, but let us do "with our might what our hands find to do." "O may the time soon come when the knowledge of the Lord shall cover the earth, as the waters cover the deep," is the feeble but earnest prayer of your sister in Christ,

EMMA CRAIG.

---

PROVIDENCE, R. I., April 16th.

*Editors Herald:*—I have been laboring of late in Mystic, Connecticut, where the work has been opened by Bro. F. M. Sheehy. On March 26th, Bro. George Gates and the writer boarded the train at Providence, bound for the state of "blue laws and wooden nutmegs." We were met at the depot by a young man by the name of Thomas Whipple, and his hearty hand-shake made me feel as though I had met a friend. A drive of two miles, and we are at his hospitable home, where we were made welcome by its inmates. Mystic, Quaker Town, and surrounding country, is supposed to be a very peaceful community; but I believe they talked of riding Bro. Sheehy on an impovised horse held at either end by gentlemen (?) of strong muscle. Well, we are thankful that the threat was not carried out. Sunday I preached at Quaker Town, and in the evening at Mystic. Good audiences and good interest. Continued meetings through the week, and part of the next. Talk, talk, talk. I do not know but it would be a good plan to send an elder with a tongue that hangs in the middle and runs at both ends. The work in this section of country can be opened up in every direction. Spoke twice in a private house near Noank, the place where Bro. Bond had quite an experience a

www.LatterDayTruth.org

year or two ago. When it was learned that a meeting was to be held at this place, a good (?) sister had a revelation telling her to warn all of the people to stay away; but when I arrived she was there, and so were the people. It is strange how quick individuals will get revelations when we come among them. The leaders at the church in Quaker Town tried to shut us out, but the people by their vote said No! I don't know how it will be when we return.

Two days before I left Mystic I was privileged to lead three young men down into the waters of baptism; others are near the door, and some have said as soon as convenient they will come. Returned home for two days to attend a matter of importance, then went to Fiskville to fill an appointment for Saturday night and Sunday. Largest audience out we have had. At the close of the meeting Mr. Jordan arose and presented the writer with a watch in behalf of the people; also was presented with a chain by Mrs. John Battey. Quite a change in the atmosphere from war in a so-called peace community, to peace in a war community. The outlook is bright for an ingathering in the above places soon.

Yours in bonds,

GEO. W. ROBLEY.

---

NEW LONDON, Iowa, April 11th.

*Editors Herald:*—We are doing as well as could reasonably be expected. Although we have not grown in numbers lately, it is evident that we have grown spiritually. The Spirit is manifest in nearly all our meetings, ofttimes in power and glory; and we realize that we are blessed to a great degree. The prejudice is clearing away to a great extent, and we have good audiences at both our meeting and Sunday school. We feel that there are some here who will yet obey the truth and be numbered in the kingdom of God. Yours in faith,

W. T. BROWN.

---

SAN FRANCISCO, April 12th.

*Editors Herald:*—Permit me to address the Saints of the Northern District of California, who have *not* paid their tithing. To those who have, I have nothing to say only God bless and prosper you.

It requires about seventy dollars per month for the ministry in the field and the dependent poor. My funds are getting low, and unless you pay your tithing I will be compelled to send east for funds. Surely the district ought to be self-sustaining.

Let us remember that "He that hath my commandments and *keepeth* them, he it is that loveth me." "Why call ye me Lord, Lord, and *do not* the things that I say?" Shall we come under condemnation for neglect of keeping our part of the covenant? Do you want to be found robbing God? Shall the wheels of progress be clogged on account of our neglect? Do you not know that you are a part of the body of Christ on the earth, and that you form a part of that spiritual house spoken of by Paul in 1 Corinthians, chapter twelve? Are you a "new creature?" Do you stand where Paul stood, as recorded in Galatians 6:14? Are you determined that *nothing* shall turn you from duty to God? We are not "to lay again the foundation," (Heb. 6,) "but to go on to perfection." Yes, truly. How shall we do it? "By giving heed thereunto according to thy word." (Psalms 119:9.) In what are we to become perfect? I understand we are to follow Jesus. He set us the example, "Though he were a Son, yet learned he *obedience*." Can we do less? "Whosoever looketh into the perfect law of liberty, and *continueth therein* shall be blessed." Please read section 64:5 B. of C. A word to the wise is sufficient.

Yours in gospel bonds,

C. A. PARKIN,

2910 Sixteenth St. Bishop's Agent.

---

CLYDE, Mich., April 18th.

*Editors Herald:*—I love to read the letters in the *Herald* and hear that the Saints in various parts are enjoying the blessings of God. I have not been in this good work long. I heard the gospel in the year 1888 in its fullness, and on the 16th day of December was baptized by Bro. R. E. Grant. I found it to be indeed the gospel of Christ, and it was not long till I was called and ordained to the office of a priest. I have sometimes lived far beneath my privileges, and when doing so I have felt quite exalted. But of late I have felt to be the weakest of God's servants. It is not my intention to neglect any duty, but of late I can see that I did do wrong. I did not send in any report, for I felt that I had not done anything to report. But ever since I have felt condemned, for I have done the best I could, and I do hope that the Saints have done the best they could, for that is all that God requires of any of us. I spent the most of my time in the field last winter, and preached forty times. The most of the time I was in Charlevoix and Austin counties. This summer I am working on a farm for Bro. Frisbie. I have three standing appointments and preach every Sunday. Last Sunday I preached at Bro. Nichols' house at Holly, and yesterday I preached here at Bro. Frisbie's. Next Sunday I have an appointment at the Pioneer schoolhouse. We have splendid meetings. Bro. and Sr. Nichols live ten miles from here, and when meeting is there we go, and when meetings are here they come, so we get together every Sunday, except in case of storm, and God always has a blessing for each of us. I feel quite encouraged, for I discern that the people are getting more interested all the time.

Yours in the gospel of Christ,

J. K. SOPER.

---

PHILADELPHIA, Pa., April 14th.

*Editors Herald:*—I visited Nottingham, Chester county, Pennsylvania, on Sunday, 10th. Held three meetings; good attendance and very spiritual. Had a good time. I visit Banks, Maryland, on Sunday, 17th, and Landisburg, Pennsylvania, on the following Sunday, Lord willing. I go to Nottingham again on May 7th, to preach on the 8th, and to Oxford, Pennsylvania, the 9th. Landisburg and Oxford are two new places. Hope to awaken an interest there.

In bonds,

JOSEPH A. STEWART.

---

## AN ARCHÆOLOGICAL FIND.

IRONTON, March 18.—One of the most wonderful prehistoric finds of the State has been scarcely heard of outside a limited local area. Last week the residence of Joshua Kelly, at Union Landing, was torn down, and its site turned into a field. During the week the plow was started, and directly below where the house stood a skeleton was turned up. The finders dug about a little and unearthed five more skeletons, four adults and one child.

Under the direction of the Ironton *Register*, a somewhat methodical excavation was made at the spot, with astonishing results. Within a space of forty feet square and five feet in depth, more than a score of skeletons were found, and the editor estimates that there were fifty bodies in the space. They were piled one upon the other, men women and children, without order, other than that the heads were generally toward the Ohio River.

Around the necks of the women were found curiously wrought beads, and stone and metal rings were on the fingers of many. Stone and metal implements and trinkets, mussel shells and ashes were found in abundance. Generally speaking, the skulls, femur bones and teeth were in an excellent state of preservation. Some of the strands of beads were five and six feet in length and some were engraved.

It is said that some of the people in the neighborhood carried off thin metal plates curiously engraved, as well as decorated pottery.

---

# Communications.

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

☞ Write on one side of the paper only.

---

## CASTING LOTS.

AFTER much careful and prayerful consideration of the above topic as it has been construed by different churches and church members when devising ways and means to raise funds for church purposes, I present my views for the benefit of others.

I have sought to understand the teachings of the Word upon this subject, in connection with the results growing out of views held and practiced, which I consider erroneous, and that unity and a better understanding may be obtained, I wield my feeble efforts for the perusal of those whom association and sacrifice has inclined me to love, as I can love no others; for their God is my God, and that in which they are most interested in sustaining, in that have I the most interest. Although different views do exist, I deem the evidence conclusive that God's true children do not desire that differences may continue, but wish and labor that peace and unity may everywhere prevail, and God's will be done. Different views as to what the Bible says upon this subject is the cause of all the disunity that exists among those who claim to be children of God, hence as we by a closer investigation find it decides, so ought we to be satisfied therewith. It has been decided, and agreed to by the highest authorities, that casting lots to settle difficulties or contentions, or settling difficulties by arbitration was practiced, and advised by the ancients; (see Prov. 18:18;) but just what was the mode of their arbitrating matters in all ages, no certainty exists; but so far as information has been obtained, each people had their respective customs about it.

"As to the mode of casting lots," says Lyman Abbott, "we have no certain information. Probably several modes were practiced. Very commonly among the Latins little counters of wood were put into a jar with so narrow a neck that only one could come out at a time. After the jar had been filled with water, and the con-

www.LatterDayTruth.org

tents shaken, the lots were determined by the order in which the bits of wood, representing the several parties, came out with the water. In other cases they were put into a wide open jar, and the counters drawn out by the hand. Sometimes they were cast in the manner of dice. The soldiers who cast lots for Christ's garments undoubtedly used these dice."—Smith's Bible Dictionary, Teacher's Edition, p. 365.

There is no information that the people of God in any age received instruction to create a contention by any means so that it would be necessary to settle it by casting lots in any of the various ways that have ever been used; neither is there information obtained by the teachings to or of God's people, or by any righteous practice of theirs, that it would be necessary to advance the financial department of the church by several buying an interest in one thing in such a manner as to create a contention as to the rightful ownership of the thing so that it would be necessary to settle the disputed claims by casting lots, or by any method of chance, even if the money was given to the church.

Now to the examination of different portions from the Bible that are ofttimes referred to by those holding different views. In Psalms 16:5; 125:3; Prov. 16:33; Josh. 15:1, and Acts 8:21 the word lot clearly signifies a portion; upon these passages possibly no special difference of opinion exists. In Leviticus 16:7-10 we have a record of Aaron casting lots. He was to take two goats, and cast lots upon them. Both were to be used. The decision resulting was as to which of the two should be used for a special purpose, or for what special purposes the two should be used; but the choice brought neither profit nor loss to the church or God's people.

In 1 Samuel 14:36–46 we read of the Lord not answering Saul when he sought counsel of him, and of lots being cast as to who was guilty of sinning, causing the Lord not to answer Saul's prayer. The first decision was to be made between the people on one side, and Saul and Jonathan on the other, and then the decision between Saul and Jonathan decided that Jonathan was the cause; but God's people rescued Jonathan from the decision. "And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day." (verse 45.) We see by this that the decision by lot was contrary to the principle of common consent that should govern with God's people, and in this case the decision of the people prevailed. Besides we see nothing in this circumstance in common with the idea of casting lots practiced to raise money for any purpose, nor that would indicate that this was a precedent for us to follow or was practiced because of any instruction from God.

As in our day, so in all other times, the wicked get into many difficulties in following out their evil practices and also devise means by which they may gain at the loss of another, such as the casting of lots by throwing dice, or drawing numbers by chance, not permitting the God of peace to control; for if the prayer of one would be answered, the prayers of the many would go unanswered—while one would gain it would be a gain at the loss of many. When Jesus was crucified, there arose a contention, among those wicked persons who committed the act, over his clothes; and as was their custom, they cast lots by throwing dice to decide who should be the "lucky one." No such custom is upheld universally by any church people to-day. How much less should it be upheld or practiced by children of God.

The one portion of Scripture upon which there is greatest stress laid for the casting of lots after the worldly fashion, is that found in Acts 1:26; but upon closer examination it furnishes very poor evidence. Two men, through some prominent reason, had been brought before the disciples, holding equal claims, so far as they could discern by human means, to the position left vacant by the transgression of Judas. A successor was needed to retain a quorum or complete number of apostles. Jesus had been crucified, and as yet no prophet to the church had been selected. They, before casting lots (votes), prayed: "Thou Lord, which knoweth the hearts of all men, shew whether of these two thou hast chosen." This shows conclusively that whatever way they cast lots, it would be in a manner subject to the influence of the Spirit in answer to prayer. God being unchangeable, and his Son the same yesterday as to-day, it forces us to conclude that whatever way God has revealed is his way of deciding such important matters pertaining to the building up of the church, will be the manner the disciples cast lots then. By "common consent and the prayer of faith," we learn such matters should be decided to-day; and as the common consent is obtained by the votes of the people, so I conclude the apostles acted in the case referred to, "And they gave forth their lots [votes], and the lot [choice] fell upon Matthias." Even when a revelation is given purporting to have come from God, the lots or votes of the apostles are cast with the prayer of faith that the Lord may show by that means whether the revelation be of God, or whether the man has spoken presumptuously. But in the case of Matthias, the apostles were the highest authorities in the church, and those who must decide such questions as directed by the Spirit of God, as the church was not as yet completely organized. Thus far God had set in the church first apostles, the more complete organization of the church being left to a future time. That the body of officials should be complete that was to carry the gospel in all the world, beginning at Jerusalem, and each receive the special endowment necessary to fulfill that responsibility, there must be another apostle chosen to take the place of Judas. Hence the apostles, being the highest divinely appointed officials in the church at that time, prayed God to make the choice of who should be his apostle, by inspiring their judgment to cast their lots (votes) as he willed.

We have now noticed, we believe, all portions of the Sacred Word that can possibly have any direct bearing upon the subject in question, as it is now being or has been practiced, and find nothing to justify the chance work of casting lots to raise funds for church purposes, or that gives sanction or legality to the idea of casting lots in anywise to decide divine matters except by vote of the people, as they may be assisted by the Spirit in answer to prayer.

Trusting these thoughts may be beneficial, and that the good may be accomplished as desired by the writer, I submit them. J. F. MINTUN.

## QUESTIONS AND ANSWERS.

EDITORS HERALD:—In *Herald* of February 20th, page 116, I noticed a number of questions asked by "Disciple," with a permit, "Who cares to answer; now is his chance." I have taken advantage of this offer, and herewith send a list of answers for the consideration of Disciple, and all readers of the *Herald*, with an explanation of why Cain's name was first mentioned in the family of Adam, and also that of Abel and Seth.

Question 1.—What was the primary cause of Cain, the first man born, being a murderer?

Answer.—First, Because he loved Satan more than God, and his works were evil. (1 John 3:12.) Second, For the purpose of getting gain. (Jude 11; Gen. 5:16, 18, 23, I. T.) Cain listened to the voice of Satan, instead of heeding the voice of God; and Satan tempted him to make an offering unto the Lord, of the fruit of the ground. (Gen. 5:6, I. T.) Satan knew that God would not have respect to Cain's offering. (Gen. 5:8, I. T.) Here is the first account of secret oaths being administered, and it was for the purpose of getting gain. (See Gen. 5:14–16, I. T.) Cain was not the first man born. In Gen. 5:4, K. J. T., we read that there were sons and daughters born unto Adam. In Gen. 4:2, 3, I. T., we read that these sons and daughters of Adam and Eve divided in the land two and two, and began to till the soil, and tend flocks; and that Adam called upon God, and Eve also his wife; and they made all things known unto *their children*. (Gen. 4:12, I. T.) But Satan came among them, and they loved Satan more than God. (Gen. 4:13, I. T.) It was because of this unbelief of the children of Adam that the name of Cain is mentioned, they believing that he would not reject the words of the Lord as *his brethren had;* hence the language, "I have gotten a man from the Lord; wherefore he may not reject his words. But, behold, *also* Cain hearkened not, saying, Who is the Lord, that I should know him?"—Gen. 5:4, I. T. "And Adam also, and his wife, mourned before the Lord, *because of Cain* and his brethren."—Gen. 5:12, I. T.

Abel's name is mentioned because he was obedient to the commandments of God, (Gen. 5:5,) and not because he was the second son born unto Adam. Seth's name is mentioned because of his being a perfect man, (Gen. 5:3,) in the perfect image of his father; and because of this perfection the priesthood was given to him,

www.LatterDayTruth.org

(see D. C. p. 293: 19,) and because he was appointed in "the stead of Abel whom Cain slew."—Gen. 6: 3, I. T. Cain and Abel, we believe, were among the younger children of Adam and Eve.

Q. 2.—If the blood of one man cried to God from the earth, what must be the cry of blood to God at the present day?

A.—See Revelation 6: 10: "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

Q. 3.—Did all the miracles done by God through Moses before Pharaoh have any influence in turning the Egyptians to the true God?

A.—See Exodus 14: 8, 9, 17, 23–28. No; I think not.

Q. 4.—Before the flood, was it Cain's posterity, or was it Adam's and Cain's posterity together that caused "violence in the earth?"

A.—It must have been the posterity of both Adam and Cain, from the following. In Genesis 4: 3 we read of the murder of a young man by Lamech, a descendant of Cain; and we find murder, secrecy, and polygamy all combined in the act, (see Gen. 5: 30, 33–42, I. T.,) and also in the fact that only "eighty souls were saved" in the ark. (1 Peter 3: 20.)

Q. 5.—After Seth had a son, then began men to call on the name of the Lord. What caused them to do so?

A.—Faith in God; they received this faith from hearing the word of God as it was preached by Adam. It must have been faith, for we read, "Faith cometh by hearing" (Rom. 10: 17); "and how shall they hear without a preacher." (Rom. 10: 14.) The proper rendering of the above passage of Scripture is, "Then began *these* men to call upon the name of the Lord."

Q. 6.—If Methuselah had walked with God as his father had, would he have ever died?

A.—I believe that Methuselah did walk in the ways of the Lord, even as his father Enoch did; but because of the covenant of the Lord which he made with Enoch, Methuselah "was not taken." (See Gen. 7: 79. I. T.)

Q. 7.—Was it the same cause that caused Eve and Adam to sin, that made Noah drunk?

A.—I think not. Satan tempted Eve to eat the fruit. What caused her sin, was the partaking of the fruit; and Eve tempted Adam, and he partook. (Gen. 3: 4, 6.) The cause of Adam partaking was, I believe, for the purpose of remaing with his wife; for through her transgression the penalty must be visited upon her; she must be driven out of the garden. And Adam no doubt remembered the words of the Lord, "that it was not good for man to be alone;" he therefore chose to partake rather than remain alone in the beautiful garden. It was not so with Noah. The cause of Noah's drunkenness was drinking too much wine. (See Gen. 9: 20, 21.)

Q. 8.—What was the primary cause that there should be such a difference between Jacob and Esau?

A.—See Gen. 25: 33, 34, Because he "despised his birthright;" and because of polygamy, (see Gen. 26: 34, 35,) "which was a grief of mind to Isaac and Rebecca."

Q. 9.—What was the object of the contest that Elijah and the false prophets had in calling fire down from heaven to consume the sacrifice? Did it have any influence in converting the believers of Baal to the true God?

A.—It was for the purpose of showing the true God, in contradistinction to that of Baal. (See 1 Kings 18: 21, 24.) No; I do not think it had any influence in turning them to the true God. (See 1 Kings 19: 14, 18; 21: 25, 26; 2 Kings 17: 34, 41.)

Q. 10.—We see in the Old Testament that good kings have had bad sons to inherit their father's kingdoms; and then again, bad kings good sons. What is the cause of such changes? If the cause of the bad is known, what is the antidote, that all may be good?

A.—First, it is a departure from the commandments of God. (See 1 Kings 11: 6–11, 33, 31.) Second, because they have hearkened to the counsel of heaven, and returned to the keeping of the commandments. (See the case of Abijam, or Abija, 1 Kings 15: 3—a wicked king, and that of Asa his son—a good king, in the 11th verse; together with 1 Chron. 14: 2–4.) Notice one thing spoken of which recommends Asa: "And commanded Judah to seek the Lord God of their Fathers, *and to do the law and the commandments.*" The promise was made to Abraham, "because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." (See Gen. 26: 4, 5.) As God is "no respecter of persons," we must conclude that the antidote, "that all may be good, is that they must keep all the commandments of God. See Eccl. 12: 13: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man."

Q. 11.—Who led Jesus up into the wilderness to be tempted of the Devil?

A.—Jesus was never led up into the wilderness to be tempted of the Devil. The correct rendering of this passage of Scripture is found in Matt. 4: 1, I. T.: "Jesus was led up of the Spirit, into the wilderness, to be with God."

Q. 12.—Are the forty-fourth and sixty-fifth verses of the sixth chapter of John true as they read, or must they be spiritualized?

A.—They are true as they read, and need no spiritualizing. See Inspired Translation: "No man can come unto me, except he doeth the will of my Father who hath sent me. And this is the will of him who hath sent me, that ye receive the Son; for the Father beareth record of him; and he who receiveth the testimony, and doeth the will of him who sent me, I will raise up in the resurrection of the just." . . . "Therefore said I unto you, that no man can come unto me, except he doeth the will of my Father who hath sent me."

Q. 13.—Could all the divines in the United States make Col. Robert G. Ingersoll believe the Bible, without the interposition of Providence?

A.—I do not know.

Q. 14.—Many of the ancients in Old Testament times, and in the time of Christ and his apostles were visited by angels. Why do not mankind now have those heavenly messengers to commune with?

A.—The reason why mankind (generally speaking) do not receive angelic administration is because of unbelief. We read (Psalms 34: 7): "That the angel of the Lord encampeth round about them that fear him, and delivereth them." In connection with the above quotation, read Acts 12: 5, 7–11, how that Peter was delivered by the angel, and this was in answer to prayer; and Peter says that "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is accepted with him." In Hebrews 1: 14 we read that "they are ministering spirits *sent forth* to minister for those who shall be heirs of salvation." Now if there are any who may be heirs of salvation in our day, then they have the right to receive these heavenly messengers. Read the testimony of the three witnesses appended to the Book of Mormon; also the claims of Joseph Smith the Martyr.

Q. 15.—Will Satan be overcome and cast out of earth, as he was overcome and cast out of heaven, (see Rev. 12: 7–12,) or will it be some other way?

A.—We believe it will be in the same way. In Genesis 3: 4 we read: . . . "because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him; and also that I should give unto him mine own power; by the power of mine Only Begotten I caused that he should be cast down, and he became Satan."

By this we learn that Satan was cast down by the power of the "Only Begotten;" and we believe that he will be "cast out of earth" by that same power. In Matthew 28: 17, we find the following language: "All power is given unto me in heaven and in earth." And in 1 Cor. 15: 25, 26, we find that he must "reign until he has put all enemies under his feet." The last enemy, death, shall be destroyed. Read also 2 Thess. 2: 7, 8.

Q. 16.—Who has the greater power over the human race at the present time, God or Satan?

A.—From the present condition of things it would seem that Satan had the greater power or control over the people; for it seems that his mission was to be a deceiver, and because of his deception he will be cast down into the pit. In Revelation 12: 8, we read that he was called "Satan which deceiveth the whole world;" and in 2 Nephi 11: 16, we find that the nations in the last days are to be "drunken with iniquity, and all manner of abominations." In Matthew 7: 22, 23, we see that many will travel in the broad way that leadeth to destruction, and but few in the way that leadeth unto life. We conclude from the above texts that Satan has the greater power or control at the present time over the human race.

DANIEL GARNER.

www.LatterDayTruth.org

## THE WORD OF WISDOM.

It is not my purpose to growl, find fault, or be a crank upon this or any other subject; but I do want to set my beloved brethren and sisters to thinking, that they may find fault with themselves; and I want their fault-finding to continue until it produces true godly sorrow and repentance.

I am well aware that many at whose idols I am striking may become vexed with me when they read this article, and think, if they do not say, "Poor Bro. Haws has brought out his old hobby for a ride. We are sick and tired of this old threadbare subject; give us a rest." And perhaps they will unwisely begin to hunt around for cloaks to cover up and props to prop up their idols against the revelations of God's will to this dispensation with the following absurd and unjustifiable theories and excuses, which I have heard many times: "The Word of Wisdom is only a revelation, not a commandment; therefore it is optional whether we keep it or not." "If it means tea and coffee, why does it not say so?" "Joseph the Martyr and the heads of the church in his day used tea, coffee, and other things forbidden, and the present Joseph and his counselor and most of the other high dignitaries of the Reorganized Church use tea and coffee. Why don't they set a better example if the keeping of the Word of Wisdom is of such importance to the Saints." I am very sorry to say that I have heard some who tried to justify themselves in these habits by the examples that are set by the above named dignitaries of the church in their associations and travels among the Saints, while others, poor slaves, (whom I truly and sincerely pity, having been a slave to all these things myself,) who profess to be free in the gospel, say, "I have used whiskey, beer, tobacco, coffee, tea, and meat so long that I must have them or I cannot work; I have the headache; I have no appetite; they have become second nature to me; I cannot do without them."

In so saying they admit that their boasted gospel freedom has not made them free; that their idols are stronger than they; that they are slaves, and are not doing the truth; for the truth would make them free men and women. I know that most of those who practice these pernicious habits contracted them from the bad examples of their parents, companions, and instructors, while they were ignorant of their bad effects; others practice them willfully. While I have charity in deed and in truth for all those who have unwisely become slaves to these unlawful habits, I cannot justify anyone in continuing them, any more than I could justify myself or anyone else in the habits of lying, swearing, stealing, or backbiting; for sin is the transgression of law, and it makes no difference whether it is moral or physical. Whenever a man or woman forms habits of eating, drinking, smoking or chewing those things which are foreign to the system, they are breaking physical laws, which are the laws of God, and just as fixed and eternal as "Thou shalt not take the Lord's name in vain," "Thou shalt not steal," "Thou shalt not lie," or "Thou shalt not commit adultery." These are all the laws of God, and the breaking of any of them defiles the body; the inspiration of the Almighty cannot give them understanding, wisdom, and hidden treasures of knowledge through a defiled body; and without these how can men and women ever expect to become kings and priests and reign with Christ in the kingdom of God? The men or women who are controlled by these habits and cannot control themselves will make very poor kings and priests to reign over others. Look to it, brethren and sisters, for these hidden treasures of wisdom and knowledge can only be obtained through obedience to the Word of Wisdom. What was this revelation given for if these things could be obtained otherwise? The promises of the Word of Wisdom should be an inducement to every one of the Saints to give it a fair trial.

Every dispensation has had its words of wisdom, or special laws, adapted only to that dispensation; and all those who would not comply with these special laws, although they might have obeyed the gospel, had to suffer the penalty. God is no respecter of persons, and never did and never will destroy the righteous with the wicked.

Let us now introduce God's dealings with past dispensations as conclusive evidence of what he will do in this the dispensation of the fullness of times. Noah was a prophet, seer, and revelator, and a preacher of righteousness,—the everlasting gospel through which God's righteousness is revealed. The word of wisdom, the temporal special law to that dispensation was, "Build an ark for the saving of your family; there is to be a great flood, and all those who do not avail themselves of this word of wisdom will be drowned; there is no command in the gospel to build boats and prepare a temporal salvation against a flood, but I give you this revelation that you may be prepared." Noah preached for a hundred and twenty years; and is it not unreasonable to suppose that he only converted and baptized eight souls into the church during this time? Is it not a more logical conclusion that thousands were converted to the gospel and became joint heirs with Noah and his family to the righteousness which is by faith, and to all the blessings, both spiritual and temporal, which accrue from obedience to the gospel in any and all dispensations? If they through the gospel became equally righteous with Noah and his family, why were they not saved with Noah? Were they not equally entitled to a place in that or some other ark if they were equally righteous with him? or was the ark a little private matter between Noah and his family and the Lord? This we dare not assume, neither dare we assume that God would destroy the righteous with the wicked. No; "he will spare them as a man spareth his own son that serveth him." Why then were they all drowned? Simply because they did not believe the word of wisdom to that dispensation, and therefore failed to provide themselves with boats to the saving of themselves and families as did Noah. Men reasoned then as they do now, "Noah, we know that you are a prophet, seer, and revelator, and that God through you has restored the gospel, for we have received indubitable evidence of it through the gifts of the Holy Spirit; but this building a big boat on dry land to prepare for this big rainstorm, when the windows of heaven are to be opened and the fountains of the great deep broken up, this is too much, Mr. Noah."

Man-made science and their understanding of natural laws were very largely against Noah's words of wisdom to that dispensation. There is no doubt in my mind that they had more and better arguments, excuses, and theories against Noah's big boat than we have against tea, coffee, tobacco, and liquor; but their excuses did not stop the flood; it came, and was just like God who ordained it,—no respecter of persons, but took all those wise dignitaries, irrespective of office; but left those cranks, Noah and his family, who were saved both spiritually and temporally for "being warned [and forewarned] of God of things not seen as yet, [the big rainstorm,] moved with fear, prepared an ark to the saving of his house; by which he condemned the world [all unbelievers in this big rainstorm] and became heir of the righteousness which is by faith."—Heb. 11:7.

The word of wisdom or special law in the Mosaic dispensation was, in substance, "Choose every man according to his eating, a male lamb of the first year; on the tenth day of the month, keep it up until the fourteenth day; kill it in the evening, streak the posts and lintels of your doors with the blood; eat the flesh in that night; boil it not in water, but roast every part of it with fire; eat not of it raw, but with bitter herbs and unleavened bread; stay in your houses and eat it with your loins girded and shoes on your feet and a staff in your hand; eat in haste, let nothing remain until morning." Former day Israel has been accused of having been faithless, idol-worshiping slaves for wanting to return to the fleshpots of Egypt, and for having made and worshiped a golden calf. But neither their works nor the record justify any such conclusions, for it is written: "And the children of Israel went and did as the Lord commanded." They prepared the passover, streaking the doorposts with the blood, eating in haste with staff in hand, (which would be a little inconvenient now, and I believe that some would question whether it was necessary or not; then to "think of eating bitter herbs with roasted lamb! Why, Lord, that is unscientific and contrary to hygenic and physical laws," would be the excuses of our day,) and with their shoes on their feet, taking their trays of unleavened bread, following Moses and Aaron into the wilderness, having been "thrust out of Egypt, neither had they prepared for themselves any victuals," doing all these things just as the Lord commanded through their prophet, seer, and revelator, showing by their works their implicit faith in the revelations and special laws of that dispensation. And it was not until they were brought face to face with

www.LatterDayTruth.org

starvation and the trials of desert life, their leader and shepherd gone and they left to themselves for a short time with death by thirst and hunger staring them in the face, that their faith failed them; and then under these trying circumstances, like middle and latter day Israel, whose shepherds were smitten, they wanted to return to the fleshpots and idols of Egypt and the world.

History has repeated itself in middle and latter day Israel. The word of wisdom warning all saints of things not yet seen whereby they could become heirs of all the righteousness of Christ's dispensation through believing and putting into practice this special law was, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the country enter thereinto. For these be the days of vengance."—Luke 21:20-21. It is reported that all the saints in Jerusalem obeyed this special law, this word of wisdom for their temporal salvation, and fled to the mountains, besides keeping all gospel commands in order to save their lives, because it was a day of vengeance upon those who were left in the city. The gates were open and all could have gone out, but they would not for they were rebellious, therefore the destroyer cut them off as he did the rebellious in the days of Noah and the first-born of the Egyptians.

The destroyer would not have paid much attention to the arguments and excuses before named, neither would he have accepted the excuse that some of the apostles and other high dignitaries of the church had gone into their houses and snatched up their good clothes; such excuses would have been of no avail, for the Romans soon returned and the gates were shut, and the city with all in it doomed to destruction.

The word of wisdom in the dispensation of the fullness of times is just like the word of wisdom to former dispensations; for if it is as complicated and ambiguous and hard to understand as many claim by their words and acts, then God is unjust, and a respecter of persons. The fact is the trouble does not lie in the lack of plainness of this special law, but very largely in our lack of faith in the revelations to this dispensation, and unwillingness to sacrifice the idols and fleshpots of the world which have such a powerful hold upon the majority of the people of our day. For if we were as believing as former Israel and the saints were, our works would show it. The very fact of so many offering excuses, theories, and arguments against the Word of Wisdom, and so few keeping it, is undubitable evidence, to say the least, of a partial unbelief in the prophetic mission of Joseph Smith the Martyr and his revelations; and that God is a respecter of persons. The destroying angel will pass by them and not slay them just because they have been baptized and lived partly up to the gospel commands. This is what many of latter day Israel are saying by their works, if not by their words.

I truly believe the Lord's inquiry to be applicable to the present time: "Nevertheless when the Son of man cometh shall he find faith on the earth?"—Luke 18:8. While I believe there will be tens of thousands who will believe and obey the gospel, and receive many blessings and live very near up to the character of Jesus Christ, I as truly believe, on the other hand, that there will be but comparatively few that will come up to that perfect standard which they might attain, and which is eminently necessary to entitle them to become kings and priests in the kingdom of our God and his Christ; or in other words, there are and will be many who are deceiving themselves and others, and when the great day of reckoning comes, they will receive less than they have anticipated, simply because they have not believed and put into practice all the revelations to this dispensation, especially the Word of Wisdom. Therefore they will be cut off for lack of faith, as they have been in all former dispensations, without those hidden treasures of wisdom, knowledge, and understanding, which would entitle them to equal rights with Christ. Thus they become losers and are punished through this loss (which they might have avoided) throughout the cycles of eternity. This is eternal punishment, or in other words, eternal loss brought upon ourselves by unbelief, or just what we have sown that shall we reap. For the justice, power, honor, glory, and dominion is equally offered to every son and daughter of God, and their attainments depend wholly upon themselves, their diligence, and their obedience to every word that proceedeth out of God's mouth, that his justice may be equal to all according to their opportunities; and I, like one of old, am constrained to cry out, O, the goodness, mercy, justice, and longsuffering of our God and his Christ, which is manifested in and through the gospel!

Let me now ask all my beloved brethren and sisters to read carefully and prayerfully the first four lines of the Word of Wisdom, upon which the revelation is based, and in which the reason for giving the Word of Wisdom is given, and he need never have more trouble whether it means tea, coffee, and meats, as well as tobacco and alcoholic drinks, especially if he will take the trouble to read the reports of the different government experts who are paid to examine the different kinds of meat, which is becoming diseased and unhealthy on account of the way it is fed and handled, so that many are being poisoned by them; for as soon as meats become a little stale, in the best markets, the cheap markets get them, and put them through a process of sweetening, which is poisonous, and very injurious to the stomach. These experts are also paid to analyze tea, coffee, liquor, tobacco, and many other things, because they are all being poisoned, and adulterated in exact fulfillment of the revelation which reads: "In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarned you, by giving unto you this word of wisdom by revelation." These evil and conspiring men have not poisoned or adulterated any other materials of which hot drinks are made except tea and coffee.

The fact that both tea and coffee have been adulterated and poisoned, and that it has been mostly done since this revelation was given, is another positive and conclusive evidence of the prophetic mission of Joseph Smith, and that the Lord meant tea and coffee when he said "hot drinks." This double and indubitable evidence removes the last prop upon which these two idols have leaned so long, and leaves every honest person in the church without even a shadow of an excuse; and one who will not sacrifice these, and all other idols mentioned in the Word of Wisdom, after reading and investigating the evidences here adduced, admits by their works that he is yet a slave, and that the gospel has been a partial failure to them, and that the truth (which they frequently testify is the gospel) has not made them free. Therefore they ignorantly became false witnesses.

In conclusion, let me exhort you all, my beloved brethren and sisters in Christ, especially my fellow laborers in the field, with all other dignitaries of the church, that you take home to yourselves the exhortation which you so often give others. Be sure and preach by example. I repeat the admonition, Preach by example as well as precept; for the world is starving upon precept. And remember that there are but few who do not have their patron Saints, and that by our bad example in preaching what we do not practice, we may lead some weak brother or sister astray in the use of these unlawful things, and they be cut off before their time, by the destroying angel. Would not their blood be to a greater or lesser degree upon their patron Saints, which the church had sent out to represent it, and could they not justly say in the great hereafter, as I have frequently heard them say here, "Those in high places, and the laborers who were sent into the field to preach freedom through the gospel were slaves. They were our patron Saints; we followed their example, and the destroyer cut us off before our time. We might have remained until Christ came, and enjoyed all the righteousness which is by faith, had it not been for their bad example. Our blood be upon their heads." Then in that great day of reckoning every man's works will be tried by fire, and will not those who have led others astray by their bad examples suffer loss? Justice would most certainly demand it.

There are thousands of latter day Israel who are looking and longing for the redemption of Zion, and who are expecting to step right in and inherit when "Zion shall be redeemed with judgment, and her converts with righteousness" (Isa. 1:27). That this time of redemption and judgment is near, they plainly see. But does latter day Israel as plainly see the standard of righteousness necessary to be attained to entitle them to this gathering, to this redemption, and to escape the judgment

www.LatterDayTruth.org

here spoken of? The Prophet David speaks plainly, and with no uncertain sound concerning this our time: "Gather my saints together unto me, those that have made a covenant with me by sacrifice."—Psalms 50: 5. It seems to me that comment is unnecessary, and that latter day Israel can certainly see the point and show as much willingness to sacrifice these idols as a beginning to this covenant, and for the benefit of the church treasury, as former day Israel was to sacrifice their goldel idols to make a golden calf idol. I truly and firmly believe that whenever the Saints will begin to make this covenant with all necessary sacrifices, especially those above named, and give the proceeds into the church treasury, they will be prospered both spiritually and temporally, and that the hundreds who are now sick will receive faith to be healed, become strong and healthy and that at least fifty more good elders could be put into the field every year.

Now, my good brethren and sisters, who pray long and earnestly every day that the Lord will send elders into your neighborhood to preach the gospel to the world, for the prosperity of the church, and for the redemption of Zion; who so often say in the prayer meeting that you love this latter day work and know it is true; that you are willing to make any sacrifice that will forward it, now is the time to show by your works your faith, and your love, that you are not false witnesses; for out of the abundance of the heart not only words but works proceed. Therefore be as consistent as former day Israel, who showed by their works that they loved and believed more in the Egyptian golden calf-god than they did in the true and living God.

My amen testimony is that every blessing promised in the Word of Wisdom can be fully obtained by a strict obedience to all its requirements; and not until then can we fully realize the benefits of this special revelation and Word of Wisdom to this dispensation. A. HAWS.

HONOLULU, H. I., June 26th, 1891.

## PERSONAL LIFE BEYOND THE GRAVE.

THE Rev. Wyllys Rede, the rector of St. Mary's Episcopal Church of Evanston, delivered his third lecture last night on "Departed Souls," his special subject being "Do Departed Souls Live a Personal Life?" The preacher said, among other things:—

We are confronted by three alternatives. Do departed souls cease to live? Are they annihilated, or do they pass into a sleep in which they are the same as dead? Or do they live an individual active life—a continuation of their life here on earth? These are questions which have always exercised men's minds. Is the soul annihilated at death? This idea is nowhere widely held. There is an instinct in every soul which says that it is made for immortality. No course of reasoning will ever silence the cry of the human soul for life. Science has established the indestructibility of matter and has taught us that not one atom in all God's universe can be lost or go to waste. Shall I believe that God, who economizes atoms, will squander souls? But does not the soul sleep in the intermediate state? The advocates of this doctrine claim to rest their belief largely on the Old Testament, but when we read the Old Testament we must expect to find some things left dark or only dimly revealed. We must wait for fuller light which came with the coming of the Lord. Do departed souls live a personal individual life? Indirectly we have already answered this by showing that they are not annihilated and do not sleep. But there is direct and positive evidence. The underlying truth in the parable of Dives and Lazarus is that whatever change death brings about it does not break nor even temporarily interrupt the individual, personal life of any soul. The parable pictures the life of this world carried on without a break into the unseen. Death did not destroy the personality of either Dives or Lazarus. They speak to one another as living beings having separate personalities. In this parable then, spoken under the most solemn circumstances, when Christ himself was looking death in the face, our Lord teaches us that human personality reaches into the life beyond the grave.—*Tribune* 21st.

# Conference Minutes.

## ST. LOUIS.

Convened in St. Louis, Missouri, April 2d, 1892; W. O. Thomas president, J. G. Smith clerk. By request Elder C. H. Jones presided. Elders reported: C. H. Jones baptized 3, W. O. Thomas, W. H. Jemmett, H. Roberts, N. N. Cooke, and J. G. Smith. Priests reported, J. S. Parrish and J. G. Cole. Teacher G. Elliott reported. Branch reports: St. Louis 224; 3 baptized, 1 received, 3 died. Cheltenham 40. Belleville 57. Whearso 44; 2 baptized. St. Louis annual district statistical report: This district contains 4 branches, and the scattered members of several disorganized branches, with a total membership of 515, including 26 elders, 16 priests, 10 teachers, and 4 deacons. During the past year 18 were baptized, and 13 received by letter, an increase of 31. During the same time 24 removed, 12 died, and 4 less by error in last report, a decrease of 40 Leaving a net decrease of 9 for the year 1891. Annual report of the Bishop's agent: March 1st, 1891, balance cash $134.70; received tithes and offerings $304.20; received from Bishop E. L. Kelley $130; total $568 90; expended to March 1st, 1892, $533 30; balance due the church $35 60. February 28th, 1892, special consecration $100. N. N. Cooke, agent. The foregoing report was audited and found correct: Delegates to General Conference, C. H. Jones, J. W. Gillen, W. O. Thomas, and R. Etzenhouser. Preaching by Elders I. M. Smith and G. H. Hilliard. Adjourned to meet at the call of the missionary in charge, to be published in *Herald*.

## DES MOINES.

Conference convened at Runnells, Iowa, at the Union Church, March 13th, 1892, Jas. McKiernan president, G. M. Jamison secretary, E. O. Clark assistant; Sr. Springer organist, M. H. Cook chorister. A. Freel, C. E. Hand, and J. M. Park committee on programme. A lengthy communication was read from president of district, regarding the needs of the work. The committee on gospel tent reported no money collected, none paid out; tent stored at Perry for the winter. Report accepted. Bishop's and book agent reported: Received $578 87; paid out $593 87; balance due agent $15. Report accepted. J. S. Roth agent. Elders' reports: N. A. Baker baptized 3, O. B. Thomas baptized 1, J. S. Roth baptized 13, Jas. McKiernan baptized 2, N. Stamm, W. C. Nirk. Priests, Cook, Jamison, and Johnson, reported. Bro. Morgan, teacher, reported. Branch reports: Des Moines Valley, Keystone, Des Moines, Newton, Sheridan, Boonsboro, What Cheer, and Edenville; Union not reported, owing to scattered condition. President of the district instructed to look after the interests of the Union branch, choosing his own council. The district Sunday school held their usual session and reported to this conference. Approved. W. C. Nirk elected president of the district, for the next three months; G. M. Jamison secretary. Brn. Nirk, Thomas, and McKiernan delegates to General Conference. A request was made that O. B. Thomas be returned to this district by general church authorities; also that Brn. McKiernan and Roth be returned. Also that we ask the opinion with respect to members desiring to leave the church, that the same be at liberty so to do, after the proper labor has been performed in their behalf. Jas. Knox of Des Moines was ordained to the office of an elder, under the hands of N. A. Baker, O. B. Thomas, and Jas. McKiernan. One was baptized after adjournment, Sr. Montgomery, of the Runnells vicinity. A collection of $4.48 was taken for the benefit of the New Union church. Adjourned to meet at Angus, Iowa, June 5th, 6th, and 7th. All of the meetings were well attended; the preaching services excellent. A free dinner was served in the church on Sunday, at which many participated.

## CENTRAL CALIFORNIA.

Conference convened at San Benito, April 8th, 1892, at 10:30 a.m. Elder J. B. Carmichael was chosen to preside, Thos. Daley assistant, J. M. Range secretary. Elders' reports: Thos. Daley, J. B. Carmichael, D. Brown, J. H. Lawn, C. W. Hawkins, A. Haws, J. E. Holt, and J. M. Range. Priest J. Smith reported. T. Cook and M. Holmes, teachers, reported. James Smith and E. W. Cato, deacons, reported. Branch reports: Long Valley 48; 1 removed. Lone 29; 1 baptized, 6 received. San Benito 58; 8 baptized, 4 received. Bishop's agent, A. Page, reported for the year ending April 8th, 1892: Balance due church last report $47 67; received since $649.25; expended $696 91. Audited and found correct. Preaching by Elders T. Daley, J. H. Lawn, and A. Haws. All the church authorities were sustained. Adjourned to convene at Mulberry, Friday before the full moon in April, 1893, at 10:30 a.m.

## NAUVOO AND SPRING PRAIRIE.

Conference convened at Keokuk, Iowa, March 5th, 6th, and 8th, 1892; J. C. Crabb chosen to preside, Robert Warnock assistant; F. Salisbury clerk, B. F. Durfee assistant. A letter was read from Montrose branch in regard to an elders' court held in that branch wherein charges were brought against our former president, J. H. Lambert. He was exonerated from the same; signed by the president of said branch. Six branches reported; Pilot Grove and London not reported. Members in district 390; eight branches, in good spiritual condition. Ten elders present: J. C. Crabb, R. Warnock, S. J. Salisbury, W. McGahen, A. H. Smith, B. F. Durfee, D. D. Babcock, S. Ferris, J. McKiernan, F. Johnson, and C. Willig, (ordained during conference.) Also one ordained to the office of teacher. W. McGahen was chosen president of the district, S. J. Salisbury assistant, F. Salisbury secretary, and G. Essig assistant for next twelve months. J. C. Crabb, R. Warnock, and A. H. Smith were chosen speakers during conference, assisted by B. F. Durfee and J. McKiernan. Delegates chosen to General Conference: J. C. Crabb, W. McGahen, S. J. Salisbury, Fanny McGahen, B. F. Durfee, Ruth Turner, C. Craig, Maggie Wright, J. McKiernan, and Robert Warnock. Bishop's agent's report read, audited, and found correct: On hand last report $42 84; received since $17.50; paid out $38 80; balance on hand $21.54. J. H. Lambert agent. The preaching during the entire conference was both edifying and strengthening to the Saints. Adjourned to meet at Burlington, Iowa, June 4th, 1892, at ten a. m.

"THERE is nothing in the divine ordering of human lives more beautiful than the way in which opportunities to do noble work grow out of similar work which has already been faithfully done. Life is no longer fragmentary, every part has meaning and unity, and the toiler goes thankfully on through the broader activities, and into the deeper consecration, developing always a less conscious personality, but one everywhere more definitely recognized and honored.

www.LatterDayTruth.org

## Selected Poetry.

### WHERE THE MASTER DWELLETH.

"If any man serve me, let him follow me; and where I am, there shal. also my servant be; if any man serve me him will my Father honor." —John 7: 26.

Have you looked for sheep in the desert,
For those who have lost their way?
Have you been in the wild waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and the darksome street?
It may be, ye'd see in the gloaming
The print of my wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb,
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy?
With no clothing, no home, no bread?
The Son of Man was among them—
He had nowhere to lay his head.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus will make thee whole?"
Have ye told my fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shore of the golden land?

Have ye stood by the sad and weary,
To smooth the pillow of death
To comfort the sorrow-stricken
And strengthen the feeble faith?
And have ye felt when the glory
Had streamed through the open door
And flitted across the shadows
That I had been there before?

Have ye wept with the broken-hearted
In their agony of woe?
You might hear me whispering beside you
'Tis the pathway I often go,
My brethren, my friends, my disciples,
Can ye dare to follow me?
Then, wherever the Master dwelleth
There shall the servant be.—*Sel.*

## Selections.

### REUNION NOTICE.

There will be a reunion for Southern California district convene with Newport branch, on May 5th, 1892. The branch at Newport will please make all necessary arrangements for place of meeting, accommodation of attendants, etc. In addition to the ministry who have hitherto labored there, Bro. Henry A. Stebbins, of the High Priests, is expected to be present.

HEMAN C. SMITH, *of the Committee.*

### APPOINTMENTS.

J. T. Davies in charge of Northeast and Northwest Kansas districts; I. A. Davis to labor in the Northeast Kansas district; R. L. Ware, to labor in the Northwest Kansas district.

G. W. Shute, in South Nebraska, coöperating with C. H. Porter when thought expedient; C. H. Porter, in Southwest Nebraska; F. T. Chatburn, in Saline county, Nebraska.

R. W. Davis and J. W. Gilbert, in Western Kansas; R. M. Elvin, in the Southern Nebraska district, in Otoe county, or other parts of said district, as wisdom may direct.

James Kemp in Southern Colorado, or other parts, if a necessity exists, and wisdom directs; J. B. Lytle, in Colorado for the time being, as circumstances admit.

S. D. Payne, in Western Nebraska; E. Rannie, of Omaha, J. Armstrong, of Nebraska City, and J. B. Gouldsmith, of Brownville, Nebraska, may take the field later on.

G. M. L. Whitman, in Northern Nebraska district, prosecuting labor in Sarpy county, as far as practicable.

A. H. Parsons will continue labor in Kansas until prepared for his Eastern mission; W. M. Rumel in charge of Central Nebraska district.

In gospel bonds,

JAMES CAFFALL.

Permanent address:
No. 213 Harrison-st., Council Bluffs, Iowa.

### NOTICE TO SAINTS.

Bro. James W. Gillen and the writer would be pleased to have the Saints who have relatives and friends in England, Scotland, Wales, Ireland, Sweden, Denmark, Germany, France, or any part of Europe, to send us their names and addresses; also letters of introduction, as we believe this will greatly assist us in opening up the work in new places. G. T. GRIFFITHS.

Address, Temple P. O., Lake county, Ohio.

### CONFERENCE NOTICES.

Conference of the Western Maine district will convene with the Green's Landing branch, May 14th and 15th. E. H. PERT, *Dist. Sec.*

Quarterly conference of the Southern Nebraska district will convene at Nebraska City, Nebraska, April 24th and 25th, in the Saints' chapel. We would like a report from each branch at this conference, also urge each branch to send a delegate to represent same. All the Saints are invited to attend, especially the ministry. J. W. WALDSMITH, *Pres.*,
J. L. DIEFENDORF, *Sec.*

The Philadelphia district conference will meet in Brooklyn, New York, Saturday, May 7th.

H. H. BACON, *Sec.*

### BORN.

MOORE.—At Lincoln, Nebraska, November 7th, 1891, to Bro. M. M. and Sr. Ida M. Moore, a son. Blessed March 30th, 1892, by Elder Chas. H. Porter, and named Eri James.

SHAVER.—At Lincoln, Nebraska, July 24th, 1891, to Bro. John H. and Sr. Lois M. Shaver, a daughter. Blessed March 30th, 1892, by Elder Chas. H. Porter, and named Erma Louisa Amelia.

JOHNSON.—At Lincoln, Nebraska, August 6th, 1892, to Mr. Andrew J. and Sr. Zella J. Johnson, a daughter. Blessed March 30th, 1892, by Elder Chas. H. Porter, and named Hazel Inez.

MCCALLUM.—At Englewood, Jackson county, Missouri, August 1st, 1890, to Bro. Alexander and Emma McCallum, a son; blessed at same place, April 17th, 1892, by Elder Joseph Smith, grandfather of the lad, and Elder Joseph R. Lambert, and named William James.

LAYTON.—Esther Irene, daughter of Bro. John and Sr. Ida Layton, was born Febuary 13th, 1892; blessed by Elders Joseph F. Burton and E. C. Briggs, in Independence, Missouri, April 9th, 1892.

### MARRIED.

DENNIS—PATTON.—At the residence of the bride's parents in Logan township, Wednesday, March 16th, 1892, Charles V. Dennis to Miss Ada A. Patton, Rev. A. T. Hall officiating.

Both of the young folks are well known, and stand high in the social circles of our county; the *Democrat* joins with many friends in wishing them all the good luck imaginable.—*Steward, Kansas, Democrat.*

### DIED.

VAUGHAN.—Mrs. Annie Vaughan, whose maiden name was Jacoby, was born November 30th, 1840, in York county, Pennsylvania; married to Bro. William Vaughan in June, 1871, near Huntsville, Missouri, in which locality they lived up to the time of her demise, March 20th, 1892, from a combination of plurisy, pneumonia, and typhoid fever. She was a stranger to the writer, but those who knew her speak of her as a kind, open-hearted, industrious woman. She at one time presented her name for membership in the Presbyterian Church; but learning the way of God more perfectly, she went no more with them, and would have united with *the* church but for pressure brought to bear upon her by relatives. The funeral services were conducted by Elders Duncan Campbell and William Vincent, March 20th, and the remains were interred in the Huntsville cemetery.

JOHNSON.—At his home in Mission, Illinois, March 21st, 1892, Bro. Henry H. Johnson. Deceased was born in Stavanger, Norway, June 14th, 1835; emigrated to America in 1854. He was a firm believer in the whole latter day work, and died with the hope of a glorious resurrection. He leaves a wife and five children to mourn his departure, four having preceded him to the paradise of God. Funeral sermon by Elder F. M. Cooper, assisted by Elder T. Hougas.

RHOADS.—At her home near Lexington, Tennessee, February 19th, 1892, Sr. Anna Margret Rhoads. Deceased was born December 27th, 1852, in Henderson county, Tennessee; baptized August 21st, 1888, by Elder John H. Thomas, and was faithful unto death. She has entered in part upon her reward. May she rest in peace, and her hopes be realized in the Lord's own time. She leaves a husband and several small children. May God be with the bereaved, and especially the infant babe.

She's only gone to wait awhile
Beyond this vale of tears;
Soon we'll go to meet her there
Where parting is no more.

BREWSTER.—At the home of his parents, Wheeling, West Virginia, April 7th, 1892, Harry H. infant son of Thomas G. and Mary S. Brewster, aged 9 months and 27 days. Funeral service by Frank Criley, of Pittsburg, Pennsylvania

### PATIENT MOTHERHOOD.

THE training of children, either girls or boys, should be commenced at that moment when the mother can see in them the first gleam of the knowledge of right and wrong, writes Mrs. John Wanamaker in a valuable article on "The Patient Work of Motherhood" in the May *Ladies' Home Journal;* when they know for the first time that one action merits—whether it receive it or not—reward, and another punishment, because of the action itself, not because of their parents' will.

Prior to this, training can be nothing more than disciplining, but when this time arrives the mother's real duties commence, and from that moment date her responsibilities. Girls and boys require very much the same treatment in this matter of training, and I do not know that I believe in making very much, if any, distinction in it.

The same amount of firmness, of common sense, of respect to individual character and regard for individual talents should be shown in the one case as in the other. The greatest care must be exercised by the mother, as her children grow older, to retain their affection, to be one of, and one with them; to have her daughters talk over the people, and especially the men they meet, with her as they would with any girl friend, and to keep an ever-watchful eye over their girl and men friends alike. I believe most sincerely in girls' friendships, in the friendships a girl makes after she is fourteen or fifteen.

REMEDY FOR SORE THROAT.—I have a remedy for sore throat that hardly ever fails. It is an impovement on the old gargling with turpentine. Take an old coffee-pot, pour about a cup of vinegar in it, heat it hot, have ready some small pieces of brick red hot; when the vinegar is steaming, put in a brick, place a saucer on the top of the pot, put the spout down your mouth as far as you can, You must not have the vinegar above the spout in the pot, as the steam will come out better if it is not. When the first brick stops sizzling, take it out and put in another. Make a mixture of vinegar and glycerine and gargle the throat once or twice, before bedtime, and nearly always it will be well by morning.

QUICK WORK WITH BED-BUGS.—Remove furniture and clothing from the rooms and loose paper from the walls. Close the doors and windows and let the room fill with the fumes of burning sulphur. Be sure there are no bugs in the things taken back.

www.LatterDayTruth.org

DO NOT FAIL

To GET a Decatur County Annual Business Directory, for free distribution at the following places:—

L. Van Werden & Co's Drug Store, Leon.
W. A. Alexander's Drug Store, Leon.
T. E. Horner's Drug Store, Leon.
Holt's Drug Store, Van Wert.
E. A. Mitchell's Drug Store, Weldon.
J. H. Wyman's Drug Store, Weldon.
Robinson's Drug Store, Davis City.
Laney's Drug Store, Davis City.
Hansen, Weld & Barrow's Drug Store, Lamoni.
Camp Bros.' Drug Store, Kellerton.
Dr. Ayer's Drug Store, Decatur.
Bone & Cole's Drug Store, Grand River.
Woodbury's Drug Store, Garden Grove.
Ben Kirby's General Store, Leroy.
King & Mc Kibben's General Store, High Point.
Newlin Bros.' General Store, Woodland.
Bent Barr's General Store, Spring Valley.
J. J. Weaver's General Store, Pleasanton.
Dr. A. Hamilton's General Store, Blockley.
H. M. Smith's General Store, Terre Haute.
G. R. Bathe's General Store, Tuskeego.
A. Foster's General Store, Caledonia.
R. J. Wilson's General Store, Beaconsfield.
Dr. DeKalb's General Store, DeKalb.
Dr. J. E. Minton's General Store, Pawnee, Missouri
Dr. J. S Allen's General Store, Hatfield, Mo.

These books are for free distribution at the above named agencies and are well worth $1 each. They will not be given to boys and girls under any circumstances, but to the heads of families only, and in no case can any family have more than one of them. Consequently when you get one, hang it up and keep it as a handy reference book. Never ask for the second for you will positively be refused. No family needs more than one of these books. When you get one your name will be taken, and if you go to another agent and get another one your name will be taken again and if your name appears on the book at two or more places it will also appear in the newspapers not very agreeably to you. These books are presented by the business men of Decatur county. 23apr5t

# BOOK OF MORMON.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions. The index is rearranged, the subjects and citations furnishing a complete analysis of the contents.

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

# PATTIE; OR, LEAVES FROM A LIFE.

(NOW IN THE BINDERY.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of tha same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

## GERMAN TRACTS.

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

# JOB PRINTING, BOOKBINDING, ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address. D. DANCER, Business Manager.

# BOOKBINDING.

## HERALD OFFICE BINDERY—

All kinds of Bookbinding done at Reasonable Rates:

| | |
|---|---|
| Herald volumes, library leather backs and corners, marbled edges | $1 50 |
| Autumn Leaves, half roan, cloth sides | 1 00 |
| " " half imitation morocco | 1 25 |
| " " half morocco | 1 50 |

Books of similar size at same rates.

**Prices include cost of returning to sender.**

# MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10:30 a.m., 6:30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7:30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Sheffield, Langsett road; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays, 7:30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Leeds, Wellington road, New Wortley; services Sundays 10:30 a.m., 6:30 p.m. Thursday, 7:30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

St. Louis, Missouri, No. 2518 Elliott avenue.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 2 and 7:30 p.m.

London, England, meetings on Sundays at 6:30 p.m., at 48 Repton street, Limehouse; and at 107 Canal road, Mile End, on Wednesdays at 8 p.m., having removed from Emmanuel Hall, Old Ford road.

C. A. Parkin, 2910 Sixteenth St., Near Mission, San Francisco, California.

A. Haws, 1752 San Pablo avenue, Oakland, Cal.

# FOR SALE ON EASY TERMS.

## BEAUTIFUL LOCATION.

## THE FINEST STOCK FARM

—IN—

## DEKALB CO., MO.

**Four Miles from Stewartsville on the Hannibal & St. Joseph Railroad.**
**Two Miles from Clarksdale on the Chicago, Rock Island & Pacific Railroad.**
**Twenty-three Miles from St. Joseph by Wagon Road.**
**In the Center of a Community of Latter Day Saints.**
**Four Branches, Each Having a Good Meeting House of Their Own.**
**German Branch, Sixty-five Members, One Mile East.**
**Pleasant Grove, Sixty-eight Members, One and a Half Miles North.**
**De Kalb, Seventy-one Members, One and a Half Miles South.**
**Stewartsville, Sixty-five Members, Four Miles.**

## TWO HUNDRED AND EIGHTY ACRES.

Seventy-five acres in cultivation, forty in meadow, balance, including twenty-five acres of timber in pasture, all in timothy, clover and blue grass; well fenced, three-hundred rods hedge, balance three, four and five wires; good orchard; one dwelling house of seven rooms and one of three rooms; two barns, well painted, fitted with Newton's Patent Cattle Ties for fifty head full-grown stock, thirty head of young stock and twenty horses, with ample room for seventy-five tons of hay; good grass lots with pens under shingle roof for one hundred hogs; cribs for 3000 bushels of corn; eight wells, good water; a fine pond in meadow, surface 25,000 feet, well stocked with fish; an unlimited quantity of pure, clear water in pastures, piped from pond to watering troughs; windmill supplies tanks in barn and yards; a good mill with horse power for grinding feed, Fairbanks scales, etc., etc. Also some fine shorthorn cattle, young horses, farming implements, etc.

**For particulars, terms, etc., address**

**JOHN BURLINGTON,**
**ST. JOSEPH, MO.**

# AUTUMN LEAVES,

With frontispiece each month.
Published monthly, 48 pages, neatly covered.
Price per year - - $1.50.
Mrs. M. Walker, Editor and Publisher.

## HOW READ THIS!!!

**The New, Revised and Enlarged Edition**
OF
# PRESIDENCY AND PRIESTHOOD;
THE
**Apostasy, Reformation and Restoration,**
BY WM. H. KELLEY.

Is now on Sale.

## Everybody Should Read It.

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

www.LatterDayTruth.org

# STANDARD PUBLICATIONS.

***Have you obtained and read these works? They should be in the library of each member of the Church.***

THE NW

## RULES OF ORDER AND DEBATE,

issued 1891, and by action of the last General Conference, is a complete Manual of Parliamentary Practice. It also contains the

**CHURCH ARTICLES OF ASSOCIATION, and THE RULES OF REPRESENTATION**

adopted by the Church for delegate representation in District and General Conferences.

This work is a valuable one, and should be in the hands of every Elder, Priest, Teacher, Deacon, and Progressive Member. Its compilation as the present issue is the result of the Church's past experience in transacting its business. "To save time is to lengthen life" and add to usefulness; to facilitate promptness and insure correctness in the transaction of business, it is necessary to be in line, in harmony with the general body of the Church in the methods and details of conducting Branch Business Meetings, and District Conferences. No active local or general officer, or live member, should be without this work. The book is systematic and detailed in arrangement, every important item being arranged under its proper heading and thoroughly indexed.

Revised and enlarged edition, muslin binding, price 50 cents.

ARE YOU USING THE

## SAINTS' HARMONY

in your branch? If not, your singers should obtain copies of the book and practice its pieces. This is being done in all large branches, and is accomplishing the desired result,—harmony in the song service throughout the Church. Send for copies, and when you attend the District and General Conferences, the Fall and Annual Reunions, you will assist in and better enjoy the song service,—an essential feature of true worship.

**The Harmony** is an excellent instructor in music,—a thorough drill book,—containing full instructions on Choir and Anthem music. It contains all the hymns in the Saints' Harp, also 542 pages of music, comprising about 720 tunes. It ought to be in every home that all may "cultivate the gifts of music and of song." Price (music and hymns combined) $2.50. Book with music only, $1.50.

## A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Elder Charles Derry. Price 25 cents including postage.

*OUR BOOKBINDER*

Will stamp names on books in neat gilt letters for twenty-five cents.

FOR AGED PERSONS,

And all others whose eyesight is diminishing, or those who prefer large type reading matter, the

NEW EDITION OF THE

## BOOK OF MORMON,

in large pica type, supplies a long existing demand.

The late edition is attractive in appearance, elegantly bound in three styles, and contains a new and enlarged index, the subjects and citations therein furnishing a more complete analysis of the book than that of former issues. The paragraphs are shortened, a feature which also facilitates ready reference; a 500 page book.

| | |
|---|---|
| Bound in roan leather, sprinkled edges, - | $1.50. |
| Seal grained Russia, sprinkled edges, - - | $1.75. |
| Seal grained Russia, gilt edges, - - - - | $2.00 |

THE

## CHRISTIAN SABBATH;

**OR WEEKLY REST DAY.**

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and Historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

| | |
|---|---|
| Paper covers, - - | 30 cents. |
| Muslin binding - - | 50 cents. |

## HOLY SCRIPTURES,

**(Inspired Translation by Joseph Smith.)**

| | |
|---|---|
| Sheep or Library Binding, sprinkled edges - - | $1 50 |
| Imitation Morocco, gilt edges, - - - - - - | $2 00 |
| Morocco, gilt edges - - - - - - - | $2 50 |
| Roxburg Turkey, gilt edges - - - - - | $3 75 |
| Flexible covers (similar to Oxford Teacher's Bible) - | $4 00 |
| New Testament, inspired - - - - - | $ 75 |

## DISTRICT AND BRANCH RECORDS.

Every branch and district organization should keep an accurate record of its membership. This cannot be done when ordinary blank books are used. The District and Branch Records issued at the Herald Office have been arranged with a view to absolute correctness in records,—planned according to the demands of experience. No others should be used. No branch or district should be without one. These books are well bound and durable.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing of Children, and Marriages,—price $2.00. All orders can now be filled promptly. No delays; a fresh stock just issued from the bookbindery.

www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, May 7, 1892. No. 19.

Elvra L. Scott

## THE SAINTS' HERALD,

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa.

Subscription Price $2,00 per year; Six Months $1.00; Three Months 50 cts.; Single copies 5 cts.; Sample copies free.

The Traveling Ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions make sales of Church Publications, and assist the Publishing Department.

Address communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post office or Express Orders. Drafts on Chicago, or lastly, by Registered Letter. Do not send checks.

Advertising Rates, $1.00 per inch each insertion, subject to the following discounts: One month's insertion, five per cent.; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. For Reading Notices, ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## TO ADVERTISERS.

The Saints' Herald circulates in every State and Territory in the United States, also in Canada, Great Britain, etc. Having a field peculiarly its own, it is rapidly growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

For table of rates, see first page of cover. For further particulars address, R. S. SALYARDS, Advertising Manager.

### RULES FOR MORAL CONDUCT.

THE follwing rules are an abridgement of those contained in Dr. Wayland's Moral Science":—

1. Before you resolve upon an action, or a course of action, cultivate the habit of deciding upon its moral character. Let the first question always be, "Is this action right?" For this purpose God gave you this faculty [conscience]. If you do not use it you are false to yourself, and inexcusable before God. . . . And let the question, Is this right? be asked *first, before* imagination has set before us the seductions of pleasure; or any step has been taken which should pledge our consistency of character. . . . Remember that your conscience has become imperfect from your frequent abuse of it. Hence, in many cases, its discrimination will be indistinct. Instead of *deciding*, it will frequently only *doubt*. *That doubt* should be, generally, as imperative as a decision. Cultivate on all occasions, in private or in public, in small or great, in action or in thought, the habit of obeying the monitions of conscience, all other things to the contrary notwithstanding. The supremacy of conscience imposes upon you the obligation to act thus. You cannot remember, in the course of your whole life, an instance in which you regret having obeyed it. It is only by cultivating the practical supremacy of conscience over every other impulse that you can attain to that bold, simple, manly, elevated character which is essential to true greatness.

2. After an action has been performed, cultivate the habit of reflecting upon your actions, and upon the intention with which they have been performed. This is called self-examination. Perform this duty *deliberately*. It is not the business of hurry or of negligence. Devote time exclusively to it. Go alone. Retire within yourself, and weigh your actions coolly and carefully, forgetting all other things in the conviction that you are a moral and an accountable being. *Do it impartially*. Remember that you are liable to be misled by the seductions of passion and the allurements of self-interest. Put yourself in the place of those around you, and put others in your own place, and remark how you would then consider your actions. Pay great attention to the opinion of your enemies. "But above all, take the true and perfect standard of moral character exhibited in the precepts of the gospel, and exemplified in the life of Jesus Christ, and thus examine your conduct by the light that emanates from heaven." Suppose you have examined yourself, and arrive at a decision respecting the moral character of your actions. If you are conscious of having *done right*, be thankful to that God who has mercifully enabled you to do so. Observe the peace and serenity which fills your bosom, and remark how greatly it overbalances the self-denial which it has cost. If conscience convicts you of having acted wrongly, reflect upon the wrong, survey the obligations you have violated until you are sensible of your guilt. Be willing to suffer the pains of conscience. They are the rebukes of a friend. As every act of wrong is a sin against God, seek in humble penitence his pardon. Remark the *actions*, or the *courses of thinking* which were the occasions of leading you to do wrong. Be specially careful to avoid them in the future.—*Exchange.*

### NOVEL READING.

DO YOUNG women form their ideas of love and marriage from real life or from novels? This is a question indirectly raised by Shirley Dare, in a discussion about the ill health of the average women. A doctor has said that women are liable to attacks of anæmia from disappointed hopes in matters of the affections. It was Socrates who is quoted as saying to a youth, "Whether you marry or do not marry you will regret it."

So with women. Undoubtedly they get from novels, not from real life, most exaggerated ideas of the coming man who is to fill their lives. They either get him or do not get him. In the first case they find he is precisely like the fathers and brothers whom they know already, and they fall victims to disappointment accordingly. On the other hand, if they do not get him, they exalt him on a pedestal and pine for him because he is not, and fall ill of anæmia, according to the doctor Shirley Dare quotes.

There is little danger that there will ever be too much real affection in the world, but it is due to the happiness of the race to get all the foolishness possible out of the human mind. The sickish, sentimental novel ought to be strenuously discouraged in the hands of languid, day-dreaming girls. If the average young woman is to be like this, where is the strength of the nation to come from? Girls ought to be forced to form their ideas of the other sex from the real man as they see him every day. They ought to be persuaded to cultivate their minds and take much physical exercise and interest themselves in some useful work. When they do this, they and the human race will be happier, healthier and handsomer. There are both sense and reason in the attempt to hinder girls from reading and brooding over novels full of false heroics and sloppy, sentimental lying.—*Sel.*

HOW TO CURE FELONS—I notice in a recent issue a cure for felons. I will give you one that I discovered accidentally when a young man. I was engaged in marking iron with white lead and turpentine, and, having a felon coming on my finger, dipped it frequently into the mixture. As the iron was quite warm which I was marking at the time, I found the next morning that there was a small yellow spot where I felt the felon. I opened this, and had no more trouble from it. The next time I felt one coming I procured some turpentine and bathed the part affected frequently, and held it near a warm surface to dry, with the same result as the first. Since then I have used it several times, always with the same result. I also have had others try it, among them some of our men who work in the rolling mill, whose hands are covered with a very hard skin; and every one of them who tried it met with the same result, saving them a great deal of time, money, and pain.

EARACHE.—Earache, a very painful and common disorder of children, is best relieved by hot foot-baths; by dropping into the ear a few drops of laudanum and warm sweet oil; by the application of a warm brick, or bag of hot salt over the ear; or by putting a ball of cotton into the bowl of a pipe, dropping on it a few drops of chloroform, and then blowing the vapor into the ear by putting the bowl of the pipe over the ear and blowing into the ear through the stem of the pipe. If there is "rising" in the ear, apply warm mush poultices, or a hop poultice, and when the boil, or rising, is "ripe," it must be opened. Wax in the ear may cause earache or "rising." This is to be removed by dropping in a little glycerine and gently syringing a few hours after with warm water. No attempt should be made to remove it by picking with hair-pins, or "gouging" with anything.

www.LatterDayTruth.org

## YALE IS NOW OPEN TO WOMEN.

THE philosophical faculty of Yale University has inaugurated a plan for greatly extending post-graduate and more strictly university work in the institution. This plan has also been sanctioned by the university corporation. Twenty scholarships of $100 each are enough to pay tuition and five fellowships of $400 each have been created from the income of university funds. These scholarships and fellowships are open to graduates of all colleges.

On and after the next academical year the post-graduate courses with the degree of doctor of philosophy will be open without distinction of sex. It is not the design to establish an annex or other rival of the colleges already existing for women, but to receive the graduates of these colleges and give them as good opportunities for the most advanced research and education as can be found in Europe. The probable influence of this movement, in which Yale is thus the first of the great universities of this country to take part, upon the preparation of women for the work of teaching is obvious. Other measures for increasing greatly the number of scholarships and fellowships open to all graduates for strengthening Yale's already strong hold upon the small Western colleges and for increasing its means for the higher professional education of teachers are in process of preparation.

## GUARD YOUR BOYS.

—THE average boy needs watching. Some parents think their boys are almost perfect, but if they could only see what others see, they would sometimes scarcely believe. If you have a good boy and would keep him so, be sure you know where he spends his leisure hours. Human nature is weak, and your boy is just as likely to wander off and deceive you as your neighbor's boy is, and you do him a great wrong to make him believe you think him perfect. Nine out of ten will take advantage of your confidence and deceive you.—*Leon Reporter.*

## THEIR FIGHTING FORCES.

In the event of war Russia could show an army of 1,800,000 men, besides Cossacks; France, on a war footing, an army of 2,800,000; Germany, an army of 2,301,000 under twelve years' service.


## Take Notice.

Do the readers of the *Herald* have or know of a GIRL of about fifteen or older, who knows something of housework, who will come and stay with me, either for wages, or clothing and board, taking care of my little babe. I am in the Photograph business, and should they be willing will take pains to teach such a one the profession.

The work is light, as I am a widow and only one little one. Should anyone feel like entrusting their daughter to me, they will be cared for as becomes a Christian, and carefully shielded. Further correspondence by letter.

Address MRS. S. P. ATKINSON,
Cambridge, Iowa.

## Situation Wanted.

I wish to obtain a situation with some of the brethren near Independence or Lamoni, at Blacksmithing, or in connection with a modern Steam Laundry, which latter I understand thoroughly. Please favor me if possible. Address,
WM. T. YOUNG, Cozad, Nebraska.

## PROGRESS!

*The "Patriot"*

Has taken another step forward. It prints

## ALL AT HOME,

and is therefore enabled to greatly enlarge its more useful departments, and make room for some additional ones. Send for free sample copy.

**Lambert Brothers, Lamoni, Iowa.**

## Autumn Leaves,

With Frontispiece each Month.

Published monthly, 48 pages, neatly covered.

**Price per year - - $1.50.**

MRS. M. WALKER,
Editor and Publisher.

## Zion's Ensign,

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restored gospel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Also a special feature for the next four or five months is the

**WHITE-BOX DEBATE,**

which is now appearing in its columns. Beside much other matter of interest to the Saints and those inquiring for the truth. All the

**Sermons** delivered at the **General Conference**

have been reported in full and will appear in the Ensign in their order. These sermons alone are worth many times the price of the paper.

Price—Three months - - 25c.
Six months - - 50c.
One year - - $1.00

**ZION'S ENSIGN,**
**Box 175. Independence, Mo.**

## DO YOU WANT A TEACHER'S BIBLE?

If so, the celebrated

**London Editions of Eyre & Spottiswoode**

Offer three grades to select from.

I.

**"India" Paper Editions** of extreme thinness, and of a tint most restful to the eye. Bound in **Best Levant,** (selected skins,) **Divinity Circuit,** lined with Kid in a superior manner, sewn with silk, round corners, red under gold edge. In four sizes, at $5, $7, $9, and $12 **Superior to any in the market, both as to quality and workmanship.**

II.

**Thin White Paper Editions,** printed on best Rag Paper of sufficient thinness to **equal** the **portability** of "India" Editions while lacking the latter's costliness. Bound in **Genuine Levant, Divinity Circuit,** lined with calf, sewn with silk, have round corners, and gilt edge. In four sizes, at $4.15, $4.80, $5 65 and $9.50. **Unequaled at their price.**

III.

**Thin White Paper Editions** as above, bound in **Alsatian Levant, Divinity Circuit,** lined with leather, sewn with silk, round corners, red under gold edge. In four sizes, at $2.75, $3.50, $5. and $7.50. **Handsome** flexible Books, better in quality than any low-priced Teacher's Bible issued, and when not subjected to abuse, will withstand long reasonable use.

The "Aids" in all these Bibles are alike: they are compiled by eminent scholars recognized as the highest authorities in their line. The Books are issued by the oldest Bible Publishing Firm in the world.

If your Bookseller does not keep them in stock, send for price list to

**E. & J. B. YOUNG & CO.,**
**Cooper Union, Fourth Avenue, New York.**

## OGDEN, UTAH,

has the finest climate in the world. Wonderful sanitary Hot Springs and Bathing resort. The great Railroad Center of the Rocky Mountains. Hundreds of Iowa people in Ogden. Every prominent church is represented.

☞ $100,000 in the treasury to be expended at once on public school buildings.

*Crops never fail. Butter making, Poultry raising, Fruit growing, &c., are very profitable.*

**FARM AND CITY PROPERTY**

for sale by me at reasonable prices and on easy terms.

**Nice Residence Lots $260 and upwards.**

☞ *Remember,* Ogden has the finest water system, also modern Electric Street Railways.

8 & 9% money placed on gilt edge security.

Correspondence solicited. Reference, Ogden State Bank.

**E. T. DOBSON,**
Real Estate and Loans.

## L. A. FOWLER,
## CONTRACTOR & BUILDER

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.


E. C. Briggs, Juniata, Tuscola county, Michigan.
Elder Thomas Bradshaw, No. 48 Repton street,, Limehouse, London, England.
Henry Tabbiner, 7 Russell street, Hanley, England.
John S. Roth, Grinnell, Powesheik co., Iowa.

## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10: 30 a.m., 6: 30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7: 30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Sheffield, Langsett road; services Sundays 10: 30 a.m., 6: 30 p.m. Wednesdays, 7: 30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Farnworth, Ellsmere street; services Sundays 10: 30 a.m., 6: 30 p.m. Wednesdays 7: 30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Leeds, Wellington road, New Wortley; services Sundays 10: 30 a.m., 6: 30 p.m. Thursday, 7: 30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2: 30, preaching at 7: 30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

St. Louis, Missouri, No. 2518 Elliott avenue.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7: 30 p.m.; social service at 2: 30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 2 and 7: 30 p.m.

London, England, meetings on Sundays at 6: 30 p.m., at 48 Repton street, Limehouse; and at 107 Canal road, Mile End, on Wednesdays at 8 p.m., having removed from Emmanuel Hall, Old Ford road.


## A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

## JOB PRINTING, BOOKBINDING, ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.


C. A. Parkin, 2910 Sixteenth St., Near Mission, San Francisco, California.
J. H. Tyrrell, Secretary Chatham district, Box 396 Chatham, Ontario.

www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, May 7, 1892. No. 19.

The Saints' Herald.

JOSEPH SMITH }
W. W. BLAIR } - - - EDITORS.
R. S. SALYARDS - - ASSISTANT EDITOR.

Lamoni, Iowa, May 7, 1892.

CONTENTS:

EDITORIAL:
Ministerial Deportment ..... 289
Work is Demanded ..... 290
How Long, O, How Long? ..... 290
Temple Lot Suit ..... 291
Purse, Scrip, Coat ..... 292
Editorial Items ..... 293
Extracts from Letters ..... 293
MOTHERS' HOME COLUMN:
From the Conference ..... 294
A Few Side Jottings ..... 294
Testimony of Elder J. S. Roth ..... 294
Testomony of Elder R. C. Evans ..... 295
Special Request for Prayers ..... 296
CORRESPONDENCE ..... 296
About the Poor and Their Needs ..... 296
COMMUNICATIONS:
What is Truth? ..... 297
"It is Time to Stop" ..... 301
SELECTIONS:
The Heavens Full of Signs ..... 302
A Nation of Athletes ..... 303
MISCELLANEOUS:
Missionary Appointments by Elder Joseph R. Lambert ..... 304
Sunday School Workers—Des Moines District ..... 304
Third Quorum of Priests ..... 304

## MINISTERIAL DEPORTMENT.

### AT HOME.

IT is an old saying that "a prophet is not without honor, except it is at home, and among his own kin;" but it is hardly a truism when applied to a minister of the gospel, for he should be, if possible, without reproach in his own home. That some men may be one thing at home and quite a different thing when in the field we have seen exemplified; for we have seen a fairly good and successful preacher when in the field, who did not rule well his own household, though holding the family esteem in a sort of way. This is, or should be the exception, however.

A minister should be at home, a kind, faithful husband, if he has a wife, willing to bear the large portion of the household worry and care, so far as he can; should be careful to avoid all that might cause a wife uneasiness and distress, or annoyance and discomfort; should not be exacting in demanding attention and service, as the master of the house; and should be willing to lighten the labors of the household, especially such as his greater strength enables him to do without weariness, but which tax the strength of his wife to perform. He should be as anxious to please as a husband as he was as a lover. He should as studiously strive to make his companionship pleasant, as he is to be pleased. He should be a faithful friend to all his household; just, firm, and kind. He should be a good father, never forgetful of his own childhood, its cares, anxieties, and petty griefs; and hence be able to appreciate what his own children meet with. He should not be overindulgent, but willing to grant all consistent favors and liberties. He should possess the unfaltering trust of his children;—what father says should be understood to be true;—no man can afford to have his boys and girls know him to be untruthful. He should encourage his children to be cheerful, patient, and unselfish. He should himself be courteous to all, and encourage manliness in his boys, womanliness in his girls. He should be helpful and stimulate this in his children. He should be willing to do what lies in his power to make his home the pleasantest place for his children to be. He should be a safe and consistent adviser to wife and children, as well as to others.

### IN THE FIELD.

While the preacher of the gospel should be all we have written of him at home, he should be the same abroad in the field. In addition he should be ready to communicate, tolerant of the opinions of others, laymen and preachers; kind, and considerate of the feelings, frailties, follies, and even the unjustness of those in and out of the fold; justly observant of the rights of others, and jealous for nothing except that the cause be honored and not hindered, or disgraced. He should conform, so far as practicable, to the ways, rules, and customs of the house in which he may find himself a guest; and avoid all unnecessary care, or burden on his account. He should be observant, and quickly discern if any of his own ways cause annoyance, or disturbance, and where they do, he should sacrifice himself rather than to require it of others. He should be quiet in manners, avoiding carefully all approach to, or appearance of undue familiarity, coarse joking and impolite story telling, being chaste in speech, as well as in personal conduct. He should be cleanly in habits, both by day and by night; an uncleanly guest, be he friend or preacher, is an abomination to careful housewives; old men and invalids may be excused, but able-bodied preachers may not. He should avoid putting the family where he may stay to inconvenience, so far as he possibly can, himself being content with little attention out of the ordinary. He should be discreet of speech in both the pulpit and the family circle; before and after meeting, on the street, and in council. He should avoid taking sides in any local family, or branch quarrel; always being careful not to hear, and not to repeat an unauthorized complaint, or charge involving the honor, or standing of either man or woman. He should not pass judgment, on hearing but one side of any difficulty; nor express himself in condemnation of anyone unheard He should not allow anyone to run down, or speak disparagingly of his colaborers, gently but firmly refusing to listen to such detraction. If persons insist upon such fault-finding ask them to put it in writing and lodge it with the teachers of the branch, or church; that it is not the business nor the province of the preacher to engage in tattling, or scandal mongering. He should avoid loud and undignified contention on doctrine, or church usage, preferring the quieter, pleasanter way. He should in no wise, at any time or place, compromise a principle to gain a victory over another; victory at such a cost is too dearly bought. He should be courteous, manly, and brave, fearing nothing except to do wrong, or be found unfaithful to God and to duty. He should be studious and not idle; willing to labor with his hands when needful; and in the places where he sojourns to aid so far as he can his brother or friend who entertains him. Some elders have won golden opinions, and made themselves more than welcome among the people, by a frank, helpful manner of doing little things by which the labors of the master of the house and the good housewife were lightened; such as bringing in water and wood, cutting a little firewood, helping with any work that the man of the house had in hand, choring, helping where it can be of benefit in any way. To do this it is sometimes needful for the elder to put off his better clothing and put on garments suitable to the work to be done, rather than to unnecessarily soil and damage his pulpit dress—this is due prudence and wisdom.

We once knew an elder who stayed with a good brother for three weeks in the early summer; making the house his home; he had as good as the house afforded and came and went at his pleasure. It was gardening time and the man of the house worked early and late in the vegetable garden to keep the weeds down and secure something for the table. During the entire three weeks of the elder's sojourn he drew from the well, close to the house, one bucket of water, himself wishing a drink. This was the only helpful act performed by this elder while making his home at his brother's house.

We once knew another elder who while staying at a good brother's house a few days cut quite a pile of stove wood at the door, *for exercise*, he deeming it necessary for his health to take a certain amount of exercise daily. He not only cut the wood, but he took pains to fill the wood box when he noticed that it was getting low; and would fill the water bucket at the pump when he found it empty. He was a married man away from home on

www.LatterDayTruth.org

the Lord's mission, and believed it to be his duty to make himself useful, and keep free from the habit of being lazy. He was a welcome guest at his brother's house.

Which of these two men was the better representative; granting that they were equal in health, strength and mental attainments?

We conclude by stating that the minister for Christ must be steadfast in his integrity, able to keep himself free from the entanglements of vice at home and abroad; must be a true man, gentle and courteous in his manners, yet brave enough to be honest in speech and deal, fearing neither ridicule, nor scorn; willing to toil, helpful and observant, making the best of conditions in which he may be placed; careful, but not covetous; mindful of his Master's business, but knowing only so much of his neighbor's affairs as his neighbor may choose to make known to him; keeping his own counsel and his neighbor's secret; free from the habits of tale-telling, scandal mongering, laziness, self-laudation and self-praise; willing to be taught and eager to learn; minding his own business and encouraging others to mind theirs—such a man must needs be successful, as he will be sure to have the aid of the Spirit, which is indispensable.

Measure yourselves, ye who are banner-bearers, and wherein ye lack improve the golden moments of your time of opportunity and make yourselves "workmen that needeth not to be ashamed."

## WORK IS DEMANDED.

Now that we are entering upon a new conference year, it should be the joyful and firm resolve of all the members of the church to do all within their power to carry forward the work of saving souls and building the house of God according to his will. This should be preëminently true of the ministry, and especially so of the missionary. Great responsibility rests upon the latter, and the watchful eye of the church will follow him in all his ways and note his movements with sharp scrutiny, both as to the quality and quantity of his work. This is right if it does not degenerate into uncharitable criticism and intermeddling. If all will bear in mind that they should be "laborers together with God," and that all should earnestly, humbly strive to aid the Christ in building his church according to the divine pattern, then unity of effort will follow and the kingdom of our Lord will flourish and spread abroad in light, in power, and in glory. All should bear in mind that victory, honor, and glory, are brought to pass by diligence, faithfulness, and fervent prayer. Now is the accepted time for all to show their faith by their *works*. Work—work as heaven would have it done—will, by the grace of God accomplish wonders. The current year should witness the greatest ingathering of souls in the history of the church and the greatest and best progress in all that goes to honor God, bless mankind and establish the righteousness of Christ everywhere.

The ministry and membership should seek by every laudable means to promote every department of church work, and rise above the petty, unworthy notion that, because affairs do not move in lines of their choosing they will withhold their aid, for it is better and wiser and more Christlike to help and not hinder, allowing those in charge of each department to conduct its affairs according to the rights and responsibilities attaching thereto. How timely are these words of admonition, and how essential to our individual and collective progress, "Now let every man learn his duty and to act in the office in which he is appointed, in all diligence." Let us emphasize the word "act" in the foregoing by words and deeds proving that we *are* "laborers together with God" and not idlers nor loiterers.

## HOW LONG, O, HOW LONG?

SHALL liars and traducers be permitted to hedge up the way of Truth, and prevent the successful ministration of the servants of God, the gospel bearing messengers?

This question is often forced upon us; and we would we could answer it.

During the late April session of conference, upon some two or three occasions a number of the Saints, sick and afflicted asked for and received the ministration of the ordinance of anointing with oil and the laying on of hands, the basement of the church building being filled with those administered to, their friends and the Saints desirous of witnessing the rite.

The Associated Press correspondent, either purposely, or with the spirit of exaggeration upon him, sent the news flying that the "Mormons" were "attempting to heal the sick," and that the sick were being brought forward "on carts," "by express wagons," "on crutches," etc.; many being operated on, "but without any effect," etc., some few saying that they "felt a little better," but no miracle of healing had occurred. All this would be foolish, if it were not malicious. There was not a case presented in which the patient was not able to walk into the church building, and walk out, and no case of extreme sickness received the rite. How many received the anointing with oil and had hands laid on them for their ailments we do not know; nor do we know how many went away without help, but from our past experience we are warranted in the belief that the larger percentage received benefit. There was no display, no advertising of cures, no unusual excitement, no "sounding of cymbals or beating of drums" for notoriety. It was a quiet everyday occurrence, such as the elders of the church are used to, and for which the people of the church were by a long experience prepared. What benefit could accrue to a correspondent of the Associated Press, or to the papers he represented by so distorted a statement as was sent flying over the wires, we cannot hope to discover. It was a sorry joke having neither pith, nor point, if it was intended as a joke. If it was intended as a truthful statement of what was going on at the church, it was a most unfortunate conception of what the truth was.

And now comes the *Congregationalist*, published at Boston, the place of all places in the United States where fair treatment should be accorded to all men of all creeds and of no creed, and the truth be told with exactness; and in bitterness against the Mormons of Utah scores Professor Eliot, of Harvard College, for the comparison between the Puritans and the Mormons, in the settlement of their respective domains, treating them both as the result more or less direct of religious intoleration and persecution. The *Congregationalist* of April 7th states:—

"To call their expulsion a result of religious persecution is to confound conscience with lust, religion with animalism, God with Satan. And to draw a parallel between them and the Puritans is to falsify the essential facts in the history of both parties, to dignify Mormon crimes and minimize Puritan virtues."

To justify this strong array of eulogistic and denunciatory phrases, the *Congregationalist* puts in evidence a bit of tortured philosophy, thus:—

"President Eliot declares that polygamy as a doctrine is finally abandoned. In this assertion he offers a direct contradiction to the president of the Mormon Church, Wilford Woodruff."

To prove this assertion a part of the testimony of President Woodruff, given last autumn in a matter then pending in the courts for the distribution and control of certain moneys resulting from the confiscation of the properties of the Mormons, in which that church dignitary admitted that the people were not changed in belief in the dogma of plural marriage, but had abandoned its practice; the very thing which Congress and the country demanded.

It so happens that when President Eliot made his speech in Salt Lake City, he knew what the *Congregationalist* should have known, that at the same judicial examination President Woodruff and other church officials stated unequivocally that the practice of plural marriage had been formally abandoned by a practical vote of the church itself; and that last winter an appeal for amnesty had been made to the President of the United States, by President Woodruff and his associate leaders upon the statement so publicly made. This the *Congregationalist* ignores, and introduces the unexplained extract of nearly a year ago to convict President Eliot of contradicting President Woodruff. This smacks a little too strong of the spirit that burned Servetus at Geneva, persecuted Roger Williams out of Massachusetts, hunted the Quakers and burned the witches at New Haven.

Has it never occurred to those who so rabidly denounce Mormons and Mormonism, that if Joseph and Hyrum Smith had been such brazen and notorious criminals against law and decency, morality and the good of society, the law was suffciently strong, and the executive powers of the state sufficiently able to have brought them to punishment, without the intervention of mob violence. It is preposterous to suppose that a handful of people, in a powerful state, could have been so

www.LatterDayTruth.org

outrageously guilty as the *Congregationalist* would have people to believe, and could have defied the executors of the law and put the governmental machinery of the state at defiance to such an extent that it was necessary to vindicate them by an appeal to unauthorized violence; especially when the very men said to have been so corrupt and wicked gave themselves into the custody of the officers of the country, and their so-called defenders in Nauvoo gave up their arms and disbanded their forces at the request of the chief executive of the state endorsed by Joseph Smith himself. Take the instance of Utah; and it is a matter of history, and of record in the judicial courts, that hundreds of those claimed to have been violators of law have been arrested, tried, convicted, fined and imprisoned, and not an instance in which an officer of the courts has been resisted to his injury,—the accused have been walked into courts and sentenced is so unresisting a manner, that it became pitiful to behold. What nonsense it is then for a public religious journal like the *Congregationalist*, edited by smart men, to attack such a man as President Eliot, for the expression of a sentiment of justness and fair-dealing, as the one complained of, won from him by the spectacle of thousands of people known by him to have been the involuntary pioneers of a civilization wholly American, which has made the fastnesses of the Rocky Mountains blossom as the rose gathered to worship God and to hear what so celebrated a man had to say to them. Before such a journal should again attempt to discipline President Eliot, it would be well for it to get out of the fog and mist of intolerance into the sunlight of the world's progress and see things as they are.

We are not apologists for any of the real, or supposed wrongdoing of the Mormons, nor of any who may have been connected with the church from first to last; but we believe it to be wholly inconsistent to charge people with wholesale wrongdoing upon defective, or entirely incompetent evidence; and this is just what the *Congregationalist* has done.

## TEMPLE LOT SUIT.

OUR readers will be interested in the testimony elicited in the suit now pending to procure title and possession of the Temple Lot, dedicated August 3d, 1831, in the presence of eight men among whom was President Joseph Smith Jr., Sidney Rigdon, O. Cowdery, W. W. Phelps, Martin Harris, Joseph Coe, and Bishop Edward Partridge. Herewith we give clippings from the Kansas City papers which, though quite imperfect, will give something of an idea of the range and the elements of evidence introduced:—

The grand jury room at Independence was crowded yesterday [April 19th] with spectators and Latter Day Saints, who had gathered to hear the testimony in the Temple Lot suit, in which Mormon churches have interests.

Elder E. C. Briggs, one of Twelve of the Reorganized Church, related yesterday how one is affected when a revelation is given to a follower of the faith; or at least how he was affected by a manifestation of the Spirit. He was asked how he knew Joseph Smith, Jr., to be a successor of "Joseph the Martyr?" He replied that he had a revelation to that effect, and proceeded to relate it.

In 1844, at Beloit, Wisconsin, he was sitting in the dining room of his residence when the morning papers arrived containing an account of the death of Joseph Smith, at Carthage. His brother was reading the account, and while engaged in this Elder Briggs felt the Spirit of God settling over his body. It commenced to steal gently over his system, beginning at his head and gradually permeating his entire body. There was an intense, indescribable burning in the region of his heart. Gradually everything in the room was shut out from sight and he found himself, as he believed, transported to another world. He saw a white marble statue of ordinary size and recognized that this was a representation of himself. As he stood there, a hand, exquisitely formed and semi-transparent, appeared, and between the thumb and index finger it held a scroll of waxed paper, pure and spotless. A flowing sleeve of immaculate white enveloped the forearm. While looking at the scroll he felt the presence of another, whose form and face were not distinguishable. A still voice, charmingly musical, fell upon his listening ear, and the words were: "Joseph, the son of Joseph, is the leader of the church."

It was then that he recognized that the boy Joseph was to be raised up to succeed the martyred prophet, and the vision related has been a source of great comfort to him, as he sees its fulfillment in these latter days.—*Journal.*

Of the proceedings in the afternoon of the same day the *Times* had this to say:—

In the afternoon Dr. Hiram Rathbun of Lansing, Michigan, was placed on the stand. Dr. Rathbun is about 80 years of age and was familiar with the life of the church from 1830 to 1840. The history of the removal of the church to Independence, Missouri, from Ohio, the trials and persecutions of the Saints while at Independence and the occurrences of that memorable day when Edward Partridge and Charles Allen were tarred and feathered and driven from Independence, was told by the witness in a quiet but interesting manner. He was one of them, and knew how it all was.

While reciting this little chapter of history the witness neglected to speak of the suits brought for damages by the "tarred andfea thered Saints." The original papers in these suits are on file in Independence. The suits were brought by E. Partridge and Charles Allen, and are each for $50 000. As a cause of action these petitions allege that Samuel D. Lucas, Russell Hicks, Lewis Franklin, Henry Chiles, Samuel Weston, L. H. Flannery and others, all of whom were well known and prominent citizens of the county, did commit trespass in that on July 25, 1833, they assulted said Edward Partridge, and then and there took and carried him to the public square, in the town of Independence, and in the sight of a large concourse of people did "indignantly" treat the said Partridge, and did completely cover his body with pitch or tar and rolled him in feathers so as to completely cover his body with feathers and then turned him loose to be jeered at. For this trespass Partridge asked $50 000 damages.

Other suits were also brought but never came to trial. In the answer to the petition the defendants did not deny the allegations, but on the contrary claimed that the previous behavior of Partridge was cause sufficient for the severity of the punishment. The suit was transferred to Ray county and finally dismissed from the docket.

After describing the persecution of the Saints at Independence and their flight, Dr. Rathbun was asked by the attorney for the plaintiff to state why the "Saints" left Far West, Missouri. The aged witness has a memory like a book, but the story of the milltia under Governor Boggs in person raiding the homes of the "Saints" was possibly overdrawn.

All around Far West the Mormon settlers were located and it seems that they had for neighbors an unruly class of people who lived at the expense of the Mormons. Cattle, hogs and even grain would be stolen. "At last" said the witness, "the Saints grew tired and weary of this thing and took measures for revenge and going into the camps of the Gentiles as their neighbors were called they attempted to take possession of all cattle or other live stock which they found, knowing they were their property. The Governor was telegraphed to and with two companies of militia appeared on the scene the following day. Joseph Smith, the prophet, and Sidney Rigdon surrendered, were court-martialed and condemned to be shot dead at sunrise the next day. Governor Boggs also issued a proclamation authorizing the slaughter of every Mormon, be it man, woman or child.

"Both commanders of infantry [Generals Doniphan and Parks. ED.] protested against this sentence and also the proclamation," continued the witness, "and consequently the executions did not occur the next morning, as promised. Many indignities and terrible persecutions followed this proclamation given by Governor Boggs. At the town of Hauns' Mills, near Far West, nineteen Mormons were slaughtered in a blacksmith shop, where they were secreted from the mob. A little boy under the bellows was dragged out and his brains dashed out against the anvil. The bodies are all buried in one grave near the spot, and a stone marks the resting place of the martyrs." . . .

The witness read a revelation which set forth that "Independence, Missouri, was the place set aside by God for the gathering of his Saints and as the place for his temple," and instructing the church to purchase land in that city and named the land, which description is indentical with the description of Temple Lot, and the witness then stated that this revelation was received in 1830 and is regarded as law by the church.

That Bishop Partridge and Elder Allen did nothing worthy of the treatment they received, nor other Saints the cruel persecutions they suffered, may be seen by the testimony of the mobbers themselves which will be found in the following, published afterwards in the *Western Monitor*, of Fayette, Missouri, the 2d of August. In this will be seen the alleged grounds and *all* the reasons the mob could trump up in justification of their barbarous doing:—

### MORMONISM!

At a meeting of the citizens of Jackson county, Missouri, called for the purpose of adopting measures to rid themselves of the sect of fanatics called Mormons, held at Independence on the 20th day of July, 1833; which meeting was composed of gentlemen from every part of the county, there being present between four and five hundred persons.

The meeting was organized by calling Colonel Richard Simpson to the chair, and appointing James H. Flournoy and Col. Samuel D. Lucas, secretaries. It was resolved that a committee of seven be appointed to report an address to the public, in relation to the object of this meeting; and the chair named the following gentleman, to wit: Russell Hicks Esq, Robert Johnson, Henry Chiles Esq, Colonel James Hambright, Thomas Hudspeth, Joel F. Chiles, and James M. Hunter. The meeting then adjourned; and convened again, when Robert Johnson, the chairman of said committee, submitted for the consideration of the meeting, the following *address*, etc.:—

This meeting, professing to act not from the excitement of the moment, but under a deep and abiding conviction that the occasion is one that calls for cool deliberation, as well as energetic action, deem it proper to lay before the public an exposé of our peculiar situation in regard to this singular sect of pretended Christians, and a solemn declaration of our unalterable determination to amend it.

The evil is one that no one could have foreseen, and is therefore unprovided for by the laws, and the delays incident to legislation would put the mischief beyond remedy.

But little more than two years ago some two or three of this people made their appearance in

www.LatterDayTruth.org

the Upper Missouri, and they now number some twelve hundred souls in this county; and each successive autumn and spring pours forth its swarm among us, with a gradual falling of the character of those who compose them, until it seems that those communities from which they come were flooding us with the very dregs of their composition. Elevated as they mostly are but little above the condition of our blacks either in regard to property or education, they have become a subject of much anxiety on that part, serious and well-grounded complaints having been already made of their corrupting influence on our slaves.

We are daily told, and not by the ignorant alone, but by all classes of them, that we, (the Gentiles,) of this county are to be cut off, and our lands appropriated by them for inheritances. Whether this is to be accomplished by the hand of the destroying angel, the judgments of God, or the arm of power, they are not fully agreed among themselves.

Some recent remarks in the *Evening and Morning Star*, their organ in this place, by their tendency to moderate such hopes and repress such desires, show plainly that many of this deluded and infatuated people have been taught to believe that our lands were to be won from us by the sword. From this same *Star* we learn that for want of more honest or commendable employment, many of their society are now preaching through the states of New York, Ohio, and Illinois, and that their numbers are increased beyond every rational calculation; all of whom are required as soon as convenient, to come up to Zion, which name they have thought proper to confer on our little village. Most of those who have already come are characterized by the profoundest ignorance, the grossest superstition, and the most abject poverty.

Indeed, it is a subject of regret by the *Star* itself, that they have come not only to lay an inheritance, which means some fifteen acres of wild land for each family, but destitute of the means of procuring bread and meat. When we reflect on the extensive field in which the sect is operating, and that there exists in every country a leaven of superstition that embraces with avidity notions the most exravagant and unheard of, and that whatever can be gleaned by them from the purlieus of vice, and the abodes of ignorance, it is to be cast like a waif into our social circle, it requires no gift of prophecy to tell that the day is not far distant when the civil government of the country will be in their hands; when the sheriff, the justices, and the county judges will be Mormons, or persons wishing to court their favor from motives of interest or ambition.

What would be the fate of our lives and property, in the hands of jurors and witnesses who do not blush to declare, and would not upon occasion hesitate to swear that they have wrought miracles, and have been the subjects of miraculous and supernatural cures; have converse with God and his angels, and possess and exercise the gifts of divination and of unknown tongues, and fired with the prospect of obtaining inheritances without money and without price, may be better imagined than described.

to the free brethren of color in Illinois to come

One of the means resorted to by them, in order to drive us to emigrate, is an indirect invitation up, like the rest, to the land of Zion. True, they say this was not intended to invite, but to prevent their emigration; but this weak attempt to quiet our apprehension is but a poor compliment to our understandings. The article alluded to contained an extract from our laws, and all necessary directions and *cautions* to be observed by colored brethren, to enable them upon their arrival here to claim and exercise the rights of citizenship. Contemporaneous with the appearance of this article was the expectation among the brethren here, that a considerable number of this degraded cast were only awaiting this information before they should set out on their journey. With the corrupting influence of these on our slaves, and the stench both physical and moral that their introduction would set afloat in our social atmosphere, and the vexation that would attend the civil rule of these fanatics, it would require neither a visit from the destroying angel nor the judgments of an offended God to render our situation here insupportable. True, it may be said, and truly no doubt, that the fate that has marked the rise and fall of Joanna Southcote and Ann Lee will also attend the progress of Joe Smith; but this is no opiate to our fears, for when the fabric falls the rubbish will remain.

Of their pretended revelations from heaven—their personal intercourse with God and his angels—the maladies they pretend to heal by the laying on of hands—and the contemptible gibberish with which they habitually profane the Sabbath and which they dignify with the appellation of unknown tongues, we have nothing to say, vengeance belongs to God alone. But as to the other matters set forth in this paper, we feel called on by every consideration of self-preservation, good society, public morals, and the fair prospects, that if not blasted in the germ, await this young and beautiful county, at once to declare, and we do hereby most solemnly declare:—

That no Mormon shall in future move and settle in this county.

That those now here, who shall give a definite pledge of their intention within a reasonable time to remove out of the county, shall be allowed to remain unmolested until they have sufficient time to sell their property and close their business without any material sacrifice.

That the editor of the *Star* be required forthwith to close his office and discontinue the business of printing in this county; and as to all other stores and shops belonging to the sect, their owners must in every case strictly comply with the terms of the second article of this declaration, and upon failure prompt and efficient measures will be taken to close the same.

That the Mormon leaders here are required to use their influence in preventing any further emigration of their distant brethren to this county, and to counsel and advise their brethren here to comply with the above requisition.

That those who fail to comply with these requisitions be referred to those of their brethren who have the gifts of divination, and of unknown tongues, to inform them of the lot that awaits them.

Which address being read and considered, was unanimously adopted. And thereupon it was resolved that a committee of twelve be appointed forthwith to wait on the Mormon leaders, and see that the foregoing requisitions are strictly complied with by them; and upon their refusal, that said committee do, as the organ of this county, inform them that it is our unwavering purpose and fixed determination, after the fullest considerations of all the consequences and responsibilities under which we act, to use such means as shall insure their full and complete adoption, and that said committee, so far as may be within their power, report to this present meeting. And the following gentlemen were named as said committee:—

Robert Johnson, James Campbell, Colonel Moses Wilson, Joel F. Chiles, Hon. Richard Fristoe, Abner F. Staples, Gan Johnson, Lewis Franklin, Russell Hicks, Esq., Colonel S D. Lucas, Thomas Wilson, and James M. Hunter, to whom was added Colonel R. Simpson, chairman.

And after an adjournment of two hours, the meeting again convened, and the committee of twelve reported that they had called on Mr. Phelps, the editor of the *Star*, Edward Partridge, the bishop of the sect, and Mr. Gilbert, the keeper of the Lord's storehouse, and some others, and that they declined giving any direct answer to the requisitions made of them, and wished an unreasonable time for consultation, not only with their brethren here, but in Ohio.

Whereupon it was unanimously resolved by the meeting, that the *Star* printing office should be razed to the ground, the type and press secured. Which resolution was, with the utmost order, and the least noise and disturbance possible, forthwith carried into execution, as also some other steps of a similar tendency; but no blood was spilled nor any blows inflicted. The meeting then adjourned till the 23d inst., to meet again to know further concerning the determination of the Mormons.

Resolved that a copy of these proceedings be posted up at the post office in this place for the information of all concerned; and that the secretaries of this meeting send copies of the same to the principal editors in the eastern and middle states for publication, that the Mormon brethren may know at a distance that the gates of Zion are closed against them—that their interests will be best promoted by remaining among those who know and appreciate their merits.

RICHARD SIMPSON, Chairman.

S. D. LUCAS, J. H. FLOURNOY, } Secretaries.

*Times and Seasons*, vol. 6 pp. 832, 833, 834.

Not a crime—not even a personal misdemeanor—of any kind could the mob find to charge the Saints with. All they could do was to arraign them for teaching and believing what Christ taught in Mark 16: 15-18, and Paul in 1 Cor. chapters 12 and 14, and Peter in Acts 2: 14–39, adding (what was manifestly false) that there were "complaints" made of the Saints' "corrupting influence" on their slaves. If any of the Saints tampered with their slaves why not prosecute them under the laws of the State! Why charge it but never attempt to prove it! If any had been guilty, the entire machinery of the law was in the hands of these anti-Mormons, and the guilty could not have escaped justice. The fact that no attempt was ever made to punish a Latter Day Saint for that or any other crime up to the time of the mobbing is conclusive proof that the mobbers *knew* no charge for crime could be made to lay against the victims of their prejudice and malice.

Joseph the Seer predicted, January 2nd, 1844, saying,"—I or *my posterity* will plead the cause of injured innocence until Missouri makes atonement for all her sins or sinks disgraced and degraded." Some of the fullfilment of this may come by way of this Temple Lot suit before it is finally ended. We shall see in due time.

## PURSE, SCRIP, AND COAT.

"SOME of the ministry, who so far as we are able to judge are blessed of God in their work, carry with them an extra coat or pants, and with some an entire suit, not desiring to appear in the pulpit in the same clothes that they are constantly wearing, believing that it is more becoming to their profession to appear very neat and tidy; which is sometimes very hard to do when wearing the same clothes constantly; also that the sacred calling in which they are engaged demands that the garments worn in the pulpit should not be the same as those worn in the common affairs of life. Others of the ministry, equally entitled to the same respect and greatly blessed of God contend for the letter of the law. See Doc. & Cov., sec. 83, par. 13.

"Please give us some light on the above?"

So writes a good man and a progressive.

The task imposed by the question is not so easy as one might imagine, because of the hold a strict rendition of commands and the prejudices of old time teaching has upon many.

The section referred to reads as follows:—

"And again I say unto you, my friends (for from henceforth I shall call you friends), it is expedient that I give unto you

www.LatterDayTruth.org

this commandment, that ye become even as my friends in days when I was with them traveling to preach this gospel in my power; for I suffered them not to have purse or scrip, neither two coats; behold, I send you out to prove the world, and the laborer is worthy of his hire. And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb or joint, and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst."

The restriction put upon the gospel minister in this section is by implication, taken from the sentence referring to the Lord's disciples; "for I suffered them not to have purse or scrip, neither two coats;" and is not a part of the direct commandment; which is evidenced by what occurs in paragraph fifteen, where the prefix "Therefore," shows that what had gone before in paragraph thirteen was but a whereas, or explanatory of the reasons for the giving of the commandment not to take "purse or scrip," which is imposed in paragraph fifteen. This is consistent in the climate in which the work in America was being done.

"Be ye clean that bear the vessels of the Lord," comes to us with force, and means beyond question, that he who is a minister of this New and Everlasting Gospel, must be clean not in mind and heart only, but in person, and personal surroundings.

A command given to Joseph Smith and Oliver Cowdery, July, 1830, told them not to take purse or scrip, neither staves, neither two coats, for the church should supply their necessities. This would mean that they were at once to take the open field, without waiting to confer with any regarding their clothing, or means to defray their traveling expenses. The churches where they traveled would meet the demands that wear and tear would make in their clothing, and provide meat and drink in their time. This command applying to them and those whom they "had ordained" was not subsequently repeated, further than by implication as we have seen in section eighty-three, paragraph thirteen.

It has been the traditionary teaching of the elders that those who were called to preach the "glad tidings of the kingdom," were to start out with the utmost confidence and trust, fully prepared to expect that the promise that they should not lack will be fulfilled unto them; and it may be said greatly to their credit that the majority of the elders do this; going without taking thought where their food, clothing and necessary traveling expenses are to come from. It is seldom that one is restricted from need of suitable apparel, or the dollar to get to his appointment.

In these days of rapid transit from place to place economy dictates that it is better for all concerned that the elders get into their respective fields with as little delay as possible. There is no need now that the preacher should move from house to house on foot, spending weeks on the way; wisdom directs that he go at once and take up his role of labors in his field, thus saving time, weariness, and means.

For similar reasons, and because of great increase in population, change in manners and customs, the messengers of the covenant must be decently clad, in apparel plain, clean and suitable, neither gaudy, nor costly; and in many fields, of necessity, the minister must take his change of raiment with him; because he cannot otherwise "be clean" at the times of filling his appointments to preach the word.

It is clearly the duty of the elders to be consistent and reasonable in their dress and deportment. The religion of Christ does not demand that its devotees shall be fanatical, or superstitious; but does require them to be self-contained, sober, sane and rational. The creed "all truth," requires the action of a ready mind, a will to examine all within reach, facts, things true and things false, things past and present, principles, men and their sayings and doings. Nothing but the soundest of judgments will stand in the conflict; hence, hobby riding, undue asceticism, eccentricities of dress, or in manners, are not only out of harmony with the intent of the preaching of the word, but are absolutely detrimental to the usefulness of the man in any society; and if carried to an excess they militate against the work itself and cause the truth to be "evil spoken of."

Anyone can see that of two men equally gifted, equally zealous, the one, careless in dress and rude or uncouth in his manners; the other, careful and clean in his dress and affable and pleasant in his manners; the last named will have not only the better hearing but the better and more lasting influence for good, wherever the two may labor either together or singly.

We grant that the Lord may, at his will, give one man great success and withhold from another, causing the humble and poorly clad to magnify his name to the better effect than his more gifted brother; but this does not argue that all are to neglect the precautions that will make their ministrations effectual.

The man who is cleanly clad in good, plain, suitable clothing, if not proud, or haughty, but humble and faithful will in the line of his duty be blessed; so will a still poorer man, in poorer garments, if these garments be clean and whole, he being humble and faithful be blessed of God in the performance of his duty; for neither God, nor good men regard the poverty of a man against him; but dirty garments and an unclean body are detested of men and by no means pleasing to God.

It is not safe, neither is it consistent to take an isolated passage of the commandments like the one referred to, and make it the base of a theory or a practice. The whole law must be interpreted together.

The fact that apparent blessings follow both classes of men; those who insist by practice in appearing in the pulpit in clean raiment, even providing for this contingency by taking a second coat, or suit; and those who interpret the law to mean one coat only, proves that blessings do not depend upon the raiment alone; but upon the integrity of heart and humility of mind of the man; the condition of his purse not being taken into the account. If blessings were withheld from the well-dressed man and conferred only upon the poorly clad; then it would not be wise to be well-clothed. Or, if the elders who carry but one coat were the only ones blessed in their ministrations, then we should know that that rule was the only one recognized of God. However, this we do know, that the clean, tidy man is the more companionable, and by so much is better able to command the hearing and respect of those among whom his labors lie at home and abroad.

## EDITORIAL ITEMS.

MR. W. H. TUCKER, Stanberry, Missouri, wishes the address of Charles Prettyman, son of Elder James Prettyman.

Brethren I. L. Rogers, R. J. Anthony, and Thomas Nutt, also Bro. Ethan and Sr. Barrows, Sisters Lewis, Jones, and Julian have been visitors in Lamoni of late, and we hear that some of them, if not all, are likely to become dwellers here at no distant day.

## EXTRACTS FROM LETTERS.

Bro. Samuel Weldon wrote from Walnut Creek, California, April 18th:—

"Bro. Daley was here a few weeks ago and preached several times here and at Alamo. Two that have been investigating were baptized; a brother and sister Morgan, who were formerly members of the Free Methodists. Several others are convinced and will be likely to obey soon. We have also organized a Sabbath school on a small scale; but hope to increase in numbers, wisdom, and understanding. The trouble with us at present is that we have to meet at private houses; but we hope to be able soon to get the church at Alamo to hold Sabbath school and meetings in."

THE London, England, *Star*, for April 9th reaches us, containing the advertisement of the Saints' meeting in that great city, as follows:—

NOTICE.—The Reorganized (Anti-polygamic) Church of Jesus Christ of Latter Day Saints (formerly of Emmanuel Hall, Old Ford, and 48 Repton street, Limehouse), have opened Samaritan Hall, No. 1, Arbor Square, West, Commercial Road, E. Services on Sunday at three and 6:30; Tuesdays and Thursdays at eight p.m.

WE are requested to answer the following:—

Do you think that two prayer meetings are too many to hold in a branch, one on Wednesday evening, and one on Sunday afternoon?

To this we answer, Decidedly not. The most of the large and flourishing branches of the church have always held and are now holding two prayer services each week; one on Sunday afternoon, and one on Wednesday evening of each week. The Lamoni branch, the Independence branch, the Plano branch, are among the number, and it has not yet been discovered that there were too many, or that they had a tendency to do the Saints harm. The Sunday afternoon service is usually attended by the more aged and infirm, who

www.LatterDayTruth.org

do not care to be out in the evening, and those who are prevented from attendance on the week night; while the Wednesday evening service is considered to be like the midday rest—the half weekly spiritual rest from temporal care and labor. No, decidedly no; the two are by no means too many; they should be kept conscientiously.

# Mothers' Home Column

EDITED BY SISTER "FRANCES."

"So I go on not knowing;
I would not if I might;
I would rather walk in the dark with God,
Than go alone in the light;
I would rather walk with him by faith,
Than walk alone by sight."

## FROM THE CONFERENCE.

We are glad to be able to present our readers with still additional gleanings from the late conference; and we assure our many friends and co-laborers that they cannot possibly confer a greater favor upon us than by helping us to such items when they are privileged from time to time to meet with the Saints at conferences or reunions, as will enable us to send words of cheer and comfort to those at home—those who have not been permitted to meet with them. We are also greatly pleased to be able to publish a letter from Sr. Devore, giving news from the distant islands of the ocean. May God abundantly bless her in her labor of love and sacrifice. Of her work there we have more to say at a future time.

## A FEW SIDE JOTTINGS.

Wednesday, March 30th, at three p. m., husband and I boarded the train at San Bernardino *en route* for Independence, Missouri, to attend the General Conference. Nothing occurred during the trip that was considered at the time worthy of note. True there was a freight train clumsily got off the track, which detained us more than an hour, and once behindhand we had to wait at each station for other trains to pass. So by sundown the second day out we were three hours behind time. During these delays the passengers, ourselves included, moved about restlessly, feeling impatient to be speeding onward. As for ourselves, we were anxious to reach Independence in time to attend the exercises of the Sunday School Association, which commenced Saturday evening. But as accidents will happen sometimes, we had to just take it quietly, and be thankful that it was nothing serious. We got there on time, however, and shortly after our arrival learned that we had come along just behind a cyclone in Kansas. Then I felt thankful for the delay, and wondered if I would ever learn that the events of this world were not governed by chance, and that the Father exercised a loving care over his children.

Early in the evening I met with Sr. M. Walker for the first time. Went in company with her to the Sunday school class held in the basement of the new stone church. The room looked very pleasant as we entered. It was already well filled with happy-faced people, and brilliantly lighted with gas. The members of the choir were in their place, and rendered their part of the programme most creditably. Organ, flute, and violin accompanied the voices, and, all combined, was beautiful, rapturous. The clear notes of the flute gave the prelude to each verse, and it was no uncertain sound.

I shall not give the routine of the proceedings—that will be read elsewhere—but a few of the minor objects of interest, as I viewed them, for the benefit of those of the Column readers who were not in attendance. Sunday morning the same room was occupied by the Sunday school, the largest Sunday school that it has been my privilege to attend. Here again the singing was soul-stirring. There were about one hundred and fifty scholars, besides teachers and visitors. Sr. Newton had a large class of little tots, and a gift for interesting them. It was both pleasing and amusing to see their eager, wistful, upturned faces and frequently uplifted hands to signify their readiness to answer question. And in their eagerness some of the very little ones slid down from their seats and stood on the floor, doubtless felling that they could answer the questions better from an upright *stand* point.

Monday morning at nine o'clock the Sunday school workers, teachers and delegates, assembled in the basement again for a Sunday school meeting. This meeting was well attended. Quite a force of elders had arrived from different parts, and those who were not engaged in quorum meetings were present, and an enjoyable session was held. The blackboard that hung against the white, plastered wall, and on which the Sunday school lesson and appointments for the day were written, had been removed, and a beautiful banner took its place. The foundation was red satin, I should think one yard in width and one and a half in length, with a margin of gold lace at the sides. The design was that of the heading of the *Hope*, painted in lifelike colors; also delicate vines and flowers overhanging and festooned with representations of knots of blue ribbon. Beneath this hand painting were the words in large gilt letters, "Zion's Hope Sunday School, Organized October 12th, 1888." Those forming the words *Zion's Hope* were hung the same as in the *Hope*. It was prettily shaped at the bottom, and finished with a gilt margin, gold fringed cord, and tassells, and suspended by brass rings and heavy, polished rod with nickel crests at each end. Hanging against one side of this was a small, white, satin banner with "St. Louis Sunday school" in raised gilt letters, and a finish of gold lace, very pretty. As I glaced over the congregation I thought, Surely "Jacob shall not now be ashamed, neither shall his face wax pale," at least in this place. A more respectable looking and intelligent body of people could not be found. There was something more than the well-regulated features given by Nature that characterized them; it was a certain mellow light in the countenance, which spoke of inward battles having been fought, and victories won; and the words that fell from their lips gave evidence that the countenance was but the index of the soul. The afternoon was devoted to business, minutes of which will be found elsewhere, as also the evening session.

Tuesday forenoon was occupied in showing the best methods of teaching different classes. Sr. Newton and her class of about sixty little tots was the most interesting feature in the morning exercises. Some of these were so small that she held one in her arms while giving the questions, and yet it was astonishing to see how readily they would answer questions that seemed to call forth thoughts beyond their years. She had them seated in three or four rows of chairs placed in a triangular shape, so she could be near to them all. They sang a verse or so without any grown up voice to drown the tenderness of their own, and suited their actions to the words. I could not catch the words, but when I saw them fall upon their knees, and heard the chorus of sweet, baby voices chanting praises to their Savior, with clasped hands and upturned faces, a great lump came in my throat, pushing the tears up into my eyes. I wondered if there was not a whole choir of little angels looking down through the clouds to join them in their song, and waft it far above to the Savior's ear. But our eyesight was limited, and we could not see them, nor was our sense of hearing fine enough to catch the glad refrain.

When the business part of the afternoon session was over, opportunity was given for anyone to speak ten minutes on any subject they chose. Of course the Sunday school work was the leading theme. One needed to be present to comprehend the ease, readiness, and dispatch that characterized the entire proceedings of the two days. The sisters were as prompt as the brethren, working side by side with them, as earnest, intelligent "helpmeets," yet looking up (towards the stand) to the brethren who presided, as God intended—by the forming of the stature of each that he should do. One could not fail to observe that woman is a powerful factor in the Sunday school work. It is her natural place; for is not the Sunday school like a large family of children? And what man is there, however competent he may be as a father, and honored as the head of the house, who is not sensible that woman occupies a position in relation to the training of his children that he could not well fill.

As I looked upon these earnest workers I realized that the spirit of the "hastening time" was upon them, and they were working with a *will*. May it permeate the hearts of all Saints. The essay composed and read by Sr. Frances Walker, of Lamoni, on Tuesday evening, will give an insight to the depths of her young mind. Nor did her outward appearance belie her sentiments.

Sister Emma.

Lee's Summit, Mo., April, 1892.

## TESTIMONY OF ELDER J. S. ROTH.

Given at Independence, Missouri, April 12th.

My father was a minister of the gospel, and I was reared, as it were, under Bible teaching. But when I grew up, and became acquainted with the characters of men, and saw that the conduct of many of those men when in the stand was one thing, and that of their entire daily life was another, I became disgusted with everything that was called religion, and turned aside from that which was called the plan of salvation, and went into skeptiscism. But in due time the Lord sent his servant in the neighborhood with the plan of salvation, and I had read enough of the Bible to know that what he presented was in perfect agreement therewith. I received the doctrine preached by the Latter Day Saints. Soon after I had joined the church I heard the voice of God as plainly as I have heard your voices this morning, declaring to me the truth of that which I had obeyed.

www.LatterDayTruth.org

After I had been called to preach the gospel I was uneasy concerning my call to the ministry. I made it a matter of prayer. I wanted to know for myself that I had been called, because if the Lord had not called me, I resolved not to preach. The Savior appeared to me in vision, and testified to me that he had called me to preach the gospel; he told me the very words I was to preach; that he would soon appear among the children of men, and that I should warn the inhabitants of the earth that they had wandered from the path of truth. My father was a minister of the gospel; but when he heard that I had engaged in this latter day work he sent me word that if I did not renounce Mormonism I should never step my feet upon his land again—we only lived about eighty rods apart. It was a trial, but God stood by me and strengthened me, that I should not falter, and enabled me to bear up under it.

When my mother was lying on her deathbed she sent word that she desired me to come and see her. I notified my father of her request, and asked for the privilege of going to see her in her last moments. He denied the request, and he said more than that, that I should never receive a cent of his property (this was just before his death); and in his will he said, "John shall have ten dollars and no more, because he joined the Mormon Church." I sent word back that if he had the whole State of Iowa to give me, it would not shake my faith; for I had a testimony from God that the work was true—who is willing to give the same to all who will obey him—and that there was no power on earth could take the testimony from me.

Can anyone wonder why I am representing this work? Can anyone wonder why I have laid my soul and body upon the altar? And while God shall give me ability I shall stand in defense of this great truth; as long as God shall stand by me, as he has in the past, I shall proclaim this gospel. Once when I was baptizing, one man tried to procure a revolver to shoot me; another time a man followed me with a club in his hand, and while I was baptizing stood ready at the edge of the water to use it; but when I came out of the water the man wilted before me; not by my power, but by the power of God which was with me. And I pray that that power may continue with me, and with all who put their trust in God. Amen.

## TESTIMONY OF ELDER R. C. EVANS.

Given at Independence, Missouri, April 12th.

One of the first evidences that finally served to strengthen my faith in this latter day work, but when first given tended to shake it, was the interpretation of a tongue. Upon one occasion, just prior to the closing of a meeting, one spoke in tongues, and the interpretation was that two who were near and dear to me would obey the gospel before the rising of the sun. I thought that was false. It was near to eleven o'clock at night, and the man who gave the interpretation did not know that I had a brother or sister in the world, and he made a statement that those near and dear to me would obey the gospel before the rising of the sun. We waited there until we concluded that the revelation was not from God. There were about half a dozen of us left in the house—the rest had gone home—when the brother said, "Let us pray."

After the meeting was closed, if ever I was wretched, it was upon that occasion, as that man bowed and asked God if he was his servant now to manifest the same by the fulfillment of what had been predicted. He arose and said: "As the Lord liveth, before the hour passes the revelation will be fulfilled." In a few minutes my sister and brother-in-law came in, stating they had been to a Methodist revival meeting; and on returning home from that meeting, and having retired to bed, they said that an angel appeared to them and commanded them to obey the gospel. They arose and put on their clothing, and went that night and were baptized.

This was a great evidence to me of the truth of this work. I obeyed the gospel and received of the Spirit that no man could give me, which testified to me that Jesus was the Christ, and that the promises made with reference to this work are true. I bear my testimony to you in the name of Jesus Christ that I have seen the signs follow the believer. I have seen with my own eyes things performed by the power of God that cannot be impeached by the skeptical world. I have seen the blind to receive his sight, and the lame to walk, and sickness of almost every name and nature rebuked in the name of the Lord, and those who were afflicted thereby were healed; and I bear testimony that this latter day work is true, and the man who will live it will be prepared to dwell with Christ and all who dwell with him.

Brother Wm. Newton arose and stated that he was present at the time when the above prophecy was given; and was on his way home, having gone but two or three blocks when he met the brother and sister spoken of, making their way to where he had been, and they were baptized that evening; and what the brother had said he knew to be true.

MANIHI ISLAND, Oceanica, Dec. 23d.

*Dear Sisters of the Home Column:*—Two days ago we received the August and September mail, it being over three months since our last, which was written in June. The July mail was lost at sea when on the way to us from Papeete. One of our brethren of Anaa went to Papeete on a small boat. He received our mail and the Saints there sent two boxes of food with him; there were only two men in the boat. On the 19th of September, about nine p.m., the boat sprang a leak, filled with water, and capsized; the winds were high, and very stormy. One of the men was asleep in the boat, and when the boat filled with water he could not find his way out. The other dove down for him twice before he could get him out. They sat on the bottom of the boat in the rain and cold wind all night and till ten a.m. next day. A vessel passing saw and saved them. Their boat had split in two, but still hung together. They were so cold they could not talk at first. Refreshments and dry clothing were given them. Among the few things saved was one box of our provision, but our mail was all gone. A note to us since stated there were many letters and a lot of papers. We were much grieved, but it must be endured; with that and waiting three weary months for more, are you surprised when I say we wept for joy to read the blessed news from our friends, and the church papers? We sat up till one o'clock that night reading, and when we did retire we could not sleep till just before day.

Since coming here we have found much to do, for the only church here is ours. There is one native here who had been adopted by a white man, and learned to speak our tongue; but not to read and write. He is of great use to me as interpreter for the children in our schools, which we have about four times a week. On Sundays in the Sunday school Brn. Devore and Hawkins teach them awhile, and then go to each class and give instructions, while I ask questions on the lesson read, of each class of the sisters, through this interpreter. There are one hundred and ten or over on roll. The night schools—we have reason to believe that God by his Spirit led us to them. When we arrived in the mission everything was new to us, and custom so strong with this people that we were at a loss to know how to proceed for the best. We made the subject a matter of earnest prayer for God in his wisdom to lead us to that which would be best for this people, seeing they needed much instruction, and simply preaching through an interpreter was too slow a course for our limited time.

On Anaa Bro. Devore called the officers of the branch together for a council, permitting the membership to be present; at its close they asked him to have another the next day, after that another, and another, etc., and so from branch to branch, and found them to be interesting to them—even many of the Catholics came to the windows and doors to listen, some few taking part.

The news of these schools had reached this isle before we did, and on our arrival they wanted school the first night; but we were so weak from seasickness that we would not begin them for a few days. They would like to have them every night, but it is too heavy a tax on us. Those not members get the same attention as those who are. The manner of holding them is as follows: The priesthood are seated at one side of the pulpit, and near twenty-five children on the other, the women on one side of the aisle, and the men on the other. Brn. Devore and Hawkins begin with the women, asking each one, two, or three questions, with necessary instructions on the same, while Bro. Petero Derrien, president of this division, begins with the priesthood, and all are visited and instructed by both questioners. I take the children. It requires from one and a half to two hours each session, there being so many in attendance. The children are quick to learn, and we take all the pains possible with them; they are a surprise to the older folks already. A few days since a number of women brought us considerable provision, and said: "Do not get tired teaching us, for we want to learn, and we will keep you in all the food you can eat." A man not of the church was heard to say that since we came here that "three schooners had come having grog to sell, and there had been the least bought and drank, and less dancing and carousing, because of these schools, than ever was known on the island." The results of our earnest labors thus far here are thirty-one baptized. Of the number eleven are children, ranging from eight to thirteen years. One old grandmother was baptized, only lacking a few days of being one hundred years old. A number of others who had grown cold have come before the branch, acknowledged their wrongs, asked pardon, and desire to be restored. These *Scriptural Schools* have been the main thing to bring this about.

Now I want to give my testimony about the

www.LatterDayTruth.org

Prayer Union. About three weeks after we received our June mail, September 19th, we went to the east end of Anaa to spend a few days with that branch. We had been there before, a few days, and the sisters seemed so distant and backward with me that I made no effort then to inform them of the Union. I afterwards felt somewhat condemned for not doing so. This time I resolved to do all I could for them. I requested them to meet me on Monday morning at the church for prayer; there were five of us. All took part and felt well. After prayers I told them we would read a couple of chapters, verse about. One could read quite well—there was one who could not read at all—the others could merely make out. I felt to be patient with them, for they seemed to enjoy it so much. We agreed to meet again the next morning, and I was directed what to read. They made a special request to meet on Thursday like the sisters of the other branches. As all prayed on Monday I thought we would only do so that day. I was directed to read the 20th chapter of John. While I was praying, and coming over some words of Joseph the Seer, relative to the islands of the sea, the Spirit came upon me in power. They too felt the influence; one was weeping when we arose. I read the chapter, and when I came to where Jesus was talking with Mary, the Spirit was poured out upon us again, and seemed to fill the house. Its power was so great that I could scarcely read, and the sisters wept also. At the close of the reading one arose and spoke. This took me back a little, as I was not expecting anyone to speak. Then the one who could not read arose and began to speak. The Spirit came again, and my understanding was opened so that I knew almost every word that she said, which thing was impossible unless the Lord would give it to me, as the people here all knew. Then another arose, and while she talked the tears rolled from her cheeks and dropped upon the floor. All spoke, but none seemed led to pray. We read a chapter together and separated. I went home; my husband felt the influence there, and it was given him what chapter I would read. So, dear sisters, with such an experience and knowledge, that as Mary Magdalene was accepted of Jesus himself, so were we that day. Four unlearned, untutored, humble, and timid sisters, having no association scarcely with the outside world, and against the purpose of my mind for them to speak, but pray, and were so accepted and acknowledged of God, a higher power than mine or that any man holds, I cannot believe *one* law is broken, or even a bearing in that direction, for sisters to organize, speak, and pray, as long as they meet for the pure purpose alone to accomplish good in the fear of the Lord.

Since writing the above I have read the letter of Sr. Emma, of Mt. Olive, in *Herald* of that fated day, September 19th. She writes upon that same chapter and blessed scene which I had read in that humble house to those humble sisters, which thing occurred but three weeks after her letter was published, and never was in my hands until a few days ago. Why are we led alike? We have never met, and I am here far away from you all, no communication for three months from America, yet we are alike in spirit. Can, O can all these things be of Satan and we deceived? If so, where can we go for truth? What can we believe or rely upon as truth? For one I must say, *Nothing*. But I do not fear the least that God does not accept the noble efforts the sisters of the Union have been and are making. May the Spirit of the Master abide with all Israel is the prayer of

Your sister in Christ,

ELLA R. DEVORE.

## PRAYER UNION.

### SPECIAL REQUESTS FOR PRAYER.

Sr. Delilah Donaldson of Riverton, Iowa, requests your prayers in behalf of Daniel Comstock, that the Lord may heal him of his affliction.

Sr. Mary A. Failey of Gibson, New Mexico, also asks your prayers in behalf of her husband.

# Correspondence.

## ABOUT THE POOR AND THEIR NEEDS.

*Editors Herald:*—I like the writing in *Herald* of March 12th, by D. C. S., of the storehouse system; but I think good land could be got without paying his prices for it. Am very sorry that drones are with the Saints. "The Helping Hand," of March 19th is something of reasonable means; for indeed, after a while the poor could pay back. Bro. W. S. Loar in "There Shall be no Poor among You," seems to build a good storehouse, I think, and a farm that would do for the ministry in general could be made out of it; but so far as gathering the dear old poor together in a large house, and let the sisters of mercy set an example for us, I do not like to see.

I believe Saints of God who have more than limited means could make a home for old yet precious people, by building neat little houses on the farm, with a nice garden; and let two or three sisters, or brothers live together. Another way is to let the old heads choose for themselves what part of country they prefer of Zion's land to go. I am sure the poor would feel better in a home of good surroundings of their own choice, in a God blessed family of Saints, being one here and two there, wherever the rich may be, than being all together in an institution of which they would become tired after a while.

In *Herald* of March 26th, in "Money Raising," the word "If" comes in. So it does in my writing; but in this case, if is can. If is here a possibility which needs faith or works enough to turn it into the word "will." Now "if" we are a separate people, elect and precious, I believe there is nothing that we all cannot do by prayer and faith. Now I don't mean such a miraculous wonder, such as turning a lump of rock salt into mellow mold; but I believe if every man loves his brother as himself all could be one unity of love. Union means strength. Faith is able to do anything. Take a piece of what the world calls worthless ground and (perhaps it is cursed for their sakes) if we are God's children he will raise fruit in exceeding abundance for us from Mother Earth. Let us not feel as low and mean as the world at large, who have neither faith, power nor grace under present terms. We look through those fleshly carnal eye-glasses a little too much, which are cankered and musty and moldy. I thank God I have no earthly riches to covet, and to me it is a great blessing; for I am sure if I was rich in perishable things I would perish with my corruptible riches by her many lusts and enticings. To the rich I warn, Let not your gold and silver be cankered, and the rest of them be a witness against you. Let it not eat your flesh as if it were fire. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." K. J. T., James 1:27. 25 000 Latter Day Saints, say 10,000 heads of families and only 5,000 able to give $1 00 per week, and fifty weeks out of fifty-two, with 5,000 men, per year, $250,000; which at $1,000 for forty acre farms, would be 250 farms a year, would in twenty years give a farm each to the other 5,000 unable men who could turn to and help others.

I hope none will laugh at me for my views; for I have no doubt this is rather undigested, for I am young and therefore not so forward as the the seniors in presenting thoughts. This I know, that instead of buying up the best land around principal cities it seems to me to be better to go west in Colorado, etc. I have seen land in Iowa two years ago sell at $10.00 per acre; good land at that; right in Warren and Lucas counties. Let the poor be self-sustaining first, then is the time to pay $30 00 and $40 00 per acre where you will.

Hoping I have insulted none but the evil one, I stop writing and give place to the rich to say about it and older ones, for I have said too much already.

A. W. GORBUTT.

---

SAVANNA, Ill., April 20th.

*Editors Herald:*—I wish to say a word to those who may feel a little interest in me; that I returned home from conference all right. I had a very enjoyable time at conference. The Spirit of God was truly there, for I felt its influence.

I wish to say to all those who will embrace this gospel earnestly, that they will be greatly benefited. It has been a great benefit to me. My faith and strength were wonderfully renewed at conference.

There is a better interest here than I expected to find. The brethren from the Eastern Iowa district have done a good work here. Bro. Turner is requested to come back, as he only preached one sermon—the funeral sermon of Bro. James Grayless. We would be glad to have Bro. Jacob or Bro. Samuel Heide settle here if it is the Lord's will.

I wish to thank the Saints for all of their kindness to me, and especially the two sisters who were with me from Independence to Kansas City.

I love this work and believe it to be of God.

In bonds of love,

MRS. EMILY P. SARTWELL.

---

NEBRASKA CITY, Neb., April 21st.

*Editors Herald:*—To-day it is twenty years since I joined the church, and I am ever thankful for the pure gospel of Christ. I know that the work is of God.

I am thankful to read that this church has chosen missionaries to go to Sweden, Europe. That shows to me that the law is such that our elders can preach there. I hope genuine Norwegian missionaries may be raised up so that this gospel can be preached all over Norway. I was born in Christiania, Norway; but heard and obeyed the gospel in America.

Ever in gospel bonds,

ANNA NIELSEN.

www.LatterDayTruth.org

SOUTH ADDISON, Me., April 16th.

*Editors Herald:*—I have been laboring in Jonesport for a few weeks past. I am much encouraged; the prospect for a revival of the work is good, and the Saints are encouraged.

Daniel J. McKeon of Jonesport died the 9th inst., aged fourteen years and eleven months; also Andrew E. Batson of South Addison the twelfth inst., aged eighty years. Funeral services by the writer.

Jonesport has been greatly afflicted for the past four months; the percentage of deaths has been greater than in another place I know of for the same length of time.

If wise counsel prevails, I look for an increase in the church in these parts before long. I have never seen the time when the people were so favorable toward us, as at the present.

Praying for the prosperity of Zion.

Yours,

JOSEPH LAKEMAN.

---

QUEENSFERRY, Australia, March 18th.

*Editors Herald:*—Not having written to the *Herald* for many years I feel rather diffident in this attempt to do what appears to me to be a duty. I cannot write to the *Herald* a glowing account of additions to the body in the district of Victoria, which is at present under my supervision; neither can I write to say that we are, so far as I personally know, *not* in line with the principles of the gospel as found in the three books. But to the contrary, I believe that the members in the district are doing the best they can in the face of the many adverse circumstances that tend to cripple their best intentions. We all know the many devices of the enemy to ensnare the conscientious Saint by putting in the way the many temptations the world has so much at command; and we all know that if there be a besetting sin, the means of gratifying that sin will surely be at hand. The greatest hindrances we have in our work in these Colonies are horse racing, and its concomitant evils, and drunkenness. I put the gambling before the drinking, as my experience goes to show that there may be a chance of reclaiming the drunkard, but I have never yet come across the reclamation of a gambler. When I take a retrospective view of the work in Victoria, and let my mind wander back about thirteen and one half years, when first Bro. Rodger came to this place and unfolded the beauty and simplicity of the glorious gospel of the Son of God, I am led to a degree of thankfulness to God for his great and matchless love to us in this land beyond my power to describe. Then came his successor, Bro. Gillen, with his wise counsels and indomitable energy of character, to scatter to the winds any doubts existing in the minds of those who were in the church, and of those whom he brought in. When Bro. Rodger left there were only six of us, three of whom were of my family. Now we number in this district, something over one hundred and twenty. We have not increased much in numbers for some years back, which must be attributed to the want of laborers in the field; and I expect that until the command to go two by two is strictly carried out, as I think it should be, the outlook for a great increase is not very bright. Were all the Saints to lead consistent lives, as they should, it would tend to cause more inquiries by those outside of the church. I find wherever I go a spirit of inquiry permeating every phase of thought; a spirit of unrest, of dissatisfaction with the religious thoughts of so-called religious teachers, a proof to me of the divinity of this work, and of fulfillment of prophecy, in that there should be a hunger and a thirst for the knowledge of the Lord. How grand, how glorious the promises made to the faithful. Should not we then endeavor to so work before God and man as to meet with the approval of him who doeth all things well, and who has said that he cannot look upon sin with the least degree of allowance? Since I became a member of the church I have received time after time the blessings promised to the believer, and every one of our children (nine of them), as well as myself and wife, have been healed many times under the administration of the elders. Having had the benefit of the teachings of some of the noblest of the servants of God in his church, the question may be asked, What have we done in exchange for the blessings received? Each one, I opine, will have to answer that question for himself. May we all be able to answer satisfactorily is my prayer. I am glad to see that the work is growing, that darkness is being dispelled, and that the light of the gospel is shining brighter and brighter. We were made sad to read of the decease of Sr. Smith. Many times have we been cheered and strengthened through her by the spirit of prophecy. She has assuredly gone to her reward.

Yours in gospel bonds,

DAVID MCINTOSH.

---

CHICAGO, Ill., April 13th.

*Editors Herald:*—In Chicago, in the month of January, I thought I would try if I could get a church to preach in. I had good luck, and the doors of the Colored Mission church were opened to us. I preached five times, and the people were astonished at the doctrine of Christ.

Calls are frequent for preaching here and elsewhere. I have been invited to preach in the Colored Baptist church, Elgin, Illinois; also in another church four miles west.

May the Lord bless his people that they may hold up holy hands before him, and that his work may roll on. GEORGE H. GRAVES.

---

RICHMOND, Mo., April 22d.

*Editors Herald:*—Will you please announce through the *Herald* that I cannot get into my field of labor this month, April, on account of sickness in my family. My daughter, eighteen years old, has been sick since the 26th of March with inflammatory rheumatism, but is seemingly slowly recovering.

I will get into my field as soon as circumstances permit. ROBERT L. WARE.

---

TAWAS CITY, Mich., April 21st.

*Editors Herald:*—When reading the testimonies of our beloved brethren and sisters I have felt the Spirit bearing witness with my spirit that it was true, and it has comforted and cheered my heart to know that our Redeemer lives. Why then can we not tell of our heavenly Father's love and kindness to us, and try to help and cheer each other. There is a work for each and every one who has named the name of Christ, we are to be coworkers together with Christ. If we do not work with our might while the day lasts, we cannot enter in through the gates into the city.

It is my heart's desire to live nearer to our God, and to walk each day more firmly in the footsteps of my Lord and Master, and have my lamp trimmed and burning, helping to roll on this latter day work. My prayer to God is that we may earnestly contend for the faith.

Your sister,

AMANDA FRANK.

---

# Communications.

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

☞ Write on one side of the paper only.

## WHAT IS TRUTH?

THE question was asked of Jesus, by Pilate, "What is truth?" That which produced the question was the statement of the Savior in the verse preceding the one in which the question is asked, namely, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."—John 18: 37. Pilate then asks the question, "What is truth?" It is plain to the reflective mind that Pilate was governed in asking the question by the statement of the Savior concerning "the truth." Evidently, to the writer's mind, it was the placing of the definite article before the word truth that caused the query, presenting to the mind of Pilate the thought of a particular, specific truth, that Christ referred to. This thought is supported by the statement of the Savior, "To this end was I born, and for this cause came I into the world, that I should bear witness unto *the truth*." Pilate knew what truth was, in the common acceptation of the term, and therefore would not be apt to think that for the purpose of bearing witness unto truth as commonly accepted, was the occasion of Christ's coming into the world. Truth is defined to be matter of fact relating to things that have been, that are, and that will be. Truth was truth before the Savior was born into the world, and would have remained the same if he had not been born; but the truth of which he spake could not have obtained if he had not been born. We speak in this manner because God the eternal Father had chosen him to be the Savior of the world, and that he, therefore, had to be born to accomplish the will of the Father.

This truth, which caused the necessity of Christ's coming into the world to bear witness to it, must be of vital importance to the race of men. To ascertain what that truth is, we are under the necessity of searching the teachings of Christ; for if it is of such importance to us, we want to know about it. If Jesus, as he says, came not to do his own will, but the will of the Father who sent him, and for this cause came into the world to bear witness unto the truth, it then follows that that which he came to bear witness of was the will of the Father, which he came to perform. He says in John 12: 48–50: "He that re-

www.LatterDayTruth.org

jecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." Here we perceive that the will of the Father was made known unto him, and that he was given a commandment what to say, and what to speak; to make known that will, and that that will related to how the human family might obtain eternal life. He declares that he has not spoken of himself, but of the Father which sent him, and that the word which he spake shall judge those that receive it not, at the last day. That commandment was the truth to which he came to bear witness.

The phrase "the truth," embodies the whole plan of salvation; it is synonymous with *the gospel.* This is proven by the language of Peter, contained in his first epistle, when writing to the saints in general, 1:22–25, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. . . . And this is the word which by the gospel is preached unto you." We learn from this language of the servant of God, that these saints, or children of God, had, through the influence of the Spirit of God, been led to obey *the truth*, and that in obeying the truth they were "born again," born of the word of God, and this word of God was "the gospel;" so it is plain that "the truth," is "the gospel."

There is a statement made by the Savior in John 8th, speaking to those Jews who believed on him: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." The language implies that all who have not obeyed the truth are in bondage, and these individuals that he was speaking to understood this. But they evidently, from their reply to him, thought of another kind of bondage than that which he was speaking of. He undeceived them by showing them that it was the bondage of sin he had reference to: "Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." It is plain, therefore, that while we are the servants of sin, we are in bondage to sin. But we are made free from the bondage of sin by obeying the truth; our souls are purified through obedience to the truth, and the truth is the word of God—the gospel. This word of God liveth and abideth forever; it is therefore not susceptible of change, that is, the Author of it would not change it, for it was established for one purpose—the salvation of man. Man may change it by adding to or subtracting from its principles; but if he does, he has not the authority of the living God for so doing, and the result will be that man will lose his soul's salvation, no matter how devotedly he observes the change made by man.

The gospel is termed in the Scriptures, "the everlasting gospel," "the gospel of the kingdom," the plan of salvation, the plan of redemption, "the everlasting covenant," "the truth," "the power of God unto salvation." This being the case, it must have been necessary for the salvation of men from the fall of Adam, and will abide as the plan of salvation till the last enemy, death, the wages of sin, is destroyed. The truth, the gospel, the word of God that the Savior was born to bear witness to, embodies, first of all, a belief in God the eternal Father, and in Jesus Christ his Son, whom he has given as the Savior, the Redeemer of the world. The apostle, understanding this, says: "He that cometh to God must believe that he is." It is very reasonable to assert that man must believe that there is a God before he could undertake to come unto him. If a man did not believe in the existence of God, how could he believe anything said concerning him? But faith in God consists in not only believing that he is, but believing in his Word also, that he has revealed to the children of men. In that Word it is stated that he is the Creator of the heavens, and the earth, the sea, and all things therein, including man. By virtue of being the Creator of the earth, he had a right to govern the same; and being the Creator of man, he had the right to establish laws for his government. The history shows that man when first created —male and female—dwelt in the presence of God, (or occasionally enjoyed his presence,) who conversed with them, and established a law for their observation, with the penalty of death attached to the breaking of that law. The law was broken, and our fore parents were driven from the presence of God, the sentence of death being passed upon them. Sad and gloomy must have been their condition, as they tilled the ground, which was under the curse of the Almighty, and ate their food that they obtained from it in the sweat of their face. The first intimation we have recorded in King James' Translation, of the dealings of God with man after this, was that of Cain and Abel, bringing offerings to the Lord; the one of the fruit of the ground, the other of the firstling of his flock, and the fat thereof. The one offering was accepted, the other was rejected. It may be a query to the skeptical mind why the Lord accepted the offering of Cain, and rejected that of Abel, there not being any command of God (recorded in King James' Translation) as to which one should be accepted in his sight; and they may reason, that if it was left to guesswork, and both offerings were given with an honest heart, why should Cain's be rejected any more than Abel's? But those having had access, through God's blessing, to a better translation of the Bible, which gives a more minute account of God's dealings with Adam and his immediate posterity, can there see why Cain's offering was rejected, and Abel's accepted. In this Inspired Translation it shows that the Lord spoke first to Adam and Eve, and not to Cain, as the King James' Translation puts it. This, to the writer, looks the most reasonable account. It reads:—

"And it came to pass, that after I, the Lord God, had driven them out, [of the garden,] that Adam began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as I, the Lord had commanded him; and Eve, also, his wife, did labor with him. And Adam knew his wife, and she bare unto him sons and daughters, and they began to multiply and replenish the earth. And from that time forth, the sons and daughters of Adam began to divide, two and two, in the land, and to till the land, and to tend flocks; and they also begat sons and daughters. [Here the skeptic may learn where Cain got his wife, for Cain was not born yet, according to this Translation.] And Adam called upon the name of the Lord, and Eve also, his wife; and they heard the voice of the Lord, from the way towards the garden of Eden, speaking unto them, and they saw him not; for they were shut out from his presence. And he gave unto them commandments, that they should worship the Lord their God; and should offer the firstlings of their flocks for an offering unto the Lord. And Adam was obedient to the commandments of the Lord. And after many days, the angel of the Lord appeared unto Adam, saying, Why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me. And the angel spake, saying, This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth; Wherefore, thou shalt do all that thou doest in the name of the Son. And thou shalt repent, and call upon God, in the name of the Son for evermore. And in that day, the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying, I am the Only Begotten of the Father from the beginning, henceforth and forever; that, as thou hast fallen, thou mayest be redeemed, and all mankind, even as many as will."

It seems from this account, that though Adam was under sentence of banishment from the presence of God, with all that is comprehended under the same, he nevertheless had not lost all hope, or he would never have called upon God as the record states he did. He may have called upon God from an earlier period after his banishment from the garden; but according to this history the Lord did not answer his call openly, till after many sons and daughters were born unto him, and they old enough to divide two and two, and separate upon the land to till it, and to multiply and replenish the earth. When the Lord did answer the call of Adam and Eve, he gave them commandments that they should worship the Lord; and that they should offer him the firstlings of their flocks for an offering. Adam being obedient unto the commandment in offering unto the Lord the firstlings of his flock, an angel visited him, and asked why he did so. He confessed ignorance, only that the incentive that moved him was to be

www.LatterDayTruth.org

obedient unto the commandments of the Lord. He had learned to his cost that disobedience brought about sorrow of heart. The angel then informed him that this offering was a similitude of the sacrifice of the Only Begotten of the Father; and the Holy Ghost bore witness that the Only Begotten of the Father should redeem him and all mankind from the effects of the fall. Here we find a solution of the query why Abel's offering was accepted and Cain's rejected. Abel was obedient to the commandment of God, and Cain was not. Abel's offering was a type of the great sacrifice to be offered by the Only Begotten for the sins of the world; but Cain's was not. We are reminded in this connection of the scripture, which says: "To obey is better than sacrifice." —1 Sam. 15:22. "And why call ye me Lord, Lord, and do not the things which I say?"—Luke 6:46. "But in vain do they worship me, teaching the doctrines and commandments of men."—Matt. 15: 8. Cain did not obey the Lord, therefore his offering was not accepted; he undertook to call on the Lord, and yet did not do the things that he had commanded; he undertook to be a law unto himself, and in vain did he worship God. This case is doubtless written as an example for all men, that they may know, that inasmuch as God is no respecter of persons, and if Cain could not be accepted of God through disobedience, although he offered an offering unto the Lord, then none of the human family, to the latest generation, can be accepted in so doing. Men may puzzle their brains to invent schemes, and offer up offerings to the Lord; but if he has not commanded them, it will be in vain. Men may invent anxious seats, or mourner's benches, or surround the altar, to have their sins forgiven through the intercession of prayer thereat; but the Lord has said: "In vain call ye me Lord, Lord, and do not the things that I say;" "In vain do they worship me, teaching the doctrines and commandments of men." The Word of God does not contain one scrap of evidence in favor of obtaining remission of sins, of being born of God in such ways; but he has commanded what mankind shall do in order to gain such a position before him, and anyone attempting to gain it in other ways will fail, as did Cain, not being accepted of God.

Paul has said: "He that cometh to God must believe that he is;" and Jesus has said: "I am the way, the truth, and the life; no man cometh to the Father but by me." The Lord declared to Adam in the beginning, that Jesus Christ was the only name which should be given under heaven, whereby salvation should come to mankind (Gen. 6: 53, I. T.) And Peter in Acts 4:12 reiterates it: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." He being the only one given of the Father through whom mankind can be saved—can be redeemed and brought back into the presence of God—then, certainly, no man can come unto the Father but by him, and he could say with propriety: "I am the way, the truth, and the life; no man can come unto the Father but by me."

We read in the Scriptures that the fall of man came by reason of transgression, and the fall brought about death. In the Inspired Translation, Gen. 6: 55, 56 it reads: "And the Lord said unto Adam, Behold, I have forgiven thee thy transgression in the garden of Eden. Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world." This teaching shows forth the justice of God; that no one should be answerable for another's transgression. This being the case, man is answerable for his own sins only; and as "the wages of sin is death," and death was the result of Adam's sin, death would be the result of the sins of all his posterity. The sin of Adam was the opening wedge to let sin into the world; and hence the apostle in Romans 5:12, says: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that *all* have sinned." We here see the justice of God manifest in passing the sentence of death upon all men for their own sins, and not for Adam's transgression.

The writer may differ with some of his brethren relating to what is termed "the sin of the world." I understand some take the position that the original sin is the sin of the world. The saying of John the Baptist, "Behold the Lamb of God that taketh away the sin of the world," may have been the means of their arriving at that conclusion, because it speaks of sin in the singular number. But the Book of Mormon, 1 Neph 3: 5, says that Nephi, rehearsing the sayings of his father Lehi when speaking of the same circumstances that John was, spake in the plural number, "the *sins* of the world." He says of John the Baptist: "And my father said he should baptize in Bethabary, beyond Jordan; and he also said he should baptized with water; even that he should baptize the Messiah with water. And after he had baptized the Messiah with water, he should behold and bear record, that he had baptized the Lamb of God, who should take away the *sins* of the world." Alma understood it as Nephi and Lehi did; to prove which we give his language in Book of Alma 19: 3: "And now, my son, I would say somewhat unto you concerning the coming of Christ. Behold, I say unto you, that it is he that surely shall come, to take away the *sins* of the world; yea, he cometh to declare glad tidings of salvation unto his people."

I have quoted sufficient to show that two or three of the Book of Mormon writers, having reference to the same thing that John did, used the word in the plural number, "sins," not "sin." Is there a clash here between the Bible and Book of Mormon? Not in the writer's view of the matter. The Book of Mormon writers speak of the individual sins of the whole world; and though there may be different classifications of sin, yet they may be all summed up under one great head, that is of disobedience. And in this way we believe John spake in the singular number, and called disobedience "the sin of the world." What is sin? The apostle says it is the transgression of the law. Is not that disobedience? I care not what sin in the catalogue a man may commit, or if he commits the whole, it is disobedience to his Creator, his rightful lawgiver. Can the sin of one man be rightfully called the sin of all the world? We think not. The Savior proposes to destroy sin from off the face of the earth, and it is written of him, 1 Cor. 15: 25, 26: "He must reign, till he hath put all enemies under his feet. The last enemy, death, shall be destroyed." When that takes place, there will be no more sin. For if death, the wages or punishment for sin is destroyed, then sin which was the cause of that punishment must be destroyed also, and Christ will have taken away the sin, or sins, of the world. And to farther support this it is written in Phillippians 2: 10, 11: "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." Then, surely, the sins of all the inhabitants of the earth, that ever lived upon its face will be taken away, the reign of sin having ceased forever.

Man, under sentence of death, having no power to free himself, must be released from the same by a higher power than his own; and the Lamb that was prepared before the foundation of the world, volunteered to ransom man from the power of death. It is written of him that he should come in the meridian of time, to redeem man from the fall. Paul states, in 1 Tim. 2: 5, 6: "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for *all*, to be testified in due time." Again, in Hebrews 2: 9, we read: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for *every man*." Speaking of Jesus Christ, Paul further says, in 2 Tim. 1: 10: "Who hath abolished death, and hath brought life and immortality to light through the gospel." The primary meaning of the word abolish, given by Webster, is, "To make void; to annul; to abrogate, or repeal." We understand, then, that Christ by his death caused the repeal of the death sentence upon all men; that is, not that they should not die a natural death, but that the body and spirit of man should not remain forever separated, but that by the power of the resurrection through Christ, the grave should yield up its dead, and the bodies and spirits of men should be united again and live forever, for, "As in Adam all die, even so in Christ shall all be made alive, but every man in his own order," etc. The death sentence had to be annulled, the demands of justice satisfied, before the plan of mercy could be presented to the human family. Life and immortality could then be presented, through the gospel, and man through obe-

www.LatterDayTruth.org

dience to the same could obtain eternal life, or be brought back to dwell in the presence of God forever. Through disobedience man was driven from his presence; by obedience to his law, he will be brought back. Christ, then, was the means through which the gospel was offered to man. How plainly, then, we can see that to this end he was born, that he should bear witness to the truth in all its phases.

But Christ was a Lamb prepared before the foundation of the world; was accepted of the Father as the Savior, the Redeemer of the world, the Lamb slain in prospect; hence the gospel could be offered through him to our fore parents and their posterity, immediate and remote. The record tells us that the gospel was preached to Adam. In Genesis 6:48, etc., I. T., it reads:—

"And as Enoch spake forth the words of God, the people trembled and could not stand in his presence. And he said unto them, Because that Adam fell, we are; and by his fall came death, and we are made partakers of misery and woe. Behold, Satan hath come among the children of men, and tempteth them to worship him; and men have become carnal, sensual, and devilish, and are shut out from the presence of God. But God hath made known unto our fathers, that all men must repent. And he called upon our father Adam, by his own voice, saying, I am God; I made the world, and men before they were in the flesh. And he also said unto him, If thou will turn unto me and hearken to my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men; and ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever you shall ask it shall be given you. . . . Therefore I give unto you a commandment, to teach these things freely unto your children, saying, that by reason of transgression cometh the fall, which fall bringeth death; and inasmuch as you were born into the world by water and blood, and the Spirit, which I have made, and so became of dust a living soul; even so ye must be born again, into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin; and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory. . . . And it came to pass, when the Lord had spoken with Adam our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water; and thus he was baptized. And the Spirit of God descended upon him, and thus he was born of the Spirit, [did not have to wait until the morn of the resurrection before being born of the Spirit,] and became quickened in the inner man. [That which is born of the Spirit is spirit.] And he heard a voice out of heaven, saying, Thou art baptized with fire and with the Holy Ghost; this is the record of the Father and the Son, *from henceforth and for ever*. And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity. Behold, thou art one in me, a son of God; and *thus* may all become my sons."

I have made this lengthy quotation to show that the gospel preached to Adam was the same that Jesus commanded his disciples to preach. It was in requisition then to save fallen man, as much so as in the meridian of time, and is now; and to accomplish the same purpose. And it shows, as Peter perceived at the house of Cornelius, that "God is no repecter of persons," for the Lord says in what we have just quoted, that this shall be the plan whereby all shall become the sons of God, henceforth and forever. Jesus in his ministry on earth corroborates the above. He says: "I came not to do mine own will, but the will of the Father that sent me. He that rejecteth me, rejecteth him that sent me." He taught faith in his Father as well as faith in himself; he taught repentance, or forsaking of sin; he taught that, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." He knew that it had been decreed in heaven that this should be the record of the Father and the Son, henceforth and forever; that thus might all the human family enter into the kingdom of God; that thus they might become God's sons and daughters. He sent forth his disciples clothed with authority (and thus must all who preach the gospel of Christ be sent) to preach the same gospel. And the history of their preaching, as recorded in the Acts of the Apostles, shows that they did not fail to preach it as he commanded. Peter, when preaching the first gospel sermon, under the influence and endowment of the Spirit, told those who believed in God and were constrained to believe under his preaching that Jesus was the Christ when they inquired what they should do, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise [of the Holy Ghost] is unto *you*, and to *your children*, and *unto all that are afar off, even as many as the Lord our God shall call*." The Holy Ghost, through Peter, confirmed what the Father in the beginning had decreed and what the Son in the meridian of time had taught, that faith in God and in the Son, repentance and baptism, or the birth of water and of the Spirit, was the only means whereby men could be saved; and whereby they could become the sons of God; and that it was to all, everywhere the same, henceforth and forever. Even so the reader, who searches the record, will find the servants of Christ preaching the same thing. Thus by obeying the truth, the gospel, the word of God, they became free from the bondage of sin, when their sins were remitted; they had purified their souls by obeying the truth; for when sins are remitted, the heart must be clean.

But this is only the beginning of the race; we have only just been born of God, and entered into the kingdom here below, having obeyed the initiatory principles. We then have to obey the gospel in its entirety, live by every word that proceedeth out of the mouth of God, given for our everlasting salvation, and to retain a remission of our sins, so that we may never again be under the bondage of sin, which if we do, we will, in God's due time, be admitted to dwell in his presence; and thus by obeying *the truth* in all things, we will enjoy perfect freedom in the presence of God.

By the foregoing we have a glimpse of the reason why Jesus was born, that he might bear witness to the truth—the grand design of the Almighty Father for the redemption of fallen man. He bore witness in his life and teachings, and emphasized that witness to *the truth* in his death. And when he cried, "It is finished, It is finished," and gave up the ghost, he had paid the debt for every man; he had accomplished the will of the Father in the great sacrifice offered; but his great work of destroying the sin of the world was not yet fully accomplished, and will not be until the last enemy, death, is destroyed. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also be subject unto him that put all things under him, that God may be all in all."

In view of what the Savior has done for the human race, well might that innumerable heavenly host that John was permitted to see in vision, as recorded in his book of Revelation, 5th chapter, whose numbers were "ten thousand times ten thousand, and thousands of thousands," break forth in song, saying, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings, and priests; and we shall reign on the earth," and, "saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and glory, and blessing."

And now, kind reader, my prayer is that you and I, following in the footsteps of our great exemplar, Jesus Christ, may, like him, as far as is required of us, fulfill the will of the Father, that we may be counted worthy to reign on the redeemed earth with our Lord.

E. STAFFORD.

---

The fire-fly only shines when on the wing; so it is with the mind; when once we rest we darken.

The happiness or unhappiness of old age is often nothing but the extract of a past life.

www.LatterDayTruth.org

## "IT IS TIME TO STOP."

THE above is used as the heading of an editorial in *Herald* for March 29th, 1890, in which the Editor calls in question the propriety or necessity of the discussion of the Sabbath question through the *Herald*. The position taken by the Editor we endorsed as being very proper. In view of the position taken by him, and what has since transpired, I wish to present a few thoughts for the consideration of the *Herald* readers.

If, as stated in said editorial, the revelation of April 11th, 1887, was given to the church that they might "cease contending about the Sabbath day," and to observe the "first day of the week," commonly called the "Lord's day," as a "day of rest," etc. And if, as stated in said editorial, that while "the present duty of the members of the church is clear," that is, to observe the first day of the week as a rest day, no one is "at liberty to state positively that the revelation [of 1887] implies a time future when the Jewish Sabbath, or seventh day, will be reinstated, if it has ever been abandoned or lost; or that it is implied that the first, or Lord's day will be perpetuated as the Sabbath, or abandoned as the rest day. It should be left as it is, it having been accepted as direction properly received, and stated what was designed to be said, and meant what was said, and that only." And if, as further stated, they intended publishing a certain article referred to, "after which we shall feel justified in stopping the controversy so far as the *Herald* is concerned," why is it that we find the question still being discussed through the *Herald* by the Editors themselves, (see *Herald* for January 3d, 1891, pp. 4, 5,) as well as by others, (see *Herald* for January 2d, 1892, pp. 9 12,) the writers of which argue from the standpoint that the first day of the week is the true and Scriptural rest day, or Christian Sabbath, and is so to continue.

Again; if the revelation of 1887 was given to stop contention on that question in the church, what right has an elder of the church to write a book contending in favor of the first day of the week as "the Christian Sabbath or weekly rest day," (evidently claiming from advertised description that the first day is the true and Scriptural Sabbath, and shall ever remain so,) and said book be published and offered for sale by the Board of Publication, and extensively advertised and highly recommended through the *Herald*, when evidently—as it has always appeared to the writer, and as we think was frankly admitted in said editorial—the Sabbath question was not finally settled by the revelation of 1887, but only pointed out the "present duty" of the members "until further revelation is received, or the quorums of the church are assembled to decide concerning the law in the church articles and covenants." For, had the question been then and there finally settled, there would have been no need for "further revelation," nor the "assembling of the quorums to decide concerning the law." Further revelation on a question already settled would be superfluous, to say the least, if not absolutely unreasonable. And to refer a matter already settled to the assembled quorums of the church for a decision, would be asking them to go on a "fool's errand."

We agree with the editorial that "present duty" is clearly pointed out, and that the revelation does not give anyone the right to positively say that the revelation implies that the seventh day will be reinstated, or that the first day will be perpetuated or abandoned as the Sabbath or rest day, and that "what future revelation, or the findings of a General Assembly of the quorums may do in the matter, is but a matter of speculation."

There is no law prohibiting speculation on a question, nor the forming of private opinions on any matter. But to continue to publicly agitate a question when evidently—and as admitted—it was the intention or design of the revelation given to have us "cease contending about" said question, is, we think, unwise. If it is right to publicly contend by those who believe that the first day of the week is, has been, and always will be the Christian Sabbath, it certainly would be just as right for those who believe that the seventh day may or will in the future be the Sabbath to contend publicly for what they believe. And they would have just as much right to write articles for the *Herald*, to publish or write a book, and expect the Board of Publication to publish it and offer it for sale, and have the *Herald* advertise and recommend it as those have who otherwise believe. And should the seventh day advocates claim their rights—and get them—then we would have a continuation of the controversy through the *Herald*—just what the Editors proposed "stopping . . . so far as the *Herald* was concerned."

The view presented to the writer from his standpoint is that "inasmuch as there had been much discussion in the past concerning the Sabbath of the Lord," the Lord gave the revelation of April, 1887, to "admonish" them that their "present duty" was to observe the first day of the week as a day of rest and worship. And to "cease contending about the Sabbath day," but let the matter rest—so far as *public discussion* in the church was concerned, at least—"until further revelation was received, or the quorums of the church are assembled to decide," the matter in a legal manner. And while the revelation itself does not give us any reason to say "positively" that the seventh day will ever be designated as the true Sabbath, or that the first day will be continued as such, it does leave the matter just where we have just as much right to claim that the seventh day may be reinstated, as that the first day will be perpetuated. And to go any farther than that, and say "positively" that either the one thing or the other *will* be done, is a mere presumption. "What future revelations, or the findings of a General Assembly may do in the matter, is but a matter of speculation" or opinion; and one man's opinion is as likely to be right or wrong as another man's. And for anyone to publicly contend—either from the pulpit or through the press—for more than was endorsed in the accepting of that revelation, and claim for it as being "the position of the church" on that question, will be to misrepresent the "facts as they are," and possibly some one may some day have to stand corrected by the decision finally rendered.

We do not claim nor think that the revelation given prohibits, or even lessens our right or privilege to think about, examine, or investigate the Sabbath question to its fullest extent, and thus be prepared for intelligent action when future revelation may be received, or quorum action be required, and there may be times and places when we may very properly express our opinion to others; but to take either the one side or the other of the question—beyond the "present duty" specified—and present it either publicly or privately *as the position of the church* before such position has been legally defined, would be nothing less than harmful presumption, and not in accordance with the facts.

Again; an opinion expressed by anyone in favor of either the one day or the other being ultimately adopted as the Sabbath day, and that opinion endorsed by any number of others, no matter of what standing in the church, does not by any means legalize that opinion, or even prove that it will eventually prove to be correct. Future revelation, or the assembled quorums alone can finally and legally decide that matter.

For one, the writer would have been glad if the people had all said Amen to the editorial we have referred to, and then have remembered the maxim, "practice what you preach."

Since writing the foregoing, I notice several writers in the *Herald* who have read the work, "the Christian Sabbath;" and the conclusion of said writers seems to be that the book "completely upsets the sabbatarian idea as set forth by the seventh day advocates," and that it is "the end of the controversy on the Sabbath." And one brother even goes so far as to say that "anyone that reads it, and can then hold to the old Sabbath, ought to be circumcised," etc. As to the book upsetting the seventh day sabbatarian idea, and being an end of controversy on that question, we will leave that matter to the test of time, which often changes things very unexpectedly. We think the revelation of April 11th, 1887, should have ended the controversy so far as public discussion or agitation of the question through the *church press* was concerned, and the matter should have been from that time left at rest "until" the time specified in said revelation for its settlement in a *legal* manner. And surely, had the brother who passed judgment as to what should be done with those who were so unfortunate as not to see the matter in the same light that he does, been prompted by the same spirit that is found in the revelation of 1887, which says, "Be not harsh in judgment, but merciful in this [the Sabbath question] as in all other things," he would not have used the language he did, or proposed circumcision, etc., for such as could not agree with the book.

We do not wish to enter into a discussion of the merits of the Sabbath question

www.LatterDayTruth.org

at this time through the church press. We believe that consistency with the revelation of 1887 forbids it; but we will notice one point in the book, "The Christian Sabbath," before we conclude this communication. And possibly if the pages of the *Herald* were opened, and the invitation extended for adverse criticism on the book above mentioned, it would be discovered that the "seventh day sabbatarian idea" was not so "completely upset," nor "the controversy on the Sabbath ended," as we were informed by said writers.

We do not wish to discourage historical investigation on religious subjects; but we believe that it is an indisputable fact that on many religious questions historical evidence may be produced both for and against the question which may be under consideration; and that by only quoting some writers on any particular question we may prove almost anything we desire to prove, or by only partially quoting any particular writer, we may do the same thing; whereas if we quoted them more fully, we would also prove what we did not wish to prove. For instance; in the book, "the Christian Sabbath," on last page of the book, we find a quotation from Dr. Wm. Smith's dictionary, to prove the point that the writer had in view, which standing as there quoted, seems to be very strong historical evidence. Let us quote more fully, and see if we can then as fully endorse the writings of history on religious questions.

Dr. Smith, after commenting on the passages that are found in the new Testament, and quoted in favor of the first day of the week as the Christian Sabbath, or day of worship for Christians, says: "Taken separately, perhaps, and even altogether, these passages seem scarcely adequate to prove that the dedication of the first day of the week to the purposes above mentioned, was a mattter of apostolic institution, or even of apostolic practice. But it may be observed, that it is at any rate an extraordinary coincidence, that, almost immediately we emerge from Scripture, we find the same day mentioned in a similar manner, and directly associated with the Lord's resurrection; that it is an extraordinary fact that we never find its dedication questioned or argued about, but accepted as something equally apostolic with confirmation, with *infant* baptism, with ordination, or at least spoken of in the same way." Then follows that portion which is quoted on last page of "The Christian Sabbath."

Now notice that Dr. Smith says that the historical evidence that can be produced in favor of the first day of the week as the Christian Sabbath or day of worship is just of the same kind as is the historical evidence in favor of infant baptism. Notice his language: "That it is an extraordinary fact that we never find its [the first day's] dedication questioned or argued about, but accepted as something *equally apostolic . . . with infant baptism . . .* or at least spoken of in the same way."

So far, then, as the particular passage we have noticed is concerned, we are under the same obligations to accept infant baptism as being apostolic as the first day Sabbath from a historical standpoint. Are we prepared to do so? If not, then how much weight in the question made in "The Christian Sabbath" in favor of the question then under consideration.

OBSERVER.

# Selections.

## THE HEAVENS FULL OF SIGNS.

### THE SECOND ADVENT.

LIEUTENANT C. A. L. TOTTEN, U. S. A., who is detailed as Professor of Military Science at Yale University, has just completed his course of instruction at that institution, and is now engaged in delivering a special series of lectures to the students in civil engineering. In an article recently published in a New York periodical, Professor Totten made several startling assertions which seemed to indicate his belief in astrological indications, and in reference to the subject a *Dispatch* reporter called on the Professor to-day and obtained the following interview:—

"Professor, your last set of articles seems to have rather an astrological leaning. Do you believe in astrology?"

"In a proper sense, yes; for else I would have to reject the story of the Magi, and much else in the Bible. Daniel, for instance, was a finished astrologist; so was Joseph."

### THE HEAVENS FULL OF SIGNS.

"If such is the case, you certainly ought to see something important in the configurations of the heavens this year, which you make to be such an important one?"

"And I do; the heavens are full of 'signs,' and they will succeed each other to the very end of the century. You can see a beautiful and most significant sign, any night, by looking in the west an hour after sundown—the present conjunction of Jupiter and Venus. I believe it is one of the signs of the approaching advent."

"But, Professor, haven't similar conjunctions often occurred before?"

"Yes, and no; as a phenomenon such a close conjunction is certainly a rarity. Those of Jupiter and Venus, however, have been more frequent than any others. Since the days of Luther some 21 such planetary groupings, within a very limited area of the heavens, have occurred. The most remarkable of all were in Luther's own lifetime (1507, 1524 and 1544 A. D.), when Mars and Saturn, and once Mercury, were also within noticeable proximity.

### EVENTS EVER TRUE TO THEIR MISSION.

"There is no exception to the fact that these events have always synchronized with terrestrial matters of historical importance, and I believe they always will. They were originally set in the sky for signs and for seasons, and have been true to their mission ever since the days of Adam. But understand me here, while we cannot predict in advance what they signify, we can most always look back and point out what they synchronized with. For instance, the earliest record we possess of an occurrence of this kind is of Chinese origin.

"It is related that a conjunction of Mars, Jupiter, Saturn and Mercury in the constellation of Chi was assumed as an epoch by the Emperor Chuenhio, and it has been found by MM. Desvignoles and Kirch that such a conjunction actually did take place on February 28th, 2446 B. C., between 10 and 18 degrees of Pisces. This year, upon the true chronology, was 1555 A. M., or the year in which Shem was born. The moon also came into the group, and all of its elements were within an arc of 12 degrees. I believe that the Chinese era dates from Shem, who was the son of Fohi, or their Noah.

### BEGINNING OF THE REFORMATION.

"Take another instance: At the autumnal equinox of 1186 A. D., Mercury, Venus, Mars, Jupiter and Saturn were in conjunction between the wheatear of Virgo and Libra. The Waldensian persecution was then just at its height. This was the real beginning of the Reformation. Their persecution began in 1179 A. D. Thence a lunar 'year of years' forward (354 years) brings us to 1533, and finds Luther with the 'little book' unsealed. His Bible, translated, was published the next year (1534 A. D.), and thenceforward a solar 'year of years' (365 years) brings us to 1899 A. D. The important thing in all of these conjunctions is the place—i. e., the celestial locality—where they occur. These were anciently called the houses, but are now the Signs of the Zodiac. For instance, a conjunction in the constellation of Pisces is a forerunner of spring, and has always been looked upon as a premonition rather than a harbinger of events to follow.

### MISUNDERSTANDING AS TO ASTROLOGY.

"The disrepute of astrology has arisen out of a misunderstanding. The school presided over by Daniel never pretended to tell fortunes or to cast horoscopes, but I am satisfied that it could read tendencies as readily as phrenologists or graphologists do.

"The present conjunction of Venus and Jupiter takes place in right ascension 23 hours, 27½ minutes, or nearly at the equinoxial point; it occurs in the constellation of Pisces, in fact, peculiarly in both, by this overlap. It will be on a meridian passing through the constellations of Cassiope, Andromeda, Cepheus and Pegasus in the north, and Phœnix in the south, all of them significant in fable and of deep Biblical import in such an astrological sense as Daniel and Joseph understood, but which is now practically a lost science.

### APPEARANCE OF THE STAR OF BETHLEHEM.

"Take, for instance, Cassiope. Many of us are expecting the reappearance of the so-called Star of Bethlehem in this constellation, or on its Colure. It is the most splendid celestial body ever recorded, and may now shine forth at any moment. It was seen by Leviticus in 943 A. D.,

www.LatterDayTruth.org

again by Jean in 1264 A. D. and finally by Tycho Brahe in 1572 A. D. It is believed to reappear in alternate periods of about 308 and 319 years, and consequently may be looked for from now on. When it begins to shine it will become brighter than Jupiter in the course of a few weeks.

"Tycho Brahe was one of the most eminent astrologers of his day, and describes the last appearance of this star as very sudden. He says that on returning home on the evening of November 11th, 1572, he was surprised to find a group of country people gazing at a star which he was sure did not exist half an hour previously. It was then as bright as Sirius, which is the largest star in the heavens, and could be seen during the day.

BRIGHTER THAN THE PLANET JUPITER.

"It continued to increase in brightness until it surpassed the planet Jupiter. Its brilliancy did not diminish until December, and so continued until March, 1574, when it wholly disappeared. As it had no sensible parrallax, it must have been far more distant than Neptune. Its light was at first white, decreased to yellow, became ruddy, and finally a livid white.

"Its reappearance may be looked for on the meridian belt marked by the present conjunction of Jupiter and Venus, and it is this in particular that makes the whole matter significant—in fact, it is a real 'sign in the heavens' to such as can accept it, because it occurs in the last hour angle into which astronomers have divided the heavens from time immemorial. Mercury, significant of 'change,' comes appropriately to the same color about a month later, and who shall predict what spring will witness?"

"But do you believe, Professor, that this is the original Star of Bethlehem, *i. e.*, the variable star in Cassiope?"

THE REAL STAR A PHENOMENON.

"No. This star received its name in modern times, and its periods do not warrant that belief. They reverse, however, so as to mark the year in which Omar captured Jerusalem, 637, A. D. My own belief as to the real Star of Bethlehem is that it was an extraordinary and phenomenal body, a light that moved and went before the Magi. But these wise men were forewarned to look for it by other astrologized facts which preceded its appearance."

"In what way?"

"Well, it is somewhat of a story. Briefly, the event that first placed them on their watch was a conjunction of the planets Jupiter and Saturn. Kepler believed that this conjunction itself—similar to the one now drawing to a focus—was the star itself. He calculated that Jupiter and Saturn came into conjunction three times in the year 747 A. U. C., and that in the last half of the same constellation, Pisces. He accordingly placed the birth of the Savior in 748 A. U. C. Ideler, pursuing Kepler's calculations, verified them, and later Encke furnished us with the following data to determine these three remarkable conjunctions:—

A TRIO OF REMARKABLE CONJUNCTIONS.

"The first took place on the 29th of May, in 31 degrees Pisces, when the planets were visible in the East before sunrise, Jupiter and Saturn were only a degree apart; the second on October 1, in 18 degrees of Pisces. Ideler, therefore, placed the birth of the Redeemer in 747, A. U. C.

"You see, then," said the Proffessor, "that we have the ablest astronomers involved in legitimate speculations concerning just such a conjunction as is now about to recur in plain sight, and in the same sign and constellation (by overlap), so the sneer of ridicule that ignorance always launches at anything serious is disarmed beforehand.

"However, that is neither here nor there; the present conjunction of Jupiter and Venus is as far more significant than that of Jupiter and Saturn at the Nativity as the second advent will be more momentous than the first. As I read the matter astrologically, the present conjunction is the sign of marriage—the planets may stand for Christ and his bride; the Kjn or marriage appropriately occurs in the old constellation of spring and all adventists believe that the signs of spring are patent all about us.

PLENTY OF SIGNS OF THE TIMES.

"You newspaper people call them the signs of the times, and find plenty to keep your columns newly loaded every day. They are all predicted in the Bible; you can find your very display lines there, if you look sharp.

"But to return to the conjunction of Jupiter and Venus. On the 6th of February, at about 10 p. m., these planets will come to within less than a degree of each other, almost touching. The astronomers of Australia will obtain a magnificent view of this spectacle. Venus will be just above Jupiter, with a small strip of heaven between them. And now let me point out a very startling coincidence—for so I presume you will call it. You probably remember that last spring I called attention to the fact that the Hebrew year, then beginning and now ending, is the five thousand six hundred and fifty-first on their calender, and is represented by the Hebrew letters H V H J, which I pointed out suggested H V H J (A being 1 and J being 10). Now, these letters read backward, as the Hebrews do spell out the word 'Jehovah.' So also does this Kjn write this very name upon the vault of heaven, for reading the acrostic of the 'sign' upward, we have Jupiter, heaven, Venus heaven, or J. H. V. H.; and reading it downward, by its Hebrew numerical suggestion, we have 5,651, the number of the very year now dying."

ALL THINGS PORTENDING CHANGE.

"But you do not attach any significance to this, do you?"

"Of course, I do. Everything is significant to the watchers. I have a friend who reads, and reads accurately, a correspondence to the current spirit of the times in the wings of a butterfly or of a blade of grass. All things now portend 'change.' Do you suppose that the inactivity of nature is not reflected through her own realm, or that mind fails to mold everything in its own sphere? You may rest assured that those skilled in the art of reading between the lines of everything find harmony where some of us least expect it."

"Professor, do you think that the great conflict among the nations will break out this year?"

"That is hard to say with any authority. I think that it must come soon. Moreover, the year 1892 has been the year looked forward to by most European nations as the one by which their reorganizations and armaments must be completed. The year is here, and Russia, the great disturber of the nations, is already announced as prepared. I think that 1892 is to be a very critical year, and that Mars, in whose month (Janus) we are now talking, will have much to record. As far as my best judgment goes, I think this year will mark the beginning of the end, no matter how prolonged."

THE STARS FULL OF SUGGESTIONS.

"Do you read this also in the stars?"

"I read nothing but suggestions. Don't imagine that I set up for an astrologer in the current acceptation of the term. I do not believe in 'judicial astrology.' Nothing that I might fancy I perceived would influence my judgment or control my acts. I will say this, however, that if the rumors of wars of the past decade break out into facts, the very heavens will agree. This is preëminently a year of Mars. The planet will be within reach of our telescopes throughout the year. It and the earth will be in a position in August, and nearer each other than for fifteen years to come or in the past. All the great telescopes are getting ready to study our nearest planetary neighbor under what are the very best circumstances possible. We will be 13,000,000 miles nearer than the average to Mars on August 3d."

In concluding the interview Professor Totten said: "I am after the truth in this discussion. I ask no quarter, and I give none, because I no more want to be wronged myself than I care to lead my neighbor astray. I am a searcher, and will investigate anything and when I size it up it is the best I can do."

## A NATION OF ATHLETES.

BECAUSE a boy goes to work is no reason why he should never kick a football, pull an oar, or run or skate, writes Foster Coates in the May *Ladies' Home Journal.* If all these out-door sports were given up, America would soon become a nation of puny pigmies. Our men would be hollow-eyed, yellow-skinned, and flat-chested, instead of rosy-cheeked and robust as they are now. Take plenty of walking exercise. Walk to and from school, to the office or shop, and in the evenings, twice or three times a week, go out to lectures or social gatherings, or to see some good dramatic performance. Go to bed early. Do not get into the habit of staying up too late. Arise early and you will find that the hours you give to work or study will be of incalculable benefit to you. When you work, devote every thought to what you have in hand. When you study, fasten your mind upon the subject before you. When you play, let no thought of business or study disturb you.

www.LatterDayTruth.org

# Miscellaneous.

## CONFERENCE NOTICES.

Conference of the Southeastern Illinois district will be held at the Saints' chapel, with the Brush Creek branch, beginning Saturday, June 11th, at ten a.m. All are invited.

G. H. HILLIARD, *Pres. of Dist.*

Southern Indiana district conference will be held at the Saints' chapel, near Wirt, Jefferson county, Indiana, beginning Saturday, June 18th, at ten a.m. Bro. R. Etzenhouser and others of the missionary force are expected to be present.

G. H. HILLIARD, *in charge of mission.*

## APPOINTMENTS.

IOWA, MISSOURI, ILLINOIS, SOUTH AND CENTRAL INDIANA MISSION.

Having been placed in charge of the above named mission, which contains more than one half of the entire membership of the church, I feel keenly the weight of added responsibility, and kindly ask for the coöperation of all the ministry and membership of the church contained in the above named field; but especially of the appointees of General Conference.

In harmony with the instructions given to our quorum four years ago, and substantially renewed this spring, I have divided this large mission into "fields," placing them in charge of Seventies and High Priests. These appointments are not intended to interfere in any way with the legitimate duties of district and branch presidents; but the latter, especially, should look to the missionary in charge for needed instruction and advice. All General Conference appointees are under the immediate direction and direct control of the one in charge. Aside from this, his charge is in the nature of a general supervision of the interests of the work, direct interference not being proper in such cases as provided for in the revelation of 1890, paragraph 7.

The local ministry, not under General Conference appointment, are under the direct control of the president of the district; and in case of conflict between them and the General Conference ministers, the decision of the missionary in charge should settle the dispute, though, of course, the aggrieved party may exercise the right of appeal.

The following ministers have been placed in charge of the "fields" named:—

William Anderson, Decatur district, Iowa.

C. Derry, Pottawattamie district, Iowa.

H. Kemp, Fremont district, Iowa, and Nodaway district, Missouri.

James McKiernan, Little Sioux and Galland's Grove districts, Iowa.

O. B. Thomas, Des Moines district, Iowa.

J. S. Roth, Eastern Iowa district, and that part of the Nauvoo and String Prairie district located in Iowa.

I. N. White, Southwestern Missouri, including the Independence district, except that part which is located in Kansas.

W. T. Bozarth, Central Missouri district.

Duncan Campbell, Northeastern Missouri district.

M. H. Forscutt, Far West district, Missouri.

J. C. Crabb, all that part of Illinois not included in the Northern and Southeastern Illinois and Kewanee districts.

F. G. Pitt, Northern Illinois and Kewanee districts.

G. H. Hilliard, Southeastern Illinois and Southern Indiana districts.

In addition to these thirteen men—Seventies and High Priests—who have been appointed to assist me in taking charge, about 48 or 49 others have been appointed to labor in the same mission, not including some who have been appointed to labor as their circumstances will permit. Notwithstanding this number, some parts of my mission will not be as well provided for as in the past, on account of the removal of some to other fields.

It is needful that proper attention should be given to reporting labor done, prospects, etc. In order that this may be done advantageously, all those who are in charge of fields are requested to report to me, at Lamoni, Decatur county, Iowa, on or near the first day of each of the following months: August, November, March. All those who are not in charge should report to those who are in charge of the "fields" where they have labored; and in order that I may have the benefit of full reports from the different parts of my mission, these reports should be made out and sent on or near the 20th day of each of the months mentioned above.

Looking to God who only can give the increase, let us thrust in our sickles and reap.

J. R. LAMBERT,
*Missionary in Charge.*

## DES MOINES DISTRICT.

*To the Sunday school workers of the Des Moines district, Greeting:—*

We have now entered upon another conference year, and our district is one year old; and in looking over the past year we can see that great good has accrued from the Sunday schools being in an organized condition; for in unity there is strength. But still there is room for improvement. We want to get out of the old rut we have been in so long, and seek for improvement in this work which is entrusted to our care.

The command of the Spirit to the church in general is to come up higher, and what better way can we do so than by a systematic effort in the primary work of the church. We want to get more out of self and get more in harmony with the spirit of the work.

One thing which we must bear in mind, whether old or young, there is a work for us to do in the Sunday school cause as well as in the church. The Sunday school is a part of the church. Because we hold no office, or are not teachers, is no excuse for us. There are young minds all around us whom we can educate in what we believe. Do not think you can excuse yourself by saying you have no children, and there is none in our place. This is no excuse whatever; for we never know what good we can do until we try; and if we only try God will bless our efforts with success if we only trust him. He is able and willing to help us if we only ask. The statement of Christ is, Ask and it shall be given you; seek and you shall find; knock and it shall be opened unto you. How would it have been if the Prophet Joseph had told the angel who came to him, "There are no Saints, or none who believe this doctrine, and I cannot do such a work; for no one will believe, and it will be of no use." But no; we find him going out to do the work he is called of God to do, and success crowns his efforts; and so it will be with us if we trust in God. I know that here in Des Moines we feel more and more encouraged every Sunday as we look around and see new faces beaming upon us, and for this we give God the glory.

Our quarterly conference draws nigh and it is our wish to see a representative from each school in the district. Let us come prepared to discuss what is best for our branch of the work. I would advise all the schools to, just as soon as they can, get Winnowed Songs and the "combination offer" given in the *Herald* for use in the Sunday schools. I would also suggest that each delegate get one of above mentioned song books and bring it with him for use in our convention; and let us have a full and complete report from each school in the district. I would also say, let all those coming to conference be elected as your delegates. We cannot have too many; and come with the spirit of prayer.

There are two questions which will be considered, which are as follows: What we may learn from other denominations regarding Sunday school work; and, duties of the priesthood to the Sunday school.

Now let us come ready to take a part in the questions, and let us have a season of rejoicing and edification for our mutual benefit. God is working with the Sunday schools. He is blessing this effort which is but one year old. Although only young, yet we can see a marked improvement all along the line, and those who are doing what they can have reason to feel glad and rejoice in their work, for not only in the Sunday school is there an improvement, but the branch of the church has also improved. I speak from experience both with our branch and myself; and we all believe that the same cause will produce the same effect.

Then why hang back and delay the redemption of Zion? Let us strive to make this a year of improvement in our work, so that at the close of the year we can look back with satisfaction on the progress we have made. And we surely can if we make a united effort and trust in God to help us; for it is his work committed to our care. Then let us all be faithful to our charge is my prayer. Yours for the good of the cause,

JAMES KNOX, *Dist. Supt.*

## NOTICES.

Having been appointed to labor in Nebraska, I would say to those Saints scattered throughout Southern and Southwestern Nebraska, that I am ready for the field; and those who are living apart from branches where openings can be made for preaching and wishing preaching in their neighborhood, will confer a favor by writing to me immediately. Please name post office and county. Your in bonds,

GEO. W. SHUTE.

KANONA, Decatur Co., Kansas.

## THIRD QUORUM OF PRIESTS.

All persons knowing themselves to be members of the above named quorum are requested to send me their names and permanent addresses, plainly written, at once, that a new list may be prepared and incorporated into our annual circular letter. F. M. WELD, *Pres. of Quo.*

LAMONI, Iowa.

## BORN.

ANDERSON.—At Lamoni, Iowa, January 4th, 1892, to Bro. Benjamin and Sr. Audentia Anderson, a daughter; blessed April 28th by Presidents W. W. Blair and Joseph Smith, and named Bertha Audentia.

## DIED.

CHURCH.—At Lamoni, Iowa, April 21st, 1892, Elder Horace Church, an honored and respected member of society and of the church, a good and noble man. Father Church was born at Hopkinton, Rhode Island, October 25th, 1811. He joined the Seventh-day Baptists in his early life. In 1844 he heard the restored gospel; but for reasons attributable to the death of Joseph and Hyrum Smith, and the trouble that followed, he did not obey in baptism until February 17th, 1867, when he was baptized by Elder E. C. Briggs, at Hopkins, Allegan county, Michigan; who also confirmed and ordained him an elder, which office he filled honorably until his time of departure. The Hopkins branch was organized about the same time; Bro. Church was chosen to preside, and continued until the summer of 1873, when he removed to the vicinity where Lamoni was located. Bro. Church was united in marriage to Sally E. Bissell, December 28th, 1837, who survives him. At the time of his death he was aged 80 years, 5 months and 26 days. So passes a good man to his rest. Funeral services were held in the Saints' church, Sunday, April 24th, in charge of Pres. W. W. Blair; sermon by Pres. Joseph Smith.

WARREN.—At Pittsburg, Pennsylvania, February 2d, 1892, Sr. Sophia, widow of John Warren. Sr. Warren was born in London, England, November 18th, 1811, was married to John Duffield, who died. She was married again in 1845, to John Warren, who died in 1874, since when she has lived with her daughter, Mrs. Daniel Lewis. She was baptized into the church of Christ in Wales, by Elder John Andrews, in 1849. Funeral service conducted by Elders M. H. Bond and G. T. Griffiths.

HOLMES.—At San Lucas, Monterey county, California, April 9th, 1892, at two a.m., little Earnest, son of Bro. John C. and Sr. Ella Holmes, of Long Valley, Monterey county. He was born August 12th, 1886, and died from rattlesnake bite twelve hours after he was bitten. He was buried in the Long Valley cemetery, making the fourth child Bro. and Sr. Holmes have laid there. Service at the grave by Elder J. H. Lawn, prayer by Rev. Rice.

www.LatterDayTruth.org

## THE ETERNITY OF THE STARS.

Eternal stars, bright orbs of night,
In heaven's broad arch above,
You shine afar with trembling light
As lasting as God's love.

You greet our gaze like gleams that glance
From holy angels' eyes;
Forever fair, you glisten there
Within the tranquil skies.

God's form and features are unknown,
His works are wisely planned;
He sits on his tremendous throne
And guides you with his hand.

While babes are born, while strong men die,
While kings and thrones decay,
While centuries go gliding by,
On their forgotten way;

Yet still, by night, as bright and fair
The wandering planets roam
As when God's hand first placed them there,
In their eternal home.

Traditions disappear of fields
Where furious armies trod.
How insignificant is man,
How great and good is God!

With mystic light your splendor fell
On Adam while he dreamed,
Upon the world's destroying flood
And Babel's tower you beamed.

You saw old Abram's hopeful face,
And Sarah as she smiled,
When Hagar to the desert place
Was driven with her child.

On Pharaoh's host, on Israel's camp,
On Sinai's height you shone,
When God descended to declare
And make his mandates known.

You saw the wealth of Solomon,
And Babylon forlorn,
The sheperds when they watched their flocks
The night that Christ was born.

*—Eugene J. Hall, in Inter Ocean.*


# Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions. The index is rearranged, the subjects and citations furnishing a complete analysis of the contents.

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

# PATTIE; OR, LEAVES FROM A LIFE.

(NOW IN THE BINDERY.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of tha same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

## GERMAN TRACTS.

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### Teachers' Helps.

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### Cards and Tickets.

Fancy cards, large, five kinds, per 01 ..... 75
Fancy cards, small, ten kinds, per 0 0..... 50
Good Behavior tickets; per 100, 1 50: 1,000...1 00
Prompt Attendance tickets; 100, 10.5; 1,000...1 00

### Winnowed Songs

Each 40c., half doz. $2.25, per doz. .....4 50

## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

## DO NOT FAIL

To GET a Decatur County Annual Business Directory, for free distribution at the following places:—

L. Van Werden & Co's Drug Store, Leon.
W. A. Alexander's Drug Store, Leon.
T. E. Horner's Drug Store, Leon.
Holt's Drug Store, Van Wert.
E. A. Mitchell's Drug Store, Weldon.
J. H. Wyman's Drug Store, Weldon.
Robinson's Drug Store, Davis City.
Laney's Drug Store, Davis City.
Hansen, Weld & Barrow's Drug Store, Lamoni.
Camp Bros.' Drug Store, Kellerton.
Dr. Ayer's Drug Store, Decatur.
Bone & Cole's Drug Store, Grand River.
Woodbury's Drug Store, Garden Grove.
Ben Kirby's General Store, Leroy.
King & Mc Kibben's General Store, High Point.
Newlin Bros.' General Store, Woodland.
Bent Barr's General Store, Spring Valley.
J. J. Weaver's General Store, Pleasanton.
Dr. A. Hamilton's General Store, Blockley.
H. M. Smith's General Store, Terre Haute.
G. R. Bathe's General Store, Tuskeego.
A. Foster's General Store, Caledonia.
R. J. Wilson's General Store, Beaconsfield.
Dr. DeKalb's General Store, DeKalb.
Dr. J. E. Minton's General Store, Pawnee, Missouri.
Dr. J. S. Allen's General Store, Hatfield, Mo.

These books are for free distribution at the above named agencies and are well worth $1 each. They will not be given to boys and girls under any circumstances, but to the heads of families only, and in no case can any family have more than one of them. Consequently when you get one, hang it up and keep it as a handy reference book. Never ask for the second for you will positively be refused. No family needs more than one of these books. When you get one your name will be taken, and if you go to another agent and get another one your name will be taken again and if your name appears on the book at two or more places it will also appear in the newspapers not very agreeably to you. These books are presented by the business men of Decatur county. 23apr5t

## Missouri Pacific Railway.

This deservedly popular line of travel operates the Missouri Pacific and its Independent Lines, including the St. Louis, Iron Mountain and Southern, the Houston, Central Arkansas and Northern, the Central Branch of the Union Pacific, the Sedalia, Warsaw and Southern Railroads,—5 290 miles of road, fully equipped with latest facilities for the comfort and safety of travelers and tourists.

Direct line between the cities of St. Louis, Kansas City, St. Joseph, Omaha, Denver, Salt Lake, Ft. Scott, Joplin, Wichita, and their connections; the route to local points in Texas, Arkansas, the South and Southwest; also to points in Eastern Central, Western and Southwestern Missouri, Eastern Nebraska, Etc. Fast trains, regular connections, popular service. For particulars, rates etc., Address H. C. TOWNSEND,
Gen. Pass. and Ticket Ag't.
ST. LOUIS, Missouri.

On Sale at the Herald Office,

# With the Church In an Early Day.

Price $1.14 postage prepaid.

# BOOKBINDING.

## HERALD OFFICE BINDERY—

All kinds of Bookbinding done at Reasonable Rates!

Herald volumes, library leather backs and corners, marbled edges .....$1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco.....1 25
" " half morocco .....1 50
Books of similar size at same rates.

Prices include cost of returning to sender.


www.LatterDayTruth.org

# STANDARD PUBLICATIONS.

***Have you obtained and read these works? They should be in the library of each member of the Church.***

THE NW

## RULES OF ORDER AND DEBATE,

issued 1891, and by action of the last General Conference, is a complete Manual of Parliamentary Practice. It also contains the

**CHURCH ARTICLES OF ASSOCIATION, and THE RULES OF REPRESENTATION**

adopted by the Church for delegate representation in District and General Conferences.

This work is a valuable one, and should be in the hands of every Elder, Priest, Teacher, Deacon, and Progressive Member. Its compilation as the present issue is the result of the Church's past experience in transacting its business. "To save time is to lengthen life" and add to usefulness; to facilitate promptness and insure correctness in the transaction of business, it is necessary to be in line, in harmony with the general body of the Church in the methods and details of conducting Branch Business Meetings, and District Conferences. No active local or general officer, or live member, should be without this work. The book is systematic and detailed in arrangement, every important item being arranged under its proper heading and thoroughly indexed.

Revised and enlarged edition, muslin binding, price 50 cents.

---

ARE YOU USING THE

## SAINTS' HARMONY

in your branch? If not, your singers should obtain copies of the book and practice its pieces. This is being done in all large branches, and is accomplishing the desired result,—harmony in the song service throughout the Church. Send for copies, and when you attend the District and General Conferences, the Fall and Annual Reunions, you will assist in and better enjoy the song service,—an essential feature of true worship.

**The Harmony** is an excellent instructor in music,—a thorough drill book,—containing full instructions on Choir and Anthem music. It contains all the hymns in the Saints' Harp, also 542 pages of music, comprising about 720 tunes. It ought to be in every home that all may "cultivate the gifts of music and of song." Price (music and hymns combined) $2.50. Book with music only, $1.50.

---

## A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Elder Charles Derry. Price 25 cents including postage.

---

*OUR BOOKBINDER*

Will stamp names on books in neat gilt letters for twenty-five cents.

FOR AGED PERSONS,

And all others whose eyesight is diminishing, or those who prefer large type reading matter, the

NEW EDITION OF THE

## BOOK OF MORMON,

in large pica type, supplies a long existing demand.

The late edition is attractive in appearance, elegantly bound in three styles, and contains a new and enlarged index, the subjects and citations therein furnishing a more complete analysis of the book than that of former issues. The paragraphs are shortened, a feature which also facilitates ready reference; a 500 page book.

| | |
|---|---|
| Bound in roan leather, sprinkled edges, - | $1.50. |
| Seal grained Russia, sprinkled edges, - - | $1.75. |
| Seal grained Russia, gilt edges, - - - - | $2.00 |

---

THE

## CHRISTIAN SABBATH;

**OR WEEKLY REST DAY.**

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and Historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

| | |
|---|---|
| Paper covers, - - | 30 cents. |
| Muslin binding - - | 50 cents. |

---

## HOLY SCRIPTURES,

(Inspired Translation by Joseph Smith.)

| | |
|---|---|
| Sheep or Library Binding, sprinkled edges - - | $1 50 |
| Imitation Morocco, gilt edges, - - - - - - | $2 00 |
| Morocco, gilt edges - - - - - - - | $2 50 |
| Roxburg Turkey, gilt edges - - - - - | $3 75 |
| Flexible covers (similar to Oxford Teacher's Bible) - | $4 00 |
| New Testament, inspired - - - - - | $ 75 |

---

DISTRICT AND BRANCH RECORDS.

Every branch and district organization should keep an accurate record of its membership. This cannot be done when ordinary blank books are used. The District and Branch Records issued at the Herald Office have been arranged with a view to absolute correctness in records,—planned according to the demands of experience. No others should be used. No branch or district should be without one. These books are well bound and durable.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing of Children, and Marriages,—price $2.00. All orders can now be filled promptly. No delays; a fresh stock just issued from the bookbindery.

www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, May 14, 1892. No. 20.

Fleta L. Scott

## THE SAINTS' HERALD,

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa.

Subscription Price $2.00 per year; Six Months $1.00; Three Months 50 cts.; Single copies 5 cts.; Sample copies free.

The Traveling Ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions make sales of Church Publications, and assist the Publishing Department.

Address communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post office or Express Orders, Drafts on Chicago, or lastly, by Registered Letter. Do not send checks.

Advertising Rates. $1.00 per inch each insertion, subject to the following discounts: One month's insertion, five per cent.; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. For Reading Notices, ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## TO ADVERTISERS.

The Saints' Herald circulates in every State and Territory in the United States, also in Canada, Great Britain, etc. Having a field peculiarly its own, it is rapidly growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

For table of rates, see first page of cover. For further particulars address, R. S. SALYARDS, Advertising Manager.

### CHRISTIAN AND INDIAN.

IF a nation in the course of time atones for her great wrongs, and the pages of history surely lead us to such conclusions, our country will some day have a fearful debt to pay for the systematic outrages which we, as Christian people, have perpetrated against the Indian. The recent outrages, commencing with the murder of Sitting Bull and proceeding with the slaughter of squaws and children, mark one of the bloodiest pages known to modern history. Of course we know little of the true history of these outrages. We hear little except the report of the unscrupulous Indian agents and the prejudiced soldiers sent to slaughter a handful of Indians. The Indian side we hear not; besides the Indian is the *under dog* in the fight; and who listens or heeds his cries? Now and then, however, we catch a glimpse of the terrible truth; but the ear of our people has become so hardened that the voice of the Great Teacher, whom we claim to follow, makes no impression upon us. A remarkable letter written by Father Crafts, the Catholic Indian missionary, who was killed in the engagement on the last Monday of December, probably gives as true a picture of the real status of the Indian question in the Northwest as has yet appeared. The letter was mailed at the Pine Ridge Agency on December the 20th. The substance of this letter as it appeared in the daily paper is as follows:—

Father Craft says that from the beginning of treaties with the Indians they have been disappointed, cheated, starved, deprived of both their own customs and those of the whites, which they had fondly hoped to assume with the aid of the government, and in every way abused, mocked, and discouraged.

In their despair Gen. Crook brought them hope. Their confidence in him led them to hope that he would be able to realize their hopes. His death was their deathblow, and they so felt it. Their fears and despair after Crook's death were increased by a further reduction of rations, and a delay even of these.

Mr. Leo, who tood the census, made grave mistakes, counted less than the real numbers, and made false reports of prosperity that did not exist. The rations estimated for the reduced numbers, were not sufficient for half even of these. The Indians were, more than ever, in abject misery, starving without hope of redress, and without hope of living in any way.

It is not to be wondered at that they believed in a Messiah, and listened to every dreamer that promised hope. Interested whites took advantage of this state of affairs, and howled for troops. These troops came. Interested whites again came to the Indians, and persuaded them that the army had come to complete their destruction.

The Indians did not fight, but ran away in fear and despair. Father Jatz calmed them, and brought many back, and the prudence and kindness of Gen. Brooke convinced them of safety.

All this Indian trouble can be traced through all its phases to its true cause,—starvation, abject misery and despair, the cause of which is the outrageous conduct of the Indian Department for many years, culminating in the later blunders and cruelties of the present Commissioner Morgan.

The death of Sitting Bull was caused, if military reports of the facts and my knowledge of the situation agree, as they seem to, by the Indian agent, through a desire for notoriety, causing trouble in order to quiet it, and then interfering with the army which alone had the means, the prudence, and the confidence of the Indians necessary to properly manage such things. —*Sel.*

---

FOR THE BATH.—A teaspoonful or more of powdered borax thrown into the bath-tub while bathing will communicate a velvety softness to the water, and at the same time invigorate and rest the bather. Persons troubled with nervousness or wakeful nights will find this kind of bath of great benefit.

---

Strength with men is insensibility, greatness is pride, and calmness is indifference.

The moment a man is satisfied with himself, everybody else is dissatisfied with him.

Revolutions never go backward.

### THE TOBACCO HABIT.

CHEWING, snuffing or smoking is uncleanly. Those who are not wholly besotted confess it. I love my tobacco, but hate myself for useing it, is the language of many. You should not use it for the following reasons:—

1. Your breath smells badly; your clothes, books and apartments are offensive. Smokers and chewers are almost invariably spitters, and so are repulsive to those of cleanly habits.

2. The habit is injurious, tending to insanity, paralysis and cancerous affections, as an eminent physician shows by official statistics. One of the ablest and most efficient pastors of one of our city churches gave up the ministry because he could not give up tobacco. His nerves were shattered. He had no will power left. He was warned by a physician that he must stop or die of paralysis. He had no power of his own to stop, and in a few months he expired, body and mind wrecked. Besides narcotic effect there is a large amount of creosote in the fumes, such as eats through the pipe of a furnace or kills the nerve of a tooth. It stupefies and poisons. It renders the voice husky. It creates a thirst for alcoholic drinks. Its influence on youth is particularly destructive.

3. It is a costly habit: Statistics show that $600,000,000 are wasted annually for tobacco. Yes many people must have their tobacco whether they have bread or not.

4. You know it to be useless, harmful to yourself and others. You know also that God enjoins cleanliness of body as well as purity of heart. He forbids such a wicked waste of money. He forbids you to inflict a physical taint on your offspring by indulgencies, the immediate effects of which you may escape. Your conscience says, "don't do it!"

5 The example is bad; very bad. Somebody will follow your example; perhaps your boy, or perhaps some one else. So to be consistent you should say, "Follow me as I follow Christ.'

Now reader, for Christ's sake, and for the sake of others whom you influence ask God's help to abandon a habit which is costly, injurious, uncleanly and opposed to conscience.

The writer of these lines was for many years a slave to the ugly habit, but by the help of him who said, "Ye shall ask what ye will, and it shall be done unto you," he is now free; and would lead others into this liberty if possible. Will you be clean and free?—*Elder J. J. Davis, in Gospel Flame.*

---

SAW A CROSS ON THE MOON.—Superstitious people in the vicinity of Fort Dodge, Iowa, are worried over a strange sight in the heavens on March 15th. A well defined black cross appeared across the face of the moon. Those who saw it insist it was not caused by the clouds. It is claimed a similar cross was seen just before the war.

www.LatterDayTruth.org

## LONG LEASES OF LIFE.

ONE McDonald of Beloit, Nebraska, gives his age as 103, and says that his father lived to be 117.

James McMillin of Bardwell, Kentucky, is said to have documentary evidence that he is 113 years of age.

The Greek patriarch of Alexandria, Mgr. Sophronius, is 99 years old, and has been a priest for seventy years.

James Tunny of Boston is 102 years old and in the full possession of all his faculties. He was born in Ireland.

Huldah Elwood Rockwell of Westport, Connecticut, recently celebrated her 100th birthday. She has borne nineteen children.

Samuel Wildrick of Stoddartsville, Pennsylvania, aged 97 years, walked to Wilkesbarre, over twenty miles, to visit a man. Mr. Wildrick is the father of twenty-eight children. A few weeks ago he cut two new teeth.

A Waterloo veteran began his 101st year lately in the province of Parona, Brazil. The Germans in the neighborhood assembled to do honor and put a crown of laurels on his head, which, by the way, is not yet bald.

There seems to be a contest among the states in respect to which one has living within its borders the oldest pair of twins. Massachusetts claims the championship with Mrs. Sallie Cole and Mrs. Hepzibah Everett of Dedham. They were born in 1797.

Deborah Powers, the senior partner in the bank of D. Powers & Sons, Lansingburg, New York, has just passed her 99th birthday. She is still in full possession of all her faculties and takes a lively interest in current events. She has been actively engaged in business for more than half a century.

If Mrs. Harriet Coe of Grand Rapids, Michigan, lives until Janurary 11th, 1890, she will be 103 years old. She was born in Hartford, Connecticut, in 1787. Her father, Alexander McNeil, was a soldier in the war of 1812, and her grandfather, General McNeil, was a soldier in the war of the revolution. In her 100th year she had a paralytic stroke, and it was thought she could not recover, but she did, and now is in a fair state of health.

---

WARM WATER FOR SLEEPLESSNESS.—A correspondent of the *Medical Age* reports a case of sleeplessness of twenty-five years' standing completely cured by drinking a pint of warm water, as warm as can be drank with comfort, one good hour before each meal and the last thing before going to bed. "Pain gradually lessened and went; the shattered nerves became calm and strong, and insted of each night being one long misery spent in wearying for morning, they are all too short for the sweet, refreshing sleep I now enjoy." We give this for what it is worth. It is certainly preferable to chloral or other drugs. Perhaps a pint would be too much for most people, but each one who cares to try the recipe can regulate the quantity of water taken by experience.


**THE E. & S. TEACHERS' BIBLE.**

*Send for price list to*

E. & J. B. YOUNG & CO., Cooper Union, New York.

PROGRESS!

*The "Patriot"*

Has taken another step forward. It prints

ALL AT HOME,

and is therefore enabled to greatly enlarge its more useful departments, and make room for some additional ones. Send for free sample copy.

Lambert Brothers, Lamoni, Iowa.


Isaac N. Roberts, Box 90 Pipestone, Minnosota.
E. C. Briggs, Juniata, Tuscola county, Michigan.
Elder Thomas Bradshaw, No. 48 Repton street,, Limehouse, London, England.
Henry Tabbiner, 7 Russell street, Hanley, England.
John S. Roth, Grinnell, Powesheik co., Iowa.

## APPLES AS FOOD.

AN exchange states the benefits of apples to be as follows: "A raw, mellow apple is digested in an hour and a half, while boiled cabbage requires five hours. The most healthy dessert that can be placed on a table is a baked apple. If eaten frequently at breakfast with coarse bread and butter, without meat or flesh of any kind, it has an admirable effect upon the general system, often removing constipation, correcting acidities and cooling off febrile conditions more effectually than the most approved medicines. If families could be induced to substitute them for pies, cakes and sweetmeats with which their children are frequently stuffed, there would be a diminution in the total sum of doctors' bills in a single year sufficient to lay in a stock of this delicious fruit for the whole season's use.


Zion's Ensign,

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restored gospel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Also a special feature for the next four or five months is the

**WHITE-BOX DEBATE,**

which is now appearing in its columns. Beside much other matter of interest to the Saints and those inquiring for the truth. All the

**Sermons** delivered at the **General Conference**

have been reported in full and will appear in the Ensign in their order. These sermons alone are worth many times the price of the paper.

Price—Three months - - 25c.
Six months - - 50c.
One year - - $1.00

**ZION'S ENSIGN,**

**Box 175. Independence, Mo.**

OGDEN, UTAH, has the finest climate in the world. Wonderful sanitary Hot Springs and Bathing resort. The great Railroad Center of the Rocky Mountains. Hundreds of Iowa people in Ogden. Every prominent church is represented. ☞ $100,000 in the treasury to be expended at once on public school buildings.

*Crops never fail. Butter making, Poultry raising, Fruit growing, &c., are very profitable.*

**FARM AND CITY PROPERTY**

for sale by me at reasonable prices and on easy terms.

**Nice Residence Lots $200 and upwards.**

☞ *Remember,* Ogden has the finest water system, also modern Electric Street Railways.

8 & 9% money placed on gilt edge security.

Correspondence solicited. Reference, Ogden State Bank.

**E. T. DOBSON,**

Real Estate and Loans.

L. A. FOWLER,
CONTRACTOR & BUILDER

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

Ruins Revisited,

AND THE

World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER

For sale at the Herald Office. **Price $1 00**

Autumn Leaves,

With Frontispiece each Month.

Published monthly, 48 pages, neatly covered.

Price per year - - $1.50.

MRS. M. WALKER,
Editor and Publisher.


## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10:30 a.m., 6:30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7:30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Sheffield, Langsett road; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays, 7:30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Leeds, Wellington road, New Wortley; services Sundays 10:30 a.m., 6:30 p.m. Thursday, 7:30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

St. Louis, Missouri, No. 2518 Elliott avenue.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 2 and 7:30 p.m.

London, England, meetings on Sundays at 6:30 p.m., at 48 Repton street, Limehouse; and at 107 Canal road, Mile End, on Wednesdays at 8 p.m., having removed from Emmanuel Hall, Old Ford road.


**A MANUAL OF THE PRIESTHOOD,**

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

**JOB PRINTING, BOOKBINDING, ETC.**

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.


C. A. Parkin, 2910 Sixteenth St., Near Mission, San-Francisco, California.
J. H. Tyrrell, Secretary Chatham district, Box 396 Chatham, Ontario.

www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, May 14, 1892. No. 20.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR } - - - EDITORS.
R. S. SALYARDS - - ASSISTANT EDITOR.

Lamoni, Iowa, May 14, 1892.

CONTENTS:

EDITORIAL:
The Herald....305
Second Advent....305
Temple Lot Suit—No. 2....306
Extracts from Letters....309
Editorial Items....310
The Grand Old Man....310
MOTHERS' HOME COLUMN:
Self-Examination....310
The Old-Fashioned Home....310
Patience....310
Special Request for Prayers....311
Home Column Missionary Fund....311
CORRESPONDENCE....311
COMMUNICATIONS:
Sermon by Elder Charles Derry....313
The Poor Worn-out Elders....315
Sermon on the Festival of Easter by Elder J. F. McDowell....316
MISCELLANEOUS:
Sunday School Werkers—Far West....319
Sunday School Workers—Des Moines....319
Missionary Notice—L. L. Wight....319
Conference Notices....319
Notice and Explanation—J. R. Lambert 320
Missionary Notice—Thomas Daley....320
Errata—J. R. Lambert....320
Terrible Famine in Russia....320
A Prehistoric Well....320

## THE HERALD.

THE SAINTS' HERALD has at no time in its existence, now something better than thirty-two years, been a private enterprize. It has been from the start a church enterprize.

At the fall conference of 1859, a resolution was introduced and passed declaring in effect that the church needed a paper, an organ in which the work of the church could be set forth and defended. This resolution ran thus:—

"*Resolved*, That this church publish a monthly paper, to be issued as soon as convenient."

To carry the resolution into effect Brethren William Marks, Sen., Zenas H. Gurley, and William W. Blair were appointed a Publishing Committee; and Isaac Sheen was appointed Editor.

The committee at once set about providing the ways and means; the plan adopted being to solicit subscriptions; and encouraging all who could to take as many copies as they could afford, for their own use and to distribute among the known old members of the church; and for those who could and felt inclined to do so, to donate moneys to its use.

The committee in the first number of the HERALD, published at Cincinnati, Ohio, January, 1860, stated the design of the paper, as follows:—

"It is the design of the church to publish this monthly, for at least six numbers, when, if called for, and the condition of the church will justify it, a press will be bought, and a weekly or semi-monthly will be issued in its stead."

This design was steadily adhered to. The committee made what effort they could; some three hundred copies were published and the work began. The Editor at the close of an appeal to "Circulate the HERALD," wrote: "It is for Zion's sake and not for our benefit that we make this request. We look not unto man but unto God for our reward."

The press was not purchased until in the spring of 1863. The March number of the HERALD for 1863 was published at Cincinnati and the April number at Plano, Illinois, to which place Bro. Isaac Sheen removed and took charge of the office; Brethren W. D. Morton of Burlington, Iowa, and Theodore Patrick of Amboy, Illinois, being selected to do the printing. The plant purchased had been used to print a local secular paper at DeKalb, Illinois, and was bought by the committee and removed to Plano. Donations were solicited and obtained by the Bishop, Bro. Israel L. Rogers, who made an effort to secure a room to place it in at Sandwich, near to his own home; but this failed; owing to a doubt, or a fear on the part of some of the citizens of that place to let the Mormons get a foothold there. Failing in this Bro. Rogers tried at Plano, where through the influence of Mr. Lewis Steward, now in Congress from that district, he secured a room in the Henning Block, where the HERALD continued until able to purchase a house of its own.

That considerable private effort and money were used to set the paper going and make it a success, is true; but the legend, "The True Latter Day Saints' HERALD is published by the Church of Jesus Christ of Latter Day Saints, and edited by Isaac Sheen," appeared quite early in the paper to supply a deficiency in the space, and is repeated at intervals when convenient.

The success of the HERALD from 1860 to 1863, while it was being published at Cincinnati, was largely due to the untiring devotion of its Editor, Bro. Isaac Sheen, who spared no pains, and we may add no expense within his reach, to keep it going until it should become self-sustaining. The same may be said of Brethren Marks, Gurley, Blair, and especially the Bishop, Bro. I. L. Rogers. All of whom did what they could to nourish and sustain it.

After the removal of Bro. Sheen to Plano, and the purchase of a press and type, the office was helped largely by moneys advanced by brethren Rogers, Dancer, Haywood and others; by means of which the Doctrine and Covenants, the Book of Mormon, and the Holy Scriptures were put into the hands of the church, larger rooms were hired, presses, type, an engine, binding material were purchased, and the HERALD made semi-monthly, then weekly; but during all this it has continued to be a church enterprize, carried on by order of the church by men appointed by the church for church purposes.

Owing to emergencies that have occurred, it has been necessary at different times that some one or more financially strong men should stand by the office, and push defeat aside. These have been found in such men as Brethren Isaac Sheen, I. L. Rogers, David Dancer, E. Banta, G. A. Blakeslee, Melville Ross, Isaac Ross, J. H. Peters, and others of less prominence, but all deserving of credit according to their power to aid; all of whom have had an abiding faith in the staying nature of the work. It may be that those who stood by the work of the Herald Office in the earlier struggles of the paper are entitled to the better meed of praise, for the reason that they had no precedent of former successes to sustain their courage, while later men had; but this is true of all alike, it was not for any personal interest that either put forth his hand to help. We all have reason to be grateful for faith, courage and a helpful disposition in those whose lot has been cast with the business part of the HERALD management. Mistakes have been made doubtless, but they were mistakes only, not intentional departures from right ways.

## SECOND ADVENT.

IT will be quite safe for the Saints to remember that until the prophecy of the Savior, regarding the preaching of the gospel to all nations for a witness, found in the twenty-fourth chapter of the gospel by St. Matthew is fulfilled, all other predictions touching the second coming of Christ, and the millennium must fail, or Jesus be found to have prophesied falsely; a thing that we, nor any other Bible believers can afford to admit just yet.

Gather up all the information you can in regard to the matter; read all the predictions and speculations about the millennium and Christ's coming; and while doing so keep in mind what the Savior has said: "And this gospel of the kingdom shall be preached in all the world, for a witness to all nations, and *then* shall the end come." Also remember the statement: "No man knoweth the day nor the hour, no not even the angels in heaven, which the Father hath set in his power."

Be ready, for if ready we need not worry as to the time, for we shall not be "fearful nor unbelieving."

So far as it is possible for you to do,

www.LatterDayTruth.org

live every day in such a manner that when the night comes your earthly affairs are in condition that you are ready to leave them, or are prepared for the end of the world—the destruction of the wicked.

## TEMPLE LOT SUIT.—No. 2.

THE following reports of the proceedings in taking evidence in Independence the 28th ult. in the Temple Lot suit, though brief in amount, and tinged with anti-Mormon bias, nevertheless adds to the steadily accumulating proof that the Saints were persecuted and driven by Missouri mobocrats without the least shadow of justification and in violation of all that is sacred, humane, or in anyway decent and manly. The testimony of Mr. Ross and Mr. Crisp is first-class for the reason that they are not Latter Day Saints and were personally knowing to matters of which they speak. Here is what was given in the Kansas City *Journal* of the 29th ult.:—

As a cap sheaf for the numerous depositions taken in the Mormon "Temple Lot" suit during the past three months at Independence, Colonel John T. Crisp was placed on the witness stand yesterday to tell what he might know as to why the Mormons were driven out of Independence, and whether or not it would have been safe for them to return and claim what possessions they might have. The Colonel was also interrogated as to the sentiment of the people of Jackson county relative to the Mormons before and after the war.

"Colonel, what do you know about the Mormons in the early days?" was asked.

"Why, sir; I have heard everything in the world about Mormons up to the war."

This was a fair opener and the attorney thought he had a bonanza of information.

"Well, Colonel, what was the sentiment of the people after the war toward these people?"

"Sentiment, sir! Nobody had any sentiment just after the war, especially on my side of the fence, and if they had they were very careful not to express it. In other words, sir, most all of the people in this locality were disfranchised and just after the war there was no disposition to kill anyone on account of his religion. The popular opinion was that if a man had any religion and could carry it off and take care of it, all well enough. In my opinion no class of people on earth could damage society after the war. All religions were popular enough."

The witness then went on to state that he had more or less acquaintance with the Mormons who went to Utah, as his father, a wealthy stock raiser, lived on the Santa Fe trail. He found them a very good class of people, as a rule, and very thrifty.

On cross-examination, the evidence drifted around to the situation before the war, and the Colonel intimated that after the Mormons were driven out it was an unsafe matter for them to return to settle in Jackson county, as the general impression was that they had left for Utah to muster an army and would return to take forcible possession of the town. About the time of the Kansas border war, Colonel Crisp said that there was not a man of Northern sentiment in the county. The first thing a Northerner did after his arrival was to purchase a negro and come into fellowship. Up river boats were always searched for guns, Bibles, and Yankees. They never thought about Mormons at that time.

Charles R. Ross, of Caldwell county, and proprietor of Haun's mills at the time of the massacre in 1838, was a witness and related what he knew of the bloody tragedy enacted in Caldwell county. It was a warm summer day when the militia arrived at the mills, but a woeful one, for that night eighteen bodies were stretched upon the ground cold in death. The militia broke through the timber ere the battle was on. The Mormons rushed for a blacksmith shop and were slaughtered. One little ten-year-old boy, named Sardius Smith, crept under the bellows in the shop, where he was afterwards found. A man found the little fellow crouching there, and, placing a gun to his stomach, shot him. A companion lad, about the same age, was ferreted out, a carbine placed to his head and the shot crashed through his brain.

The eighteen dead men were left in the sun, and when the mob had dispersed the women came to find a slain husband or brother. The dogs howled by the side of their dead masters and the cattle, smelling fresh blood, lowed in the fields. The dead men were placed on stretchers and carried to a well, newly dug, and were slid into one common grave from a board. It was a bloody battle. The Mormons soon afterward left the county.

Several papers of minor importance were introduced, after which an adjournment was taken until May 6th, although the depositions taken yesterday practically concluded the case for the plaintiff. The Hedrickites will begin taking their depositions about May 10th.

What the reporter denominates "the militia" and "a bloody battle," should have been written *the mob* and *a brutal massacre*, for that they were in fact, and they are so written in the "History of Caldwell and Livingston counties."

And here is what the *Times* of the same date says:—

### COLONEL CRISP TESTIFIES.

The taking of depositions to be used in the suit for possession of Temple Lot in Independence was concluded for the present yesterday and an adjournment was taken until May 6th. Among the witnesses examined yesterday were Col. John T. Crisp, Mrs. Mary Eaton and Mrs. Page, all old settlers of Independence, and Charles R. Ross of Caldwell county. Certificates from the Secretary of State and also the State Adjutant were introduced, showing that the order issued by Governor Boggs in 1838 intended to drive the Mormons from the state was not on file in their respective offices. A certified copy of the certificate of the election of the three judges of the county court of Caldwell county in 1838 with the indorsement, "All Mormons left the county," but with no date, was also introduced.

Colonel Crisp was only a boy when the Mormon troubles took place, but as he was related to Governor Boggs he well remembered hearing talk of the hated sect. Colonel Crisp was put on the stand to state whether in his opinion it would have been safe for the Mormons to return before the present time. The witness was of the opinion that before the war it was equal to taking a man's life in his hands to declare in favor of Mormonism. But after the war, declared the Colonel, the people of Jackson county were tired of fighting and the Mormons could have come back at any time.

Further the Colonel declared that the society in Jackson county could not be injured by any sect for it was the most corrupt on earth.

The reader will note the fact, that the exterminating order of Governor Boggs, an official document directed to General Clark, October 28th, 1838, and carried into effect by the latter the 31st of the same month with such oppression and cruelty as would mantle with shame the face of a barbarian, is not now to be found! But though not in the state archives in Jefferson, it may nevertheless be found in numerous publications of those times, and its absence from its proper place is but an added evidence of "the deep damnation" attaching to the persecution of the Saints in Missouri and their extermination from that state by the governor and his helpers. That our readers may know of that cruel order, we present it herewith:—

Headquarters of the Militia,
City of JEFFERSON,
Oct. 27th, 1838.

*Sir:*—Since the order of the morning to you, directing you to come with four hundred mounted men, to be raised within your Division, I have received, by Amos Rees Esq., and Wiley C. Williams Esq., one of my aids, information of the most appalling character, which changes entirely the face of things, and places the Mormons in the attitude of an avowed defiance of the Laws, and of having made war upon the people of this State. Your orders are therefore to hasten your operations and endeavor to reach Richmond, in Ray county, with all possible speed. The Mormons must be treated as enemies and must be exterminated, or driven from the State, if necessary for the public peace.

Their outrages are beyond all description. If you can increase your force, you are authorized to do so, to any extent you may think necessary. I have just issued orders to Major General Wollock, of Marion county, to raise five hundred men, and to march them to the northern part of Daviess county and there to unite with General Doniphan, of Clay, who has been ordered with five hundred men to proceed to the same point for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you by express. You can also communicate with them if you find it necessary. Instead, therefore, of proceeding as at first directed to reinstate the citizens of Daviess in their houses, you will proceed immediately to Richmond, and there operate against the Mormons. Brigadier General Parks, of Ray, has been ordered to have four hundred of his Brigade in readiness to join you at Richmond. The whole force will be placed under your command.

(Signed) L. W. BOGGS,
Governor and Commander-in-Chief.

*Times and Seasons*, vol. 1 p. 129.

The same may be found in *Millennial Star*, vol. 16 p. 446, and in various other books and journals.

From these facts we can readily believe, with Mr. Crisp, that the society where the Saints were mobbed "could not be injured by any sect for it was the most corrupt on earth," also that "before the war [of the rebellion.—ED.] it was equal to taking a man's life in his hands to declare in favor of Mormonism."

Having shown in the last issue of the HERALD that the Saints were persecuted and driven from Jackson county on flimsy and unjustifiable pretexts made to order by the mobocrats themselves, they being the witnesses, we now present our readers with the causes that led to the removal of the Saints from Clay, Ray, and other counties to Caldwell and Daviess counties, that they may see that the best and only reasons which could be assigned were, (1), that the Saints were growing in number "by the rapid and increasing emigration of that people;" (2), that many of the Saints were poor in property, they having been "expelled from their homes in Jackson county without money, without property, without the means of subsistence for themselves, their wives, and their children, and, like Noah's dove, without even a resting place for their feet;" (3), "their large purchases and offers to purchase land;" (4), "the [alleged] remarks of the ignorant and imprudent portion of them that this country is destined by heaven to be theirs;" (5), that "they are Eastern men;" (6), "whose manners, habits, customs, and even dialect, are essentially different from our own;" (7), that "they are non-slave holders and opposed to slavery;" (8), "they are charged, as they have heretofore been [in



www.LatterDayTruth.org

Jackson and other counties.—ED.], with keeping up a constant communication with the Indian tribes on our frontier;" (9), "with declaring, even from the pulpit, that the Indians are a part of God's chosen people and are destined by heaven to inherit this land in common with themselves;" (10), that "these and many other causes have combined to raise a prejudice against them" [as did similar stories cause prejudice against the primitive Christians and the reformers of all ages.—Ed.], and yet no crime nor misdemeanor was ever charged against them in that county as was testified of by General Doniphan in the Kansas City *Journal* in 1881 and as is admitted substantially in the "report" of the citizens of Clay county, published in the *Far West*, a county paper issued in Liberty, the county seat, which we give as follows:—

From the *Far West.*

PUBLIC MEETING.

A respectable number of our fellow-citizens met, being previously notified of the same, at the courthouse, in the Town of Liberty, June 29th, 1836.

On motion of Dr. Woodson J. Moss, John Bird was called to the chair.

And, on motion of Col. Wm. T. Wood, John F. Doherty appointed secretary.

The object of the meeting was, by request of the chair, explained in a few appropriate remarks by Col. Wood, when,—

On motion of Col. Wm. T. Wood, a committee of nine was appointed to draft resolutions expressive of the sense of this meeting.

Whereupon the following gentlemen were chosen, viz.:—

John Thornton Esq., Peter Rogers Esq., Andrew Robertson Esq., James T.V.Thompson Esq., Col. Wm. T. Wood, Dr. Woodson J. Moss, James M. Hughes Esq, David R. Atchison Esq., and A. W. Doniphan Esq., who retired, and in a short time returned and made through their chairman (Col John Thornton) the following unanimous report, which was read:—

It is apparent, to every reflecting mind, that a crisis has arrived in this county that requires the deep, cool, dispassionate consideration and immediate action of every lover of peace, harmony, and good order. We cannot conceal from ourselves the fact that, at this moment the clouds of civil war are rolling up their fearful masses and hanging over our devoted county, solemn, dark, and terrible. This painful state of things has been produced mainly by the rapid and increasing emigration of that people commonly called Mormons, during the last few months. It is known to all that in November, 1833, these people were expelled from their homes in Jackson county, without money, without property, without the means of subsistence for themselves, their wives, and their children; and like Noah's dove without even a resting place for their feet. They came to our county thus friendless and penniless, seeking (as they said) but a temporary asylum from the storms of persecution by which they were then buffeted. Their destitute and miserable condition, at that inclement season of the year, excited the deep sympathies of the philanthropic and hospitable citizens of this county; and notwithstanding the thousand reports that were borne on the wings of the wind, charging them with almost every crime known to the laws of our country, yet our feelings of kindness, and sympathy for human suffering, prevailed over every obstacle and they were received with friendship and treated with toleration, and often with marks of peculiar kindness. They always declared that they looked not upon this county as their home, but as a temporary asylum, and that whenever a respectable portion of the citizens of this county should request it, they would promptly leave us in peace as they found us. That period has now arrived. Duty to ourselves, to our families, and to the best interests of our county, require at our hands to demand the fulfillment of that pledge. They are charged, by those who are opposed to them, with an unfriendly determination to violate that pledge. Their rapid emigration, their large purchases and offers to purchase lands, the remarks of the ignorant and imprudent portion of them that this country is destined by heaven to be theirs, are received and looked upon, by a large portion of this community, as strong and convincing proofs that they intend to make this county their permanent home, the center and general rendezvous of their people. These are some of the reasons why these people have become objects of the deepest hatred and detestation to many of our citizens. They are Eastern men, whose manners, habits, customs, and even dialect, are essentially different from our own; they are non-slave holders, and opposed to slavery, which in this peculiar period when abolition has reared its deformed and haggard visage in our land, is well calculated to excite deep and abiding prejudice in any community where slavery is tolerated and practiced. In addition to all this, they are charged as they have heretofore been, with keeping up a constant communication with the Indian tribes on our frontier, with declaring, even from the pulpit, that the Indians are a part of God's chosen people, and are destined, by heaven, to inherit this land, in common with themselves. We do not vouch for the correctness of these statements; but whether they are true or false, their effect has been the same in exciting our community. In times of greater tranquility, such ridiculous remarks might well be regarded as the offspring of frenzied fanaticism. But at this time our defenceless situation on the frontier, the bloody disasters of our fellow citizens in Florida and other parts of the south, all tend to make a portion of our citizens regard such sentiments with horror, if not alarm. These and many other causes have combined to raise a prejudice against them, and a feeling of hostility, that the first spark may, and we deeply fear will, ignite into all the horrors and desolations of a civil war—the worst evil that can befall any country. We therefore feel it our duty to come forward as mediators, and use every means in our power to prevent the occurrence of so great an evil. As the most efficient means to arrest the evil, we urge on the Mormons to use every means to put an immediate stop to the emigration of their people to this county. We earnestly urge them to seek some other abiding place, where the manners, the habits and customs of the people will be more consonant with their own. For this purpose we would advise them to explore the territory of Wisconsin. This country is peculiarly suited to their condition and their wants. It is almost entirely unsettled; they can there procure large bodies of land together where there are no settlements, and none to interfere with them. It is a territory in which slavery is prohibited, and it is settled entirely with emigrants from the North and East. The religious tenets of this people are so different from the present churches of the age that they always have, and always will, excite deep prejudices against them in any populous country where they may locate. We therefore, in a spirit of frank and friendly kindness, do advise them to seek a home where they may obtain large and separate bodies of land and have a community of their own. We further say to them, if they regard their own safety and welfare, if they regard the welfare of their families, their wives and children, they will ponder with deep and solemn reflection on this friendly admonition. If they have one spark of gratitude, they will not willingly plunge a people into civil war who held out to them the friendly hand of assistance in that hour of dark distress when there was few to say, God save them. We can only say to them that, if they still persist in the blind course they have heretofore followed, flooding the country with their people, that we fear and firmly believe that an immediate civil war is the inevitable consequence. We know that there is not one among us who thirsts for the blood of that people. We do not contend that we have the least right, under the constitution and laws of the country, to expel them by force. But we would indeed be blind if we did not foresee that the first blow that is struck at this moment of deep excitement, must and will speedily involve every individual in a war bearing ruin, woe, and desolation in its course. It matters but little how, where, or by whom the war may begin, when the work of destruction commences *we must all* be borne onward by the storm or crushed beneath its fury. In a civil war, when our homes is the theatre on which it is fought, there can be no neutrals; let our opinions be what they may, we must fight in self-defense. We want nothing, we ask nothing, we would have nothing from this people. We only ask them, for their own safety and for ours, to take the least of the two evils. Most of them are destitute of land, have but little property, are late emigrants to this country, without relations, friends, or endearing ties to bind them to this land at the risk of such imminent peril to them and to us. We request them to leave us, when their crops are gathered, their business settled, and they have made every suitable preparation to remove. Those who have forty acres of land, we are willing shall remain until they can dispose of it without loss if it should require years. But we urge, most strongly urge, that emigration cease and cease immediately, as nothing else can or will allay for a moment the deep excitement that is now unhappily agitating this community. If the Mormons will comply with these friendly requisitions, we will use every exertion among our own citizens to arrest this evil before it is forever too late; but if they are disregarded, we can promise neither them or ourselves, a long continuation of the blessings of peace and harmony.

1st. Therefore, be it resolved by this meeting, that they view with feelings of the deepest regret the present unhappy situation of our country;

2d. That it is the fixed and settled conviction of this meeting, that unless the people commonly called Mormons will agree to stop immediately the emigration of their people to this county, and take measures to remove themselves from it, a civil war is inevitable;

3d. That a committee of ten be appointed to make known to the leaders of that people the views of this meeting, and to urge upon them the propriety of acceding to these propositions;

4th. That said committee consist of Andrew Robertson, Michael Arthur, Littlebury Sublet, John Baxter, James M. Hughes, W. J. Moss, John Bird, Peter Rogers, W T. Wood, and J. T. V. Thompson, who shall meet on the morrow at the house of Mr. Cowen and confer with the Mormons and report to this meeting as soon thereafter as convenient the reply of the Mormons to these requisitions;

5th. That if the Mormons agree to these propositions, we will use every means in our power to allay the excitement among our own citizens, and to get them to await the result of these things;

6th. That it is the opinion of this meeting that the recent emigrants among the Mormons should take measures to leave this county immediately, as they have no crops on hand, and nothing to lose by continuing their journey to some more friendly land.

On motion of W. T. Wood, the preamble and resolutions were unanimously adopted: Be it resolved that this meeting adjourn until Saturday next.

JOHN BIRD, *Chairman*,
JOHN F. DOHERTY, *Secretary.*

*Messenger and Advocate*, vol. 2 pages 353 to 355.

See also *Millennial Star*, vol. 15 pages 763 to 765.

There is but one redeeming feature in all the foregoing "report," and that is the ardent desire expressed by its framers to avoid further conflict and violence. But what a commentary is furnished therein on the inherent and guaranteed rights of American freemen! What a burlesque on the dearest rights of Christian men and women!

And how did the Saints meet this emergency? The following shall answer:—

At a respectable meeting of the elders of the Church of Latter Day Saints, held in Clay county, Missouri, on Friday, the 1st day of July,

www.LatterDayTruth.org

1836, W. W. Phelps was called to the chair, and John Corrill appointed secretary. The preamble and resolutions from a meeting of citizens was read and a committee of twelve, namely, E. Partridge, I. Morley, L. Wight, T. B. Marsh, E. Higbey, C. Beebe, J. Hitchcock, I. Higbey, S. Bent, T. Billings, J. Emmett, and R. Evans, were appointed who retired, and after a short time reported the following preamble and resolutions:—

That we (the Mormons so-called) are grateful for the kindness which has been shown to us by the citizens of Clay, since we have resided with them, and being desirous for peace and wishing the good rather than the ill-will of mankind, will use all honorable means to allay the excitement, and so far as we can, remove any foundation for jealousies against us as a people. We are aware that many rumors prejudicial to us as a society are afloat, and time only can prove their falsity to the world at large. We deny having claim to this or any other county or country further than we purchase with money, or more than the constitution and laws allow us as free American citizens. We have taken no part for or against slavery, but are opposed to the abolitionists, and consider that men have a right to hold slaves or not according to law. We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruptions of the world, but we do not believe it right to interfere with bond servants nor preach the gospel to, nor meddle with, or influence them in the least to cause them to be dissatisfied with their situation in this life, thereby jeopardizing the lives of men. Such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude. We deny holding any communications with the Indians, and mean to hold ourselves as ready to defend our country against their barbarous ravages as any other people. We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and unalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly. It is needless to enter into a further detail of our faith or mention our sufferings; therefore,

1st. Resolved, For the sake of friendship, and to be in a covenant of peace with the citizens of Clay county, and the citizens of Clay county to be in a covenant of peace with us, notwithstanding the necessary loss of property and expense we incur in moving, we comply with the requisitions of their resolutions in leaving the county of Clay, as explained by the preamble accompanying the same; and that we will use our exertions to have the church do the same; and that we will also exert ourselves to stop the tide of emigration of our people to this county.

2d. Resolved, That we accept of the friendly offer verbally tendered to us, by the committee yesterday, to assist us in selecting a location and removing to it.

3d. Resolved, Unanimously, that this meeting accept and adopt the above preamble and resolutions which are here presented by the committee.

4th. Resolved, That T. B. Marsh, L Wight and S. Bent be a committee to carry these proceedings to the meeting of the citizens of Clay, to be held to-morrow, at Liberty.

The above was unanimously adopted by the meeting.

JOHN CORRILL, *Secretary.*
W. W. PHELPS, *Chairman,*

*Messenger and Advocate* vol. 2 pages 359 to 360.

This was followed in due time by this document from the heads of the Church in Kirtland:—

KIRTLAND, Geauga county, Ohio,
July 25th, 1836

To John Thornton Esq, Peter Rogers Esq, Andrew Robertson Esq, James T. V. Thompson Esq, Colonel William T. Wood, Doctor Woodson J. Moss, James M. Hughes Esq, David R. Atchison Esq, and A. W. Doniphan Esq.

Gentlemen:—We have just perused, with feelings of deep interest, an article in the *Far West*, printed at Liberty, Clay county, Missouri, containing the proceedings of a public meeting of the citizens of said county, upon the subject of an excitement now prevailing among you, occasioned either from the false reports against the Church of Latter Day Saints, or from the fact that said church is dangerous to the welfare of your country; and will, if suffered among you, cause the ties of peace and friendship, so desirable among all men, to be burst asunder and bring war and desolation upon your now pleasant homes.

Under existing circumstances while rumor is afloat with her accustomed cunning, and while public opinion is fast setting like a flood tide against the members of said church, we cannot but admire the candor with which your preambles and resolutions were clothed, as presented to the citizens of Clay county on the 29th of June last. Though, as you expressed in your report to said meeting, "We do not contend that we have the least right, under the constitution and laws of the country, to expel them by force," yet communities may be at times unexpectedly thrown into a situation when wisdom, prudence, and that first item in nature's law, SELF-DEFENSE, would dictate that the responsible and influential part should step forward and guide the public mind in a course to save difficulty, preserve rights, and spare the innocent blood from staining that soil so dearly purchased with the lives and fortunes of our fathers. And as you have come forward as "mediators" to prevent the effusion of blood, and save disasters consequent upon civil war, we take this opportunity to present to you, though strangers, and through you, if you wish, to the people of Clay county, our heartfelt gratitude for every kindness rendered our friends in affliction, when driven from their peaceful homes, and to yourselves also for the prudent course in the present excited state of your community. But in doing this, justice to ourselves, as communicants of that church to which our friends belong, and duty towards them as acquaintances and former fellow citizens, require us to say something to exonerate them from the foul charges brought against them to deprive them of their constitutional privileges, and drive them from the face of society.

They have been charged, in consequence of the whims and vain notions of some few uninformed, with claiming that upper country, and that ere long they were to possess it at all hazards, and in defiance of all consequences. This is unjust, and far from a foundation in truth; a thing not expected, not looked for, not desired by this society as a people, and where the idea could have originated is unknown to us. We do not, neither did we ever insinuate a thing of this kind, or hear it from the leading men of the society now in your country. There is nothing in all our religious faith to warrant it; but, on the contrary, the most strict injunctions to live in obedience to the laws, and follow peace with all men. And we doubt not but a recurrence to the Jackson county difficulties with our friends will fully satisfy you, that at least heretofore such has been the course followed by them. That instead of fighting for their own rights they have sacrificed them for a season, to wait the redress guaranteed in the law, and so anxiously looked for at a time distant from this. We have been, and are still clearly under the conviction, that had our friends been disposed, they might have maintained their possessions in Jackson county. They might have resorted to the same barbarous means with their neighbors, throwing down dwellings, threatening lives, driving innocent women and children from their homes, and thereby have annoyed their enemies equally at least. But this, to their credit, and which must ever remain upon the pages of time to their honor, they did not. They had possessions, they had homes, they had sacred rights, and more still, they had helpless, harmless innocence, with an approving conscience that they had violated no law of their country or their God to urge them forward. But to show to all that they were willing to forego these for the peace of their country, they tamely submitted, and have since been wanderers among strangers (though hospitable), without homes. We think these sufficient reasons to show to your patriotic minds that our friends, instead of having a wish to expel a community by force of arms, would suffer their rights to be taken from them before shedding blood.

Another charge brought against our friends is that of being dangerous in societies "where slavery is tolerated and practiced." Without occupying time here, we refer you to the April (1836) number of the *Latter Day Saints' Messenger and Advocate*, printed at this place, a copy of which we forward to each of you. From the length of time which has transpired since its publication, you can easily see it was put forth for no other reason than to correct the public mind generally, without a reference or expectation of an excitement of the nature of the one now in your country. Why we refer you to this publication particularly, is because many of our friends who are now at the west, were in this place when this paper made its appearance, and from personal observation gave it their decided approbation and expressed those sentiments to be their own in the fullest particular.

Another charge of great magnitude is brought against our friends in the west, of "keeping up a constant communication with the Indian tribes on the frontier; with declaring, even from the pulpit, that the Indians are a part of God's chosen people, and are destined by heaven to inherit this land in common with themselves." We know of nothing under the present aspect of our Indian relations calculated to arouse the fears of the people of the Upper Missouri more than a combination or influence of this nature; and we cannot look upon it other than one of the most subtle purposes of those whose feelings are embittered against our friends, to turn the eye of suspicion upon them from every man who is acquainted with the barbarous cruelty of rude savages. Since a rumor was afloat that the western Indians were showing signs of war we have received frequent private letters from our friends, who have not only expressed fears for their own safety, in case the Indians should break out, but a decided determination to be among the first to repel any invasion and defend the frontier from all hostilities. We mention the last fact because it was wholly uncalled for on our part, and came previous to any excitement on the part of the people of Clay county against our friends, and must definitively show that this charge is also untrue.

Another charge against our friends, and one that is urged as a reason why they must immediately leave the county of Clay, is, that they are making or are like to, the same "their permanent home, the center and general rendezvous of their people." We have never understood such to be the purpose, wish, or design of this society; but on the contrary have ever supposed that those who resided in Clay county, only designed it as a temporary residence until the law and authority of our country should put them in the quiet possession of their homes in Jackson county, and such as had not possessions there could purchase to the entire satisfaction and interest of the people of Jackson county.

Having partially mentioned the leading objections urged against our friends, we would here add, that it has not been done with a view on our part to dissuade you from acting in strict conformity with your preamble and resolutions offered to the people of Clay county on the 29th ult, but from a sense of duty to a people embarrassed, persecuted, and afflicted. For you are aware, gentlemen, that in times of excitement, virtues are transformed into vices, acts which in other cases and under other circumstances would be considered upright and honorable, interpreted contrary from their real intent and made objectional and criminal; and from whom could we look for forbearance and compassion with confidence and assurance, more than from those whose bosoms are warmed with those pure principles of patriotism with which you have been guided in the present instance to secure the peace of your county and save a persecuted people from further violence and destruction?

It is said that our friends are poor; that they have but little or nothing to bind their feelings or wishes to Clay county, and that in consequence have a less claim upon that county. We do not deny the fact that our friends are poor; but their persecutions have helped to render

www.LatterDayTruth.org

them so. While other men were peacefully following their avocations, and extending their interest, they have been deprived of the right of citizenship, prevented from enjoying their own, charged with violating the sacred principles of our constitution and laws; made to feel the keenest aspersions of the tongue of slander, waded through all but death, and are now suffering under calumnies calculated to excite the indignation and hatred of every people among whom they may dwell, thereby exposing them to destruction and inevitable ruin!

If a people, a community, or a society can accumulate wealth, increase a worldly fortune, improve in science and arts, rise to eminence in the eyes of the public, surmount these difficulties so much as to bid defiance to poverty and wretchedness, it must be a new creation, a race of beings superhuman. But in all their poverty and want we have yet to learn for the first time that our friends are not industrious and temperate, and wherein they have not always been the *last* to retaliate or resent an injury, and the *first* to overlook and forgive. We do not urge that there are not exceptions to be found: all communities, all societies and associations, are cumbered with disorderly and less virtuous members—members who violate in a greater or less degree the principles of the same. But this can be no just criterion by which to judge a whole society. And further still, where a people are laboring under constant fear of being dispossessed, very little inducement is held out to excite them to be industrious.

We think, gentlemen, that we have pursued this subject far enough; and we here express to you, as we have in a letter accompanying this to our friends, our decided disapprobation to the idea of shedding blood if any other course can be followed to avoid it; in which case, and which alone, we have urged upon our friends to desist, only in *extreme* cases of self-defence; and in this case not to *give* the offence or provoke their fellow men to acts of violence,—which we have no doubt they will observe, as they ever have. For you may rest assured, gentlemen, that we would be the last to advise our friends to shed the blood of men or commit one act to endanger the public peace.

We have no doubt but our friends will leave your county, sooner or later. They have not only signified the same to us, but we have advised them so to do as fast as they can without incurring too much loss. It may be said that they have but *little* to lose if they lose the whole. But if they have but *little, that little is their all*, and the imperious demands of the helpless urge them to make a prudent disposal of the same. And we are highly pleased with a proposition in your preamble suffering them to remain peaceably till a disposition can be made of their land, etc., which if suffered, our fears are at once hushed, and we have every reason to believe that during the remaining part of the residence of our friends in your county the same feelings of friendship and kindness will continue to exist that have heretofore, and that when they leave you, you will have no reflection of sorrow to cast that they have been sojourners among you.

To what distance or place they will remove we are unable to say: in this they must be dictated with judgment and prudence. They may explore the Territory of Wisconsin—they may remove there, or they may stop on the other side—of this we are unable to say; but be they where they will we have this gratifying reflection, that they have never been the first in an unjust manner to violate the laws, injure their fellow men, or disturb the tranquility and peace under which any part of our country has heretofore reposed. And we cannot but believe that ere long the public mind must undergo a change, when it will appear to the satisfaction of all that this people have been illy treated and abused without cause; and when, as justice would demand, those who have been the instigators of their sufferings will be regarded as their true characters demand.

Though our religious principles are before the world, ready for the investigation of all men, yet we are aware that the sole foundation of all the persecution against our friends has arisen in consequence of calumnies and misconstructions, without foundation in truth or righteousness, in common with all other religious societies at their first commencement. And should Providence order that we rise not as others before us, to respectability and esteem, but to be trodden down by the ruthless hand of extermination, *posterity* will do us the justice when our persecutors are equally low in the dust with ourselves, to hand down to succeeding generations the virtuous acts and forbearance of a people who sacrificed their reputation for their religion, and their earthly fortunes and happiness to preserve peace and save this land from being further drenched in blood.

We have no doubt but your very seasonable mediation, in the time of so great an excitement, will accomplish your most sanguine desire in preventing further disorder; and we hope, gentlemen, that while you reflect upon the fact that the citizens of Clay county are *urgent* for our friends to leave you, that you will also bear in mind that by their complying with your request to leave is surrendering some of the dearest rights and first among those inherent principles guaranteed in the constitution of our country; and that human nature can be driven to a certain extent when it will yield no farther. Therefore, while our friends *suffer* so much, and forego so many sacred rights, we sincerely hope—and we have every reason to expect it—that a suitable forbearance may be shown by the people of Clay, which if done the cloud that has been obscuring your horizon will disperse and you be left to enjoy peace, harmony, and prosperity.

With sentiments of esteem and profound respect, we are, gentlemen, your obedient servants.

SIDNEY RIGDON,
JOSEPH SMITH Jr.,
O. COWDERY,
F. G. WILLIAMS,
HYRUM SMITH.

*Messenger and Advocate* vol. 2 page 355 to 359.

See also *Millennial Star*, vol. 15 pages 804 to 807.

In the foregoing are found the facts as then known and published by the citizens of Missouri touching the removal of the Saints from Clay and other counties to Caldwell county, and also the facts touching the conduct of the Saints in that time of peril and expatriation. They speak with no uncertain voice against the enemies of the Saints and to the everlasting credit of the latter. And now that the doings of the Missouri mobbers are coming to judgment before the courts of our country and the bar of popular judgment, it is needful that all who will receive them shall have the chief facts on both sides of the case that truth and right may triumph and evildoers find their reward.

---

PATTIE; OR LEAVES FROM A LIFE, AND OTHER ARTICLES, is now on sale and may be ordered at this office at once. Of this work Elder W. W. Blair, in his introduction has this to say:—

In these times when the land is filled with literature tending to distract and corrupt the human soul with perverted creations of dreaming idealists, leading the mind away from the actual and the real in life to what is purely speculative, unnatural, and unreal, it is most gratifying and encouraging to read what is as startling well nigh as the highest flights of fiction, and yet what we are conscious is true to the facts of life as experienced by one of the Lord's faithful children. We all have to do with life's affairs as we find them, and not as highly imaginative minds may paint them. Therefore the real facts, and the actual possibilities of life, are what we should study, both for profit and for edification. "Pattie; or, Leaves from a Life," may read like fiction with some people, but permeating its every line is such sincerity, such candor and fidelity as commend it to the reader as a true and faithful delineation of the trying experiences of one who has walked by faith in Christ the rugged pathway of life and triumphed continually in Him till victory is won.

The story is, in its warp and woof, a thrilling and instructive narrative of actual, practical life, with its dark and forbidding clouds of environment threaded above and throughout with the warm rays of golden light, giving assurance of the presence of God leading on through depressing, fiery trial, to triumph and to glory.

The book cannot fail to commend itself to the reader by its elevating sentiments, its chaste language, its plainness and directness, putting the right word in the right place, its aptness and purity in matters of moral and religious doctrine, its natural and touching presentation of filial piety, its lofty patriotism in the midst of humble submission to God,—all these are lessons which go to make it a work of great value in helping on to better and higher conditions, for time and eternity, all who are favored with perusing its entertaining and instructive pages. To those placed in similar conditions in life with "Pattie," the work is simply invaluable; and to those enjoying more happy surroundings than were hers it will bring lessons of faith and steadfastness and unyielding trust in God and the right that will prove a sun and a shield when trial and temptation and affliction sweep in like a flood and beat upon them; and to those who are fixed and immovable in the true and the right its pages will bring refreshing, and renewal of faith and hope and love toward God and man. No one who carefully reads it but what will be edified and profited thereby. We cheerfully commend it to all classes of readers and heartily wish it may find its way speedily to the hearts and homes of untold thousands and prove an important and winsome helper to purer, holier, happier lives, and to the highest possibilities of the soul, here and hereafter.

---

IT is open to all to become good, but not to all to become great, measuring greatness by the standards of the world's measurement.

None are so good by nature that they may not be made better by culture. He that has least of evil in himself to overcome may the soonest become good; but he that has most to contend against, if he attain to goodness will be entitled to the nobler reward.

No one need to despair because he cannot at once become all that his aspirations point to; the longest road may be traversed and the loftiest heights scaled by a steady and patient going forward; and as from the highest mountain peaks the widest fields and grandest scenes may be seen and enjoyed, so from the assured position of a good man after the victory over self is obtained, do the lights and shades through which the slowest progress has been made appear in their truest aspect, and clearly justify the effort that has been made.

---

## EXTRACTS FROM LETTERS.

Bro. H. J. Hudson, of Columbus, Nebraska, writes in commendation of the late April conference:—

"I am well pleased with the conference and its aggressive policy in sending out missionaries in more extended fields, for surely these able young men who stand ready to put on the harness are called at the most opportune time in the history of the Reorganization."

Bro. C. E. Butterworth, Marathon, Iowa, 1st inst.:—

"I arrived here yesterday morning, and it has been raining nearly ever since. Roads are very bad in this level country, but I expect to do some

www.LatterDayTruth.org

labor when the weather is better. Left all well at home, and for all blessings received I thank God."

Bro. George S. Lincoln, San Francisco, California, April 26th:—

"All going nicely with us. We have just baptized three; two men and one woman, and have more whom we think will be ready soon; so the good work is slowly moving ahead with us. Love to all."

## EDITORIAL ITEMS.

AN unsigned letter from Scranton, Kansas, dated the 6th inst., announces an increase of ten by baptism by Brn. Parsons and Jarvis.

Bro. A. Peterson, Weir City, Kansas, reports a proposed effort to organize a Sunday school. He thinks a church could be built there if united effort was made.

Bro. Ellis and Sr. Nora Short, of Standley, Indian Territory, who have lately been visiting home and friends at Pleasanton and Lamoni, left the 6th inst. for their southern home. Brn. C. Scott, I. N. Roberts, J. P. Dillon, and E. L. Kelley have left for various fields.

Sr. Cynthia Cato and family, Eureka, Kansas, wish Saints and elders to call on them if passing through Eureka.

S. A. Woodard, Sharon Springs, Wallace county, Kansas, would like an interest awakened there, where there are a few Saints without a preacher.

## THE GRAND OLD MAN.

ALL things considered, the greatest and the most interesting man who now lives on this planet is William E. Gladstone, and it is within bounds to declare that by far the most interesting sketch of Mr. Gladstone's personality, character, career, and methods of work that has ever been written is the brilliant article which is published as the leading feature of the May number of the *Review of Reviews*. It is quite impossible to characterize this sketch in a sentence or two, and we can only affirm that no reader, old or young, will regret having obtained a copy of the *Review of Reviews* for the sake of this account of Mr. Gladstone. It is with a marvellous freshness and youthful vigor that the "Grand Old Man" is preparing to enter upon the stormy election campaign of the present year.

Amid a great diversity of contents, the May number of the *Review of Reviews* is particularly strong in educational features. It contains a most striking account of the New York College for the Training of Teachers, written by its acting president, Professor Walter L. Hervey, accompanied by five portraits. There is also an article on the McDonogh Farm School near Baltimore, by Mr. Charles D. Lanier, a member of the staff of the *Review of Reviews* and a son of the lamented Southern poet Sidney Lanier. The McDonogh school is a most refreshing instance of a true and wholesome method in the all-around education and development of boys, and Mr. Lanier writes of it in a charming fashion. His article is most interestingly illustrated. This number of the *Review* also contains a brief sketch of the distinguished geologist Alexander Winchell, with a fine portrait of him; a portrait and sketch of the late Miss Clough, first principal of Newnham College; portraits of Dr. Cook, President of the National Educational Association, and President Andrews, of Brown University; a fine portrait of Principal Fairbairn, of Mansfield College, Oxford; announcements of various educational gatherings and summer schools, and still other features of timely educational interest.

In its large collection of timely portraits, the *Review of Reviews* for May has strikingly good pictures of three men who just now are of conspicuous prominence in the theological discussions of the English-speaking world, namely, Dr. Lyman Abbott, pastor of Plymouth Church, Brooklyn, and editor of the *Christian Union*. Professor Charles S. Briggs, of Union Theological Seminary, and Principal Fairbairn, of Mansfield College, Oxford, who has just returned home from a visit to the United States.

# Mothers' Home Column

EDITED BY SISTER "FRANCES."

### SELF-EXAMINATION.

Let not soft slumbers close my eyes,
Before I've recollected thrice
The train of actions through the day:
Where have my feet marked out their way?
What have I learnt, where'er I've been,
From all I've heard—from all I've seen?
What know I more that's worth the knowing?
What have I done that's worth the doing?
What have I sought that I should shun?
What duties have I left undone?
Or into what new follies run?
These self-inquiries are the road
That leads to virtue and to God.

—*From the Greek of Pythagoras.*

## THE OLD-FASHIONED HOME.

Of all the tender and comfortable things
That now and then sweet memory brings,
There's nothing dearer that love recalls
Than the old-fashioned house with its white-washed walls.

Not a mansion to-day, though a marvel of art,
Can ever usurp its place in my heart,
For there my earliest prayers were said,
And I slept at night in a trundle-bed,

'Neath coverlids reaching from feet to chin,
By a mother's hand tucked gently in,
And a good-night kiss on my tired brow—
O, earth holds no such blessing now.

A garden was fragrant in flower beds
Where marigolds lifted their velvet heads,
And warmed by sunshine, refreshed by dew,
The bachelor-button and touch-me-not grew.

In a river that curved like a shepherd's crook,
We fished for minnows with bent pin-hook,
Or with little bare feet oft waded through,
And bravely "paddled our own canoe."

'Twas a home of welcome no one could doubt,
Whose latchstring hung invitingly out,
And many a stranger supped at its board
While blazing logs in the chimney roared.

O, this is an age of reform and change!
And things æsthetic, modern and strange—
Improvements that savor of silver and gold
Are superseding the cherished and old.

But I turn from palaces built for show,
With mansard roof and stories below,
Of frescoed, kalsomined, dadoed halls,
To the old-fashioned house with its white-washed walls.

—*Sel.*

## PATIENCE.

I SHALL have to write about the one great thing that interests me most of all in this world, the training of our children. You mothers whom God has blessed with patience, meekness, and forgiveness know nothing of what it is to have to try to bring your children up in the fear of the Lord without those blessings. As for me I am one of those who need so much teaching, that in teaching my children I am myself condemned, and in consequence I must trust much in the Lord, and call up the examples of my own dear mother and say, "O Lord, make me more like her!"

As my children grow older I find they take me for their example, and I would to God that none of them should be like me in some things. If they are like me, O Lord give me patience and longsuffering, that when they are grown to manhood and womanhood my labor may not have been in vain, but grant they may be useful and honorable, here and hereafter. I try to teach them obedience, unselfishness, prayer, patience, love, usefulness, truthfulness, temperance, and the gospel, which is the power of God unto salvation to all that hear and obey.

Just here let me say a few words to those who are sorely tried, and exhort you, for I have been sorely tried. Keep in mind this passage of Scripture: "Woe to the inhabiters of the earth, yea, and they who dwell upon the islands of the sea! for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time." We must not depend on our brethren or sisters to help us; if we do, the very ones we would look to first for assistance will the Devil use to make our trials harder to bear. In all my afflictions I found none to say or do, none to come and speak comforting words, none to even say, "I will help you on." No, indeed; but instead they have been like Job's comforters, and I could truly say with Job, "I have heard many such things: miserable comforters are ye all. I also could speak as ye do: if your souls were in my soul's stead, I could heap up words against you, and shake mine head at you: but I would strengthen you with my mouth, and the moving of my lips should assuage your grief." The Devil knows just how long he can torment us; and rest assured there is a great, yes, a very great difference in our trials when we are being tried for our righteousness, and when we are being chastized for our unrighteousness. God does surely deal with us in mercy, but the Devil has no mercy. Those of you who are more intimately acquainted with me, to whom I have talked concerning the Devil, will remember I am very well acquainted with him, indeed too well acquainted to mistake his fiery darts for my Father's loving hand. At many times I have feared lest I should fall his prey; but nevertheless I have still held on, saying, "O God give me strength!" and the Lord has answered my prayer so far, and will still answer. Yes, even when I have gone to pray the Devil has gone with me, and this is all I could pray many times, "Help me now, O God!" I have knelt to pray and have been kept there while other duties have been neglected, and have been forced to give up and leave the prayer unuttered, except in thought.

Those of you who have had such experiences know why we are thus tried; but for the benefit of those who have not, I will say, One reason is because the Devil knows we have much faith, and are not easy to give up; and in this wise has he reasoned with me about it. "For all that you have tried to do, where is your reward? Look at those you have given your substance to, and gone without yourself. What do they say about you?"

Then I would remonstrate and say, "I expected better, indeed, but cannot help it."

"Look at those you have nursed in sickness. How much do they care for you in sickness?"

"As much as you," I once answered. But he said, "Nay," and I believe he almost told the truth for once.

Then when he found out he could not by his craft get me to listen to him on that account,

www.LatterDayTruth.org

(for I still work, and pray that I ever shall,) he says: "Well, if I were you I would honestly be ashamed. [And to my shame I have to confess I am.] Just look at that temper of yours. Do you think you can ever be anybody with such a temper?" and he quoted James to me: "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

I answered, "By the help of God I will try and subdue my temper."

"But you can't. I will make you a laughing stock, and your temper will be worse instead of better. You had better not try, for you have no patience, and where do you think you will get any?"

I thought it would not do to let him into everything I thought, so I said: "I will at least try." And I have tried, lo, these many years, and have but little patience even now, and he knows that is my great weakness, and there he keeps his forces at work. I have great sympathy for those who have no patience, and would say, Commit this Scripture to memory, and whenever your patience is tried remember who would destroy patience. I could write as much as would fill a book of my experiences with the power of evil on this one matter alone. Just as soon as I declared war on my temper and planted the seed of patience the Devil sent forth his worms and said to them, "She has planted patience; see to it that when it begins to grow, you destroy it quickly." And so faithfully have they obeyed his orders that I find the plant has borne but little fruit. And now that I have my children to bring up in the fear of God, I sorely need patience; and I would say to those who are young, especially those who are likely to be mothers some day, if you are without patience, begin now to cultivate it, for you will have none to spare; You will need it all. You may not be tried as I have been; God grant that you may not. My greatest trial has been that the Devil had taken possession of my first daughter when but fourteen months old, and had continued to do as he pleased until she was eight years old, when she demanded to be baptized, stating that she would have no more spasms, as we called them.

I said, "You are not old enough, and must not go now. It would be selfish to be baptized for that; and you do not understand enough."

Then her father said, "Winnie, what would you be baptized for?"

She said, "To be God's little girl."

"Then we would not have our little girl any more."

"O, yes," she said, "I would be yours and God's too. God's first and yours next; and then that old Devil could not get after me any more." This was Sunday morning at the breakfast table, September 8th, 1889. In the afternoon of the same day she with seven others was baptized. At night, after Uncle Mark had preached, they proceeded to confirm those who had been baptized; and when they laid their hands on her head the evil spirit came in such power that many of us felt it, and Uncle Mark, being mouthpiece, was silent a few seconds, praying for strength and power I thought. Then God's Spirit came in great power so that we all felt it, and rebuked the evil one, and he went to trouble her no more. The child felt it, and expresses it thus: "Uncle Mark's hands were so hot I felt it right down to the bottom of my feet, and it just warmed me, and I felt so good." She has been a different child ever since; she has not been anything like she was before. I was talking about it to a neighbor, and Winnie being there, I said, "Why didn't he come out at the water?" The child made answer, "He don't like water, and Uncle Mark would have drowned him if he had come out there."

Of them to whom much is given much will be required. I feel that much has been given me, and because of it the evil one works hard. O if the Saints would work as hard as he does, how little would he accomplish! We know the time is short; we know our weaknesses, and let us build up the weak places; for the Devil also knows our weaknesses, and I warn you he will be about his business. He never leaves Sunday school or church to go to base ball or any other place, even if you do. No, indeed; he attends the meetings of the Saints now, just as he used to. He is there to post himself; to see what is being done, and never do the saints of God come together but he comes too. Who of us that can say as much of ourselves? O that we were more earnest in our work! What are we doing? I have been doing all that I could. God help me to do all that I can now; for, since he has lifted such a load off my shoulders, I can work the more; not in my strength, but in my weakness, by his almighty power do I hope to overcome, for I still am bound, but wait with what patience I can command till he shall say, "It is enough."

I would like to say more, but have intruded, I fear, on the space in the Column this time, but could not stop before. I thank God every day for his goodness and love towards me and my family. I did want to say something about the temporal law, or tithing. but will give you my experience on that another time. I find that God's promises are true, every one of them, if we do our part. I hope that what I have been led to write may cause you who are careless to think and begin now to mend your ways. What I have said is true, but is only sketched; could I have time I might be more plain, but I trust those who read may understand.

Hoping to conquer self, I am yours,

JENNIE CLAY.

## PRAYER UNION.

### SPECIAL REQUESTS FOR PRAYER.

A sister who is in great distress and perplexity of mind asks your prayers that God may give her wisdom and direct her what to do. We bespeak your prayers for her, as she is worthy.

## HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Apr. 22, Amount to date | | $4,201 87 |
| Mary J. Lewis, Ia. | $ 50 | |
| J. M. Reed, Ia. | 1 00 | |
| Margaret Kelley, Kan. | 5 00 | |
| Wm. Young, Neb. | 1 00 | |
| M. Thomas, Oreg. | 1 00 | |
| Nellie Fleet, Ia. | 5 00 | |
| F. J. Pierce, Kan. | 2 00 | |
| J. T. Johnson, Kan. | 6 00 | |
| J H. M., Ia. | 10 00 | |
| Bettie Jett, Colo. | 2 00 | |
| | | 33 50 |
| May. 7, Amount to date | | $4.235 37 |

☞Send all moneys to D. Dancer, Lamoni, Iowa.

Smiles are smiles only when the heart pulls the wire.

God had not time to attend to everything, so he made mothers.

# Correspondence.

94 Brunswick Road, Sparkbrook,
BIRMINGHAM, England, April 12th.

*Editors Herald:*—Am pleased to say things here are generally in very fine condition. Prospects for opening up new places are not very great, yet we do what we can. There were eight baptized at Birmingham, Temple Row branch, April 10th. We are also having good times in our fellowship meetings.

We are troubled very much at this time with sickness among us. My dear wife (Sr. Caton) is suffering from cancer in the breast from which the doctors say she cannot recover. We do not despair, knowing the great Healer of the nations is on our side. Our dear Sr. Taylor (wife of the president of the English mission) is also very ill. She is such a "mother among His people," that we pray the Lord to spare her yet a while that we may rejoice with her in the progress of the work.

As these two sisters are known personally to many of the brethren and sisters in America, may I ask you for space in *Herald* for this short note requesting special prayers on their behalf, and if you would call attention to it in editorial items I shall be thankful.

Yours in bonds,

C. H. CATON.

KNOBNOSTER, Mo., April 27th.

*Editors Herald:*—This burg recently received a spiritual shaking up on account of the preaching of Elder R. C. Evans, of Canada. The preacher was here two years ago and left a lasting impression on the minds of many.

It has been our practice to bring home from conference, each April, some missionary to do what we reserve for them. "A prophet [and even a teacher] is not without honor save in his own country;" hence as local ministers, we do not bore the people only with our regular monthly appointments.

Elder Evans began a series of lectures and sermons in our chapel on Tuesday, April 19th, and closed the following Sunday night. Rain prevented a full attendance at first, but each night brought more sky and people, until the house was filled to its capacity at each service; and our efforts closed in the sunshine of spring, as well as in the beams of eternal truth and conviction thereto.

Tuesday night the subject was, "Can any good thing come out of Nazareth? . . . Come and see."

Wednesday night, "The cause and cure of Infidelity" was the theme. Some telling points were scored.

Thursday and Friday nights, "Was Joseph Smith a prophet of God, or a blasphemous and daring impostor?" was treated in a manner calculated to do much good.

Saturday night, "Salt Lake Mormonism" was put before the people in its true light. Much prejudice was removed by this effort, and the effects will go farther than to the houseful present.

Sunday morning and night were occupied on doctrinal themes, while the afternoon was used in a temperance lecture. Many thought it the best ever delivered in the town.

Just after this appointment, the preacher led

www.LatterDayTruth.org

two ladies into the waters of baptism in the presence of a large concourse. Others whom we least hoped for are near the door, and the cause is "looking up." We understand that the different ministers of the town were considering means to counteract the good effects, and would have commenced a protracted meeting had our meetings continued. It is fair to presume there would have been lively times and more baptizing had the preacher been able to remain. Saints have been cheered and all are wanting to know when the Canadian preacher will return.

GOMER WELLS.

---

HITCHCOCK, South Dakota, April 25th.

*Editors Herald:*—I wish to thank the *Herald* readers for their many kind letters; they are such a comfort to one who does not hear the gospel preached in its purity. I hear *a* gospel preached, but it is not *the* gospel to one who has heard the truth. I am thankful that I have heard what few sermons I have.

I see in the *Herald* that some propose to administer the sacrament to scattered members. I for one am glad to hear it. I have never met at a testimony or sacrament meeting. I often think how grand it is for those who can meet and hear the gospel preached.

I see there is an elder in South Dakota. I am glad to learn it, for I was afraid since Brn. Oehring and Fisher were gone we would be without one. If Bro. Harrison comes this way, please give me a call. He will find a home with me.

I ask the prayers of the Prayer Union that I may be healed if it be God's will.

The Christians have just organized their Sunday school and meetings; they greatly insist upon me uniting with them, but I refuse. I would prefer to stand alone in the world, and yet not alone, for the Father is with us. I think the time is near when we will not be alone; it is even at the door. Let us be faithful even if we are scattered or isolated from Saints or meetings. Pray for me that I may be faithful in my duties to the end. A sister,

MARY A. KING.

---

BYRNVILLE, Ind., April 22d.

*Editors Herald:*—I thank God for his condescension to the children of men. It is a glorious thought, and still more glorious the knowledge that the same spiritual blessings are enjoyed in the church as anciently; that God is the same yesterday, to-day, and forever; that they that fear him and work righteousness are accepted with him. This is manifest in that he bestows his Holy Spirit upon them that keep his commandments. I bear testimony to the truth of the work. It has been manifested to me in divers ways in the gift of the Holy Spirit, in visions and dreams, and that blessed peace, joy, and love which bring perfect confidence in God, and cast out all fear.

Some weeks ago I experienced what to my mind was a vision. After retiring for the night, and before going to sleep, I was contemplating on the latter day work and the calling of Joseph the Seer, and the great work accomplished through his instrumentality, when suddenly I beheld with my spiritual eye a face before me. I shall not attempt to describe it further than to say that it was apparently the face of a young man, very youthful. The face remained a sufficient length of time for me to consider the situation, when it disappeared. I felt no fear at this unexpected appearance, and it was to me as that I had beheld the face of him who had shed his blood in this blessed cause.

Dear Saints, let us press onward, and strive to magnify our calling before the Lord, and show that we are the children of God. Let us not withhold our testimony to the work, but bear it faithfully as opportuity offers, that those desiring to labor in the Lord's vineyard may know where to go to be lawfully employed. After I was baptized, it was unmistakably shown me that a duty and responsibility rests upon us to bear witness to the knowledge we have received. It was shown me in this manner: While bearing testimony to one who was an opposer, I saw as it were two large grapevines spring forth, and after beholding them, I proceeded with my testimony; and on looking again I saw the vines laden with large bunches of grapes. The Savior said, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit." Let us, then, be living branches of the great vine, that we may bring forth much fruit to the glory of God.

Your sister,

LAURA MOSIER.

---

OAKLAND, Cal., April 23d.

*Editors Herald:*—Let me say to the Saints and friends of Oregon and Washington that I will come to Oregon and Washington as soon as my health will permit, and that I would like to hear from the Saints in all parts of those states as to the prospects for preaching and all other information necessary to an effectual prosecution of missionary labor. My address for the present is, No 729 Twenty-sixth St. Oakland, California.

I returned a few days ago from the Central district conference. We had a very peaceable and spiritual meeting with considerable more interest on the outside than ever before. I was quite poorly, and could not remain as long as I expected, but am now improving again, and will be in my field of labor as soon as possible.

Yours in bonds,

A HAWS.

---

OSKALOOSA, Iowa, April 25th.

*Editors Herald:*—On the morning of the 19th the Saints of this place were very agreeably surprised by the sudden appearance of the genial countenance of Bro. J. S. Roth, who dropped in our midst on his way home from General Conference. The Saints of this vicinity have desired to be organized into a branch, and so expressed their desires to Bro. James McKiernan, who so informed Bro. Roth, and for that purpose he came among us. On Sunday morning, April 24th, as many of the Saints as could, came together at the home of Grandma Swalm, an aged sister who obeyed the gospel about a month ago. The bad condition of the roads prevented some of the Saints in the country from coming in; there were eleven present, and an organization was effected, known as the Oskaloosa branch. The following officers were elected for one year: William R. Brown president; John Barnes priest; C. B. Brown teacher and secretary. When all members get letters of removal from other branches there will be a membership in this branch of eighteen.

We have been cheered and comforted by the presence of Bro. Roth. Though with us but a short time, he has endeared himself to the hearts of every Saint here. We are resolved to press forward in the Master's work, and put forth renewed efforts. Yours in Christ,

C. B. BROWN.

---

CHATHAM, Ont., April 24th.

*Editors Herald:*—A few lines to let you know that we are still in the faith, and mostly enjoying good health. Sr. Rose Vince was sick, and on the 11th was administed to, and was better right away; and Bro. Charles Vince has had inflammatory rheumatism, his hands, arms, and limbs being terribly swollen, but after complying with the command he received the blessing, and is now better. On the 10th we reorganized our Sunday school with a good staff of officers; both officers and scholars take a good interest in it, and we have a good school.

I notice in the mission appointments of the Twelve the following: "J. H. Lake, the Canadas." This in my opinion seems hardly a correct way to define his mission, as there are not two Canadas. The Dominion of Canada comprises the provinces of Ontario, Quebec, Nova Scotia, New Brunswick, Manitoba, British Columbia, and Prince Edward's Island. I presume the intention is that Bro. J. H. Lake has charge of what used to be Upper and Lower Canada, which would be the provinces of Ontario and Quebec, or perhaps all of the Dominion except what Bro. W. H. Kelley has in his mission, viz, the provinces of Nova Scotia and New Brunswick. I do not write the above to find fault, but because I like to see a territory rightly defined. Yours for truth,

RICHARD COBURN.

---

GALVESTON, Texas, April 23d.

*Editors Herald:*—I can truly say that I have been blessed many times of the Holy Spirit, as were our sisters and brethren in days of old. Our heavenly Father is not changeable.

I was brought up in the Protestant churches, my parents believing in the Presbyterian faith; but I had little or no faith in the sectarian churches, because of their different names and creeds, and because they failed to teach and observe the gospel of Jesus Christ; so that while with the churches of men I was completely in darkness, which darkness caused spiritual ignorance, which was very dangerous, as a misunderstanding of God's law was making an infidel of me. But as I have stated to many, when I was very young, thirteen years of age, I knew that divine communication could be had with the Supreme Spirit, and also believed that the laying on of hands was in order now. But as often as I mentioned the above to the sectarian world, just so often was I told that these things were done away with. Being dissatisfied, I determined to solve the problem myself with the aid of the Spirit of God. I first noticed that the good old prophet Isaiah says, in effect, If thou do not understand thyself, ask not man who is imperfect' but go direct to God who upbraideth to none, but will answer thee uprightly. I went direct to God as best I could, and was told that the church of God existed as in the days of our blessed Savior; and more than that, that the children of God's church were subject to all the prophetic and miraculous powers. I knew not when or where this church of God could be found, but from

www.LatterDayTruth.org

what I had learned from the Allwise I knew that sooner or later I would be led into such a church. It so happened several years ago that I met a friend who handed me the Voice of Warning, and Doctrine and Covenants, and a little later on I read all or most all the Mormon history, and found that it surely was a good work, and could be none other than inspired.

I then went to hear the gospel preached by Latter Day Saint ministers, and heard more true doctrine in one sermon than in twenty-five years in the sectarian churches, being a regular attendant. After looking at the position carefully, I said I would leave the world and join the church of God, and thereby become a child in Christ. Understand, I have never joined the church, and am not a member of that organization, as I have not had the opportunity to become a member; but hope I soon may be.

I can say that by living up to the laws given and exemplified by the church, anything I have asked of God has been granted me most abundantly, and besides it is good for us to know where and who we are. In this church of God we can easily determine whether we are children of God or not. Nor will there be any backsliding if we do our part in spirit and in truth. I hope and am sure that this great good work will stand firm in the sight of God, who is its founder. It seems so strange to me that the world cannot come out of darkness into this blessed, never failing light. To have divine demonstration direct from God that Christ is the Savior of the world, is more than all the world can say.

I thank our brethren and sisters for the many bright and glorious letters they have written for the *Herald*. I love to read their testimonies, and believe they are doing the world a great deal of good, and thereby pleasing our Creator.

LEROY FRANCIS.

---

BOONESBOROUGH, Iowa, April 26th.

*Editors Herald:*—I humbly ask the Saints to pray for the success of our little school in this place, as it is quite young and few in number, but is gaining in number; and I think great good can be done, especially among the young.

W. C. HIDY, *Supt.*

---

FULTON, Iowa, April 25th.

*Editors Herald:*—Since our district conference I have labored in Buffalo, Amber, and Viola, in company with Brn. Warren Turner and C. C. Reynolds. I then went to Cedar Rapids, where I found the Saints feeling well spiritually, and blessed temporally. I spoke there once. We were obliged to use a private residence for our services, but hope that at no distant day the Saints of Cedar Rapids will see prejudice cleared away, and the gospel more honored and sustained than at present. I have relatives there who seem favorably impressed with the gospel; an aunt will soon obey, I think.

We were accorded the use of the school building in Viola three evenings. After each meeting the people expressed their views in favor of our theology, but the directors were the opposing element. Creedism has taken deep root in that place, as others of the brethren can testify.

I expect to leave soon, in company with Bro. J. S. Roth for Bremer, Fayette, and Blackhawk counties where some are ready for baptism.

We hope to see a large turnout of the Saints at the June conference at Amber.

J. R. SUTTON.

# Communications.

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

☞ Write on one side of the paper only.

[Reported for the Herald by E. Stafford.]

## SERMON BY ELDER C. DERRY,

Independence, Missouri, April 14th, 1892.

THE preacher read the whole of the 6th chapter of Paul's first letter to the Corinthians, and then said: The portion to which I wish to especially direct your attention is found in the last two verses: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Latter Day Saints will understand that man is the creature of God; that we are the workmanship of his hands, and are well acquainted (or should be) with the history of that creation; with the fall of man, the alienation of man from God.

Jesus in his teachings as recorded in the 8th chapter of John, uses this language: "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." Paul expresses the same idea in the 6th chapter of Romans, 16th verse: "Know ye not, that to whom you yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." We understand that our first parents broke the law of God, and therefore became the servants of sin; and it was impossible for them to transmit unto their posterity a condition that they themselves did not enjoy or possess. They had to transmit the same condition in which they were placed; no matter how degraded that might be. It was impossible for the stream to rise higher or to be purer than the fountain from which it flowed; hence all mankind have been considered aliens from God. Although God by his own creative power had created our first parents pure, they had elected to become the servants of sin, entailing the same condition upon all mankind; hence they had no claim upon him for blessings, had no right to claim his protection and care, neither here nor hereafter. They had forfeited all rights to this; but in the boundless love of God, and in his infinite wisdom, this had been provided for; hence we read of one who was as a Lamb slain from the foundation of the world. He saw the fallen condition of humanity; he realized that the whole human race would, in time, be cursed; would become alienated from the fold and family of God; that they had given themselves into the hands of another power, becoming the servants of him, and that they must reap the consequences of sin, no matter how dreadful those consequences might be, unless some means should be brought about whereby they could be redeemed from sin. He left the throne of the Eternal; took upon himself our natures; became sin for us that he might redeem us from under the thraldom of that sin; he gave himself a ransom for us. The question arises, in my mind, From whom did he purchase us? To whom did he pay the ransom? If we were no longer the servants or children of God, if mankind had given themselves to another power, to whom must the ransom be paid? It could not be (in my estimation at least) but to that power from whom he was alienated. In my estimation (though I cannot find it revealed in so many words in God's record) that eternal, infinite principle of justice, of equity and truth which governs the Eternal, and which must govern all the intelligencies everywhere that live in the heavens above, or upon the earth, or in hell beneath, the principle of justice dwelling in the bosom of the eternal God, that must be satisfied. Without that principle of justice he is not God. We may talk of his love, we may talk of his goodness, and of his great power; but without this principle of justice, he is not God. It requires all the grand and glorious attributes of Deity to constitute him God in the true sense of that term. This principle of justice governs all these.

Man had given himself over to sin, to obey that power who is the author of sin, and as a servant of sin, that power claimed him as his own, that power held him in bondage; and infinite justice demanded and decreed that it must hold him unless a ransom could be found, and that ransom was found in the Lord Jesus Christ. He was made sin for us, who knew no sin, took upon him our nature, that through death he might deliver us from the power of death; hence we read: "As in Adam all die, even so in Christ shall all be made alive."

I have heard the skeptic ask this question: "You tell me that God is just; that God is a loving Being, when he has created man, and permitted him—although himself possessed infinite power to prevent it—to follow evil, to become a servant of sin. He has sacrificed his Son on purpose to satisfy his divine vengeance, his eternal vengeance. Can you tell me that such a being is one of justice, love, truth, and mercy?" and when I have considered this matter, I could not tell the skeptic that God made that demand to satisfy his vengeance.

Well, then, to whom was this ransom paid? Was it to satisfy the divine vengeance of God? (I do not like to use the term divine vengeance.) Was it to satisfy the vengeance of God that this sacrifice was made? We answer, No; but to redeem man from the thraldom of sin, from the power to which they had been enslaved through the fall, and hence he is permitted to bear the pain and sufferings incident to the deliverance of the human race from eternal punishment; and by this I can understand that Jesus Christ has shed his blood to save mankind; not to satisfy the vengeance of a divine being, but to redeem humanity from the thraldom of sin and death.

I hold that God must be just to all his creatures, not only to the angels and archangels that surround his throne; he must be just to humanity; he must be just to

www.LatterDayTruth.org

every demon in the regions of darkness. He must be just; he cannot afford to be unjust, even to the very meanest demon; the divine character for justice must be sustained. The great sacrifice of Jesus Christ, then, was not simply to satisfy the vengeance of God, but to redeem mankind from the thraldom of Satan.

Hell was filled with horror and dismay when they realized that the Son of God had given his life to redeem humanity. Satan overstepped his own bounds, and proved himself lacking in wisdom to thwart the purposes of God when he inspired those who surrounded the cross to cry out, "Away with him!" "Crucify him!" He thought that he was certainly going to put a stop to the plan of redemption; he did not realize that that very cry inspired them to bring about that work; he did not realize the fact that when Christ was put to death he would make his way to the spirits in prison to preach the gospel, the plan of salvation to them; but when this was done, he realized that his work which he had been engaged in, trying to subvert and turn aside the purposes of God, had been a means of bringing about those purposes. So we see the infinite wisdom of God manifested in counteracting the purposes of Satan, and bringing about, through Christ, the redemption of all humanity, on all the race; he purchased the whole family of man; hence we are not our own, we are God's; we are purchased with the precious blood of the Lamb. We want to understand this. We are now redeemed from the thraldom of sin; we are now redeemed from the thraldom of Satan, no longer under bondage to him; and we are now placed upon a footing where we can make our own choice to engage in the service of God, or of Satan. Through the redemption that has been brought about we are the children of God. We are his; he has bought us, hence we ought to understand our duty in regard to him, when he has given himself a ransom for us, and set us free. What has he bought? Did he purchase the spiritual man, that which men sometimes call the soul of man, only? Not this alone, but the entire man. When God created man, it was not simply the spiritual being alone. He created man physically and spiritually, the entire being, the dual man; that is what is stated of man. It was the man that fell, that became alienated from God, that became a servant of sin. It is that man that is to be redeemed, the entire man, body and spirit, through the redemption wrought out by the Lord Jesus Christ. Yes, he purchased us entire, body and spirit, and we are no longer our own.

Some may imagine that this purchase places us under a thraldom yet. No; he has purchased for all who serve him a kingdom of liberty, and that freedom the grandest and the most complete that can be conceived of by intelligences in the heavens above or in the earth beneath; liberty eternal. Freedom to enjoy all the blessings of God, all the glory, all the power we are capable of receiving and enjoying; liberty to the throne, in all the blessings that a God can give and that intelligence redeemed and refined can possibly enjoy. No, there is no thraldom, no slavery where Jesus is. He has bought us with a price; he has purchased our liberty, our freedom; he has purchased for us eternal life upon the conditions of obedience.

A little while ago slavery was in our land. I might have gone upon a slave plantation and purchased a slave; and if I loved this man as well as myself, the only motive that would inspire my bosom would be to set him free; purchase him his liberty; purchase him the happiness, joy, and freedom that freemen can possess. So Jesus Christ, moved by his great love for humanity, has purchased their liberty, that the race may be free from the evils, the bondage of sin. He has freed the race from these if they are willing to accept his service in the great redemption, in the purchase he has made of the entire being of man.

Then let us go back and read again, "Know ye not your body is the temple of the Holy Ghost?" Who is he speaking to? The church of Christ; those who have accepted the great redemption; those who have complied with the conditions of adoption that God has provided. He is addressing these. "Know ye not that your body is the temple of the Holy Ghost?" What! our bodies the temple of the Holy Ghost? That Spirit is free from sin, and it requires a pure tabernacle; it requires a pure temple in which to dwell. How shall that temple become pure for that holy presence? Have we any right to the indwelling of the Holy Spirit in our bodies? If we are bought with a price, we are not our own, and the divine Master has the right to send his Holy Spirit in our bodies that they may be purified, that they may be cleansed, and enable them to rise to all the grandeur and greatness that God had provided for them. That Holy Spirit has the right to dwell in our bodies. "Know ye not that your body is the temple of the Holy Ghost?"

Now let us look at the gospel of Jesus Christ, its first principles, and see how it is adapted to the indwelling of this Holy Spirit. The gospel finds us in a state of alienation; it finds us in this condition; it holds before our minds the truth of God; it holds before our minds our true condition, the relationship we bear to him, and the great reward for all who will serve him. And as that mirror stands before us, we are enabled to see ourselves as sinners before God; and when we consider the relationship between us and our God, we realize then that we never can enjoy these blessings in store for those who serve him until we become pure and holy; hence our hearts are inspired by this same law, or gospel truth, to cast away everything that is of an evil nature, to put away from our hearts that which is hateful in the sight of God; and after beholding this presentation in the gospel mirror, and realizing the goodness of our God in his love to us, we feel that we want to put away everything of an evil nature; and this is one of the conditions that God has provided, that when we believe in him we must repent of our sins, everything that pertains to that which is evil; put it aside; put off the old man with his deeds, and put on the new man, Christ Jesus. Now we are prepared to enter into covenant with God to serve him. He has provided the nature of that covenant; he has made the conditions by which man shall enter into his kingdom; he established a form of covenant, and I think it is the most expressive form that we know of—at least I cannot conceive of any covenant more expressive and complete in its provisions than this form of covenant that God has devised.

We are to be born of water, and of the Spirit. "He that believeth and is baptized shall be saved." What about this baptism? The apostle tells us we are buried with Christ. I want to show you the precise nature of the covenant we have made. Our bodies and spirits are purchased as we have stated, and here is the form of covenant we enter into in the waters of baptism; we covenant before God that we will be his servants, that we will serve him. How? With all the faculties of our being, of our bodies and spirits. The life must now be submitted to the service of our Father and our God; the whole being, body and spirit, are buried beneath the liquid grave, as an evidence of our consecration that we give ourselves to him. You who have passed through the waters of baptism understand this. This seems to my mind to embody this great truth, that I then and there consecrated myself to my God, I then and there pledged in that form of baptism, expressed that consecration that my whole powers of body and mind were to be from that moment wholly devoted to him. Having entered into covenant with him, he has pledged himself that he will send the Holy Ghost to dwell in the tabernacle of the body; it then becomes the temple of the Spirit of the living God.

Have I a right to allow it to be desecrated? O, no; I consecrated my entire powers unto my God. I have no right to desecrate any part of this outward being; I have no right to desecrate any part of this spiritual being; I have only the right to devote myself to the service of the living God. And when the Holy Spirit enters this tabernacle, it is to direct us in the path that leads unto eternal life. We have entered into covenant to serve God; we have received the Holy Spirit to dwell in our bodies; we have received this to aid us in the divine life; we have consecrated these powers of body and mind, have undertaken to serve him, and have made the most solemn covenant to that effect. But suppose we take any of these members and use them to another purpose, in the service of mammon, instead of serving God. It is written that you cannot serve God and mammon. The very moment we desecrate the powers of body or spirit, that moment we are breaking our covenant with God; that moment we grieve that Holy Spirit, and if we continue in so doing, our bodies become unfit temples for that Spirit to dwell in; we have forfeited the right to the indwelling of that Spirit, and have become the servants of sin; have become servants, as Paul tells

www.LatterDayTruth.org

us, to whomsoever we yield ourselves servants to obey; "his servants we are to whom we obey; whether of sin unto death, or of obedience unto righteousness."

It seems to me, in view of this fact, that Jesus Christ has purchased us, that we have accepted the purchase; we have been willing to become the children of God; we have entered into covenant to serve him with all the powers of our being, it becomes our bounden duty to see to it that every power of our mind, that every power of our spirit and body should be kept strictly in converse with that covenant, walking in the light of Christ, and in harmony with his divine nature. "You are bought with a price, therefore glorify God in your bodies and your spirits, which are God's." Here we find it again; it is the entire body that must be brought into service. "Glorify God in your bodies." How shall I glorify God in my body if I give way to all the pleasures and lusts of the flesh, regardless of God and his kingdom? Suppose I do this; am I glorifying God in my body? O, no; I am grieving the Holy Spirit of God. How shall I keep this body pure? I will tell you what I find is necessary for me to do, is to keep my thoughts pure. The thoughts! Why, it is no harm to think! Perhaps not; but I tell you when you think wrong, and encourage that spirit of thinking, it will lead to something else. It is harm to think evil; we should abolish evil thoughts. I do not care what these thoughts may appertain to, whether they may appertain to the gratification of this body, or whatever it may be, if we allow those thoughts to obtain in our hearts they will begin to work like leaven, working, working, until we find that they bear fruit which is not of God; and we find ourselves indulging in that which is not pure, indulging in that which is not holy. Let us put away evil thoughts from our hearts. And, another thing; Always avoid evil conversation. "What manner of persons ought ye to be, in all holy conversation and godliness?" Thought provides the way for conversation. If our thoughts are impure, our conversation will also be impure. I will tell you what I have proved in my conversation with the world when I have come in contact with those that are impure, and have listened to their conversation, from time to time. I seemed to partake of the same, and by and by it finds a lodgment in my heart, and I am in danger when I am listening and allowing evil words, evil conversations, to take the lead of my mind. I find that they will work and begin to bear fruit there unless I avoid these evil conversations in the beginning. Avoid evil communications; avoid evil thoughts; avoid giving the ear to evil words; and it certainly is wrong to give utterance to those evil words.

We want to keep the whole of our members pure. The entire being must be kept pure, or the temple of God will become defiled, and the temple that is defiled, God will destroy. There are ten thousand ways by which we can defile these bodies; by drinking into the pleasures of the world, the vanities, and follies, and excitements thereof. Let me tell you, friends, I do not care for the excitements of the world. I want to know I am accepted of God, and let the excitements of the world go where they belong. I want the law of God to be written in my heart of hearts; I want every member of this body brought into subjection to that law; I want to obey the divine will, and consecrate my entire being to him, that it shall not be said I have broken my covenant with him.

How shall we glorify our God with our bodies and spirits which are his? By doing that which is good, by doing that which is holy, and cultivating pure thoughts, cultivating pure conversation, cultivating pure manners, and seeing to it that we work righteousness by doing the will of God in all things. It is written that "man shall not live by bread alone, but by every word that proceedeth from the mouth of God." When that word salutes my ears, it is my bounden duty to do what it enjoins. If I am not doing that, I am not glorifying God; but when I render obedience to that word, and seek to keep myself in the pale of it, then I am glorifying God in my body and in my spirit. Every duty that God has enjoined upon us, every work of God in which we are engaged, every duty that has been enjoined, or shall be enjoined upon us, is the manifestation of the divine will; and we can only glorify our God by the performance of those duties. Friends, we cannot keep ourselves too pure. We are enjoined in the Word of God to keep ourselves unspotted from the world; to touch not, taste not, handle not unclean things. Ah! is it possible that we can keep ourselves from these things? How can we keep ourselves free from them? The Holy Spirit of God is in your tabernacles, your bodies are the temples of the Holy Ghost; and if you seek its guidance, you will have sufficient strength to enable you to overcome every evil, and to glorify God in all things; you will have sufficient wisdom to direct your feet in the path of duty. From the moment we entered into covenant with God we were sealed with the Holy Spirit of promise; that spirit is in us, and will remain in us until we depart from our covenant, until we have grieved it; then will it take its flight from us.

Brethren and sisters, I read in the Sacred Word, and I hear it from time to time, and have by God's grace been enabled to declare it, that the Master is coming by and by, to be glorified in his Saints, and to be admired by all them who believe, and to make up his jewels. Who will be his jewels? Those who have allowed themselves to be defiled by the vanities of the world—who have allowed themselves to follow the ways of the world? Are they to be the jewels? O, no. But those who have kept their covenant before him; those who have endeavored to follow him in righteousness and truth; those who have heard the admonition, "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh." These will be classed as the jewels of the Lord. Are we waiting for his coming? Are we making ourselves ready for that great event every moment of our lives, and are we trying to overcome all the evil powers of our being? If so, we shall love his appearing; otherwise we shall be among that number who will cry for the hills and the mountains to fall upon them, to hide them from the face of him who sitteth upon the throne, and from the Lamb. Ah, then let us seek to perform every duty. I need not point out every duty of the Saints of God. Let us ask ourselves, Are we performing the duties that God has enjoined upon us? Every man can ask himself, every woman can ask herself the question; and down deep in every heart will be found the answer. Let that answer be of a character that is correct. If you are only living in obedience to that Spirit that is in your bosom God will give strength to perform every duty; he will help us to glorify him with our bodies, and with our spirits that are his.

Let us not forget, when we are engaged in our worldly business, to deal with those of the world as though they were the Saints of God. No matter whom they are, how much they are opposed to our faith, let us deal with them as though they were the children of God, honestly and faithfully, as man to man. Then what are we doing? We are reflecting the glory and beauty of the gospel of Christ; we are proving that it is perfect, and preparing ourselves to be gathered in the garner of God.

May God help us to be faithful to the covenant we have made, and help us to walk before him, that we may finally stand in the presence of our God, stand in the presence of that Being who has purchased us by the shedding of his blood, and shout, Hosanna, with all the redeemed, and with the angels and archangels of God, is my prayer.

## THE POOR WORN-OUT ELDERS.

Of late I have heard this phrase quoted quite frequently, especially in the discussion of the "Poor Farm" or the "Saint's Home" question, many using the argument that this would be a great movement to provide for these poor worn-out missionaries after their days of usefulness are over, and they can be of no service to the church and by this means save the church the expense of caring for them; as in a home of this kind it is intended that they are to be self-supporting. To illustrate our view of the position taken by others, it resolves itself thus. A young man with bright prospects before him for earning a competency, with inducements thrown before him to make his mark in the world, and by this means not only to become self-supporting, but independent, and year by year add to his possessions, seeing the need of self-sacrificing men to present the truth of the gospel to the world, and in view of the fact that God has called him, relinquishes all such, becomes heedless of worldly inducements, and enters the mission field. By this act he makes many sacrifices; the forsaking of home and loved ones. He is robbed of the association of the wife of his bosom, and is compelled to be away for months and

www.LatterDayTruth.org

sometimes years at a time. His children ofttimes do not know him when he returns home, and in all this he is required to crush out much of the human nature which is in him and battle on. He is robbed of the benefit and endearments of family association; he is constantly a pilgrim among others, a wanderer from home and loved ones. His children grow up without a father's watchcare, and his wife is compelled to act the role of father and mother; and when he comes home occasionally he feels like a vistor, he has been away so long; his children are shy of him and, oh! so often his humanity (?), no, rather the divine in him asserts itself, and he seeks some secluded place where he can give vent to his feelings and pour out his soul's petitions in tearful mien before his Maker, as it is only through the channel of divine interposition that he is able to bear up at all under such a test. Often the news comes, "We are all sick;" but he cannot go to them, and here he is called upon to pass through the agony of death itself while enduring the suspense incident thereto, not knowing but the next letter may say "Our loved one is dead."

During life many inducements have been afforded him to earn a livelihood, many privileges have been given him by which he could be at home in the association of wife and children, and lay by a sufficient sum for his old age, and thus become independent; but trusting in God and the plan that he has instituted for the maintenance of his people, he goes plodding along, living solely on faith. Soon the elasticity of his step is gone, his form becomes bent under the weight of years which have marked life's journey. Silvery locks bedeck his brow; the brilliancy of his eye is no more to be seen; his voice becomes cracked and weak, and he loses the fervor of speech that he was wont to have. His efforts are not as attractive as of yore, his sermons become disconnected and his memory impaired, and gradually he becomes so infirm that he is adjudged incapable of missionary work, hence must leave the missionary field. His life's work is now done, and he must go somewhere and wait until the Master says it is enough. Where shall it be? In the seclusion of his own home with his aged wife, who has been robbed of a lifetime companionship, there to enjoy each other's society unmolested by others of different nationalities and habits? "O no; this cannot be, for the church is not able to keep their worn-out elders or missionaries at home. "It will cost too much" says one, "they will either have to go to the home for the Saints or care for themselves." Is this the expression of the church concerning her representives? Is this the highest estimation the church has for her servants, and for the men whom God has used to spread the tidings of salvation to the human family? No. I will for one vouch the thought that this is not the idea of the body at large, or of the men whom God has placed to look after this branch of church work. Does not the Lord say that those who preach the gospel shall live of the gospel, and that the laborer is worthy of his hire? Then shall the minister feel as soon as his active work is ended that he is now a pauper, and dependent upon public charity? What does the psalmist say? That he never saw the righteous forsaken, nor his seed begging bread. Is this true? And shall this statement be verified? or are we to understand that God does not care for his servants to-day? If when I have finished my missionary work I shall feel that I am looked upon as a pauper, or a creature who is dependent upon public charity, then I do not want the church to make any provisions for me; as I will try to make my own living, or beg it. I do not believe that men who have spent their lives and all in the work are *poor*, even if they have nothing laid by for a rainy day. Such men are the cares of the church; and so long as there is a church of Christ on the earth they will be cared for.

While I believe that most of the writers that have written on this subject have meant well, still I think that some of them have put the church in a bad light when they speak of her representatives as poor, worn-out individuals; and that a home should be provided for them where they could all live together. I want to ask our brethren who have so written, if they think it just that the aged couple, husband and wife, who have been separated so long, and have forfeited their association all for the gospel, should be called upon to forego the pleasures of a home to themselves, and to now be thrown into a place where Saints have come from all over the country having different habits and tastes, and here to spend the remainder of their days? Would it not be becoming the dignity of the church to say to such representatives, that inasmuch as they are incapacitated for action, and as they have done all they could during their active career, the church will now care the same as though the husband was in the field, and that they may remain in the seclusion of their own home and for the few years of their lives to bask in the association which they have been deprived of so long? God grant that those who are not deprived of home and its endearing associations will ere long awake to a fair realization of the sacrifice made by the minister and his family, and do all in their power to compensate for the sacrifice thus made by them.

I think it is an insult to the holy calling of God and the dignity of the church to speak of her representatives as being poor and dependent upon public charity; and I hope that all our people will bear this in mind. I foster the idea of the Bishopric, and I think that it is in the province of the church to so provide; but I do not believe in having but one house for all who shall go there. I believe the only successful plan will be to purchase a large tract of land, and then erect suitable buildings upon it that each family would have their own home and a small tract of land upon which to raise vegetables, etc. By this means they will be given to understand that they are independent, and that it is to their interest to become self-supporting if possible, and to eventually become the true owners thereof. By this means many poor familes who are to-day homeless and destitute, could have the opportunity of securing such for themselves. If this is the idea of the church, then our ministry can feel that as soon as their active work is finished, such a home is rightfully theirs, and the church will so provide. So long as there is a church of God on the earth she is under duty bound to provide for the necessities of her representatives; for God has so said.

I am not writing this because I expect to become old soon, for I live in full hopes that ere I become an old man that I shall see the consummation of this great work, or at least that Zion will become established, and we can secure an inheritance there, and will then have the opportunity to bask in the association of loved ones until the advent of the Savior; and eventually, throughout eternity. There are many aged warriors now in Israel, who are nearing a completion of their work. Then let us who are young place our shoulders to the wheel and show our appreciation of their early sacrifices and labors by making it as easy and comfortable for them as we can.

Then, Saints, do not worry your minds in planning ways and means for the support of the retired minister of the gospel, for God has already done that; and I do not think that you could make it any better. If you will only comply with the plan instituted of God, they, and all who need, will be amply provided for.

I have full confidence in the men whom God has chosen to attend to these matters and feel assured that they will do that which is for the best interests of the work and in harmony with the Word of God.

Query: Shall the retired minister be privileged to remain in the seclusion of his own home to enjoy fully and completely the associations from which he has been deprived of so long?

Yours for the right,

T. W. WILLIAMS.

Temple P. O., Lake Co., Ohio, April 22d.

## SERMON ON THE FESTIVAL OF EASTER.

BY J. F. M'DOWELL.

THE origin of this so-called Christian festival claims some degree of antiquity. The etymology of the term is doubtful. Professor Barnard, of Columbia College, states that "the Christians of Jerusalem, and after them those of the Asiatic churches generally were accustomed to hold the feast of Easter on the same day simultaneously with the Jewish Passover. This usage was unacceptable to the Gentile churches in Italy and the West generally, which preferred to celebrate Easter on the Suaday following the fourteenth day of the moon. This was adopted by the Council of Nice, in the 325th year of the Christian era."

We have from other sources the statement that Easter was a festival borrowed and transformed from that of the Pagan "goddess Eastor," and that one of the early popes consecrated the image and named it for the Virgin Mary, and transformed the day observance into commemoration of the resurrection of Christ.

We are inclined to receive the latter for

www.LatterDayTruth.org

various reasons. Polydore Virgil, a Catholic historian, says: "The church has taken many customs from the religion of the Romans and other Pagans, but has rendered them better, and employed them to a better purpose." Ludovicus Vives, a learned papist, says: "No difference can be found between paganism and popish image-worship, but this,—that names and titles are *changed*." Another writer says: "The great Christian festival is a continuation of the pagan rejoicings in honor of the goddess Eastor, and is celebrated in a jubilant manner now, by the Protestants." Dowling writes: "The gods of the Pantheon were turned into popish saints. The noblest heathen temple now remaining in the world is the Pantheon or Rotunda, which, as the inscription over the portico informs us, having been impiously dedicated of old by Agrippa, to Jove and all the gods, was piously (?) reconsecrated by Pope Boniface IV., about A. D. 610 to the Blessed Virgin and all the saints." Not until very recent times have Protestants, aside from Episcopalians and Lutherans, even deigned to render it the least observance aside from eating eggs, a superstitious attachment of meaningless and mythological contrivance.

Every observer has noticed the festival date to be movable. This is assigned to be caused as follows: In any given year we are to calculate the exact time of the new moon for March; and if the fourteenth day of that moon should not fall earlier than March 21st, the following Sunday we presume to be Easter. Should said fourteenth day fall earlier than March 21st, then we should take the new moon of April. The ecclesiastical moon is an artificial moon, differing in some points from that of the mean lunation. This arrangement was divested of complexity by Meton, an Athenian astronomer of the fifth century before the Christian era. There is much of theory pertaining to the matter that we do not herein present.

As we now have the observance of a day presumably in commemoration of an important event said to have transpired in human history, that of the physical resuscitation of Jesus the Christ, it necessarily involves what is to many minds an unreasonable incident. The resurrection is being largely accounted as a thing of superstitious credulity. The doctrine of the resurrection was entertained by the Egyptians, and they first of all, according to Gibbon. The Mahometans entertain the idea. If we attribute a resurrection unto Christ as the primary of all resurrections unto immortalized physical powers after the manner biblically described, it advocates a divinity of nature implanted within the human. This claim to divinity is declined on the part of many great thinkers and authors. They discard it as opposed to Jewish monotheism which advocated the "unity of God." The Mahometans are Unitarian in a similar sense to other of now modern times. In the early centuries of our era Justin Martyr and Tertullian were so inclined, unto Unitarianism modified. Chrysostom and Athanasius try to explain why Paul did not teach the higher economy of the Trinity; and it is alleged the people were not prepared for it, that he leaned toward the humanitarian view of Jesus. In later years Germany, England, and America found more congenial soil for the growth of Unitarian views. Boston may be said to be the birthplace of American Unitarianism.

Arius, born in Cyrene, Africa, asserted that the Son was not coessential nor coeternal with the Father. This was resented by the Trinitarians, and he had to go to Constantinople for safety, where he died suddenly in the year 336 A. D. Unitarianism and Trinitarianism are undoubtedly ultra positions touching upon the idea of Godhead. Divinity must of philosophical necessity attach unto the person and character of Jesus Christ, or any pretension to an observance of Easter, as now celebrated, would be mere farcical paraphernalia. To claim as some writers do, is to reduce "the incarnation" to a mere inspiration of the Divine wisdom which resided in the soul directing the actions of the man Jesus. This would be an incomprehensible mystery, exciting our adoration, but eluding our inquiry. There are too many people prone to be like the followers of Artemon, who presume to alter the Holy Scriptures, abandon the ancient rule of faith, and form their opinions according to the subtile precepts of a poor logic. They lose sight of divine things while measuring earthly concerns. They admire Aristotle and Theophrastus, and corrupt the simplicity of gospel statement by the refinements of human reason.

The celebration of Jesus' resurrection includes two other questions as a matter of course. The Immaculate Conception, and the Ascension. The three go together. The former is, by many, deemed physiologically impossible, and an improbable affair. There is nothing, to the mind of the writer, of the sort thereabout. The divine interception of creative law independent of personal contact is as reasonable a thing to believe, and as possible in the realm of all creative processes that we are asked to receive, and that challenge an intelligent faith. The influence of a startling (?) nature, acting directly upon the nerve forces, could produce the physiological result desirable for human formative, or coalescent purpose. By this means purity of physical formation was only attainable; and the abidance of divine influence surrounding and dwelling within Mary created mental impressions of holy thought, purpose, devotion, etc., that fully transmitted a like disposition of temperament unto the coming Messiah. In order to fill the capacity of a mediator between God and man, such was an absolute necessity. God, wholly divine; man, human. We have this unique blending in Jesus—bringing the extreme opposites together. "No man cometh unto the Father but by me." "God manifest in the flesh." Not that Jesus Christ was veritable God; but that God's designs, words, works, might be given of the salvatory order unto man by an agency purely adapted for the purpose; giving unto man a truer, fuller conception of God, and a reliability in perfect communication. There can be no truer mediatorship, true saviorship without this kind of a Christ. The idea of the divine suffering human agony, is not in this clearly elucidated scheme. The "sacrifice" was not wholly divine, nor wholly human. The spirit (Christ) was not God the Father, but a distinct spirit so named. All the theological twaddle of definitions respecting him, conjured up during apostate times, are not by us to be entertained.

There is, nor can be, no successful redemptory plan executed independent of the immaculate conception theory; for we might not have God dying, and "human sacrifice" is forbidden. The plain statement received as given, devoid of theo logical speculations, is the right thing. If man is not to be redeemed from the grave, then Christ's resurrection was futile. If he was not resurrected, he was not the Son of God and Son of Man; if not, then mankind have no mediatorial resort. It seems reasonable to believe that God and humanity were so wondrously blended, and the way so wisely planned. There is no more mystery surrounding the matter than about anything else of natural works. All things beyond our comprehension are supernatural. If we disbelieve because we may not always comprehend, we might as well deny our present form of existence, or that of the sun.

Self-evident things declare possibility for their apparent opposites. If Jesus was resurrected, he also ascended. The ascension is thought to be an impossible thing, as opposed to the law of gravitation. No material body heavier than air rises into space, so it is claimed. We are not prepared to state what the condition of a physical body resurrected may be, whether aerial flight may be possible or not. All man knows of gravitation and natural law is what he has been able to discover; and it would be fallacy to claim he knows *all* there is to be learned about it. Into the realm of higher law than that now perceived and conceived he has not attained. No one can sensibly claim there is none beyond what man has already discovered. The Christian religion presents for our acceptâion no greater things than are given us by many scientists. If Christianity asks for our faith, it surely challenges our highest admiration. If it is wonderful, it surely should receive our commendations. If its precepts are just, its promises are scarcely false. If its morality is pure, its spirituality is good. If its commandments are honorable, results from obedience thereto should be excellent.

Easter day commemorates an event wholly within the range of natural law, and not an impossible thing. It teaches us of possible human resuscitation, in which condition the now impossibles unto human industry and ingenuity may be fully carried out. There are so many things in art, science, invention, and discovery that are among the impossibles (but not improbables) only from the fact that man's present position and surroundings are opposed unto the achievement of human possibilities; and an all-wise God knowing this, granted unto man the power, through the resurrection of Christ Jesus, to lay hold upon all greatly good things in the

www.LatterDayTruth.org

universal realm that the capabilities of his godlike image might have untrammeled sway. God has said: "This is my work and my glory, to bring to pass the immortality, and eternal life of man." Immortality is a condition in which the spirit in physical organism, forming human intellectual existence, shall not be susceptible to dissolution. Eternal life or immortalized condition shall be the crowning of human life, with all its mental and physical advantages, known in part now, but fully then. Progress is an evidence of mental activity. The resurrected condition shall present mental and physical powers *perfected.* Mental activity will not cease; hence progress cannot become obsolete. When God said unto his Only Begotten, "Let us make man in our image, after our likeness," it meant more than many suppose. The original cannot perish in death, and man after God's likeness surely shall not; for man to physically or otherwise perish would be a very poor production of a divine likeness. God is not an iconoclast, for the image of himself shall be as enduring as he who made it. And such a thing is not possible independent of the resurrection. Death, so-called, is an enemy. It destroys present powers; it intrudes upon human industry; it disappoints human expectation; it casts a cloud over our light; it intercepts our calculations; it molests our thought of continued peace; it thwarts our richest schemes; it takes man away in the zenith of his usefulness; it blights human happiness; it creates sorrow and anguish; it temporarily destroys God's image. The resurrection revives hope, expectancy, hap piness, peace, usefulness, industry, power. It means unto us and all mankind a great deal. What man requires for due encouragement is a glimpse at the inner glory.

We celebrate to-day more, vastly more, than the mere incident of Joseph's tomb. We celebrate glory for man in prospectus, presented through Christ. Perfection of life, intellectual life, does not imply intellectual stagnation; there is no such thing apparent only in idiocy, which is a repulsive irregularity. We celebrate man's existence perfected. We celebrate the divinely promised result of human creation. The result has not been attained.

Christianity is not a system of idealistic theory, divested of real practicabilities. Easter day as we have it, as God's memento of a Christly offer, settles about manly existence as a halo of glory from an unfading promise of eternal potency. Christianity presents unto man a more tangible hope based upon surer promises than ever man made. It calls forth a sense of our highest and truest approbation. It serves as a constant stimulus unto healthful purpose of heart. Its inspirational character impresses us with a feeling of confiding trustfulness, born of nothing else.

Easter day's promise supplies all human demand; fills all existing deficiency; removes all fear; dispels all darkness; establishes all hope; causes man to feel secure; makes him feel manly.

The resurrection of man is surely taught us in nature, and will be the springtime of human life without an oncoming blight of winter frost. We are not prepared to state that Jesus was *not* resurrected. We do not know he was not, yet we have so strong a lesson taught us in human experience that such an event stood in universal demand for the specific object for which it is alleged to have occurred, that we think it not out of reason to believe it took place. There is nothing taught us anywhere in natural law that makes it seem improbable, and certainly not out of the line of accomplishment.

If there is a God, and he is omnipotent, can omnipotence be proscribed in any of his workings? If our life now is a reasonable thing, why not a reviving thereof be also, for us to as readily believe? There is evidence on every hand of an undoubted kind for "more abundant life," that even a deist who claims his God to be wise and good could not leave out of his plans touching upon intellectual requirement. Spirit in physical organism appears to be the best form for all practical purposes. And as we believe "there is no kingdom without space, and no space without a kingdom," we are inclined to believe also that the divine plan is upon a practical basis, and all designs upon material products. The spirit of man in fleshly body, possessed of elements of earth and air, is so wonderful in its appearance and uses that it must commend itself unto God as a piece of animal mechanism worthy "eternal" perpetuation. And as science and revelation both teach us that "the elements are eternal," then physical organism can be eternally maintained; and inasmuch as mind has been demonstrated by science, analogy, and the soundest logic to be imperishable, then there is no reason known unto man, and we think none known unto God, why *that* mind cannot always, in a perfect manner, dwell in physical environment. If our present condition has been and is a natural possibility, so can or may it in better form be an equally possible thing.

We need enter into no speculative phase as to *how* the resurrection may be effected; it requires none. It will not be the result of human effort; so we leave it in the hands of him "who doeth all things well" to accomplish what is within the radius of his possibilities.

There was an object in the creation of this world, and an object in pemitting human species to be perpetuated for a time. These objects must be attained; otherwise we find ourselves surrounded with a meaningless mass of incomprehensible affairs,—systems of order and form without reaching any ultimate of grander design of intention than that now apparent; work reaching out toward perfection without being perfected; efforts made without successful results; human economy taught without perfect use. We find light merging into darkness, hope into despair, expectation into disappointment, a condition of affairs in so many respects wholly undesirable. But the resurrection of man unto immortality will remedy all this; and who will assume to say we need not the remedy?

Paul said the present affairs of life were not to be compared with the glory which is to follow. A designer must perfect the thing designed, causing it by his power of intellect to arrive at the highest attainable results. Latter Day Saints are taught that nothing past, present, or future; nothing in all the diversified realm of nature shall be passed by on the part of God in giving unto redeemed man an understanding thereof. We believe this intelligence communicated will require time, place, circumstance, condition, instructors; that these lessons shall be taught unto man as man, and not to disembodied human spirits. The resurrection offers unto mankind a futurity, but very little comprehended of the little already communicated for his learning. The future unto man cannot be divested of the fact pertaining unto and growing out of an investigation of scientific matters. We find God employing of them; in weight, quantity, light, heat, sounds, electricity, fluids, solids, gases, etc., entering into and having to do with science and philosophy.

Here is a scientific truth: The square of the hypotenuse of a right angled triangle is equal to the squares of the other two sides; that the three angles of a triangle are equal to two right angles; and the sides of a plane triangle are to one another as the sides of the angles opposite to them. These truths may appear unto some as trivial; but they are not when applied to the relations of the universe, and traced to all their legitimate consequences. They have led to the most important and sublime results. They are truths God has employed in arranging the position of celestial worlds, as we name the planets; and astronomy so declares unmistakably.

This Easter day presents unto us other matter and conditions to be considered; the resurrection of Jesus and his after ascension causes the query to arise as to whether his abode shall be continuously there in paradise; for he is our "elder brother," and as such is his residence a fixity there; or if "the meek shall inherit the earth," and "it shall be when the wicked are cut off," shall he have any connection with this material world and those with whom he associated and for whom he wrought the work of redemption. We learn from Bible source that he will come again, and for a well-defined purpose. Here is where man entered upon his material experiences, where he had opportunities for advancement, etc., and is it not reasonable to believe that the work Christ here began shall here be finally effected? that the decision upon reward and penalty be rendered in the same world where the conduct was had calling for such verdict? There can certainly be no change of venue from the locality of this world to that of another.

As there are pupils in schools of governments that are not admitted unto departments of higher studies until those of more primary or intermediate grades have been successfully learned, so in the progressive advance of intellectual matters in the hereafter. The phrase, "immortality and eternal life of man," includes the race,

www.LatterDayTruth.org

or no one; and if it be God's glory to so bring to pass this excellent work, the glory cannot fully come unto him until the matter has been thoroughly accomplished.

The resurrection and ascension of Christ Jesus foreshadowing a likelihood of return in "power and great glory," suggests the thought of what is called a universal conflagration, by "unquenchable fire." This, science demonstrates, shall be a possible thing. Oxygen and nitrogen, or the constituent principles of the atmosphere, will or can be by divine power separated; and the moment separation takes place, it is easy to conceive that a tremendous concussion will ensue, that will shake the earth, and flaming fire can be the only possible outcome thereof, and it will be unquenchable fire until God shall cause it to cease. We need not trouble ourselves as to where God will find material for fire.

The millennial instructive period will then follow, and as the earth will be but in a terrestrial condition, all who come forth at the first resurrection (and they will be "numberless as the sands of the sea") will obtain all the advantages of this term of divine schooling over "the rest of the dead who live not again [in the flesh] until the thousand years have expired." This is all right; for when "the rest of the dead" come forth, and are taught elsewhere, and make advancement, they will have the highest grade of "glory" opportunities to enter upon, until it shall have been brought about that which God hath said: "This is my work and my glory, to bring to pass the immortality, and eternal life of man."

Thus have we been taught; thus have we "learned Christ," and stand upon the broad platform of eternal justice splendidly intermixed with divine mercy and love.

# Sunday School Associations.

## FAR WEST.

As spring opens, new energies should be put forth in the Sunday school work. If you have been successful during the winter, try to be more successful; if your school has been suspended during the winter, start it again with a greater determination than ever before. If you have no Sunday school at all, take hold and organize. If you need any assistance, I will help or furnish help.

Look around you, Sunday school workers, and see if there is not some unoccupied territory where another school could be established; we want this work to swell. In our efforts we have the assurance of the hearty coöperation of our district president, Bro. T. W. Chatburn, in the following extract from a letter received lately from him: "My heart is in that work, and especially since the [General] Convention here. I never felt such an influence in any meeting in my life as I did in that one, and firmly resolved then, that everything I could do I would do for its weal." In this we have a testimony of divine favor, and I can bear witness that he who said "Feed my lambs," has blessed me in my efforts in the "mission" school here.

It is earnestly desired that every school send delegates with a complete report on blanks provided at Herald Office; send for blanks at once, do not wait. We are arranging a programme, which of necessity must be short, for our next quarterly gathering at the June conference. We shall try and engage the best Sunday school talent obtainable.

Now, fellow workers, do not make this matter second to anything. I would be pleased to receive suggestions, etc., from any.

Hoping our next meeting will be a blessed one (and it will be if we each one do a little), and with a prayer that God will bless you, I am

Your brother in Christ,
J. M. TERRY, *Supt.*

ST. JOSEPH, Missouri, April 28th.

## DES MOINES.

Covention will convene at Angus, Iowa, June 10th, 1892. Programme: Song; invocation; song; address, James Knox; song; reading minutes; appointing committees; Sunday school reports; song; reports of committees; communicationr; unfinished and new business; song; adjousnment. Afternoon session: Song; invocation; song; address of welcome, James McKiernan; What may we learn from other denominations regarding Sunday school work, opened by M. H. Cook, G. M. Jamison, and James McKiernan; collection for district; solo, Wm. Johnson; recitation, Litha Mowery; Duties of the priesthood to the Sunday school, Wm. Johnson and James Knox; essay, Anna Amos; song; select reading, Wm. Bachelor; song; benediction. Wm. Johnson in charge of music.

ETTA SPRINGER,
MARCUS H. COOK,
LITHA MOWERY, } *Com.*

# Miscellaneous.

## WESTERN TEXAS.

*Saints of Western Texas:*—In looking over the proceedings of the last General Conference I see that my lot is to be cast with you for another year; and while I feel grateful to God and his people for the kind and welcome reception that has been extended to me in the past year, I assure you that my affections for you are written as with a pen of iron upon my heart, and as it has been said by some that I have taken hold of this work with a bull dog grip, I propose that as God increases my faith and wisdom to grip tighter and tighter, never relaxing my hold until I shall be called to that peaceful slumber or the paradise of God to await the call of the blessed Master.

I can truthfully say of the Saints in this part of the vineyard that I can see a decided advance in the spiritual growth in the last few months. Let the watchword be, Onward!

I fully realize that at the present the prospects are gloomy in the way of temporal affairs, and if we do not get rain soon it will be deplorable; but your souls are nevertheless precious in the sight of God; therefore, brethren, press on toward the mark of your high calling in Christ Jesus our Lord. Judging from the past, I feel sure that I shall meet with a hearty welcome, aid, and assistance throughout the entire field of my labor; and while we notice the many good things taught us we see in the second and third verses in the fourth chapter of Ephesians that we are taught lowliness, meekness, and forbearance; to endeavor to keep the unity of the Spirit in the bonds of peace. Wherever this has been observed, God's people have been marked with prosperity; and while the glad tidings are spreading through the world, and the people of God will heed the admonitions and cleanse themselves, and take upon them the whole armor of God, they will be able through his power to break the ranks of popularity and prejudice. Be of good cheer; God's work is moving steadily throughout the world.

Remember our district conference in June. It embraces the fourth Sunday, to meet at Pipe Creek schoolhouse. Can we not make a greater effort for a good conference than we have done before this, is saying a great deal; for we have had some excellent conferences. However, God's work is progressing, and we should strive to come up higher, and still higher.

Bro. O. D. Johnson has suggested that Thursday before conference be set apart as a day of fasting and prayer for the success of the same, and I here recommend the suggestion that it may be observed throughout the district.

And now to the ministry, or those who may come this way: You are invited to labor in Western Texas wherever it may be your fortune to find an opening. I assure you you will find a home wherever you find a family of Saints, and in many places where their are no Saints. Tell me what portion of country you wish to travel in and I will give you names. The Saints of San Antonio have rented a good house by the month, and Bro. Lyon is busy seating it. Sr. Baccus and Sr. Lyon have purchased the lumber necessary; others will help them bear the burden. Now, could we not have as many as two or three preachers here for a while? We think Bro. E. W. Nunley might come here at least once this year. All are invited to attend our conference. In bonds,

L. L. WIGHT.

## CONFERENCE NOTICES.

The annual conference of the Birmingham district will be held at Leicester, June 3d–5th, (Whitsuntide.) Business meetings will be held in the Saints' meeting room, Milligan Road, Aylestone Park, Leicester, and will be called to order at seven p. m. on the 3d. Services on Sunday the 4th will be held in a special hall yet to be provided. There will be early morning prayer; preaching at 10:30 a.m., 2:30 and 6:30 p.m. The Saints at Leicester extended a hearty welcome to all who choose to attend. Intending visitors, if they wish to be provided for, should write Bro. Wm. Ecclestone, 57 Oban street, Newfound Pool, Leicester, at least a week previous.

Will the brethren in the ministry please remember that the rules of the district require them to send a report of their labors by letter if they cannot attend in person, and failing to comply with said rule their license will be withheld. Send your reports four clear days previous to conference date, to Bro. G. S. Greenwood, district secretary, No. 2 Tillington Street, Stone Road, Stafford. Praying for a good and profitable time, Your servant in gospel bonds,

C. H. CATON,
*Pres. Birmingham District.*

Conference of the Northern Nebraska district will meet at the Saints' church, Fremont, Nebraska, May 27th, at 7:30 p.m. All persons interested, and especially those engaged in the ministry, are requested to be present, as business of importance will come before the conference.

G. M. L. WHITMAN, *Pres.*,
JAMES HUFF, *Sec.*

Notice is hereby given that the Decatur district conference will convene in Davis City, Iowa, at ten o'clock a.m., on June 4th, 1892. A full attendance is requested.

WM ANDERSON, *Pres.*,
EDWARD L. PAGE, *Clerk.*

Officers and members of the church in the Galland's Grove district will please take notice that our conference convenes at Galland's Grove, Iowa, June 3d, at 2:30 p.m. A report from each branch is desired. As many of the elders and other officers as can are requested to attend, and a report is expected from all. Officers of the general church, missionaries in charge, missionaries and all others who wish to attend, will be made welcome.

As the writer had been laboring in other fields for the past two years, he is not as well acquainted with the needs of the work in the various parts of the district as he wishes to be; therefore, any and all persons feeling that the interests of the work demand labor in their respective vicinities are requested to correspond with the undersigned at Bell, Crawford county, Iowa; or Elder W. W. Whiting, Benan, Carrol county, Iowa; not that we expect to be able to respond to all calls or do all the work necessary to be done; but as officers of the district we desire to do our every duty. We ask

www.LatterDayTruth.org

for and expect the coöperation of all laboring in the district, expecting ourselves to be in harmony with and render all possible assistance to the missionaries in charge.

CHAS. E. BUTTERWORTH,
*President of District.*

Conference of the Eastern Iowa district will meet with the Jackson branch, at Amber, Iowa, June 3d, 1892. All branch officers take notice and send in your reports.

J. S. ROTH, *Pres.*,
J. W. SUTTON, *Sec.*

Southern Michigan and Northern Indiana district conference will be held at Clear Lake, Steuben county, Indiana, June 4th and 5th, 1892. The missionary in charge will be there. It is very much desired that there may be a general turnout of the district; especially of all the official members of the church.

HIRAM RATHBUN SR., *Dist. Pres.*

## NOTICE AND EXPLANATION.

In the missionary appointments, made at the late conference, we read: "Thomas Wellington released."

This is to say, to all whom it may concern, that Bro. Wellington was released by the quorum, mainly on the strength of certain statements, or complaints, made by those under whose charge he has been laboring. These statements involved nothing of a criminal or personal character, but related largely to methods pursued by the brother which were believed to be unministerial. Bro. Wellington is not "silenced," but is placed on the local list, where he is at liberty to labor as his circumstances may permit, under the direct control of local authority. J. R. LAMBERT.

## OREGON AND WASHINGTON.

To the Saints of Oregon and Washington, *Greeting:*—

As I have been appointed to take charge of that part of the Pacifice Coast mission, namely, Oregon and Washington, I wish to correspond with all the Saints of those states, especially the ministry, that I may become acquainted with my colaborers, so we can labor to the best interest of our Master's work in the portion assigned me to preside over, hoping that one and all will assist me, and make every sacrifice that our heavenly Father requires of us, and become colaborers and workers together with God to the saving of many precious souls.

Address, No. 2428 J St, Sacramento, California. ELDER THOMAS DALEY.

## ERRATA.

Under the caption of "Appointments, Iowa, Missouri, Illinois, Central and Southern Indiana Mission," *Herald* for May 7th, page 304, in paragraph 2, line 8, read *former* in stead of "latter." In same paragraph, next tothe last line, insert the word *except* before the word "in."

Also in the next to the last paragraph, line 6, read *last* instead of "first."

I regret these mistakes; but as they are here, we must make the best of it. As corrected it will read, "But the former, especially, [that is, district presidents,] should look to the missionary in charge for needed instruction and advice.

"Direct interference not being proper except in such cases as provided for in the revelation of 1890, paragraph 7."

"Those who are in charge of fields are requested to report to me, at Lamoni, Decatur county, Iowa, on or near the last day of each of the following months: August, November, March." Those not in charge, to report about ten days earlier, or "on or near the 20th day of each of the months mentioned above."

J. R. LAMBERT.

## NOTICE.

*To Whom it may Concern:*—Elder Amos B. Moore is placed in charge of the Southwestern district, in the state of Texas.

A. J. MOORE, *Missionary in Charge.*

## BORN.

BACCUS.—At San Antonio, Texas, August 27th, 1890, to Mr. Jesse and Sr. Baccus, a son; blessed April 3d, 1892, under the hands of Elder L. L. Wight, and named George Gillen.

## MARRIED.

JONES — JACKSON.—At the residence of the bride's parents, Bro. and Sr. Alfred Jackson near Earling, Shelby county, Iowa, April 27th, 1892, Mr. James H. Jones to Sr. Nettie Jackson, both of Shelby county; Elder Charles E. Butterworth officiating. A number of relatives and friends were present to witness the ceremony and wish the young people much joy, to present to the bride a goodly number of useful presents, and partake of the delicious and bounteous repast prepared.

## DIED.

MARKS.—At the residence of her son-in-law and daughter, Bro. and Sr. William H. Deam, Lamoni, Iowa, May 4th, 1892, Sr. Julia A. Marks, widow of Bro. William Marks. She was born at Otsego, New York, November 19th, 1821. She was a member of the church in the days of Joseph and Hyrum Smith; did not go to Utah but remained at Fisher's Grove, Iowa, with the Saints under the presiding care of Elder Alpheus Cutler, until in 1864 she joined the Reorganized Church at Nauvoo, baptized by Elder Thaddeus Cutler and confirmed by Elder Joseph Smith. She was married to her last husband, Bro. William Marks, at Shabbona's Grove, Illinois, whom she survived many years. Her remains were interred from the Saints' church, conducted by Brn. Asa Cochran and W. W. Blair; sermon by Bro. Joseph Smith, by request of the deceased during her life, from the text, "Comfort ye one another with these words." Sr. Marks was with the church in its Missouri troubles and at the death of Joseph and Hyrum, and of her it may be said that her lifetime is the lifetime of the church.

SCANLON.—At the home of her son-in-law, Bro. J. C. Richards, near North Platte, Nebraska, April 13th, 1892, Sr. Josephine Scanlon, aged 72 years, 11 months, and 2 days. She was born in Kentucky; raised in Illinois, where in 1838 she heard and obeyed the gospel of Jesus Christ. Shortly after her baptism she received the gift of tongues as a witness of the divinity of the gospel. She passed through the dark and cloudy day in loneliness and sorrow; but hope was given by the gift of tongues of the coming Reorganization. She spent thirty-seven years of her life in Iowa; and two years and eight months in Nebraska. She remained firm and steadfast in the gospel till the end. She passed through six months of severe affliction, during which she spent her time praying and singing and praising God. She knew when death came, and shook hands and kissed us and said, "Good by; I am going now," and perfect joy and peace were expressed in her eyes and face. Then she fell asleep—fifty-four years a faithful Saint on earth.

Beautiful hands of a mother, whose love
Sacrificed life its devotion to prove.
Hands of a mother to memory dear,
Beckoning higher the waiting ones here.
Beautiful hands beckoning hands,
Calling the dear ones to heavenly lands;
Beautiful hands, beckoning hands,
Beautiful, beckoning hands.

HIRST.—At Keokuk, Iowa, April 27th, 1892, Bro. James A. Hirst, aged seventy-nine years. Deceased was born in Lancashire, England, in 1823; was united in marriage to Margaret Bond in Lancashire, England, November 10th, 1835; emigrated to this country in 1842, and settled in Keokuk. A faithful saint in Christ, and one loved by all. Funeral services at Saints' church April 29th, Elder B. F. Durfee in charge.

SMITH.—At No. 2817 Rauschenbach avenue, St. Louis, Missouri, April 23d, 1892, Edwin Minor Smith, brother of Sr. M. L. Pond. He was born at Stafford, Connecticut, October 25th, 1835. Bro. John S. Parrish delivered a short funeral discourse; text, Isaiah 26: 19, "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

SAVAGE.—At Wilber, Nebraska, April 25th 1892, Harry W., son of Bro. Wilber and Sr. Alice Savage, aged 1 year, 3 months, and 25 days. Funeral service conducted by Elder Charles H. Porter, at the Saints' chapel.

MCLEOD.— At Cormorant, Becker county, Minnesota, April 25th, 1892, Bro. James A., son of Bro. and Sr. W. W. McLeod. The deceased was born September 8th, 1868, at West Union, Todd county, Minnesota; baptized November 19th, 1884, by Elder Thomas Nutt. He had been subject to fits for many years; sometimes he would be free from them, and his bereaved parents cherished the hope that he might be healed, but God willed it otherwise. Funeral services at the Scambler schoolhouse to a large gathering of friends, by Elder T. J. Martin; text second Timothy 1: 10.

## TERRIBLE FAMINE IN RUSSIA.

MINISTER CHARLES EMORY SMITH in the *North American Review* for May: So little suffices for the Russian peasant that a sum equivalent to seventy cents will sustain life for a month. But when it becomes a question of a millon lives for which the government must care, as in Samara alone, and when this support must be continued for a period of ten months, the cost rises to seven million dollars. As has been shown in the case of Samara the proportion of sufferers relieved by the zemstvos is two thirds, leaving one third wholly dependent upon private benevolence: and, taking all the famine provinces, even this one-third mounts up to the millions. This appeal to personal philanthropy has brought out noble examples of generosity and devotion. The proprietary class have, as a rule, in this emergency proved worthy of their position and responsibilities. There are single families taking care of as many as 20,000 people. The women especially have come forward with a consecration and self-sacrifice which command admiration. If it were not invidious or indelicate many cases might be cited of ladies of gentle birth who have left their homes, braved the dangers of disease, faced the hardships of an unaccustomed and trying life, and given up weeks and months to the work of feeding the hungry and ministering to the sick. With much that has been deplorable there have been also in this work many exhibitions of true nobility. One other thing ought in fairness to be said. The Emperor has been published abroad as indifferent. It is only just to remark that this peculiar kind of indifference has been manifested not merely in a vigorous direction of the later governmental operations of relief, even to the summary dismissal of inefficient agents, but in gifts from his private purse, which, if the belief of St. Petersburg can be accepted, amount to fifteen or twenty times all the contributions of all the world outside of Russia.—*Sel.*

## A PREHISTORIC WELL.

John Upham of Camden, Maine, some time ago had occasion to dig a ditch on his farm, sinking it beween one and two feet deep. Leaving his work for dinner, on his return he found that water had broken through the earth and was filling his trench, flowing so fast that it was with difficulty that he continued his work. After proceeding some distance he encountered a rock maple tree, over a foot in diameter, lying between one and two feet below the surface. Following this up he found it separating in two branches, one of which he cut off with an ax, and removing the branch thus severed, discovered under it a well all stoned up, about three feet deep and about the same diameter. Contained within this enclosure was a boiling spring of excellent cool water, which has supplied the family since, never becoming dry in summer, nor freezing in winter. The wonder is when and by whom was this well dug and how long has the earth which was above it been forming? It would seem to be too limited an estimate to calculate by a few hundreds of years, and not too great a stretch of credulity to look back some thousands of years for its origin. —*Sel.*

www.LatterDayTruth.org

## AN ELEPHANTS' CEMETERY.

REPORTS come from Colorado that Lieutenant Wheeler's expedition has hit upon an immense deposit of the bones of mammoths, mastodons and other monsters of the elephantine family, which will be of the greatest interest to the scientific world. Many of the specimens are said to be entirely new to geologists, while others belong to very rare and comparatively unknown species, the finding of which in good condition in Colorado will throw much light on past eras and formations. More than a thousand birdskins have also been discovered, some of singular varieties, while of the fishes exhumed five of the species are entirely new. The specimens have not yet been arranged and classified, but many of them have already been forwarded to Washington, where competent scientists will take them in hand and publish the results of their analyses.

---

It costs a man more to be miserable than it does to make his whole family happy.

The blaze of reputation cannot be blown out, but it often dies in the socket.

---


HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**

OF

# PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

---

# PATTIE; OR, LEAVES FROM A LIFE.

(NOW READY.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of tha same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

---

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### Teachers' Helps.

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1 25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### Cards and Tickets.

Fancy cards, large, five kinds, per 100 ..... 75
Fancy cards, small, ten kinds, per 100 ..... 50
Good Behavior tickets; per 100, 15c.; 1,000....1 00
Prompt Attendance Tickets; 100, 15c.; 1,000 ..1 00

### Winnowed Songs.

Each 40c., half doz. $2.25, per doz .....4 50

---

## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Successorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

---

## DO NOT FAIL

To GET a Decatur County Annual Business Directory, for free distribution at the following places:—

L. Van Werden & Co's Drug Store, Leon.
W. A. Alexander's Drug Store, Leon.
T. E Horner's Drug Store, Leon.
Holt's Drug Store, Van Wert.
E. A. Mitchell's Drug Store, Weldon.
J. H. Wyman's Drug Store, Weldon.
Robinson's Drug Store, Davis City.
Laney's Drug Store, Davis City.
Hansen, Weld & Barrow's Drug Store, Lamoni.
Camp Bros.' Drug Store, Kellerton.
Dr. Ayer's Drug Store, Decatur.
Bone & Cole's Drug Store, Grand River.
Woodbury's Drug Store, Garden Grove.
Ben Kirby's General Store, Leroy.
King & Mc Kibben's General Store, High Point.
Newlin Bros.' General Store, Woodland.
Bent Barr's General Store, Spring Valley.
J. J. Weaver's General Store, Pleasanton.
Dr. A. Hamilton's General Store, Blockley.
H. M. Smith's General Store, Terre Haute.
G. R. Bathe's General Store, Tuskeego.
A. Foster's General Store, Caledonia.
R. J. Wilson's General Store, Beaconsfield.
Dr. DeKalb's General Store, DeKalb.
Dr. J. E. Minton's General Store, Pawnee, Missouri.
Dr. J. S. Allen's General Store, Hatfield, Mo.

These books are for free distribution at the above named agencies and are well worth $1 each. They will not be given to boys and girls under any circumstances, but to the heads of families only, and in no case can any family have more than one of them. Consequently when you get one, hang it up and keep it as a handy reference book. Never ask for the second for you will positively be refused. No family needs more than one of these books. When you get one your name will be taken, and if you go to another agent and get another one your name will be taken again and if your name appears on the book at two or more places it will also appear in the newspapers not very agreeably to you. These books are presented by the business men of Decatur county. 23apr5t

---

**On Sale at the Herald Office,**

## With the Church In an Early Day.

**Price $1.14 postage prepaid.**

---

## BOOKBINDING.

**HERALD OFFICE BINDERY—**

**All kinds of Bookbinding done at Reasonable Rates:**

Herald volumes, library leather backs and corners, marbled edges .....$1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco.....1 25
" " half morocco .....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

---

# Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions. The index is rearranged, the subjects and citations furnishing a complete analysis of the contents.

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

---

## GERMAN TRACTS.

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.


www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges ....$1 50
Imitation Morocco, gilt edges .....2 00
Morocco, gilt edges.....2 50
Roxburg Turkey, gilt edges.....3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ..... 4 00
New Testament, inspired ..... 75

## Book of Mormon.

Roan, sprinkled edges.....1 25
Imitation Morocco, gilt edges .....1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides.....2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only).....1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages ..... 70
Leather binding.....1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges.....1 50

## Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages.....1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25
250, 50c ; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 .....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100 .....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz 25c., 100 1 65
14 Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 .....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....1 40
21. Truths by Three Witnesses; per doz. 3c , 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31 What is Truth? True Orthodoxy? and an Evangelical Church? per doz 5c., 100..... 25
250, 50c.; 500, $1; 1,000,... .....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36. The Spaulding Story Reexamined; per doz.. 20
per hundred .....1 25
41. The Gospel; per doz 5c.; 100, 25c.; 250,.. 50
500, $1; 1,000.....1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75
Trial of the Witnesses to the Resurrection of Jesus Christ; 5c each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent.....4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50
Universalism Against Itself, 336 pages, muslin, by A Wilford Hall.....1 00
Josephus, complete, library leather .....3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00
Mosheim's Church History, 2 volumes .....4 00
Baldwin's Ancient America (illustrated) .....1 80
Rollin's Ancient History, two volumes in one...4 00
The Koran, library leather .....2 25
Gieseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes.....10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine .....2 00
Cruden's Complete Concordance of the Bible ...1 75
Apocryphal New Testament .....1 65
Elders' Diary, by Joseph Luff..... 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing o Children, and Marriages ..... ....2 0(

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25


# SPIRITUAL GIFTS

AND

# THE SEER OF PALMYRA:

Or

**SEQUEL TO SPIRITUAL GIFTS.**

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of Facts and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr


www.LatterDayTruth.org

Elra L Scott

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, May 21, 1892. No. 21.


## THE SAINTS' HERALD,

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co, Iowa.

Subscription Price $2.00 per year; Six Months $1.00; Three Months 50 cts.; Single copies 5 cts.; Sample copies free.

The Traveling Ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, $1.00 per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)



## TO ADVERTISERS.

THE SAINTS' HERALD circulates in every State and Territory in the United States except the Carolinas; also in Canada, Great Britain, etc. Having a field peculiarly its own, it is steadily growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

For table of rates, see first page of cover. For further particulars address, R. S. SALYARDS, Advertising Manager.


### MOUTH AND STOMACH COLLOQUY.

*Mouth* (to stomach)—"Are you ready for breakfast?"

*Stomach*—"Yes; what are you going to send?"

*M.*—"You will see. Prepare!" The table bell rings. Body hurries—drops into a chair. Mouth opens and down goes, as quickly as possible, a cup of coffee at a temperature of 145 degrees Farenheit. It burns the æsophagal track as it passes it, and when it gets into the stomach, burns it, and the stomach contracts, and shrivels, and cringes and finally screeches—and the

*Mouth* says: "Halloo! what is the matter?"

*S.*—"Matter enough, I should think! Do you not know that I cannot endure *slush* at 140 to 160 degrees of heat?"

*M.*—"Oh, never mind! Here comes some beef-steak with hot fried potatoes, and hot rolls, and poor butter. Some salad with vinegar, some buckwheat cakes and molasses. These will heal it."

*S.*—"Stop! what earthly use is there in sending these down here all at a time? They'll make a hodge-podge."

*M.*—"Here comes some more coffee."

*S.*—"Hold on! wait! give me some water?"

*M.*—"Water! water! when you can get coffee? You must be crazy. Water has no nourishment in it. One wants water only when one is dry."

*S.*—"I am thirsty. Give me some water!"

*M.*—"I cannot do it—they haven't any water up here. If they have, it is hot and I doubt if they have any of that. Persons do not like water, and you, O stomach, are eccentric; so stop complaining and get ready for some more food. Take the good the gods provide you, and be content. Are you ready? I am in a hurry. Up here, time is money. I have to furnish you with material out of which strength is to be gotten for the body's use to-day, and I have *ten minutes* allowed me for this purpose. Now the after-part is your lookout, not mine. Take notice! Are you ready? Here comes apple pie, fried chicken, tripe, tomato catsup, boiled ham, minute pudding, corn bread, and pickles; pepper, salt, gravy, mince pie, another cup of coffee—so look out!"

*S.*—"Look out! oh, murder! what am I to do? Do! I must grind away at it, like a horse in a bark-mill, till I am worn out. Under such a condition of things as this, I shall break down in the fourth part of the time which I *might* work; but then the mouth—and for that matter, the heart, too—will be still, and I shall be at peace."
—*Prairie Farmer.*

### THE USE OF TOBACCO LEADS TO DRUNKENNESS.

SOME stimulating beverage is required to supply the waste of secretions occasioned by the use of tobacco. Dr. Rush asserted that "smoking and chewing tobacco, by rendering water and other simple liquors insipid to the taste, dispose very much to the stronger stimulus of ardent spirits." Unfortunates without number begin their descent to the lowest depths of degradation, wretchedness and crime by chewing and smoking tobacco. Tobacco is demoralizing. It blunts the finer sensibilities, unfits men for the society of refined ladies, leads to profane, vulgar company and degrading associations—smoking cars, bar-rooms, saloons, disreputable dives, brothels, are graded schools of vice; where first, intermediate and final lessons are taught. An acute observer said: "I find that the most wicked and abandoned individuals in the community use tobacco; low, dissolute, profane men, idlers, night-walkers, gamblers and lincentious persons are almost invariably chewers or smokers." There are many respectable smokers who scorn to do a mean, disreputable act, but they have not reflected upon the pestiferous influence of their example; they are unmindful of the silly youth who pattern after their faults and omit their virtures; most unfortunately they do not realize the melancholy fact that they themselves are damaged in mind, soul and estate.

Whoever doubts that tobacco weakens every vital force, impairs every faculty of mind and body, has need to find out whether his doubts are suggested by weakness in the evidence or by inclination and appetite. Let all who have not enslaved themselves abstain forever; let those who indulge remember that each day's continuance makes abstinence more destructive. The greater difficulty in leaving off, the greater necessity for leaving off immediately. Let the quitting be immediate, absolute and unconditional; then the struggle will be sharp, short and successful. Decided action should be taken at once to arrest the increasing use of tobacco. Schools should instruct the youth of the land concerning its nature and effects; preachers should preach against it; parents should abstain and induce their children to do the same, and everybody bear testimony against this fearfully prevalent scourge.—*Sel.*

### DRAWBACKS TO PREACHING.

NOBODY has a higher estimate of preachers than we have, of their learning, their ability and their eloquence; and yet the effect of their preaching is sometimes marred by their slight infelicities in the conduct of the service which may be criticised without any want of respect to men whom we all love and listen with interest and instruction. For instance, while eloquence is a great gift, the noblest use of which is in preaching in the gospel, yet an attempt at display, either in pompous words or gesticulation, "sawing and cutting the air," is sure to divert attention from the solemn truth which the preacher wishes to impress. A powerful voice is a great gift for a preacher, but when he raises it too high, and in the fervor of his holy zeal almost screams, he simply deafens the hearer without converting him. A clear, rich voice is better than a loud one; and the low, deep tones betray the most intense emotion, and go straight to the heart.

We would not abate warmth in the preacher; his manner should show that he is in "dead earnest," but while he may appear in every word, a little restraint in elocution would help, and not hinder the impression.

Again, what would appear to be perfunctory and unemotional prayers of a preacher, prayers which seem to bear sort of a trade-mark, and to be taken down from a shelf and dusted for use, are enough to spoil the very best of sermons, even when well delivered. If the pulpit prayers have not led the audience towards God, no sermon will be apt to do it.—*Independence Gazette.*

OATMEAL should be soaked over night and then cooked for two hours; when prepared in this way it is highly nutritious, containing eighty-five parts nutritive elements.

www.LatterDayTruth.org

## MONEY SQUANDERED ON DRINK.

THE drink bill of the nearly 38,000,000 of people in Great Britain last year was $706,550,000, or about $16 per head for every man, woman, and child in the kingdom. The amount spent for beer alone was $390,000,000. The London *Times* says that "down the national throat there flows enough to provide the country with two navies and two armies, with the civil service thrown in, or very nearly so. It means that the beer drunk in one year would pay the interest on the national debt for three; or if funded for nine years it would pay the whole debt and leave us with no more interest or annuities to pay." It has been shown, however, that the consumption of tea, coffee, and cocoa is increasing far more rapidly than that of intoxicating liquors; and another hopeful sign is that heavy drinking is becoming unfashionable. The drink bill of the United States, with a population of 62,622,250, was last year $900,000,000, or about $14 50 per head. It would be interesting to compute how much of the labor and wealth of the world are wasted on the two follies of drink and standing armies.

## THE BIGGEST BRAIN.

THE biggest brain on record was that of the Russian novelist, Tourgueneff, which weighed 2,012 grammes. How large it was is seen from the fact that the average human brain weighs 1,390 grammes. In point of size that of Cuvier, the naturalist, comes next. It weighed 1 800 grammes. There are many cases in which an extraordinary intellect has accompained heavy brain weight, but the records show that men whose mental abilities have never been questioned have had brains under the average in both size and weight. The cast of Raphael's skull shows that it was very small, much smaller than the average. Cardinal Mezzofanti, who understood more languages than any other man who has ever lived, had a very small head. So, too, had Dickens, Lord Byron, and Charles Lamb. From this it would seem that there is more in the quality than the quantity of the brain.


# For Sale at Lamoni

One half interest in general

## DRUG STOCK,

Including Paint, Oil, Wall Paper, and Book Trade, etc. Business well established, and steadily increasing. A first-class opportunity to locate in Lamoni and secure a good business. For particulars and terms, address,

**F. M. WELD, Lamoni, Iowa.**

Robt. Winning, President. **LAMONI** D. F. Nicholson, Cashier.

# STATE BANK

(Successor to Farmers Bank of Lamoni.)

Paid up Capital.....$25,000 00
Liability of Stockholders.....$50,000 00

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

# PROGRESS!

*The "Patriot"*

Has taken another step forward. It prints

## ALL AT HOME,

and is therefore enabled to greatly enlarge its more useful departments, and make room for some additional ones. Send for free sample copy.

**Lambert Brothers, Lamoni, Iowa.**

# Autumn Leaves,

With Frontispiece each Month.

Published monthly, 48 pages, neatly covered.

**Price per year - - $1.50.**

MRS. M. WALKER,
Editor and Publisher.


## FEEDING A DELICATE BABY.

THERE are three points to be considered, in feeding a delicate baby, writes Elisabeth Robinson Scovil in the April *Ladies' Home Journal.*

The kind of food.

The quanty given at once.

The time between the meals.

The kind of food must, of course, depend upon the child; what agrees with one cannot be taken by another, while it exactly suits a third. A good receipt is one tablespoonful of milk, two tablespoonfuls of cream, two tablespoonfuls of lime-water and three of boiled water, sweetened with a tiny pinch of milk sugar. Make it milk warm, and the food is ready for use. This is sufficient for one feeding for an ordinary sized baby until it is two months old; after that gradually increase the quantity without changing the proportion of the ingredients.


# THE E. & S. TEACHERS' BIBLE.

The Best, the Most Scholarly and Complete.

*Price list free on application to*

E. & J. B. YOUNG & CO., Cooper Union, New York.

# Zion's Ensign,

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restored gospel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Also a special feature for the next four or five months is the

**WHITE-BOX DEBATE,**

which is now appearing in its columns. Beside much other matter of interest to the Saints and those inquiring for the truth. All the

**Sermons** delivered at the **General Conference**

have been reported in full and will appear in the Ensign in their order. These sermons alone are worth many times the price of the paper.

Price—Three months - - 25c.
Six months - - 50c.
One year - - $1.00

**ZION'S ENSIGN,**

**Box 175. Independence, Mo.**

# OGDEN, UTAH, has the finest climate in the world.

Wonderful sanitary Hot Springs and Bathing resort. The great Railroad Center of the Rocky Mountains. Hundreds of Iowa people in Ogden. Every prominent church is represented.

☞ $100,000 in the treasury to be expended at once on public school buildings.

*Crops never fail. Butter making, Poultry raising, Fruit growing, &c., are very profitable.*

**FARM AND CITY PROPERTY**

for sale by me at reasonable prices and on easy terms.

**Nice Residence Lots $200 and upwards.**

☞ *Remember*, Ogden has the finest water system, also modern Electric Street Railways.

8 & 9% money placed on gilt edge security.

Correspondence solicited. Reference, Ogden State Bank.

**E. T. DOBSON,**
Real Estate and Loans.

# L. A. FOWLER, CONTRACTOR & BUILDER

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

# Ruins Revisited,

AND THE

# World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER

For sale at the Herald Office. **Price $1 00**


## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:—

London, England, meetings on Sundays at 3 and 6:30 p. m, Tuesdays and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, West, Commercial road, East.

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10:30 a.m., 6:30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7:30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Sheffield, Langsett road; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays, 7:30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Leeds, Wellington road, New Wortley; services Sundays 10:30 a.m., 6:30 p.m. Thursday, 7:30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

St. Louis, Missouri, No. 2518 Elliott avenue.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 2 and 7:30 p.m.


## A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

# JOB PRINTING, BOOKBINDING, ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.


C. A. Parkin, 2910 Sixteenth St., Near Mission, San-Francisco, California.

J. H. Tyrrell, Secretary Chatham district, Box 396 Chatham, Ontario.

Henry Tabbiner, 7 Russell street, Hanley, England.

www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, May 21, 1892. No. 21.

The Saints' Herald.

JOSEPH SMITH }
W. W. BLAIR } - - - EDITORS.
R. S. SALYARDS - - ASSISTANT EDITOR.

Lamoni, Iowa, May 21, 1892.

CONTENTS:

EDITORIAL:
Two Branches ..... 321
Missouri Mobbers ..... 321
Joseph's Last Letter ..... 322
The Arena ..... 323
Life ..... 323
A Discussion about Baptism ..... 324
Church Progress ..... 325
Is it Neglected; and who is it? ..... 325
Editorial Items ..... 325
Extracts from Letters ..... 325
MOTHERS' HOME COLUMN:
Slander and Gossip ..... 326
Special Request for Prayers ..... 327
A Lost Child ..... 327
CORRESPONDENCE ..... 327
COMMUNICATIONS:
Sermon by Elder I. M. Smith ..... 329
Healing ..... 333
CONFERENCE MINUTES:
Kewanee ..... 334
MISCELLANEOUS:
Notice—Wisconsin Saints ..... 335
Conference Notices ..... 335
Items of Interest ..... 335
POETRY:
Duty Calls Thee ..... 326

## TWO BRANCHES.

BRO. FREDERICK G. PITT, who has so ably presided in the Independence, Missouri branch removes to his field, the Northern Illinois district, and will doubtless be welcomed among the workers there and will do a good work there—if his advice and example be heeded.

At the business meeting of the Independence branch, held the evening of Monday, May 2d, Bro. John A. Robinson was chosen to succeed Bro. Pitt; and we have no doubt, that if the law and order-loving Saints—which means all of the branch, of course—will give Bro. Robinson the moral support any presiding officer should have, the branch will not be materially hurt, or retarded in its growth by the removal of Bro. Pitt.

It is the part of wisdom, and good common sense to morally stand by and properly support men chosen to office in any community, in either church or state. We do not mean by this that the support referred to shall be a blind servitude, an unquestioning obedience, or servile subjection; but we do mean a fair, honest acquiescence to the rule and authority conferred upon the men by the people's choice; a manly obedience to the will of the majority choosing them, a straight forward aiding of them to mantain the dignity, honor, and good will of the branch, and the faith of the church.

No man can serve the church in any capacity, no matter what it is, with any degree of usefulness, or success, if he is made to feel that he is ignored, derided, or openly opposed. Above all will he be powerless for good if he is secretly criticised and decried. An honorable man would not long attempt to serve a people that would either so entreat a man or allow him to be so treated.

We write of this in connection with Bro. Pitt's removal from Independence, because it seemed to some that should he be taken from the branch it would necessarily go to pieces. This can hardly be true; or if it is, then the work is made dependent on the life and good behavior of one man; that man subject to removal by death, bad behavior, or unforeseen chances in this changeful life of the flesh. A branch of nearly eight hundred members should be self contained enough to abide in a reasonable degree of quietude and good fellowship to carry on its own work in safety to the body politic; and we see no good reason why it should not, no matter whether one man or the other presides for the time being.

We are much pleased that the branch, regarded by so many as the central and model branch, has so rallied to the good name it has borne abroad as to again challenge admiration for the peaceable passing of its annual election for presiding officers.

Bro. Asa Cochran succeeded himself at the annual meeting of the Lamoni branch, Tuesday, May 1st, as presiding elder. He will be assisted by Frank M. Weld, priest; David D. Young, teacher; and Charles F. Church, deacon. Bro. Cochran has served the branch for many years; the people are used to him, and he to them, and so they get along quite agreeably together.

## MISSOURI MOBBERS.

IN the last two issues of the HERALD we have presented a huge mass of testimony, from reliable sources, proving that the Latter Day Saints were persecuted, robbed, and driven at different times in Missouri by persons actuated by barbarous bigotry and insane political prejudice, even their enemies being largely the witnesses. We will now present evidence that from these same towns and counties in Missouri which furnished the persecutors and mobbers of the Saints there was poured forth like a flood similar slanders, persecutions, mobbings, murders, and drivings against the Free-State people, both in Kansas and Missouri, from 1854 to 1858 and later. And we think those who read will conclude that, if the Missouri mobbers, known as "Border Ruffians," could and did, without cause, thus persecute, vilify, and violently outrage Free-State citizens in Kansas and Missouri in 1854 to 1858, they could and probably did, without cause, serve the Latter Day Saints in a similar manner fifteen and twenty years before!

Right here it is proper to state that there were in Missouri in those times many honorable men and women, and that these neither took part in nor in any way justified the lawless and inhuman treatment of the Latter Day Saints in Missouri nor the Free-State citizens in Kansas or Missouri, but have ever deprecated and denounced it. But these were largely in the minority, it would seem from all the evidences at hand.

Some ignorant people, and some biased correspondents, journalists, preachers, and publishers, claim to think it quite impossible that Missouri politicians, office holders, preachers, or even the "lewd fellows of the baser sort," would or could have slandered and mobbed the Latter Day Saints, in 1833 to 1839, without extreme provocation and for good cause; and yet it is historically true that the very same localities in Missouri where the Saints were so causelessly persecuted, did organize and send forth large bodies of armed and provisioned men to harrass, belie, mob, and destroy the Free-State people in Kansas, also that the same localities made it intolerable, and utterly unsafe, for Free-State people wherever the former had influence and power, either in Missouri or Kansas.

To begin with, we present the following from the Platte (Mo.) *Argus*, and taken from Robinson's "Kansas Conflict," pages 76-7, which serves to show the arrogant, domineering, mobocratic spirit of those times—1854:—

> Citizens of the West, of the South, and Illinois! Stake out your claims [in Kansas], and woe be to the Abolitionist or Mormon who shall intrude upon it, *or within reach* of your long and true rifles, or within point-blank shot of your revolvers.

On page 77 of the same book it is recorded that,—"At a meeting held at Independence, Missouri, the sentiment of the people was expressed as follows":—

> That we, the South, be permitted peaceably to possess Kansas, while the North, on the same privilege, be permitted to possess Nebraska Territory.

Here were the citizens of a town in Missouri lawlessly dictating by whom Kansas and Nebraska, foreign territories, were to be settled. This same spirit and this same town had previously dictated the Latter Day Saints after a similar fashion, and then enforced their will by firing the minds of the populace by slanderous stories and following that with violence, rapine, and murder.

To further illustrate the spirit of intolerance and usurpation that prevailed in the border counties of Missouri in those early times, we quote from page 96 of the same work:—

> On the day of the election [Nov., 1854] and before, they [of the border counties in Missouri]

www.LatterDayTruth.org

invaded Kansas like an army of occupation for the purpose of voting and voting only. They were residents of Missouri, and did not pretend to be *bona fide* residents of Kansas, or intend to become such. This army was recruited and paid as mercenaries to trample down the rights of the people of Kansas and pollute their ballot boxes. On the other hand, no Free-State men were recruited except to become *bona fide* settlers, and they received no pay whatever.

Comment on the above is needless, for wherever there exists a spark of the love of right, of freedom, and of justice, such conduct will be denounced as fit only for intolerant persecutors and fanatical mobocrats.

This order of things was continued for a length of time, as may be seen in the various histories treating of those events, as also in what was done concerning these affairs soon after by our national authorities in Washington, and we will therefore give but a few more extracts from Robinson's history. Of what occurred in March, 1855, he says, pages 103-4:—

At length came election day, the 30th of March, and with it an invading horde from Missouri. They came with great ostentation, with arms of every description, including cannon. They were detailed to every district in sufficient force to secure every member of the Legislature should their votes be counted. They paid little attention to formality, and less to legality. So open, unblushing, and overwhelming was the demonstration, that it defeated itself. It required no search for testimony to prove its illegality in a contest, as the invaders brought the proof with them and proclaimed it to all the world. This was very satisfactory to the Free-State men, and most of them looked on without effort to prevent the illegal voting, except in a formal way by entering protest before the judges of election.

And don't forget it, dear reader, that those localities that persecuted and mobbed the Latter Day Saints were chief and foremost in furnishing the lawless and mobocratic element hereinbefore mentioned. We repeat it, that a people guilty of the foregoing evils were exactly capable of maltreating and mobbing without just cause the Latter Day Saints a few years before. Of the above outrages, Governor Reeder of Kansas, in a public address, at Easton, said the people of the border counties had "filled him with amazement by their reckless disregard of all laws, compacts, and constitutions; that the Territory of Kansas has been invaded by an organized army, armed to the teeth, who took possession of her ballot boxes and made a Legislature to suit themselves."—Ibid. page 110. To this we add the following from the *Republican*, of St. Louis, Missouri, under date of March 31st, 1855, the day after the election, that the reader may judge of the temper and sentiment of the people where the Saints had been mobbed and some of them murdered a few years before. It is a dispatch from Independence, Missouri, to the Eastern press:—

Several hundred returning emigrants from Kansas have just entered our city. They were preceded by the Westport and Independence brass bands. They came in at the west side of the public square and proceeded entirely around it, the bands cheering us with fine music, and the emigrants with good news. Immediately following the band were about two hundred horsemen, in regular order, following these were one hundred and fifty wagons, carriages, etc. They gave repeated cheers for Kansas and Missouri. They report that not an Anti-Slavery man will be in the Legislature of Kansas. We have made a clean sweep.—Ibid. page 112.

And the Independence (Missouri) *Messenger* exulted over the villainy in these words:—

On the 30th ult., [March,] the second political battle between Slavery and Abolitionism was fought, and Abolitionism driven to the bush. The victory of the Pro-Slavery party was complete, and it is to be hoped that the question is now settled forever in that Terrritory.—Ibid. page 113.

A people so lost as these to justice and equal rights, so callous to the commonest instincts of honorable manhood and American freemen, may well be thought equal to the cruel work of traducing and mobbing Christian men and women, the Latter Day Saints, because they chose to act in politics and religion in accordance with their inherent and guaranteed rights.

As a further specimen of the blind fanaticism prevalent in those times in Western Missouri, we quote some "resolutions" of the citizens of Parkville, Missouri, in May, 1855:—

*Resolved*, 1. That the Parkville *Industrial Luminary* [a paper that criticised the unlawful doings of Missourians in Kansas] is a nuisance which has been endured too long, and should now be abated.

This is what the mob in Independence said of the *Star* when they destroyed it.

2. That the editors, to-wit, G. S. Parks and W. J. Patterson, are traitors to the State and country in which they live, and should be dealt with as such.

The Missouri mobbers found it convenient, and in harmony with their evil work, to charge Joseph Smith and other leading men of the church with treason.

3. That we meet here again this day three weeks, and if we find G. S. Parks and W. J. Patterson in this town then, or at any subsequent time, we will throw them into the Missouri River, and if they go to Kansas to reside, we pledge our honor as men to follow and hang them wherever we can take them.

4. That at the suggestion of our Parkville friends, we will attend to some other Free-Soilers not far off.

5. That we will suffer no person belonging to the Northern Methodist Church to preach in Platte county after this date, under penalty of tar and feathers for the first offense, and hemp rope for the second.

6. That we earnestly call upon our sister counties throughout the State to rise in their might and clean themselves of Free-Soilism.

From the foregoing it is seen that, what the mobocrats in Missouri did to the Latter Day Saints from 1833 to 1839, they proposed to do to Free-Soilers, honorable editors, and Northern Methodist preachers, a few years later. History here repeats itself. These wretched beginnings had their fruitage speedily in deeds of violence, for there soon followed outrage upon outrage till much of that portion of Kansas bordering upon Missouri was plunged into the horrors of a war that stands a burning disgrace to the United States and a withering reproach upon the civilization of the nineteenth century. And had it not been that back of the Free-Soilers of Kansas there were the constitution and laws of our nation, the sentiment of all the free states of our Union and that also of the civilized world, the war would have been prolonged on her borders. But as it was, Missouri mobocracy was in the end forced to the wall. But this was not the end of it, for when the war of the Rebellion like a pitiless storm swept down on our nation, a large proportion of that same element in the border counties which had been so active in mobbing the Latter Day Saints in Missouri and Free-State men and women in Kansas, rallied to the standard of those whose hands were raised in violence against the laws and life of our nation and continued in the strife till heaven gave them captive to those who fought in defense of liberty and equal rights for all mankind. It is needless to enter into details concerning the war of the Rebellion in Missouri. It is sufficient to say that no part of Missouri was so desolated and scourged by the war-fiend in those times as was Jackson county and the regions round about it, and notably Independence and its vicinity, whence the Latter Day Saints were persecuted, plundered, and mercilessly driven from their homes in 1833.

The immortal Jefferson has said that "God is just, and his justice will not slumber forever." In this the Saints may trust, leaving all to His overruling providences and their own diligent efforts to fulfill His will in all things.

## JOSEPH'S LAST LETTER.

BELOW will be found what purports to be the last letter written by Joseph the Seer. It with other letters from notable men written to Hon. O. H. Browning has recently come into the possession of the Chicago *Times* and was published in its issue of the 24th ult. Here it is:—

"CARTHAGE JAIL, June 27th, 1844.—*Lawyer Browning*—SIR: Myself and brother Hyrum are in jail on charge of treason, to come up for examination Saturday morning, 29th inst., and we request your professional services at that time on our defense, without fail. Most respectfully, your servant, JOSEPH SMITH.

"N. B.—There is no cause of action, for we have not been guilty of any crime, neither is there any just cause of suspicion against us, but certain circumstances make your attendance very necessary. J. S."

A few hours after the writing of this letter and before it was received by "Lawyer Browning," then a young attorney of Quincy, the writer was dead. That afternoon of June 27th, 1844, a mob of one hundred and fifty men with blackened faces broke into the Carthage jail and shot to death both Joseph Smith and his brother Hyrum, besides wounding John Taylor. Thus the last recorded utterance of the founder of the Mormon religion was a protestation of his innocence of the charge of treason. This letter is one of the most valuable of the collection.

Mr. Browning was a tried and trusted friend and attorney of President Joseph Smith. He defended the latter against the Missouri officials before Judge Stephen A. Douglass, at Monmouth, Illinois, June 9th, 1841. Of this the editor of the *Times and Seasons* of June 15th, 1841, has this to say:—

MONMOUTH, Warren county, Ill.,
June 9th, 1841.
Wednesday evening.

We have just returned from the courthouse, where we have listened to one of the most eloquent speeches ever uttered by mortal man in favor of justice and liberty, by O. H. Browning Esq., who has done himself immortal honor in the sight of all patriotic citizens who listened to the same.



www.LatterDayTruth.org

He occupied the attention of the court for more than two hours, and showed the falsity of the arguments of the opposite council, and laid down principles in a lucid and able manner, which ought to guide the court in admitting testimony for the defendant, Joseph Smith. We have heard Mr. Browning on former occasions when he has frequently delighted his audience by his eloquence; but on this occasion he exceeded our most sanguine expectations. The sentiments he advanced were just, generous, and exalted; he soared above the petty quibbles which the opposite council urged, and triumphantly, in a manner and eloquence peculiar to himself, avowed himself the friend of humanity, and boldly, nobly, and independently stood up for the rights of those who had waded through seas of oppression and floods of injustice, and had sought a shelter in the State of Illinois. It was an effort worthy of a high-minded and honorable gentleman, such as we have ever considered him to be since we have had the pleasure of his acquaintance. Soon after we came out of Missouri he sympathized with us in our afflictions, and we are indeed rejoiced to know that he yet maintains the same principles of benevolence. His was not an effort of a lawyer anxious to earn his fee, but pure and patriotic feelings of Christian benevolence and a sense of justice and right.

While he was answering the monstrous and ridiculous arguments urged by the opposing council, that Joseph Smith might go to Missouri and have his trial, he stated the circumstances of our being driven from that state, and feelingly and emphatically pointed out the impossibility of our obtaining justice there. There we were forbidden to enter in consequence of order of the Executive, and that injustice and cruelties of the most barbarous and atrocious character had been practiced upon us until the streams of Missouri had run with blood, and that he had seen women and children, barefoot and houseless, crossing the Mississippi to seek refuge from ruthless mobs. He concluded his remarks by saying that to tell us to go to Missouri for a trial was adding insult to injury, and then said: "Great God! have I not seen it? Yes my eyes have beheld the blood-stained traces of innocent women and children, in the drear winter, who have traveled hundreds of miles barefoot, through frost and snow, to seek a refuge from their savage pursuers. It was a scene of horror sufficient to enlist sympathy from an adamantine heart. And shall this unfortunate man, whom their fury has seen proper to select for sacrifice, be driven into such a savage band, and none dare to enlist in the cause of justice? If there was no other voice under heaven ever to be heard in this cause, gladly would I stand alone, and proudly spend my latest breath in defence of an oppressed American citizen."—*Times and Seasons*, vol. 2 p. 449.

Here is a letter written by Joseph the Seer to his wife on the same day as the above to Hon. O. H. Browning, but whether at a later hour does not appear. All of it except the first postscript is in the handwriting of Dr. Williard Richards who was then with Joseph and was at the time his secretary. The first postscript was written by Joseph's own hand.

This letter exhibits Joseph's consciousness of innocence of all the charges made against him, his earnest desire that law and order be maintained in Nauvoo, his confidence in Governor Ford and those in civil and military authority, his undying affection for his wife, family, and friends, and his perfect resignation in his last hours.

CARTHAGE JAIL, June 27th, 1844.
20 Past 8 A. M.

*Dear Emma:*—The Gov. continues his courtesies and permits us to see our friends. We hear this morning that the Governor will not go down with his troops to-day (to Nauvoo) as was anticipated last evening, but if he does come down with his troops you will be protected, and I want you to tell Bro. Dunham [City Marshal.—ED.] to instruct the people to stay at home and attend to their own business, and let there be no groups or gathering together unless by permission of the Gov. they are called together to receive communications from the Gov. which would please our people. But let the Gov. direct. Bro. Dunham of course will obey the orders of the Government officers, and render them the assistance they require. There is no danger of any "exterminating order." Should there be a meeting among the troops, (which we do not anticipate, excitement is abating,) a part will remain loyal, and stand for the defence of the State and our rights. There is one principle which is eternal —it is the duty of all men to protect their lives and the lives of their households whenever necessity requires, and no power has a right to forbid it, should the last extreme arrive,—but I anticipate no such extreme. But caution is the parent of safety. JOSEPH SMITH.

P. S.—*Dear Emma:*—I am very much resigned to my lot, knowing I am justified and have done the best that could be done. Give my love to the children and all my friends, Mr. Brower and all who inquire after me; and as for treason I know that I have not committed any, and they cannot prove one appearance of any thing of the kind, so you need not have any fears that any harm can happen to us on that score. May God bless you all. Amen.

JOSEPH SMITH.

P. S.—20 mi. to 10:—I just learn that the Governor is about to disband his troops—all but a guard to protect us and the peace—and come himself to Nauvoo and deliver a speech to the people. This is right, as I suppose.

Col. Bryant, then in command of the troops from McDonough county, states that when Joseph learned of that, proposed disbandment, and that Col. Bryant's command would be withdrawn, he objected and said, "If they withdraw I will be a dead man in a short time." Joseph had reason to believe that the Carthage Grays were treacherous and would harm him if they had opportunity, and his worst fears were soon realized, as the sequel proved.

## THE ARENA.

THE *Arena* for May comes to our table full of good things. As a guarantee for the character of them the names of their authors are sufficient. Rev. Minot J. Savage, in an article entitled "Psychical Research," gives some remarkable instances of psychic influence, or force as having come under observation. A discussion of the principles and facts of "The use of Public Ways by Private Corporations," by Samuel Leland Powers on the one part, and Solomon Schindler on the other will pay the average man for the price of the magazine, five dollars per year, let alone the value to the average lawyer. Frances E. Willard, one of woman's champions among her own sex, gives strong reasons for believing that the cause of woman is the cause of man; or as she prefers to state it in the caption of her contribution "Woman's Cause is Man's." From her cogent reasons one would be strongly inclined to say, Miss Willard is right—woman's cause *is* man's cause. A Spoil of Office, now running for several numbers is an effort by Hamlin Garland, to put before the magazine reader the peculiar methods of ordinary American politics; and he succeeds well. "The Broadening Influences of Civilization," by the Editor, B. O. Flower, is worthy of its title and its author.

In the *Arena's* Circular for April it states that the magazine is now two-and-a-half years old, but has already reached a circulation in excess of any high priced review of the country except one. Its subscription list increased the last half year thirty-three and one-third per cent; which is more than a fair increase for a literary magazine like this popular review. It ought to be on the table of every thinker in the country.

## LIFE.

IT was intended that man should enjoy life. 'T is a grand thing to be alive. And if we had been permitted to have chosen the exact period of the world's existence in which our lives should have been cast, we could not have made a better choice than has fallen to our lot. Let us be contented and happy with our condition, make the best use of our time and talents that opportunity affords, or wisdom dictates; borrowing no trouble for the future, bearing our sorrows without bitterness, that the world may not be burdened on our account, or others be made unhappy by our discontent and unhappiness.

A BROTHER sends us a San Francisco *Chronicle* for April 14th, containing the following dispatch to the Associated Press from Independence, Missouri, sent during our April session of conference:—

INDEPENDENCE, Mo., April 11th.—The basement of the temple of the Reorganized Church of Latter Day Saints looked like a hospital to-day. The elders in attendance advertised that they would heal the sick by the laying on of hands, and many persons suffering with various ailments were taken to the temple, some on stretchers, some on cots, and some in chairs.

The manner of treatment consisted in pouring a few drops of olive oil, previously blessed by the Prophet Joseph, upon the head of the patient and laying on of the elders' hands. No cures were effected, although several professed to experience some relief.

At the business session the conference to-day decided to hold the next conference on April 6th, 1893, at Lamoni, Iowa, the home of Joseph Smith.

The foregoing is true only in this, that there were administrations to the sick; but not one was brought on cot or chair or stretcher, that we heard of; nor was there oil previously blessed by the Prophet Joseph. The dispatch was manufactured for sensational purposes.

BY advice received from Bro. Gilbert J. Waller, of Honolulu, H. I., we learn that the branch there, now numbering some fifty-six, have started a little paper, to be printed in the Hawaiian language and called the *Gospel Herald*. It is to be issued every two months, and is devoted to the church work. The first and second numbers have been sent us. It is neat and is we learn the work of our own people. The intention as stated by Bro. Waller is to instruct our own members, and to enlighten others in regard to the teaching of the church, its principles, faith, and practice. We wish the brethren on the "Islands of the Sea," great success in their *Herald* work.

www.LatterDayTruth.org

## A DISCUSSION ABOUT BAPTISM.

THE following articles have appeared in the Columbus, Nebraska, papers, and will be interesting to the HERALD readers, for the same reason that the Editor of the *Journal* gives for the appearance of the discussion in his paper.

### MORE ABOUT BAPTISM.

COLUMBUS, Neb., March 22d.

*To the Editor of the Platte County Argus*:—My attention has been called to an article in last week's issue of your paper from the pen of A. G. Hurd, who makes a statement like this: "It seems strange that the only church in Columbus that champions baptism should be thus accused."

When he wrote the above statement he must have written without thinking; or otherwise is not acquainted with the tenets of the various churches in Columbus. We, as a religious body, have had a church organization in this town for over twenty years and we contend that baptism by immersion is one of the fundamental principles of the gospel of Jesus Christ. He claims to write in defense of Mr. Redding. What is the accusation that is brought against the gentleman: That he must have said that there was no salvation without baptism. I should think Mr. Redding needed no defense at the hands of Mr. Hurd if he believes in baptism at all. I, as a believer in baptism, should say without fear of successful contradiction, taking the Scriptures as the rule of evidence, that there is no salvation without baptism. Did not the Savior himself request at the hands of John the Baptist the right to be baptized? saying, thus it behoveth us to fulfill all righteousness. Did not his Father acknowledge the act by a voice from heaven saying, "This is my beloved Son, hear ye him." Was he not the great teacher sent from God to establish his Father's kingdom upon the earth? Is he not the great pattern by which all professing Christians should endeavor to order their lives and conduct that they might become partakers of the promised blessings? What were his teachings to Nicodemus who came to him saying, "Master, we know thou art a teacher come from God, for no man doeth these miracles unless God be with him." Did he not tell him he must needs be born again or he could not see the kingdom of God?

In answer to the next question did he not tell him, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God?" (See 3d chapter of John from 1st to 5th verses.) Again what were his teachings unto his disciples when he gave them their commissions? Did he not say, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," etc., etc. (See Mark 16: 15, 16)

Mr. Hurd says, "To speak against baptist doctrine is to impeach the scholarship of America. I say we are in no way dependent upon the wisdom of this world. Paul, with all his learning, never came to understand the things of God. "For the things of God are only known by the Spirit of God and the things of man by the spirit of man." Read the latter part of the first chapter of the first epistle of Paul to the Corinthians.

Concerning little children they are fit subjects for the kingdom of heaven and do not need to be baptized until they come to the years of understanding, and whosoever teaches otherwise is guilty of a sin and a crime against God.

GEO. W. GALLEY.

### WHAT IS THE MODE AND OBJECT OF BAPTISM?

*Editor Journal:*—Two respectable citizens of Columbus, Mr. Hurd and Mr. Galley, have published in the *Argus* short articles regarding the ordinance of baptism. Will you permit the writer of this to say a word too on the subject? He chooses to do that in the *Journal* because he has been for so many years well acquainted with that old, reliable sheet, and also because he wishes to just touch very gently upon the Miesler-Hudson and "Not Infallible" controversy having been going on in the *Journal*.

1. What is baptism? It is an ordinance instituted by our divine Savior, and as in the whole multiplication table from "twice one is two" way up into the millions and beyond them, only this simple addition of one to one made two, so surely there is but one action real baptism and that can be only the one instituted by the great head of the church—one in subject, mode, and object. Hence the Scripture says, *one* baptism.—Eph. 4: 5.

2. *One in subject:* When the eunuch asked for baptism, Philip answered: "If thou believest with all thy heart," etc. Again: "But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ they were baptized both men and women."—Acts 8: 12, 39. So through the whole New Testament, repentance and faith are prerequisites to baptism. In every case where household baptisms are recorded the attentive and well disposed reader will find some point not applicable to sucklings. This the most learned theologians admit. To be short, I will quote only one. Mr. Burkit says, Expos. notes of Matt. 19: 13: "John's baptism was the baptism of repentance of which infants were incapable."

3. *One in mode:* That the words baptize, baptism, in our English version are not a translation of the original Greek is well known, they are anglicized Greek and signify (according to all lexicograpers) to immerse, immersion, to plunge, to dip and nothing else. I quote only Tertullian who lived within a century after the Apostle John, who mentions expressly the people "whom John dipped in Jordan." (Quos Joannes in Jordan tinxit.)

Calvin in his comment on Acts 8: 39, says: "Here we perceive how baptism was administered among the ancients, for they immersed the whole body in water."

Luther: "Baptism is in Greek baptismo, in Latin mercio, *i. e.*, to dip something wholly in water, that it closes together over it."

4 *In its object:* Baptism is not a saving ordinance as Mr. Galley maintains. If it were, then the whole plan of salvation would be useless. Just be baptized (and saved) would be the whole of it in a nutshell. But we are told to *repent* and *believe* and be *baptized*. If Mr. Martin Heintz had been a proper subject of baptism, and if he had been baptized as he was sprinkled in his infancy, and if Mr. Galley's assertions were correct, then the Rev. Mr. Miessler would have been still more out of the way by refusing to bury a man who, according to Mr. M's church doctrine and practice had been made a Christian and saved in his babyhood.

But sprinkling is not baptism, babes are not proper subjects for baptism, and salvation is not the object of the ordinance. So much negatively, now for the positive: Baptism is the voluntary act of obedience to his Savior by a believer, and consists in the immersion of such a believer (or saved person) in the name of the holy trinity.

"If ye love me keep my commandments," says our blessed Redeemer and "Blessed [*i. e.* happy] are they that keep his commandments," and the whole tenor of the New Testament shows that "Arise and be baptized!" is the first command of the Lord to every believer.

Just as the existence of counterfeit proves that there is real money in the world, so the many human inventions called baptism prove that there is *one* true baptism.

The writer has boiled down his convictions as much as possible, in order not to abuse the kindness and forbearance of the liberal editor of our oldest and best-known paper, else he would have brought a great deal more proof from the Holy Scriptures, from the Fathers and from church history. But, Mr. Editor, you know the good old saw! "A WORD TO THE WISE."

### WHAT IS BAPTISM?

*Editor Journal:*—In your issue dated April 13th, I notice a reply to a former article of mine that appeared in the *Argus*, on the subject of baptism. I agree with the writer as to the mode, also the subject, but the object to be attained by baptism I still claim to be a saving one. Not that I would have anyone entertain for a moment the idea that I believe that when we have been baptized there is nothing more required. My idea is that baptism is for the remission of sins. And if faith in God, also in the Son of God, together with repentance, have done their perfect work, (namely, brought about a godly sorrow for the wrongs we have done, either by omission or commission,) then we become fit subjects for baptism. But we find there is only one faith that is acceptable in the sight of God. "There is one body and one spirit even as ye are called in one hope of your calling. One Lord, one faith, one baptism." (Eph. 4; 1 Cor. 12: 12, 13.) We are also told how to obtain this peculiar faith. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed! And how shall they believe in him of whom they have not heard! And how shall they hear without a preacher! And how shall they preach except they be sent!"—Romans 10: 13, 14, 15.

Thus we see the necessity of ministers understanding the gospel before they can teach it to others. After we have been baptized by water, it is necessary that we should receive the baptism of the Spirit. This baptism is received only by the laying on of hands and always after the baptism by water. The Savior told Nicodemus unless he received these two baptisms he could not enter into the kingdom of God. (John 3: 5.)

John the Baptist taught "there is one that cometh after me who is greater than I. When he cometh he will baptize you with the Holy Ghost." Paul is in harmony with this teaching, for we find at one time "he having passed through the upper coasts came to Ephesus, and finding certain disciples he said unto them, Have you received the Holy Ghost since you believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were you baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus."—Acts 19: 1–7.

Here Paul found an imperfect work had been done, either by an impostor or otherwise by a careless minister. Paul rejected their baptism. Thus we learn that an applicant for baptism must be taught the gospel fully, or in other words the individual should understand well what he or she was doing and what to expect. The water baptism is an act of obedience whereby we receive the promise that our sins shall be forgiven. We have now been adopted into the family and fold of God, being no longer strangers and aliens but sons and daughters, therefore heirs and joint heirs to the things of the Father's kingdom with Jesus Christ, our elder brother. (Rom 8: 15, 17; Eph. 2: 19) In the gospel of Jesus Christ there are six fundamental principles. 1st faith; 2d repentance; 3d baptism; 4th laying on of hands; 5th resurrection; 6th eternal judgment. Each and all of these are saving principles in part. Leave any one of them out, and we are so much short of a complete salvation, "for the law of the Lord is perfect, converting the soul." To these we must add "to our faith, virtue; to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; to godliness, brotherly kindness; and to brotherly kindness, charity."—2 Peter 1: 5–7.

In conclusion, the Savior says, "He that believeth and is baptized shall be saved."—Mark 16: 16. If there was not another word I would take the instruction of the Savior rather than the words of all men combined. If Paul had not complied with the teachings of Ananias and been baptized he could not have been saved. If Cornelius had lived in our day, in all probability he would have been told he was a Christian already, and there was no necessity of his being baptized, but according to the law of the Lord, it would have been impossible for him to be saved. On the day of Pentecost when those devout men were dwelling at Jerusalem who came from every nation, after seeing the wonderful manifestations of the Holy Ghost upon the apostles and heard the wonderful words they spake, "they

www.LatterDayTruth.org

were pricked in their hearts and said unto Peter and the rest of the apostles, Men and brethren what shall we do? Peter said, Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins and ye shall receive the gift of the Holy Ghost." If these had neglected to be baptized, could they ever have received the gift of the Holy Ghost which should lead and guide them into all truth? It would have been impossible for them to be saved. But they were obedient and "continued steadfast in the apostles' doctrine, and the Lord added daily to the church such as should be saved." What shall we say concerning the jailor? Did he not ask Paul and Silas, "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ and thou shalt be saved, thou and thine house. And they spake unto him the word of the Lord and to all that were in his house. After this he and all his were baptized straightway."

I agree with the writer that neither sprinkling nor pouring is baptism. Neither are little children fit subjects for baptism. And more: there is no foundation for it in the Scripture. Curcelleus in his Religious Institutes says, "The baptism of infants in the first two centuries after Christ, was altogether unknown, but in the third and fourth was allowed by some few. In the fifth and following, it was generally received. In the former ages no trace of it appears and it was introduced without the command of Christ." Neander in his Apostolic Age, volume 1, page 140 says, "It cannot possibly be proved that infant baptism was practiced in the apostolic age."

In 254. A. D., a council of sixty-six of the leaders of the church sustained infant baptism.

GEORGE W. GALLEY.

The readers of the *Journal* have had a little more discussion of religious and semi-religious subjects lately than commonly falls to the lot of readers of secular papers only, but we presume to say that another addition to the series will not be hurtful even to the best of us, seeing that it is concerning a subject of vital interest to Christians, and discussed by a very excellent man, citizen and elder.

## CHURCH PROGRESS.

BRO. JAMES H. TYRRELL, Clerk of the Chatham, Ontario, district, furnishes us with the following statement of the work and progress of the district from 1871 to May 9th 1892:—

"In membership the district has increased from 137 to 513 Tithing and offering from $10 00 to $507.78 a year, a greater increase in tithing and offering than in membership; this shows a lack of energy on the part of the priesthood.

"Increase of membership from 1871 to 1875, 154 baptized; cost of proselyting $130 89; about 85cts. each. From 1875 to 1883, 163 baptized; cost $221 04 about $1 36 each. From 1883 to 1891, 152 baptized; cost about $1,000 00; about $6 52 each. Something appears to be out of joint here; for as we grow older our members cost more and our additions in the last eight years are not so numerous as in the time of 1871 to 1883."

Bro. W. R. Calhoon, Courtland, Illinois, 8th:—

"Our beloved president, Bro. C. D. Carter, baptized three precious souls into the Master's kingdom. Prospects are good for more following."

BRO. ARTHUR B. PIERCE of Attleboro, Massachusetts, is out in the Daily *News* of that town of April 29th in the following pithy challenge to a comparison of views:—

The Latter Day Saints hold no allegience to any institution on this earth except the government of the United States of America and the Reorganized Church of Jesus Christ which has its national headquarters at Lamoni, Iowa, and is as duly incorporated (under the laws of Illinois) as any church in the land. We have no connection whatever with Mr. Manchester's church and so far as the difference is concerned I challenge him to canvass them on any public platform and the same challenge is open to anyone in this town, be they Infidel, Spiritualist or Christian.

The challenge is the result of some one confounding the faith of the church with that of Rev. Manchester and his flocks. Bro. Pierce evidently means what he says.

## IS IT NEGLECT; AND WHO IS IT?

ONE sister writing to another lately says of the branch of which she is a member, that they have not had the sacrament for eighteen months; that the officers all use tobacco but one; she puts it pithily thus:—

"What can the world think? The elders preach that you should not use tobacco; our elder walks the street with his pipe in his mouth. The elders say the people ought to keep the Word of Wisdom. I do not know of one in our branch that keeps it, except one sister; and she says that she will not keep it longer, as those who preach it to her do not keep it themselves. I have seen but one elder that keeps the Word of Wisdom—may God bless him."

Quite a state of things to discourage a sensitive soul; but we are assured that it is quite unusual to find such a branch as that; and there are many very many of the elders who keep the Word of Wisdom; and many more who do not use tobacco in any form; we pray that the number may largely increase. The use of tobacco is an unclean habit, and we are enjoined that those who bear the vessels of the Lord should be men of clean lips.

## EDITORIAL ITEMS.

BY letter from Bro. A. P. Cantrell, Lanagan, Missouri, dated April 25th, we learn that he had met one Alfred Payton in a several nights discussion, the question involving the faith of the church. Bro. C. is satisfied with the result, and was blessed in his effort. He does not state what faith Mr. Payton represents.

By letter from Limerick, Ohio, we learn that Bro. T. J Beatty, for some time very ill, is no better.

Sr. Mary M. Green, Appledore, Ontario, May 6th, writes commendingly of the work of the few Saints there, who stand by the faith. She hopes for a large attendance at their coming district conference, in June.

Bro. W. W. Blair now intends to labor in the ministry, some in Northwestern Wisconsin and Western and Central Iowa, commencing the latter part of May or first of June.

BY card from Bro. J. J. Cornish, dated at Reed City, Michigan, May 9th, we learn that he baptized ten on Sunday, the 8th, at South Boardman. Bro. F. C. Smith has baptized eleven at Inland, all told; and not nineteen, as we stated in HERALD of late issue.

Brn. Lewis Gaulter and A. B. Moore left the 12th inst. to labor in Texas. These brethren are veterans, former residents of Nauvoo, and unwearied in the service. Bro W. Waterman left the same day for his field—Southeastern Iowa.

Delayed type has prevented earlier publication of the General Conference minutes supplement to the HERALD, and the Bishop's report. The latter will accompany next week's HERALD. The conference minutes will be published at an early day.

## EXTRACTS FROM LETTERS.

A letter from Bro. Gilbert J. Waller, Honolulu, Hawaii, of April 21st, contains good news. He writes:—

"We are getting along very nicely in the work, and many of the Saints here are growing stronger spiritually all the time. This is encouraging to me, and their example in the future will help on the work a great deal amongst the natives who are always close observers. . . . Last Sunday morning I had the pleasure of baptizing four more, a man and two of his sons and a daughter. His wife already belonged to the church."

An observant and zealous brother writes us:—

"I believe it would be to the interest of the cause if you would write an article on Pulpit Decorum. It is true we are to be a peculiar people, but we need not be such because of our outlandish ways. Much of the customs and manners of the day are proper, and we should conform to them.

"To see a minister leaning on the stand like a drunken man on a staff, or strolling backwards and forwards across the platform like a square-rigged ship before the wind, spitting around in full view of the audience, clapping hands and slamming books, stopping, turning around, adjusting his clothing as the notion may take him, turning his back to the audience while at prayer is in poor taste and is all decidedly unbecoming and to some disgusting. Of course our traveling ministry are not included in the above list, but there are some of the local ones who are.

"I believe an article from the editorial department on the above subject would be timely, and it might also include something on the danger of ever continuing in the deeply worn ruts and habits of conducting our prayer and testimony meetings. Some suppose the habit of singing, then prayer, and then singing, must always be the order, but wisdom should direct."

The Editors are aware that strict attention should be paid to all such matters that no offense be given, but rather that all such services be rendered both faultless and pleasing to the auditors. The minister who gives close criticism to his manners and methods in the ministry is thereby studying to "show himself approved." The wise man has said that "dead flies cause the ointment of the apothecary to send forth a stinking savor: so doth a little folly him that is in reputation for wisdom and honor." The ministry should see that there are no dead flies in their ointment.

Bro. W. H. Kelley, of the Twelve, wrote from Temple, Ohio, May 7th:—

"Brn. U. W. Greene and George Robley write encouragingly of the work in Western Maine and Connecticut. The Grand Army Post, of this place, is to meet in the Temple with the Saints, on memorial Sunday. Bro. M. T. Short will be the preacher for the occasion, if he connects. Temple, Lake county, Ohio, is my permanent address."

Bro. C. H. Luther, Honolulu, Hawaii, 26th ult.:—

"We are doing nicely, and are much encouraged to press on. The Lord is with us, and is opening the way more and more.

TO CURE FELONS.—Saturate a piece of grated wild turnip with turpentine, and apply externally. This will relieve the pain at once and destroy the felon in twelve hours time.

www.LatterDayTruth.org

# Mothers' Home Column

EDITED BY SISTER "FRANCES."

"Assailed by scandal and the tongue of strife,
His only answer was a blameless life;
And he that forged and he that threw the dart,
Had such a brother's interest in his heart."

## DUTY CALLS THEE.

Duty calls thee, hear her voice!
Listen to it and rejoice,
If thou hast the strength to bear
All the burdens, all the care
It shall please our God to send
Until life on earth shall end.
Knowest thou, whate'er befall,
Duty cometh first of all?

Duty calls thee, do not wait!
Hasten ere it be too late!
Pass the halls of pleasure by;
From all great temptations fly;
Help the poor, the lame, the blind,
In the dwellings of mankind.
Knowest thou, whate'er befall,
Duty cometh first of all?

Duty calls thee, hasten on!
Ere the best of life is gone!
Bear this motto in thy mind:
Truthful, gentle, loving, kind;
This is what a man should be
Unto all eternity.
Knowest thou, whate'er befall,
Duty cometh first of all?

Duty calls thee, linger not!
Let thy troubles be forgot.
What though friends have passed away?
Thou shalt in some brighter day
Stand upon the other shore
To be severed nevermore.
Knowest thou, whate'er befall,
Duty cometh first of all?

Duty calls thee, do thy best;
And when thou hast gone to rest,
When the light of life has fled,
When thy friends have called thee dead,
Others then shall take thy place,
And repeat with gentle grace,
Knowest thou, whate'er befall,
Duty cometh first of all?

MINA A. PERKINS.

LITTLE SIOUX, Iowa, April, 1892.

[The above poem, from the pen of our young sister, embodies in sweet, simple language the secret of all the blessedness, all the useful service which life holds, and the writer has tested that whereof she writes. The depths of our own souls must be fathomed, the waves must have tossed our lifeboat before we can sound the deep waters in which others are battling or say to the waves beating around them, "Peace, be still."—ED.]

## SLANDER AND GOSSIP.

I HOPE my subject will be considered suitable for the Mothers' Home Column. If I can but do it justice, it will not fail to interest many sisters, both old and young.

The liquor and tobacco question has been fully discussed in all its phazes, as a help, I presume, to the brethren; but I have seen very little on this question, while few of the mothers, I am sure, have escaped humiliation and heartache caused by one of the worst curses our loved church is troubled with. Many will understand without my stating it that I speak of slander and gossip used especially against the sisters. I am not afraid of successful contradiction when I assert that where one mother's heart has been made to ache for the son's wrongdoing, hundreds are crushed by the reported sins of her pure daughters. Slander has been a horror of all ages, and our church has suffered greatly from this monster. So great has been its suffering from the attacks of the world that one thinks it almost impossible that it should find a resting place within the fold.

Oh! if our writers would but drop these lesser questions of tobacco and strong drink, and attack one of the real troubles of our loved church! I look back to the days of my childhood and remember many young girls and women who have left the church because of this want of charity. Why is a person who has been attacked, advised to "pay no attention," "not to notice it?" Rest assured the whole church will do it for you while you follow the advice.

T. DeWitt Talmage is now lecturing on the subject of "Slanders and Gossip." He says: "If you have not suffered from this horror, it is because you are too young." When many years younger I asked my brother older than I why there are so few young people in our church. He answered hotly that "there would be many more if they were not run out by scandal mongers." The answer stayed with me, and I was always wondering if he could be right. It made such an impression upon me that I grew to look upon the deliberate taking away of a person's good character as worse than murder, especially that of a young girl or woman; for men it leaves a possibility of escape; for women, none whatever. If one of our sisters in the church is spoken ill of, how many mothers will offer her a refuge? How many will know the truth of a rumor before repeating that which may bring ruin to the attacked one, and heartache to all who love her. I presume it would be asking too much if the person had done wrong to have the cloak of love and charity thrown around her. I am only asking help for the slandered. In talking with several belonging to this class I hear the same cry. Hard stories told through jealousy or spite; taken up and repeated thoughtlessly often until it grows to such a horrible story that they refuse to attend church out of pure sensativeness. They are then tried and condemned by gossips, with no chance to defend themselves.

One young girl whose father had given his life to the work had worked hard to educate herself that she might help to support her parents in their old age. In talking with her not long ago of her faith, she answered me bitterly, that she would "never go to the church again." I questioned her and she gave me her experience. She worked hard and saved her money that she might finish her education in a good Eastern school. She worked hard gaining the love and esteem of her teachers and fellow students. The first Sabbath after her return she went to church as had always been her custom. After a years absence she was glad to be among her friends again; but Alas! the tongue of slander had been busy with her good name; she immediately noticed a coolness among her former friends. After service she expected greeting, but she was met with averted eyes. She was shocked and pained beyond words to express. Going home with a heartache such as she had never known before, she told her parents her experience; they set out to learn the cause, and by diligent inquiry it was found to be a falsehood, slanderous in the extreme. Jealousy of her success seemed to be the main cause, but hardly a shadow of truth in the story.

"But," I said, "it does not hurt the grand principles of our church."

"Why," said she, "when it allows its members to take from a young girl that which can never be regained? I am innocent and never harmed one of them, even in thought, while nothing is done with those who have harmed me. Yet, wherever this story is told among strangers, I am ruined."

I knew it was true, and said no more. She refused to attend church, and when I saw her last, she told me that in the whole branch not a hand had been held out to help her. Our church teaching is so different, yet I am sore afraid we are little better than the world in this respect. Our church papers are full of letters and articles on the use of tobacco, liquor, tea, and coffee, and of late the question of dress seems to trouble some of the Saints. Few dress as plainly as the Saints. A drunkard is almost unheard of among us. Tea and coffee may harm those who use them; the same with tobacco. Not so the talkers of slander; there is no end to the misery they cause their victims. Where this is concerned I always wonder what has become of the example and teaching of the Master. Is it forgotten?

So many instances come to my mind of trouble and wretchedness caused by this awful practice, that I am in danger of making my letter too long; but it is a subject that I have noticed long among all grades and classes of society among all churches, and Alas! our loved church, so superior in all things, is no better in this one horrible practice than the rest. I would so like to hear from the sisters who write for the Mother's Column on this subject; and if agitation helps to mend a wrong, there may be help even for them.

Your sister,

FLORENCE.

[If the sister will refer to back numbers of the *Herald*, and examine the Home Column, she will see that this great evil has been most bitterly denounced upon more occasions than one. It is indeed like the poison of asps; and that man or woman who deliberately circulates a false report about anyone, is worse than a thief. We can lock our doors against thieves and robbers, but are often helpless to contend against the scandalmonger—those birds of prey whose choicest morsel is putrid carrion. God help and pity the innocent victims of these vultures! But let such never forget that the God of Sabaoth will cause their innocence to be vindicated, and let the fact that no *real injury* can be done to anyone, unless they themselves are a party to that injury, be as a strong bulwark of defense to each one who conscious of innocence can look the world steadily in the face, and say: "My record needs no vindication." Washington said: "To persevere in one's duty, and to be silent, is the first answer to calumny." It is the wrong itself we should fear, and being innocent God and Time will avenge us. That there are such in the church, we are painfully aware, and we sometimes wonder how it is possible that they thrive and multiply to the extent they do. We have been impressed with the magnitude of this evil—this curse of the church and humanity—many times upon occasions of large convocations. Reunions and conferences generally bring them out in force, and we are here compelled by truth to make a very plain statement which is this:

www.LatterDayTruth.org

Leave these camp followers, these busybodies whose tongues are set on fire from the coals of hell; leave these at home, and I dare not tell how largely (we are firmly convinced) such convocations would be diminished. But, they are not to be left at home. "When the sons of God met together Satan came also," and we doubt not that in those ancient days, even as in these modern ones, he called himself and his followers "of like precious faith."

Is there then no remedy for this great evil? No warfare to be waged against it? Must those scattered ones who are longing to hear the word preached and hungering for the fellowship of the Saints be turned over to the tender mercies of these lovers of gossip—these human vultures who tear down and destroy between the services more than the real Saints build up during the same?

We answer that there is a remedy, and we believe that there should be a vigorous warfare waged by every lover of truth and right. First, however, it behooves each one to remember the injunction, "Avoid even the appearance of evil." Unfortunately this is not always done, even some of the ministry laying themselves liable to extremely unpleasant remarks. Due thoughtfulness will obviate this, and we hold it to be the duty, yes, the solemn duty of the standard bearers of Christ to be like Cæsar's wife, "Above suspicion."

And for the rest let every honest-hearted Saint who hears a tale of scandal, instead of silently acquiescing or taking part in the same, invite the peddler to go with them direct to the party or parties most affected thereby, and find out the truth of the whole matter. This was the rule of that saintly woman, Hannah Moore, and it always worked like a charm. Says Calvert, "When a man readily gives ear to a slander, he betrays fellow-feeling with the malice whence it sprang."—ED.]

## PRAYER UNION.

### SPECIAL REQUESTS FOR PRAYER.

Sr. M. A. Barr, Applegate, Michigan, earnestly requests your faith and prayers. She is in great distress of mind, as enemies of the faith not satisfied with persecuting her in other ways have persuaded her only son, a boy of seventeen, to leave her and his home. She does not know where he is and her grief is terrible. Pray that God may restore him to her and bring him to a knowledge of the truth.

Your faith and prayers are requested in behalf of Sr. Judkin's son who is living in Arkansas; he is afflicted with consumption.

Sr. Amelia Hanson, of Soda Springs, Idaho, asks your prayers in behalf of herself and babe that it may please God to restore them to health.

## A LOST CHILD.

I AM trying to find my father. I am told that his name is James E. Bailey. I have no recollections of him, nor do I remember that I have ever looked upon the face of a relative. My mother died fifteen years ago in Boone county, Iowa, when I was only a year old. Shortly after mother's death I was adopted by a neighbor named Morgan. When I was about eight years old we removed to Nebraska, and at this time father seemed to have lost track of me. I understand that he tried to find me, but was basely led by an interested party to believe that I had died. I have only recently learned that the Morgans are not my parents. They are nothing to me, and I am nothing to them. I believe my own dear father is living somewhere in this wide world, and if he is I mean to find him. You assist me if you will, but I can offer you no reward at present, only my gratitude and my blessing. If you are unable to give me any information regarding my father, please help me to publish and circulate this notice.

Sincerely yours,

RETA BAILEY.

SAN BERNARDINO, California.

[Will the *Independent Patriot*, *Zion's Ensign* and other papers please copy.—ED.]

# Correspondence.

KIBBIE, Illinois, May 5th.

*Editors Herald:*—I rejoice that my lot has been cast with the Saints. Bro. E. Curtis has been the means of breaking the bread of life to the people of the Kibbie branch. He came to visit an uncle, and being an old schoolmate of my husband, we went to hear him. When he reached the portion referring to the work done by Joseph Smith, I thought he had knocked his work all over, but soon learned that he had only taken away my old foundation and presented the true; so I was the second out of thirty-three to help move this work, which I know to be true.

We have many persecutions to endure, but they make me firmer. Some call me a Mormon because I believe the Book of Mormon; I have read the book, and it is as near to me as the Bible.

Our branch is trying to build a church; quite a fair amount has been raised, and others are anxious to help. We hope to have it done by September. We would like to have had Bro. Curtis returned to this mission. Bro. Hilliard helped to organize the branch, and we would like to see him again. If I had not obeyed the gospel until I heard him preach, I would have had to then, although he was quite hoarse at the time.

My husband was ordained an elder, and has been called to administer to the sick with good results.

Your sister,

JENNIE RANDOLPH.

MISSOURI VALLEY, Iowa, May 1st.

*Editors Herald:*—Your weekly visits are gladly received, and your bright pages come freighted with news from all parts of the earth, bringing joy and gladness. My name is a strange one to your columns. Being prompted to write, I hope this introduction will lead to a better acquaintance.

It has been unusually wet with us this spring, but when we read reports from other sections of the country of storms and drouth, we feel thankful to God that we are blessed as we are, although the elements are against us in some respects.

We feel encouraged to struggle on in the path of duty and take a firmer hold on the rod of iron, beliving and trusting in the precepts and commandments of God. It is a joy and a comfort to read the testimonies of the Saints, and I can testify that the church is in harmony with the church pattern in the Bible, and that the signs follow the believer; and until every son and daughter of Adam complies with the mandates of the law of God by being baptized in water, and confirmed by the laying on of hands, and that too by one having authority, and then living in obedience thereto, they cannot become heirs of the kingdom of God. We rejoice, and praise God for his continued blessings. Dear Saints, let us strive on in the narrow way.

J. S. MCDONALD.

ESCATAMPA, Miss., April 26th.

*Editors Herald:*—I take the *Herald*, and like to read the many nice letters from the other Saints.

We have had some grand and glorious sermons preached here by Bro. M. M. Turpen, and my prayer is to God that he will be permitted to come back again on this mission, as he by the help of God has done so much good here, and there are many that would like to hear him preach again. There are but a few here that dislike him; they say that he scraps the Scriptures, and they do not like him for it.

I ask an interest in the prayers of all the Saints.

Yours in the faith,

J. J. MILLER.

WASHINGTON, Indiana, May 2d.

*Editors Herald:*—Since my report to conference I have been laboring in Jefferson county, Indiana, preaching in all twenty-four times with some liberty. Had good congregations, and there are many near the kingdom. Brn. George Jenkins and James M. Scott have labored conconsiderably in Seales Fork, where there are many who will be glad to see them again; and if the work is followed up in that place, there will be good accomplished. We hope the brethren will note this article and not neglect that place too long.

We opened a new place four miles north of there, called Center Grove, and there is a splendid interest there; some will be baptized soon if the brethren do not stay away too long. I am now in Daviess county where we had the pleasure of baptizing one yesterday.

We think of starting for Southern Illinois next Monday, perhaps sooner, and if any of the Saints of Southern Illinois knows of openings where preaching is wanted, please write me to Xenia, Illinois, and tell me when and where, as we are not much acquainted in that part, and will be glad to have some assistance in opening new places. Bro. I. P. Baggerley, will you please write me to Xenia, and let me know your address; Bro. Goodwin also.

We are feeling well in the Spirit and also in person, and hope to be able to do some good for the Master this year if God's Spirit directs, and with the help of the Saints this work will move on.

I am glad to hear of such a grand work done last year. We are always glad to hear from our brethren and of their success. The Saints and friends will be glad to see Bro. R. Etzenhouser back in Daviess county where he made so many friends in the late discussion with Mr. Jacobs of the Universalist Church.

This leaves all well. Hoping for the elders and all a prosperous year,

Yours in bonds,

L. F. DANIEL.

WIRT, Indiana.

www.LatterDayTruth.org

BOSTON, Mass., April 29th.

*Editors Herald:*—I called on the secretary of the Congregationalists, C. R. Bliss, to correct some of his statements in the paper mailed you, in which he mixed the Old Organization with Utah Mormonism. I can assure you of one fact, I found one of the most bitter of opponents. He went over the old stories of Joseph the Martyr, and gave me a sharp reprimand for taking the stand I did in his defense. He showed me Lamb's book against the Book of Mormon, and said the Spalding Romance in our hands was not the original; that the one written from would be forthcoming. He also said the claim set up to reclaim the Temple Lot by the Reorganization would be won by the Utah Church to whom it rightfully belonged, as it would be proved beyond a doubt that the Utah Church and the Old Organization were one and the same that Joseph Smith started in 1830, and that they had four or five witnesses to the facts in the case, and those witnesses would absolutely overthrow our claim; that they could be relied upon as truthful; that their knowledge of the facts was known to our discomforture and disgrace in the whole matter.

I found in this man's neck an iron screw, and his forehead as of brass; and he as ugly as an infuriated bull. After leaving him I felt that I had been under severe pressure, but was stronger in the faith. This fellow knows too well that if the Reorganization wins in the Temple Lot suit, it will be another hard blow against their claim that the Old and Brigham Young's organizations were and are of the same cloth, and our claim of the church reorganized again of God will confront the world with the fact that the church organized in 1830 is the same now.

I feel that much is required at my hands, and in the warfare trust that God's grace will be sufficient for me. I have realized a gradual spiritual and healthy growth all along the path of duty; and, best of all, have been comforted in times of need. In the midst of severe trials a brother was led to write me most encouraging prophecies, which were literally true.

In bonds, A. N. HOXIE.

---

LONDON, England, April 25th.

*Editors Herald:*—At almost the close of a new astronomical article for your columns, I find myself compelled to break off, in order to correct a misapprehension which, judging from a recent issue of your valued periodical, prevails in the mind of a brother in reference to the vision which was sometime back presented to me, in which I beheld a room, or office, which it was made known to me was the editorial office of the *Saints' Herald*, America. Upon the table lay a pile of ministerial reports ready for insertion in the *Herald*, as it was then the custom to do. One brother sat at the table writing, whilst other brethren, fresh from their ministerial fields of labor, were standing near the central table, home for the conference. An angelic personage, clothed in a simple but majestic garment of dazzling white, with a border of blue, suddenly appeared, and, taking up the aforesaid reports, one by one, commenced to examine them, expurgating as he did so, a line or two from some, and a word here and there from others, with a pen or ancient "stylus" which he held in his right hand.

In other cases, he crossed out page after page, paragraph after paragraph, with a very solemn and serious expression of face. He then took up one upon which I noticed that the angel made no alterations or excisions whatever; but said with a smiling and beneficent expression upon his face, "Behold, this shall be an example unto thee, my servants: ye shall write nothing save the truth only; for whatsoever is more or less than that, is not of me," or words to that effect.

Longing to know whose this report could be, yet not daring to speak to the angel of God or to approach nearer to him, I was surprised to find that he read my innermost, unexpressed thoughts and desires; for beckoning me nearer with a kind and indulgent smile, he turned the report over, and I read then the signature and superscription of our beloved president, Joseph Smith.

The brother I am now writing in allusion to, infers or implies in a recent letter to your columns that Brother Joseph's is the only truthful report in the whole church; but this was certainly not the impression conveyed by the vision to my own mind; for in the first place, the angel did not in my vision, (or while my vision lasted,) look at the reports of the whole ministry, but merely of the few brethren then standing in the office; for, when he had finished their inspection, examination, and correction, he handed them back, one by one, to the brethren; who, as I before explained, had but just come in, and had placed their reports, one by one at the top of the pile.

Moreover, in the few he did examine, there were some whose entire corrections only amounted to a line here, or a word there. But in the other cases, where the angel obliterated whole paragraphs and pages, it seemed to me that this was not always on account of direct untruthfulness or exageration, but because the brother had not confined himself strictly to his own report; but had gone out of his way to report some action or actions taken by his predecessor or some other brother in his, (the reporter's,) field of labor.

As he could only report the action or actions taken by this other brother, and not the motive which was in this brother's mind when he took such precautions, or instituted such actions (as the case may be), an injustice was necessarily inflicted upon that brother, and his actions virtually censured and condemned before he had had an opportunity to defend himself, or to explain what were the precise circumstances under which he found it necessary to take such steps as he had taken.

This, then, seemed to my mind the reason that the angel excoriated all such passages from the report of any brother but the one entitled to report them, viz., the brother himself who took the actions spoken of; seeing that he, and he alone, was able to report both the action itself, and the reason why it was taken.

A word in conclusion to the sisters in the kingdom of our heavenly Father. Where are the beautiful and soul-stirring testimonies that used to gladden the heart of the weary laborer, and cause the tear of grateful appreciation and sympathy to spring unbidden to the eye when reading the (to my mind) sweetest and sublimest pages of the beloved *Herald*, viz., the "Mothers' Home Column," and the "Correspondence." What if you have been discouraged? Did *He* ever fail you or leave you in the hour when you most wanted a friend? and is the blessed and beautiful testimony of his Holy Spirit by vision, or by healing, or by the answering of your secret prayers, to lie buried in your breast till that day when His angel says, "Time shall be no longer," and the bitter scalding tears shall flow down your cheek to think that you, too, like the Samaritan had been healed, but unlike him had neglected to give God thanks by publicly testifying of his mercy to the poor downtrodden and afflicted among his people; so that they, too, might have hope in the same kind Jehovah who blessed and helped and healed you? Testify, therefore, in your humble way, dear sisters, remembering it is *for* God and *to* God that you do it; for I know by the Holy Spirit, that it will not be so very long ere it will be said, "Bind up the testimony;" and shall yours be left out forever? Remember that He loves your humble testimony, and has said, "Whoso offereth praise, glorifieth me."—Psalm 50: 23.

Your brother,

FREDERICK R. TUBB.

---

WALKER, Missouri, May 1st.

*Editors Herald:*—We will soon be able to form a branch at this place. I came here three months ago; we now have eight members, and more are waiting to be baptized. The gospel rings in their ears so that they cannot keep out of the kingdom. We have prayer meeting every Wednesday night, and many come to hear who are almost persuaded. Saints, pray for our success, for we have a great deal of opposition, but I think by faithful living we can accomplish much in the Lord. We have to pay high rates for a place to preach in. Three churches are in the place, all of which are closed to us because it is claimed we teach heresy. They won't tolerate us. We shall live faithfully, and overcome all correct. In bonds,

SIMEON SHEARER.

---

ALANTHUS, Kan.

*Editors Herald:*—As Bro. Payne requests me to write you, I will do so. He preached to us four times, and will still continue as long as here. He also preached in Lane county, April 24th, to a large congregation. He has good interest in both places. We wish he could be appointed here as well as Western Nebraska. We also wish an elder would come this way to confirm a lady out here, as she wishes to be confirmed when she is baptized and Bro. Payne has no right do that. If an elder who is going West will drop us a card to Alanthus, we will meet him at Wa Keeney any time. Your sister,

M. E LUND.

---

OTTAWA, Illinois, May 8th.

*Editors Herald:*—Am proud to be numbered among the chosen people of God. How many things we have to be thankful for!

We above all people ought to be faithful and zealous in the cause we have enlisted in. The many things transpiring bespeak the coming of the Savior at hand, and the fulfillment of prophecies go to strengthen our faith. Our desire ought to be to struggle on to the end, overcoming every obstacle (though they be many), and be determined to gain the crown at the end, overcoming all our evils, subduing self, and giving up all things for the good of others, though it may be a sacrifice to do so, but all aiming for the good of the cause and not for our own interests. Your brother,

J. D. CHARLES.

www.LatterDayTruth.org

EUCLID, Ark., April 30th.

*Editors Herald:*—I am enlisted in the work of God to preach the gospel of Jesus Christ, and to honor my calling. I will announce myself in your columns that if any of the Saints of Arkansas need my assistance they can address me here. I would like to correspond with Bro. G. E. Deuel. In bonds,

J. W. JACKSON.

---

DOMUS, Kan., March 26th.

*Editors Herald:*—I feel greatly impressed to write a few lines on the subject of baptism as a saving ordinance, and its mode being immerson. I see no reference in the Epitome to 1 Peter, 3d chapter, or in any works of the church that I have ever read. While conversing with a gentleman on baptism I was enabled to make the following crude illustration, on the first clause of the 21st verse of 1 Peter, 3d chapter: Take a pumpkin as a representation of the earth, fasten the pumpkin to the bottom of a tub, then pour (rain) water in the tub until the pumpkin is totally submerged, then read 20th and 21st verses of 1 Peter, 3d, and ask yourself the question, "Is this a like figure of things as they were in the days of Noah?"

If the above is in accordance with God's truth, give it a place that some of my brethren may give it the proper coloring with the pen of inspiration. I am no writer, but crude as may be the illustration, I believe it to be the clearest proof in favor of baptism by immersion, and as a saving ordinance. It is written, "I will give line upon line." Your brother in Christ,

E. H. EBERT.

---

ALANTHUS, Kan., May 3d.

*Editors Herald:*—I wish to inform the Saints of Western Nebraska that I will be ready for my field of labor about June 1st, and I wish to correspond with all Saints living in Western Nebraska that I am not personally acquainted with, as I expect to continue for ten months.

Address,

S. D. PAYNE.

HIAWATHA, Dundy Co., Neb.

---

SANDWICH, Ill., May 9th.

*Editors Herald:*—I am still interested in the onward march of the cause; in Zion, her accomplishment and final triumph. I have met with the Saints since the February conference at Plano; have spoken to them eight times, and assisted frequently in other meetings at Plano, Courtland, and Sandwich; at Sandwich for the last six Sabbaths. As a general thing but few attend the Sandwich services but I believe the few prompt and faithful ones will keep the cause moving and encourage the work until a more general interest is reached. Bro. I. L. Rogers, the president, has been absent for some time past, but is expected home this week. We have quite an interesting Sunday school here.

The Saints at Courtland, in charge of Bro. Carter of De Kalb, have a very nice and neatly finished little church. They have no doubt erected it by great sacrifice, as they are few in number. They expect additions.

The Plano branch, in charge of Bro. Vickery, is making progress, as they hold prayer meetings three times a week, besides their two preaching services on the Sabbath. Some of them are being severely tried by sickness—Sr. White, Brn. Crick and Mc Cullock; a severe pain in the head has finally caused the latter the loss of sight of one eye. They no doubt want the sympathies and prayers of the Saints.

I recognize the constituted authorities of the mission and district, and hope to receive their approbation of my efforts in the gospel cause. It is good, and the Lord will bless his Saints and people abundantly in his own way and time.

In bonds,

C. G. LANPHEAR.

---

# Communications.

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

☞ Write on one side of the paper only.

---

[Reported for the Herald by E. Stafford.]

## SERMON BY ELDER I. M. SMITH.

Independence, Missouri, April 9th, 1892.

THE preacher said: I shall call your attention to two paragraphs of Scripture this morning; the first will be found in Revelation, 22d chapter, 18th and 19th verses: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." The other statement you will find in 2 Peter, 1st chapter, 3d and 4th verses: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption which is in the world through lust."

I do not flatter myself that I shall be able to present anything new in regard to these passages of Scripture, for I judge they are familiar to all Latter Day Saints. It sometimes happens, however, that an old song sung to a new tune is interesting, and I hope by the help of the Spirit of God to be enabled to present some thoughts in connection with these texts that will edify and instruct.

You are well aware that these two passages of Scripture are used as the strongest arguments of our opponents against our position of continued revelation. And we are aware of the fact that wherever we go and present the gospel of the Lord Jesus Christ, we are met with the accusation of adding to God's word, and we are frequently told that the Apostle Peter thinks that all things pertaining to life and godliness are given to us, and that therefore the revelations given to this church are frauds, that they are impositions, and that they are an outrage against that blessed Bible. In this place it will be necessary for us this morning to understand what the Apostle John means when he says, "If any man shall add unto these things."

Now it is self-evident to every individual that he has reference only to the Book of Revelation, which he had just completed; the Bible was not then compiled as a book, as we have it at the present time. Those letters and books composing the Old and New Testaments were scattered over different parts of the world; one perhaps at Galatia, one at Ephesus, another at Corinth, and another at Philippi, etc., and then the Apostle John simply had reference to the one he was then writing. Now for him—or any other man for that matter—to take up the Book of Revelation, and then insert certain thoughts or ideas into that which would change the sense of such important subjects as the Revelation of St. John would be, to add to that book, or for him to take up the book and eliminate therefrom certain truths or ideas, and palm it off as the Book of John's Revelation, would be taking away the words of the prophecy of this book. It has no reference whatever to the entire Bible, or Testaments as a compilation; but simply to the Book of John's Revelation, the words of the prophecies given of God contained therein.

We purpose trying to show you that it is other men who have been adding to and taking from God's word, and not the Latter Day Saints. We will show you next that man never had the right to add to or take away from God's word. You will remember the text says, "If *any man* shall add to" or take from, etc., nothing said about what *God* proposes to do in the premises; there is nothing said about whether he will give more revelations, or whether he will withhold them. Mind you, he places this restriction upon man, and leaves himself free to do as seemeth him good.

Now, if you will turn back with me to the 4th chapter of Deuteronomy, I will show you there that as early as the days of Moses men were forbidden to add to or take from God's word: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you."

Now, there is the same thought that is stated by the Apostle John, given to God's people in the days of Moses; and I have the same right to take up the books of Moses and to say to the people, "Look here! Moses was called of God, and he gave the law, and in the last book of that law he says, 'You shall not add unto the words which I command you, neither shall you diminish aught therefrom;' and therefore there is to be no more revelations given after that time; we have all that is necessary for our salvation in the books of Moses." Moses, a little further on, in the 12th chapter and 32d verse, reiterates the same sentiment: "What thing soever I command you, observe to do it: thou shalt not add thereto, or diminish from it."

Here, that it may be impressive, the thought is repeated twice that man shall not add to or take from that which Moses

www.LatterDayTruth.org

the great prophet of God had given unto the children of Israel. The same command is again repeated in Proverbs 30th chapter. We will read the 5th and 6th verses: "Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." We have this statement that every word of God is pure, and man is forbidden to add to that word lest he should be reproved, and found a liar. Why? Because every word of God is pure, and came from the lips of a being of infinite wisdom, of infinite knowledge; and if man should take that up with his imperfect understanding of God's will and of God's principles, and should begin to add to or eliminate therefrom, he would render the word of God imperfect; hence, as every word of God is pure, or as we find it in the 19th Psalm, "The law of the Lord is *perfect*," or as we find in the epistle of James, "Whoso looketh into the *perfect* law of liberty," etc., that law is perfect, it is pure, it is complete, and needs no amendment by man; and for this reason God has stated that man shall not add to, that man shall not take therefrom; and hence having given us no authority to revise his law, he expects we shall yield implicit obedience unto that law. My province and your province in the premises is to obey the law, and not to make or change the law.

This, then, we believe is the reason why man is forbidden to add to God's word; and let me repeat that John says nothing about what *God* is going to do; and if Moses's statement that you "shall not add to," nor "diminish aught therefrom the words which I command you," does not preclude future revelation, then the statement made by the Apostle John does not preclude revelations after his day, and the accusation of adding and taking from the word of God falls upon our accusers, and not upon the Latter Day Saints.

You have had that statement thrown into your teeth time and again,—I mean those who have gone out to preach the gospel. You have had it thrown into your teeth that you are adding to God's word, that you are taking therefrom. I have shown you clearly that the statement of the Apostle John does not preclude more revelations from God. I am satisfied that some before me have been in the army during the late war, and have gone out to face the enemy, and you know sometimes you had to take a strong battery, and in taking that battery you had to fight manfully. Now when you had captured that battery, driven the enemy from it after much toil, perhaps the sacrifice of many precious lives, did you take that battery and throw it away, or did you turn it, face it about, and use it against the enemy that had been using it against you? I dare say you would answer me that if the battery had not been destroyed, we would turn it upon the enemy. And just so I purpose to do with this text this morning. Having captured it from them, I purpose using it against them, or see who comes under condemnation by its use. If it be the Latter Day Saints, let them come under condemnation; if it is some one else, let them bear the punishment or judgment that their works deserve.

We start out with the idea that every word of God is pure, that the law of the Lord is perfect, that it is the perfect law of liberty. And it being perfect, complete, and pure, if you begin to add to it or take from it, you make it imperfect, incomplete, and impure; and no power less than the power of the Eternal which gives the law has a right to revise that law.

We stated that no power or authority less than that of the Lord has a right to change or amend the law which God has given to us. Now let us start with this idea, and I propose to throw myself in the breach this morning, and to formulate a creed by which those who follow me are to be governed. I take up the Bible, and I say unto you that this Bible is the word of God; I say to you it is perfect; I say unto you that it is the last will and testament of him who died that men might live. And now I start to formulate my creed, and I turn first to Matthew 19th chapter and 13th verse, and I read thus: "Then were brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven. And he laid his hands on them, and departed thence." I turn next to Mark 10th and 13th and I read the same statement, only he says that Jesus took up the little children in his arms, put his hands upon them and blessed them. Now I do not believe that; I do not believe that is necessary, and in the creed I am going to formulate for the guidance of myself and followers I shall not incorporate it. And yet part of our text says: "If any man shall take away the words of the prophecy of this book, God shall take his part out of the holy city," etc., and yet in the face of that scripture I dare to eliminate the blessing of little children by prayer and the laying on of hands.

I turn over a little further, and I read, Matthew 16th chapter, 18th and 19th verses, where it states that Jesus says that Peter had received a knowledge that Jesus was the Christ, by the revelation given by the Father, and Jesus says that "upon this rock I will build my church;" that is, the revealed truth from heaven that Jesus is the Christ. I say that the church is not builded upon the direct revelation that Jesus is the Christ, so I take that out of my creed. I read further where Jesus says unto Peter, "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." I turn to the 18th chapter of Matthew, and 18th verse, and I find that this promise is extended to the church, or especially to the officers of the church, and he says to them, "Whatsoever ye shall bind on earth, shall be bound in heaven," etc., making it apply to the church. But I say in the formulation of my creed, "I do not believe man possesses the power to-day to bind on earth, and it shall be bound in heaven, to loose on earth and it shall be loosed in heaven; I do not believe man to-day is entitled to have the keys of the kingdom of heaven, and therefore will not incorporate that in my creed."

I turn to Mark 11th chapter, and I find the same recorded there that is recorded in Matthew 21st chapter and 21st verse. In Mark 11th chapter, commencing at the 22d verse I read: "And Jesus answering said unto them, Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." I say I do not believe that, I do not believe in the idea of man having such faith as to remove a mountain. I do not believe that they can ask of God and have such things as they believe, and I strike that out. I will not formulate that in my creed; and yet God says "whosoever shall take away from the words of the prophecy of this book, God shall take away his part out of the book of life, and out of the holy city."

But I read further. Turn to Luke 10th chapter and 2d verse: "Therefore said he unto them. The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." I say I do not believe in the idea of God speaking to and sending laborers into the field now to preach the gospel of the Lord Jesus Christ, so I take that out of my creed.

Again I turn to John 3: 5, and I read: "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." I say I do not believe it is necessary for a man to be born of water, so I do not put that in my creed, and I also eliminate from the word of God. I then turn to the great commission given by Christ to the apostles, and where Jesus says, "Go ye into all the world, and preach the gospel to every creature." I believe that and put it in my creed. "He that believeth and is baptized shall be saved." I do not believe that baptism is essential to salvation, therefore I will not incorporate that in my creed; but I believe that he that believeth shall be saved, and will put that in, and "he that believeth not shall be damned." I believe that, and will also place that in my formulated creed. "And these signs shall follow them that believe; In my name they shall cast out devils; they shall speak with new tongues." I do not believe that, and I will take it out of my creed. "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." I do not believe men can take up poisonous serpents and receive no harm; their bite would produce death. I do not believe men can drink poison, and it not hurt

www.LatterDayTruth.org

them, they would surely die; neither do I believe in laying hands on the sick, and they shall recover. I therefore certainly shall not place such a belief in my creed. And yet the text says, "If any man shall take away from the words of the book of this prophecy, God shall take his part out of the book of life, and out of the holy city."

Then I start out again to further examine this commission, and we must remember, as stated in the outset, that the law of the Lord is perfect. I read in Acts 2d chapter and 38th verse: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Well, I do not believe baptism is for the remission of sins, and I keep that out of my creed; and I read in Acts 22: 16 where Ananias said unto Saul, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." I do not believe that water can wash away sins, and I must keep that out of my creed.

I go to Acts, 8th chapter, and I read that when Peter and John went down to Samaria, they laid their hands upon those disciples that Philip had baptized, and they received the Holy Ghost. I turn to Acts 19th, and find that Paul laid his hands upon those whom he had baptized at Ephesus, and they received the Holy Ghost, and spake in tongues and prophesied. I read in Hebrews, 6th chapter, where the principles of the doctrine of Christ are enumerated by Paul, and the "laying on of hands" is the fourth principle; but I say I do not believe in laying on of hands now, therefore I eliminate it from the word of God; hence in the creed that I am formulating these things are not found.

I do not stop at this; I continue to read, and those things that are not in harmony with the creed I am formulating I leave out. I read in 1 Corinthians, 12th chapter, that the gifts God gives to his children, the manifestation of the Spirit, is given to every man to profit withal. "To one is given by the Spirit the word of wisdom." That is good; I will insert that in my creed. "To another the word of knowledge." Yes, that is good too, so I will put that in. "To another faith by the same Spirit." The gift of faith; we believe in that; we will put that in also. "And to another the gifts of healing." We do not want that in our creed, we do not believe anyone has the gift of healing now. "To another the working of miracles." We do not want that, we will strike that out; it is preposterous to believe in such things. "To another prophecy, and to another the discernment of spirits." We will eliminate these from our creed, for we do not believe in them, for such are done away. "To another divers kinds of tongues." Well, we do not believe that, and we do not want it in our creed, for it is folly to believe in such things in these days. "To another the interpretation of tongues." As we have done away with the gift of tongues, we do not want the gift of interpretation, so we will strike that out too; so you see how that is done.

I am reading the principles of the doctrine of Christ, the greatest bulk of which I have eliminated from my creed and, as a consequence, from the word of God; and yet my text says, "If any man shall take away from the words of the prophecy of this book, God shall take away his part of the book of life, and out of the holy city."

I read in the 14th chapter, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." I say it is all right to follow after charity, but to take that advice to desire to prophesy, is all a delusion; so we will not place that in our creed. And I read further: "Covet to prophesy and forbid not to speak with tongues." I do not believe that, and I take that out also.

I turn to the organization of Christ's church as found in 1 Corinthians 12:28: "And God hath set in the church first, apostles." We do not need them in this enlightened age of the world, so we take that out. "Secondarily prophets." We do not need them now, so we will strike that out. "Thirdly teachers, after that miracles, then gifts of healings, helps, governments," etc. Teachers? Yes, we need them, that is part of our creed; but those helps and governments, well—I will accept that, providing we are allowed to say what those helps and governments are, providing we can put that in our creed ourselves; but if you are going to let God say what they shall be, we do not propose to have that either, and so we strike it out; and we turn to examine the 4th chapter of Ephesians, 4th and 5th verses: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." Well, I say, I do not believe that; just having one church; just having one body; one system of faith. I do not believe that idea; that is of no consequence that we should believe it, and lest men shall say we are narrow-minded, we will not accept that statement, and we will eliminate that also.

I read again: "Being all of the same mind, all speaking the same things, having no divisions among you." I say that is unreasonable; the very idea that we all be confined to the same principle, the very idea that we should all have to teach the same things, and be perfectly joined together in one mind, and one Spirit, it is unreasonable. I do not believe in the idea, and therefore we take it out of our creed, and the word of God also.

We turn to James, 5th chapter and 13th to 15th verses, and read: "Is any among you afflicted? let him pray. Is any merry? let him sing psalms." That is a very glorious idea; if you get merry, sing songs to God. Well, we will put that down. If any want to pray, that is all right; make your wants known to your heavenly Father. We can put that down in our creed.

"Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord." Yes, that is all right to send for the elders and let them pray; that is good doctrine. We are going to put that in our creed; but anointing with oil, we do not believe that, we know we read that the apostles anointed with oil. We do not believe it now; it was good doctrine then, but not now. But we read that, "The prayer of faith shall heal the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." We do not believe the Lord will raise up the sick now, and so we eliminate that from the word of God; and the very idea that sins shall be forgiven through the laying on of hands and anointing with oil, we do not believe it in this nineteenth century, and we eliminate that from the word of God; and we are told, "If any man shall take away from the words of the prophecy of this book, God shall take away his part out of the book of life," etc. We read, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not;" but we do not believe that, we do not want that now; so we keep it out of our creed, and out of the word of God.

Now we have taken out of the word of God to formulate our creed, and left so little that we have not much to stand on, and Ingersoll would say that we have just enough to swear in the courts by. And now you see my creed is a respectable one, and I am going to send it out into the world as my creed, and I am going to add something to it.

I have taken away something from the word of God which I have not inserted in my creed, and the first thing I took out was the laying on of hands for the blessing of little children; but now I will add to my creed the baptizing of infants, and we add to the word of God, of course.

I do not think I am hard; I am not accusing anybody. I have the right to use anything to put in my creed. That is one addition we have made; and where Peter says, "Repent, and be baptized for the remission of sins," we do not believe that, and we will take it out and add something else instead. We are going to invent a new plan; we will have them come up, and be prayed for, and ask God to convert them, and at that moment they receive the remission of sins; hence, we are going to have mankind have their sins remitted in some other way, and initiate them into the kingdom of God by a different plan than that introduced by the Savior and the apostles. There is another addition to the word of God, and we put it in our creed in order to make it respectable. James says, if you "lack wisdom" "ask of God;" and Jesus says, "Pray ye therefore, the Lord of the harvest, that he will send forth" faithful "laborers into his vineyard." But we take that out, and we say we do not want God to speak to us now; we are going to have a church, we lack a ministry, and we find that it is necessary to have one; but *we* will choose men; *we* will ordain them and send them out to preach the creed we have formulated for the guidance of our followers; the gifts and perfection of God's Spirit we do not need now; we have to add something in its place, and we will add creeds; and instead of the Spirit of

www.LatterDayTruth.org

God being the guide, there is one of faith, hence we are going to formulate several hundred additional faiths. We do not agree with the statement, there is but one body," hence we are going to have several hundred bodies to represent the Lord Jesus Christ.

So now we think we have enough of creeds; we cannot find time to formulate more this morning, but having our creed formulated, we take up the Bible and say, "Here is the blessed book, we believe in the Bible, and the Bible alone; we are going to build, and we build upon the Bible alone. There is the word of God; there is the blessed book we are required to build upon. Now we are going to have no more revelation; we are going to have nothing more revealed from the heavens, nothing more from the heavens at all; here is the last will and testament of our Lord Jesus Christ, and now the heavens are sealed, and God will give us nothing more. You begin to see the difference between the creed of the Lord Jesus Christ, and my creed. Jesus has given the law, and commands us not to add to it or take from it, not to revise it or anything else; but I have taken up this law and have revised it, have added to it and taken from it, and now I say, "Lord, do not give us any more; we have our creed formulated; we have organized our church upon this basis; we want you to come into our church if you will be a silent partner, but we propose to run this thing ourselves. In this nineteenth century we have become wise, and we consider ourselves sufficient for this work; and if the people shall find out that we depend upon you, they will think we have lost our worthy respectability, hence we do not want anything more, we are going to stop right here, and shut the door against anything more from God." Here is the difference: God gave so much of his word as he wants men to observe, and gave it as he wants it, and then I in my creedmaking say, "I accept so much as suits me, and reject what does not, and that is the greater portion; and I say God must not give us any more, although I believe that God is the author of the Bible, and that that is the book spoken of by John as in our text. That says, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book." And I in the formulation of my creed have both added to and taken from the word of God. Which are you going to follow, the word of God, or the creeds of men?

The Latter Day Saints take up the Bible and believe it to be the word of God; believe it where it says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God;" believe it where it says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." We believe in the statement where it says, "Is any sick among you? let them call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." We believe it where it says he that "transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." The Latter Day Saints believe the word where it reads, "If any of you lack wisdom, let him ask of God, . . . and it shall be given him." They accept it and preach it because they believe men lack wisdom, even the wisdom of God, in order that they may carry out the work of God successfully; and they believe that except they abide in the doctrine of Christ, except they speak the things that God has placed in his word, they will come under condemnation. Hence I repeat that we take the word as we find it, and accept it as the word of God; and when assembling in conference capacity we believe that our heavenly Father will make known unto us who shall stand in certain offices, and who shall do certain work, because God has said if we lack wisdom we should ask; and we are convinced that our wisdom is not suf ficient for the work. He will grant it unto us.

I ask you who is in harmony with God's word? It must be that the Latter Day Saints are, because they accept it as it is given. It must be those who reject it who come under condemnation. For instance; if my creed has taken from the word of God, I am the man who has changed that word of God, and am not in harmony with it, and those followers who accept it cannot abide in the doctrine of Christ, and John says they have not God. God has said by the prophet Isaiah, 55th chapter, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

I want to call your attention to the other portion of our text in 2d Peter 1: 3. This is thought by our opponents to be a text that is against our position as a church; but we think it is just as much on our side as on theirs, and we believe they have a wrong understanding of it; and the reason they have got such an improper understanding is because they put a meaning to it that it will not bear. In reading this text I hope you will bear with me: "Accordas his divine power hath given to all future generations, all things pertaining to life and godliness, through the apostles."

Is that right? That is the way it is understood. Let us read it again: "According as his divine power hath given unto the people of the nineteenth century, in the New Testament, all the things pertaining to life and godliness." You see it does not read that way, although that is the application given to it by the Christian world; but it does not read that way, and that is the reason I do not believe it that way. If it read that way, I would preach it that way; but as it reads differently, I preach it differently. What does it say?

"According as his divine power hath g-i-v-e-n." What does that spell? "According as his divine power hath given unto us all things that pertain unto life and godliness."

Now, what things pertain unto life and godliness? We have only to find out what God hath given, because it says that he hath *given* all things unto us that pertain to life and godliness. The first things that God gave, according to Ephesians 4: 11, were apostles. He gave unto the church first, apostles; and if we turn to the text where he says unto Peter, "I give unto you the keys of the kingdom of heaven, and whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven," we find he gave unto the apostles the keys of the kingdom of heaven, to open the doors of the kingdom, to induct men and women in the same. But what else did he give? Turn to Luke where he sent them out to preach, where he says, "I give unto you power and authority over devils, to cast unclean spirits out of those possessed with them." And what else did he give? Turn to John 14th. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever," and this Comforter shall guide you into all truth, and show you things to come. Now turn to 1 Corinthians 12th chapter and it reads: "But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gift of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits," etc.

Here we find what God gave unto the church. He gave them inspired apostles; he gave them the keys of the kingdom of heaven; he gave them power over unclean spirits; he gave them the Spirit that would open the windows of heaven and bring down the things of the Father and the Son to give unto them. He gave this Comforter; the gifts of the Spirit; and, most of all, he gave his presence; for we read that the church is builded for a habitation of the Spirit; that God himself, the source and fountain of life, together with the Redeemer, might dwell in their midst; hence, they had all things which pertain to life and godliness, and the Apostle Peter might well so declare it.

But I have stricken out of my creed all but a few of these things that God gave unto that church, and I stand before this audience and say that God has given us the New Testament in which the history of these things is recorded, and that because God has given us the history of these things, we have got all things that God gave the church. There is quite a difference between the history of the things and the things themselves; there is quite a difference between eating a good

www.LatterDayTruth.org

meal, and somebody else eating it; and there is quite a difference between these things God gave to the ancients, and only the history of such a transaction. It is one thing to read that God gave these things unto them, and then not give them unto us. If God has given unto them apostles, if God has given unto them the keys of the kingdom of heaven, if God has given unto them power and authority over devils, if God has given them the spirit of revelation, the spirit of wisdom, if God has given them the Comforter which takes the things of the Father and shows them unto his children, if he has given unto that church all the spiritual gifts spoken of in the 12th chapter of 1 Corinthians, that everyone might profit withal, and these things were given that the people of God might attain to life and godliness, how can we in these days attain to life and godliness without them? I can then stand before you and say that God hath given unto us, as a people, the things that pertain unto life and godliness; and he has given the same things that he gave unto the people of God anciently. If we were not in possession of these things, it would take more cheek than the Latter Day Saints have got to assert that they were. I am aware that we are charged with having no small amount of that, but I do not think there is an elder in the church who would have cheek enough to do that.

Well, my friends, I have said nothing to hurt the feelings of anybody but my own. It is my creed I have been placing before you, and I think I have the right to formulate a creed of my own. Now remember the text: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

If you want to be on the safe side, if you want your name written in the book of life, if you want a name and place in the holy city, if you want to be free from the plagues that are written in this book, teach it, practice it, accept it as it is given. My friends, do not undertake to add to or take from it; do not undertake to revise or change the word of God, for his word is perfect. If you undertake to change it, the wise man says there is a probability that you will be found a liar. We do not want to be accused of being liars; therefore let us accept God's word as it is given.

## HEALING.

SINCE the expulsion from man's first home, humanity has been subject to aches, pains, ills, sickness, and death; and man, prompted to escape suffering, or desirous to elevate his kind from pangs and their consequences, or to pile up that the love of which "is the root of all evil," has caused the would-be healer to seek unto all that is reported as containing medicinal qualities as a panacea, whether found in air, water, earth or her productions; so many live from their business of seeking to furnish relief to the afflicted of mankind.

Personally, I believe there is no ill that we are heir to but what the Allwise has furnished or provided an antidote therefor; but our ignorance of the same leaves us in a helpless condition, and largely the healing art is but an experiment upon the part of many of those who essay to practice it. Some both think and teach that medicine does not cure, that it only aids nature in accomplishing that which is usually credited to the manipulator of drugs, or the occult art. Perhaps that was the reason that God said to those whom it is to be suppose would have faith in his word, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—James 5: 14, 15.

This was written A. D. 60, and was not a new commandment, teaching, or doctrine; for we learn that when Christ first sent out the apostles, about A. D. 31, that "they cast out many devils, and anointed with oil many that were sick, and healed them."—Mark 6: 13.

In the last commission to these apostles, Jesus said: "They shall lay hands on the sick, and they shall recover."—Mark 16: 18. This was said of those who should *believe*, without limit of time, or other condition, save that they believe the promise made by the Son of God. Those who do not thus believe should never expect help by the ordinance appointed of the Lord unto the household of faith. "Whatsoever is not of faith is sin."—Rom. 14: 23. All of God's commandments and promises are pure and true: "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."—Titus 1: 15.

A lack of faith is the principal cause of people distrusting God's means of healing, and when their "*mind and conscience*" become defiled through unbelief, they make sport of God's method of healing, and deride those who believe in the promise and seek to comply with the word of the Lord.

All did not have healing faith in ancient times, hence we discover Paul instructing one of his gospel sons: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."—1 Tim. 5: 23. Here was a man with a stomach out of order frequently producing infirmities. He was in the habit of drinking water, causing distress to him. He is advised what to do by the great apostle to the Gentiles, who experienced that his faith was not equal to every emergency at all times, as he freely confesses: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."— 2 Cor. 12: 7-9. Here we have it clearly stated that Paul was not healed upon asking the Lord three times for the desired relief and blessing.

No one who has read the New Testament would doubt for a moment but what Paul was a man of faith, and believed in the promises of God, and was ever diligent in teaching all the essential principles of the doctrine of Christ, with every blessing promised to the believer. We most emphatically believe that God has restored the gospel in these latter times, by the visitation of an angel; and all that was taught, believed, and practiced in the times of Christ and the apostles are for the true believers at the present time. For one I firmly believe the following to be a true revelation from God, and that it will have a literal fulfillment: "And it shall come to pass, that there shall be a great work in the land, even among the Gentiles, for their folly and their abominations shall be made manifest, in the eyes of all people; for I am God, and mine arm is not shortened, and I will show miracles, signs, and wonders, unto all those who believe on my name. And whoso shall ask it in my name, in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk, and the time speedily cometh that great things are to be shown forth unto the children of men; but without faith shall not anything be shown forth except desolations upon Babylon, the same which has made all nations drink of the wine of the wrath of her fornication. And there are none that doeth good except those who are ready to receive the fullness of my gospel, which I have sent forth unto this generation."—D. & C. 34: 3.

Here is some wholesome reading and instruction for the seeker after truth; and by the way, Saints might increase their store of knowledge and faith, by understanding, and living in harmony therewith.

"And again, it shall come to pass, that he that hath faith in me to be healed, and is not appointed unto death, shall be healed; he who hath faith to see shall see; he who hath faith to hear shall hear; the lame who hath faith to leap shall leap; and they who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws, thou shalt bear their infirmities."—D. & C. 42: 13.

For more than sixty years have the elders preached the gospel containing these promises to those who would believe and have faith, and hundreds of witnesses have received and testified of the goodness of God unto them.

The elders are also authorized to teach: "And again, verily I say unto you, to some it is given, by the Spirit of God, the word of wisdom; to another it is given the word of knowledge, that all may be

www.LatterDayTruth.org

taught to be wise, and to have knowledge. And again, to some it is given to have faith to be healed, and to others it is given to have faith to heal. And again, to some it is given the working of miracles, and to others it is given to prophesy; and to others the discerning of spirits. And again, it is given to some to speak with tongues, and to another it is given the interpretation of tongues: and all these gifts cometh from God, for the benefit of the children of God. And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there shall be any among you professing, and yet be not of God."—D. & C. 46:7.

This paragraph teaches of all the gifts by the Spirit, as well as that of healing. It is so important that I could not forbear copying it. May it do good. "Lay your hands upon the sick and they shall recover."—D. & C. 66:5.

Here is a direct statement, and although spoken to an individual, the same power and privileges inhere in all the eldership of the church, through the grace and gift of God. "In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick."—D. & C. 83:11. Saints when they obtain from God any of these blessings are not to boast thereof, or parade them before the people of the world.

I make one more extract, showing what is to be done for those who do not possess faith to be healed: "And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me."—D. & C. 42:12.

During the past conference year, I have administered and assisted in administering as follows: Nervousness 5, inflammation of the eyes 2, epilepsy 3, toothache 1, la grippe and other troubles arising therefrom 53, heart disease 5, cramp colic 1, cancer of stomach 3, lame back 4, biliousness 3, fever 12, fever sore 3, swooning 1, injury by falling and kicked by a horse 2, jaundice 1, dropsy 8, indigestion 1, rheumatism 1, constipation 1, phthisic 1, deafness 1, pleurisy 2, cholera morbus 2, cold 5, diphtheria 5, St. Vitus' dance 2, ovarian tumor 2, catarrh 2, sore throat 1, cramps 1, ague 2, carbuncle 1, pneumonia 2, brain weakness 1, croup 4, kidney complaint 3, diabetes 1, unknown illness 32. Several of these parties were not members of the church, nevertheless God in his mercy and loving kindness blessed and healed them.

The most striking case of immediate relief was in the administration for the toothache; a young sister wild with pain was at once relieved of all suffering. Many others were marvelously and remarkably helped by the power of God through his appointed means.

Of all those on whom I laid hands, only five passed to the silent majority, and four of these had what aid the skill of the doctor could furnish. Three were advanced in years, as well as overcome with a complication of disease. Considering the manifold afflictions of the numerous suffering ones, to whom the administrations were granted, and the prevailing unbelief there is extant, I am persuaded that the success resulting from administration is such that we need not feel ashamed of our faith and practice of God's appointed method of treatment for the sick. Zion's children will be a happy and holy people when they will be able to fully and wholly trust the Lord in all things, and in every condition, even in the hour and article of death.

"Keep thyself pure," has ever been to me a command of God that applies to both mind and body; and I have reasoned that whatever would defile the spirit would defile the body, and whatever would defile the body would defile the spirit. Paul was anxious for purity when he wrote: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. 5:23.

Without purity, healing by faith is a doubtful or accidental occurrence, for God heals by the power and presence of the Holy Spirit, and that will not abide or companionate with the unholy or impure; hence the instruction, "Cleanse your hands, ye sinners; and purify your hearts ye double minded."—James 4:8.

I daily strive to so live, act, and speak, that when my body is laid to rest it shall be as pure as when given me at birth, and by thus living, I shall be found worthy of the healing power of God, and worthy to act in his name, that others by faith may be blessed. I have sought to conform to the Father's will, and stand with "these are they which come out of great tribulation, and have washed their robes and made them white in the blood [suffering with Christ, for the redemption and salvation of the race] of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—Rev. 7:14–17.

Our trials may be many and severe, but our triumph shall be most glorious when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."—Rev. 21:4.

Until this glorious time arrives, we will be subject to the ills that God will abolish, and as an auxiliary to help us into a higher spiritual condition the gifts of the gospel are granted unto the believer, and none is of more utility than the gift of healing in freeing from and helping us to endure the ills and infirmities of mortal life. To all who believe and obey we may say: "Whosoever will, let him take of the water of life freely."—Rev. 22:17. So may it be. Amen.

R. M. ELVIN.

## Conference Minutes.

### KEWANEE.

Conference convened at Kewanee, Illinois, March 5th and 6th, 1892; D. S. Holmes president, J. D. Jones secretary. Branch reports: Buffalo Prairie 49; 2 lost by error in last report. Kewanee 65; an error of four was discovered in last report. Millersburg and White Eagle referred back for correction. Elders' reports: M. T. Short, J. L. Adams, J. Chisnall, D. S. Holmes, J. W. Terry, E E Wheeler, J. D. Jones, S. Garland, T. Whitehouse, J. Lord, J. F. Adams, J. H. Hopkins. Priests, W. Willets, A. Whitehouse, J. H. Norris, and H. E. Wilke. Teachers, E. Lamb and H. Norris. Deacons, W. R. Norris and J. Epperly. Bishop's agent's report audited, found correct, and accepted, as follows: On hand last report and collected since, $601 81; disbursements $550; balance on hand $51.81. From a question propounded the following was given as the general church ruling: That those baptized in the immediate jurisdiction of a branch immediately became members of the branch; while those baptized out of a branch jurisdiction should receive a certificate of their baptism by those baptizing them, and they in turn present the same to a branch, becoming members of the same. E. E. Wheeler, D. S. Holmes, and M. T. Short were appointed as our speakers during our devotional exercises. Sunday school reports were given by the branches as in a very prosperous condition. The district secretary was requested to issue letters of removal to Abner and Margaret Strong, and Jane S. Watson, of the Henderson Grove branch. Eld. M. T. Short presented a request to accept Sr. Betsey Perthenia Temple as a member on her original baptism, which was granted. J. W. Terry was elected president of district for ensuing year, and John D. Jones secretary. The following brethren were appointed delegates to General Conference: John Chisnall, M. T. Short, J. W. Terry, A. Whitehouse, and J. H. Norris. Resolved that as a district we pay the fare of J. W. Terry, our president, to General Conference. A vote of thanks was tendered to D. S. Holmes for services as district president for the past year. The committee appointed at last conference in the C. A. H. affair reported, which was accepted as satisfactory. The ordination of D. C. Smith to the office of teacher was orderded, the presiding elder to attend to same. Adjourned to Millersburg, Mercer county, Illinois, June 4th, 1892.

### HOW THE DONATION WAS RECEIVED.

NEW YORK, April 30.—Col. Charles McCrea of the Russian Relief Commission of Nebraska and Minnesota arrived in this city on the steamship Fuerst Bismark Friday night. He tells an interesting story of the visit to Russia and says:—

We went to Libau with Consul General Crawford and Col. Bob Rinski, executive officer of the Czarowitz's relief committee. The relief ship Missouri arrived at Libau April 2. There is only fifteen feet of water over the harbor bar, therefore, under direction of Mr. Barnhole, American Consul at Riga, 2,000 tons of the ship's cargo was taken ashore in lighters. The next day a train of thirty-two cars left Libau for the Province of Samara. The clergy of the town blessed the train and the commissioners in the presence of a great crowd, including all the officials of that vicinity. That night the Missouri entered the harbor, and I think every person in Libau was on the streets celebrating the event. Rockets and colored fires were used in abundance. It took eight trains of thirty cars each to carry away the Missouri's cargo. It is estimated that the grain which was distributed through at

www.LatterDayTruth.org

least fifty persons from the Province of Tula to the Province of Orenburg will save the lives of at least 30,000 persons, yet it is only a drop in bucket.

# Miscellaneous.

## WISCONSIN SAINTS.

*Dear Brethren and Sisters in Wisconsin, or who have friends in that State, Greeting:—*

Having been appointed by the late General Conference as a missionary or evangelist to labor for the ensuing conference year in that State, I take this method of stating to all who are interested in the progress of Zion's cause, that if providence permits I shall in a short time be able to enter my field of labor, and I hope and greatly desire to have the earnest and hearty coöperation and assistance of every lover of truth. Without this I do not even hope to succeed.

I will ask it as a favor, not only to myself, but for the good of the cause of Christ, that if any of you know of places or points where ministerial work could be done successfully, those of you who live isolated or away from organized branches or where there never has been any preaching done, please write me at once or from time to time, and give me such information and friendly coöperation as will help me to find such places. My permanent address will be Plano, Illinois, and all letters sent me there will reach me.

Though I have been a member of the church nearly forty-two years, (being one of the seven spoken of on page 146 Watson-Blair debate who were baptized by Father Gurley at Yellowstone, Wisconsin, 1850,) and with the Reorganization from the beginning, I never felt more encouraged, nor never had stronger faith in the final triumph of the latter day work than at present. There are none who have greater reason to rejoice than those who have followed the interests and fondly watched the sometimes seemingly slow but permanent and solid progress of the Reorganization from 1853 until the present time. There never in my opinion has been a conference year entered upon with a more cheerful and hopeful prospect before it for advancement and progress, both in respect to the spirituality of the ministerial force as well as the healthy condition of its financial department.

I am on my way home from General Conference, and from visiting some of my children living in Paola, Kansas, and Nebraska City, and Nebraska. Some of them I had not seen for a number of years.

That the Lord of the harvest may abundantly bless and guard the army of laborers as they go forth in the great harvest field of souls, should find a hearty response in the heart of every Saint of God, is the hope of your humble colaborer for the glorious triumph of the kingdom of God upon earth. ELI M. WILDERMUTH.

GRINNELL, Iowa, May 5th.

## CONFERENCE NOTICES.

Whereas, the coming conference of the Des Moines district was appointed to convene June 5th instead of June 11th (as it would have been, observing quarterly sessions) in order to secure Bro. McKiernan's presence (should he be continued, by General Conference, in the Des Moines district), as the conference of the district in which he resides would convene on the 11th; and, Whereas, Bro. McKiernan was appointed to the Little Sioux district and is not likely to be present at the Des Moines district conference on this account; and, Whereas, Bro. J. S. Roth was appointed to labor in Eastern Iowa and Des Moines districts, and as the conference of the former convenes June 4th, notice is hereby given, that the Des Moines district conference will convene on the 11th of June instead of the 5th.

This change is made as per request of the Angus Saints, with whom the conference is to convene, and who have already written Bro. W. C. Nirk, district president, about it (whose prerogative it was to make the change), receiving in reply his approval of the change, but expressed that it was the prerogative of the missionary in charge to make the change, whereupon Bro. Wm. Johnson in behalf of the Angus Saints wrote to the undersigned concerning the matter.

While we recognize the fact that the right to make the change is lodged with the district president, yet as we have his approval, and the reasons seem good and sufficient, and to prevent further delay of the notice, we consent to give notice of the change through the *Herald*, and will also write the president of each branch at an early day, as also Bro. Nirk.

O. B. THOMAS, *Sub-Missionay in charge.*

Conference of the Northern Minnesota district will be held in the tent, at Friberg, Saturday and Sunday, June 4th and 5th, commencing at two p. m. the 7th. All the traveling missionaries of this district and all other friends are cordially invited.

T. J. MARTIN, *Pres.*
G. L. JONES, *Clerk.*

Chatham District conference will convene at Lindsley, June 11th and 12th, 1892. Every branch should send in its report in good time; also, send your delegates. Some fault was found in the past, because the conference did not use delegate vote more fully, this we hope will be looked after and see that our past resolutions are honored. A cordial invitation is extended to the president of the Canada mission and visiting breathren; also to all interested;

GEORGE GREEN, *President,*
JAS. H. TYRRELL, *Clerk.*

Conference for the Northwest Kansas district will meet with the Blue Rapids Saints, in Blue Rapids, June 4th, at ten a.m., for the purpose of transacting any business that may come before them. Hoping all the branches will be represented and reported, and that as many of the Saints as possibly can will attend. Yours,

G. W. SHUTE, *Dist. Pres.*

I have received notice from several brethren of the Des Moines district that the time of convening of our conference will interfere with the brethren of the Eastern Iowa district, and by the request made by them and others, we will set the time of convening the 10th, 11th, and 12th of June, instead of the 3d, 4th, and 5th. Would be pleased for the Saints who feel interested in the work to show love by works.

WM. C. NIRK, *Pres. of Dist.*

Conference of the Fremont district will convence at Shenandoah, Iowa, Saturday, June 4th, at ten a.m. Let there be as full an attendance as possible. We believe it would be for the best if all who cannot attend, or all who are in doubt about it, to send a good brief report of your labors, no matter how little you have done. All branch presidents will please call special attention to this in time.

T. A. HOUGAS, *Dist. Sec.*

Conference of the Northern Illinois and Southern Wisconsin district will convene June 11th and 12th, at East Delavan, Wisconsin. All come with the Spirit of the Master in their hearts. that we may have a time of rejoicing; for the Lord will not fail to meet with such.

HENRY SOUTHWICK, *Dist. Pres.*

The conference of the Northern Nebraska district will convene at Fremont, May 27th, at 7:30 p. m. Please bear in mind that there are yet about $60 of an unpaid indebtedness which ought, and we trust will be paid at this coming conference if each member in the district will donate twenty cents we will guarantee the balance. Come one and all that a good time may be assured.

G. M. L. WHITMAN, *Pres.*

Conference of the Western Maine district is postponed until June 11th and 12th, when it will convene at Green's Landing, Maine.

EDWIN H. PERT, *Dist. Clerk.*

Elder Thomas Bradshaw, No. 48 Repton street, Limehouse, London, England.
John S. Roth, Grinnell, Powesheik co., Iowa.

## ITEMS OF INTEREST.

Here are some good things taken from the efforts of two participants in a late oratorical contest at Evanston, Illinois.

A new Christianity is proclaiming salvation to be a thing of character and not of belief. It is bringing Christ up to these times, and looking back less and around more. It is saying to the theologian: "It is none of my business whether there is or is not a heathen's or sinner's probation after death. I have to do with this life. It is my work to reach out a mother's hand to the motherless, to feed and shelter the helpless, and provide work for the idle; to lift up the life that has fallen by the way; to open the eyes of the despondent to the beauties of the world, to the heaven that may be here in the joy of love and the giving away of self. It is my work not to threaten, but to plead with men—to show to those who are greedy and grasping after fame and wealth that "To live is not to get, but to give; not to be loved, but to love."

It is the work of the next quarter of a century to turn the march of progress back into the lines of truth and justice that were growing faint in the distance. The time is ripe and men are beginning to find it out. In our day more and more are men realizing the divine possibilities of a human life. Every hour is bringing men to a more active appreciation of this day's opportunities for the uplifting of truth. More and more is the practical man of our time transferring his practicality from himself to others. It is for you and me to admit into our lives the divinely humane spirit that is beginning to possess men's souls in this evening of the nineteenth century; and as we live and grow from year to year, let us grow in deeds and broader in character; and as the morning of a new century breaks over us let us be living no more for self, but in sacrificial crucified lives, if need be; let us go from truth to truth and from love to love, inspired by the joy of the soul's eternal progress.

But science, intoxicated with the practical achievements of the last half century, proclaims its own methods the only true ones and would assume dominion over the whole sphere of man's thought and endeavor. Is there then no truth or value in the poetic manner of thought and expression? The scalpel, the crucible, the telescope, the microscope, can these alone reveal facts? Nay; through the wide windows of the poet-soul the dawn-gleams of eternal meaning and purpose first flashed upon humanity's young dreaming and the sweet language of the poet has been the mother tongue of emotion, of beauty, and of harmony since first "the morning stars sang together and the sons of God leaped for joy."

The Pope has sent a letter to the French cardinals in which he decisively enjoins them not to deviate from his republican policy in regard to France.

### THE OLDEST RECORDED LANGUAGE.

Probably the oldest known specimens of recorded language in the world to-day are the inscriptions on the door socket and brick stamps found at Niffer by the Babylonian Exploration of the University of Pennsylvania, which has recently returned. The brick stamps, which are of a yellow clay, about four by five inches and an inch in thickness, bear the names and titles of King Sargon and his son Naram-Sin, who lived about 3800 B. C., and they were taken from the mound which covers the site of ancient Nippuru, with its famous temple of Baal. The expedition also found many other objects of interest, such as clay tablets containing contracts, lists of goods, temple incomes, art fragments, and images sold by the temple fakirs. These throw much light on the history of the people as opposed to that of the Kings, and the work of the expedition carries Babylonian records back a thousand years to a time of which practically nothing has hitherto been known. The antiquities found are now in the museum of the University of Pennsylvania.—*Philidelphia Record.*

The most densely peopled continent is Europe. The number of people in Europe is known with a great degree of accuracy. There are about 360 000,000; and the continent which accommodates all these people is so small that there are upon it an average of ninety-three people to the square mile.

www.LatterDayTruth.org

In Germany the extent of land devoted to agriculture amounts to 78,005,000 acres.

The populations of the five continents of the earth, as estimated by M. Emile Levasseur, are as follows, *in millions:* Europe 360; Africa 163; Asia 824; Oceanica 38; North America 88; South America 34; Total 1,497.

THE contagion of philanthropy is spreading. Mr. A. V. du Pont of Louisville, Kentucky, has just submitted a proposition to the School Board of that city to supply the grounds, buildings, everything in fact necessary for the establishment of a complete manual training school. The promoters of manual training were endeavoring to raise a fund for this purpose when Mr. du Pont made his generous offer. It is needless to say it was accepted. Thus another barrier against anarchy has been raised. Captial assails the hideous doctrines of anarchy in their most vital spot every time it does work of this kind.

PRESIDENT ELIOT'S SALT LAKE SPEECH.

BOSTON, Mass., May 9.—President Eliot of Harvard College, who has returned from his Western trip, says, regarding his Salt Lake speech, that he does not intend to be interviewed by anyone on the subject. If he ever speaks on the Mormon question again it will be in an address or a lecture. He could not do justice to it in an interview. He says that the newspapers reported him with substantial accuracy, all except the Salt Lake *Tribune*, whose reporters had intentionally misrepresented his remarks. The excitement of his speech traveled East instead of West, so that he "missed all the fun of it."

The Chicago *Tribune*, May 8th, devotes two entire pages to an exposè of Schweinfurth, the Rockford Christ (so-called), and his Heaven. The article closes as follows:—

"The truth of the Schweinfurth diabolism may be set forth in a few words. George Jacob Schweinfurth is an awful, blasphemous, scheming impostor. His operations extend to a much greater degree than the people are aware of. He has many devoted followers who are such only in secret. Common sense, common honor teach that a continuance of his sect is a disgrace to the community. A number of his 'angels' have borne children whom they claim were born of the Holy Ghost. No Holy Ghost child has ever been born in any branches of the Church Triumphant. The women themselves are, at least until they come under Schweinfurth's influence, pure in thought and word. They believe honestly, strange as it may seem. Some of them are petty fools, some of them are cranks, all of them are deluded to the point of insanity, and all of them, male and female, old and young, are mere puppets, made to live and move and have their being that George Jacob Schweinfurth may wear fine clothes, may live in luxurious apartments, may satisfy the debasing and consuming lust which is hidden beneath his smooth, magnetic, and attractive exterior."

Immense damage to levees, to property, and great loss in stock and some loss of life have resulted from the long continued rains accompanied by floods, in Arkansas, Missouri, Nebraska, Iowa, Illinois, Dakota, Ohio, and other states; snowstorms in Wyoming, Colorado, North and South Dakotas being severe on cattle, sheep, and general stock. In some places rain has fallen almost continuously for thirty days. A Des Moines, Iowa, item of the 9th, says: "It is safe to say that not an acre of corn has been planted, unless in the southern part of the State. On account of the wet season the acreage of wheat and oats was small."

Some towns and cities are almost surrounded by water and shut off from communication. The Mississippi river at New Orleans is the highest ever known. Some breaks in levees have occurred; others threatening a large rich portion of Louisiana are feared.

Halifax, N. S., May 4.—Information from the northern coast of Newfoundland depicts a wretched condition of affairs there. Owing to the ravages of the grip last year the inhabitants were unable to gather their usual catch of fish. Just before navigation closed the government sent the people of Flower Cove sixty barrels of flour to save them from perishing during the winter. For five months they have been cut off from the outside world by ice. Early in February the people watched with horror the consumption of the last handful of flour, while whole families had not a crust of bread. There is not a barrel of flour on the whole coast between Bonn Bay and St. Anthony. Some people have already perished from starvation and at the date of last advices, March 26th, a terrible condition of affairs existed.

THE FLOODS.

Dispatches dated the 13th report a very serious condition of affairs resulting from the late floods. In Kansas City and suburbs immense damage has been done, and some lives lost in the vicinity. A great many cellars have been flooded, and if the waters continue to rise much longer large portions of the towns of Argentine and Armourdale will have to be vacated. A large number of families have already been moved.

At Omaha the flood exceeds that of 1881; immense damage is feared, and not likely to be averted. The river sliced off and whirled away fully fifty acres of land, and threatens to reach its ancient channel, in which event the loss to property would be almost incalculable. The river front is being constantly patrolled.

The situation at Des Moines, Iowa, is also serious. It is feared that the levee which protects the lower part of the city will be washed out. In that event scores of houses will be destroyed. Portions of the city are already inundated and dozens of families have moved to higher ground.

Missouri River towns are suffering from the floods. Life and property are lost, and bridges go down.

A second crevasse occurred on the Mississippi in Arkansas, near Vicksburg. The situation is dangerous from Arkansas City south. Rains continue general.

Hon. Charles Emory Smith, U. S. minister to Russia reviews the Russian famine in the *North American Review* for May:—

The present famine in Russia is one of those stupendous catastrophes which almost baffle comprehension. The general figures are sufficiently appalling, but it is only when we picture the individual distress in its grim details and then multiply it by millions that we gain an adequate conception of the real gravity of this calamity. It is my province to deal only with the facts as they are. That involves statements and not opinions. It concerns economics and not politics. There are phases of the subject which for obvious reasons cannot here be touched upon.

The area over which the famine prevails is ten times as large as the State of New York. It contains a population of more than 30 000,000. To say that one half of this vast population are in utter, helpless destitution, without food and without means of getting it, and that they must have perished if continuous succor had not for months been provided from other sources, seems incredible, but it is a moderate estimate. Besides the millions who may be described as completely dependent there are other millions who are reduced to abject penury, and who can sustain themselves to the next harvest only in the most precarious way. And when to this reign of gaunt hunger we add the ravages of disease, the epidemic of typhus, the suffering from the severities of an exceptionally rigorous winter, the decimation of stock, and destruction of material, and the consequent difficulties of recuperation, we have a picture of widespread distress which can hardly be overdrawn.

Drouth, pests, insects, and primitive agricultural methods contributed to the result; also the imperfect social condition of the people. Disease, lack of clothing and fuel have added to the horrors of the situation. The Government, and the proprietary classes have been energetically at work to relieve the distress.

A tornado destroyed homes, outbuildings, live stock, etc., near Colliersville, Tennessee, the 10th inst.

VALPARAISO, Ind., May 11.—The status of the Jewish Sabbath under the law of Indiana is to be determined in the courts. Charles Pitzele, a business man of Whiting, Lake County, refused to affix his signature to an assessment blank Saturday, the recognized Sabbath in Hebrew church circles, and will carry the matter into litigation to establish the legality of the Jewish holy day.

STILLWATER Minn., May 11.—At a meeting of the Stillwater School Board to-day the five nuns now employed as teachers applied for reappointment. Director Berry presented a resolution that Sisters of Charity wearing the garb of the order should not be engaged as teachers in the future. The resolution was tabled to give parties interested chance to be heard.

## NOTICE.

The items of a birth, baptism, and ordination of Brn. H. E. Moler and J. W. Jackson, new members of the Fifth Quorum of Elders, also the post office address of Oliver Johnson are required by WM. WATERMAN, Secretary, Lamoni, Iowa.

## BORN.

CHARLES.—At Ottawa, Illinois, January 10th, 1892, to Bro. Joseph and Sr. Emma Charles, a son; blessed at Kewanee, Illinois, May 1st, 1892, by Brethren John Chisnall and Thomas Whitehouse Sr., and named Joseph Hyrum.

## DIED.

ROBB.—At Sarnia, Ontario, April 15th, 1892, Sr. Margaret, wife of Elder James Robb. Funeral service conducted by Elder Edward Carlton.

MILLER.—At Petrolea, Ontario, May 4th, 1892, Sr. Mary J. E., wife of Bro. William Miller. Sr. Miller was born November 23d, 1867, at Calross, Bruce county, Ontario; baptized April 12th, 1885; married to Bro. William Miller December 24th, 1889. Funeral service conducted by Elder Arthur Leverton.

Then why should our tears flow down,
And our hearts be with sorrow riven;
For another gem in the Savior's crown,
And another Saint in heaven.

SNYDER.—At Harlan, Shelby county, Iowa, March 24th, 1892, Clinie Thurman, son of Bro. Albert Snyder, aged 4 months and 3 days. Funeral sermon by Elder J. W. Chatburn.

WILLIAMS—MOORE.—At Reese Creek, Montana, April 24th, 1892, by Elder J. E. Reese, Bro. David N. Williams of Reese Creek, Montana, to Sr. Dora Moore of Lamoni, Iowa. The chapel was packed full to witness the ceremony. Bro. Williams is one of the prosperous and thrifty farmers of Reese Creek. The happy couple have the good wishes and hearty congratulations of the entire community.

CAMPBELL.—Sr James B. Campbell of Coleman, Michigan, mourns the death of her youngest child, Freddie, who died Tuesday, April 26th, 1892, after a short illness of eight days, aged 1 year, 1 month, and 8 days.

"Little Freddie's gone and left us,
Desolate our home will be,
For the face we loved so dearly
Here on earth no more we'll see.
"One short year God spared our darling
To his parents' tender love;
Then called him from this world of sorrow
To a brighter one above."

TREATMENT OF INGROWING TOE-NAIL.—The offending portion of the nail is painted with forty per cent solution of hydrate of potassium, which rapidly softens the outer layers, soon reducing them to the consistency of butter, after which they are scraped away. The proceeding is again repeated until the nail is reduced to the thickness of paper, when it my be removed from its bed and cut away with scissors.

HONEY FOR COLD.—A physician says: "When a teaspoonful of warm honey is taken every fifteen, twenty, or thirty minutes, it has a surprising effect on cold. Every family should have a glass of pure honey in the house in order at once, after catching cold, to be able to use some."

The level of Lake Tanganyika has fallen fifteen feet in the last ten years.

Victory belongs to the most persevering.

www.LatterDayTruth.org

## A RICH FIELD FOR SCIENTISTS.

On a farm owned by A. W. England, on Short creek, Grayson county, Kentucky, one of the oldest in the State, has recently been discovered a large burying-ground, in which probably thousands of a prehistoric race are buried. An examination of several of the thigh-bones indicates them to have been of gigantic proportions, from seven to eight feet high. The skull-bones are much larger and thicker than any we have ever examined. Large slabs of flat rocks have been used with great care in walling up the sides of the ground. The field has been in cultivation for seventy years, but until recently these facts were unknown even to the owners.

---

FOR COUGHS.—Boil one ounce of flaxseed in a pint of water, strain and add a little honey, one ounce of rock candy, and the juice of three lemons. Mix well. Drink while hot, just before retiring. Never take hot drinks just before going out in cold weather.

TO STOP SNEEZING.—Press down upon the upper lip.

---


HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**

OF

# PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.


---


# PATTIE; OR, LEAVES FROM A LIFE.

(NOW READY.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of tha same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.


---


# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### Teachers' Helps.

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### Cards and Tickets.

Fancy cards, large, five kinds, per 100 ..... 75
Fancy cards, small, ten kinds, per 100 ..... 50
Good Behavior tickets; per 100, 15c.; 1,000....1 00
Prompt Attendance Tickets; 100, 15c.; 1,000 ..1 00

### Winnowed Songs.

Each 40c., half doz. $2.25, per doz.....4 50


---


## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.


---

## DO NOT FAIL

TO GET a Decatur County Annual Business Directory, for free distribution at the following places:—

L. Van Werden & Co's Drug Store, Leon.
W. A. Alexander's Drug Store, Leon.
T. E. Horner's Drug Store, Leon.
Holt's Drug Store, Van Wert.
E. A. Mitchell's Drug Store, Weldon.
J. H. Wyman's Drug Store, Weldon.
Robinson's Drug Store, Davis City.
Laney's Drug Store, Davis City.
Hansen, Weld & Barrow's Drug Store, Lamoni.
Camp Bros.' Drug Store, Kellerton.
Dr. Ayer's Drug Store, Decatur.
Bone & Cole's Drug Store, Grand River.
Woodbury's Drug Store, Garden Grove.
Ben Kirby's General Store, Leroy.
King & Mc Kibben's General Store, High Point.
Newlin Bros.' General Store, Woodland.
Bent Barr's General Store, Spring Valley.
J. J. Weaver's General Store, Pleasanton.
Dr. A. Hamilton's General Store, Blockley.
H. M. Smith's General Store, Terre Haute.
G. R. Bathe's General Store, Tuskeego.
A. Foster's General Store, Caledonia.
R. J. Wilson's General Store, Beaconsfield.
Dr. DeKalb's General Store, DeKalb.
Dr. J. E. Minton's General Store, Pawnee, Missouri.
Dr. J. S. Allen's General Store, Hatfield, Mo.

These books are for free distribution at the above named agencies and are well worth $1 each. They will not be given to boys and girls under any circumstances, but to the heads of families only, and in no case can any family have more than one of them. Consequently when you get one, hang it up and keep it as a handy reference book. Never ask for the second for you will positively be refused. No family needs more than one of these books. When you get one your name will be taken, and if you go to another agent and get another one your name will be taken again and if your name appears on the book at two or more places it will also appear in the newspapers not very agreeably to you. These books are presented by the business men of Decatur county. 23apr5t

---


**On Sale at the Herald Office,**

## With the Church In an Early Day.

**Price $1.14 postage prepaid.**


---


## BOOKBINDING.

**HERALD OFFICE BINDERY—**

All kinds of Bookbinding done at Reasonable Rates:

Herald volumes, library leather backs and corners, marbled edges .....$1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco.....1 25
" " half morocco .....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**


---


# Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions. The index is rearranged, the subjects and citations furnishing a complete analysis of the contents.

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00


---


## GERMAN TRACTS.

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.


www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges....$1 50
Imitation Morocco, gilt edges .....2 00
Morocco, gilt edges.....2 50
Roxburg Turkey, gilt edges.....3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ..... 4 00
New Testament, inspired ..... 75

## Book of Mormon.

Roan, sprinkled edges.....1 25
Imitation Morocco, gilt edges .....1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides.....2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only).....1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages ..... 70
Leather binding.....1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges.....1 50

## Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages.....1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25
250, 50c ; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 .....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100 .....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz. 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 .....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31 What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25
250, 50c.; 500, $1; 1,000,... .....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36. The Spaulding Story Reexamined; per doz.. 20
per hundred .....1 25
41. The Gospel; per doz 5c.; 100, 25c.; 250,.. 50
500, $1; 1,000.....1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75
Trial of the Witnesses to the Resurrection of Jesus Christ; 5c each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent.....4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50
Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall.....1 00
Josephus, complete, library leather .....3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00
Mosheim's Church History, 2 volumes .....4 00
Baldwin's Ancient America (illustrated) .....1 80
Rollin's Ancient History, two volumes in one...4 00
The Koran, library leather .....2 25
Gieseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes.....10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine .....2 00
Cruden's Complete Concordance of the Bible ...1 75
Apocryphal New Testament .....1 65
Elders' Diary, by Joseph Luff..... 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing o Children, and Marriages..... ....2 0(

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25

# SPIRITUAL GIFTS

AND

# THE SEER OF PALMYRA;

Or

## SEQUEL TO SPIRITUAL GIFTS.

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, May 28, 1892. No. 22.

Flora L Scott

## THE SAINTS' HERALD,

Official Weeekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co, Iowa.

Subscription Price $2.00 per year; Six Months $1.00; Three Months 50 cts.; Single copies 5 cts.; Sample copies free.

The Traveling Ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, $1.00 per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## TO ADVERTISERS.

THE SAINTS' HERALD circulates in every State and Territory in the United States except the Carolinas; also in Canada, Great Britain, etc. Having a field peculiarly its own, it is steadily growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

For table of rates, see first page of cover. For further particulars address, R. S. SALYARDS, Advertising Manager.

### HORACE GREELEY ON DEBT.

AMONG the many good things which Horace Greeley wrote for the New York *Ledger* is the following vivid article on the misery of being in debt:—

To be hungry, ragged and penniless is not pleasant; but this is nothing to the horrors of bankruptcy. All the wealth of the Rothschilds would be a poor recompense for a five years struggle, with the consciousness that you had taken the money or property of trusting friends—promising to return or pay for it when required, and had betrayed their confidence through insolvency.

I dwell on this point, for I would deter others from entering that place of torment. Half the young men in the country, with many old enough to know better, would "go into business"—that is, into debt—to-morrow, if they could. Most poor men are so ignorant as to envy the merchant or manufacturer whose life is an incessant struggle with pecuniary difficulties, who is driven to constant "shining," and who, from month to month, barely evades that insolvency which sooner or later overtakes most men in business, so that it has been computed that but one in twenty of these achieves a pecuniary success.

For my own part—and I speak from sad experience—I would rather be a convict in State prison, a slave in a rice swamp, than to pass through life under the harrow of debt. Let no young man misjudge himself unfortunate, or truly poor, so long as he has the full use of his limbs and faculties and is substantially free from debt.

Hunger, cold, rags, hard work, contempt, suspicion, unjust reproach, are disagreeable; but debt is infinitely worse than them all. And, if it had pleased God to spare either or all of my sons to be the support or solace of my declining years, the lessons which I should have earnestly sought to impress upon them is: "Never run into debt! Avoid pecuniary obligations as you would pestilence or famine. If you have but fifty cents and can get no more for a week, buy a peck of corn, parch it and live on it, rather than owe any man a dollar!"

Of course, I know that some men must do business that involves risks, and must give notes and other obligations; and I do not consider him really in debt who can lay his hands directly on the means of paying at some little sacrifice all he owes; I speak of real debt—that which involves risk of sacrifice on the one side, obligation and dependence on the other—and I say, from all such let every youth humbly pray God to preserve him evermore!

### DEAF, DUMB, AND BLIND.

THE remarkable case of Helen Keller, a deaf, dumb, and blind child, was described at the recent convention of the Association of Teachers of the Deaf and Dumb at Crosby Side, Lake George. At the age of nineteen months a severe illness left the child deaf and blind. As children who become deaf before they learn to speak remain dumb, the loss of speech was added to this affliction. Touch, taste, and smell remained the only avenues through which she could receive impressions from the outside world. In this almost helpless condition she remained until she was seven years old. She was then taken to Dr. Alexander Graham Bell. He noticed nothing remarkable about her, but advised that she be taught to speak—a suggestion not received with favor by her parents, who thought that the difficulties in the way of such an undertaking were too great to be overcome. Finally they decided to try the experiment, and placed her in charge of a Miss Sullivan, a skillful teacher of deaf mutes. The sense of touch was used to teach the little unfortunate the manual alphabet and reading by raised letters. When she received a communication it was by feeling of the hand of the person with whom she was conversing. Her progress was very rapid, the mastery of as many as a hundred new words being accomplished in a day. At the end of six months she communicated her thoughts so rapidly that Dr. Bell, who visited her at that time, was obliged to ask her to use her fingers more slowly, so that he could understand her.

Having manifested a desire to learn to speak, she was placed in charge of Miss Sarah Fuller on March 26th, 1890. "I immediately began to familiarize her," says Miss Fuller, "with the position and condition of various mouth parts and with the trachea. This I did by passing her hand lightly over the lower parts of my face and by putting her fingers into my mouth. I then placed my tongue in the position for the sound of 'i' in it, and let her find the point as it lay perfectly still and soft in the bed of the jaw, just behind the lower front teeth, and to discover that the teeth were slightly parted. After this investigation I placed one of her forefingers upon my teeth and the other upon my throat, or trachea, at the lowest point where it may be felt, and repeated the sound 'i' several times." As soon as Miss Fuller had ceased speaking, Helen's nimble and sensitive fingers flew to her own mouth and throat, and after she had made the proper adjustments she uttered the sound perfectly. In the same way she was taught to sound "a" and "o" and finally the word "arm," "mamma," and "papa." After ten lessons she was able to speak as well as though she had possessed the power of speech all her life.

### HUMAN CREEDS.

THE denominations of to-day are standing upon articles of religious, confessions of faith, disciplines, or creeds. These are simply opinions of fallible men without a particle of authority in the word of God. If you destroy these creeds, you destroy the party that stands upon them. The party is just as strong as the creed and the creed is only as strong as the party. Paul said to Timothy that the scriptures were profitable for doctrine, reproof, correction, instruction in righteousness. If the word of the Lord fills all these essentials, what use can there be for creeds. Again, if a creed contains more than the Bible it contains too much; if it contains less than the Bible, it contains too little; if it contains the same that the Bible does contain it is not a creed, but a Bible. We never read a creed but what we thought of the time that Mary went to the tomb of Jesus. She said "they have taken away my Lord and where have they laid him." There is not much Jesus in these creeds. They have taken away my Lord. The New Testament Christian creed, abound in Jesus and a revelation to poor, hungry, thirsty souls.—*Watch Tower.*

A forty inch lens is to be made for the telescope to be mounted on Wilson's Peak California

THE rubber rings of fruit cans which have become hard with use can be softened by soaking in a mixture of one part ammonia and two parts water.

www.LatterDayTruth.org

## THE VOICE OF FAITH.

'T is best we should not know
The paths our weary feet must go.
Our Father knowing this
Has veiled the future from our anxious sight.
The wished-for morrow cometh after night,
And after sorrow—bliss.

'T is night that ushers in the day,
'T is death that takes our cares away.
God knowing this
Has given us on earth our barren years,
Our heartaches, sorrows, griefs, and fears,
And after sorrow—bliss.

What if the form is bent, the hair is gray,
While youth and beauty quickly flee away?
God knoweth best.
The soul from out its earthly prison bars
Will upward soar above the radiant stars,
Forever be at rest.—*Sel.*

## A CHANCE FOR EVERY BOY.

It is not necessary that a boy who learns a trade should follow it all his life.

Senator Palmer, of Illinois, was a country blacksmith once.

President Lincoln was raised on a farm and split rails.

President Johnson was a tailor in Tennessee.

President Garfield drove mules on a canal.

Jay Gould was a surveyor's assistant.

John D. Rockefeller was a bookkeeper.

Erastus Corning, too lame to do hard labor, commenced as a shop boy in Albany. When he applied for employment for the first time, he was asked: "Well, my little man what can you do?" "I can do as I am bid," was the answer. That secured him a place.

Ex-Governor Stone, of Iowa, was a cabinet maker, at which trade he worked last.

Hon. Stephen A. Douglass also worked at it in his youth.

Large numbers of prominent men now living have risen from humble life by dint of industry, without which, talent is as useless as gold coin on a barren island.

Work alone makes men bright, and it does not depend on the kind of work you have to do whether you rise or not. It depends on how you do it.

If you want the Best Bible *send for a price list of*

**THE E. & S. TEACHERS' BIBLE.**

and examine the claims made for its superiority.

E. & J. B. YOUNG & CO., Cooper Union, New York.

Robt. Winning, President. **LAMONI** D. F. Nicholson, Cashier.

**STATE BANK**

(Successor to Farmers Bank of Lamoni.)
Paid up Capital.....$25,000 00
Liability of Stockholders.....$50,000 00
Incorporated under the laws of Iowa, Aug. 1, 1891.
SIX PER CENT INTEREST PAID ON TIME DEPOSITS.
Farm Lands and Town Lots for Sale.

**PROGRESS!**

***The "Patriot"***

Has taken another step forward. It prints

**ALL AT HOME,**

and is therefore enabled to greatly enlarge its more useful departments, and make room for some additional ones. Send for free sample copy.

Lambert Brothers, Lamoni, Iowa.

**Autumn Leaves,**

With Frontispiece each Month.

Published monthly, 48 pages, neatly covered.

Price per year - - $1.50.

MRS. M. WALKER,
Editor and Publisher.

## COST OF A SOCIETY DINNER.

New York has become a city of extravagance in dinner-giving, and many of these entertainments, with all the delicacies of the season and rare wines, cost from twenty to one hundred dollars per cover. Of course the latter is the outside figure, but reckoning that one gives a dinner once a week to a party of, say, fifteen, at the first named figure it will prove a snug sum at the end of the year. In order to render these dinners complete and perfect, the hostess must possess a dinner service more or less elaborate, and it is rarely, if ever, that the majority of outsiders stop to consider what these consist of and how much money is spent in this direction. In the old Roman days, no greater magnificence could have existed in the way of table decoration, wines and service, than a millionaire New Yorker displays when his wife gives a large dinner.—Foster Coates, in *Ladies' Home Journal.*

**For Sale at Lamoni**

One half interest in general

**DRUG STOCK,**

Including Paint, Oil, Wall Paper, and Book Trade, etc. Business well established, and steadily increasing. A first-class opportunity to locate in Lamoni and secure a good business. For particulars and terms, address,

F. M. WELD, Lamoni, Iowa.

**OGDEN, UTAH,** has the finest climate in the world. Wonderful sanitary Hot Springs and Bathing resort. The great Railroad Center of the Rocky Mountains. Hundreds of Iowa people in Ogden. Every prominent church is represented.
☞ $100,000 in the treasury to be expended at once on public school buildings.
*Crops never fail. Butter making, Poultry raising, Fruit growing, &c., are very profitable.*
**FARM AND CITY PROPERTY**
for sale by me at reasonable prices and on easy terms.
**Nice Residence Lots $200 and upwards.**
☞ *Remember,* Ogden has the finest water system, also modern Electric Street Railways.
8 & 9% money placed on gilt edge security.
Correspondence solicited. Reference, Ogden State Bank.
E. T. DOBSON,
Real Estate and Loans.

**L. A. FOWLER,**
**CONTRACTOR & BUILDER**
LAMONI, - IOWA.

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

**Zion's Ensign,**

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restored gospel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Also a special feature for the next four or five months is the

**WHITE-BOX DEBATE,**

which is now appearing in its columns. Beside much other matter of interest to the Saints and those inquiring for the truth. All the

**Sermons** delivered at the **General Conference**

have been reported in full and will appear in the Ensign in their order. These sermons alone are worth many times the price of the paper.

Price—Three months - - 25c.
Six months - - 50c.
One year - - $1.00

ZION'S ENSIGN,
Box 175. Independence, Mo.

## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:—

London, England, meetings on Sundays at 3 and 6:30 p. m., Tuesdays and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, West, Commercial road, East.

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10:30 a.m., 6:30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7:30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Sheffield, Langsett road; services Sundays 10:30 a.m., 6:30 p m. Wednesdays, 7:30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Leeds, Wellington road, New Wortley; services Sundays 10:30 a.m., 6:30 p.m. Thursday, 7:30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

St. Louis, Missouri, No. 2518 Elliott avenue.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 2 and 7:30 p.m.

**A MANUAL OF THE PRIESTHOOD,**

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

**JOB PRINTING, BOOKBINDING ETC.**

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

C. A. Parkin, 2910 Sixteenth St., Near Mission, San Francisco, California.
J. H. Tyrrell, Secretary Chatham district, Box 396 Chatham, Ontario.
Henry Tabbiner, 7 Russell street, Hanley, England.

www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, May 28, 1892. No. 22.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR - - - EDITORS.
R. S. SALYARDS - - ASSISTANT EDITOR.

Lamoni, Iowa, May 28, 1892.

CONTENTS:

EDITORIAL:
The Successor, No. I.....337
How it was Done .....339
MOTHERS' HOME COLUMN:
Extracts from Letters .....340
CORRESPONDENCE.....341
COMMUNICATIONS:
Funeral Sermon of Bro. Horace Church 342
MISCELLANEOUS:
Pastoral Letter—James Caffall .....345
Pastoral Letter—T. W. Chatburn .....345
Third Quorum of Priests .....345
Bishop's Annual Financial Report .....346

## THE SUCCEESSOR —No. I.

THE Utah Mormons seem deeply agitated of late in regard to the matter of succession in the Presidency of the Church of Christ since the death of Joseph the Seer, for they have been lecturing and publishing largely in defense of the pretensions of Brigham Young, John Taylor, and Wilford Woodruff, to be the successors of Joseph in that high office and calling; and they at the same time have been criticising and opposing the claims of Joseph, the son of Joseph the Seer, to the same office and calling, all of which it is their privilege to do. It now remains for them and others to hear us patiently and honestly while we seek to prove from authentic sources, and by competent testimony, that Joseph, the son of Joseph the Seer, is the only lawful successor of his father in the Prophetic office and Presidency of the Church of Christ, and that Brigham Young and John Taylor never were, and that Wilford Woodruff is not now, such divinely appointed successor.

We approach this task with the most ardent desire to be led aright and to do nothing in fact, nor by implication, that is not in harmony with the authorized word of God as set forth in prophecy, in divine precept, and in authentic history; for we have none other than the best wishes for all who claim to be Latter Day Saints and whosoever loves God and the right. We do not discuss this matter for mere mastery, but to find and present the exact truth in respect to it for the benefit of all concerned, and to show the appointments of God touching this very important subject.

We hold that there are certain specific and well-defined principles provided in God's word by prophecy, divine precept, and ruling precedent, that should and must govern in respect to the calling, the authorizing, and the regular qualification of the President of the Church of Christ, his counselors, and their lawful successors; and that, as to *the* President of the church, who is also "the president of the office of the high priesthood," "the *head*" of the Church of God on earth, the "presiding elder over" all the church, the seer, the prophet, the revelator, and translator of the church, as ordained of God, these principles are:—

1. The law of lineage, including the prior right of the firstborn, is a general law pointing to the source from whence the chief officer and leader of the church will come.

2. Prophetic promises will reveal as to the individual chosen of God,—specific law.

3. The selection and appointment of the successor ordained of God must be made by and through the predecessor,—specific law.

4. Personal call, by revelation, will be made *to* the individual appointed of God to be *the* president and "head" of his church on earth,—specific law.

5. He must be "chosen by the body" of those worthy to be called the disciples of Christ,—specific law.

6. He must receive regular ordination by competent authority,—specific law; and,—

7. The president of the church, ordained of God, will demonstrate his divine calling by lawful, orderly administration in doctrine, in ordinance, in church government, and in delivering the revelations of God's will in exact harmony with the accepted word of God, and also in having his personal, official teachings and ministrations approved by the Holy Spirit and the special providences of God.

Tried by the foregoing principles, the claims of Pres. Joseph Smith are found consistent, lawful, and invulnerable, while the claims of Brigham Young, John Taylor, and Wilford Woodruff are by the same tests "found wanting" in every essential point, as we shall proceed to prove.

That the law of lineage and birthright pertains to the priesthood and Presidency of the Church of Christ (though with occasional exceptions to the rule), is seen plainly in the word of God contained in the Bible, Book of Mormon, Doctrine and Covenants, and other authentic works. The Utah Mormon leaders, also, advocated this fact as late at least as 1860 (the year when Joseph the son of Joseph the Seer was installed President of the Reorganized Church), as may be seen in the *Journal of Discourses* and other of their church publications.

Brigham Young, in a sermon delivered in Salt Lake City before a General Conference, April 8th, 1853, advocated "The right of heirship in the priesthood" in these words:—

"Pertaining to the kingdom of God, to this earth, to the organization of it, to the bringing forth of the children of men upon it, to the preparatory gospel or law to fit and prepare them, after receiving their tabernacles, to enter again into the presence of their Father and God, this *heirship*, this right, did belong, *still belongs*, and *forever will belong*, to the *firstborn son* in every family of Adam's race."—*Mill. Star*, vol. 15 p. 493.

Christ Jesus, because he was the firstborn of the Father, was made the "leader and commander to the people" (Isa. 55: 4), the Lord saying to him, "Thou art my Son; this day have I begotten thee."—Ps. 2: 7. Paul declares this of him:—

"Being made so much better than the angels, as he hath by inheritance obtained a more excellent name [authority] than they."—Heb. 1: 4.

Here, then, is an important key in respect to the priesthood and its transmission, going from father to son.

Joseph the Seer said of this matter:—

"The priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. . . . The priesthood is an everlasting principle, and existed with God from eternity, without beginning of days or end of years. . . . The priesthood is everlasting—without beginning of days or end of years; without father, mother," etc.

This agrees with the word given the church in Doctrine and Covenants September 22d and 23d, 1832, as follows, "which Abraham received the priesthood from Melchizedek, who received it through *the lineage* of his fathers, even till Noah; and from Noah till Enoch, through *the lineage* of their fathers; and from Enoch to Abel, who was slain by the conspiracy of his brother; who received the priesthood by the commandments of God by the hand of his father Adam, who was the first man; which priesthood continueth in the Church of God in all generations, and is without beginning of days or end of years."

Of this matter we read further in Doc. and Cov. 104: 18:—

"The order [including offices] of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order [not the priesthood but the offices therein] was instituted in the days of Adam, and came down by lineage in the following manner: From Adam to Seth" [Abel having been slain].

From Seth it went to Enos his son, and thence from father to son till it reached Noah and Melchizedek, who conferred the same priesthood upon Abraham as we have already seen, including the office of High Priest as appears in the following from the Book of Abraham, translated by Joseph the Seer in March, 1842:—

"I [Abraham] sought for the 'blessings of the fathers and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace; and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a high priest, holding the right belonging to the fathers;

www.LatterDayTruth.org

it was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth, to the present time, even the right of the firstborn, on the first man, who is Adam, or first father, through the fathers, unto me. I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed."—*Times and Seasons*, vol. 3 page 704, and *Mill. Star*, 19: 101.

In perfect accord with what we have already given is the revelation in Doc. and Cov. December 6th, 1832, which says to Joseph the Seer:—

"Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers,—for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God,—therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began."

This fact is explained and confirmed by the following prophecy of Joseph of Egypt found in 2 Nephi 2:2:—

"For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. Yea, Joseph truly said, thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. And I will give unto him a commandment, that he shall do none other work save the work which I shall command him. And I will make him great in mine eyes: for he shall do my work. And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel. And Moses will I raise up, to deliver thy people out of the land of Egypt. But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord. And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord."

And all this is in perfect accord and in fulfillment of Deut. 33: 13–17; Jer. 31: 6–9; Ps. 80: 1–3, and 1 Chron. 5: 1, which please read.

In the last quotation from the Doctrine and Covenants it is declared that, the priesthood held by Joseph came to him "through the lineage of" his fathers, and that the same priesthood "must needs remain through" him and his "lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began." This of necessity refers also to the priestly office he held, for how is it possible for a man to hold priesthood and yet hold no office! A person holding authority in any government must hold some office and specific calling.

In the quotation from 2 Nephi 2: 2, the character of Joseph's lineage is revealed, and his office in the priesthood is made plain where it says he "shall be a choice seer," and, "he shall be great like unto Moses." Lest some may quibble over the application here made, we give the statement of the Doctrine and Covenants 104: 42, to prove that whoever is "like unto Moses" holds the Presidency "over the whole church," for it says:—

"Again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator and a prophet."

Joseph the seer, as the "first elder," the "presiding elder" of the church, officiated in that presiding and prophetic capacity and calling from the very first; for the Lord said of him, "No one shall be appointed to receive commandments and revelations in this church [for a law to the church] excepting my servant Joseph Smith Jr., for he receiveth them *even as Moses*."—Rev. Sept., 1830, Doc. and Cov. 27: 2.

Now from all the foregoing it follows that, when the priesthood held by Joseph the Seer is transferred to his successor, it necessarily carries with it his priestly office and authority. And that such was the design and purpose of God we shall proceed to show by the following

PROPHECIES AND PROMISES.

"And now, I say unto you, as pertaining to my boarding house, which I have commanded you to build for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation; for this anointing [appointment and consecration to be the prophet and president of the church] have I put upon his head, that his blessing [to these offices and callings] shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed. Therefore [for that reason] let my servant Joseph, and his seed after him, have place in that house from generation to generation, forever and ever, saith the Lord."—Rev. Jan. 19th, 1841, Doc. and Cov. 107: 18.

This quotation reveals the fact that that house was designed for a home for the President of the church, and that as the Lord had decreed to bless "the kindred of the earth" in and by Joseph the Seer, so also he had decreed to bless "the kindred of the earth" in and by Joseph's "seed after him" in the succession. All this clearly reveals—we repeat it—that Joseph's "blessing" (the blessing of priesthood calling and official authority conferred on him of God by and through which "the kindred of the earth" would be "blessed" in him) would "be put upon the *head* [eldest son] of his posterity;" and it reveals the still further fact, that it was for these reasons, these appointments of God, that he commanded, saying, "let my servant Joseph and his house have place therein from generation to generation."

Joseph the Seer, being the "head" and "president" of the church, was required to give his entire time and attention to church affairs, and it was therefore eminently proper that he should not be burdened and hindered by entertaining visiting strangers, but be placed where he could be readily interviewed by them and all others having church business with him; and it was for these reasons that he was to have perpetually a suite of rooms in this "boarding house;" and, it was because "his seed after him," the "head of his posterity," was to succeed him as the prophet and president of the church that such "seed" should likewise "have place therein forever."

Now the foregoing promises to Joseph the Seer and "his seed" cannot fail; for the Lord confirmed them by an oath as he did those made to Abraham (Heb. 6: 17), for he says, "and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, in *thee*, and in thy *seed*, shall the kindred of the earth be blessed." The kindred of the earth have been and are being blessed by and through Joseph the Seer because of his official labors as the prophet, seer, revelator, translator, and president of the church; and it follows from this same promise that "the kindred of the earth" are being and will be blessed by and through the "seed" of the choice Seer for the very reason that that "seed" is ordained of God to fill the same divine calling and officiate in the same priestly offices. These facts are firmly fixed by the immutable oath and purpose of God and will be fulfilled every whit; and all those who fight against them fight against the manifest decrees of God. Should these prophecies and promises fail, the entire fabric of the latter day work would fall in ruins. But this is not possible, for the Lord has said, "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall *all* be fulfilled."—Doc. Cov. 1: 7.

Taking the foregoing view of the subject in hand, how pertinent and forceful the official prediction made by Joseph the Seer in the *Times and Seasons*, vol. 5 page 395, to Hon. John C. Calhoun, January 2d, 1844, saying, "I or my posterity will plead the cause of injured innocence until Missouri makes atonement for all her sins or sinks disgraced and degraded."

Joseph the Seer, as the President of the Church of Christ, acting in that high authority, did "plead the cause of injured innocence" up to the time of his death, and it then remained and still remains for his "posterity" to continue that work in his stead and as his successor in the presidency of the church, for such is the purpose and promise of God.

In view of the foregoing prophecies and promises, how consistent and harmonious are the following testimonies, taken from most reliable sources:—

"In the private journal of Lyman Wight, one of the Twelve apostles at the time the Seer was assassinated, this is found: 'Sunday, December 8th, 1850. Bore testimony that Joseph Smith appointed those of his own posterity to be his successor.'

"And in a letter he wrote in July, 1855, from Medina River, Texas, to the *Northern Islander*, a Strangite paper on Beaver Island, brother Wight said: 'Now, Mr. Editor, if you had been present when Joseph called on me shortly after we came out of jail [Liberty jail, Missouri, Ed.]

www.LatterDayTruth.org

to lay hands with him on the head of a youth, and heard him cry aloud, "You are my successor when I depart," and heard the blessings poured on his head,—I say had you heard all this, and seen the tears streaming from his eyes—you would not have been led [into following Strang] by blind fanaticism, or a zeal without knowledge.' . . . 'While in jail there were many things spoken by the mouth of our martyred Prophet and Patriarch, and when I see these things taking place just as they were spoken, it cheers my heart and that of the brethren and sisters in this branch also. . . . There was authority enough left [at the death of Joseph, Ed.] to have moved the cause of Zion on, if all the authorities of the church had stepped forward with the many good instructions given by Bro. Joseph; and heart and hand together it could have been carried on in perfect good order. Every man standing in his place, according to his calling and ordination, would have made a firm and sound presidency. And then if one of Bro. Joseph's posterity had stepped forth and done his own work, (and not his father's,) as Joseph's was handed down from father to son by lineage, and finished his work, and handed it down by lineage to his posterity, so should his posterity have done his work which the Father gave him to do on earth. Then, and not till then, shall we be a happy kingdom."

"Bro. Charles Derry, whose word will not be questioned by those who know him, says that William Clayton, of Salt Lake City, told him at the time they were laboring together in England, that he knew it was for 'Little Joseph' to lead the church.

"W. W. Phelps wrote to Alpheus Cutler in 1847, that church affairs were in a bad condition, and that he did not look for a change for the better until the Lord should send young Joseph to lead the church.

"The late Arthur Millikin, who resided at Colchester, Illinois, brother-in-law to the martyr, said in a letter to young Joseph in 1868, 'Brigham Young said in council, at our house in Nauvoo, shortly after your father's death, that neither Rigdon, himself, nor any other man but "young Joseph" could lead this people, when he comes of age, and no person can take it from him, and that to talk about it in public would endanger the boy's life.'

"Sr. Lucy Smith, the mother of Joseph the Seer, used to tell the Saints who called on her that young Joseph would yet lead the church, for he had been appointed by his father.

"P. P. Pratt said to D. S. Mills, now of Santa Ana, California, and to others, when they were going from Utah to California, that the church would never be fully and properly organized till young Joseph was called to lead it.

"Brigham Young, at the April Conference in 1854, said that young Joseph was the man to lead the church, and that were it not for his mother's influence, he would have been in Utah long before; but he would come, and he would to God he was then in Utah to take the burden off his shoulders; he would receive him with open arms.

"Heber C. Kimball and others talked in a similar strain, and continued to say, up to 1856 and after, that young Joseph would lead the church. Many persons in Utah and elsewhere can testify to these facts.

"When young Joseph would not come to Utah on mere solicitation of the leaders they took up a new theory, saying that Joseph would *never* lead the church as long as grass grew or water run, but that David would.

"David, in 1861, on hearing that honors to which he had no claim, and to which he did not aspire, were about to be forced upon him, politely declined and rebuked the cunning wile of would-be-prophet-makers, saying,—

"Joseph is the chosen prophet,
Well ordained in God's clear sight."

"When Joseph came to the Amboy conference, April 6th, 1860, his mother, who is revealed as being the 'elect' of God, [D. C. 24 (48): 1,] came with him. She publicly bore a faithful testimony to the work begun through her martyred husband, and said the present occasion was one she had looked for for the last sixteen years; said she knew such a time must come, but had not known until a short time before that it was so near at hand. She fully endorsed the Reorganized Church, and united with it by vote. More than ordinary importance attaches to her testimony, for the Lord declares, as we have seen, that she is 'an elect lady' whom he had called.

"Jesus says: 'There shall arise false Christs, and false prophets, and shall show great signs, and wonders, insomuch that, if it were possible, they shall deceive the very elect.'—Matt. 24: 24.

"From this we learn that it is not *probable* that Emma would be deceived by false prophets, or false christs, for she is 'the elect.' She fully endorsed the claims of young Joseph, and in this we have conclusive testimony that young Joseph is his father's successor."

James Whitehead, one of the secretaries of Joseph the Seer, who now resides in Lamoni, has for the past twenty and more years testified publicly that he personally knew that Joseph the Seer, in the presence of a number of the ministry, in Nauvoo, anointed and set apart his son Joseph to be his successor in the prophetic office and presidency of the church, and that soon after the seer announced publicly from the stand, on a Sunday, that his son Joseph would be his successor.

Bishop George Miller, one of the Trustees of the church at Nauvoo after the death of Joseph and Hyrum, a prominent and trusted servant of the church, in a letter to the *Northern Islander* (No. 77), Saint James, Michigan, dated June 28th, 1855, has this to say in respect to the common sentiment among the Saints and leading church officers in Nauvoo at the time of the murder of Joseph the Seer, as to the successor of the latter:—

*Dear Brother:*—On my arrival in Nauvoo [soon after the murder of Joseph and Hyrum.—Ed], I visited Elder John Taylor, of the quorum of the Apostles, who was sick of his wounds received in Carthage Jail at the time of Joseph's death. Dr. Willard Richards was there, and after a few remarks in regard to the mob, I asked him who Joseph had left to succeed him in the prophetic office. He replied all was right; that there were sealed documents left, which would be opened when the twelve Apostles should get home, that would settle all these matters. Sidney Rigdon had already returned from Pittsburg (where he was sent before Joseph's death), and had made some moves as a leader of the people; and from hints and inuendoes that I heard frequently, I was induced to believe that Joseph had designated his son to succeed him in the prophetic office, and on this belief I rested. On the return of the Twelve there was a public meeting called —the apostles and Sidney Rigdon on the stand —Brigham Young acting as principal speaker. Sidney urged his pretensions as a guardian, or *temporary* leader. Young made a long and loud harangue, and as I had always took him to be a blunderbus in speaking, (and on this occasion to me apparently more so,) for the life of me I could not see any point in the course of his remarks [other] than to overturn Sidney Rigdon's pretensions. As this meeting was a pretty general conference of the Elders, the Twelve assuming a *temporary* leadership, which was generally conceded to them, as they were the quorum next in authority to the prophet and Presidency of the whole church, N. K. Whitney and myself were put in nomination as trustees in trust for the church instead of Joseph Smith, deceased, and were voted in by acclamation, and acknowledged as such by all present. Subsequent to these times of intense excitement I had frequent attempts at conversation with Brigham Young and H. C. Kimball, in regard to Joseph's leaving one to succeed him in the prophetic office, and in all my attempts to ascertain the desired truth as to that personage, I was invariably met with the inuendo, "stop," or "hush, Brother Miller, let there be nothing said in regard to this matter, or we will have little Joseph killed as his father was;" inferring indirectly that Joseph Smith had appointed his son Joseph to succeed him in the prophetic office. And I believe this impression was not left on my mind alone, but on the brethren in general, and remains with many until this day.

GEORGE MILLER.

—*Prophetic Controversy*, page 4.

The following testimonies are in point:—

This is to certify to all concerned, that we, the undersigned, heard Brigham Young in Salt Lake City in 1854 and in Brigham City, Utah, about 1859, when he was speaking in a public meeting concerning young Joseph Smith, son of Joseph the Seer, say that there was no man in the church more willing and ready than he to give the presidency of the church to young Joseph when the latter would come and claim it.

LOUIS GAULTER,
HARRIET E. GAULTER.

LAMONI, Iowa, May 6th, 1892.

Amos B. Moore, now a resident of Lamoni, Iowa, states as follows:—

I heard Brigham Young say from the public stand, in Nauvoo, soon after the death of Joseph the seer, that he and the Saints knew "Little Joseph" would stand in his father's place and lead the church, but it would not do to teach it then, for their enemies would kill him as they did his father.

Whoever will consider well the above testimonies can see that, to Joseph the son of Joseph the Seer, and to him only, were the promises made to succeed his father in the prophetic office and presidency of the church, also that the first claims of both Sidney Rigdon and the Twelve were of would-be "temporary" leaders only. Had either of these parties been contented with such pretensions, and had not afterward claimed the powers, prerogatives and rights that belong to the First President of the church and his counselors, and had they prosecuted their respective callings according to the authority and duties pertaining to each officer as defined by the law of the church, and then waited for the Lord to have called to immediate duty the promised "seed" of Joseph the Seer, "the head of his posterity," as predicted in the word of the Lord, the work of the church would have been preserved in order and unity, and the Lord would have given the church rest and grace and continued prosperity as promised in the revelations of Dec. 16th, 1833; Feb. 24th, 1834; June 22d, 1834; and Jan. 19th, 1841, in Doctrine and Covenants, and as he is now doing for the Reorganized Church.

---

FROM *Glad Tidings* for May 1st we take the following. It is a whole sermon on authority in itself:—

HOW IT WAS DONE.

"TO ALL to whom these presents shall come, John Wesley, late fellow of Lincoln college, in Oxford, presbyter of the Church of England, sendeth greeting:—

"Whereas, many of the people in the southern province of North America, who desire to continue under my care, and still adhere to the doctrine and discipline of the Church of England, are greatly distressed for want of ministers to administer the sacraments of baptism and the Lord's supper, according to the usage of the same church; and whereas there does not appear to be any other way of supplying them with ministers.

"*Know all men, that I, John Wesly, think myself to be providentially called at this time to set apart some persons for the work of the ministry in America.* And, therefore, under the protec-

www.LatterDayTruth.org

tion of Almighty God and with a single eye to his glory, I have this day set apart as a superintendent, by the imposition of my hands and prayer (being assisted by other ordained ministers), Thomas Coke, doctor of civil law, a presbyter of the Church of England, and a man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereof I have hereunto set my hand and seal, this second day of September, in the year of our Lord one thousand seven hundred and eighty-four.

JOHN WESLEY."

## EDITORIAL ITEMS.

BRO. HIRAM RATHBUN, of Lansing, Michigan, accompanied by his daughter, visited at Lamoni over Sunday the 15th inst., speaking to the Saints in the evening service, leaving for home the 17th. Bro. Rathbun is one of the early Missouri Saints, having been with them in the persecutions at Independence in 1833. He was also wounded at the Haun's Mills massacre in 1838, being then a boy aged seventeen.

Bro. Henry Winship, St Mary's, Elk county, Pennsylvania, invites the ministry who can to call and preach to parties interested who would obey if opportunity was had.

We have received an obituary from "Mollie West, near Nashville, Missouri," which we cannot publish because the name of deceased is omitted.

Bro. Thomas Dixon, Newcastle, New South Wales, April 10th writes that some are baptized into their number at times, and the Saints are blessed in their services. He regards both Brn. Wight and Butterworth as able defenders of the faith. The sick have been healed, and blessing has followed the keeping of the Word of Wisdom.

Sr. Phœbe A. Skidmore, Comstock, Douglass county, Oregon, has by her endeavors created quite an interest in the cause in that place. She anxiously awaits the coming of the long looked for traveling minister.

## EXTRACTS FROM LETTERS.

Bro. C. R. Duncan wrote from Cuba, Kansas, May 12th:—

"I am to engage in debate with Rev. Willoughby, of the United Brethren Church, of this place, commencing the 23d inst. He affirms the Bible to contain all that God ever has or will reveal to man. I affirm Joseph Smith to have been a prophet of God. Each of us affirm our respective churches to be in harmony with the Bible."—

Bro. Thomas Taylor, Birmingham, England, May 4th:—

"The work of the Lord is moving along fairly well here. We keep adding a few to our number here and there. I baptized eight two weeks ago, and all being well shall baptize five or six more on Sunday next in this place."

## ENTERTAINMENT.

THERE will be an entertainment of a musical and literary character in the church at Lamoni, Thursday evening, June 2d, the proceeds of which are to be devoted to the purchase of an organ for the use of the song service in the church, preparatory to the holding of the April session of conference.

This is a commendable enterprise, and we recommend all who can to attend this entertainment. From the program it will be entaining and cheering, the selections, both music and declamations, having been made with a view to please the Saints and their children.

It is the aim of the committee having this entertainment in charge, to make it a success in character, and a success also in securing a good organ for the church use. All may safely attend, as both object and measures are commendable.

# Mothers' Home Column

EDITED BY SISTER "FRANCES."

"If you should place against your ear
The shell you plundered from the sea,
Down in its hidden heart you hear
A low and tender melody,
A murmur of the restless tide;
A yearning born of memory,
And, though its longing be denied,
The shell keeps singing of the sea."

## EXTRACTS FROM LETTERS.

SAID one, "Blessings brighten as they take their flight;" and until mention was made that possibly the Column might be discontinued, we ourself had but an inadequate idea of how deep a hold it had taken upon the hearts of the Saints. Our table is now loaded with letters, in all of which reference is made to the possibility of such a result and the strongest of protests entered against it. We cannot publish all of these letters, but we can and do say to each writer that we are deeply grateful for their words of encouragement and help. We shall endeavor to glean from each one such items as are of general interest, and let no one feel that they have written in vain, neither deem that future communications are not necessary; for our table is not always overloaded as it is now, and future letters may chance to come in a time when greatly needed. —ED.

Sr. Eliza Bird, Weir City, Kansas, writes expressing her gratitude for the many times she has been cheered by the contents of the Home Column, also her firm and ever abiding faith in the divinity of this work in which she has been raised from childhood. Speaking of the Book of Mormon she says: "Its plain and simple language goes to my heart as truth, and fills my soul with love and charity towards all. If the book is true the work is right. God never set his hand to do a work and then gave it up. Man may do in that way, but God, never."

Sr. Violet Jordan, Temple, Missouri, writes a most encouraging letter. She is fully imbued with the spirit of helpfulness and perseverance, also with thankfulness and gratitude for blessings received. We commend to our readers the resolutions formed by her, that, whatever she may esteem to be a duty she will, at least, endeavor to perform, and leave the result in God's hand.

Sr. Jennie Roush, Fulton, Iowa, writes that they have a branch of thirty, live, active members, each one willing to do his or her part to help roll on the work. Bro. Heide has been sick, but will soon be ready for duty again. When she and her husband obeyed the gospel they did so in the face of great opposition. This however is giving away, and she hopes to see those who have opposed gathered into the fold.

Sr. Josephine Wood, of Coin, Page county, Iowa, writes that as they have lately moved there and there being no Saints nearer than Shenandoah (which is twelve miles away), she finds the church publications more welcome than ever before. She likes the country very much and says that land is cheap, and as they expect to locate there she is hoping and praying that some elder may be directed there and a branch built up. Since she last wrote to the *Herald* her husband and her aged father have both been baptized, the latter just a few weeks before his death. She was told some years ago, at a time when she was praying for them, that if she would put her entire trust in the Lord she should have the desire of her heart. The prophecy came through Sr. Rudd of Dow City, who was then an entire stranger to her. When sick at one time, and unable to send for the elders, she prayed earnestly for God to show her what to do. She was shown herself taking a bath in a large rain-water barrel half full of warm water just before going to bed. She followed this instruction and was relieved of her affliction. She still continues this, and recommends the barrel to those who, like herself, cannot afford a regular bath tub. Her son LeRoy has graduated in shorthand and typewriting. [We mention this latter as some good Saint might be glad to obtain his services.—ED.]

Sister Mary A. Flick, of Crow, Lake county, Oregon, writes that she is very lonely in their new home, being deprived of the company of all her relatives, as well as the Saints. She asks that if any of the elders come that way they will call on them, where they will find a home and a cordial welcome. She bears a strong and convincing testimony to the truth of the work she has espoused.

Sr. Melvieana Jeppeson of Hot Springs, South Dakota, writes, hoping that she may return words of cheer and encouragement in exchange for the many she has received. Like many of the other scattered ones she misses the Prayer Union and finds it not convenient to keep the hour at home. She earnestly hopes that an elder will come there soon as her husband is waiting to be baptized.

Sr. S. M. J. of Webb City, Missouri, writes exhorting the sisters to diligence, patience, and perseverance, dwelling upon the fact that by the cultivation of these virtues we not only overcome, but we encourage and help others on to victory.

Sr. Addie White, of Neola, Iowa, writes that she has only been two years in the church, but has never in that time regretted the step which led her to cast in her lot with God's people. She is young in years and sometimes finds it hard to resist the temptations offered on every hand, especially as she has no young Saints to associate with, but God strengthens and encourages her from time to time, and she is determined to press on to victory.

Sr. Eila Lewis, of Neponset, Illinois, writes expressing her love for the work and her great desire to do all in her power to help it roll on. Let none such be discouraged for the world is full of work waiting for willing hands to do. Let us not wait to do the things which are afar off, but speak the kind word and do the helpful act which is near at hand and in our power to do, and the blessing of God will rest upon us,

www.LatterDayTruth.org

and every day will multiply our opportunities of usefulness for the Master.

## HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| May 7, Amount to date | | $4,235 37 |
| S. B. Teagarden, Tex | $1 00 | |
| Mary A. Twaddle, Cal. | 2 00 | |
| Mrs. R. W. Smith, Ill. | 3 00 | |
| Esther Moore, Mich. | 22 | |
| M. A. Farley, Neb. | 1 00 | |
| Leah Constance, Mo. | 25 | |
| Gracie Constance, Mo. | 25 | |
| | | 7 72 |
| May 19, Amount to date | | $4.243 09 |

☞Send all moneys to D. Dancer, Lamoni, Iowa.

# Correspondence.

MANCHESTER, Eng., April 29th.

*Editors Herald:*—Our annual district conference held its sessions in the Saints' meeting room, this city, from the 15th to the 18th inst. inclusive, Elder Thomas Taylor president of the mission, being with us the major portion of the time. Everything passed off very pleasantly; the best of feeling prevailed throughout the business sessions, and the Sunday services were marked throughout by a higher order of spiritual fervor than has heretofore obtained with us in similar assemblies. The preaching and testimony meetings were well attended and much appreciated by all present both in and out of the church, drawing several of the latter nearer to the kingdom.

The outlook within this district is very encouraging. Within the last five or six weeks there have been eleven baptized in the Farnworth, three in the Sheffield, and four in the Manchester branch; and several names have been given in for baptism in the Farnworth branch. Honest inquiries are being made in many directions, and there is every reason to believe that 1892 will be the most prolific in additions to the membership of the church in this district of any of the years which have preceded it since the district was first organized. We have a band of young ministers, able and zealous for the cause—young men who have for many months past put away from them, the use of tea, coffee, tobacco, strong drink, flesh meat, etc., (wherever such things had heretofore been used,) and are unselfishly laboring for the salvation of souls and the honor and glory of our Father, and with and in them the Lord is verifying his promises. Such an example is beneficial to the Saints amongst whom they are called to labor, whether in branch or Sunday school work, and is bringing about results that cannot be otherwise than gratifying to every soul who loves to hear of the prosperity of Zion. The minister, young or old, who uses strong drink or tobacco is the exception (and a very isolated exception at that) in the Manchester district. So far as personal appearances are concerned, the result of the church system of self-abnegation is most gratifying—spirituality, intellectuality, and a corresponding humility are most observable in those whose lives are lived the nearest in accordance with the *Words of Wisdom* given by our heavenly Father. The church will yet hear more of these men, and their conquest of self. He that conquereth himself, is greater than he that conquereth a kingdom.

May the ministry and membership of the church ever remember, and follow the example of Daniel and the Hebrew children, not forgetting the integrity of the sons of Rechab, so that the blessings of these men may also be the blessings pronounced upon the children of the Zion of our dearest love.

Yours for Zion's welfare,

JOSEPH DEWSNUP Sen.

BURRELL, Iowa, April 27th.

*Editors Herald:*—"If any of you lack wisdom, let him ask of God." I have been familiar with the above text for many years, but not until I accepted the gospel did I understand it. It has been a great blessing to me. Of late a new application of it has come to me, and it has helped me so much in my Christian life that I wish to refer to it.

For many years I had been in the habit of praying for wisdom in a general way. I have admired the prayer of Solomon, wherein he asked for wisdom rather than riches, and the life of his enemies. I have prayed in that way for wisdom, but it seemed too wide for me, and too general. The new application is this: When we come to a point where we are undecided what is best to do, especially at times when we feel that we are just a little out of the influences of the Holy Spirit, then is the time to make a practical use of the text. Stop right where you are, and, if practicable, get away by yourself in your closet, and on bended knees ask the Father to grant wisdom as you need. I may be well in our morning devotions, for this is right and proper; but the new point to me is to ask the Father for just what you want at the time you realize the lack, as we would go for an implement to do a certain piece of work we could not do unaided.

Prayer is one of the tools that a Saint should use to get along nicely with his work. It is essential to realize our own weakness. We need to realize it often, especially those in authority. The great point to realize is that human wisdom unaided is exceedingly faulty. We are biased and prejudiced, even the best of us, by so many circumstances and conditions, that without the power of the Holy Spirit we are totally unfit to be mouthpieces in the latter day work. God speaks now as he did anciently, and he tells us to cleanse ourselves from all filthy things. Tobacco is included in that commandment.

I am proud that I love the latter day work. I know it is of God. Your brother.

S. W. CAMPBELL.

PARRISH, Ill., May 12th.

*Editors Herald:*—I have just closed a series of meetings here, and yesterday baptized six young ladies, whom I trust will be eternally saved. There are a few more here interested, and by proper labor would come in ere long I think. The Lord is working with his people in various ways, instructing and comforting them. One sister here thought she was so poor she could not help the church, could not pay tithing. She says that the Lord spoke to her in a dream and told her to tithe her geese, chickens, and fruit, and she should be prospered in everything she tithed; and he told her just how much to pay. She says she was prospered according to the promise given her, and rejoiced when she gave me her tithing, feeling thankful that she could help some.

Another brother who had been wronged out of a good part of his father-in-law's estate, after having compromised the matter (being directed in a dream to so settle it) was told afterwards in dream that he would get more, and he must pay it on his tithing. Accordingly, one day while working in the woods, his brother-in-law came to him, and gave him fifty-five dollars, saying to him that he was entitled to this much more than he had received, and he would give it to him, but to say nothing about it. So he paid it on his tithing, knowing that he was doing God's will. Thus you see the Lord is directing, and giving his sanction to that part of his law pertaining to the temporal as well as the spiritual, "For Zion cannot be built up, except it be by the celestial law." In bonds, and at work,

G. H. HILLIARD.

AMBER, Iowa, April 30th.

*Editors Herald:*—I have not been long among you; I am only a newborn Saint, and am yet a babe in the warfare of a Saint's life. Before I became a Saint, I was a Christian of the Lutheran denomination, and I thought that if I should obey the gospel as it was preached by your elders I would be released of the great burden of sin that was upon me, and my soul would be at rest; but although I was released of the old burden, my soul has not found perfect peace and rest. I am still at warfare, and sin sometimes overcomes my weak spirit, and I do that which I desire not to do; and I pray you, brethren, that you will remember a poor Saint, even me, in your prayers, and present me at the Father's throne of mercy that he may through the great love of our blessed Redeemer cleanse and purify me, that I may become able to first rule my own life and to serve in all righteousness, and secondly, become strong in faith, that I may fill the office whereunto the Lord our God has called me. Please, brethren, in the love of Christ remember me in your prayers. I am not worthy to ask this much of you, but I know you will do so, and the Father of love will bless us.

I am German by birth, and the Lord has said through the mouth of his handmaiden that I should be a servant before him, preaching the word in my mother tongue; therefore I pray you, brethren, to pray for me that he will give me grace to overcome and purify myself, that I may be worthy to be a good servant in the house of the Lord, doing his will, that I may, through the love of Christ win the crown, and that his name be praised among my countrymen.

I in my former walks of life have often desired that God would call me into the ministry, that I might be in his house every day; for nothing was sweeter to my soul than to go to revivals and hear the singing and sweet music, but there are only a few Saints in this place and we have no music at our meetings; but I hope that God will give me sufficient grace to so come sometime to the great church triumphant, and be worthy to bring sheaves before the throne of him who was slain and is alive forevermore, that even I may be able to praise the Father, Son, and Holy Ghost with the great assembly of redeemed of the Lamb who are wearing spotless robes of righteousness.

May God in much mercy remember us all.

Your brother,

DANIEL JOHANNES DIERKS.

To set delicate colors in embroidered handkerchiefs, soak them ten minutes previous to washing in a pail of tepid water, in which a desert-spoonful of turpentine has been well stirred.

www.LatterDayTruth.org

# Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.
☞ Write on one side of the paper only.

[Reported for the Herald by E. Stafford.]

## FUNERAL SERMON OF BROTHER HORACE CHURCH.

PREACHED BY PRESIDENT JOSEPH SMITH, AT LAMONI, APRIL 24th, 1892.

PRAYER by Pres. W. W. Blair: Our Father who art in heaven, unto thee we come this morning with chastened hearts and saddened spirits, and yet rejoicing in thy salvation. We are sensible that thou art over all, blessed forevermore. We read in the volume of thy word that in thee we live, and move, and have our being; that life with all its blessings, its chastenings, its hopes, its aspirations inspired in righteousness, are derived from thee, and that blessed hope that reaches beyond the confines of the grave; that this blessed hope of life and immortality cometh from thee the giver of all good.

We bow in humble reverence before thee and submit to thine appointments; we are certain that thou, the Lord, doeth all things well.

In the name of Jesus Christ we ask thee to bless us in this hour of sadness and sorrow in which our brother has been taken from our midst by the hand of death; that the lesson may prove of avail to us, making us better acquainted with thy purposes; that we may resolve to do thy will, to be submissive to thine appointments and press onward and forward growing in the grace and knowledge of God; better prepared for the duties of life; better prepared for death, and better prepared for the life that lies beyond. We dedicate this hour to thee, O Lord, praying that the Spirit of peace and love from Jesus Christ our Lord may pervade this entire assembly, and that we may realize that death though it brings its sorrows, is but the pathway that leads to God; that death, however grievous, is but the opening of the way ordained of heaven by which the righteous shall pass on to higher and better conditions of glory than it is possible for man to attain in this life. We pray that thou wilt take this meeting under thy special favor; bless those that shall minister before thee; inspire their hearts with wisdom from above that they may cheer and gladden while they admonish and instruct this waiting congregation. We pray that thy blessing may be upon the bereaved ones, the kindred whose hearts are made sad, the neighbors that knew the departed one; may they all be blessed and this hour sanctified to their eternal good. Heavenly Father, we pray thee that thou wilt especially bless thine handmaiden that has stood by the side of this our brother, a patriarch, who has been her helper, comfort, and consolation in the trials and sorrows of life. Bless her in her tried spirit, and may the peace of Christ which passeth all understanding be abundantly vouchsafed unto her, and may it be a gladsome thought that in the beyond, she can by faith see the light of heaven beaming brightly upon the beloved one that has passed away and realize that the day will soon come when glad hands shall strike, and kind embraces shall be had, when parting shall be no more, and when husband and wife shall greet each other in that better land and joyfully dwell under the special watchcare of the Most High throughout the endless ages of eternity. We commit her to thy tender care.

And now, heavenly Father, bless this dispensation of thy providence to all this village and country round about, and may all realize that a beloved friend, an honored citizen, has been taken from their midst, and that he has left about his pathway to all that have known him a cheering halo of light and gladness.

Bless us more than we can ask, or even think. Be our high tower, our sanctification and redemption, and the glory be thine through Jesus Christ our Lord. Amen.

Brother Blair read the 71st Psalm for the lesson, and then the following: "Horace Church was born at Hopkinton, Rhode Island, October 26th, 1811; was united in marriage to Sally Bissell the 28th of December, 1837.

"He became a member of the Seventh-day Baptist Church early in life. He heard and believed the restored gospel in the year 1844, but was not connected with the church until February 17th, 1867, when he was baptized, confirmed, and ordained an elder by Bro. E. C. Briggs, at Hopkins, Allegan county, Michigan, at which time the Hopkins branch was organized and of which he was the president until the summer of 1873 when he moved to this vicinity.

"He departed this life April 21st, 1892, at five o'clock a. m., aged 80 years, 5 months, and 25 days."

### SERMON.

We are told in this volume of Sacred Writ, that God takes no pleasure in the death of the wicked, but that he rejoiceth in the death of his saints. While our hearts this morning may sadden by the touch which death always brings to man, our spirits rejoice, because that in the infinite love of the Creator, through the one that gave us life and promise of a ransom from death, we are assured that we shall live again.

Contemplating the life of a man like Father Horace Church, presents to the observing mind the excellence, and I might say the grandeur of a spirit occupying a tenement of flesh with a view to life after death, and shows by its own integrity an acknowledgement of the power and divinity of God.

And if I should take a text this morning and present to you a few thoughts touching life and the resurrection, such may be found in the statement given in the revelation of Christ unto one of his servants and by him certified unto us, "Blessed and holy is he that hath part in the first resurrection, for upon such the second death hath no power."

All along through this life of the flesh we are stumbling and groping, sometimes fearing death—I trust so far as Saints are concerned that it is not the case with them to fear death—but trusting in the rich mercies of Christ we should ever be prepared for death. Our purpose ought to be to live unfettered by the fear that must prove hurtful unto them who are exercised by it. But while we are groping forward in this life sometimes anticipating death and sometimes fearing it, it is a comfort to me, one of the most solacing comforts that it is practicable for mind to dwell upon, that after passing through all the varying conditions, and trying vicissitudes which God has permitted to come to men, we shall in that life which is to come have no occasion to be moved by fear of the second death. And I recognize this morning in your assembling together under the circumstances of this visitation that we may well say, what it has not been the fortune of your speaker to be able to say many times in his life, that it is a dispensation of God's providence. And when we consider that to our brother life has worn itself out, the forces of his frame have become exhausted, and everything which this life can offer to man has lost its hold upon the spirit of the man, it is a dispensation of providence to permit him to go to his rest.

And you and I can conceive that the body as we have seen it, weak, and walking feebly in our midst, needed rest. In the grave there is but silent abiding, there is no consciousness of weariness, there is no realization of what it is to be at rest. But that which has enabled this body to keep itself pure, that which gave the frame its grace and its strength, that which you and I have recognized as moving the form of our brother, that which is conscious and takes cognizance of weariness and of rest, is now at rest in the paradise of God. You and I can realize to-day that Father Horace Church is at rest; and you and I are thankful that such is the case. Not that we are thankful in the sense that it is a relief to us that he has departed; but, sympathizing as we do with the weariness of life when age has brought decrepitude and suffering upon the body, we can look up and can feel that we are thankful that our brother is at rest.

I remember this morning the effect that the first death that I ever witnessed had upon me. It was that of my grandfather—not so old as Father Church has been by several years, but still an old man; one that I remember as a kindly man. During the long sickness which preceded his departure, I frequently heard it said by his children, "It will be a relief for Father when he is gone, and he will be so much better off." When he departed, I was the only relative that shed no tears. I was but a boy, but I well remember my Aunt Lucy taking me to task for not feeling bad at grandfather's departure. She was almost angry at me because I had no tears to shed. I answered, "I am sorry that grandfather has gone, but if he is better off than he would be here, why should I cry, to-day? You have frequently told me that he would be better off, and I have

www.LatterDayTruth.org

heard them express that he was at rest. How can you find fault with me when I am glad that grandfather is at peace?"

It was but a boyish peculiarity, it is true, and when after years of sorrow and grief had brought me wider experience and my life had become interwoven with the lives, happiness, grief, and distress, and sympathy with them in whose society I lived, I could afterwards shed tears with those that mourned, with those upon whom death had brought sadness and distress; and yet do so with a consciousness that those who had worn out their lives to a good old age in the service of God were free from sorrow, their spirits at perfect rest in the society of the just; and I am satisfied that those who are gone would not like to return to these earthly scenes and to take up the weapons of their earthly warfare again, and I with them am thankful that they are at rest.

You will remember that it is said in the Good Book, that threescore and ten years are allotted to man, and if by reason of great strength, fourscore; the days are weary and full of trouble. But Father Church was not a strong man, and it cannot be said that his days were lengthened on account of his great strength; but those who knew him know that his best years were given to the service of his Savior. I might say they were years that have thrown around him the brightest halo of life, and that the sunset of his life was surrounded with a glory corresponding with the glory of the setting sun on a peaceful summer's evening, flushed and bright with the promise of a bright and glorious morrow in the resurrection of the just, when there shall be life conscious of its good and having no fear of the second death.

We may inquire who it is that attains to the resurrection of the just having no fear of the second death? And we discover the answer in this: Those that have listened to the instruction given by the Master, who has the power of life and death in his hands, then follow this instruction, placing themselves in a condition to learn the truth and by obedience to the same be led to eternal life.

The case of the healing of the centurion's servant comes to my mind, and the great faith he placed in Jesus, whom he thought could restore his servant. The centurion was a Roman officer, having soldiers under him, having officers over him, and who knew that in the matchless symmetry of that Roman power it was but the province of him to whom the word of command was spoken to obey. It was not for him to question it; it was not for him to dictate in the matter of that which might be required of him to perform. This centurion listened to the officers which were above him, and did that which was commanded him, expecting to have to yield the same obedience to his superiors as he required of those that were under him. This man recognized in the Savior a superior power to any that was of the earth. He believed him to be the Lord of life and glory; that unto him were subject all things in heaven and on the earth; that he was the recognized Son of God, the Savior of the world; that he had but to speak the word, to say to those ministers of life, and health, and restoration latent everywhere, "Go ye and minister to those afflicted ones;" and they would at once carry blessing, and peace, and health, and cure at his command. Hence he said to the Savior, "Speak the word, and my servant shall be healed."

This comes to us as a lesson in this sense, that if Christ the Lord of life and glory had that power in his word and could and would exercise for one like the centurion's servant, how much brighter the hope of him that places himself in the condition to be with this Lord of life, to make him his personal friend, that the Spirit which is in him, and which is to be put upon his disciples shall quicken his mortal body, and shall raise him up at the last day.

You can find no better hope and faith expressed anywhere in the New Testament scriptures, nor in the history of the times of those who accompanied the Savior, than that expressed by the two sisters of Lazarus, "Lord, if thou hadst been here, our brother had not died." Upon him rested the entire hope and force of life, and if he had been there, they knew that if he chose to exercise his power that the life of their brother would have been preserved at his will. Jesus said unto them, "Your brother shall yet live."

They expressed their confidence in this promise by a saying which was very forceful, We know that at the last day he shall rise again. Jesus gave them to understand that in him was the power of the resurrection and the life, and demonstrated this by raising Lazarus from the dead, thus giving assurance to these weeping and troubled sisters and to all his trusting children that he is able to bring to pass the resurrection from the dead. We have therefore this consolation, that our brother shall rise again in the resurrection of the just; and you and I rejoice in this hope. And, though the body is consigned to the grave, there is nothing in this death of the body but the throwing back the door, through which the freed spirit shall pass into the place where God the giver of life and glory dwells; it is but the opening up of the life of the other world we call paradise. Hence, you and I can say, as did those women, that though our brother has died, thank God he will rise again. You and I have no doubt under any circumstances, concerning the fate of Father Church. It can be truly said of him while sojourning among men, he hath done what he could. His life has been one long sermon of peace. And I seriously doubt from my knowledge and my consideration of the man, if he ever intentionally did a harmful thing to anybody in his life.

He must have been an early devotee in the service of God; and we feel the assurance that when he heard the gospel that from that time on until he was permitted to obey it his heart was engaged in service to the Almighty; and that he kept his heart and life free from those uncouth entanglements among the children of men that hurt men's lives and mar their future prospects. And I can but believe that Father Church's future is a glorious one. But when we contemplate the fact of his obedience, when we contemplate the fact that he received the Spirit, the testimony of Jesus, how much brighter opens up before us that reward which we feel assured is to be meted out to him, and intended to be enjoyed by all those who have spent their lives in the work and service of God; and with those who are watching and waiting unto eternal life and who will finally receive the plaudit of the just at the judgment day.

We are told in this book, in the New Testament part of it, that perfect love casteth out all fear; and I apprehend that one having this love is free from the law of sin and of death. We are told also that there are some who all their lifetime have been in bondage to fear. But perfect love—that is perfected love to God and to man—casteth out all fear; and this love is only to be obtained in the gospel.

I have often thought upon the strange contrast there will be exhibited in that great judgment day. There are to be some calling upon the rocks and mountains to fall upon them. What for? To shut them out from the blazing light which radiates from the face of him that sits upon the throne, from the light and brightness of his coming. They have not heard him, have not accepted him as the Son of God; his countenance is terrible to them; while on the other hand those who have accepted him have no fear of him, because they have been anxiously looking, waiting, watching, praying for his coming; and they will be glad when he appears. They will be like the Apostle Paul says of himself; they will have fought the good fight, they will have finished their course; they will have kept the faith; there is for them a crown laid up, for them who shall love his appearing. You and I in our better moments are anxiously longing for the coming of the Savior. We have heard prayer after prayer in our testimony meetings asking that God will hasten the day when the Savior shall come; and we have said, Amen Lord, so be it. But deaths will occur from time to time, like unto the death of this one, that takes away one who has been in our midst; whose body we now are preparing to lay tenderly away in the care of the silent tomb. Do you not know that day is succeeding day, and that each continuing day, and night after night, is but bringing us a step nearer to that great time when the Savior shall come, and that we ought by these tokens to be more anxiously preparing for it than ever before.

You will pardon me if I refer to a contrast. The first death that visited my own family took from it a child eight months old. I thought then, like many a father had before me, and many a one since, that it was the brightest, noblest spirit ever permitted a tenement of flesh. After she had departed it left me inconsolable. I had an earnest desire to discover—if permitted to do so—the condition in which the child might be, and I was permitted to see it. From that day to this there has been with me a something that reached me from beyond this life, having a tangi-

www.LatterDayTruth.org

ble hold upon me, that whatever else might transpire I should so strive to live that I might be worthy to dwell where the little one is.

In contrasting the life of Father Church with the child; so far as it was possible, so far as it was practicable for a manly man to bring himself into such condition as the child might occupy before God, we are convinced that Father Church attained to that condition, so far as purity of purpose and intent of life were concerned.

I know not what will be the condition the outward form and proportions of the child when I shall see her, but I feel satisfied in my soul that I shall know her. I know not the appearance that Father Church will assume in the resurrection. I am satisfied that if I shall attain unto it, being worthy to be there and permitted to see him, I shall know him, and that he and I shall be satisfied with the conditions obtained. And so will all those who are permitted to go there. I believe that in the goodness of God it seems to have been provided, when we shall meet those who have gone before us into the better world, we shall meet them in the condition of the highest and best developement possible to the environments they have been permitted to live in; and such as they would have attained had their lives and their surroundings been such as would have been the best adapted to their developement; and if there should have been conditions in their natural life by which their noblest proportions, physical or mental have been cut short, that in which they have failed will be restored to them, and they will be in that condition unto which they might have attained in the best and truest conditions of developement in this life. Hence, every grace or power lost by reason of departure from the normal condition, no matter what it may be for which the individual was not responsible, will be restored to them. And in that world they will not be under the disadvantageous conditions under which men are obliged to labor in this world, but under vastly superior conditions for their developement in all that is good.

We can say by Father Church, "Blessed and holy is he that hath part in the first resurrection, on whom the second death shall have no power." His spirit is in the paradise of God, in conditions of light and peace beyond the power of mortal to conceive; and, though we may no more meet him on the streets; no more meet him in the social circle; no more meet him and hear him in the prayer service; no more behold his face or receive his kindly administrations in this life, yet it is all for the best.

It is needless for me to dwell longer upon this scene. I desire to lift your spirits to consider the conditions of the better world; to inspire you so to live that when we shall bear your bodies to the silent tomb, we shall be sure that your spirits are at rest in the paradise of God, waiting for the trumpet to sound that shall bid this turmoil of life to cease, and shall usher in everlasting peace by him upon whom shall be placed the power by his Father; and then we shall be happy, happy members among those who shall be subjects of that heavenly kingdom, meeting with those who have gone before; having no fear of the second death. We shall meet them, and we shall rejoice together, that we have in our lives, in the state of probation on the earth wrought, and wrought well in Christ.

May the peace that we feel well assured is with them that serve the Lord be with you; and may you with me be made happy partakers of that glory which is to be revealed at his coming, and we be crowned with everlasting life, is my prayer.

# Miscellaneous.

## PASTORAL.

*To the Saints scattered in Kansas, Nebraska, Colorado, New Mexico, and Eastern Wyoming, Greeting:*—The sacredness of gospel relationship increases as God's love becomes intensified in the soul, which begets an ardent desire for each other's welfare; only evinced, however, as we become subject to and governed by divine law. And while we may have no wish (or should not have) for undue officiousness or appearing dictatorial, as those terms are understood, there are duties imposed according to the gifts and calling of God that we cannot forego and escape condemnation. And these duties are just what they are, none having the right to limit or extend them. Yet however well performed, my experience leads me to believe that he who dares walk in duty's path may be subject to much criticism, sometimes cruel in its nature; so that it often needs more courage to perform duty than to evade it.

It were a sad spectacle to see a non-Godfearing man resort to intrigue or deceptive measures because of present advantage, to shift from under a legitimate responsibility, or because of a love for revenge. But how much more despicable would such a wretched policy be if evinced by a Latter Day Saint? We are quite apt to be blatant for the adjustment of wrong on an equitable basis, especially if made to suffer through the perpetration of the wrong; but if ourself is to be thrown in the balance, and future developments decide that self must yield, self must confess, we may grow less anxious for the application of an equitable method, berating those who dare advocate an adjustment on such a basis. Paul doubtless had a broad conception of these matters when exclaiming, I keep my body and bring it under subjection, etc., which may be studied with profit. If to have our way, do our own will, be our fixed purpose, irrespective of law, order or rule, we, to say the least, will evince but slow progress in the God imposed work, viz, being peacemakers, and claiming the reward guaranteed to such, and may deceive ourselves.

It is possible these lines may find some isolated, and deprived of church fellowship. If having a membership in a branch, an occasional report from such to their branch would not be out of place, while an inquiry as to what financial aid is required would not be thought an undue inquisitiveness, nor an occasional remittance to the branch treasurer be construed as undue officiousness. And should such learn of the existence of a branch nearer than the one to which they now belong, no time should be lost in applying for a letter, so as to enroll in the nearest branch; thus come to and be active at the front of the battle, and in the meantime essay to establish yourself in the faith by studying ancient and modern revelations; not forgetting the church organs, *Herald* and *Hope* first; second, sustaining what private enterprises you please. You may, of course, if you wish supplant the former by the latter; but that would be similar to one neglecting his own for the benefit of others. We have been clamorous for a reduction in the price of the *Herald*, but when we find by recent developments that the Board of Publication has been staggering under a debt of seven thousand dollars by delinquent subscribers, charity compels us to think that the incentive for reduction was not very inspiring.

The *Herald* has had its struggles, which may possibly have been augmented by mismanagement with no evil design. And I am frank to say, I have thought it should have been more economically managed, and just as frank to admit that in this I may have been mistaken, yet claim the right to an opinion. Be all this as it may, we have the *Herald* with us. We want it and must have it. It is the church organ. We can neither afford to dispense with it, nor allow it to lack the needed help or life. And so with the *Hope* Yet private enterprises stand on their merits, or fall on their demerits, and if needed and practical become as numerous as the stars of heaven. But let them be consistent, assuming their true character, not presuming to tread where others occupy by right. The claim for assuming the requisite responsibility attendant upon issuing a newspaper merely for the love of humanity, without regard to dollars and cents, would by Westerners appear similar to that known as taffy.

If the *Herald* is now emerging from under difficulties, we should rally to its support and help its managers to fill the promises made. Let us see to it, and thus move Zion's cause.

It were discreditable to Latter Day Saints to indulge in a stupid rivalry, as often seen among people of different cities and counties, which often leads to the adoption of deceptive measures to reach a coveted point. But the important fact that the church exists in integral parts, and the success of the whole is secured by the legitimate activity of the several integral parts, should not be overlooked. Nor should this be so construed as to think ourselves licensed to go where and do as we please, irrespective of law or order.

The ministerial force has been increased some, yet not sufficiently so as to supply in full the demands for the great harvest field, or so distributed as to give entire satisfaction to the prevention of criticism or disappointment. But the sober thinker will at once discover the difficulty of distributing a ministerial force over a large portion of the world that might be used in one of the large states of America, so as to afford entire satisfaction.

Those to whom the grave and responsible work of appointing for the harvest field is committed, can sympathize with the disappointed, being made sensible of the fact and necessity of individual preferences being waived or deferred. And at no time has this fact been made more visible than at the recent session of conference, or so I think.

General Conference appointees will know that of them it is expected that so far as possible labor should be systematized and new fields penetrated, and that in the prosecution of this work collision with or infringment on the rights of the local ministry should be studiously avoided.

It will not lessen the dignity of a General Conference appointee in conferring with branch officials in the event of laboring adjacent thereto; and it will be well for such appointees to call into requisition and make use of their own judgment, asking themselves what they would like in the event of circumstances being so as to change positions before they bother any other person as to how near they go to a branch, etc. The right of private judgment is guaranteed to all irrespective of place, or position.

Presidents of branches should not offer special inducements to one General Conference appointee to labor among them, and ignore another because to them appears a difference of abilities, etc., nor should they pass over any irregularity in the procedure of a General Conference appointee, but in such an event remonstrate as the law permits, etc.

Branch officials should by dint of study and perseverance aspire to a proficiency to govern and regulate the affairs of their respective branches, always remembering that a proficiency in preventing trouble tends to qualify for the adjustment of trouble when, dispite your efforts, it comes.

If assistance is really necessary from outside, apply to the district president, who may, if de-

www.LatterDayTruth.org

sirable, apply to the one in charge, or to the missionary in charge where no sub-appointment has been made. To illustrate: Bro. J. T. Davis is in charge of the Northwest and Northeast Kansas districts, and to all within those limits is the actual missionary in charge by virtue of appointment in the above parts.

From distant corners of the mission where no organizations exist I will be glad to hear, should any have aught to communicate as to prospects for preaching, etc. I wish, so far as practicable to visit some of those remote spots the present conference year; but to my associates and co-laborers I offer no pledges, but cherish a desire to be found in duty's path.

To branches contemplating the erection of houses of worship, I would respectfully suggest a due consideration of Christ's instructions, "For which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it, lest haply after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish."—Luke 14: 28–30.

The love of display begets a seeming recklessness which brings trouble and embarrassment, which sober thinkers, especially Latter Day Saints, should avoid. A small, respectable house of worship free is better than a large and costly encumbered one, through its towering spire should loom heavenward, catching the first gleams of the sun.

Though few and poor, the Saints were commanded to erect a commodious and costly temple for a specific purpose. By labor, self-denial, much prayer and fasting, the Lord interposed, and the work was finished, and the grand old temple at Kirtland after the passage of half a century of changes, storm and sunshine, stands in loud testimony of the faith and fidelity of the few who began and prosecuted the work, and the indisputable evidence of God's supervisions of the works of his hands.

But, in the absence of special revelation and divine instruction, we are to use our best judgment, and it were a grave mistake (or so I think) in the light radiating from the above to suppose justification from God would follow efforts culminating in erecting large and costly church edifices, necessitating the adoption of measures gendering to bondage; but that the building of houses of worship is legitimate, is apparent,—granted. Nor is the necessity of counting the cost to avoid embarrassment less apparent. Nothing is more distressing than trouble that is traceable to indiscretion or human folly.

The necessity for sensationalism, wild excitement, undue impulsiveness to acquire a knowledge of God's divine economy or to make progress therein, does not exist. So far from this, that the Saints are warned against and taught to avoid such influences

Christ did promise that these signs should follow them that believe; but when the Seventy returned, exultingly (as it would seem) because the devils were subject unto them, Christ said, "Notwitstanding this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven."—Luke 10: 20.

Paul encouraged the Saints to aspire to spiritual gifts, but said, "But all these worketh that one and the self-same spirit, dividing to every man severally as he [God] will," and "Let the prophets speak two or three, and let the others judge; but if there be no interpreter, let him keep silence in the church, and let him speak to God and himself."—1 Cor. 12; 2 Cor. 14. He also advised Timothy to abstain from water and use a little wine for his stomach's sake and often infirmities; said: "But Trophimus have I left at Miletum sick."—2 Tim. 4: 20.

Two facts are made conspicious to the careful student: 1st, The necessity for a proper discrimination between the true and the false; 2d, God gives spiritually as it pleaseth him.

Joseph Smith also encouraged the Saints to aspire to spiritual gifts, but said that to the Bishop and those ordained to watch over the church "it shall be given to discern all these gifts, lest there be any professing and yet be not of God." (See D. & C. section 46; 50: 2.) Let us not forget that God's word is given for reproof and correction, that the man of God may be perfected and thoroughly furnished unto every good word and work.

Letters in the Department of Correspondence in *Autumn Leaves* for May, from Macon, and St. Louis, Missouri, and Angola, Kansas, should be read by the young folks; and they be stimulated thereby to furnish Bro. J. A. Gunsolley with a liberal supply of copy. And do not overlook the article, "Shall the Glory of Zion Embrace Art?"

Bro. D. S. Crawley was unintentionally omitted from the list of appointments. He will labor in the Spring River district, Kansas. Bro. C. R. Duncan will labor in the Northwest Kansas district until his departure for his foreign mission. In bonds,

JAMES CAFFALL.

## PASTORAL.

*To the Officers and Members in the Far West district:*—You will please take notice that our conference will convene on the 4th and 5th of June. I greatly desire that every branch shall be represented, and all the elders and officers of the church as can possibly, attend. Officers of the general church, missionaries in charge, missionaries of the church in adjacent districts are cordially invited to be present, and we will try and make all welcome.

I am not yet acquainted with the needs of different parts of the district, hence I desire that the brethren will come prepared to present in full their necessities, and as to how much of their time they can give during the coming year to the conflict. Since the General Conference the weather has been very unfavorable for preaching, yet we expect that after our quarterly conference we can begin to force the battle all along the line. With Bro. M. H. Forscutt in charge, Bro. J. M. Terry superintendent of the Sunday school work, and a score of local elders, priests, and teachers, all laboring in harmony through the district, with our spirits cheered and hearts gladdened by the Spirit which will be made manifest during our deliberations we hope that the year's work will be one of great good to the cause.

I heartily second the efforts of Bro. Terry, and hope to see an awakening in this most important work. Yours in bonds,

T. W. CHATBURN,
*District President.*

KINGSTON, Mo., May 12th.

## CONFERENCE NOTICES.

Kewanee district conference will convene at the Saints' chapel, Millersburg, Illinois, June 4th and 5th, 1892, at ten a. m. Those who contemplate coming by train will be met at Aledo by conveyance on Friday evening. All are cordially invited to attend, especially the official members. J. W. TERRY, *Dist. Pres.*

Conference of the Little Sioux district will convene at Magnolia, Iowa, Saturday, June 11th, continuing over Sunday the 12th. Reports are requested from all of the local ministry in order to arrange for more effective work. Branch clerks are also requested to report early. Hope for a goodly attendance.

A. M. FYRANDO, *Dist. Sec.*

## NOTICES.

To the Saints scattered in the south and west of Colorado:—Whereas, I have been appointed as a missionary for this part of the State, I would like all to report to me, stating what is the prospect for missionary labor in their localities. If the chances are good, please let me know soon; and thereby oblige,

Your brother in Christ,
JAMES KEMP.

HUTCHINSON, Colorado.

## TO THE SAINTS.

Any of the Saints having relatives, or friends in Australia, or New Zealand, will please send me their names and address and I shall be pleased to call on them. Address till August 1st, Cuba, Republic county, Kansas.

C. R. DUNCAN.

## THIRD QUORUM OF PRIESTS.

All persons knowing themselves to be members of the above named quorum are requested to send me their names and permanent addresses, plainly written, at once, that a new list may be prepared and incorporated into our annual circular letter. F. M. WELD, *Pres. of Quo.*

LAMONI, Iowa.

## MARRIED.

WILLIAMS—MOORE.—At Reese Creek, Montana, April 24th, 1892, by Elder J. E. Reese, Bro. David N. Williams of Reese Creek, Montana, to Sr. Dora Moore of Lamoni, Iowa. The chapel was packed full to witness the ceremony. Bro. Williams is one of the prosperous and thrifty farmers of Reese Creek. The happy couple have the good wishes and hearty congratulations of the entire community.

## DIED.

MORGAN.—At Perry, Iowa, May 12th, 1892, from the effects of a burn from gasoline, Neoma Lilla, daughter of Bro. J. W. and Sr. Christina Morgan, aged 2 years, 2 months, and 20 days. Surely the Saints are finding favor in the eyes of the people, as was plainly demonstrated in their kindness in this instance. The little one was suffering until she was administered to by Bro. Nirk, when in ten minutes she fell asleep in Jesus. Funeral services conducted by W. Johnson; sermon by Elder W. C. Nirk; text, 2 Sam. 12: 16–23, also quotations from Mark 10: 13, John 11: 24–26, and 1 Cor. 5: 12-23.

STEVENSON.—At Ottomer, Douglas county, Missouri, March 21st, 1892, Sr. Sarah Ann Stevenson; wife of William Stevenson, and daughter of Thomas and Elizabeth Revell. She was born April 29th, 1838, at New Radford, near Nottingham, England. She was the mother of eight children, four have passed on before; three sons and one daughter are left to mourn with her father and mother, but not without hope. Our loss is her gain; she sleeps in Jesus.

HER MOTHER.

Henry A. Stebbins, Glendale, Los Angeles Co., Cal.

## ITEMS OF INTEREST.

KANSAS CITY, Mo., May 15.—The Missouri River is now at a standstill, but the signal service announces that the June rise will come two weeks earlier than usual this year and that it is coming now. If it does get here with its usual twelve or fifteen feet of water the damage cannot be reckoned. All of the bottom lands for miles around, including half a dozen towns, are under the flood and the damage now is in the hundreds of thousands of dollars. On the Missouri these big rises together are not of yearly occurence as on the Mississippi, and as there are no levees the whole country is open to the invasion of the water. To-day thousands helped to save the goods of the stricken people.

Many persons were carried off from and in their houses. Although all of Argentine, Armourdale, and Harlem are completely under water it is believed that everyone is accounted for.

The Kaw began to fall yesterday, and receded 2 feet 3 inches, in a measure relieving the situation on the Kansas side. None of the houses are out of water enough, however, to let any of the owners occupy them. In the night a great many of the frames got off their foundations and went down stream until they lodged against a bridge. One of the Kaw bridges presented the strange sight of a half dozen houses lodged against its piers. To-day in Harlem the unusual work of boating along the principal streets continues. All the rivermen agree that things look dark ahead.

BILLINGS, Montana, May 15th.—The snowfall on the eastern slope of the mountains during the last winter and up to the present time has been unusually heavy, and, owing to the cold, backward weather, none of this has yet melted, so that when the warm weather does set in there must be an immense amount of water discharged into the streams from this source. But while this means serious damage to the lower river

[Concluded on page 356.]

www.LatterDayTruth.org

# BISHOP'S ANNUAL REPORT OF THE RECEIPTS AND EXPENDITURES

## OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS,

*From March 31st, 1891, to March 31st, 1892.*

### SUMMARY.

| | |
|---|---|
| Cash on hand last report | $ 2,265 65 |
| Receipts for year, tithes and offerings | 11,413 40 |
| Received from Agents | 6,072 87 |
| Received through Herald Office | 3,889 45 |
| Total | $23,641 37 |

PAID OUT.

| | |
|---|---|
| To Elders and Families | $10,448 98 |
| To Agents for Elders and Poor | 4,803 87 |
| To Poor | 367 21 |
| Accounts Payable and Interest | 822 00 |
| Court Deposit | 200 00 |
| Real Estate and Loan | 758 01 |
| Herald Office report | 3,560 80 |
| Expense | 1,269 28 |
| Balance due Church | 1,411 22 |
| Total | $23,641 37 |

ACCOUNT WITH AGENTS.

| | |
|---|---|
| On hand last report | $ 4,449 60 |
| Receipts for year, tithes and offerings | 29,433 64 |
| Paid Agents by Bishop | 4,803 87 |
| Due Agents | 78 95 |
| Total | $38,766 06 |

PAID OUT.

| | |
|---|---|
| To Elders and Poor | $28,996 89 |
| To Bishop | 6,072 87 |
| To Balance due Church | 3,696 30 |
| Total | $38,766 06 |

ELDERS' INDIVIDUAL REPORTS.

| | |
|---|---|
| Receipts, Donations | $ 6,357 83 |
| Bishop, Agents and supplied | 3,430 73 |
| Total | $ 9,788 56 |
| Expended by Elders | $ 9,788 56 |

GENERAL ACCOUNT.

| | |
|---|---|
| Received by Bishop | $23,641 37 |
| Received by Agents | 38,687 11 |
| Received by Elders | 9,788 56 |
| Total Cash Business | $72,117 04 |

EXPENDITURES.

| | |
|---|---|
| By Bishop | $22,230 15 |
| By Agents | 34,990 81 |
| By Elders | 9,788 56 |
| Balance due Church | 5,107 52 |
| Total | $72,117 04 |

AVAILABLE ASSETS.

| | |
|---|---|
| Cash | $ 5,149 62 |
| Bills Receivable | 9,293 80 |
| Real Estate (not including churches) | 26,190 00 |
| Total | $40,633 42 |

LIABILITIES.

| | |
|---|---|
| Bills Payable, non-interest bearing | $ 690 00 |
| Bills Payable, interest bearing | 222 84 |
| Accounts Payable | 1,300 00 |
| Balance | 38,420 58 |
| Total | $40,633 42 |

### Receipts for fiscal year, ending March 31st, 1892.

| | |
|---|---|
| To balance due church, March 31st, 1892 | $2,265 65 |
| Abbot, John G., Ohio, t. | 10 00 |
| A Brother, Mo., o | 25 |
| A Friend, Iowa | 68 00 |
| A Friend, Mo., t | 5 00 |
| A Friend, Penn., t | 10 00 |
| Allen, Arthur, Mo., o | 50 |
| Allen, T. R., Iowa, t | 5 40 |
| Anderson, Sr. Minnie E., Iowa, t | 145 40 |
| Anderson, Sr. S., Cal., t. | 25 00 |
| Anderson, O., Iowa, t | 12 00 |
| Andrews, S. A., Ohio, o. | 1 42 |
| Anthony, L., for Saints, Neb | 4 00 |
| A Sister, Ohio, t | 1 640 00 |
| A Sister, Ohio, t | 80 00 |
| A Sister, Mo | 30 00 |
| Atwood, B. A., Mo., t | 7 20 |
| Baggerley, L. M., Mich., o. | 10 00 |
| Banta, Sr. H. E., Iowa, t. | 20 00 |
| Barr, A., Mich., agt | 100 00 |
| Barr, J. W., Iowa, t | 25 00 |
| Barrows, Ethan, Utah, o. | 20 00 |
| Bass, G. O., Iowa, t | 265 27 |
| Bass, Otis R., Wis., o | 2 00 |
| Bass, Sr. M., Wis., t | 10 00 |
| Bass, S. M., Iowa, t | 5 00 |
| Bates, Sr. C., Iowa, t | 5 00 |
| Best, Sr. C. H., Cal., t | 1 50 |
| Betts, Sr. Mary, Cal., t. | 2 00 |
| Betts, Sr. Mary, Cal., o. | 75 |
| Bickford, N. M., Ill., t | 18 60 |
| Bills Receivable | 1,100 00 |
| Blakeslee, E. A., Mich., t. | 5 00 |
| Blakeslee, Sr. George A., Mich., t | 40 00 |
| Blair, Viola B., Mich., t. | 5 00 |
| Blowers, Sr. E., Penn., t. | 11 00 |
| Bogue, I. A., Iowa, t | 200 00 |
| Boden, Sr. Ann, Iowa, t. | 10 00 |
| Borbridge, A. W., Mo., t. | 5 00 |
| Bowman, Noah, Va., t. | 10 00 |
| Bowman, B., Va., t | 130 00 |
| Box, George, N. Y., t | 3 00 |
| Branch, Salt Lake City, Utah, o | 15 00 |
| Britain, Wm, Kan., t | 12 50 |
| Bronson, Bro. and Sr. M D., Ill., t | 5 00 |
| Brown, Bro. and Sr. Elmer E., Mich., t | 10 00 |
| Brown, L. M., Iowa, t | 2 75 |
| Bullard, B. A., Colo., t | 17 50 |
| Burton, Sr. A., Cal., t | 2 00 |
| Carrington, Sr. M., Wis., t | 35 00 |
| Cazaly, Sr. Mary, Iowa, t and o | 15 00 |
| Chambers, D., Iowa, agt. | 110 00 |
| Chapman, M. G., Neb., o | 50 00 |
| Chatburn, M., Iowa, t | 5 00 |
| Church Com., Independence, Mo | 293 00 |
| Chute, G. T., Ala., t | 25 00 |
| Clark, G. W., Cal., t | 2 00 |
| Cooper, I. N. W., Iowa, t | 10 00 |
| Cottrell, J., Ohio, t | 10 00 |
| Cowlishaw, E., Iowa, t. | 10 |
| Cox, James, N. Y., t | 27 00 |
| Craw, Sr. M. E., Cal., t. | 16 00 |
| Craw, Sr. M. E., Cal., o. | 50 |
| Curtis, C., Utah, o | 1 00 |
| Curtis, J., Mo., t | 9 60 |
| Dancer, David, Iowa, t | 240 00 |
| Day, Sr. S. E., Iowa, t | 5 00 |
| Dake, Sr. S. A., Wis., t. | 5 00 |
| Dalton, Sr. M., Neb, o | 1 00 |
| Delaney, H., Mo., t | 2 00 |
| Despaine, M., Ill., o | 1 00 |
| Dickhont, H., Tract fund | 05 |
| Dorothy, R., Iowa, t | 2 00 |
| Edwards, G. Mo., t | 1 50 |
| Ellinger, J., Penn., t | 10 00 |
| Elvin, R. M., Iowa | 80 00 |
| Evans, E. K., Ont., agt. | 50 00 |
| Farrar, Sr. E. B., Cal., t. | 30 00 |
| Foss, J. C., on note, Me. | 614 18 |
| Forshey, E., Ore., t | 20 00 |
| Fry, Lucinda, Iowa, t. | 7 50 |
| Fry, Henry, Iowa, t | 7 50 |
| Fredrickson, L. Iowa, t. | 5 00 |
| Fuhr, Sr. E. M., Iowa, t. | 1 00 |
| Fuller, L. E., Mich., o | 1 00 |
| Gerber, T., Tenn., t | 1 50 |
| Gibbon, J. F., Minn., t. | 10 00 |
| Gienger, Sr. T., Texas, t | 10 00 |
| Gill, L. F., Mich., t | 5 00 |
| Gunsolley, J. F., Iowa, t. | 5 00 |
| Greek, A., Idaho, t | 12 00 |
| Greer, A. D. and B. A., Iowa, o | 10 00 |
| Griffith, Sr. H. A., Iowa, o | 10 00 |
| Hall, Andrew, Iowa, agt. | 775 00 |
| Hare, E. E., Wis., t | 5 00 |
| Harris, J. F., Penn., t | 7 00 |
| Hartwell, Sr. L. A., Iowa, o | 5 00 |
| Hawkins, Sr. Mary, Nev., t and o | 150 00 |
| Hayes, G. D., Wis., t | 45 00 |
| Hayer, E. B., Iowa, t | 2 00 |
| Hayer, C., Iowa, t | 25 00 |
| Hill, G., Neb., t | 18 00 |
| Hitchcock, A. M., Ill., t. | 10 00 |
| Herald Office | 473 87 |
| Hewitt, Sr. S. A., Cal., t. | 1 00 |
| Holcomb, H. C. and N. A., Iowa, t | 25 00 |
| Holmes, Sr. Donna M., Wash., t | 5 00 |
| Houston, J., Ill., o | 7 00 |
| Howard, A. D., Idaho, t. | 50 00 |
| Hoxie, J. C., N. Y., o | 5 00 |
| Hubard, A., N. Y., t | 50 |
| Hughes, M. A., Iowa, t. | 3 50 |
| Hunt, Charles, Hawaiian T. F., Iowa | 2 50 |
| Huntsman, S. J., Iowa, t | 1 50 |
| Jones, D. I., Nev., agt. | 112 96 |
| Johnson, Sr. A., Iowa, t. | 4 25 |
| Johnson, J. W. Iowa, t. | 2 00 |
| Kaler, F., Mo., o | 1 00 |
| Kelley, Sr. C. B., Iowa, t | 5 00 |
| Kelley, Sr. M., Kan., t | 10 00 |
| Kennedy, J. A., Mo., t | 50 00 |
| Kilgore, Sr. R., Ill., t | 70 |
| Kinsey, Sr. S. J, Cal., t. | 10 00 |
| Lacey, Sr. N. P., Neb., t. | 2 00 |
| Lambert, J. R., Iowa, t. | 34 00 |
| Lambert, J. H., Iowa, agt | 65 00 |
| Lamb, S. A., Kan., t | 225 00 |
| Lampert, J. and S., Wis., t | 200 00 |
| Leeka, W., Iowa, agt. | 3,000 00 |
| Leland, J. M., Ill., t | 39 30 |
| Lewis, W., Mo., agt | 107 00 |
| Lester, T., N. Y., t | 4 50 |
| Lester, T., N. Y, agt | 50 00 |
| Lockerby, W., Mich., agt | 16 45 |
| Lynch, M. and E., Iowa, t | 10 00 |
| Lyter, Sr. E. J., Iowa, t. | 1 00 |
| Matthews, T., Ohio, t | 5 00 |
| Matthews, J., Ohio, t | 5 00 |
| Meigs Co., Ministerial fund, Ohio | 60 |
| Metzger, E. and C. I., Mo., t | 5 00 |
| Miller, E., Ohio, t | 10 00 |
| Morgan, P. R., Iowa, t | 75 |
| Morris, J. F., Ore, agt. | 160 00 |
| Montague, Grace, Iowa, t | 6 75 |
| Munro, C. L., Mass., t | 5 00 |
| Murphy, W. H., Iowa, t. | 49 30 |
| Murphy, Sr. J., Iowa, o. | 4 00 |
| McCord, Sr. S., Iowa, t. | 10 00 |
| McKnight, J., Tex, t | 10 00 |
| Nelson, J. R. and S. J., Penn., t | 4 00 |
| Newberry, A. M., Iowa, t | 512 20 |
| Newberry, I. W., Iowa, t | 100 00 |
| Newberry, Sr. I. W., Iowa, t | 25 00 |
| Newlin, J. A., Iowa, t | 20 00 |
| Newton, Sr. J., Mo., t | 5 00 |
| Noble, O. S., Mo., t | 3 00 |
| Ode, Sr. M. C., S. D., o. | 1 10 |
| Orr, C. P., Mo., o | 5 00 |
| Patten, C. P., Kan., t | 20 00 |
| Parkin, C. A., Cal., agt. | 240 00 |
| Penfold, S., Cal., t | 5 00 |
| Pierson, H. C., Ind., t | 1 50 |
| Pickering, W. R., Standley, I. T., t | 500 00 |
| Plum, Russell, Iowa, t. | 1 00 |
| Pitkins, S., Iowa, t | 9 55 |
| Potts, G., N. Y., t | 10 00 |
| Proper, D. H., Ohio, t | 6 00 |
| Rathbun, L. G., Mich., t | 6 00 |
| Raymond, M. H., Mont., t | 20 00 |
| Reese, T., Mont., t | 30 00 |
| Reese, J. E., Mont., agt. | 90 00 |
| Redfield, J. F., Iowa, t | 200 00 |
| Robertson, W. H., Ind., o | 2 00 |
| Robinson, Sr. M. E., Mo., t | 27 00 |
| Robinson, W. H., Mo., t. | 50 00 |
| Ross, G., Iowa, t | 15 00 |
| Ross, R. K., Mo., agt | 150 00 |
| Roth, J. S., Iowa, agt | 520 58 |
| Rush, C., Ore., t | 47 00 |
| Salyards, Sr. M. E., Iowa, t | 50 00 |
| Scott, M. R., Ind., t | 2 25 |
| Seely, M. A., N. Y., t | 5 00 |
| Seely, Sr. R., Mich., o | 5 00 |
| Seely, J., N. Y., t | 10 00 |
| Sherrill, W. M., Tex., agt | 99 85 |
| Short, E., I. T., t | 425 00 |
| Shumaker, W. W., Tex., t | 10 00 |
| Sisters' Sewing Society, Armstrong, Kan., o | 15 00 |
| Sisters' Mite Society, Bevier, Mo., o | 3 60 |
| Smith, T. W., Mo. t | 125 00 |
| Smith, C. C., Iowa, t | 3 50 |
| Smith, Sr. E. A., Kan., o | 5 00 |
| Smith, Sr. A., Utah, t | 3 00 |
| Smith, A. C., Iowa, t | 52 20 |
| Snyder, Sr. E., Iowa, o. | 1 00 |
| Snyder, H. A., Iowa, t | 1 00 |
| Snively, J. S., Iowa, t | 5 40 |
| Sollenberger, L. M., Penn., t | 100 00 |
| Sory, M. L., Tenn., t | 5 00 |
| Spann, Sr., Ohio, t | 11 50 |
| Spurlock, C. J., Ark., t and o | 7 00 |
| Storey, D. L., Wash., t. | 10 00 |
| Strauss, Sr. J., Iowa, o. | 32 00 |
| Strangers, t | 5 15 |
| Strickland, S. E., Ill., t. | 2 00 |
| Taylor, T., Eng., agt | 109 13 |
| Thompson, Sr. S., Iowa, t | 5 00 |
| Thornton, Sr. J., Mo., t. | 40 00 |
| Thule, H., Neb., t | 7 10 |
| Tilton, H. L., Iowa, t | 25 00 |
| Titus, I. P., Mich., t | 5 00 |
| Trout, J. F., Mich., t | 1,000 00 |
| Turnour, J., Mich, t | 48 62 |
| Twaddle, M. A., Cal., o. | 5 00 |
| VanMeter, J. B., Iowa, t. | 2 00 |
| VanMeter, J. H., Iowa, t. | 50 |
| VanWhy, Jefferson and E. L., Penn., t | 5 00 |
| Walmsley, Sr A., Hawaiian T. F., Nev. | 6 00 |
| Walmsley, Sr. A., Nev., t. | 350 00 |
| Waldsmith, J. W., Neb., agt | 100 00 |
| Weedmark, H. F., Ohio, t | 2 40 |
| Weller, Sr. S., Ill., t | 20 00 |
| White, Sr. S., Ohio, t | 4 00 |
| Wheeler, Sr. H. M., Mich., t | 10 00 |
| Wight, Sr. E., Iowa, t | 25 |
| Williamson, W. H., Mo., t | 100 00 |
| Williams, J. T., Mo., agt. | 66 90 |
| Williams, J., Ill., o | 3 00 |
| Williams, Sr. N., Mich., t | 1 00 |
| Williams, J., Ill., t | 35 00 |
| Williams, M. B. and family, Mich., o | 1 00 |
| Wilson, J. W., Neb | 10 00 |
| Wilson, C. C., Utah, t | 10 00 |
| Wilson, J., Utah, o | 1 50 |
| Winsor, M., Mo., t | 7 40 |
| Wise, Sr. D., Mo., t | 11 00 |
| Woods, S., Hawaiian T. F., Iowa | 125 00 |
| Xmas, V., Ohio, t | 1 00 |
| Young, R. L., Iowa, t | 15 00 |
| Zion's Ensign, Mo., t | 25 00 |
| Total | $19.751 92 |

### Expenditures for fiscal year, ending March 31st, 1892.

| | |
|---|---|
| By Anderson, P., Utah, ex | $ 40 00 |
| Anderson, P., Utah, f | 60 00 |
| Anthony, R. J. Utah, ex. | 35 00 |
| Anthony, Sr. R. J., Utah, f. | 510 85 |
| Atwell, B. A., Mo., ex | 5 00 |
| Atwell, M. A., Mo., f | 15 00 |
| Baggerly, I. P., Iowa, ex | 35 00 |
| Baggerly, V. D., Ind., ex. | 10 00 |
| Baly C., Cal., agt | 115 00 |
| Beatty, T. J., Ohio, agt. | 189 67 |
| Bills payable (account) | 806 00 |
| Blakesley, A. J, Iowa, p. | 10 00 |
| Bond, M. H., Ohio, ex | 10 00 |
| Bond, Sr. M. H., Ohio, f. | 33 33 |
| Bozarth, M. E., Neb., p. | 20 00 |
| Briggs, E. C., Iowa, ex. | 64 00 |
| Brown, J., Penn., ex | 10 00 |
| Brownlee, E. D., Mo., p. | 15 00 |
| Bullard, R., Mass., agt. | 150 00 |
| Caffall, J., Neb, ex | 4 00 |
| Campbell, D., Mo., ex | 5 00 |
| Chambers, D., Iowa, agt. | 50 00 |
| Chisnall, J., Ill., agt | 105 00 |
| Church Library | 50 00 |
| Chute, G. T., Ala., f | 160 00 |
| Clapp, J. C., Cal., f | 169 97 |
| Cooke, N. N., Mo., agt | 150 00 |
| Cooper, F. M., Ill., ex. | 20 00 |
| Cooper, Sr. F. M., Ill., f. | 20 00 |
| Cooper, I. N. W., Iowa, ex | 10 00 |
| Cornish, J. J., Mich., ex. | 6 64 |
| Cornish, Sr. J. J., Mich., f | 25 00 |
| Crabb, Sr. J. C., Iowa, f. | 60 00 |
| Criley, F., Penn., agt | 100 00 |
| Dancer, D., Iowa, agt. | 23 50 |
| Daniels, Sr. B., Ind, f | 177 00 |
| Daniels, L. F., Ind., ex. | 5 00 |
| Davis, J. T., Kan., ex | 48 00 |
| Davis, Sr. J. T., Kan., f. | 108 00 |
| Davis, J. A., Minn., ex. | 60 00 |
| Davis, Sr. J. A., Minn., f. | 75 |
| Davis, R. W., Kan., ex | 30 00 |
| Davison, Sr. H. J., f | 15 00 |
| Dayton, Sr. R., Ohio, p. | 44 21 |
| Dayton, Sr. R., funeral ex | 25 00 |
| Deuel, Sr. G. E., Kan., f. | 183 05 |



www.LatterDayTruth.org

D'mock, J. W., N. S., agt..260 00
Duncan, C. R., Colo., ex. 66 00
Elvin R. M. Iowa, loan... 80 00
Erwin, J. D., Ark., f..... 71 50
Evans, Sr. J. R., Iowa, f.260 00
Evans, E. K., Ont., agt.. 6 28
Exchange ..... 2 35
Expense..... ..1,073 93
Evres, R., Ind., p..... 10 00
First Presidency, per Herald Office.....1,100 00
Fisher, P. C., S. D., ex.. 11 55
Fisher, P. C., S. D., f.... 20 00
Forscutt, Mark H., Mo., per order..... 60 60
Foss, J. C., Maine, note.436 34
Gibson, W., Cal., ex..... 12 00
Gillen, J. W., Iowa, ex.. 20 00
Goodrich, J. L., Ohio, ex 11 00
Goodrich, Sr. J. L., Ohio, f..... 34 20
Gowell, M. F., Mich., ex. 20 00
Griffin, W. H., Tenn., f.. 25 00
Griffiths, G. T., Ohio, ex. 26 40
Griffiths, Sr. Hattie R., Ohio, f..... 10 00
Greene, U. W., Me., ex.. 70 00
Hall, A., Iowa, agt..... 80 00
Hansen, P. I., Iowa, note. 30 00
Harder, H. R., Iowa, ex.. 20 00
Harson, W., Ill., p.. .... 10 00
Hart, A., Ka , ex..... 35 00
Heide, J. B., Iowa, ex.... 5 00
Heide, J. B. and Samuel, Iowa, ex..... 8 00
Henderson, B. J., Neb., ex..... 20 00
Hilliard, G. H., Ill., agt..400 00
Independence Church Com., Mo.....533 00
Jeffers, S. J., Ohio, agt.. 40 00
Johnson, O. D., Tex., agt. 45 00
Johnson, J., Iowa, ex..: 1 00
Jones, C. H., Mo., ex ... 6 00
Kaler, J., Mo., ex..... 30 00
Kelley, W. H., Ohio, ex.145 26
Kelley, Sr. W. H., Ohio, f.250 00
Kelley, Sr. E. L., Iowa, f.600 00
Kelley, C. B., bookkeeper 50 00
Kelley, C. M., bookkeeper 70 00
Lake, J. H., Ohio, ex.... 9 54
Lambert, J. R., Iowa, ex. 15 00
Lake, Sr. J. H., Ohio, f..150 01
Lander, D. E., Cal., ex... 20 00
Lee, J. S., Utah, f..... 65 00
Lewis, Sr. M., Iowa, Int. 16 00
Lewis, W., Mo., agt.....100 00
Lockerby, W., Mich., agt.154 75
Luff, J., Mo., ex.....130 00
Luff, Sr. J., Mo., f.....120 00
Matthews, T., Ohio, ex.. 12 00
Matthews, T., Ohio, f....150 00
May, R., Mo., agt.....429 00
Mills, D. S., Cal., f.....125 00
Miller, J , Va., p.....120 00
Moler, J., Ohio, ex..... 5 00
Moler, Sr. J., Ohio, f..... 69 99
Moler, H. E., Ohio, ex. . 7 00
Moler, Sr. H. E., Ohio, f. 8 00
Moore, A. J., Iowa, ex... 55 00
McDowell, W. A., Wis., agt..... ..... 18 00
McDowell, W. A., Wis., ex 25 00
McDowell, Sr. W. A., Wis., f 15 00
McDowell, J. F., R. I., ex 45 00
McIntosh, J. A., Iowa, ex 15 00
McKiernan, Jas., Iowa, f.. 17 00
Page, Albert, Cal., agt.....265 00
Parkin, C. A., Cal., agt.....240 00
Parsons, A. H., Mo. ex..... 15 00
Parsons, A. H., Mo. f .....180 00
Peak, Warren E , Mo., ex 10 00
Peak, Warren E., Mo., f... 20 00
Pender, W. S., Wis., ex... 27 00
Pert, William G., Me., agt.190 00
Pett, John, Iowa, agt.....240 00
Peterson, J. W., Wis., ex.. 20 00
Pitt, F. G., Mo., f..... 30 00
Porter, C. H., Neb., f..... 20 00
Powell, L. W., Ohio, ex... 15 00
Powell, L. W., Ohio, f.... 51 00
Proper, D. H., Ohio, Bookkeeper ..... 73 00
Ransom, Sr. E., Mo., p..... 71 00
Real Estate.....225 01
Reynolds, C. C., Iowa, ex. 50 00
Rhoads, W. H., Ohio, ex. 10 00
Richards, J. M., Kan., agt 86 00
Roberts, I. N., Iowa, ex ... 50 00
Robinson, H. H., Mo., ex.. 77 00
Robinson, Sr. H. H., Mo., f 30 00
Rumel, William, Neb., ex 10 00
Roush, J. B., Iowa, ex..... 15 00
Scott, Columbus, Mich., ex 31 00
Scott, Sr. C., Mich., f..... 45 25
Scott, James G., Ind., f.... 25 00
Scott, James M., Ind., agt.293 00
Scott, M. R., Ind., ex..... 20 00
Scott, Sr. M. R., Ind., f....120 00
Seaton, P. B., Tenn., agt.. 65 00
Seaton, Sr. P. B., Tenn., f 25 00
Sheehy, F. M., Me., ex..... 44 00
Shinn, D. L., W. Va., ex... 30 00
Short, M. T., Ill., ex..... 40 00
Shute, G. W., Kan., ex.... 25 00
Shute, Sr. G. W., Kan. f...100 00
Smith, T. W., Mo., ex..... 40 00
Smith, Sr. T. W., Mo., f... 90 00
Smith, W. J., Mich., ex... 33 50
Smith, Sr. W. J., Mich., f..125 00
Smith, A. H., Iowa, ex..... 82 50
Smith, Sr. A. H., Iowa, f..600 00
Smith, Joseph, Iowa, on ac600 00
Smith, Joseph, Iowa, ex... 15 00
Smith, H. O., Iowa, ex.... 50 00
Smith, Sr. H. O., Iowa, f.. 90 00
Smith, W. B., Iowa, ex..... 47 00
Smith, Sr. W. B., Iowa, f. 92 00
Smith, Heman C., Cal., agt 60 00
Smith, D. H., Ill., ex..... 10 00
Smith, Sr. Kate, Kan., f...120 00
Snively, Jos. S., Iowa, ex. 14 00
Snively, Jos. S., Iowa, f... 40 00
Sorensen, Marce, Iowa, ex 25 00
Stebbins, H. A. Iowa, Ch. work ..... 75 00
Squire, Sr. M. J., Tex. p... 10 00
Tabbutt, Andrew, Minn., agt.....176 67
Thomas, James, Mo., f..... 55 00
Thomas, John H., Mo., ex 10 00
Thomas, Sr. Jno. H., Mo., f 24 00
Thomas, O. B., Iowa, ex... 35 00
Walker, J. S., Me , agt.....113 00
Waller, G. J., H. I., agt....100 00
Walling, Lydia, Iowa, p... 10 00
Waterman, W. W., Ia., ex 11 00
Waterman, Sr. W. W., Ia., f 35 00
Watson, Warren, Clerk U. S. Ct., Mo., deposit.....200 00
Wells, Gomer, Mo., ex..... 18 00
Wellington, Thos., Ia., ex 28 50
White, I. N., Mo., ex..... 38 00
White, A., Mo., agt. .....559 00
Wheeler, E. E., Minn., ex 70 00
Williams, T. W., Ohio, ex 57 00
Williams, Lydia, Ohio, p.. 10 00
Wildermuth, Eli, Ill., ex.. 30 00
Woodburn, Elizabeth, Indiana, p..... 12 00
Wright, S. G., Aus., ex....150 00

Total.....$18,669 35

Balance due Church April 1st, 1892 .....$1,032 57

—o—

## HERALD OFFICE ACCOUNT.

### RECEIPTS.

To Balance due Church March 14th, 1892.....$1,740 31
D. W. Davis, Wash., t...$ 4 00
Mary Hannah, Cal., t..... 1 00
M. LaChappelle, S. D., t.. 10 00
Mrs. J. Gault, Nev., t..... 2 50
Mrs. J. Gault, T. Fund, Nev..... 2 50
G. W. Howard, Minn , t... 2 00
S. E. Cracraft, Mo., t..... 2 00
L. Youngson, Wash., t..... 41 15
Henry Pratt, Scotland, t... 5 08
E. J. Clark, Cal., t..... 2 75
Eliza Stein, Iowa, t..... 5 00
Flora Abbott, Neb., t..... 2 00
Mrs. J. M. Fletcher, Ia., t 1 50
Amanda M. Jepperson, S. D., t..... 1 00
Annie Harris, Iowa, t..... 1 00
Addie Cochran, Mo., t..... 2 50
Elizabeth Wallace, Iowa, t 3 00
M. J. Bierly, Mo., t..... 90
J. C. Hitchcock, Kan., t... 25 00
E. B. Edson, Iowa, t..... 30 00
Ada A. Rogers, Ill., t..... 5 51
Thomas Davis, Kan., t..... 2 75
N. J. Tharp, Neb., t..... 5 00
Viola Ritter, Ill., t..... 7 70
A Brother, Mo., t..... 20 00
A. J. Huddleson, Mo., t... 1 00
Mary Wilson, Neb., t..... 5 00
A Sister, Neb., t. ..... 5 00
E. G. Hodge, T. Fund, Neb..... 1 00
A Sister, Minn., t..... 10 00
Mattie E. Howery, S. D., t 1 00
B. Bradley, Iowa, t..... 1 75
H. M. Richelson, Mo., t.... 27 00
Elizabeth Green, Iowa, o. 10 00
Isaac Richardson, Ohio, t. 1 45
Frank Lofty, Kan., t..... 8 35
J. B. Van Zandt, Ill., t....100 00
B. C. Gifford, Neb., t ..... 1 00
Ella Myers, Neb., t..... 2 00
Eleanor Brown, Iowa, t... 2 00
A. A. Utley, Ark., t..... 2 50
M. M. Cruze, Iowa, o..... 60
A. Watson, Wash., t..... 11 50
Nora Gibbs, Cal., t..... 13 45
Kittie Minkler, Ohio, o.... 1 00
William Gray, Mich., t.... 1 80
E. McKenzie, Wis., t..... 1 00
J. Nelson, Wis., t..... 1 00
Mrs. J. W. Temple, Ill., t 8 75
F. M. Sheldon, Iowa, t.... 5 00
Amanda M. Emmons, Wis., t..... 15 00
Providence Prayer Union, R. I., o..... 4 50
J. H. Lewis, Iowa, t..... 8 00
Mrs. George Houck, Ia., t 2 75
Catharine McGee, Cal., t. 10 00
Aug. J. Johnson, Minn., t 5 00
Mary J. Holmes, Wash., t 5 00
G. W. Clark, Cal., t..... 4 00
Hugh Sands, Tenn., t..... 27 00
Myron Fisher, Kan , o..... 1 00
Samuel & Lydia Dixon, Mo., t..... 15 00
S. T. Jones, Ark., t..... 16 10
Eliza Sherwood, Neb., t... 1 50
Jacob Petre, Mo., t..... 33 00
Thomas Chapman, Iowa, t 10 00
David Brand, Ill., t..... 10 00
Mrs. R. W. Smith, Ill., t... 1 50
E. A. Mann, Kan., t..... 50
Andres Nelson, Wyo., t... 3 00
Vodisa Fassett, Ill., t. ..... 5 00
Robbie Howland, Cal., o.. 10
Mary A. Carter, Neb., t.... 2 00
Ellen Plain, Ind. Ter., t... 20 00
J. H. Cameron, Wis., t..... 5 00
Mrs. J. B. Davis, W. Va., t 7 50
Susan Matthews, Wis., t... 2 00
Mary Fisk, Neb., t..... 1 00
E. B. Mullen, Mo., t..... 6 50
D. S. Baughman, Iowa, o.. 25
H. C. McClain, Ark., t. .... 5 00
C. C. Judkins, Ark., t..... 1 75
M. A. Christy, Ark., o..... 50
Lena Hendrickson, Ark., t 1 00
Henry & Jane Morgan, Mich., t ..... 2 00
M. I. McClenahan, Iowa, t 5 10
Eugene Frisbie, Mich., t.. 25 00
M. M. Secor, Cal., o..... 50
W. T. Hicks, Wash., t..... 7 00
Mary Griswold, Cal., o..... 5 00
Ann Webster, N. S. W., t 7 30
G. E Balchen, Utah, t..... 3 00
A. Hays, Nev., t..... 7 50
M. L. Soey, Tenn., t..... 13 70
S. A. Beeve, N. J., t..... 10 00
Frederic Wright, Neb., t.. 1 00
A Brother, Mo., t..... 20 00
S. L. Voschell, Cal., t..... 40 00
Marion Arnold, Ill., t..... 3 50
Kate Smith, Neb., t..... 1 17
William Ridler, Nev., t.... 10 00
Priscilla Park, Colo., t.... 1 50
E. W. Lloyd, Mo., o..... 50
Alma Hawley, Mo., t..... 5 00
Asa W. Barnes, Mo., t..... 8 00
E. Sawyer, Ohio, t..... 1 00
W. M. Bohall, Cal., t..... 20 00
J. Gault, Nev. t..... 2 00
Mattie E. Howery, S. D., t 1 00
Home Column Fund..... .716 89
Christmas offerings.....570 04
Ship Account..... 12 50
Saints' Home Account..... 9 50

Total .....$3,889 45

### EXPENDITURES.

By Stamps to Recorder...$ 10 60
W. W. Blair, wages ..... 37 50
Stamps and Tablets, First Presidency ..... 8 54
E. L. Kelley, Bishop..... 36 55
Book D. and C., T. W. Smith ..... 1 35
Joseph Smith, wages..... 62 50
Recording Articles Incorporation..... 2 50
Express on books, W. W. Blair ..... 1 40
Books to J. J. Cornish..... 5 75
Books to H. H. Robinson.. 5 75
Books to T. C. Kelley..... 1 12
Books to J. W. Peterson.. 2 48
Printing cards, E. C. Briggs..... 5 00
Printing 300 receipt books 30 00
Printing Bishop's report.. 32 50
Printing 1,000 note heads for Bishop..... 2 00
Pencils for Recorder ..... 30
Canada money to Bishop . 71 25
D. Dancer, Agent.....500 00
Rules of Order, E. M. Wildermuth..... 45
Stove, Bishop's Office..... 16 62
Church Library..... 32 00
Printing 500 letter heads.... 1 25
Circulars and envelopes... 1 65
Envelopes to Recorder..... 1 50
Blank reports for ministry 1 00
Circulars, (3,000,)..... 11 00
Freight, Bishop's Office furniture ..... 1 95
Cutting wood ..... 1 00
Scriptures to M. R. Scott.. 1 80
Canada money, Bishop..... 129 79
Canada stamps, to E. K. Evans..... 6 28
Letter heads, (4,000,) ..... 8 00
Wrapping paper & twine.. 50
Tract Fund .....228 76
Printing cards for Recorder..... 95
One half of new building .....2,299 21

Total .....$3,560 80

Balance due Church Mar. 10th, 1892.....$328 65

## SUMMARY STATEMENT

—OF—

### INDIVIDUAL REPORTS

Of the Ministry, filed with the Bishop, showing Offerings and Donations to them, also Expenditures. Moneys paid to them by the Bishop or Agents for expenses, are not included in this Statement; although they are included in the Total "Received by Elders," as reported in "General Account."

| | Recd. | Exp. |
|---|---|---|
| Anderson, P....$ 68 40 | | $100 00 |
| Anthony, R. J...247 35 | | 247 35 |
| Baggerly, V. D. 20 | | 28 45 |
| Baggerly, I. P... 12 10 | | 32 28 |
| Barr, Andrew... 2 70 | | 66 84 |
| Bear, J. L..... 4 55 | | 50 05 |
| Blair, W. W.....112 00 | | 259 95 |
| Bond, M. H..... 22 76 | | 54 26 |
| Brown, James... 15 25 | | 15 25 |
| Brown, Samuel.. 74 01 | | 72 83 |
| Burton, J. F.....115 15 | | 115 15 |
| Butterworth, C. A.....176 16 | | 176 16 |
| Butterworth, C. E..... 45 30 | | 46 63 |
| Caffall, James...178 30 | | 167 13 |
| Campbell, Duncan .....106 85 | | 112 08 |
| Chatburn, T. W. 32 40 | | 30 57 |
| Chute, G. T..... 4 50 | | 30 00 |
| Cooper, F. M... 47 00 | | 47 00 |
| Cornish J. J..... 55 00 | | 55 00 |
| Crabb, J. C..... 50 95 | | 112 38 |
| Curtis, E..... 42 92 | | 70 50 |
| Daniel, L. F..... 26 88 | | 26 88 |
| Davis, J. Alfred 29 06 | | 45 41 |
| Davis, John..... 29 35 | | 29 35 |
| Davis, John T... 24 55 | | 34 55 |
| Davis, Robert... 68 54 | | 125 54 |
| Davis, J. Arthur 29 60 | | 29 60 |
| Davis, R. W..... 9 50 | | 44 50 |
| Davison, H. J... 80 49 | | 92 83 |
| Daley, Thomas..120 50 | | 132 50 |
| Delong, Edward 5 17 | | 39 00 |
| Derry, Charles..108 11 | | 111 60 |
| Deuel, Gordon E 30 40 | | 48 72 |
| Duncan, C. R.... 66 10 | | 66 10 |
| Elvin, Robt. M..152 52 | | 101 22 |
| Etzenhouser, R. 68 35 | | 113 35 |
| Evans, John R. 75 00 | | 123 10 |
| Evans, R. C.....126 17 | | 144 65 |
| Forscutt, M. H..117 00 | | 417 00 |
| Foss, J. C.....137 72 | | 137 72 |
| Gillen, J. W..... 97 90 | | 203 50 |
| Gibson, Wm. M. 22 25 | | 22 25 |
| Gowell, M. F.... 22 10 | | 57 10 |
| Greene, U. W... 59 03 | | 179 94 |
| Griffiths, G. T... 12 68 | | 128 83 |
| Griffin, W. H.... 9 05 | | 5 90 |
| Hansen, H. N... 22 80 | | 41 35 |
| Harder, H. R.... 15 15 | | 83 05 |
| Haws, Albert ... 23 75 | | 123 75 |
| Heide, J. B..... 2 20 | | 12 45 |
| Heide, Samuel.. 26 55 | | 48 55 |
| Kaler, John..... 31 55 | | 31 55 |
| Kelley, W. H ... 34 78 | | 70 15 |
| Kelley, T. C..... 7 85 | | 49 20 |
| Kemp, Henry... 74 75 | | 74 75 |
| Kinnaman, J. T. 27 00 | | 47 73 |
| Lake, John H... 64 40 | | 118 22 |
| Lanphear, C. G. 6 00 | | 6 00 |
| Lambert, J. R.118 89 | | 123 64 |
| Lawn, J. H.... 39 10 | | 74 85 |
| Matthews, T.... 29 20 | | 40 65 |
| Mintun, J. F... 60 75 | | 59 70 |
| Moler, H. E.... 18 52 | | 77 56 |
| Moler, James.. 39 41 | | 71 96 |
| Moore, A. J.... 28 50 | | 189 40 |
| Moore, A. B.... 76 75 | | 55 28 |
| Mortimer, A. E. 37 03 | | 49 53 |
| McDowell, J. F. 56 00 | | 150 00 |
| M'Dowell, W. A. 5 00 | | 65 96 |
| McKiernan, J..119 12 | | 149 03 |
| Nunley, E. W.. 1 00 | | 76 00 |
| Parrish, J. S... 18 90 | | 17 40 |
| Parsons, A. H. 32 10 | | 90 10 |
| Peak, W. E.... 37 85 | | 37 85 |
| Pender, W. S..117 90 | | 118 31 |
| Peterson, J. W. 96 94 | | 107 24 |
| Phelps, Levi... 69 66 | | 84 89 |
| Pitt, F. G..... 44 65 | | 56 35 |
| Porter, C. H... 67 73 | | 115 64 |
| Powell, L. W... 15 00 | | 158 19 |
| Reynolds, C. C. 16 00 | | 61 20 |
| Rhodes, W. H.. 1 75 | | 11 75 |
| Roberts, I. N.. 37 10 | | 37 10 |
| Robinson, H. H. 98 88 | | 175 88 |
| Robley, G. W... 28 22 | | 69 60 |
| Roth, J. S..... 69 30 | | 111 40 |
| Roush, J. B.... 38 40 | | 47 31 |
| Rudd, D. M.... 97 72 | | 97 72 |
| Rumel, W. M.. 74 00 | | 64 76 |
| Scott, C..... 68 45 | | 119 95 |
| Scott, S. W. L.. 45 25 | | |
| Scott, J. G..... 5 75 | | 9 40 |
| Scott, J. M..... 28 55 | | 39 37 |
| Sheehy, F. M.. 18 25 | | 137 36 |
| Shields, John.. 71 46 | | 93 65 |
| Shinn, D. L.... 11 25 | | 28 05 |
| Shute, G. W.... 36 20 | | 64 05 |
| Short, M. T.... 94 40 | | 100 00 |
| Scarcliff, F. P.. 90 | | 8 00 |
| Smith, H. O....101 26 | | 152 70 |
| Smith, Joseph. 37 40 | | 37 42 |
| Smith, W. J.... 27 09 | | 27 09 |
| Smith, T. J.... 12 95 | | 12 95 |
| Smith, I. M.... 32 60 | | 93 55 |
| Smith, A. H.... 67 50 | | 147 73 |
| Smith, Heman C.....238 05 | | 295 35 |
| Smith, T. W.... 81 20 | | 81 20 |
| Stebbins, H. A. 33 35 | | 33 35 |
| Sutton, J. R.... 27 10 | | 9 70 |
| Thomas, O. B.. 16 90 | | 24 00 |
| Thomas, Jas.... 30 00 | | 30 00 |
| Turpen, M. M.. 71 25 | | 82 32 |
| Ware, R. L..... 8 45 | | 21 95 |
| Waterman, W. 36 85 | | 77 00 |
| Wellington, T..123 00 | | 123 00 |
| Wells, Gomer.. 38 30 | | 56 30 |
| Williams, T. W. 54 60 | | 54 60 |
| White, I. N.... 30 00 | | 85 02 |
| Wight, L. L.... 28 75 | | 28 75 |
| Whitman, G. M. L..... 10 75 | | 10 75 |
| Total..$6,357 83 | | $9,788 56 |

—o—

## BISHOP'S AGENTS' REPORTS

OF

### TITHES AND OFFERINGS

For the year ending March 31st, 1891.

### ALABAMA DISTRICT.

J. G. Vickery, Agent.

Receipts.

To balance due Church March 1st, 1891.....$ 46 35
J. B. Parker, t..... 5 00
R. B. Booker, t..... 5 00
W. B. Booker, t..... 10 00
G. E. Wiggins, t..... 10 00
J. R. Harper, t..... 9 00
T. W. Vickery, t..... 5 00
M. A. Minian, t..... 20
D. T. Parker, t..... 1 00
L. G. Parker, t..... 1 00
G. O. Sellers, t ..... 3 00
S. E. Loveless, t..... 1 00
W. J. Booker, t..... 6 50
M. K. Harp, t..... 15 00
J. G. Vickery, t..... 5 00
W. J. Booker, t..... 7 00
B. J. Wiggins, t..... 25
Prudence Parker, t ..... 30
J. D. Sellars, t..... 3 00

Total.....$133 60

Expenditures.

By W. J. Booker.....$ 99 50
G. T. Chute..... 20 00
J. W. Gillen..... 4 00

Total.....$123 50

Bal. due Church March 1st, 1892.....$ 10 10

### CENTRAL CALIFORNIA DISTRICT.

Albert Page, Agent.

Receipts.

To balance due Church March 1st, 1891.....$ 26 42
J. B. Carmichael, t..... 25 00
E. L. Kelley, Bishop.....225 00
Emma Burton, o..... 19 00
Eugene Holt, o..... 30 00
Sr. M. A. Twaddle, o..... 18 55
Matthias Clark, o..... 1 00
W. N. Dawson, o..... 12 00
H. S. Green, o..... 5 00
E. J. Clark, o..... 4 50
Daniel Brown, o..... 10 00
H. Butterfield, t and o... 10 00
Sr. E. Carmichael, t..... 50 00
Sr. S. Headrick, o..... 28 45
J. H. Creamer, o..... 50 00
N. Carmichael, o..... 100 00
William Pooler, o..... 2 00
Albert Page, o..... 50 00
Jeremiah Root, o..... 10 00

Total .....$676 92

Expenditures.

By Sr. J. F. Burton.....$269 10
Sr. J. H. Lawn.....174 00
Sr. J. C. Clapp.....200 00
J. F. Burton..... 5 00
J. H. Lawn..... 28 50
Watsonville church, taxes 7 42

Total.....$684 02

Bal. due agent, March 1st, 1892.....$ 7 10



www.LatterDayTruth.org

### CENTRAL MISSOURI DISTRICT.

M. A. Trotter, Agent.

Receipts.

| | |
|---|---|
| To J. Knipschild, o | $ 2 00 |
| Mary Knipschild, o | 2 00 |
| F. A. Knipschild, o | 2 00 |
| Minnie Knipschild, o | 2 00 |
| Mary E. Waite, o | 50 |
| Martin A. Trotter, o | 10 05 |
| Total | $ 18 55 |

Expenditures.

| | |
|---|---|
| To R. L. Ware | $ 8 50 |
| Total | $ 8 50 |
| Bal. due Church March 1st, 1892 | $ 10 05 |

### CENTRAL TEXAS DISTRICT.

William Sherrill, Agent.

Receipts.

| | |
|---|---|
| To balance due Church March 1st, 1891 | $ 87 15 |
| John C. Tipton, t | 10 00 |
| Sr. A. C. Tipton, t | 10 00 |
| Sr. Polly Hughs, t | 2 00 |
| John W. Bryan, t | 41 35 |
| C. A. Schuster, t | 25 00 |
| T. L. Veale, t | 6 50 |
| Sr. Tina Veale, t | 10 |
| Sr. Matta Fields, t | 25 |
| Sr. F. Jenkins, t | 2 00 |
| Sr. F. Sherrill, t | 40 |
| Sr. M. V. Schuster, t | 9 00 |
| Sr. A. Tarver, t | 2 80 |
| Sr. S. Hay, t | 2 50 |
| E. Bates, t | 8 00 |
| C. C. Holcombe, t | 2 00 |
| Total | $209 05 |

Expenditures.

| | |
|---|---|
| By A. J. Moore | $ 25 00 |
| Bro. Martin | 10 00 |
| E. W. Nunley | 75 00 |
| E. L. Kelley, Bishop | 100 00 |
| Total | $210 00 |
| Balance due Agent Mar. 1st, 1892 | $ 95 |

### CHATHAM ONTARIO DISTRICT.

Richard Coburn, Agent.

Receipts.

| | |
|---|---|
| To balance due Church March 1st, 1891 | $248 09 |
| Leah Hanson, t | 41 |
| Kezia Green, t | 2 25 |
| Asa Vickery, t | 2 25 |
| Walter J. Badder, o | 30 |
| Orren B. Arnold, o | 50 |
| George F. Green, t | 55 20 |
| George Green, t | 64 00 |
| Norman L. Blakely, t | 5 00 |
| Ann Porter, t | 17 00 |
| Julia Bougard, o | 10 |
| Anthony Shorrow, t | 6 25 |
| John W. Badder, o | 2 75 |
| Rebecca Shorrow, o | 70 |
| Alexander Ellis, o | 75 |
| Mary Jane Ellis, o | 50 |
| Henrietta Clark, o | 10 |
| Lorenzo Shorrow, o | 75 |
| Margaret C. Badder, o | 50 |
| Ann E. Hockley, t | 4 00 |
| H. J. Young, o | 15 |
| Alonzo Fowler, o | 2 00 |
| Johannah Fowler, o | 2 00 |
| Sarah Jane Tyrrell, t | 4 20 |
| Mary Buck, o | 15 |
| Marmel Eaton, o | 1 00 |
| Susan Jackson, o | 25 |
| Ann M. Shaw, t | 2 00 |
| Elizabeth Tyrrell, t | 3 00 |
| Robert Buck, o | 30 |
| Edward Carlton, t | 4 00 |
| James Haxton, t | 1 10 |
| Israel Bashaw, o | 1 85 |
| Lydia Miller, t | 1 00 |
| Mary D. Hampshire, o | 95 |
| Samuel W. Tomlinson, t | 5 20 |
| Martha M. Carlton, o | 25 |
| Grace McCloud, t | 2 00 |
| Martha E. McCloud, o | 1 00 |
| Henry Atkinson, o | 1 00 |
| James Williamson, t | 1 00 |
| Mary Miller, t | 4 00 |
| Delilah Overstreet, o | 15 |
| Lucy Overstreet, t | 60 |
| James Eagleson, o | 10 |
| Mary M. Green, t | 1 69 |
| John Taylor, t | 20 00 |
| Abraham Miller, o | 1 50 |
| Samuel G. St. John, o | 2 00 |
| Alfred Thomas, o | 50 |
| Christina Gilbertson, t | 4 25 |
| Enos Gilbert, o | 50 |
| William Degraw, o | 2 50 |
| Ridgetown Branch, o | 2 05 |
| Henry Leatherdale, t | 4 50 |
| Jane Leatherdale, t | 4 50 |
| Margaret Robb, o | 4 00 |
| David W. Johnston, o | 6 00 |
| Harriet Moore, t | 1 00 |
| Maria Hanson, t | 40 |
| Daniel Fletcher, t | 25 |
| Betsey Roblin, t | 1 00 |
| Mary Everitt, o | 05 |
| Ferris B. Atkinson, o | 15 |
| Emily Anderson, t | 1 20 |
| Sarah Dezelia, o | 2 00 |
| Charles Badder, t | 15 00 |
| Robert Burr, t | 11 00 |
| John Burr, t | 2 50 |
| Arthur Leverton, t | 10 00 |
| Mary Brown, t | 8 00 |
| Abner St. John, o | 1 00 |
| Alice Ray, o | 35 |
| Ann M. Halsted, t | 2 00 |
| Charles Buck, t | 2 00 |
| Robert Curtis, t | 20 00 |
| Letitia Jenkins, o | 10 |
| Robert Brown, t | 40 00 |
| Margaret Carlton, o | 05 |
| John McKellar, o | 40 |
| Robert Burr Jr., o | 05 |
| Mary Leverton, t | 5 00 |
| Charles Clark, o | 15 |
| Total | $628 29 |

Expenditures.

| | |
|---|---|
| By Emily Brown | $ 20 00 |
| Samuel Brown | 23 00 |
| Jenette McIntosh | 125 00 |
| Janet A. Shields | 192 00 |
| John H. Lake | 44 00 |
| R. C. Evans | 2 00 |
| Maria Hanson | 5 00 |
| Sr. Lyons, Funeral Expenses | 1 00 |
| James A. McIntosh | 7 00 |
| Expense, Agent | 11 97 |
| Total | $430 97 |
| Balance due Church Mar. 1st, 1892 | $197 32 |

### CLINTON, MISSOURI, DISTRICT.

A. White, Agent.

Receipts.

| | |
|---|---|
| To Bennona Freel, t | $130 00 |
| C. M. Maudsley, o | 4 50 |
| E. L. Kelley, Bishop | 25 00 |
| D. C. White and family, o. | 5 00 |
| L. A. Lyon, o | 5 00 |
| W. E. Lloyd, o | 5 00 |
| Total | $174 50 |

Expenditures.

| | |
|---|---|
| By balance due Agent August 12th, 1891 | $ 23 |
| Joseph Ward | 2 00 |
| A. J. Keck | 3 00 |
| I. N. White | 70 00 |
| E. Curtis | 50 00 |
| A. White | 50 00 |
| G. R. Wells | 5 00 |
| W. S. Macrae | 1 00 |
| Total | $181 23 |
| Bal. due Agent March 1st, 1892 | $ 6 73 |

### COLORADO DISTRICT.

James Kemp, Agent.

Receipts.

| | |
|---|---|
| To balance due Church March 1st, 1891 | $ 40 00 |
| David Crow, t | 20 00 |
| J. F. Schmutz, t | 80 00 |
| Henry Winship, t | 5 00 |
| Mary E. Jamison, t | 6 00 |
| G. E. McConley, t | 2 00 |
| Ann E. Patten, t | 4 00 |
| William Williams, t | 1 00 |
| Mary Warren, t | 4 50 |
| Ella Brannon, t | 5 00 |
| David W. Murphy, t | 3 10 |
| Otto Westland, t | 15 00 |
| Robert Miller, t | 15 00 |
| Maggie Kennedy, t | 85 |
| Joseph Graham, t | 5 00 |
| Francis M. Kemp, t | 2 00 |
| James Kemp, t | 6 00 |
| Total | $214 45 |

Expenditures.

| | |
|---|---|
| By C. R. Duncan | $ 30 00 |
| James Caffall | 5 00 |
| Traveling expenses, agt. | 10 00 |
| Stationery, agt | 1 45 |
| Frank Nicholson | 10 00 |
| Sr. James Kemp | 48 00 |
| Total | $104 45 |
| Bal. due Church March 1st, 1892 | $110 00 |

### DECATUR DISTRICT.

David Dancer, Agent.

Receipts.

| | |
|---|---|
| To balance due Church March 1st, 1891 | $ 96 44 |
| Samuel Sanders, t | 10 00 |
| Thomas France, t | 60 00 |
| Ekin Lovell, o | 5 00 |
| M. E. Kearney, t | 5 00 |
| L. A. Hartwell, o | 10 00 |
| O. B. Thomas, t | 5 00 |
| E. L. Kelley, per Herald Office | 700 00 |
| David Daniels, t | 47 00 |
| Morgan Lewis, t | 1 60 |
| Sarah Lewis, t | 1 50 |
| Edward Evans, t | 50 |
| James Wilkinson, t | 12 00 |
| Amaliah Toplas, t | 50 |
| Ann Boden, t | 5 00 |
| L. C. Wightman, t | 10 00 |
| A. and J. Dancer, t | 45 85 |
| D. F. Crane, t | 55 30 |
| Sarah Huntsman, t | 1 45 |
| W. W. Kearney, t | 4 25 |
| John Hatcher, t | 1,000 00 |
| John Weedmark, t | 1 00 |
| C. B. Stebbins, t | 4 50 |
| H. L. Tilton, t | 15 00 |
| Jennie E. Stanley, t | 5 00 |
| Lucy L. Lyons, t | 50 00 |
| Minnie A. Wickes, t | 25 00 |
| William Nichols, t | 6 00 |
| Paschal Bandy, t | 5 00 |
| A. Himes, t | 9 65 |
| E. Stafford, t | 5 00 |
| Thomas Hopkins, t | 1 00 |
| James Allen, t | 25 00 |
| Minnie B. Nicholson, o | 5 00 |
| Charles Higgins, t | 10 00 |
| Alfred Lovell, t | 10 00 |
| J. R. Lambert, t | 5 00 |
| Lovina Hicks, t | 200 00 |
| Joseph Bogue, t | 5 00 |
| E. L. Kelley, Bishop | 48 50 |
| William Anderson, t | 100 00 |
| Thomas Sandage, t | 8 00 |
| Daniel Anderson, t | 75 00 |
| Joseph Hammer, t | 100 00 |
| Eva E. Hare, t | 5 00 |
| John R. Allen, t | 10 00 |
| Martha M. Allen, t | 10 00 |
| Robert Johnson, t | 500 00 |
| E. M. Tyrrell, t | 5 00 |
| W. W. Blair, t | 25 00 |
| Matilda Hartchen, t | 5 00 |
| R. S. Salyards, t | 5 00 |
| Mary M. Allen, t | 5 00 |
| David Wight, t | 16 00 |
| Estella Wight, t | 3 90 |
| Eliza Wight, t | 8 00 |
| Sr. J. R. Lambert, t | 1 00 |
| Anna Stedman, t | 7 00 |
| S. G. Bass, t | 1 00 |
| John Nichols, t | 46 50 |
| D. and A. Archibald, t | 300 00 |
| Alice France, t | 10 00 |
| J. A. Hunt, t | 25 00 |
| F. E. Cochran, t | 10 50 |
| Two Sisters, t | 12 00 |
| Bessie Braby, t | 10 00 |
| Indiana Bell, t | 35 |
| Susannah Atkinson, t | 1 00 |
| William Dobson, o | 5 00 |
| Charles F. Church, t | 25 00 |
| David Dancer, t | 256 00 |
| House Rent, t | 7 60 |
| Russell Plum, o | 1 00 |
| C. E. Carpenter, t | 10 00 |
| James Wilkinson, t | 14 50 |
| Thomas R. Allen, t | 5 80 |
| Thomas Loach, t | 20 00 |
| Richard Ellis, t | 30 00 |
| Catharine Jones, t | 13 44 |
| Isaac Phillips, o | 25 00 |
| R. M. Cowham, o | 5 00 |
| Isabel Glass, t | 10 00 |
| E. E. Williams, o | 1 90 |
| John Scott, t | 20 00 |
| Stephen Woods, t | 10 00 |
| Annie Anderson, t | 2 00 |
| J. A. Gunsolley, t | 15 00 |
| Asa S. Cochran, t | 25 00 |
| Matthew Taylor, t | 10 00 |
| Mary Harger, t | 8 00 |
| George W. Blair, t | 5 00 |
| S. G. Crawford, t | 5 00 |
| David B. Morey, t | 5 00 |
| Mary Bennett, o | 1 25 |
| Carrie and Lorna Scott, t | 1 00 |
| A. K. Anderson, t | 12 00 |
| Isaac A. Monroe, t | 200 00 |
| J. M. Fletcher, t | 1 00 |
| Total | $4,567 73 |

Expenditures.

| | |
|---|---|
| By R. M. Elvin | $360 00 |
| A. H. Smith | 100 00 |
| Thomas Wellington | 238 32 |
| J. W. Gillen | 399 98 |
| I. N. Roberts | 316 00 |
| Duncan Campbell | 300 00 |
| M. M. Turpen | 395 00 |
| O. B. Thomas | 50 00 |
| C. H. Jones | 150 00 |
| A. J. Moore | 225 33 |
| A. B. Moore | 25 00 |
| William Waterman | 212 50 |
| J. R. Lambert | 300 00 |
| H. A. Stebbins | 274 88 |
| H. R. Harder | 135 00 |
| John Shippy | 137 50 |
| E. L. Kelley, Bishop | 520 00 |
| I. P. Baggerly | 233 33 |
| John Bozarth's family | 10 00 |
| Sr. Weeks | 46 90 |
| Sr. E. V. Oliver | 24 00 |
| Sr. M. A. Gallop | 90 01 |
| Sr. Emma Lanyon | 6 50 |
| Remitting money from Lucas | 45 |
| Total | $4,550 20 |
| Balance due Church Mar. 1st, 1892 | $ 17 53 |

### DES MOINES IOWA DISTRICT.

John S. Roth, Agent.

Receipts.

| | |
|---|---|
| To balance due Church March 1st, 1891 | $ 61 88 |
| J. A. Newlin, t | 15 00 |
| G. G. Laughlin, t | 34 05 |
| J. McKiernan, t | 40 00 |
| J. C. Reams, t | 15 00 |
| Sr. R. Jamison, t | 2 16 |
| William Johnson, t | 6 00 |
| William Batchelder, t | 4 50 |
| John Walters, t | 15 00 |
| Mother Shimel, t | 26 10 |
| Sr. Sophia Shimel, t | 8 70 |
| Sr. Yippora Reed, t | 3 50 |
| Sr. H. H. Lyke, t | 1 00 |
| H. Lyke, t | 1 50 |
| J. Botts, t | 1 00 |
| Sr. Lou Berry, t | 5 00 |
| A. A. Reams, o | 1 00 |
| Sr. Sophia Reams, o | 1 00 |
| J. W. Reams, o | 1 00 |
| Sr. Vinnie Reams, o | 1 00 |
| Sr. L. E. Laughlin, t | 6 00 |
| Thomas Shackley, t | 15 00 |
| Henry Pratt, England, t | 5 00 |
| John Sayer, t | 10 00 |
| C. E. Hand, t | 76 49 |
| D. C. Donelson, t | 5 00 |
| Charles Hayer, t | 10 00 |
| A Sister, t | 10 00 |
| Sr. S. A. Reams, t | 1 00 |
| Sr. S. T. Reams, t | 1 00 |
| William Emsley, t | 1 00 |
| P. H. Shimel, t | 100 00 |
| Ignis Walter, t | 25 00 |
| Wm. C. Nirk, t | 300 00 |
| Sr. Sarah Shackley, t | 1 00 |
| Sr. Libby Shippy, t | 3 00 |
| Sr. Phœbe McRae, t | 2 00 |
| Ancil Freel, t | 3 00 |
| Sr. S. E. Laughlin, t | 9 40 |
| Adda Shippy, t | 1 00 |
| Henry Pratt, Scotland, t | 5 00 |
| Maggie Batten, t | 10 00 |
| Parley Batten, t | 3 00 |
| J. C. Reams, t | 20 00 |
| Sr. Tillie Reams, t | 1 00 |
| Total | $868 19 |

Expenditures.

| | |
|---|---|
| By James McKiernan | $ 25 00 |
| J. S. Roth | 23 00 |
| Sr. Hattie McKiernan | 275 22 |
| J. R. Lambert | 7 00 |
| Samuel Heide | 6 25 |
| J. B. Roush | 11 99 |
| John Presnell | 10 00 |
| J. R. Sutton | 3 50 |
| E. L. Kelley, Bishop | 521 23 |
| Total | $883 19 |
| Balance due Agent March 1st, 1892 | $ 15 00 |

### EASTERN IOWA DISTRICT.

Warren Turner, Agent.

Receipts.

| | |
|---|---|
| To balance due Church March 1st, 1891 | $201 80 |
| Lizzie Hall, t | 20 42 |
| C. G. Dyke, t | 5 00 |
| Mary Davis, t | 2 00 |
| Francis Breeden, t | 7 00 |
| Edward Trimble, t | 5 00 |
| John Sutton, t | 13 00 |
| Margaret Jackson, t | 28 50 |
| George Jackson, t | 27 00 |
| Zonie Breeden, o | 5 00 |
| Ettie Teeters, t | 1 40 |
| Ella Deily, t | 6 00 |
| Anna Sutton, t | 10 00 |
| O. E. Green, t | 50 00 |
| Total | $382 12 |

Expenditures.

| | |
|---|---|
| By Samuel Heide | $ 20 00 |
| Sr. S. B. Roth | 120 00 |
| J. R. Sutton | 5 00 |
| Sr. C. C. Reynolds | 50 00 |
| Warren Turner | 40 00 |
| Total | $235 00 |
| Balance due Church Mar. 1st, 1892 | $147 12 |

### EASTERN MAINE DISTRICT.

J. S. Walker, Agent.

Receipts.

| | |
|---|---|
| To balance due Church March 1st, 1891 | $ 23 30 |
| Mary J. Richards, t | 10 00 |
| Lois W. Mansfield, o | 5 00 |
| F. L. Norton, t | 7 00 |
| Susan M. Norton, t | 1 00 |
| Lillian B. Doyle, o | 2 00 |
| Mary A. Cummings, t | 1 00 |
| Eliza G. Dobbin, t | 2 00 |
| Lucy A. Norton, t | 2 50 |
| E. L. Kelley, Bishop | 113 00 |
| Lydia B. Kelley, t | 2 00 |
| Nellie Dobbin, o | 1 00 |
| J. M. Johnson & wife, t | 9 00 |
| A Sister, o | 3 00 |
| Lizzie M. Ames, t & o | 7 00 |
| John N. Ames, o | 2 00 |
| Total | $190 80 |

Expenditures.

| | |
|---|---|
| By Sr. A. H. Parsons | $ 17 00 |
| Sr. J. C. Foss | 177 50 |
| Total | $194 50 |
| Balance due Agent Mar. 1st, 1892 | $ 3 70 |

### ENGLISH MISSION.

Thos. Taylor, Agent.

Receipts.

| | |
|---|---|
| To balance due Church March 1st, 1891 | $ 49 92 |
| *Heralds* for Mission | 110 08 |
| *Hopes* for Mission | 10 65 |
| Extra *Heralds* | 83 67 |
| Extra *Hopes* | 14 91 |
| Frank Swann, t | 14 61 |
| Charles Tyler, t | 10 47 |
| John E. Meredith, t | 9 74 |
| Ephraim A. Webb, t | 4 87 |
| Thomas Taylor, t | 4 87 |
| Thomas Anderton, t | 1 95 |
| Beatrice A. L. Meredith, t | 14 61 |
| Matilda Newey, t | 4 87 |
| A Friend, t | 4 87 |
| Louisa Taylor, t | 2 44 |
| Mary Ann Fallows, t | 1 21 |
| Mary Jane Caton, t | 1 03 |
| John Turner, t | 4 87 |
| Sr. Alice Turner, t | 2 44 |
| Sr. Mary Jane Baty, t | 5 36 |
| Sr. Elizabeth Baty, t | 2 19 |
| Simon Holmes, t | 4 87 |
| Sr. Joanna James, t | 4 87 |
| Sr. Eliza Oakman, t | 2 48 |
| Joseph M. Greenwood, t. | 2 35 |
| A. Downer, t | 1 82 |
| John D. Davis, t | 1 21 |
| Stafford Branch, Mite Fund, o | 3 70 |
| Elizabeth Middolls, t | 1 22 |
| Mary Harris, t | 61 |
| Susan Boynes, t | 1 22 |
| Alice Mitchell, t | 61 |
| Total | $384 59 |

Expenditures.

| | |
|---|---|
| By Mission Conference expenses | $47 68 |
| Postage and stationery | 33 40 |
| Traveling expenses, agt. | 23 74 |
| Printing Tracts, etc | 17 05 |
| Poor | 4 87 |
| E. L. Kelley, Bishop | 109 12 |
| Money Orders | 1 21 |
| D. Dancer, Papers | 98 58 |
| Total | $335 65 |
| Balance due Church Mar. 1st, 1892 | $ 48 94 |

### FAR WEST, MISSOURI, DISTRICT.

Wm. Lewis, Agent.

Receipts.

| | |
|---|---|
| To balance due Church March 1st, 1891 | $288 46 |
| J. S. Constance, t | 51 50 |
| F. G. Dungee, t | 18 00 |
| Samuel Simmons, t | 30 00 |
| Eliza Drown, t | 50 |
| St. Joseph Branch, Collection | 11 22 |
| Edgerton Branch, Collection | 1 02 |
| Pleasant Grove Branch, o | 4 08 |
| DeKalb Branch, o | 4 25 |
| Benjamin Dice, t | 95 50 |
| Sr. King, t | 1 00 |



www.LatterDayTruth.org

C. H. Isleib, t..... 48 00
Mary H. Hinderks, t.....100 00
Luppe Hovenga, t..... 5 25
Anna Ehler, t..... 2 00
Catharine Faul, t..... 27 80
J. E. Moorman, t..... 15 00
E. A. Burnham, t..... 10 00
Laura Morrison, t..... 17 00
Grace L. Gardner, t..... 5 00
E. L. Kelley, Bishop.....100 00
Far West District, o..... 2 25
C. A. Bacus, t..... 1 00
E. E. Binstead, t..... 10 00
Jane McKee, t..... 2 00
I. Gardner, t..... 2 00
A. Leverton, t..... 1 50
Carrie Lewis, t..... 10 00
J. W. Dumbald, t..... 10 00
M. E. Head, t..... 07
R. D. Head, t..... 30
W. W. Head, t..... 87
William Clay, t..... 9 00
Hartman Nesser, t..... 5 00
A. M. Wells, t..... 1 50
Nellie Neidorp, t..... 5 00
J. W. Roberts, t..... 19 80
Hannah Huffman, t..... 2 00
E. Moorman, t..... 5 00
John Daris, t.....100 00
J. L. Meyer, t..... 37 50
Charles P. Faul, t..... 40 00
M. J. Head, t..... 5 00
G. W. Wilcox, t..... 50 00
Charles Householder, t.. 1 00
E. Hovenga, t..... 2 00
H. D. Ennis, t..... 7 00
Anna Summerfield, t..... 2 00
Sr. Hinley, t..... 50
Cornelia Neidorp, t..... 5 00
M. M. Peterson, t..... 12 75
R. A. Marchant, t..... 2 00
L. E. Flanders, t..... 1 50
Robert Jones, t..... 20 00
William Lewis, t..... .100 00

Total.....$1,309 12

Expenditures.

By M. H. Forscutt.....$425 00
G. C. Smith and family..266 50
Sr. Hall..... 2 00
Sr. Eliza Leach..... 37 00
J. T. Kinnaman..... 58 00
E. L. Kelley, Bishop.....107 00
Sr. Lydia Daniels..... 82 00
Repairing house, Stewartsville..... 2 50
Sr. T. W. Chatburn.....120 00
Post Office Orders..... 30
Samuel Alcott..... 11 50
Sr. Johnson..... 5 50
Thomas Revel..... 45 00
T. W. Chatburn..... 5 00
J. L. Bear..... 25 00
H. C. Bronson..... 25 00
Blank Receipts..... 2 50

Total.....$1,219 80

Balance due Church Mar. 1st, 1892.....$ 89 32

## FREMONT, IOWA, DISTRICT.

William Leeka, Agent.

Receipts.

To William Schick, t.....$ 8 00
Jennie E. Knight, t..... 4 58
F. B. Knight, t..... 8 15
S. S. Wilcox, t..... 10 00
E. S. Wilcox, t..... 30 00
Henry Kemp Sen., t..... 35 00
R. & E. Kuykendall, t..... 21 50
J. W. Calkins, t..... 5 00
Olie Redfield, t..... 1 00
Alice Greenwood, o..... 50
Samuel J. Roberts, t..... 7 50
Olive O. Hillyer, t..... 8 00
Robert S. Hillyer, t..... 75 00
Mary P. Davis, t..... 2 00
J. F. Redfield, t..... 45 00
Rosanna Gaylord, t..... 12 00
Francis Benner, t..... 5 00
Millie Benner, t..... 40
O. B. Thomas, t..... 22 50
George Kemp, t..... 10 00
Viola L. Redfield, t..... 2 00
F. E. White, t..... 1 00
Caroline Hershey, t..... 1 00
Joseph Goore, t..... 4 20
A. T. Mortimore, t..... 10 00
W. D. Leadingham, t..... 5 00
Mary E. Pace, t..... 5 00
A. R Hills, o..... 1 00
Cynthia Graham, o..... 1 00
John Leeka, t.....230 00
Bertha E. Gard, o..... 25
Sarah Hills, t..... 10 00
Robert Schenck, t..... 1 50
William Leeka, t.....3,144 17
Henry Hershey, t..... 2 75

Total.....$3,730 00

Expenditures.

By E. C. Briggs.....$300 00
Henry Kemp .....175 00
Sr. Brand..... 5 00
O. B. Thomas.....250 00
E. L. Kelley, Bishop.....3,000 00

Total.....$3,730 00

## GALLAND'S GROVE, IOWA, DISTRICT.

John Pett, Agent.

Receipts.

To balance due Church March 1st, 1891.....$101 50
Mary A. Jenkins, t..... 1 00
John Teasdale, o..... 3 00
Jacob L. Gunsolley, t..... 55 00
John B. Hunt, t..... 50 00
Ina M. Hart, t..... 1 25
Sibyl McCord, o..... 5 00
Sabina Cross, o..... 2 00
Neslin Smith, t..... 15 00
Mary E. Gunsolley, t..... 1 00
Harmon C. and Nora A. Holcomb, t..... 25 00
Alice Halliday, t..... 10 00
David and Emaline Hall, t 159 85
David McKim, o..... 5 00
Rasmus P. and Ingar Peterson, t..... 20 00
Mary Hawley, t..... 10 00
Benan Salisbury, t..... 20 00
Wm. Bullard, t..... 8 00
Leonard Butterworth, t..... 5 00
Cynthia Perry, t..... 2 50
Sarah Hawley, t..... 8 20
David Brewster, t..... 10 00
Mene M. Holcomb, t..... 7 50
Kate Hayer, o..... 4 00
Alvin Z. Rudd, t..... 40 00
E. L. Kelley, Bishop.....240 00
John M. McIntosh, t..... 4 00
Mary Sweet, o..... 2 00
Alva Hall, t..... 8 15
Hulda M. Dobson, o..... 2 00
Romain & Bertha Wight, t 2 50
Gideon Hawley, t..... 5 00
Frederick N. Shaw t..... 6 00
Mary Jordon, t..... 1 75
Oliver J. Pett, t..... 10 00
Henry M. Daniels, t..... 2 00
Henry Davis, t..... 10 00
Rebecca E. Miller, t..... 3 50
Jennie Daniel, o..... 25
Jonathan Bullard, t..... 5 00
Hattie E. Myers, t..... 5 00
Nellie Holcomb, t..... 10
Alfred Davis, t..... 1 00
Samuel Jordison, t..... 1 00
Sarah A. Delivergne, t..... 5 00
Nathan Hayes, t..... 10 00
Charles J. Hunt, t.....162 73
Elizabeth B. Edson, o..... 5 00
William & Sarah Pett, t... 75 00
John Pett, t..... 15 00
Ruth Gunsolley, t..... 3 37
George H. Gunsolley, t..... 5 00

Total.....$1,160 15

Expenditures.

By David M. Rudd.....$ 15 00
Sr. Hyrum O. Smith.....335 00
Sr. Chas. E. Butterworth..260 00
Sr. David M. Rudd.....166 50
Hyrum O. Smith ..... 50 00
Sr. James C. Crabb.....200 00
John A. McDowell..... 18 00
Poor..... 5 00

Total.....$1,049 50

Balance due Church Mar. 1st, 1892.....$110 65

## INDEPENDENCE, MISSOURI, DISTRICT.

Alfred White, Agent.

Receipts.

To balance due Church March 1st, 1891.....$287 45
T. E. Lloyd, t..... 1 00
Nancy Jordan, t..... 1 00
Emsley Curtis, t..... 42 49
Joseph Luff, t.....104 70
Bell Harding, t..... 2 55
Carrie M. Modsley, t..... 15 00
Lars Polsom, t..... 40 00
L. A. Lyon, t..... 10 00
I. A. Roberts, t..... 26 00
Sr. Belle Robinson, t..... 28 00
Orville James, t..... 14 50
H. W. Gerber, t..... 2 00
Robert J. Crawford, t.... 15 00
Brother in Far West District, t..... 1 00
Lucy Lee, t..... 3 00
E. L. Kelley, Bishop.....449 00
Sr. J. A. Robinson, t..... 15 00
Sr. Emma Smith, t..... 7 00
F. G. Pitt, t..... 5 00
R. Etzenhouser, t..... 20 00
James Stratton, t..... 5 70
Thomas Newton, t..... 3 00
P. Brillinger, t..... 1 00
Bro. and Sr. Millott, t... 8 20
George Hepworth, t..... 2 00
Lena M. Bradshaw, t..... 33
Isaac B. Riggs, t..... 1 00
John Johnson, t..... 15 00
Elmer Bradshaw, t..... 5 20
Mary A. Atwell, t..... 60 6
Ann Clark, t..... 7 50
J. C. Wasmund, t..... 12 00
J. G. Torrence, t..... 20 00
A. G. Bradshaw, t..... 10 00
Harry Hatty, t..... 2 50
Susan Totty, t..... 10 00
J. A. Manning, t..... 40 00
Fred Keoler, t..... 9 00
Samuel Brown, t..... 1 00
J. S. Harding, t..... 5 00
D. C. White and family, t. 4 50
Mary C. Cummings, t.... 9 06
E. W. Lloyd, t..... 5 00
Alta A. Knisely, t..... 1 00
Fred Gerber, t..... 20 00
Samuel E. Platt, t..... 10 00
Sr. M. N. Hull, t..... 10 00
William Lintill, t..... 15 00
H. R. Mills, t..... 50 00
J. G. Hemmings, t..... 18 00
Mattie Belkham, t..... 1 00
Gustoff A. Johnson, t.... 3 75
John Billinskey, t..... 10 83
T. R. White, t..... 45 88
Perry O. Wells, t..... 10 00
W. S. Macrae, t..... 5 00

Total.....$1 5?7 81

Expenditures.

By E. Curtis.....$250 00
Sr. R. Etzenhouser..... 37 00
Sr. M. E. Robinson..... 90 00
Sr. Joseph Luff .....230 00
Sr. I. N. White.....350 00
Sr. James Smith..... 75
Henry Washington..... 2 00
Sr. F. G. Pitt.....190 00
Sr. Alfred White.....200 00
Sr. Helen Smith.....100 00
Sr. John H. Thomas..... 48 00
Sr. Edwards..... 2 50
C. E. Reynolds..... 3 80
Joseph Emmett..... 9 99
Bro. Brownlee..... 1 50
J. H. Thomas..... 12 50

Total.....$1,528 04

Bal. due Agent October 24th, 1891.....$ 23

## INDEPENDENCE, MISSOURI, DISTRICT.

Roderick May, Agent.

From October 24th, 1891, to March 1st, 1892.

Receipts.

To E. L. Kelley, Bishop.$529 00
Sr. J. A. Robinson, t..... 5 00
Orville James, t..... 10 00
J. G. Torrence, t..... 20 00
Ann Clark, t..... 7 50
William Lintle, t..... 20 00
R. May, t..... 50 00
J. B and N. G. Farr, t... 26 24
J. B. and N. G. Farr, o... 8 90
Andrew Berg, t..... 6 00
J. J. Harvey, t..... 61 00
John C. Wasmund, t..... 15 00
John McMillen, o..... 25
A. G. Bowker, t..... 5 00
George Lee, t..... 4 50
Collection ..... 80
H. R. Mills, o..... 1 00
George Hayward, o..... 1 00
George Hayward, t..... 10 00
W. H. Williams, t..... 10 00
Lucy Lee, t..... 1 00
S. R. Berg, t..... 13 00
Sr. Mariah Tucker, t..... 3 00
R. J. Crawford, t..... 5 00
Fred Gerber, t..... 4 30
I. H. Niswanger, t..... 1 65
Eliza DePewy, t..... 5 00
Mary Clements, t..... 10 00
Henry Scarcliff, t..... 9 50
A. L. Newton, t..... 5 00
J. W. Walburn, t..... 6 00
Sr. Martha Lee, t..... 2 00
Margaret Winsor, t..... 5 55
Arthur Mills, t..... 10 10
Sr. Nace, o..... 25
Bro and Sr. Hurd, o..... 50
Sr. Mary Bushnell, t..... 6 00
A. T. Cornelison, t..... 1 00
Sr A. T. Cornelison, o... 25
J. T. Tousley and wife, t. 5 00
Adam Jessiman, t..... 15 00
John Brackenbury, o.... 1 00
Wallace N. Robinson, t.. 1 50

Armstrong Branch.

To balance due Church Sept. 1st, 1891.....$ 9 91
John Billinskey, o..... 22 22
John Billinskey, t..... 19 48
James Stratton, t..... 12 00
Bro. and Sr. Millotte, t.. 2 00
Robert Parker, t..... 5 00
Gustaff A. Johnson, t.... 50

Total.....$973 90

Expenditures.

By Eli Etzenhouser, Building Treasurer..$100 00
Sr. J. H. Thomas..... 48 00
T. W. Smith..... 94 00
Sr. H. H. Robinson..... 60 00
F. G. Pitt.....120 00
R. Etzenhouser..... 56 20
Joseph Gregg..... 23 00
Henry Washington..... 16 50
Sr. Joseph Luff..... 120 00
Sr. Helen P. Smith, funeral expenses and nurse..... 53 00
Bro. Praetor..... 1 35
Sr. R. Etzenhouser..... 21 80
Taxes on Temple Lot.... 14 28
Sr. A. Hunter..... 3 00
Sr. B. Brackenbury..... 3 00
Sr. John C. Foss..... 40 00
T. J. Franklin..... 2 00
Sr. Helen P. Smith, grave lot..... 5 00
Joseph Gregg's funeral expenses..... 24 50
Sr. T. J. Franklin..... 3 00
Acknowledgment..... 1 00
William Bowers..... 15 00

Total..... .$824 63

Balance due Church Mar. 1st, 1892..... $149 27

Summary.

To collections by Alfred White, Agent.....$1,527 81
Collections by R. May, Agent .....973 90
Clinton District..... 23

Total.....$2,501 94

By expenditures by A. White Agent.....$1,528 04
Expenditures by R. May, Agent.....824 63

Total.....$2,352 67

Balance due Church Mar. 1st, 1892..... .....$149 27

## IDAHO DISTRICT.

Henry R. Evans, Agent.

Receipts.

To balance due Church Sept. 1st, 1891.....$ 5 00

Total.....$ 5 00

Expenditures.

By John R. Evans.....$ 5 00

Total.....$ 5 00

## KEWANEE, ILLINOIS, DISTRICT.

John Chisnall, Agent.

Receipts.

To balance due Church March 1st, 1891.....$ 86 11
E. L. Kelley, Bishop .....105 00
John Williams, t..... 50 00
John Chisnall, t..... 30 00
Maria Grice, t..... 28 00
John H. Norris, t..... 27 75
Mary Ann Atkinson, t..... 26 00
Henry Norris, t..... 25 00
M. T. Short, t..... 25 00
Eliza Vernon, o..... 20 00
J. F. Cady, t..... 20 00
D. C Smith, t..... 20 00
John Epperly, t..... 20 00
Alice Norris, t..... 14 00
John B. Atkinson, t..... 10 00
Samuel Garland, t..... 10 00
Esther A. Harsh, t..... 9 50
Polly Atkinson, t..... 5 50
A. L. Benjaman, t..... 5 00
J. M. Benjaman, t..... 5 00
Marion Arnold, t ..... 5 00
Wm. H. Sumption, t..... 5 00
Carrie Garland, t..... 5 00
Willie Norris, t..... 5 00
James Lord, t..... 5 00
Kewanee Branch, o ..... 5 00
Edward Charlton, t..... 4 00
A Sister, t..... 3 00
Thomas Emanuel, t..... 2 60
Martha Martin, t..... 2 20
Alma Whitehouse, t..... 2 00
Mary Higginson, t..... 2 00
Martha Epperly, t..... 1 50
Elizabeth Minteer, t..... 1 25
Wm. Martin, t..... 1 20
Nathaniel Tucker, t..... 1 20
Elizabeth Miller, t..... 1 00
John D. Jones, t..... 1 00
Sarah J. Garland, t..... 1 00
Samuel Garland Jr., t..... 1 00
R. J. Benjaman, t..... 5 00

Total.....$601 81

Expenditures.

By Sr. M. T. Short .....$300 00
Sr. E. E. Wheeler.....240 00
John W. Peterson..... 5 00
Poor ..... 5 00

Total.....$550 00

Balance due Church Mar. 1st, 1892.....$ 51 81

## LITTLE SIOUX, IOWA, DISTRICT.

David Chambers, Agent.

Receipts.

To balance due Church March 1st, 1891.....$ 57 43
David & Mary Chambers, t 40 00
Wm. A. Smith, t..... 30 00
Alice Askwith, t..... 4 25
Alma M. Fyrando, t..... 50 00
Wm. T. Fallon, t..... 20 00
Charles Benson, t..... 12 00
Sarah W. Conyers, t..... 10 00
A. C. Hoffman, t..... 16 50
Ann Johnson, t..... 33 00
Judah Chapman, t..... 30 00
Hannah M. King, t..... 5 00
Amy Beecham, t..... 12 20
Allie Askwith, t ..... 13 00
James Ballantyne, t.....100 00
J. M. Putney, t..... 20 00
O. Ballantyne, t..... 5 00
James Atkinson, t.....100 00
Mary R. Mefford, t..... 4 00
Emma C. Donaldson, t..... 5 30
Jennatta Straus, t..... 15 58
Belle Coon, t..... 25
Ella Harrington, t..... 1 00
Eliza H. Derry, t..... 2 00
Harriet M. Beecham, t..... 1 60
Elsie Fyrando, t..... 10 00
John Benson, t..... 5 00
Jane Butts, t..... 12 00
Sarah Seeley, t..... 1 00
E. L. Kelley, Bishop..... 50 00
Ladies Aid Society, Moorehead, o..... 25 33
Sarah J. Ross, t..... 4 65
Alma Ellison, t..... 30 00
Frederick Hanson, t..... 9 00
Joseph Merchant, t..... 5 00
Trum Emmerson, t..... 50
A. J. Headbee, t..... 1 50
Elizabeth Leach, t..... 60
Pirda Noyes, o..... 45
Ella Miller, o..... 25
Colby Downs, t..... 2 00
S. B. Kibler, t..... 15 00
A Sister, t..... 35
H. W. Chapman, t..... 25 00
Aggie Hoffman, t..... 36
Sarah Tompson, t..... 5 00
Allan F. Harper, t ..... 22 00
Harriet Mann, t..... 7 25
Thomas Thomas, t..... 20 00
Nancy E. Mefford, t..... 11 10

Total.....$851 45

Expenditures.

By Sr. E H. Derry.....$240 00
Sr. J. F. McDowell.....203 00
Sr. Mary E Mintun.....260 00
H. C. Bronson..... 25 00
C. E. Butterworth..... 5 00
E. L. Kelley, Bishop.....100 00
Mary H. Barnes..... 20 00
Worthy H. Clark..... 3 50
Postage & Exchange, Agt. 5 04

Total.....$861 54

Balance due Agent Mar. 1st, 1892.....$ 10 09

## LONDON, ONTARIO, DISTRICT.

E. K. Evans, Agent.

Receipts.

To balance due Church Mar. 1st, 1891.....$283 83
London Friend, t..... 23 00
R. B. Howlett, t..... 32 00
London Sister, t ..... 5 00
Windham Branch, o..... 23 00
Sr. A. E. Mortimer, t..... 4 50
Albert Martin, t..... 3 00
Jane Campbell, t..... 14 00
London Branch, o..... 19 20
King Cooper, t..... 30 00
Clara Timbrell, t..... 7 50
A. F. Sherman, t..... 10 00
St. Thomas Branch, o.... 18 25
Sr. M. R Crake, t..... 7 80
R. C. Longhurst, t..... 25 00
Adeline McLean, t..... 10 00
W. A. Hardey, t..... 3 50
Rebecca Haywood, t..... 6 00
Rebecca Haywood, o..... 6 00
Fanny Wood, o..... 5 00
Martha Timbrell, t..... 4 00
Sr. William Kennedy, t.. 1 10
Lizzie Morrison, t..... 2 00
Levina Silk, t..... 1 00



www.LatterDayTruth.org

Sr. William Silk, t..... 2 00
William Hurlburt, t..... 6 50
W. Stranger and wife, t.. 10 00
Sr. A. Kilpatrick, o..... 1 00
Sr. M. L. Snell, t..... 20 00
David Morrison, t..... 4 00
Mary Morrison, t..... 3 20
Interest..... 5 85
London Prayer League, o 6 16
William Hewitt, t..... 60 00
John H. Taylor, t..... 1 00
Tillie Quick, t..... 6 80
E. K. Evans, t..... 8 00
John Bates, t..... 5 00
Fred Gregory, t..... 3 00
John A. Braden, t..... 75
Egremont Branch, o..... 19 00
Maggie Braden, t. ..... 4 00
Sr. Hannah Bears, t..... 4 00
Rebecca Pearson, t..... 1 00
Barbara Silverthorn, t... 1 00
Samuel Pearson, t..... 1 00
Alexander Smith, t..... 10 00
A. W. Davis, t..... 2 00
R. Witherow, t ..... 1 00
James Eastwood, t..... 1 00
James Taylor, t..... 5 00
John Hillis, t ..... 5 00
William Hillis, t..... 1 00
Jacob Taylor, t..... 1 00
Garafraxa Branch, o..... 1 00
William Kennedy, t..... 5 00
James Brown, t..... 1 00
Walter Morrison, t..... 1 00
Sr. Walter Morrison, t... 2 00
Jane Morrison, t..... 1 00
Bowley Arnold, t..... 55 00
Henry Snell, t..... 20 00
St. Mary's Branch, o..... 1 50
Sr. Hunt, t..... 5 00
William Silk, t..... 10 00
Grandma Silk, t..... 2 00
Joshua Arnold, t ..... 10 00
St. Thomas Prayer Union, o..... 50
Joshua Wood, t..... 12 00
Proton Branch, o..... 2 00
Mamie Wilson, t..... 2 00
H Hannah, t..... 1 00
Lucy Hannah, t..... 25
James Meekin, t..... 32
Mrs. William Gozzard, o 25
Masonville Branch, o.... 75
Amelia Braden, t..... 1 50

Total.....$879 01

Expenditures.

By Sr. R. C. Evans.....$195 85
E. L Kelley, Bishop.... 50 00
Sr. A. E. Mortimer.....145 84
J. A. McIntosh..... 8 00
Sr. J. H. Lake..... 50 01
Sr. S. Brown.....183 36
Postage, Money Orders, etc..... 9 19
A. E. Mortimer..... 14 00
J. B. Watson..... 50 00
John H. Lake..... 24 00
John Shields..... 15 00
R. C. Evans..... 25 00
W. J. Smith..... 17 00
Sr. W. J. Smith..... 20 00

Total.....$807 25

Balance due Church Mar. 1st, 1892 .....$ 71 76

## MASSACHUSETTS DISTRICT.

Richard Bullard, Agent.

Receipts.

To balance due Church March 1st, 1891.....$ 86 71
E. L. Kelley, Bishop .....150 00

Providence Branch.

To Hepzebeth Snow, t..... 1 00
Henry Arnold, t..... ..... 45 00
Thomas H. Moore, t..... 5 00
Matthias Gondolf, t..... 15 00
Eliza Swartz, o..... 1 00
Mary Suttill, t..... 1 00
Phila Nichols, o..... 50
Nellie Gondolf, t..... 2 00
George Fisher, t..... ... 1 15
George H. Gates, t..... 15 00
James F. McKenna, t ..... 10 00
Hannah Suttill, t..... 15 00
Ralph W. Abercrombie, t.. 3 00
John Leckney, t..... 15 00
Albert Oatley, t..... 1 00
Roscoe Oatley, t..... 10 00
Mary Rogers, t..... 5 00
Adolph Leckney, t..... 38
Georgie Joy, t..... 11 75
Minnie Chase, t..... 30
Hannah Reumert, t ..... 2 00
Alma Brown, t..... 5 00
Catharine Moore, t..... 5 00
Florence Briggs, t..... 5 00
Jennie Weeks, t..... 1 00
Mary Alding, t..... 3 00
Lottie Brown, t..... 2 00
Myron H. Bond, t.....400 00

Boston Branch.

To George W. Robley, t... 5 00
Helena Bertlesen, t..... 50
Wallace E. Wetmore, t..... 1 00
Richard & Elizabeth Bullard, t..... 12 00
Daniel Rayner, t..... 2 00
John Brandt, o..... 25
Julia A. Glover, t..... 1 00
Mary C. Whiton, t ..... 3 50
Alfred W. & Mary Bowers, t..... 30 00
Martha C. Bliss, t..... 15 00
Rosa Chase, t..... 5 50
Sarah J. Mortimer, o..... 4 55
Annie C. Prouty, t..... 1 00
Rachel Crompton, t..... 10 00
Frank Steffe, t..... 3 25
Arthur L Crocker, t..... 23 25
North Weymouth Sabbath School, o ..... 3 38
Freddie Hoxie, t ..... 75
Elisha Card, t..... 50
Ernest Hoxie, t ..... 15
Alfred W. Bowers, t..... 13 80
Susie Blanchard, t ..... 5 00
Edmund Fisher, t..... 10 00

Brockton Branch.

To Alonzo E. Nelson, t..... 2 85
Mary A. Ames, t ..... 1 70
Isaiah B. & Mary A. Ames, t..... 17 00
Frank P. Raymond, t..... 2 00
Nathan C. & Jane S. Eldredge, t ..... 10 00
Charles W. Phillips, t.....108 00
Louisa M. Phillips, t..... 2 00
Aruna Chase, t..... 2 00

Plainville Branch.

To Thomas & Sarah A. Shallcross, t..... 8 00
Arthur B. Pierce, t..... 1 00
John & Elizabeth Marchington, t..... 4 00
Clarissa A. Wilcox, t..... 50 00
Charlotte R. Wilcox, t..... 3 00
Isabelle Staples, t..... 10 00
Idella F. Staples, t..... 10 00
Sarah B. S. Coombs, t..... 2 00

Davenport Branch.

To Nathanial Tripp, t..... 30
Charles W. Young, t..... 15 00
Lydia D. Joy, t..... 50
Mary R. Chase, t..... 13 00
Tressa T. Sears, t ..... 5 25
George W. Studly, t..... 2 00
Mary F. Young, t..... 1 00
Sylvia C. Eldredge, t..... 75
Mary C. Rogers, t..... 25
Sally J. Sears, t ..... 5 50
Abbie W. Chase, t..... 17 10
Charles P. Sanders, t..... 1 50
Medora H. Nickerson, t... 1 50
Luther Sears, t..... 50
Lizzie Lewis, t..... 1 50
A Sister, t..... 1 00
Litta Pearce, t..... 50
Marietta Humphry, t..... 5 00
Hiram C. Doane, t..... 1 00

Fall River Brach.

To Amanda M. Petty, t..... 1 25
Amy A. Palmer, t..... 2 50
Alice A. Shaw, t..... 10 38
Samuel W. & Levina S. Ashton, t..... 30 00
Mite Society, o..... 3 64
Daniel T. Shaw, t ..... 10 20
Amy A Chase, t..... 80
Alice Monk, t..... 10
William H. Moore, t..... 1 00
William Monk, t..... 25

New Bedford Branch.

To James W. Talbot, t..... 26 30
Mary J. Gray, t ..... 3 00
William Murry, t..... 3 00
A Brother, o..... 16 00
John Spinet, o..... 1 00

Little Compton Branch.

To William & Ann Whalley, t..... ..... 31 00
Ann Ellen & Alice Whalley, t..... 5 00
Charles E. & Jane Briggs, t 3 00

Cranston Branch.

To William Fenner, t ..... 55
Albert G. & Lucy Waterman, t..... 5 00
Sarah A. Waterman, t. .. 20
Ransom Searl, t..... 10 00
Celia Searl, t..... 1 65
Cranston Saints, o..... 5 00

Plymouth Branch.

To H. E. Hemmerly, t. . 9 00
N. R. Nickerson, t..... 41 00
C. H. Hemmerly, t..... 30 60
Mads P. Hanson, t..... 20 50
H. N. Nickerson, t..... 25
Mabel Joy, t..... 5 45
Orilla Sheehy, t..... 50 00
I and C. Montgomery, t. 3 50

Total.....$1,606 99

Expenditures.

By F. M. Sheehy.....$ 44 00
U. W. Greene..... 21 00
E. L. Kelley, Bishop.....400 00
Sr. Thomas..... 15 00
Sr. W. H. Kelley.....250 00
W. H. Kelley... ..... 15 00
Albert Nickerson..... 30 00
Richard Bullard..... 21 20
Sr. F. M. Sheehy.....300 00
M. H. Bond..... 10 00
William Vaughn..... 25 00
Elizabeth A. Bullard..... 20 00
Joseph Luff..... 25 00
Money Orders, Stamps, etc..... 6 67
Mileage Tickets on O. C. R. R..... 54 32
Joseph F. McDowell..... 37 00
George W. Robley..... 60 00
Sr. Annie Robley.....140 00
John Sayce..... 10 00
Aaron N. Wattz..... 13 00
William Munro..... 13 00

Total.....$1.510 19

To balance due Church March 1st, 1892.....$ 96 80

## MINNESOTA DISTRICT.

Andrew Tabbutt, Agent.

Receipts.

To balance due Church March 1st, 1891.....$ 19 31
Drusilla Kieth, t..... 5 30
Phœbe W. Tabbutt, o..... 50
E. L. Kelley, Bishop.....176 67
P. W. H. Martin, t..... 7 00
Mrs. C. C. Waste, o..... 6 50
George Gould, t..... 5 00
W. W. Gould, t..... 25 00
H. B. Campbell, t ..... 5 00
W. J. R. Herring, t..... 5 00
Andrew Tabbutt, t..... 10 00
W. W. McLeod, t..... 20 00
Grace M. Tabbutt, o..... 2 00
Henry Hawks, t..... 5 00

Total.....$292 28

Expenditures.

By J. A. Davis..... 25 00
Sr. J. A. Davis.....180 00
I. N. Roberts..... 17 00
Sr. Annie B. Fisher. ..... 35 00

Total.....$257 00

Balance due Church Mar. 1st, 1892.....$ 35 28

## MISSISSIPPI DISTRICT.

F. P. Scarcliff, agent.

Receipts.

To J. L. LaForce, t and o..$ 2 60
Harriet Robinson, t..... 1 50
M. E Scarcliff, t and o... 5 70
Aaron Courtney, t..... 50
J. W. Young, Sen., t..... 1 00
F. P. Scarcliff, t and o.... 6 20
Henrietta Porter, t..... 25
Mary L. Carter, o..... 75
Charlotte Young, t..... 1 35
Joel Miller, t..... 1 40
Simon McDowell, t ..... 10 00
Mary Young, t..... 70
Nancy M. Miller, t..... 1 95
Eila Mizell, t..... 10
John W. Mizell, t..... 25
S. H. Alexander, t..... 90
Charlotte McDowell, t... 1 00
M. E. Alexander, t..... 40
David Goff, t..... 50
Henry Scarcliff, o..... 10
Ellen Goff, t..... 50
Mary Scarcliff, o..... 10
John M. LaForce, t..... 2 40
Joseph H. Spicer, t..... 1 10
Sarah A. Spicer, t..... 10
Aletha A. Spicer, t..... 10
Sarah A. LaForce, t..... 1 10
Louisa Spicer, t..... 30
C. Ross, t..... 50
Alice Barfield, o..... 25
Heman Young, o..... 10
Fanny Young, o..... 10
Unaccounted for..... . 1 95

Total.....$ 45 75

Balance due Church Mar. 1st, 1892..... ....$ 45 75

## MONTANA DISTRICT.

J. E. Reese, Agent.

Receipts.

To Edward Turner, t....$ 5 00
M. J. Eukes, t..... 40 00
Mary H. Raymond, t..... 20 00
Daniel R. Harris, t..... 50 00

Total.....$115 00

Expenditures.

By John R. Evans.....$ 25 00
E. L. Kelley, Bishop..... 90 00

Total.....$115 00

## NEVADA DISTRICT.

D. I. Jones, Agent.

Receipts.

Dayton Branch.

To T. R. Hawkins and wife, t.....$ 10 00
Annie Hart, t..... 13 25
Andrew Walmsley, t..... 52 75
Georgietta Walmsley, t.. 13 05
Annie Fowler, t..... 5 00
T. R. Hawkins, t..... 10 00
Mary Giliman, t..... 2 00

Mottsville Branch.

To D. I. Jones, t ..... 10 00
George W. Hawkins, t... 9 00
A Sister, t.....120 00

Total..... ...$245 05

Expenditures.

By Bro. Daley.....$ 12 00
E. L. Kelley, Bishop.....232 96
Post Office Order..... 09

Total.....$245 05

## NEW HOPE, VIRGINIA, DISTRICT.

Isaac Coffman, Agent.

Receipts.

To balance due Church March 1st, 1891.....$ 19 87
Isaac Coffman, t..... 90 40
Maggie Coffman, t..... 6 60
Benjamin Bowman, t.... 7 00
Noah Bowman, t..... 3 00
C. H. Barnett, t..... 3 19
L. W. Herrick, t..... 15 00
Sr. L. W. Herrick, t..... 6 50
John Moneymaker, t.... 15 00
Fannie Moneymaker, t.. 2 00
Mary E. Moneymaker, t.. 50
Sallie C. Moneymaker, t. 1 85
Cora Moneymaker, t..... 1 50
Sr. E. A. H. Barnett, t... 2 00
Sr. Lizzie Taylor, t..... 2 20

Total..... .$176 61

Expenditures.

By J. L. Goodrich... . .$ 39 00
Sr. J. L. Goodrich.....120 00
G. T. Griffiths..... ..... 17 00

Total.....$176 00

Balance due Church Mar. 1st, 1892 .....$ 61

## NORTHERN CALIFORNIA DISTRICT.

Charles A. Parkin, Agent.

Receipts.

To balance due Church Mar. 1st, 1891.....$ 23 44
Sr. Jane Knight, t..... 3 50
James Askew, t.....100 00
Sr. Rhoda Cooper, t.....150 00
A Friend near Oakland, t. 20 00
John Baker, Oakland, t.. 5 00
S. M. A. Allen, t..... 20 00
John Baker, San Francisco, t.. ..... 21 60
E. T. Dawson and wife, Ione, t..... 3 40
Sr. M. Greenwood, t..... 22 00
Sr. Lizzie Driver, t..... 5 00
George W. Clark, t..... 10 00
E. L. Kelley, Bishop....240 00
Sr. Mary Douglas, t..... 30 00
James Rease, t..... 5 00
Olson Taylor, t..... 1 00
George Driver, t..... 35
Sr. Ida May Cooper, t.... 20 00
Sr. W. O. Skinner..... 2 60
Sr. Anna Stivers, t..... 10 00
Sr. Anna S. Millgate, o.. 12 00
Sr. S. J. Calderwood, o.. 20 00
Sr. C. W. Blair, o..... 2 00
John Nightengale, t..... 10 00
Sr. S. M. Nightengale, t. 10 00
E. T. Dawson and wife, Perkins, t ..... 3 00
A Friend, t..... 20 00
John Baker, t ..... 20 10
Sr. Darindo Dawson, t... 1 00
Samuel Weldon, t..... 50 00
J. E. Hutchings, t.....300 00
William Hart, t..... .... 5 00
William O. Skinner, t... 30 00
Sr. J. M. Parks, t..... 5 00
Sr. C. J. Cooper, t..... 20 00
Sr. Ella I. Cooper, t..... 10 00
Sr. Mary Saxe, t..... 3 00
Sr. Mary E. Anderson, t.. 45 00
George S. Lincoln, t... . 2 00
C. A. Parkin, t..... 5 00

Total.....$1,265 99

Expenditures.

By Sr. Mary Plumbtree...$ 15 00
W. W. Blair..... 20 00
Stationery, expressage', etc., Agent..... 9 00
Thomas Daley.....105 00
W. F. Nelson..... 4 00
A. Haws..... 40 00
Sr. A. Haws.....150 00
Sr. W. F. Nelson..... 40 00
Sr. Thomas Daley..... 90 00
Sr. Ann Bolton..... 56 00
D. J. Phillips. ..... 4 00
Sr. D. J. Phillips..... 40 00
John Robers..... 71 00
Sr. Hunt..... 44 00
James Steel..... 44 00
Joseph Clapp,..... 50 00
Sr. Mary Bell..... 60 00
Otto Sandbeck ..... 15 00
E. L. Kelley, Bishop.....200 00

Total .....$1,057 00

Balance due Church Mar. 1st, 1892.....$208 99

## NORTHERN ILLINOIS DISTRICT.

Thomas Hougas, Agent.

Receipts.

To balance due Church March 1st, 1891.....$ 25 27
Mrs. Robert Heavener, t .. 25 00
C. D. Carter, t..... 5 00
Andrew H. Anderson, t.....100 00
Hans Hayer, t..... 10 00
Mary E. Lowe, t..... 8 00
Thomas Hougas, t..... 30 00
Ode Jacobs, t.....100 00
Elias Hayer, t..... 10 00
Maggie Kelso, t..... 80
Lewis List, t..... 50
Nevada Gorton, t..... 25
Hulda O. Fogg, t..... 50
W. H. Walruth, t..... 12 68
M. V. Partridge, t..... 9 00
Austin Hayer, t ..... 15 00
Mary Wella, t..... 5 00
John Hougas, t..... 5 00
Christopher Danielson, t.. 40 00
Sarah Hayer, t ..... 5 00
Andrew Hayer, t..... 10 00
Willie & Sarah Hougas, t.. 5 00
Mrs. C. N. Gegson, t..... 1 75
Martin Danielson, t..... 10 00
George Sheidecker, t..... 10 00
Frank Izatt, t..... 10 00
Mrs. E. Teale, t ..... 10 00

Total.....$463 75

Expenditures.

By F. M. Cooper.....$300 00
Eli M. Wildermuth..... 12 00
H. H. Robinson..... 10 00
A. H. Smith..... 5 00

Total.....$327 00

Balance due Church Mar. 1st, 1892.....$136 75

## NORTHERN NEBRASKA DISTRICT.

G. M. L. Whitman, Agent.

Receipts.

To balance due Church March 1st, 1891.....$ 48 09
Henry Jones, t..... 50 00
Henry Jones, o..... 1 10
John Avondit, t..... 10 00
Nicholas Rumel Sen., t..... 5 00
Nicholas Rumel Sen., o..... 25
James & Laura E. Huff, t.. 40 00
James Huff, t..... 15 00
Kriss & K. Anderson, t..... 7 00
Wm. R. Elston, t..... 10 00
W. A. Miller, t..... 50
Bro. Stubbard, t..... 25 00
S. Ahlstrand, t..... 20 00
S. Ahlstrand, o..... 1 75
John Anderson, o..... 85
O. H. Brown, o..... 25
Ed R. Ahlstrand, o..... 1 10
C. G. Ahlquest, o..... 3 00
S. L. Branton, o..... 5 50
W. C. Fetter, o..... 1 00
W. Hetrick, o..... 10
Charles Shockley, o..... 10
George Hill, o..... 50
W. T. Young, o..... 1 00
Alfred Beemer, t..... 4 00
Sr. E. Jackson, t..... 5 20
Sr. Lizzie Beemer, t..... 17 25
Sr. Susanna Augenstein, t 20 00
Sr. Susanna Augenstein, o 1 00
Sr. Thankfull, t..... 25 10
Sr. M. A. Sylvester, o..... 10
Rena Coats, o..... 05
Eva Coats, o..... 05
Sr. Standeaven, o ..... 25
Sr. Stowers, o ..... 10
Sr. Emma Augenstein, o... 25
Rachel Augenstein, o ..... 50
Louisa Augenstein, o..... 50
Carrie Ahlquest, o ..... 2 15
Emma Hill, o..... 1 25



www.LatterDayTruth.org

Sr. Ellen Richards, o..... 1 75
Sr. Rosa Huston, o..... 25
Sr. Caroline Gardner, o.... 1 00
Sr. Castleton, o..... 70
Sr. Ahlstrand, o..... 90
Sr. E. Rannie, o..... 2 00
Sr. Ann Sylvester, o..... 55
Sr. Annie Fetter, o..... 75
Sr. Lottie Bailey, o..... 10
Sr. Johanna Madson, t..... 2 25
Daniel Jones, t..... 50 00
W. A. Miller, t..... 1 00

Total.....$386 09

Expenditures.

By Sr. W. M. Rumel .....$180 00
Sr. G. A. Whitman..... 45 00
Sr. White ..... 5 00
Sr. J. B. Henderson..... 5 00
Sr. Martha Bourland..... 2 00
Stationery & Stamps, Agent ..... 1 65

Total.....$238 65

Balance due Church Mar. 1st, 1892.....$147 44

## NORTHERN MICHIGAN DISTRICT.

Andrew Barr, Agent.

Receipts.

To balance due Church March 1st, 1891.....$559 13

Huron Branch.

To John Allan, t..... 5 50
George Allan, t..... 16 25
Daniel Allan, t..... 15 00
Sr. Liccie Allan, t..... 6 00
Sr. Elizabeth Allan, t..... 6 50
Sr. Annie Givens, o..... 50
Alverl Watt, o..... 4 48
George Morris, o..... 25
Sr. Phœbe Morris, o..... 25
John Breakie, o..... 3 00
James Stickney, o..... 70
Enoch Leadsworth, t..... 1 00
Sr. Martha Leadsworth, t.. 1 00
Albert Leadsworth, t..... 1 00
Sr. Elizabeth Cameron, o.. 50
Wm. Barss, o..... 50
Sr. Liccie Breakie, o..... 25

Coleman Branch.

To Sr. Catharine McIntosh, t..... 1 00
Sr Mariette Tripp, t..... 1 00
Jacob Pontius, o..... 25
Sr. Pearl Blasdell, o..... 05
Sr. Effie Campbell, o..... 25
Sr. Lottie Chapman, o..... 25
E. J. Martindale, o..... 50
F. E. Yager, o..... 20
Goldie Yager, o..... 10
Petchel Pontius, o..... 10
Bertha McCulloch, o..... 05
Blanch McCulloch, o..... 01
J. H. Peters, o..... 3 00
Annie McIntosh, t..... 3 00
Samuel Santhany, t..... 2 40
Abraham Vanvoltenburg, t 1 00
Julia Sutton, t..... 1 00
Jonathan Tanner, t..... 45 00
Rebecca Smith, t..... 10 25
Lucy A. Watkins, t..... 50
Wm. Bartlett, t..... 50
David R. Yager, t..... 47 60
Hattie McIntosh, t..... 2 50
Alexander McIntosh, t..... 3 05
Mary Vanvoltenburg, t..... 1 00
Mrs. D. Yager, o..... 10
Francis C. Smith, t..... 1 00
Emma Vanvoltenburg, t... 50
Sarah McIntosh, t..... 50
Nathan Smith, t..... 11 00
Hattie Burns, t..... 4 05
Mary McIntosh, t..... 7 00
Frank Blasdall, t..... 1 61
Bessie Blasdall, o..... 20
Mertie Blasdall, o..... 20
Gordon Blasdall, o..... 45
Lydia Blasdall, o..... 20
Maggie Thompson, o..... 15
J. C. Moxon, o..... 1 75
J. W. Moxon, o..... 60
Jessie Moxon, o..... 35

Farwell Branch.

To R. B. Campbell, t..... 20 00
Emma S. Drake, t..... 1 00
Henry Dell, t..... 1 50
Nettie Stodard, t..... 5 00
Libbie Campbell, t..... 1 00

Freesoil Saints.

To George Smith, t..... 10 00
Solomon Bruce, o..... 35
Jacob Kaplinger, t..... 13 43
Margaret Kaplinger, t..... 2 50
Adam Tuttle, o..... 25
Martha Tuttle, o..... 45
Joseph Hill, o..... 10
Margaret Hill, t..... 60
Calvin C. Goodenough, t.. 25
Augusta C. Goodenough, t 15
John Schreus, t..... 33 00
Martha Schreus, o..... 05

Five Lakes Branch.

To R. N. Burwell, o..... 55
Hiram Avis, o..... 7 05
George Jenkinson, o..... 1 65
Elizabeth Jenkinson, o..... 95
Wm Jenkison, o..... 2 00
Martha Jenkinson, o..... 1 00
Sr. R. N. Burwell, o..... 25
R. W. Hugill, t..... 5 55
Josephine Hugill, o..... 30
Shedon Armstrong, t..... 2 90
James Wolvinton, o..... 65
Martha Wolvinton, o..... 10
Lewis Ward, o..... 15
Sr. Griswold, o..... 10
Ella Tedford, o..... 50
Charles Tedford, o..... 95
Sr. Edward Smith, o..... 25
Sr. Hirum Depuro, o..... 25
Liccie Wolvinton, o..... 05
Mary Jenkinson, o..... 50
Sr. Jenkinson, o..... 50
Jay Jenkinson, o..... 05
F. P. Rodgers, o..... 10
Almira Rodgers, o..... 10
Mary A. Dalgleish, o..... 55
Leander Skinner, o..... 35
Retchel Armstrong, o..... 05
John Oliver, o..... 25
J. Stover, o..... 10
George E. Dalgleish, o..... 55
George E. Dalgleish, on note..... 20 00

Bay Port Branch.

To Emma Brackenbury, t. 2 25
John A. Grant, t..... 7 35
Charles E. Grant, t..... 7 50
Peter Petty, t..... 10 92
George Sylvester, o..... 50
B. F. Smith, t..... 8 58
William Dickman, o..... 75
Derinda Pettie, t..... 1 85
William Dawker, t..... 10 25
Clint Sylvester, t..... 1 40
Mary Sylvester, o..... 10
Susan Sylvester, o..... 25
Mary E. Harder, o..... 1 90
Anna Pettie, o..... 80
Calvin Pettie, o..... 50
Adaline Grant, t..... 42 60
Robert Perry, t..... 1 00
Elizabeth Perry, t..... 1 00
Clara Miller, o..... 25
Cleantha M. Smith, t.... 1 25
Nevada Harder, t..... 75
Anna Harder, o..... 50
Lorane Andrews, t..... 7 00
Ellen Ducher, t..... 1 00
Pearl Ducher, t..... 3 00
Charles Gillingham, t... 1 00
John Brackenbery, t..... 1 00

St. Gideon Branch.

To Edward Flynn, o..... 3 25
Matilda Flynn, o..... 1 28
Nora Smith, o..... 15
Job Smith, o..... 1 00
Margret Patten, o..... 87
John Patten, o..... 88
G. Mills, o..... 10
F. Hodgins, o..... 20
L. Kathen, o..... 20
J. E. McKay, o..... 30
C. A. Graves, o..... 35
J. Shire, o..... 21
R. Took, o..... 45
R. Wrathel, o..... 10
Aaron Mills, o..... 58
Amanda Ward, o..... 85
Lulu Frank, o..... 05
Annie Olrion, o..... 25
Sarah Livingston, o..... 1 45
Joseph Olrion, o..... 20
Sarah Trathen, o..... 25
Peter Hager, o..... 10
Hattie Hager, o..... 10
Joseph Dickinson, o..... 3 00
Mary Dickinson, o..... 50
Henrata Davis, o..... 08
Shell Graves, o..... 25
Elizabeth Wrathel, o.... 05
Eliza A. Davis, o..... 35
J. W. Davis, o..... 30
Henriatta McKay, o..... 50
Heneratta Kile, o..... 35
William Davis, o..... 50
W. J. Davis, o..... 15
Clytia McKay, o..... 03
Fred and Roy Shirs, o... 06
Robert Shiers, o..... 25
Edward Trathan, o..... 14
T. H. Olrion, o..... 50

Sigel Branch.

To John G. Morgan, o... 75
Sr. John G. Morgan, o... 50
Selista Morgan, o..... 25
Charles Morgan, o..... 50
Sr. Charles Morgan, o... 50
Caleb Morgan, o..... 50
Sr. Caleb Morgan, o..... 50
Sr. McLennan, o..... 25
Elizabeth Wilson, o..... 20
Sr. Oliver Gager, o..... 2 00

Tidgeon R. Branch.

To. R. E. Grant, t..... 14 00
Benjamin Bates, t..... 1 00
Delaria Bates, t..... 1 50
Frederick S. Brackenbery, t..... 8 79
Jessie Grant, o..... 50
Elizabeth G. Brackinbery, t..... 7 62
Katie Hinton, o..... 75
Carrie Lambkin, t..... 1 64
Curtis Lambkin, t..... 3 30
Mary M. Callum, o..... 1 25
Penilla McVadh, t..... 75
Irena Carr, t..... 50
Edwin J. Smith, t..... 3 00
Dennis Schaar, t..... 5 15
John K. Soper, t..... 1 25
Julius Carr, t..... 25
Malcom M. Donald, o.... 50

Scattered Saints.

To Amelia P. Hinds, t... 25 00
Andrew Benedict, t..... 2 00
George H. Sample, t..... 50
Sr. Cline, o..... 55
W. J. Morton, o..... 50
Robert Huston, o..... 1 00
Anna Phelps, t..... 1 00
Mary McGinis, t..... 1 00
C. H. Blake, t..... 5 00
Isaac Levitt, t..... 16 00
Grace McGinis, o..... 6 00
Elizabeth Shubal, o..... 1 00
Joseph Levitt, o..... 50
Jared L. Sweet, o..... 50
William J. Hicks, o..... 80
Matilda Hicks, o..... 10
George C. Levitt, t..... 2 50
Susannah Levitt, o..... 25
Artemus Hicks, o..... 50
George Hicks, t..... 1 00
Julia Hicks, o..... 50
David Wisimer, o..... 15
Margret Wisimer, o..... 35
A. H. Wiltsie, o..... 10
Elizabeth Wiltsie, o..... 05
Agnus Smith, o..... 05
William Naab, o..... 10
Susan Naab, o..... 15
Jacob Stautenburg, o..... 05
H. M. Nichols, t..... 5 00
F. O. Benidick, o..... 75
Mary Ann Emmons, t.. 2 00
F. M. Russell, o..... 50
Hannah M. Carrier, o.... 50
Sarah M. Tylor, t..... 2 00
William Dunlap, t..... 5 00
Ida Hocknell, t..... 20 00
Frederick Deim, t..... 10 00
Barbara Hocknell, t..... 5 00
John Cummings, o..... 25
Elizabeth Cummings, o. 25
Mary Bradley, o..... 05
John Light, o..... 25
C. G. Lewis, o..... 5 00
Lyman D. Whitford, t... 10 00
Thomas Goheen, t..... 5 00
Lucretia Cornish, t..... 3 00
John Cornish Sen., t..... 5 00
Abram Butt, t..... 2 50
John Mills, t..... 10 00
Caristie Goodwin, t..... 2 20
Oscoda Saints, o..... 85
Sr. Cooper, o..... 25
Bro. Gager, o..... 10
Sr. Gager, o..... 10
Sr. C. Beaman, o..... 55
David Smith, o..... 10
Bro. Sloat, o..... 30
Sr. Sloat, o..... 30
Sr. Curry, o..... 10
Addie Sinclair, o..... 30
Sr. Neil Black, o..... 10
Millie Morgan, t..... 50
William Sinclair, t..... 25

Juniata Branch.

To Pearl Brooks, o..... 15
Richard Harknell, o..... 2 95
Lillian Harknell, o..... 1 95
Fred Brooks, o..... 1 40
Mario Rich, t..... 55
Sarah Harknell, o..... 40
Elizabeth Harknell, t.... 5 56
Polly Hocknell, t..... 10 45
Frank Davis, o..... 20
James Davis, o..... 75
William Hocknell, t..... 10 30
Marshal Thompson, t.... 1 35
James Laur, t..... 3 03
Niles Stringum, o..... 50
Fannie Baxter, o..... 30
Lottie Hocknell, o..... 05
Celly Brooks, o..... 15
John Hartnell, o..... 1 05
Thomas Dorchety, o..... 50
Mary Dorchety, t..... 1 55
Agnus Sloat, o..... 05
Orilia Laur, t..... 75
Ada Brooks, o..... 35
Malla Davis, o..... 15
James Davis, o..... 05
Rosie Thompson, o..... 25
Anna Thompson, o..... 05
Bert Hartnell, o..... 02
Robert Davis, t..... 1 05
Bert Laur, o..... 05
Florence Brooks, o..... 15
Robert Brown, o..... 25
Frank Baxter, o..... 16
Eugine Frisby, o..... 50
Mary Frisby, o..... 50
M. Laur, o..... 05
Leonard Stores, t..... 5 00
Esther Hutchens, t..... 1 00
Levi Philips, on note.... 16 00

St. Thomas Branch.

To Richard Rosser, o.... 1 91
Laura Rosser, t..... 8 75
Thomas Whitford, t.. .. 1 16
Joseph H. Barss, t..... 1 75
Thompson Rawson, o... 1 35
Robert J. Barss, o..... 1 10
Luis Binder, o..... 1 13
Magdalene Binder, t..... 4 50
Thomas Rawson, t..... 4 00
Charles Rawson, t..... 2 75
Amelia Morgan, o..... 10
Clara Binder, o..... 50
Susannah Rawson, o.... 35
Mary E. Rawson, o..... 90
Eleanor Barss, o..... 05
Elizabeth Whitford, t... 1 75
Oscar H. Trescott, o..... 10
Isabelle Nye, o..... 2 00
Catharine Shubel, o..... 2 00
Eva J. Stocks, o..... 25
Alfred Tucker, o..... 10
Walker Whitford, o..... 05
Joseph Rawson, o..... 05

Reese Branch.

To Christian Hansen, t.. 76 00
Jane McCary, o..... 1 20
Susan McCary, o..... 1 50
Jane Brintnell, o..... 45

Forester Branch.

To William Conklin, t... 2 00
Wallace L. Smith, t..... 89
Oliver Smith, t..... 90
J. J. Cornish, t..... 3 25
A Sister, t..... 7 00
Andrew Barr, t..... 65 00
Catharine A Barr, o..... 1 00
Rebecca Provose, o..... 50
Lois Conklin, o..... 50
Melissa Rushton, t..... 2 30
William H. Smith, t..... 1 50
Rosalia Smith, t..... 50
George Glendining, o.... 25
Willard Smith, t..... 1 00

Alpena Branch.

To George Jinkinson, o.. 2 75
Charlotte Jinkinson, o.. 2 45
Israel Titus, o..... 1 60
Hattie Titus, o..... 1 10
Jenet Titus, o..... 35
Jay Jinkinson, o..... 40
Alexander Truscott, o.... 2 55
Amelia Truscott, o..... 1 92
Thomas Badder, o..... 09
Laura Barss, o..... 06
Jane Badder, o..... 02
Venny Oliver, o..... 25

West Bay City Branch.

To Catharine Smith, t... 20
Ellen Burget, t..... 23
John W. Burget, t..... 95
Cyrus Smith, t..... 65
Judson Smith, t..... 75
Jacob W. Seder, t..... 39
Henry Charters, o..... 10
Joseph Murphy, t..... 75
William Coddington, t.. 1 35
David Pettee, t..... 55
Esther Morrison, o..... 45
Annie B. Seder, o..... 20
Margret Redcliff, o..... 20
Lafet Joel, o..... 10
Charles Paul, o..... 22
Moody Redcliff, o..... 01

Bay City Saints.

To Cynthia Clyne, t..... 1 00
A Friend, o..... 10
Fannie Traveler, o..... 80
G. B. Minthorn, t..... 4 00
Maggie Badder, t..... 65
Albert A. Barnes, t..... 1 00
Thomas Redcliff, t..... 40
A. Barney, t..... 50
Albert Stone, t..... 75
Lilian Stone, o..... 50
Henry Badder, t..... 50
C. W. Grant, t..... 2 00

Delaware Branch.

To Charles K. Green, t.. 1 00
Sarah Robison, o..... 1 00
James English, t..... 1 00
Milindy English, t..... 1 00

Lebanon Branch.

To Peter McDonald, t... 6 63
Peter Edwards, t..... 4 00
Christian Edwards, t.... 2 15
Elizabeth Robison, t..... 1 00
David Maxwell, o..... 1 50

St. John Branch.

To Hugh Kidd, o..... 1 00

Maple Valley Branch.

To John J. Baily, t..... 1 00
Peter W. Seirbrook, t.... 11 00
Matilda Widerman, t..... 50
James A. Carpenter, o... 10 50
Sr. A. Carpenter, o..... 30
Jemima Pearson, t..... 4 30
Anna McKernan, o..... 3 95
C. E. Pearson, o..... 50
A. T. Dewolf, o..... 25
L. Prestage, o..... 05
Susan Koyle, o..... 15
Estella Shell, o..... 45
Emma Prestage, o..... 20

Iosco Branch.

To Thomas Young, o..... 50
Richard Ulman, t..... 35
George Cooke, t..... 55
Orland Frank, t..... 1 00
Alfred Frank, t..... 1 60
John Brown, t..... 1 00
Edwin Hall, t..... 1 00
Samuel S. Proper, t..... 1 60
Samuel J. Proper, t..... 25
Amanda Frank, o..... 05
Mary Ann Ulman, o..... 20
Nancy Proper, t..... 10
Sarah Proper, o..... 10
Elizabeth Cooke, o..... 20

Hersey Branch.

To Mary Pennels, t..... 1 20
Mary Emmet, t..... 4 00
Sarah Shippy, o..... 25
Alma Shippy, o..... 50
Walter Shippy, o..... 10
Nina Hodgson, t..... 87
Ambros Shippy, o..... 50
John H. Pennels, t..... 10 00
Florence Saunders, t..... 50
John Morrison, t..... 5 00
Richard Hodgson, t..... 4 00
Silvanus Horton, o..... 25

Total .....$1,666 08

Expenditures.

By J. J. Cornish .....$248 00
J. A. Carpenter ..... 55 30
Levi Phelps.....217 00
Andrew Barr.....230 00
Willard Smith..... 13 00
E. L. Kelley.....100 00
E. Delong .....168 00
William Davis.....200 30
Milton F. Gowell ..... 25 10
E. C. Briggs..... 58 10
F. C. Smith..... 20 10
Robert Davis..... 30 10
William Waterman..... 15 10
Elizabeth Wisner..... 16 00
Paper and Postage, Agent 3 08

Total .....$1,399 18

Balance due Church Mar. 1st, 1892.....$266 90

## NORTHEAST MISSOURI DISTRICT.

John T. Williams, Agent.

Receipts.

To balance due Church March 1st, 1891.....$ 23 38
William Kelso, t ..... 10 00
John Lilly, t..... 5 00
Bro. & Sr. J. T. Williams, t..... 11 00
Daniel Edmonds, t..... 4 40
J. T. Richards..... 75
J. W. Morgan, t..... 1 50
George Booth, t..... 25
John Whitehouse, t..... 50
Frederick Mussell, t..... 25
T. D. Williams, t..... 10 00
Sr. Margaret Gibson, t..... 4 25
Edward Moss, t..... 50
Harriet Moss, t..... 50
Eliza Thomas, t..... 1 00
William J. Richards, t..... 5 00
Bro. & Sr. Jacob Waltenbaugh, t..... 20 00
Elizabeth Whitehouse, t... 30
Richard R. Jones, t ..... 15 00
Wm. Chapman, t..... 75
Wm. Vincent, t..... 1 50
Joseph Lilly, t..... 50
Francis A. Evans, t..... 1 00
Martha Griffiths, t..... 1 00
Higbee Branch, delegates to Kirtland Conference.. 6 50
Margaret Thomas, t..... 10 00
Catherine Rogers, t..... 50
Mark Surridge, t..... 1 00
John B Thomas, t..... 50
Mary Williams, t..... 25
Srs. Mite Society, Bevier, o 3 60
Rent for house..... 7 50
Contract sale of house,.... 30 00
Maria Surridge, t..... 1 00
Simon Dixon, t..... 20 00

Total.....$199 18

Expenditures.

By Duncan Campbell .....$ 58 50
Delegates to Kirtland Conference..... 9 50
Thomas Wellington..... 54 25
Expense, Agent..... 3 19
E. L. Kelley, Bishop..... 60 50

Total.....$185 94

Balance due Church Mar. 1st, 1892.....$ 13 24



www.LatterDayTruth.org

### NORTHEASTERN KANSAS DISTRICT.

Hiram Parker, Agent.

Receipts.

Centralia Branch.

| | |
|---|---|
| To James Buckley, t | $ 4 00 |
| Mary Buckley, t | 4 00 |

Scranton Branch.

| | |
|---|---|
| To John Cairns, t | 30 00 |
| James B. Jarvis, t | 1 00 |
| John Patterson, t | 75 |
| Jane Jarvis, t | 35 |
| James Bailey, t | 6 00 |
| Elizabeth Beinard, t | 1 00 |
| Amelia Cairns, t | 1 00 |
| William Wilson, t | 5 00 |
| William Menzies, t | 5 00 |

Netawaka Branch.

| | |
|---|---|
| To Elizabeth Chick, o | 1 80 |
| Henry Green, o | 50 |
| Ann Green, o | 50 |
| Alexander Green, o | 25 |
| Sarah Munns, o | 7 50 |
| Sarah Ann Williams, o | 50 |
| Hiram Parker, o | 25 |

Atchison Branch.

| | |
|---|---|
| To Alice Sprague, t | 2 50 |
| George Johnson, o | 1 00 |
| Jane Berry, t | 5 50 |

Fanning Branch.

| | |
|---|---|
| To Josiah Price, t | 5 00 |
| William Gurwell, t | 17 00 |
| Grant Gurwell, t | 1 60 |
| Luticia Gurwell, t | 2 60 |
| Fannie Gurwell, t | 2 40 |
| Elizabeth Maria Beidle, t | 1 00 |
| Total | $108 00 |

Expenditures.

| | |
|---|---|
| By Sr. J. T. Davis | $ 54 00 |
| J. T. Davis | 10 00 |
| J. A. Davis | 5 00 |
| A. H. Parsons | 25 00 |
| Total | $ 94 00 |
| Balance due Church Mar. 1st, 1892 | $ 14 00 |

### NORTHWEST KANSAS DISTRICT.

Arthur Smith, Agent,

Receipts.

| | |
|---|---|
| To balance due Church March 1st, 1891 | $ 4 70 |
| Henry C. Gardner, t | 10 00 |
| Catharine Hawkins, t | 34 00 |
| Silas Transue, t | 80 00 |
| Thomas E. Thompson, t | 17 60 |
| Carrie Cooke, t | 7 00 |
| Laura Kent, t | 1 10 |
| Henry Resch, t | 18 00 |
| Clara Woodford, t | 15 00 |
| S. C. Andis, t | 15 00 |
| Total | $202 40 |

Expenditures.

| | |
|---|---|
| By George W. Shute | $135 00 |
| John T. Davis | 5 00 |
| John A. Davis | 5 00 |
| Charles A. Jones | 15 00 |
| Gordon E. Deuel | 10 00 |
| A. H. Parsons | 5 00 |
| R. W. Davis | 5 00 |
| Stationery, Exchange, etc | 2 72 |
| Total | $182 72 |
| Balance due Church Mar. 1st, 1892 | $ 19 68 |

### NODAWAY, MISSOURI, DISTRICT.

R. K. Ross, Agent.

Receipts.

| | |
|---|---|
| To balance due Church Mar. 1st, 1891 | $105 65 |
| Elizabeth Black, t | 3 00 |
| R. K. Ross, Jr., t | 50 00 |
| Jacob Nelson, t | 100 00 |
| C. C. Nelson, Sub Agt | 6 00 |
| Andrew Jensen, t | 50 00 |
| Mathias R. Nelson, t | 10 00 |
| Ole Madison, t | 70 00 |
| Andrew Jacobson, t | 25 00 |
| P. C. Nelson, t | 75 00 |
| Kerstena Anderson, t | 4 50 |
| John Smith, t | 5 00 |
| M. Madison, t | 20 00 |
| A. M. Madison, t | 6 00 |
| Peter Anderson, t | 5 00 |
| Mattie Penderson, t | 5 00 |
| Charles Williams, t | 3 75 |
| Jacob Nelson, Sen., t | 75 00 |
| C. C. Nelson, t | 10 00 |
| John Hawley, t | 15 00 |
| Jacob Nelson, Jr., t | 10 00 |
| Abinadi Hawley, t | 10 00 |
| Rasmus Tarensen, t | 5 00 |
| Amanda A. Hailey, t | 2 00 |
| John T. Ford, t | 10 00 |
| Total | $680 90 |

Expenditures.

| | |
|---|---|
| By Charles Williams | $ 6 00 |
| W. E. Peak | 208 00 |
| Sr. W. E. Peak | 35 00 |
| E. L. Kelley, Bishop | 150 00 |
| R. K. Ross | 6 00 |
| James Thomas | 21 00 |
| Total | $426 00 |
| Balance due Church Mar. 1st, 1892 | $254 90 |

### NOVA SCOTIA DISTRICT.

J. W. Dimock, Agent.

Receipts

| | |
|---|---|
| Balance due Church Mar. 1st, 1891 | $ 7 28 |
| E. L. Kelley, Bishop | 260 00 |
| A. Wood, t | 7 00 |
| S. Lawrence, on note | 35 00 |
| J. W. Dimock, on note | 3 16 |
| Almyra Wood, t | 5 00 |
| Cameron Robinson, t | 50 |
| Maude Lawrence, t | 1 00 |
| Total | $318 94 |

Expenditures.

| | |
|---|---|
| By Sr. M. M. Davison | $307 66 |
| H. J. Davison | 7 00 |
| F. M. Sheehy, per H. J. Davison | 1 00 |
| Total | $315 66 |
| Balance due Church Mar. 1st, 1892 | $ 3 28 |

### OREGON DISTRICT.

J. F. Morris, Agent.

Receipts.

| | |
|---|---|
| To balance due Church Mar. 1st, 1891 | $ 98 35 |
| Sr. C. Haskel, t | 20 00 |
| B. Weel, t | 10 00 |
| Carrie Sund, t | 10 00 |
| Polly A. Morris, t | 23 50 |
| H. H. Jasperson, t | 100 00 |
| Hannah Tracy, t | 20 00 |
| Hannah Tracy, o | 80 00 |
| Total | $361 85 |

Expenditures.

| | |
|---|---|
| By E. L. Kelley, Bishop | $ 60 00 |
| J. C. Clapp | 55 00 |
| John Davis | 40 00 |
| Post Office Orders | 40 |
| Total | $155 40 |
| Balance due Church Mar. 1st, 1892 | $206 45 |

### PHILADELPHIA DISTRICT.

Thomas Lester, Agent.

Receipts.

| | |
|---|---|
| To James Cocks, t | $ 72 00 |
| Thomas Lester, t | 10 50 |
| William Hobson, t | 11 00 |
| George Potts, t | 10 00 |
| Stephen Stone, t | 5 00 |
| William Clark, t | 5 00 |
| George Box, t | 4 00 |
| Joseph Squire, t | 2 50 |
| Elizabeth Squire, t | 1 00 |
| Sadie McKenna, t | 1 00 |
| Brooklyn Branch o | 4 00 |
| Rebecca Ann Hubbard, t | 25 |
| Arthur Hubard, t | 50 |
| Total | $126 75 |

Expenditures.

| | |
|---|---|
| By E. L. Kelley, Bishop | $ 95 00 |
| William H. Kelley | 15 00 |
| U. W. Greene | 5 00 |
| Sr. Mary Ann Moore | 3 00 |
| Total | $118 00 |
| Balance due Church Mar. 1st, 1892 | $ 8 75 |

### PITTSBURG AND KIRTLAND DISTRICT.

Frank Criley, Agent.

Receipts.

| | |
|---|---|
| To balance due Church Mar. 1st, 1891 | $120 23 |
| Hector Robson, t | 2 77 |
| James Dawson, t | 2 75 |
| Elizabeth Dawson, t | 3 00 |
| Martha Yates, t | 1 00 |
| Maria Robson, t | 40 |
| John W. Robson, t | 55 |
| Margaret J. Robson, t | 85 |
| Mary Robson, Sen., t | 2 00 |
| Robert J. Robson, t | 4 25 |
| Edwin Robson, t | 50 |
| Ruth Ann Ashman, t | 35 |
| Maggie Senior, t | 50 |
| Robert Robson, t | 5 50 |
| Margaret Robson, t | 4 55 |
| James N. Young, t | 1 50 |
| C. P. Young, t | 1 75 |
| Maggie X. Young, t | 1 50 |
| Annie Young, t | 1 50 |
| Daniel Jones, t | 3 50 |
| Mary A. Masters, t | 1 75 |
| A Friend, t | 25 |
| John McMillen, t | 50 |
| James Carlisle, t | 7 50 |
| Velney S. McKinzie, t | 8 25 |
| Mary A. Wilcox, t | 70 |
| John Williamson, t | 3 25 |
| W. A. Hinkle, t | 6 54 |
| Lyda Lute, t | 75 |
| C. E. Warner, t | 5 50 |
| J. H. Cramer and wife, t | 7 50 |
| Rose Strickmaker, t | 1 45 |
| Annie Darst, t | 70 |
| Dora Cramer, t | 1 00 |
| Sarah Whitmore, t | 25 |
| Sr. M. McMillen, t | 85 |
| Sr. McMillen, t | 25 |
| J. F. and A. Oliver, t | 17 00 |
| Ella E. Risor, t | 30 |
| Bessie Darst, t | 50 |
| E. Steinbaugh, t | 25 |
| Rose Steinbaugh, t | 75 |
| John Murry, t | 2 40 |
| W. W. Hodge, t | 3 15 |
| B. F. May, t | 2 30 |
| Eliza May, t | 40 |
| Ella Murry, t | 45 |
| A Friend, t | 2 40 |
| John Bright, t | 2 45 |
| Sarah A. Hodge, t | 45 |
| Isaac Thompson, t | 20 |
| H. W. May, t | 20 |
| Edgar Murry, t | 05 |
| Beaver Falls Branch, o | 1 00 |
| O. J. Tarey, t | 13 00 |
| W. and C. Shaffer, t | 7 55 |
| Albert Ward, t | 3 50 |
| E. L. Kelley, Bishop | 275 00 |
| Eliza Barnes, t | 5 00 |
| Mrs. G. Masters, t | 10 00 |
| A Friend, t | 25 |
| Sharon Branch, o | 25 75 |
| W. H. Forbes, t | 50 25 |
| William H. Garrett, t | 22 00 |
| Fannie Holman, t | 11 00 |
| Sarah Ward, t | 2 00 |
| M. A. Richner, t | 30 |
| Mary S. Brewster, t | 165 00 |
| J. F. A. Smith, t | 72 08 |
| L. D. Ullom, t | 50 00 |
| Wheeling City Branch, o | 18 25 |
| Harry Fur, t | 50 |
| Rachel S. Hughes, t | 4 00 |
| A. M. Thomas, t | 9 00 |
| J. W. Martin, t | 12 00 |
| Louis Lewis, t | 7 75 |
| Adam Linebarger, t | 2 00 |
| Harry Gill, t | 5 25 |
| Andrew Gill, t | 5 50 |
| Sarah E. Liston, t | 3 00 |
| J. E. Eberling, t | 17 00 |
| B. A. Yocum, t | 05 |
| Harry W. Shurtz, t | 50 |
| Sarah E. Gill, t | 1 00 |
| Charles B. Givens, t | 50 |
| J. Yocum, t | 75 |
| Rebecca Meadowcraft, t | 1 00 |
| James Allen, t | 2 00 |
| Flossie Richner, t | 35 |
| Mary Allen, t | 75 |
| Ebenezer Curry, t | 40 00 |
| Martha J. Scott, t | 1 00 |
| Amos Dobbs, t | 2 20 |
| James B. Wayt, t | 2 65 |
| Mary E. Harris, t | 10 |
| Amanda J. Lydick, t | 10 |
| Mary E. Wayt, t | 76 |
| Flora V. Wayt, t | 70 |
| Caroline Wayt, t | 4 69 |
| Sarah A. Karr, t | 50 |
| Susan Treadway, t | 25 |
| W. H. Dobbs, t | 2 00 |
| Annie J. Chambers, t | 25 |
| Arbell Redica, t | 35 |
| Levi W. Logsdon, t | 20 |
| William Hands, t | 17 50 |
| Susan M. True, t | 3 00 |
| N. A. Richner, t | 10 |
| James Allen, t | 50 |
| Sr. Carpenter, t | 2 00 |
| Sr. Jump, t | 1 00 |
| Sr. W. H. Garrett, t | 1 00 |
| John Baldwin, t | 75 |
| A Boothe, t | 1 00 |
| A Sister | 1 00 |
| D. M. Strachen, t | 50 |
| William Harris, t | 75 |
| Youngstown Branch, o | 1 10 |
| Isaac Richmond, t | 25 |
| Ellen N. Kelley, o | 2 00 |
| Mansel Williams, o | 20 |
| L. W. Torrence, o | 95 |
| Cassie B. Kelley, o | 50 |
| Annie E. Dobbs, t | 2 00 |
| Emily E. Torrence, o | 1 10 |
| Dollie Evans, o | 1 15 |
| D. H. Proper, t | 2 25 |
| E. L. Kelley, o | 50 |
| Jessie Stewart, t | 3 50 |
| Nellie Bond, t | 8 01 |
| G. T. Griffiths, o | 45 |
| Lulu Griffiths, o | 72 |
| Jennie Evans, o | 1 05 |
| Bruce A. Williams, o | 10 |
| Kirtland Branch, o | 10 00 |
| Hattie R. Griffiths, o | 3 80 |
| David Griffiths, o | 30 |
| M. H. Bond, o | 1 00 |
| Nancy A. Williams, o | 25 |
| Joel Allen, o | 1 45 |
| M. B. Williams, o | 10 |
| Dora Evans, o | 10 |
| Frederick Haynes, o | 2 10 |
| John Gillespie, t | 7 50 |
| Sr. John Gillespie, o | 12 50 |
| Anna Hanna, o | 1 00 |
| Wm. Graeser, o | 50 |
| Rosina Steffe, o | 1 10 |
| Frank Steffe, o | 1 10 |
| David Allen, o | 35 |
| Maggie Richner, o | 20 |
| Odessa Holt, o | 05 |
| Mrs. E. Daw, t | 3 00 |
| Ralph G. Smith, t | 74 00 |
| A Sister, t | 185 00 |
| Gaius Bunn, t | 50 |
| J. A. Benner, t | 13 50 |
| Ephraim Thomas, t | 8 55 |
| Mr. & Mrs. George Barrett, t | 45 00 |
| Alice J. Hulmes, t | 114 29 |
| George H. Hulmes, t | 39 65 |
| Thomas Hatfield, t | 2 00 |
| Janet Irvine, t | 3 00 |
| Abraham Morgan, t | 22 00 |
| Mrs. M. E. Hulmes, t | 117 00 |
| Frank & Emma Criley, t | 128 60 |
| Della Criley, t | 50 |
| Frank H. Criley Jr., t | 50 |
| Harry Thomas, t | 40 |
| Edwin S. Fairley, t | 5 00 |
| Jenie Russel, t | 2 25 |
| C. Ed Miller, t | 7 00 |
| Ebenezer Miller & wife, t | 7 00 |
| J. H. & Lucy Lockhart, t | 15 00 |
| Victor Kress, t | 1 50 |
| D. H. Morgan, t | 5 00 |
| Sarah Richardson, t | 1 50 |
| W. C. & Mary E. George, t | 1 35 |
| Joseph Curry & wife, t | 8 00 |
| W. C. H. Noble, t | 10 00 |
| Catherine Davis, t | 75 |
| Mrs. Helen Evans, t | 1 00 |
| Anna Shafer, t | 1 00 |
| Inez Benner, t | 10 00 |
| Mary Scott, t | 50 |
| Thomas Darst, t | 25 |
| Henry L. Benner, t | 15 00 |
| Irvin Holt, t | 25 |
| Isaac Richmond, t | 10 00 |
| Total | $2,057 94 |

Expenditures.

| | |
|---|---|
| By Sr. Wm. H. Kelley | $100 00 |
| Sr. Hattie R. Griffiths | 410 00 |
| Sr. John H. Lake | 16 00 |
| Sr. D. L. Shinn | 300 00 |
| Sr. James Brown | 215 00 |
| James Moler | 33 00 |
| T. W. Williams | 35 00 |
| G. T. Griffiths | 62 00 |
| Postage | 1 50 |
| L. W. Powell | 120 00 |
| M. H. Bond | 27 75 |
| Sr. M. H. Bond | 294 00 |
| Hiram E. Moler | 8 00 |
| Poor | 18 00 |
| John Watkins | 84 00 |
| Gordon E. Deuel | 6 00 |
| James Brown | 27 60 |
| J. L. Bear | 10 00 |
| Sr. T. W. Willlams | 120 00 |
| E. L. Kelley | 10 00 |
| Total | $1,897 85 |
| Balance due Church Mar. 1st, 1892 | $160 09 |

### POTTAWATTAMIE, IOWA, DISTRICT.

Andrew Hall, Agent.

Receipts.

| | |
|---|---|
| To balance due Church Mar. 1st, 1891 | $ 16 32 |
| Christena Whitmore, t | 12 00 |
| Elizabeth A. Shaw, t | 6 00 |
| Marion F. Elswick, t | 105 00 |
| Harris M. Lilles t | 20 00 |
| Annie C. Christensen, t | 19 00 |
| Clarence A. Riley, t | 75 00 |
| Peter H. Weird, o | 10 00 |
| Emily Beebe, t | 120 00 |
| Sarah Potter, t | 54 65 |
| Robert Curry, t | 50 00 |
| F. T. Bradfield, t | 10 00 |
| Hans N. Hansen, t | 150 00 |
| Calvin A. Beebe, t | 40 00 |
| Laura Fredrickson, t | 11 00 |
| Ella Gish, o | 1 00 |
| Hannah Jones, o | 5 00 |
| Esther Perry, o | 1 00 |
| Betcey Dunkle, o | 5 00 |
| Alexander Lilles, o | 2 00 |
| Sr. Scott, o | 1 00 |
| Jonathan Haywood, t | 110 00 |
| P. N. Fredrickson, t | 20 00 |
| Francenia Elswick, o | 3 00 |
| Ann Ritter, o | 10 00 |
| Carolin Kay, o | 5 00 |
| Charles C. Larsen, o | 5 00 |
| Christine Ryan, o | 20 00 |
| Emily Butler, o | 1 00 |
| Sarah Dempsy, t | 15 00 |
| Emma C. Dodson, o | 5 00 |
| Charles N. Lapworth, o | 10 00 |
| Lucinda Wilden, o | 5 00 |
| Garbnilla Pratt, o | 1 00 |
| Carrie Atkins, o | 3 00 |
| John Carlisle, t | 20 00 |
| Betsey Kay, t | 5 00 |
| Mary Beecroft, t | 8 00 |
| Ole Christian Nelson, o | 5 00 |
| Charles Bradford, t | 20 00 |
| Isaac Carlisle, Jr., t | 62 00 |
| Charles Christensen, t | 25 00 |
| M. M. Christensen, t | 10 00 |
| John P. Carlisle, t | 150 00 |
| Hans Peterson, t | 25 00 |
| Nelson Peterson, t | 25 00 |
| Agnes Lapworth, t | 25 00 |
| Mary Ann Lewis, t | 20 00 |
| Mary Ann Altrop, o | 1 00 |
| E. L. Kelley, Bishop | 80 00 |
| Carrie Hansen, o | 10 00 |
| Eliza Gladwin, o | 5 00 |
| Thomas Altrop, o | 5 00 |
| Hans Hansen, t | 5 00 |
| Frederick G. Potter, o | 5 00 |
| M. J. Elswick and wife, t | 60 53 |
| George N. Needham, t | 11 00 |
| Angeline Beebe, t | 10 00 |
| Hemming Hansen, t | 10 00 |
| Johannah Hansen, t | 5 00 |
| Total | $1,534 50 |

Expenditures.

| | |
|---|---|
| By Hans N. Hansen | $180 00 |
| E. L. Kelley, Bishop | 900 00 |
| Sr. James Caffall | 200 00 |
| Peter Anderson | 100 00 |
| Poor | 68 50 |
| Total | $1,448 50 |
| Balance due Church Mar. 1st, 1892 | $ 86 00 |

### SANDWICH ISLANDS MISSION.

G. J. Waller, Agent

Receipts.

| | |
|---|---|
| To C. H. Luther, t | $ 36 25 |
| G. J. Waller, t | 219 50 |
| Henry Keawe, o | 10 |
| Robert H. Baker, t | 10 00 |
| James Kava, t | 1 50 |
| E. L. Kelley, Bishop | 100 00 |
| Total | $367 35 |

Expenditures.

| | |
|---|---|
| By Albert Haws | $ 83 25 |
| Joseph M. Poepoe | 200 00 |
| Gabriel | 10 00 |
| James Kava | 5 50 |
| Kalae | 3 50 |
| Goldstein Poepoe | 3 00 |
| Total | $305 25 |
| Balance due Church Feb. 1st, 1892 | $ 62 10 |

### SOUTHERN CALIFORNIA DISTRICT.

Heman C. Smith, Agent.

From Mar. 1st, 1891, to Aug. 1st, 1891.

Receipts.

| | |
|---|---|
| To balance due Church Mar. 1st, 1891 | $ 48 77 |
| A. E. Jones, t | 1 00 |
| N. Paulson, t | 8 75 |
| A. Barr, refunded | 50 |
| Sr. A. M. Boren, t | 5 00 |
| A Sister, t | 30 00 |
| G. L. Matthews, t | 5 00 |
| E. L. Kelley, Bishop | 175 00 |
| Sr. Hannah Gilbert, t | 32 00 |
| Sr. Abbie Vanfleet, t | 6 60 |
| W. P. Pickering, t | 5 00 |
| Sr. S. A. Pickering, t | 1 00 |
| D. L. Harris, t | 10 00 |
| Total | $328 62 |

Expenditures.

| | |
|---|---|
| By Sr. Sarah Mills | $ 50 00 |
| Sr. Eliza Gibson | 48 00 |
| Sr. Vida E. Smith | 110 00 |
| Heman C. Smith | 35 00 |
| Cash to successor C. Baly | 35 62 |
| Cow to successor C. Baly | 50 00 |
| Total | $328 62 |



www.LatterDayTruth.org

### SOUTHERN CALIFORNIA DISTRICT.

Charles Baly, Agent.

From August 1st, 1891, to March 1st, 1892.

Receipts.

| | |
|---|---|
| To balance due Church March 1st, 1891 | $ 35 62 |
| Hugh Thornton, t | 5 00 |
| Harriet Roberts, t | 9 00 |
| George M. Wyman, t | 10 00 |
| George L. Matthews, t | 6 00 |
| E. L. Kelley, Bishop | 115 00 |
| Annie Reynolds, t | 10 00 |
| Sarah Littlefield, t | 1 00 |
| Elizabeth Davidson, t | 15 00 |
| Charles Baly, t | 10 00 |
| John Faburn, t | 2 00 |
| Elias B. Porter, t | 12 00 |
| Jeptha Scott, t | 2 50 |
| Sr. A. E. Scott, t | 2 50 |
| R. R. Dana, t | 30 00 |
| Charles P. Livingston, t | 2 00 |
| E. B. Gilbert, t | 15 00 |
| Rent on lot | 5 00 |
| H. L. Wise, t | 3 45 |
| Jane Manning, t | 20 00 |
| Catharine Westphall, t | 15 00 |
| Hermina Adams, t | 5 00 |
| Joseph Howland, t | 7 00 |
| A Sister, t | 40 00 |
| Abbie M. Vanfleet, t | 10 00 |
| Wm. P. Pickering, t | 5 00 |
| A Sister, t | 100 00 |
| H. B. Root, t | 6 45 |
| Part payment on cow | 35 00 |
| Vida Johnson, t | 1 00 |
| Effie Aimes, t | 1 00 |
| M. A. Aimes, t | 1 00 |
| Melissa Vanfleet, t | 25 00 |
| Sarah Vanfleet, t | 25 00 |
| Cora Vanfleet, t | 25 00 |
| Ollie Aimes, t | 50 |
| Joseph Chester, t | 1 00 |
| C. W. Earl, t | 20 00 |
| Thomas Austin, t | 50 00 |
| Balance on cow, | 15 00 |
| Total | $699 02 |

Expenditures.

| | |
|---|---|
| By Sr. Eliza Gibson | $ 84 00 |
| Sr. Vida E. Smith | 210 00 |
| Expenses, Agent | 12 80 |
| Poor | 3 00 |
| D. L. Harris | 3 00 |
| Taxes on Church real estate | 23 10 |
| Sr. Sarah Mills | 75 00 |
| Wm. Gibson | 17 25 |
| Heman C. Smith | 40 00 |
| Calf | 3 00 |
| Recording articles of Incorporation | 1 00 |
| Total | $472 15 |
| Balance due Church Mar. 1st, 1892 | $226 87 |

Summary.

| | |
|---|---|
| To collections by H. C. Smith, Agent | $328 62 |
| Collections by C. Baly, Agent | 613 40 |
| Total | $942 02 |
| By expenditures by H. C. Smith, Agent | $243 00 |
| Expenditures by C. Baly, Agent | 472 15 |
| Total | $715 15 |
| Balance due Church Mar. 1st, 1892 | $226 87 |

### SOUTHERN ILLINOIS DISTRICT.

G. H. Hilliard, Agent.

Receipts.

| | |
|---|---|
| To balance due Church Mar. 1st, 1891 | $93 75 |
| E. L. Kelley, Bishop | 400 00 |
| G. H. Hilliard and wife, t. | 150 00 |
| V. D. Baggerly, t | 5 00 |
| Louis Brown, t | 64 00 |
| J. K. Chaney, t | 37 75 |
| Jonas Stead, t | 18 50 |
| Elizabeth Seichrist, t | 20 50 |
| Thomas Bing, t | 37 50 |
| James Slover, t | 10 00 |
| Lester Burroughs and wife, t | 10 00 |
| G. Warren and wife, t | 12 75 |
| B. H. Taylor, t | 13 00 |
| Sarah Caudle, t | 5 00 |
| Heppie Morris, t | 3 00 |
| Jodie Morris, t | 1 00 |
| John Hoover, t | 50 |
| Henry Ayers, t | 4 00 |
| I. A. Morris, t | 5 25 |
| William Rosson and wife, Tenn., t | 48 85 |
| E. E. Willis and wife, Tenn., t | 4 50 |
| W. S. Miller and wife, t. | 55 00 |
| Calvin Summers, t | 10 00 |
| R. Y. Smith, t | 10 00 |
| William Sutton, t | 1 50 |
| S. B. Downard, Ohio, t | 5 00 |
| Francis Glover, t | 5 00 |
| A. H. Johnson, t | 4 40 |
| M. R. Brown and wife, t. | 17 50 |
| Lydia Caudle, t | 55 |
| Robert Ouldcott, o | 11 00 |
| Daniel Webb, o | 2 15 |
| Charles Cooper, o | 50 |
| J. J. Traxler, o | 1 50 |
| Charles Snow, o | 25 |
| J. W. Richard, o | 1 00 |
| B. R. Turnbow, o | 2 40 |
| Willie Turnbow, o | 60 |
| Bennett Sanders, o | 2 00 |
| Jacob Turnbow, o | 2 00 |
| Springerton Branch, o | 3 20 |
| Saints and Friends at McVey, o | 3 12 |
| Minerva Ayers, o | 1 00 |
| Eliza Warren, o | 1 00 |
| C. P. Leatherman, o | 25 |
| James Null, o | 50 |
| Jos. Brinley, and wife, o. | 1 50 |
| David Lane, o | 75 |
| Total | $1,078 52 |

Expenditures.

| | |
|---|---|
| By I. M. Smith and family | $274 70 |
| Sr. R. B. Hilliard | 400 00 |
| G. H. Hilliard | 126 24 |
| Sr. T. C. Kelley | 150 00 |
| R. Etzenhouser | 25 00 |
| V. D. Baggerly | 15 00 |
| I. P. Baggerly, | 2 00 |
| Total | $992 94 |
| Balance due Church Mar. 1st, 1892 | $ 85 58 |

### SOUTHERN INDIANA DISTRICT.

James M. Scott, Agent.

Receipts.

| | |
|---|---|
| To balance due Church March 1st, 1891 | $ 25 97 |
| E. L. Kelley, Bishop | 268 00 |
| M. R. Scott, o | 25 |
| James M. Scott, t | 5 00 |
| Barbara A. Scott, t | 1 31 |
| Louisa A. Scott, t | 1 34 |
| Altheda E. Scott, t | 50 |
| Sarah A. Goss, t | 75 |
| Pearl E. Hallowell, t | 75 |
| Elizabeth A. Brown, t | 1 50 |
| Solomon Robertson, o | 05 |
| Elizabeth Schamel, o | 20 |
| Lou Schamel, o | 20 |
| Sarah Evans, o | 10 |
| Emma C. Scott, o | 60 |
| Clara O. Scott, o | 80 |
| Lou H. Scott, o | 70 |
| Samuel M. Scott, o | 10 |
| Wm. H. Burton, o | 2 50 |
| John H. Ferwell, o | 3 00 |
| Mary A. Ford, o | 1 50 |
| Ellen Fisher, o | 25 |
| Rachel Fisher, o | 25 |
| Elizabeth Monroe, o | 70 |
| John Eulett, o | 50 |
| Emma Carmichel, t | 2 75 |
| Bessie Carmichel, t | 2 75 |
| Robert B. Jones, t | 1 00 |
| Thomas R. Wren, o | 3 97 |
| Elizabeth Wren, o | 3 00 |
| Lillie Wren, t | 6 55 |
| Frank Ramsey, o | 1 00 |
| W. H. Countryman, t | 15 00 |
| Lowell R. McCray, t | 14 45 |
| Henrietta Baggerly, t | 50 |
| John G. Sponagall, o | 25 |
| Edith Wren, o | 1 00 |
| Total | $369 04 |

Expenditures.

| | |
|---|---|
| By V. D. Baggerly | $140 00 |
| James G. Scott | 91 00 |
| Sr. James M. Scott | 121 00 |
| Traveling Expenses, Agt. | 3 25 |
| Stationery & Postage | 1 81 |
| I. P. Baggerly | 25 |
| Exchange | 44 |
| Total | $357 75 |
| Balance due Church Mar. 1st, 1892 | $ 11 29 |

### SOUTHERN NEBRASKA DISTRICT.

J. W. Waldsmith, Agent.

Receipts.

| | |
|---|---|
| To balance due Church March 1st, 1891 | $ 19 86 |
| H. C. Freming, t | 29 00 |
| Sr. R. S. Coats, t | 39 00 |
| Walter M. Self, t | 60 00 |
| T. L. Rider, t | 10 00 |
| Daniel Brolliar, t | 12 50 |
| Charles H. Porter, t | 20 00 |
| Thomas Nutt, t | 10 00 |
| John E. Anderson, t | 60 00 |
| Frank W. Redfield, t | 5 00 |
| Robert O. Self, t | 30 00 |
| Sardine Carter, t | 1 50 |
| Sr. Mary Carter, t | 1 50 |
| Sr. J. W. Hollenbeck, t | 1 00 |
| Sr. P. M. Culbertson, t | 1 13 |
| Wm. Culbertson, t | 10 37 |
| Sr. Anna Neilson, o | 30 00 |
| J. H. Drury, t | 1 00 |
| Sr. Emma Woolsey, o | 20 00 |
| J. Drury, o | 1 00 |
| Joshua Armstrong, t | 5 00 |
| J. P. Clawson, t | 11 15 |
| W. A. Foreman, t | 10 00 |
| Sr. Mary E. Dalton, t | 5 00 |
| Sr. Amelia Self, t | 1 25 |
| Sr. Electa Woods, t | 4 00 |
| F. H. & A. E. Fitten, t | 10 00 |
| Andrew N. Woods, t | 201 00 |
| Sr. Nellie Fike, o | 1 50 |
| Sr. Lucy J. Woods, o | 1 00 |
| C. W. Bray, t | 10 00 |
| Dollie Fields, t | 2 00 |
| Carl T. Self, t | 25 |
| James W. Sharp, t | 1 00 |
| Wilber Savage, t | 20 00 |
| Oscar Savage, t | 1 00 |
| Samuel Brolliar, t | 10 00 |
| Sr. Sarah J. Savage, t | 2 64 |
| Wm. A. Moore, t | 8 00 |
| Sr. Ella Myers, t | 3 00 |
| Bro. Myers, t | 5 00 |
| M. J. Schafer, t | 10 00 |
| Sr. E. L. Gouldsmith, o | 1 00 |
| Sr. Anna Neilson, t | 10 00 |
| Total | $696 05 |

Expenditures.

| | |
|---|---|
| By Sr. C. H. Porter | $274 00 |
| Sr. M. H. Forscutt | 30 00 |
| Sr. Elizabeth Waldsmith | 140 00 |
| James Caffall | 5 00 |
| Poor | 10 00 |
| Postage & Stationery, Agt. | 4 76 |
| Total | $463 76 |
| Balance due Church Mar. 1st, 1892 | $232 29 |

### SOUTHERN MICHIGAN AND NORTHERN INDIANA DISTRICT.

William Lockerby, Agent.

Receipts.

| | |
|---|---|
| To balance due Church March 1st, 1891 | $ 22 02 |

Clear Lake Branch.

| | |
|---|---|
| To George A. Smith, t | 2 73 |
| Jonathan Emerick, t | 1 10 |
| Mary Emerick, t | 1 50 |
| Eunice P. Smith, t | 50 |
| Maurice Chandler, t | 25 |
| David B. Teeters, t | 4 05 |
| Harriet Lords, t | 1 10 |
| Anna Landis, t | 3 25 |
| Susannah Teeters, t | 1 35 |
| Peter Smith, t | 1 50 |
| Henry Lords, t | 65 |
| Ella Houseman, t | 4 50 |
| Rebecca Houseman, t | 2 00 |
| Daniel Bailey, t | 4 86 |
| Otto Story, t | 4 00 |
| Samuel Libarger, t | 55 |
| Lewis M. Smith, t | 95 |
| Edgar McElhenie, t | 75 |
| Matilda McElhenie, t | 50 |
| Rachel Smith, t | 10 |
| Willard Houseman, t | 1 00 |
| Annett Houseman, t | 50 |
| Harriet Buck, t | 2 00 |
| Priscilla Smith, t | 63 |
| John Lingle, t | 25 |
| Anna B. Lingle, t | 15 |
| J. E. McElhenie, t | 25 |
| Julia Baker, t | 10 |
| James Peppers, t | 10 |

Hopkins Branch.

| | |
|---|---|
| To S. A. Smith, t | 2 50 |
| Libbie Smith, t | 2 50 |

Marcellus Branch.

| | |
|---|---|
| To Herman Hulse, t | 4 00 |
| John W. Keifer, t | 35 |
| Ophelia McEnturfer, t | 25 |

Diamondale Branch.

| | |
|---|---|
| To Sr. Kelley, t & o | 10 00 |
| A Sister, t | 6 00 |
| Sr. Suppry, t | 5 00 |

Coldwater Branch.

| | |
|---|---|
| To Samuel Stroh, t | 3 00 |
| Alta Stroh, t | 3 00 |
| Hugh Stroh, t | 75 |
| Eleanor Fay, t | 60 |
| L. Fay, t | 3 25 |
| George Corless, t | 3 25 |
| Mae Thomas, t | 55 |
| Kate Thomas, t | 45 |
| Jacob Thomas, t | 5 50 |
| Anna Thomas, t | 1 75 |
| Cora Thomas, t | 05 |
| Elsie Lockerby, t | 3 25 |
| Phœbe Corless, t | 4 57 |
| Elmy Fay, t | 1 50 |
| Dudly Locke, t | 4 25 |
| B Corless, t and o | 5 00 |
| H. Corless, t and o | 13 60 |
| Ida Corless, t and o | 13 60 |
| Ann Locke, o | 1 25 |
| Lucetta Scott, t and o | 2 25 |
| Luella Fuller, o | 2 50 |
| Homer Fuller, o | 2 50 |
| Cyntha Scott, t | 75 |
| Vina Willard, o | 20 |
| Ann E. Corless, t and o | 7 50 |
| Lutie Sinclair, o | 50 |
| Charles Shumaker, o | 3 25 |
| Star Corless, o | 1 50 |
| Laura Dexter, o | 10 |
| Eliza Perry, o | 1 00 |
| Charlotte Whaley, o | 3 00 |
| George F. Stroh, t | 15 00 |
| Cyntha Granger, o | 50 |
| Francis Granger, t and o | 105 00 |
| Wesley Sparks, o | 20 |
| Eva Whaley, t | 1 00 |
| Dean Corless, t | 5 00 |
| William Lockerby, o | 15 00 |
| Cornelia Lockerby, o | 12 00 |

Antwerp Branch

| | |
|---|---|
| To Sr. Nellie Erter, t | 1 20 |

Galien Branch.

| | |
|---|---|
| To Lydia Blakeslee, o | 4 50 |
| Lydia Clark, o | 3 50 |
| S. B. Smith, o | 50 |
| Robert Alcott, o | 2 00 |
| Rhuben Wheaton, o | 2 50 |
| Viola Blair, o | 1 25 |
| Adeline Jackson, o | 50 |
| Dora Green, o | 75 |
| Christopher White, o | 25 |
| Permelia Hamar, o | 1 65 |
| Minerva Davison, o | 25 |
| K. Alcott, t and o | 5 25 |
| Dora Glover, o | 95 |
| Sarah Fry, t | 1 00 |
| Christopher Cromwell, o. | 25 |
| Olla Green, o | 10 |
| Sarah Green, o | 75 |
| Esther Matthews, o | 50 |
| Hannah White, o | 60 |
| Charles Green, o | 75 |
| Mary Cooper, t | 2 00 |
| Martha Shook, t and o | 1 25 |
| John Shook, t and o | 7 30 |
| Margaret Babcock, o | 75 |
| Laura Tyrrell, o | 50 |
| Joseph Shook, o | 50 |
| Cyrus Thurston, o | 4 00 |
| Horatio Richardson, o | 1 00 |
| Michael Parish, o | 50 |
| Mary Parrish, o | 50 |
| Winnie B. Smith, o | 2 25 |
| Christina Cornwell, o | 1 00 |
| Sr. Delapp, o | 50 |
| Sr. Sondor, o | 25 |
| Sr. Boyce, o | 25 |
| Dollie Gondor, o | 25 |
| E. L. Kelley, Bishop | 154 75 |
| Total | $548 26 |

Expenditures.

| | |
|---|---|
| By C. Scott | $ 28 50 |
| Sr. C. Scott | 206 10 |
| W. J. Smith | 95 00 |
| William Waterman | 5 00 |
| L. Scott | 238 48 |
| Total | $573 08 |
| Balance due Agent Mar. 1st, 1892 | $ 24 82 |

### SOUTHEASTERN OHIO DISTRICT.

T. J. Beatty, Agent.

To Sept. 1st, 1891.

| | |
|---|---|
| To balance due Church Mar. 1st, 1891 | $ 4 71 |
| J. G. Abbott, o | 6 00 |
| Rachel Matthews, o | 30 |
| Josiah Matthews, o | 8 00 |
| S. D. Hannah, o | 2 50 |
| Thomas W. Ward, o | 4 00 |
| Jane Abbott, o | 3 00 |
| Charles Cooper, o | 1 50 |
| D. J. Hannah, o | 75 |
| Mary Hannah, o | 75 |
| Janette Farms, o | 2 50 |
| S. J. Jeffers, o | 13 12 |
| Virginia Westfall, o | 5 00 |
| Lucinda Williams, o | 4 00 |
| Canerissa Lucas, o | 2 00 |
| E. L Kelley, Bishop | 244 67 |
| Abigail Moler, o | 2 50 |
| Martha J. Givens, o | 1 50 |
| Mollie Givens, o | 3 00 |
| C. G. Ruley, o | 21 28 |
| Catharine Barton, o | 20 00 |
| Emmett Barton, t | 5 00 |
| James Moler, o | 39 75 |
| Thomas Williams, o | 3 00 |
| A. W. Kriebel, o | 1 75 |
| Joseph Kriebel, o | 25 |
| S. B. Downard, o | 3 50 |
| Anna Downard, o | 55 |
| Eliza Krieble, o | 75 |
| E. and M. Arrington, o | 4 60 |
| Jasper Patten, o | 1 00 |
| Elizabeth Patten, o | 50 |
| A. W. Downard, o | 5 00 |
| Serepta Pratt, o | 1 00 |
| Sarah Blanchard, o | 2 00 |
| John Gabriel, o | 25 |
| Elizabeth Foss, o | 1 25 |
| Mary E. Davis, o | 25 |
| E. H. Cooper, o | 25 |
| M. A. Cooper, o | 25 |
| E. St. John, o | 25 |
| Sarah Barstow, o | 25 |
| Lizzie Thomas, o | 25 |
| Levi Barston, o | 50 |
| William Cooper, o | 05 |
| Addie Barton, o | 10 00 |
| Naoma Davidson, o | 1 41 |
| Sarah Irons, o | 10 |
| May Cooper, o | 1 50 |
| Total | $436 29 |

Expenditures.

| | |
|---|---|
| By D. L. Shinn | $ 3 90 |
| James Brown | 5 00 |
| G. T. Griffiths | 15 00 |
| Postage | 34 |
| ExcLange on Drafts | 50 |
| Sr. Thomas Matthews | 120 10 |
| Thomas Matthews | 3 00 |
| T. J. Beatty | 28 03 |
| Sr. T. J. Beatty, | 140 00 |
| Lloyd Cottrill | 2 50 |
| Recording Deed | 88 |
| Sr. James Moler | 66 66 |
| Sr. H. E. Moler | 40 30 |
| E. L. Kelley, Bishop | 10 08 |
| Total | $436 29 |

### SOUTHEASTERN OHIO DISTRICT.

S. J. Jeffers, Agent.

From September 1st, 1891, to March 1st, 1892.

Receipts.

| | |
|---|---|
| To Sadie Maxwell, t | $ 13 60 |
| S. J. Jeffers, t | 57 00 |
| John Gabriel, t | 20 00 |
| Maggie Gabriel, t | 10 00 |
| George Barston, t | 5 00 |
| Charles Cooper, t | 5 00 |
| Josiah Matthews, t | 2 00 |
| Sarah J. Ross, t | 80 |
| W. A. Lambert, t | 2 00 |
| T. W. Ward, t | 5 00 |
| M. J. Fisher, t | 50 |
| Virginia Westfall, t | 3 00 |
| Louisa Martin, t | 5 00 |
| W. F. Wigner, t | 10 00 |
| John Gabriel, o | 1 25 |
| Janette Farms, o | 3 90 |
| James Vernon, o | 50 |
| Annie Ruhler, o | 20 |
| A Friend, o | 35 |
| Levi Barstow, o | 75 |
| Sarah A. Blanchard, o | 5 00 |
| Flora Hannah, o | 2 00 |
| D. J. Hannah, o | 1 50 |
| Charles Cooper, o | 1 75 |
| Sr. Thomas, o | 35 |
| Sarah Barstow, o | 50 |
| Flora Hannah Sen, o | 50 |
| Mary Cooper, o | 2 00 |
| Mary Hannah, o | 1 00 |
| S. D. Hannah, o | 1 50 |
| Margaret Hannah, o | 1 00 |
| Lucy Robison, o | 25 |
| Levi Smallwood, o | 75 |
| Mary Barstow, o | 75 |
| Carrie Barstow, o | 25 |
| John Robison, o | 35 |
| A. L. Blanchard, o | 1 00 |
| John Abbott, o | 1 00 |
| Jane Abbott, o | 1 00 |
| Addie Barstow, o | 50 |
| W. A. Davis, o | 25 |
| E. H. Cooper, o | 50 |
| Mary Robison, o | 25 |
| George Barstow, o | 50 |
| T. W. Ward, o | 1 00 |
| E. J. Hannah, o | 1 00 |
| Wm. Cooper, o | 25 |
| E. F. Thomas, o | 25 |
| M. E. Davis, o | 10 |
| Carrie Cooper, o | 25 |
| James Hannah, o | 50 |
| May Cooper, o | 25 |
| E. L. Kelley, Bishop | 40 00 |
| Thomas Matthews, t | 5 00 |
| Rachel Matthews, t | 4 00 |
| Jane Davis, t | 1 00 |
| W. R. Odell, o | 5 00 |
| Mary Odell, o | 5 00 |
| Rebecca Hawk, o | 25 |
| Total | $233 25 |

Expenditures.

| | |
|---|---|
| By Sr. H. E. Moler | $ 32 00 |
| Postage | 20 |
| Poor | 3 00 |



www.LatterDayTruth.org

| | |
|---|---|
| Sr. Thomas Matthews | 90 00 |
| G. T. Griffiths | 16 15 |
| Sr. James Moler | 43 99 |
| Thomas Matthews | 2 00 |
| Book, Agent | 75 |
| T. W. Williams | 4 00 |
| H. E. Moler | 15 00 |
| Traveling Expenses, Agt. | 2 40 |
| Total | $214 49 |
| Balance due Church Mar. 1st, 1892 | $ 18 76 |
| To Collections by T. J. Beatty, Agent | $436 29 |
| Collections by S. J. Jeffers, Agent | 233 25 |
| Total | $669 54 |
| By Expenditures by T. J. Beatty, Agent | $436 29 |
| Expenditures by S. J. Jeffers, Agent | 214 49 |
| Total | $650 78 |
| Balance due Church Mar. 1st, 1892 | $ 18 76 |

## SPRING RIVER, KANSAS, DISTRICT.

J. M. Richards, Agent.

Receipts

| | |
|---|---|
| To balance due Church Mar. 1st, 1891 | $ 28 31 |
| William Bath, t | 15 00 |
| Curtis Randall, t | 25 65 |
| Sallie E. Randall, t | 19 55 |
| Cora E. Randall, t | 5 55 |
| Ida M. Randall, t | 4 55 |
| Mary Dutton, t | 12 75 |
| Mary McCall, t | 3 35 |
| Charles Randall, t | 7 00 |
| William France, t | 10 00 |
| Ellen Oleson, t | 10 00 |
| George W. Hobart, t | 22 00 |
| Melissa Hobart, t | 5 00 |
| W. and C. France, t | 10 00 |
| J. M. Pucket, t | 2 00 |
| H. C. Pucket, t | 50 |
| John Broher, t | 10 00 |
| R. M. Bradley, t | 2 00 |
| Sona Kenedy, t | 2 68 |
| Elizabeth Bath, t | 5 00 |
| James L. Hart, t | 10 00 |
| Richard Martin, t | 20 00 |
| Hannah Barmore, t | 3 00 |
| Richard Jones, t | 5 00 |
| Elmer Gilbert, t | 1 50 |
| Peter Simpson, t | 5 00 |
| Ola Oleson, t | 2 00 |
| Richard H. Davis, t | 20 00 |
| Wilmer Gilbert, t | 2 05 |
| Alexander Hart, t | 10 00 |
| D. L. Whitmarsh, t | 1 70 |
| Sr. Taylor, t | 5 00 |
| Sutherland & Bradford, t | 15 00 |
| Orson Sutherland, t | 10 00 |
| Maggie Davis, t | 1 00 |
| Alice Davis, t | 1 00 |
| Hila P. Brown, t | 10 00 |
| E. and O. Richards, t | 5 00 |
| Richard Bird, t | 5 00 |
| W. S. Taylor, t | 3 00 |
| Annie E. Kirk, t | 6 00 |
| Eda Davis, t | 5 00 |
| George Jones, t | 50 |
| Aletta Randall, t | 2 00 |
| E. L. Kelley, Bishop | 36 00 |
| Total | $385 64 |

Expenditures.

| | |
|---|---|
| By W. E. Peak | $ 20 00 |
| E. A. Davis | 15 00 |
| J. Arthur Davis | 16 65 |
| D. S. Crawley | 166 00 |
| J. Alfred Davis | 141 50 |
| E. E. Wheeler | 30 00 |
| Poor | 4 85 |
| Expenses, Agent | 2 00 |
| Total | $396 00 |
| Balance due Agent Mar. 1st, 1891 | $ 10 36 |

## STRING PRAIRIE AND NAUVOO DISTRICT.

John H. Lambert, Agent.

Receipts.

| | |
|---|---|
| To balance due Church Mar. 1st, 1891 | $ 28 31 |
| Henry Kestner, t | 10 00 |
| Hattie McKiernan, o | 3 03 |
| Maggie Burnham, o | 5 00 |
| Maggie Wright, o | 5 00 |
| Mary Winter, o | 4 50 |
| New London Branch, o | 1 75 |
| Richard Lambert, t | 25 00 |
| James McKiernan, t | 40 00 |
| Caroline Johnson, o | 50 |
| Ruth Johnson, o | 50 |
| Fred Johnson, t | 13 00 |
| H. E. Jarvis, o | 50 |
| W. T. Lambert, t | 10 00 |
| M. P. Matthews, o | 3 00 |
| D. C. Salisberry, o | 1 50 |
| H. T. Pitt, o | 5 00 |
| Burlington Branch, o | 10 00 |
| C. Creag, o | 1 00 |
| Hattie Wilson, o | 50 |
| Margaret Hurst, o | 5 00 |
| G. P. Lambert, t | 65 00 |
| Montrose Branch, o | 18 00 |
| Thomas Simpson, o | 50 |
| Collection Burlington Conference | 5 81 |
| Nellie Sargent, o | 2 00 |
| Alice Jacobs, o | 1 00 |
| Total | $265 40 |

Expenditures.

| | |
|---|---|
| By traveling expenses, Agent | $ 9 26 |
| J. C. Crabb | 61 45 |
| W. W. Springer | 10 00 |
| Martha Omin | 40 |
| B. B. Herrick | 10 00 |
| B. F Durfee, Sec | 3 75 |
| F. Salisbury, Sec | 2 96 |
| D. Tripp, S. S. books | 1 70 |
| A. H. Smith | 19 00 |
| Montrose Church | 57 40 |
| E. L. Kelley, Bishop | 65 00 |
| Total | $240 92 |
| Balance due Church Mar. 1st, 1892 | $ 24 48 |

## ST. LOUIS, MISSOURI, DISTRICT.

N. N. Cooke, Agent.

Receipts.

| | |
|---|---|
| To balance due Church Mar. 1st, 1891 | $134 70 |
| Noah N. Cooke, t | 15 00 |
| John E. Dawson t | 6 00 |
| Eliza Cowlishaw, o | 2 25 |
| W. Cowlishaw, Jr., o | 2 75 |
| John G. Smith, t | 22 00 |
| M. A. Swift, o | 3 50 |
| Charles J. Peat, t | 9 00 |
| M. A. Kendle, o | 50 |
| Mary Peat, t | 3 00 |
| Belle Molyneaux, t | 3 50 |
| Catharine Johnson, t | 12 50 |
| William Gimmitt, o | 50 |
| Mervion Hall, o | 50 |
| George Elliott, o | 4 00 |
| G. A. Forbes, o | 1 00 |
| John S. Parrish, t | 10 05 |
| Sarah Molyneaux, o | 1 00 |
| Franklin Wiley, o | 2 00 |
| Sarah J. Gray, o | 2 00 |
| Mary Pierson, o | 50 |
| Joseph G. Cole, t | 5 00 |
| John T. Jones, t | 43 35 |
| Mary C. Peat, o | 75 |
| Nancy Acker, o | 50 |
| N. J. C. Olsen, o | 50 |
| Emma Geason, o | 25 |
| Sopa Owens, o | 5 00 |
| Mary May, t | 6 30 |
| E. L. Kelley, Bishop | 130 00 |
| Evaline Burgess, o | 11 00 |
| Ettie Izatt, o | 1 00 |
| Harriet Roberts, o | 1 00 |
| William O. Thomas, t | 100 00 |
| Margaret Thomas, o | 22 00 |
| Samuel Burgess Jr., t | 1 00 |
| Elizabeth Clayton, o | 5 00 |
| Total | $568 90 |

Expenditures.

| | |
|---|---|
| By R. Etzenhouser | $ 20 00 |
| J. W. Gillen | 77 00 |
| R. L. Ware | 240 00 |
| Sr. R. Etzenhouser | 102 00 |
| Charles Jones | 35 00 |
| Stationery and stamps, Agent | 2 00 |
| I. M. Smith | 25 00 |
| Lillie J. Parrish | 30 00 |
| Exchange | 2 30 |
| Total | $533 30 |
| Balance due Church Mar. 1st, 1892 | $ 35 60 |

## TENNESSEE AND KENTUCKY DISTRICT.

P. B. Seaton, Agent.

Receipts.

| | |
|---|---|
| To balance due Church Mar. 1st, 1891 | $ 30 02 |
| C. W. Roberts, t | 25 |
| J. H. Winn, t | 50 |
| D. C. Roberts, t | 50 |
| J. H. Adair, t | 25 |
| N. E. Roberts, t | 25 |
| A. E. Roberts, t | 25 |
| H. B. Roberts, t | 25 |
| W. S. Griffin, t | 25 |
| W. J. Seaton, t | 75 |
| P. B. Seaton, t | 75 |
| E. L. Kelley, Bishop | 115 00 |
| Fisky Arnn, t | 1 00 |
| Mattie Roberts, t | 30 |
| E. Dunlap, t | 5 00 |
| R. B. Turnbow, t | 50 00 |
| Elizabeth Cooper, t | 1 25 |
| Robbin Dunlap, t | 1 00 |
| Total | $207 57 |

Expenditures.

| | |
|---|---|
| By G. H. Hilliard | $ 4 00 |
| P. B. Seaton | 78 05 |
| W. H. Griffin | 95 50 |
| Total | $177 55 |
| Balance due Church Mar. 1st, 1892 | $ 30 02 |

## UTAH, SALT LAKE, DISTRICT.

R. J. Anthony, Agent.

Receipts.

| | |
|---|---|
| To balance due Church March 1st, 1891 | $167 40 |
| John Ransom, o | 10 00 |
| A. J. Layland, t | 2 00 |
| E. Barrows, o | 5 00 |
| Ann Smith, t | 7 00 |
| J. D. Wilson, t | 19 00 |
| C. C. Wilson, t | 36 50 |
| George Houghton, t | 3 00 |
| Augusta Soderburg, t | 5 00 |
| Robert Warnock, on account | 20 40 |
| John Richen, t | 40 |
| A. P. Larsen, t | 25 00 |
| Total | $300 70 |

Expenditures.

| | |
|---|---|
| By Sr. R. J. Anthony | $ 79 20 |
| Sr. Peter Anderson | 10 00 |
| H. C. Smith | 5 00 |
| Peter Anderson, | 5 00 |
| R. J Anthony | 20 00 |
| Robert Warnock | 42 88 |
| Total | $162 08 |
| Balance due Church Aug. 14th, 1891 | $138 62 |

## VICTORIA DISTRICT.

David McIntosh, Agent.

Receipts.

| | |
|---|---|
| To balance due Church January 1st, 1891 | $ 54 48 |
| E. Anderson, o | 1 21 |
| P. Flemming, o | 1 33 |
| E. Mission | 17 00 |
| T. C. Emmerson, t & o | 3 15 |
| Letitia McIntosh Jr., o | 12 |
| George Stewart, o | 61 |
| Annie McIntosh, o | 02 |
| A. H. Junor, t | 8 37 |
| Sr. Matthews, o | 2 18 |
| E. G. Jones Sen., t | 3 40 |
| Wm. G. McIntosh, o | 49 |
| A Friend, o | 1 94 |
| John Craig Sen., t | 4 86 |
| Sr. Craig, t | 5 38 |
| Sr. Lane, t | 6 92 |
| Sr. Wiffen, t | 14 58 |
| Ashton Wooley, o | 4 86 |
| E. G. Jones Jr., t | 4 86 |
| J. A. Reed, t | 6 07 |
| Ralph Leyland, t | 11 42 |
| Annie Graydon, t | 2 55 |
| C. A. Butterworth, t | 4 86 |
| G. W. Haley, t | 43 00 |
| Sr. Flemming, o | 24 |
| G. Cuthbert, o | 49 |
| R. Eden, o | 49 |
| Bro. Craig and family, o | 97 |
| Total | $205 85 |

Expenditures.

| | |
|---|---|
| By C. A. Buttterworth | $166 56 |
| David McIntosh | 3 12 |
| J. W. Wight | 4 86 |
| Total | $174 54 |
| Balance due Church Jan. 1st, 1892 | $ 31 31 |

## WELSH MISSION.

Thomas Gould, Agent.

Receipts.

| | |
|---|---|
| To balance due Church March 1st, 1891 | $ 34 18 |
| Robert Lloyd, o | 6 01 |
| Cardiff Branch, o | 2 43 |
| Total | $ 42 62 |

Expenditures.

| | |
|---|---|
| By J. D. Jenkins | $ 2 43 |
| D. Lewis, Postage | 09 |
| Total | $ 2 52 |
| Balance due Church Mar. 1st, 1892 | $ 40 10 |

## WESTERN MAINE DISTRICT.

William G. Pert, Agent.

Receipts.

| | |
|---|---|
| To balance due Church March 1st, 1891 | $122 16 |
| E. L. Kelley, Bishop | 170 00 |
| W. W. Blanchard, t | 5 00 |
| Eliza Poland, t | 10 00 |
| A. L. Colby, t | 1 00 |
| S. C. Richardson, t | 3 50 |
| H. E. Eaton, t | 2 00 |
| L. G. Hart, t | 2 00 |
| S. T. Gardner, t | 7 50 |
| M. S. Eaton, t | 12 00 |
| E. E. Holman, t | 10 00 |
| J. A. Thomas, t | 2 00 |
| M. A. Wood, t | 12 00 |
| E. Brown, t | 5 00 |
| J. J. Billings, t | 5 00 |
| E. Blastow, t | 5 00 |
| J. H. Carter, t | 2 00 |
| A. O. Candage, t | 1 00 |
| J. E. Eaton, t | 20 00 |
| J. H. Eaton, t | 50 |
| D. T. Grey, t | 2 00 |
| J. Harvey, t | 1 50 |
| M. A. Harvey, t | 1 00 |
| E. H. Pert, t | 50 |
| J. Powers, t | 2 00 |
| J. H. Robins, t | 10 00 |
| A. M. Snow, t | 50 |
| S. M. Sullivan, t | 18 00 |
| D. T. Seavey, t | 32 50 |
| Total | $465 66 |

Expenditures.

| | |
|---|---|
| By F. M. Sheehy, | $ 15 00 |
| U. W. Greene | 57 00 |
| Sr. U. W. Greene | 240 00 |
| G. W. Eaton | 2 11 |
| Sr. G. W. Eaton | 100 00 |
| J. C. Foss | 3 00 |
| Expense, Agent | 6 05 |
| Stationery and Postage, Agent | 2 00 |
| Total | $425 16 |
| Balance due Church Mar. 1st, 1892 | $ 40 50 |

## WESTERN TEXAS DISTRICT.

O. D. Johnson, Agent.

Receipts.

| | |
|---|---|
| To balance due Church Mar. 1st, 1891 | $ 49 90 |
| W. H. Davenport, t | 28 50 |
| Sr. Mary Hill, t | 1 50 |
| Armazinda Sheppard, t | 1 00 |
| Lydia Curtis, t | 1 00 |
| O. D. Johnson, t | 17 70 |
| Sr. M. A. Gifford, t | 10 00 |
| Sr. M. E. Prather, t | 1 75 |
| Sr. Ruth Buell, t | 1 00 |
| Sr. Julia Neal, t | 35 |
| Sr. Etta Wight, t | 20 |
| Sr. S. Furgu-on, t | 1 50 |
| Sr. M. M. Johnson, t | 45 |
| E. L. Kelley, Bishop | 25 00 |
| Total | $139 85 |

Expenditures.

| | |
|---|---|
| By L. L. Wight | $132 45 |
| A. B. Moore | 7 00 |
| Stationery, Agent | 60 |
| Total | $140 05 |
| Balance due Agent Mar. 1st, 1892 | 20 |

## WESTERN WISCONSIN DISTRICT.

W. A. McDowell, Agent.

Receipts.

| | |
|---|---|
| To balance due Church Mar. 1st, 1891 | 4 32 |
| E. L. Kelley, Bishop | 18 00 |
| C. E. Classon, t | 15 00 |
| J. C. Anderson, t | 1 00 |
| Martha Anderson, t | 1 00 |
| C. W. Lange, t | 1 00 |
| George W. Hancock, t | 75 |
| John Blackbourn, t | 10 00 |
| S. E. Belseamper, t | 10 00 |
| Jonas W. Hancock, t | 50 |
| G. W. Hancock, Sen., t | 25 |
| D. and L. Hancock, t | 50 |
| Sarah S. Sawley, t | 50 |
| Emily J. Thomas, t | 11 00 |
| Perry Shaw, t | 8 00 |
| Alice Blackbourn, t | 6 00 |
| Thomas Chapman, t | 5 00 |
| Total | $ 92 82 |

Expenditures.

| | |
|---|---|
| By W. A. McDowell | $ 35 96 |
| J. W. Peterson | 16 09 |
| Sr. W. A. McDowell | 40 77 |
| Total | $ 92 82 |

The following reports came to hand too late for the regular annual report, except that of Central Nebraska District, which was in letter form and overlooked.

They are placed here as Supplemental to the Audited Report by Conference Committee.

## CENTRAL NEBRASKA DISTRICT.

Levi Gamet, Agent.

Receipts.

| | |
|---|---|
| No names furnished | $ 12 90 |

Expenditures.

| | |
|---|---|
| William Rumel | $ 4 25 |
| Bro. Herman | 2 50 |
| Total | $ 6 75 |
| Balance due Agent Mar. 1st, 1892 | $ 6 15 |

## SALT LAKE, UTAH, DISTRICT.

Fred A. Smith, Agent.

Dec. 31st, 1891, to Mar. 31st, 1892.

Receipts.

| | |
|---|---|
| To Sr. P. Sterrett, t. | $ 10 00 |
| W. W. Hutchings, t | 5 00 |
| A. P. Larson, t | 20 00 |
| J. Weaver, t | 20 00 |
| Sr. William Smith, t | 5 00 |
| Robert Warnock, acct | 3 50 |
| Total | $ 63 50 |

Expenditures.

| | |
|---|---|
| By Joseph Luff | $ 20 00 |
| R. J. Anthony | 20 00 |
| J. R. Evans | 10 00 |
| J. S. Lee | 7 00 |
| Total | $ 57 00 |
| Balance due Church Mar. 1st, 1892 | $ 6 50 |

## TUNCURRY, AUSTRALIA, DISTRICT.

John Wright, Agent,

Receipts.

| | |
|---|---|
| To balance due Church Janury 1st, 1891 | $284 34 |

Forster Branch.

| | |
|---|---|
| Sr. J. W. Wight, t | 6 81 |
| Alexander Seaberg, t | 4 87 |
| Joseph Maginne, t | 7 30 |
| C. S. McLaren, t | 18 49 |
| A. Colvin, t | 4 87 |
| John Wright, t | 243 50 |

Hamilton Branch.

| | |
|---|---|
| Henry Broadway, t | 4 87 |

Wallsend Branch.

| | |
|---|---|
| Collection | 12 55 |
| Total | $587 60 |



www.LatterDayTruth.org

Expenditures.

| | |
|---|---|
| By Sr. J. W. Wight, 1891, January to December | $199 67 |
| J. W. Wight, 1891, February to December | 102 27 |
| Charles Avery, 1891, July to December | 24 60 |
| S. G. Wright, 1891, September and October | 7 30 |
| Total | $333 84 |
| Balance due Church Dec. 31st, 1891 | $253 76 |

—o—

## SUPPLEMENT TO ELDERS' INDIVIDUAL REPORTS.

Financial Report of L. R. Devore, Dr.

From Feb. 4th, 1891, to Jan. 2d, 1892.

Receipts.

Tahiti Island, Oceanica.

| | |
|---|---|
| To Maeratua | $ 5 00 |
| Puaina | 3 00 |
| Tapuni | 16 30 |
| Tevivi | 2 00 |
| Hiti | 2 00 |
| Tetauira | 1 40 |
| Temana | 1 00 |
| Tara | 4 30 |
| Pori | 2 50 |
| Rebecca | 1 20 |
| Metuora | 3 70 |
| Bishop's Agent | 55 60 |
| Pofatu | 3 20 |
| Tamahaukura | 1 00 |
| Tamarama | 70 |
| Keheke | 60 |
| Petero Derrien | 2 00 |
| Tariua | 1 00 |
| Kahukiri | 1 90 |
| Ite | 1 00 |
| Tairimanu | 1 40 |
| Temanara | 5 55 |
| Kehuri | 2 50 |
| Thomas Coffin | 4 10 |
| Tematahaa | 40 |
| Terea | 1 20 |
| Moe | 1 00 |
| Kahupogi | 1 00 |
| Mahana | 50 |
| Teharatea | 20 |
| Prayer Union | 5 00 |
| Tafira | 60 |
| Taruia | 70 |
| Pihaino | 60 |
| Teponui | 40 |
| Tahu | 50 |
| Hotu | 2 00 |
| A Friend | 50 |
| Tarono Branch | 60 30 |
| Pai | 1 90 |
| Bro. Pai | 2 40 |
| Puahi | 90 |
| Mauna | 1 20 |
| Haua | 1 50 |
| Tehatau | 30 |
| Maui | 1 00 |
| Tufanua | 50 |
| Tafira | 20 |
| A Friend | 20 |
| Ahono | 1 00 |
| Tetahaimaini | 1 00 |
| Neri | 1 00 |
| Vaiotaha | 1 00 |
| Tanafereopa | 20 |
| Romea | 15 |
| Hauvata | 05 |
| Harawatie | 90 |
| Naomi | 10 |
| Taroi | 50 |
| Taura | 50 |
| Taviu | 2 30 |
| Teheura | 2 10 |
| Manua | 40 |
| Torora | 1 50 |
| Tumera | 40 |
| Faito | 20 |
| Hio | 65 |
| Tetara | 20 |
| Temaruata | 40 |
| Auarii | 50 |
| Tuana | 30 |
| Hina | 20 |
| Nohouma | 40 |
| Teroroimaui | 20 |
| Tumataio | 20 |
| Tatehau | 20 |
| Ahuura | 20 |
| Aro | 20 |
| Teuira | 50 |
| Total | $225 40 |

Anaa Isle.

| | |
|---|---|
| To Tuuhora Branch | $ 7 00 |
| Tematahoa | 10 10 |
| Manihi | 90 |
| Tepotuarau | 40 |
| Tuko | 60 |
| Paruthere | 40 |
| Taumata | 10 |
| Temarie Branch | 22 00 |
| Toutu | 3 10 |
| Tiki | 2 50 |
| Tuamea | 2 40 |
| Tahea | 3 00 |
| Taurua | 80 |
| Tutirua | 10 |
| Reitera | 90 |
| Taroru | 1 10 |
| Tepui | 1 70 |
| Petero | 2 60 |
| Tevavaro | 70 |
| Total | $ 60 40 |

Manihi Isle.

| | |
|---|---|
| To Viriamu | $ 20 |
| Teahi | 40 |
| Tehoapu | 20 |
| Tane | 3 90 |
| Tutia | 1 00 |
| Tetaku | 40 |
| Tautu | 46 |
| Mapurere | 20 |
| Moeara | 40 |
| Tefaito | 40 |
| Varoa | 20 |
| Rua | 70 |
| Tamariki | 50 |
| Teata | 25 |
| Pepe | 20 |
| Pera | 20 |
| Taahu | 20 |
| Rau | 20 |
| Kaua | 30 |
| Tetua | 10 |
| Tematai | 20 |
| Taio | 20 |
| Teariki | 20 |
| Mani | 20 |
| Tarake | 20 |
| Ehau | 20 |
| Kaiho | 20 |
| Heui | 20 |
| Teuu | 20 |
| Telau | 20 |
| Tohu | 20 |
| Hivu | 10 |
| Tegahe | 20 |
| Tutamahine | 14 |
| Teagai | 20 |
| Manua | 20 |
| Pokiroa | 40 |
| Tokofa | 10 |
| Mauanuku | 10 |
| Kamana | 40 |
| Tarava | 40 |
| Fagu | 20 |
| Teanini | 20 |
| Gaki | 70 |
| Hinagaro | 40 |
| Puatua | 20 |
| Hio | 30 |
| Huarei | 20 |
| Temarama | 40 |
| Hoaia | 20 |
| Tefau | 20 |
| Pumau | 40 |
| Punau | 20 |
| Tapea | 20 |
| Tekapu | 20 |
| Herako | 20 |
| Marama | 20 |
| Muiriki | 20 |
| Tahu | 40 |
| Ruaragi | 20 |
| Hiranui | 20 |
| Mahoa | 20 |
| Maruia | 20 |
| Tupakake | 20 |
| Pamatai | 40 |
| Mahinui | 20 |
| Tegaehe | 20 |
| Tehuihui | 20 |
| Tukaro | 10 |
| Hia | 20 |
| Vaiari | 20 |
| Teio | 20 |
| Pai | 20 |
| Tekeu | 10 |
| Mani | 1 00 |
| Marutake | 20 |
| Gakei | 40 |
| Teiuva | 20 |
| Nohouma | 20 |
| Teua | 20 |
| Tukuhipo | 20 |
| Teura | 20 |
| Teio | 20 |
| Karoariki | 20 |
| Teagai | 20 |
| Tahuka | 20 |
| Tufaruia | 40 |
| Paparai | 40 |
| Paupuhi | 10 |
| Teaua | 20 |
| Tetape | 20 |
| Teata | 25 |
| Ariirau | 40 |
| Raka | 40 |
| Hiriga | 20 |
| Tekirakiva | 40 |
| Mitihoro | 40 |
| Teano | 30 |
| Pahemo | 20 |
| Tehima | 30 |
| Pupure | 20 |
| Pou Horoatea | 70 |
| Rogotoga | 20 |
| Tahua | 1 00 |
| Pou | 3 20 |
| Mareremui | 20 |
| Teuhi | 20 |
| Tefau | 20 |
| Pou | 40 |
| Pauaho | 50 |
| Tetohu | 50 |
| Tepepekapeka | 20 |
| Tekara | 20 |
| Puahi | 40 |
| Hotu | 4 20 |
| Manihi Branch | 72 64 |
| Notu | 80 |
| Mataigo | 40 |
| Haukura | 15 |
| Faukura | 04 |
| Teihoarii | 40 |
| Taurua | 10 |
| Puahi | 20 |
| Teata | 03 |
| Paai | 05 |
| Tufariua | 40 |
| Taneterau | 1 00 |
| Purihuri | 70 |
| Varo | 40 |
| Mahinui | 40 |
| Tepogi | 40 |
| Teuamui | 40 |
| Parotii | 20 |
| Total | $121 41 |
| Balance on hand last report | $ 20 00 |
| Total receipts for year | $427 21 |
| Expenses for year | $406 17 |
| Amount on hand | $ 21 04 |

## FINANCIAL REPORT OF J. A. McIntosh, Dr.

March 1st, 1891, to March 1st, 1892.

Receipts.

| | |
|---|---|
| To my wife, refunded | $ 1 35 |
| James Hillis, wedding gift | 2 00 |
| Sr. Jane Taylor | 25 |
| Collection, Garafraxa Branch | 85 |
| E. K. Evans | 3 00 |
| E. K. Evans | 5 00 |
| Sold Alliston church | 10 00 |
| Seats, etc., Alliston church | 58 50 |
| Cash Alliston church | 90 00 |
| Cash my wife | 4 00 |
| Pair boots, William Hall | 3 00 |
| J. L. Mortimer, hat | 25 |
| E. K. Evans, Agent | 5 50 |
| E. K. Evans | 20 |
| Sr. R. W. Davis | 1 00 |
| D. Fowler | 1 00 |
| Sr. V. Thompson | 2 75 |
| Alonzo Fowler | 1 50 |
| Enos Gilbert | 5 00 |
| James Brown | 1 00 |
| Alf Thomas | 50 |
| G. W. Shaw, Detroit | 2 50 |
| Brother Couser, Detroit | 1 15 |
| Brother Mann, Detroit | 50 |
| Mr. Long, Detroit | 25 |
| Sr. Couser, Detroit | 1 00 |
| Collection, Detroit | 2 00 |
| E. Brown, Detroit | 4 00 |
| Bro. Peters Sen., Detroit | 25 |
| Sr. A. Kennedy, Detroit | 15 |
| From my wife | 2 00 |
| Bro. Brackenberry | 50 |
| Collection, Detroit | 4 06 |
| R. Coburn | 50 |
| William Lively | 1 00 |
| S. Bacon | 1 00 |
| George Green Jr. | 1 00 |
| Mary Green | 25 |
| Leah Hansen | 25 |
| Sr. Bardwell | 50 |
| Mariah Hansen | 13 |
| C. Green | 1 00 |
| Sr. K. Green | 1 00 |
| H. Leatherdale | 2 00 |
| Longwood Branch | 3 00 |
| P. Fowler | 5 00 |
| J. Klemese | 1 50 |
| D. Hunter | 1 00 |
| L. Annett | 50 |
| Alexander Ellis | 1 00 |
| Mr. and Mrs. A. E. Grace | 3 00 |
| Mrs. A. E. Grace | 10 |
| N. F. Liddy | 50 |
| Sr. S. Long | 25 |
| Detroit Branch, Collection | 1 88 |
| My wife | 2 00 |
| Sr. Jaurow | 1 00 |
| Sr. A. Sours | 50 |
| R. Coburn, Agent, for clothes | 7 00 |
| Bro. Green | 40 |
| Sr. H. Atkinson | 1 00 |
| Collection, Tilburry | 2 26 |
| G. Green, for W. H. Kelley's book | 1 25 |
| Total | $258 78 |
| Expenditures for year | $228 24 |
| Balance on hand | $ 30 54 |

## SUPPLEMENTAL ELDERS' FINANCIAL REPORTS.

Received in April.

Amount Received from the Bishop and Agents not included in Receipts.

| | Rec. | Exp. |
|---|---|---|
| H. Bartlett | $25 75 | $ 27 00 |
| E. C. Briggs | 21 68 | 21 68 |
| C. H. Jones | | 56 00 |
| J. T. Kinnaman | 27 00 | 27 00 |
| A. Leverton | 4 00 | 7 25 |
| G. W. Shute | 15 00 | 15 00 |
| J. H. Thomas | | 5 50 |
| A. White | 16 42 | 74 36 |
| S. G. Wright | | 162 20 |

## CHURCH RESERVE AND SAINTS' HOME FUND.

The following Special Consecrations have been made to date for the purposes indicated, and consecrations to this fund are to be received until the amount the church work demands has been reached.

The first gift to this fund was recorded December 1st, 1891, and they have followed in order named below.

| | |
|---|---|
| Sr. Lottie Webster, Independence, Mo | 100 00 |
| Sr. M. Walker, Lamoni, Ia | 100 00 |
| Bro. Samuel Williams, Sandwich, Ill | 100 00 |
| Bro. Charles J. Hunt, Deloit, Ia | 100 00 |
| Sr. Susan E. Cook, Galesburg, Ill | 100 00 |
| A Friend, Christian worker | 500 00 |
| Bro. James Whitehead, Lamoni, Ia | 100 00 |
| Bro. D. F. Nicholson, Lamoni, Ia | 100 00 |
| Bro. M. T. and Sr. Viola Short, Millersburg, Ill. | 100 00 |
| Bro. Ellis Short, Standley, I.T | 100 00 |
| A Friend, Lamoni, Ia | 100 00 |
| Bro. William Anderson, Lamoni, Ia | 100 00 |
| Bro. Carl C. Nelson, Guilford, Mo | 100 00 |
| Sr. A. Walmsley, Dayton, Nev | 100 00 |
| Bro. L. D. Ullom, Benwood, W. Va | 100 00 |
| Bro. John Williams, Utah, Ill | 100 00 |
| Bro. and Sr. A. J. Moore, Lamoni, Ia | 100 00 |
| Bro. Roderick May, Independence, Mo | 100 00 |
| Bro. and Sr. J. A. Robinson, Independence, Mo. | 100 00 |
| Bro. Thos. Reese, Bozeman, Mont | 100 00 |
| Sr. Lucy L. Lyons, Lamoni, Ia | 100 00 |
| Bro. Daniel and S. H. Garner, Fowler, Fresno Co., Cal | 100 00 |
| Wm. M. Bohall, Arcata, Humboldt Co., Cal | 100 00 |
| Bro. John G. and Sr. Army E. Smith, St. Louis, Mo | 100 00 |
| Bro. Thomas Shockley, Grinnell, Ia | 50 00 |
| Bro. Jonathan D. Haywood, Council Bluffs, Ia | 100 00 |
| Bro. E. L. Kelley, Lamoni, Ia | 100 00 |
| Sr. Martha Young, Lamoni, Ia | 5 00 |
| A Sister, Green's Landing, Me | 1 00 |
| Bro. W. R. Pickering, Standley, I. T | 100 00 |
| Sr. Mary Shinogle, Dawn, Mo | 5 00 |
| Bro. David Chambers, Persia, Ia | 100 00 |
| Sr. Mary Chambers, Persia, Ia | 100 00 |
| Bro. James Atkinson, Persia, Ia | 100 00 |
| Bro. Wm. Stuart, Persia, Ia | 100 00 |
| Bro. George M. Scott, Persia, Ia | 100 00 |
| Bro. Joseph Seddon, Little Sioux Dist., Ia | 100 00 |
| Bro. Henry Garner, Little Sioux Dist., Ia | 100 00 |
| Bro. Wm. T. Fallon, Little Sioux Dist., Ia | 100 00 |
| Bro. David Hall, Little Sioux Dist, Ia | 100 00 |
| Sr. Ann Johnson, Little Sioux Dist, Ia | 100 00 |
| Bro. Levi Wilson, Little Sioux Dist., Ia | 100 00 |
| Bro. M. P. Madison, Bedison, Mo | 20 00 |
| Bro. Andrew Jenson, Bedison, Mo | 10 00 |
| Bro. Harmon C. and Sr. Nora Holcomb, Galland's Grove Dist, Ia | 100 00 |
| Bro. Wm. I. Pett, Galland's Grove Dist, Ia | 100 00 |
| Bro. John B. Hunt, Galland's Grove Dist., Ia | 100 00 |
| Bro. Richard Leytham, Galland's Grove Dist, Ia | 5 00 |
| Bro. Wm. and Sr. Frances Rosson, Tenn | 100 00 |
| Bro. James Moler, Limerick, O | 5 00 |
| Bro. Charles Cooper, Sand Run, O | 5 00 |
| Bro. James Ballantyne, Monona Co., Ia | 100 00 |
| Bro. Ephraim A. Webb, Eng | 4 87 |
| Bro. G. W Clark, Cal | 5 00 |
| Sr. Mary Griswold, Cal | 2 00 |
| Bro. Matthew Taylor, Ia. | 1 00 |
| Bro. B. Haws, Cal | 50 |
| Bro. Thos. Harris, Mont. | 1 00 |
| Bro. Isaac Phillips, Lucas, Iowa | 100 00 |
| Bro. Wm. and Sr. Catherine France, Angola, Kan. | 100 00 |
| Bro. Frank and Sr. Rosina Steffe, Kirtland, O. | 100 00 |
| Bro. J. E. Reese, Anaconda, Mont | 100 00 |
| Bro. Wm. O. Thomas, St. Louis, Mo | 100 00 |
| Bro. E. A. Blakeslee, Galien, Mich | 100 00 |
| Bro. Alonzo Irving Roberts, Rockville, Mo | 100 00 |
| Bro. Ralph Jenkins, Manteno, Iowa | 25 00 |
| Sr. Emma Beebe, Council Bluffs, Iowa | 100 00 |
| Sr. Minnie Anderson, Lamoni, Iowa | 100 00 |
| Bro. H. Bartlett, Denver, Colo | 1 00 |
| Sr. Minnie Anderson, Lamoni, Iowa | 400 00 |
| Sr. Mary E. Andrews, San Francisco, Cal | 100 00 |
| Bro. Garner, Cal. pr. Chas. Baly, Agt | 100 00 |
| Sr. Mary Clements, Independence, Mo | 100 00 |
| A Sister, per Sr. M. Walker, Iowa | 10 00 |

Pittsburg and Kirtland District.

| | |
|---|---|
| Bro. Frank Criley | $100 00 |
| Bro. George H. Hulmes | 100 00 |
| Bro. Ralph G. Smith | 50 00 |
| Sr. M. E. Hulmes | 50 00 |
| Bro. Ebenezer Curry | 50 00 |
| Bro. Abraham Morgan | 5 00 |
| Della Criley | 1 30 |
| Mrs. Ellen Evans | 1 00 |
| Sr. Anna Shafer | 5 00 |
| Edwin S. Fairley | 5 00 |



www.LatterDayTruth.org

| | |
|---|---|
| C. Edward Miller | 20 00 |
| Ebenezer Miller Jr | 5 00 |
| J. H. Lockard | 5 00 |
| Joseph and Susan Curry | 50 00 |
| Lemuel Curry | 50 00 |
| Mrs. M. A. Jolley | 100 00 |
| L. P. Caldwell | 1 50 |
| Mrs Lucy Barrett | 10 00 |
| Catharine Davis | 1 25 |
| Mrs. Jennie Creese | 5 00 |
| Victor Kress | 3 00 |
| Mrs. E. Dow | 1 00 |
| Mrs. Martha J. Scott | 5 00 |
| Mary Scott | 1 00 |
| Frank H. Criley | 1 50 |
| Janet Irvine | 2 00 |
| Henry L. Benner | 2 50 |
| Alice Criley | 1 25 |
| Chas E. and Rose Warner | 2 00 |
| John and Susan Williamson | 1 00 |
| J. H. and C. Cramer | 1 00 |
| Rosanna Steinbaugh | 1 00 |
| Rosabella Strickmaker | 1 00 |
| Sarah Whitmire | 1 00 |
| Wm. A. Hinkle | 15 00 |
| Daniel Jones | 10 00 |
| James Dawson | 1 50 |
| Elizabeth A. Dawson | 1 50 |
| Mary A. Masters | 10 00 |
| Mary R. Senior | 1 00 |
| Maggie Senior | 1 00 |
| John McMillen | 1 00 |
| Martha Yates | 1 00 |
| Hector Robson | 1 00 |
| Maria Robson | 1 00 |
| Margart J. Robson | 1 00 |
| Belle McMillen | 1 00 |
| Robt. Robson | 1 50 |
| Margaret Robson | 1 50 |
| Robt. Jos. Robson | 5 00 |
| John W. Robson | 1 00 |
| Edwin Robson | 1 00 |
| James Young | 1 00 |
| Chole Young | 1 00 |
| Margaret Young | 1 00 |
| Annie Young | 1 00 |
| James Notman | 1 00 |
| Sarah Notman | 1 00 |
| Fred Brun | 1 00 |
| Ellen Kelley | 5 00 |
| Wm. O. Hands | 5 00 |
| Jennie Holt | 1 00 |
| Irvin Holt | 1 00 |
| James Allen | 1 00 |
| John Gillespie | 5 00 |
| Joel Allen | 1 00 |
| Albert Ward | 50 |
| Sarah Ward | 50 |
| Mrs. Ada Pinkerton | 13 |
| Mrs. Frances Smith | 12 |
| W. and C. Shafer | 6 00 |
| Adam Linebarger | 1 00 |
| J. E. Eberling | 10 00 |
| Rachel S. Hughs | 5 00 |
| Sarah E. Gill | 1 00 |
| L. D. Ullom | 100 00 |
| Bro. and Sr. Liston | 2 00 |
| Lizzie Linebarger | 1 00 |
| Amelia Eberling | 50 |
| J. F. A. and A. E. Smith | 25 00 |
| Frances Eberling | 5 00 |
| A. M. Thomas and wife | 5 00 |
| Mary Smith | 50 |
| Gomer M. Smith | 50 |
| Leroy E. Smith | 50 |
| Wm. Resseger | 1 00 |
| J. F. and Amy Oliver | 5 00 |
| Geo. Powell | 5 00 |
| Gaus Bunn | 2 00 |
| Rebecca Meadowcroft | 1 00 |
| Maggie E. Handy | 2 50 |
| Mrs. M. Parsons | 2 50 |
| Tommie Davis | 1 00 |
| Amanda Wilson | 75 |
| McClellan Yocum | 25 |
| Sr. Eliza G. Page, Hudson, Wis | 100 00 |
| Math. Dougherty, Plattemouth, Neb | 5 00 |
| Enos Gilbert, Chatham, Ont | 1 00 |
| Elijah Gilbert, Chatham, Ont | 1 00 |
| Levi Amret, Chatham, Ont | 1 00 |
| Mary Dull, Arbaugh, O. | 40 |
| | $7,471 32 |

CONTRIBUTIONS TO THE SOCIETY ISLAND BOAT FUND.

| | |
|---|---|
| James Caffall | $ 50 |
| Sr. Maggie Campbell | 1 00 |
| Bro. Charles J. Hunt | 5 00 |
| Bro. Luke Story | 1 00 |
| Stephen H. Grinnell | 55 |
| Rosetta Grinnell | 52 |
| Joseph Boan | 39 |
| Samuel Boan | 15 |
| Lizzie Boan | 12 |
| Ellen M. Boan | 37 |
| A. J. Headlee | 1 00 |
| Sr. Calderwood | 1 00 |
| Sr. Twaddle | 1 50 |
| Sr. Milgate | 1 20 |
| Sr. Yancey | 50 |
| Sr. Phelps | 30 |
| Sr. Harlow | 50 |
| Sr. Webb | 50 |
| Sr. Moor | 50 |
| Sr. Christiansen | 1 00 |
| Sr. Lea | 50 |
| G. W. Harlow | 1 00 |
| J. R. Cook | 50 |
| John W. Lea | 50 |
| Sr. Minnie Sandersan | 50 |
| F. E. Cochran and wife | 1 00 |
| Sr. A. Walmsley | 6 00 |
| Wm. Franklin | 1 00 |
| G. W. Clark | 1 00 |
| L. Schulte | 50 |
| A Sister, Ohio | 50 |
| J. S. Johnson | 50 |
| E. Miller | 1 00 |
| L. and R. Fannee | 1 00 |
| Sr. Ella Baird | 50 |
| P. Osner | 1 00 |
| A. A. Faucett | 50 |
| J. Dubierz and wife | 1 00 |
| L. Z. Cook | 50 |
| M. C. Larsen | 1 00 |
| C. A. Lucas | 2 00 |
| J. Sayer | 50 |
| Sr. E. B. Edson | 50 |
| Sr. C. B. Kelley | 1 00 |
| Sr. Mary J. Fisher | 2 00 |
| Sr. Mahala Murphy | 20 |
| Total | $ 43 80 |

## ITEMS OF INTEREST.

[Concluded from page 345.]

valleys, the owners of placer mines are expecting an exceptionally favorable season for their business on this account.

MORRILTON, Arkansas, May 18th. — The Arkansas River at this point is higher than ever known and still rising. Fully 10,000 acres of corn and cotton are overflowed, fences and houses washed away, and tenants are deserting the low lands. Special efforts are being made by planters to save their stock. Many hundred farmers will be bankrupted. The damage cannot be estimated.

PINE BLUFF, Arkansas, May 18th.—The Arkansas River has risen five inches since last night and great fears are entertained, as the Fort Smith rise is just reaching here. Five hundred men are at work on the levee on the Clayton place, one mile below here, but it will be impossible to hold it longer than to-day. Five hundred acres of cotton land on the Waters place, twelve miles below here, are submerged. The river cut 100 feet off the Boyd place, across the river from this city, this morning.

SIOUX CITY, Ia, May 18—A great flood disaster has overtaken Sioux City. The damage will equal $1,500,000

Eleven persons are known to have been drowned and 8,000 are temporarily homeless. It is probable that many more than eleven lives were lost, but that cannot be known until the waters recede.

At Springdale, a suburb, a woman has stood in the second story of a house 900 yards out holding her baby out of the waters, and is still there at eight o'clock to-night. Two men have already been drowned in the attempt to rescue her. The difficulty has been the gale of wind, which has been blowing great guns all day.

The prodigious rainfall of last night was not fully estimated till this morning, when a mighty wave came down the Floyd River, which flows through the center of the city and which was already swollen bankfull. The wave came a few minutes after seven o'clock. Warning had been sent a short time before to the inhabitants of the lowlands but only a few of them had been notified and few were moved. The first intimation was a column of water spreading over the banks to a depth of three feet and throwing a mist of foam before it. In a few minutes the water had risen above the first floors and several thousand people fled in terror to the higher ground.

The water rose four feet in an hour and a half and from nine o'clock continued to rise steadily but not so rapidly. Probably one third of the inhabitants of the city live on the low ground which is overflowed. So rapid was the rise of the tide that great numbers were unable to escape, and the work of rescue engaged every energy of the people.

At ten o'clock the fire alarm was sounded to call out more workers. All boats from the boathouses on the Sioux River were brought in and used to save life and property. The Missouri River is high, and when the flood in the Floyd River struck it the water dammed up and rushed over the adjacent low grounds, and the stockyards and packing-houses, which are situated at the confluence of the two rivers, were quickly inundated.

About 2,000 head of live stock were drowned there. Great numbers of dead cattle have also been floating down the Floyd River.

The whole railroad yards and switching track district is under water, and there has been an immense damage to the roundhouses and other railroad property. Not a train has left Sioux City by any road to-day.

At one o'clock p m. the water reached to Jennings street on Fourth street. The Hotel Fowle and the Boston Investment company's buildings up town were surrounded with water. The Union depot was cut off as early as nine o'clock. All business was suspended. The Chamber of Commerce organized this morning for relief work and has been hard at work since. Before noon the ladies had several soup and lunch houses opened for the flood sufferers.

The water is slowly receding to-night. A citizen's meeting at the courthouse is organizing to provide several thousand people with shelter. The damage to property will reach $1,500,000.

At noon 3,075 people had registered for relief and the applications had then only just begun. The scenes along the verge of the waters are pitiful. The loss of life will be large although it is difficult in the confusion to learn names. Houses are being broken up all the time. There is neither gas light nor electric light as both plants are under water.

### RIVER HIGHER AT KANSAS CITY.

KANSAS CITY, Mo., May 18.—Last night the river began to go up again and hopes of relief are dashed. This evening it has gone above the high water mark reached last Saturday and is now flooding new territory at a rapid rate. The Kaw, too, began to rise to-day at Lawrence. It is higher than last week. The people look for a continuation of the flood. Heavy rains are reported throughout the central part of Kansas and a tremendous rise is looked for. The rise at Armourdale has risen about eighteen inches and that town is again being flooded. Many people who were forced to desert their homes last week had completed scrubbing out the mud from their homes and some had moved back, thinking the inundation over. Many Armourdale manufactories have been damaged by the flood on account of the defective sewers. To-night the water has again come up over the street car tracks and stopped electric traffic between this city and Kansas City, Kan. The heavy rains have continued steadily in this locality and as far up the valley as Huron, S. D. River men say the Missouri will not stop below the mark of 1844. All river traffic has been stopped on account of the high water.

Four thousand head of cattle and sheep are estimated as the loss between here and Lexington, in Lafayette county.

OMAHA, Neb., May 18.—The damage in Omaha and its immediate vicinity from last night's flood is terrible. The wind also created havoc, and scarcely any property in the city has escaped some damage. River men predict grave disasters when the flood from Sioux City arrives. The threatened break at East Omaha they regard as sure, and the inhabitants are now moving out by the hundreds. The big rise is not expected before morning.

LINCOLN, Neb., May 18—The expected rise in Salt Creek came last night, and all previous records have been broken. At least 1,000 houses, mostly small ones, in the west bottoms are under water, and over 100 of them have been moved from their foundations and washed away by the waves. The public school buildings, the courthouse, and a number of the churches are occupied as refuges. Rumors are afloat of a number of lives having been lost, but nothing definite is known yet. At least a dozen large manufacturing concerns are in the inundated district. The loss will be heavy. The electric light plants and the gas works are under water and unable to operate.

### WATERSPOUT IN TEXAS.

DENISON, Tex., May 18.—A waterspout visited this section yesterday. Every stream overflowed its banks and thousands of acres of farm lands were flooded. All bridges were swept away. Washouts are reported on all branches of the Missouri, Kansas, and Texas railroad, also the Houston and Texas Central. The Choctaw River is two miles wide and many familes were obliged to leave for higher lands. Hundreds of head of stock perished in the floods. Red River rose ten feet during the day and is still rising rapidly. The farmers declare not half a crop of corn or cotton will be made.

The foregoing are but samples of similar items from the same and other states, too numerous to be given here. The general situation in the flooded districts is appalling, the prospects gloomy.

LONDON, May 18—A rather severe earthquake was felt early this morning in the county of Cornwall. Houses rocked, crockery was broken, and chimneys were overturned. The people were awakened by the rocking of their beds, the movement lasting for several seconds.

SINGAPORE, May 18.—Earthquake shocks have been felt at Penang and Sumatra.

New Zealand cablegrams of the 16th give account of a terrific hurricane which swept Central New Zealand destroying hundreds of acres of matured crops, leveling forests, washing out railroads, and almost suspending traffic. The waters of the ocean were driven inland with tremendous force, casting a great many coasting vessels high on the shore. The loss of life and property cannot now be estimated.

The Chicago *Times* of the 19th endeavors to offer a word of encouragement by quoting the New England Almanac and Farmer's Friend which has been issued since 1772, and gained repute as a weather prognosticator. It predicts a cessation of severe storms on or before June 15th, becoming quite dry by July 1st.

www.LatterDayTruth.org

## FOREIGN LAND OWNERS.

THAT foreigners have acquired and now own large tracts of land in this country has been a matter of complaint among those whose rallying cry is "America for Americans." Arkansas, California, Connecticut, Indiana, New Hampshire, and Tennessee now require aliens to be residents if they wish to own real estate, while Delaware, Georgia, Kentucky and South Carolina require aliens to declare intention of citizenship before owning real estate. New York retains the right of escheating lands not owned by citizens, but the law in this respect is seldom or never enforced. A partial list of alien landlords and their holdings shows that unless it is guarded against this foreign ownership of land may become in time a much more serious question than it now is:—

A Scotch syndicate in Florida, 500,000 acres; M. Ellerhausen, Halifax, 600,000; B. A. Evans of London, 700,000: Anglo-American syndicate, 750,000; German syndicate, 1,000,000; Phillips, Marshall & Co, London, 1,300,000; Marquis Tweedale, 1,700,000; English syndicate in Mississippi, 1,800,000; Sir Edward Reid, 2,000,000; English syndicate No. 3. Texas, 3,000,000; Holland company, New Mexico, 4,500 000;

## CITY LIFE PHASES.

ONE week's record from a preacher's note-book in his tour of tenement-house inspection brought to light many sorrows of a great city. The children of a pauper mother playing with the handles of a cheap coffin were laughing at the chance of having a ride to the cemetery.

A poor woman with a tumor in her brain apprehending insanity at any moment, and in terror for fear that her little children might starve before she could provide for them.

The misery and sorrow of these wretched homes was sharply contrasted with the extravagant self-indulgence of some luxurious abodes in which the news of a ghastly suicide was saluted by some curled darling of a wealthy household with the remark, "Oh! Mamma, it is just like a play," immediately afterward giving a lump of sugar to a pug-dog. Many churches were like the Venus of Milo. They were armless. And armless churches were just as useless as any other dead subjects. The only practical remedy for meeting the sorrows and miseries of a great city was to be found in practical charity and individual effort, and nothing less than individual effort would ever accomplish any good."—*Chicago Times.*

SAVAGERY OF THE SEA. No wild beast can compare with the sea for mangling its prey. The waves are full of talons. The north winds bite; the billows devour; the waves are like hungry jaws. The ocean strikes like a lion with its heavy paw, seizing and dismembering at the same moment. The logic of disaster at sea is beyond the grasp of human science.—*Victor Hugo.*


# PATTIE; OR, LEAVES FROM A LIFE.

(NOW READY.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of tha same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

## GERMAN TRACTS.

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### Teachers' Helps.

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### Cards and Tickets.

Fancy cards, large, five kinds, per 100 ..... 75
Fancy cards, small, ten kinds, per 100 ..... 50
Good Behavior tickets; per 100, 15c.; 1,000....1 00
Prompt Attendance Tickets; 100, 15c.; 1,000 ..1 00

### Winnowed Songs.

Each 40c., half doz. $2.25, per doz. .....4 50

## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**

OF

# PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

**On Sale at the Herald Office,**

# With the Church In an Early Day.

**Price $1.14 postage prepaid.**

## BOOKBINDING.

**HERALD OFFICE BINDERY—**

**All kinds of Bookbinding done at Reasonable Rates!**

Herald volumes, library leather backs and corners, marbled edges .....$1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco.....1 25
" " half morocco .....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

# Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions. The index is rearranged, the subjects and citations furnishing a complete analysis of the contents.

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

# Ruins Revisited,

AND THE

# World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER

For sale at the Herald Office. **Price $1 00**


www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges ....$1 50
Imitation Morocco, gilt edges .....2 00
Morocco, gilt edges.....2 50
Roxburg Turkey, gilt edges.....3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ..... 4 00
New Testament, inspired ..... 75

## Book of Mormon.

Roan, sprinkled edges.....1 25
Imitation Morocco, gilt edges .....1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides.....2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only).....1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages ..... 70
Leather binding.....1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges.....1 50

## Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages.....1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25
250, 50c.; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 .....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100 .....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs.* Polygamy; per doz. 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 .....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31. What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25
250, 50c.; 500, $1; 1,000,... .....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36. The Spaulding Story Reexamined; per doz.. 20
per hundred .....1 25
41. The Gospel; per doz. 5c.; 100, 25c.; 250,.. 50
500, $1; 1,000.....1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75
Trial of the Witnesses to the Resurrection of Jesus Christ; 5c. each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent.....4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50
Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall.....1 00
Josephus, complete, library leather .....3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00
Mosheim's Church History, 2 volumes .....4 00
Baldwin's Ancient America (illustrated) .....1 80
Rollin's Ancient History, two volumes in one...4 00
The Koran, library leather .....2 25
Gieseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes.....10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine .....2 00
Cruden's Complete Concordance of the Bible ...1 75
Apocryphal New Testament .....1 65
Elders' Diary, by Joseph Luff..... 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing of Children, and Marriages..... ....2 00

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25

# SPIRITUAL GIFTS

AND

# THE SEER OF PALMYRA:

Or

## SEQUEL TO SPIRITUAL GIFTS.

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of Facts and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, June 4, 1892. No. 23.

DCWhite 26 93 NVI

## THE SAINTS' HERALD,

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co, Iowa.

Subscription Price $2.00 per year; Six Months $1.00; Three Months 50 cts.; Single copies 5 cts.; Sample copies free.

The Traveling Ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, $1.00 per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## TO ADVERTISERS.

THE SAINTS' HERALD circulates in every State and Territory in the United States except the Carolinas; also in Canada, Great Britain, etc. Having a field peculiarly its own, it is steadily growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

For table of rates, see first page of cover. For further particulars address, R. S. SALYARDS, Advertising Manager.

## GOOD WOMEN AND CIVILIZATION.

### THE POWER OF THE ONE BRINGS ABOUT THE OTHER.

THE Rev. R. A. White of the Stewart Avenue Universalist Church preached on the recent "Federation of Woman's Clubs." Among other things he said:—

Emerson once asked: "What is civilization?" and answered, "The power of good women." Women's organizations are leavening the whole social and intellectual conditions of the age. This latest organization is peculiar in that it stands neither for dress reform, woman suffrage, nor temperance, but for culture in its broadest and best sense. In every respect the gathering was a credit to the good sense and growing influence of the women of this country. In administration, in thoughtfulness, in breadth of comprehension, in variety of topics treated, the sessions of federated women could scarcely be excelled. This movement is important. It is especially important because in the direction of a broader culture of all classes of women.

It means, first, the hastening of a genuine sisterhood of women among religious denominations. Not all women believe in dress reform or woman's suffrage, but all believe in the highest culture of the whole nature. Culture is a part of religion. Women cannot come together in the spirit of true culture without breaking down the religious barriers which divide communities into cliques. Carried into great general councils it means the extension of this spirit of fraternity all over the land.

It means again a more thoughtful and judicious motherhood and a new power in home influence. Child training falls more to the mother than ever. Business divorces the father from an intimate companionship with the children. Love may be the greatest thing in the world, but it is not the only thing. Mere affection cannot take the place of a thoughtful and well-trained mind in the culture of child life. The mother must be both father and mother. Thoughtful and cultured motherhood is a growing necessity. The lack of it cannot be supplied by the schools. The home must have women who are either through careful reading or by actual contact in touch with the great affairs of the day.

It means also that a new shade of intellectual acumen is coming to bear a hand in the solution of mental and social problems. In general woman cannot unsex herself mentally. Some few may approach the masculine in manner and method of thought. In the main there are intellectual differences which are fundamental. It is not the difference of inferior and superior. It is a difference of quality. The masculine mind is laborious and logical. The feminine quick and intuitive. The trained woman mind sees something in every truth which escapes the man mind. A certain fine sensibility of nature molds and fortifies the woman judgment. Every truth has its feminine and its masculine side. The completed sphere of a truth requires both the man and the woman mind to comprehend it. Cultured women will bring a new meaning out of every truth dealt with. This sudden and general addition of woman's thought to the problems of life is fraught with great consequences.

Finally, it means that with educated and cultured woman will come cultured children. Intellectual culture alone is not character. But true culture means refined tastes and companionships such as break the charm of evil. Love of books and art and music are among the ways of righteousness. A mind occupied with great thoughts leaves no room for the occupancy of vice. Women will bring the atmosphere of their club life into the home. Better books and better papers will inevitably find way into the home of the club woman. A new intercourse will abide in the family. Everything considered, this movement of women toward a general interest in a real and genuine culture is the prophecy of little less than a social revolution.

## EVIDENCES OF NATURAL SELECTION.

IT admits of no dispute that organic nature furnishes the best conceivable field for the operation of natural selection. The facts of heredity and variation are patent to all observers; the struggle for existence is acknowledged to be terribly severe (not one in a dozen, a hundred, or even, in the case of many species, a thousand individuals that are born being allowed to survive to the breeding age); therefore, survival of the fittest must be conceded to be a true, potent, and ubiquitous cause of continuous improvement in organic nature, in all cases where such improvement is possible.

Turning from this *a priori* consideration, which shows that natural selection *must* act, we next find evidence *a posteriori* to prove in how high a measure it actually *has* acted. In particular, I may point to the great fact that among all the millions of adaptive structures and useful instincts which occur in organic nature, no single one can be named that is of any primary benefit to any other species than the one which presents it. This great fact, of course, is exactly what the theory of natural selection would lead us to expect and I think it constitutes a wonderful verification of the theory that so great or general a fact of organic nature was not recognized by naturalists until the theory in question led them to perceive it. On the other hand, it is impossible to assign any intelligible reason why, according to the beneficent design theory, this great fact should exist. For how magnificent a display of divine beneficence would organic nature have afforded if all, or even if some, species had been so interrelated as to have ministered to each other's wants. Organic species might then have been likened to a countless multitude of voices, all singing one harmonious psalm of praise. But, as it is, we see absolutely no vestige of such coördination; every species is for itself, and for itself alone—an outcome of the struggle for life eveywhere fiercely raging.—*Sel.*

## WONDERS IN THE EQUINE FOOT.

THE foot of a horse is one of the most ingenious and unexampled pieces of mechanism in the whole range of animal structure. The outside hoof is made up of a series of thin, vertical laminæ of horn, about 500 in number. Into this are fitted about 500 more thin laminæ, which belong to the coffin bone, both sets being elastic and adherent. The edges of a quire of paper inserted leaf by leaf into another quire will furnish a good idea of the arrangement of the laminæ as mentioned above. Thus the weight of the animal is supported by as many elastic springs as there are laminæ in all the feet, amounting to about 4,000. These are distributed in the most secure manner, and in a way that every spring is acted upon in an oblique direction. Verily there is a display of nature's wonder everywhere.

www.LatterDayTruth.org

## EXTINCT SIBERIAN MAMMOTHS.

In his book on "The Mammoth and the Flood" Mr. Howorth advances a new theory with regard to the remains of mammoths and other large animals in the soil of Siberia. All over this great plain, wherever the ground is frozen hard, are found mammoths and other animals preserved very fresh, so that the wolves and bears can feed upon their remains. These mammoths have been found from the eastern border clear to the Obi River. They have been found under conditions which made it certain that they could not have lived unless the surroundings and climate had, at the time they existed, been entirely different from the present conditions. The remains of the plants on which they fed are also found, and southern contemporary shells are discovered with the remains, pointing to climatic conditions which no longer exist.

Mr. Howorth believes that this vast plateau is one of the most recent features in the physical geography of the world and that its rapid elevation caused the tremendous change of climate which has enabled the bodies of these great beasts to be preserved intact as we find them. He says that unless these animals had been frozen immediately after they died and remained frozen to this day they would certainly have decayed and disappeared. A single Siberian summer sun would have destroyed them completely. It is known that further east the bones of great animals have been found 17,000 feet above the sea under conditions which Falconer declared to be absolutely incompatible with their mode of life.


EYRE & SPOTTISWOODE'S

**THIN WHITE PAPER TEACHER'S BIBLES**

possess the portability and thinness of "India" Paper Editions, while they lack the latter's chief peculiarity—*costliness.* When bound in

**Alsatian Levant, Divinity Circuit,**

they are the *best low-priced* Teacher's Bibles in the market. They are leather lined, sewn with silk, have round corners, and red under gold edge. In flexibility and quality they are superior *to any Bibles of their price.* Supplied in four sizes:

1935, Pearl Type, 5 1-2 x 4 1-4 inches..... $2.75
2055 Ruby Type 6 3-4 x 5 inches..... $3 50
2155 Minion Type 7 3-4 x 5 1-2 inches.. $5 00
2185, Brevier Type, 8 3-4 x 6 1-4 in. $7.50

The print in these Bibles is indicated by the four sizes of type as above.

They are honest Books for the money, and will commend themselves to such as cannot afford the luxury of costly Books, yet desire reasonable durability. The "Aids" in these Bibles are the most scholarly and comprehensive in existence.

They are the production of the **Oldest Bible Publishing Firm in the World.** Systematic Imitation by Rival Publishers is the strongest **testimony to their excellence and value.** For sale by Booksellers generally, or by

**E. & J. B. YOUNG & CO.,**
**Cooper Union, Fourth Avenue, New York.**

Robt. Winning, President. **LAMONI** D. F. Nicholson, Cashier.

**STATE BANK**

(Successor to Farmers Bank of Lamoni.)
Paid up Capital.....$25,000 00
Liability of Stockholders.....$50,000 00
Incorporated under the laws of Iowa, Aug. 1, 1891.
SIX PER CENT INTEREST PAID ON TIME DEPOSITS.
Farm Lands and Town Lots for Sale.

**PROGRESS!**

***The "Patriot"***

Has taken another step forward. It prints

**ALL AT HOME,**

and is therefore enabled to greatly enlarge its more useful departments, and make room for some additional ones. Send for free sample copy.

Lambert Brothers, Lamoni, Iowa.

**GERMAN TRACTS.**

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.


A PECULIAR sort of a parson in a Highland glen much given to contradiction, was debating with a boatman one day while crossing a small river about faith and works. The minister contended: "That faith without works was good." "Na, Na," retorted the boatman, with much seriousness, "faith without words 'll no' do. I'll gie you an instance! We'll ca' this oar 'faith' and this ither oar 'works.' Very well. Tak' 'faith' first," and while rowing with it alone the boat went round and round. "Now," said the boatman, "let's tak' 'works' next," and rowing with it alone the boat went round the other way. "We will noo," continued the boat man, "tak' 'faith' an' 'works' thegither. Noo," exclaimed he triumphantly, as he rowed with both oars at the same time, "we can get ower the water; an' this is the only way that we can get ower the troubled ocean o' the warl' tae the peacetul shores o' immortality."


**For Sale at Lamoni**

One half interest in general

**DRUG STOCK,**

Including Paint, Oil, Wall Paper, and Book Trade, etc. Business well established, and steadily increasing. A first-class opportunity to locate in Lamoni and secure a good business.

For particulars and terms, address,

**F. M. WELD, Lamoni, Iowa.**

**OGDEN, UTAH,** has the finest climate in the world. Wonderful sanitary Hot Springs and Bathing resort. The great Railroad Center of the Rocky Mountains. Hundreds of Iowa people in Ogden. Every prominent church is represented.

☞ $100,000 in the treasury to be expended at once on public school buildings.

*Crops never fail. Butter making, Poultry raising, Fruit growing, &c., are very profitable.*

**FARM AND CITY PROPERTY**

for sale by me at reasonable prices and on easy terms.

**Nice Residence Lots $200 and upwards.**

☞ *Remember,* Ogden has the finest water system, also modern Electric Street Railways.

8 & 9% money placed on gilt edge security.

Correspondence solicited. Reference, Ogden State Bank.

**E. T. DOBSON,**
Real Estate and Loans.

**L. A. FOWLER,**
**CONTRACTOR & BUILDER**

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

**Zion's Ensign,**

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restored gospel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Also a special feature for the next four or five months is the

**WHITE-BOX DEBATE,**

which is now appearing in its columns. Beside much other matter of interest to the Saints and those inquiring for the truth. All the

**Sermons** delivered at the **General Conference**

have been reported in full and will appear in the Ensign in their order. These sermons alone are worth many times the price of the paper.

Price—Three months - - 25c.
Six months - - 50c.
One year - - $1.00

**ZION'S ENSIGN,**

**Box 175. Independence, Mo.**


## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:—

London, England, meetings on Sundays at 3 and 6:30 p. m., Tuesdays and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, West, Commercial road, East.

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10:30 a.m., 6:30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7:30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Sheffield, Langsett road; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays, 7:30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Leeds, Wellington road, New Wortley; services Sundays 10:30 a.m., 6:30 p.m. Thursday, 7:30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

St. Louis, Missouri, No. 2518 Elliott avenue.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 2 and 7:30 p.m.

## A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

C. A. Parkin, 2910 Sixteenth St., Near Mission, San Francisco, California.
J. H. Tyrrell, Secretary Chatham district, Box 396 Chatham, Ontario.
Henry Tabbiner, 7 Russell street, Hanley, England.

www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, June 4, 1892. No. 23.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR } - - - EDITORS.
R. S. SALYARDS - - ASSISTANT EDITOR.

Lamoni, Iowa, June 4, 1892.

CONTENTS:

EDITORIAL:
Railroad in Palestine....357
The Successor, No. II....358
Editorial Items....361
Extracts from Letters....361
MOTHERS' HOME COLUMN:
Society Island Missionary Boat Fund...362
The Lord's Storehouse....362
Special Request for Prayers....363
Home Column Missionary Fund....363
CORRESPONDENCE....364
COMMUNICATIONS:
The South Sea Island Gospel Boat....366
Saints' Home....366
Letter from Elder J. F. McDowell....367
Laborers with God....368
What Think Ye?....369
MISCELLANEOUS:
Southern California Reunion....370
To the Missionary Force in the Field...370
Pastoral—W. M. Rumel....371
" J. C. Crabb....371
" Joseph F. Burton....372
" J. S. Roth....372
Conference Notices....372
Items of Interest....372
Northern Michigan Sunday School Association....372
Breathing Exercise....361

## RAILROAD IN PALESTINE.

AN article in the *Literary Digest*, for April 30th, describes the first gala trip on the Jaffa-Jerusalem railroad, from the village of Ramleh, fifty kilometers from Jerusalem to Jaffa.

We quote part of this article:—

At two o'clock the train left Ramleh. The station is some eight minutes walk from the village. The train was gaily decorated with flags and palm leaves, and the engine was named "Ramleh." The train consisted of three passenger coaches. A locomotive and train of cars on sacred ground in Palestine was certainly a unique phenomenon. It made a strange appearance under the blue sky of the Orient, amid the palm and olive trees, where otherwise the eye is accustomed only to long trains of camels and asses, or the plow of the Arab. A host of dark brown Arabs in all kinds of uniforms crowded around us to carry our baggage and receive an Ashera (five centimes) or Bakshish.

The shrill sound of the whistle was heard and the train moved down the Sharon plain. Not much was to be seen on the road. The fields were not yet ready for summer work. Now and then wadis were crossed, or a group of trees was passed, or a small Arabic village. Half way between Ramleh and Jaffa, at the 48-kilometre stone from the latter place, we crossed the first bridge, which is of iron and 24 metres in length. The entire road is 88 kilometres in length. After a trip of an hour in the direction of Jerusalem, we stopped for the celebration attending the opening. Then, after returning to Ramleh, the next stopping place was Lydd (the Lydda of Acts 9). This country assumed a friendlier appearance. The effect of the noise of the train on the people and the animals was remarkable. Camels and asses ran in all directions from fright. After running through orange and palm groves, at the beginning of evening the train entered the station of Jaffa. Here the officials of the road together with the invited guests were handsomely entertained in the Hotel Jerusalem, in which entertainment the Turkish Government representatives all took part.

To some the idea of having a railroad in Palestine seems like a sacrilege, which disturbs the religious feelings of the Jerusalem pilgrims. However, it is certain that these will not be disturbed to any such degree by the railroad as they will be by the mismanagement of the Government and the incessant and endless quarrels of the Christian sects in the sacred city itself. In view of these facts it is hard to see why the visitor to Jerusalem should be denied comfort and safety in his journey.

Yes, the idea of a railway in the land of Palestine—the Holy Land—does seem to border on the sacrilegious. The noisy, coughing, wheezy, puffing, roaring engine, with the imprisoned power of steam as a motive force, the preparations for ease and comfort attaching in the modern railway coach, contrasted with the sandalled burden bearer, the ass and camel of the city and the desert, made so universally known to all reading nations, is wonderfully striking; and we share somewhat in the feeling of desecration that the invasion of the Holy Land by the railway seems to carry with it.

But, there is one hope attendant upon this seeming desecration; it is this; all lands and all climes are to be visited in time by gospel bearing ministers, and they are to go in swiftly moving vessels, "swift rushing vessels," and there is no style of public conveyance so clearly filling the type as the railway car; if it may be permissible to call a car a "vessel."

It is certain that western energy and push are destined to open all lands, to scatter the results of advancing civilization and the discoveries of modern times everywhere, and to lighten the dark places of the earth with the light and liberty destined of God for all men.

We dislike to see our idols crumble, and witness the destruction of our myths and traditions with regret, or dismay; but under the influence of the prophetic declaration, "all things that can be shaken will be shaken," we look for idols to be broken, the temples in which they were worshiped to fall and crumble to dust, and the myths and superstitions by which such worship was made possible to be dissipated and overthrown. The same Lord that came that the law might be fulfilled is the author of the promise "ye shall know the truth, and the truth shall make you free."

One of the most telling truths of the present time, is the steady, persistent push of enterprize and development, under the benign influence of which the lands are rapidly being married to each other, by bonds as in dissoluble as time and mutual interest can make them. And while all this is taking place in the material world, who shall say that God's work in man's spiritual realm is being neglected or forgotten.

Wherever the railway goes there will go the Anglo-Saxon race and speech; and wherever these go, the love of liberty and the rights of man will be borne in, and some of it will stay until it shall be sifted among all nations to the downfall of human despotism and tyranny of all kinds.

For over two thousand years Ishmael has remained unchanged in his life and customs. The camel, the horse, and the ass, have been his beasts of burden, his tent his home, his flocks and herds his sustenance. The date and the fig have been his luxuries, his sack of meal and cruse of oil his stay. The ever searching never satisfied soul of commerce is reaching out with greedy hand after the little that his nomadic life may spare, and will take in to his land what the new world will gladly offer in exchange, and so Ishmael be made akin to all the world.

Around the sacred places where Jesus the matchless man walked and taught, there must needs cling some of the holiest and best thoughts of man; but these must be held in connection with prophetic words of his yet unfulfilled, "and if I go away, I will come again." When he comes he must come in all the light of all the accomplished realities of the spirit of invention and man's progress, and not in the darkness of the night of unfulfilled promise and man's unopened realm of possibilities.

It might shock us to see a modern iron railway bridge over the waters "in Enon near to Salim," where John baptized; or to see one of the fiery chariots slaking its heated thirst at the pool of Siloam, or at the well where Jesus talked with the Samaritan woman; but, and if, such modern possibilities are among God's providences to "hasten his work in its time," we ought to be willing to witness even all that to be assured of the glory that shall follow the accomplishment of all things prophesied of.

---

BRO. A. H. SMITH started Monday the 26th ult., for his mission field—the Rocky Mountain mission—and intended to call and labor some in Fremont, Nebraska, during the session of district conference there the 28th and 29th ult. He will also make a call at Denver, Colorado, and from there will go directly to Salt Lake City, Utah, where he may be addressed until further notice.

Bro. Alexander goes to labor in the interest of the Church of Christ, organized April 6th, 1830, by his father, Joseph the Seer, and others; and while doing so he hopes to meet with and benefit many who claim to believe in the divine mission of his father, but who have, in some re-

www.LatterDayTruth.org

spects, strayed far away from the doctrine and order of the church as set forth in the standard books and ruling precedents of the church. May heaven prosper him in his important mission and give him good success in his gospel work.

THE SUCCESSOR.—No. 2.

WE now proceed to consider the third principle of our series, namely:—

The selection and appointment of the successor, ordained of God, must be made by and through the predecessor.

We have already shown in the preceding paper that this principle held good in conferring authority, from Adam to Noah, and from Noah to Abraham and to Moses, and we now note the fact that it obtained when Moses conferred presiding authority in Israel upon Joshua.—Num. 27:18–23. While it is true that Joshua did not receive in this consecration the fullness of the priesthood held by Moses, the principle nevertheless holds good, that by the predecessor the successor is selected and consecrated for the work assigned him. So prominent was this principle in Israel that it may be truly said it was *the rule;* yet there may have been (for reasons) exceptions to it; but these very exceptions prove the rule to be divine.

The Saints were commanded in the revelation of September 22d and 23d, 1832, in Doctrine and Covenants, to "remember the new covenant, even the Book of Mormon, and the former commandments" the Lord had given them, "not only to say, but to *do* according to that which" the Lord had "written." Now when we heed this admonition, we find in a "former commandment," given February, 1831, in Doctrine and Covenants, 43:2, these very pertinent and instructive words in respect to *how*, and *by whom*, the successor of Joseph the Seer would be selected and appointed. It says: "But verily, verily I say unto you, that none else shall be appointed unto this gift [of revelator, seer, prophet, etc., for the church, to receive "commandments and revelations" "for a law" unto the church. ED.] except it be through him" [Joseph the Seer]; and it then adds that, even if the Lord should take that "gift" from Joseph, "he shall not have power *except* to appoint another in his stead;" so that in any event the successor in the office of chief presiding seer, prophet, and revelator to the church (which always carries with it the presidency of the church and its priesthood), must be selected and "appointed" through and by the predecessor —Joseph the Seer. And this, let it be remembered, is given of God to the "elders" and the church, for "a law" unto them that they shall not receive "the teachings of any that shall come before" them "as revelations and commandments," unless coming through a successor "appointed" through and by Joseph the Seer. And the Lord further adds, that he gives this warning, and this important pattern, that the "elders" and the Saints "may not be deceived" by false claimants to that highest gift and calling of God.

In this same revelation the Lord gives this, another most valuable test, by which to prove who alone is the successor ordained of God and appointed by and through Joseph the Seer: "For verily I say unto you, he that is ordained of me shall come in at the gate [baptism] and be ordained as I have told you before [see Doctrine and Covenants 17:17, and 42:4], to *teach* those revelations which you have received and shall receive through him [Joseph] whom I have appointed." From this it follows, that the successor will teach the revelations of the seer, given to and regularly accepted by the church, and he will observe and maintain them, and teach nothing contrary to them. The teachings and all official ministrations of all persons claiming to be the successors of Joseph the Seer, should be tried and weighed and measured by these divine tests, for therein only is there safety and success.

We will now examine and learn what the Book of Mormon teaches in regard to this matter of succession in the prophetic office and presidency of the church of God. Order, it is admitted, is "the first law of heaven." This being true, we may expect order to be clearly manifest in this vital matter of the transmission of the priesthood among the Lord's people anciently on this continent, and particularly in regard to the chief and leading authorities of the church. Let us therefore learn what that sacred record teaches on the point now under consideration.

Beginning with Lehi, we find that the prophetic office, the leadership of God's people, also the lawful possession and use of the sacred things, including records, urim and thummim, directors, etc., were handed down from the presiding prophet to his successor, and that this was "from father to son," with but few exceptions, and usually from the father to his eldest son, except in case of willful and persistent transgression; also that the predecessor, as a rule, selected, appointed and consecrated (formally set apart) his successor, conferring upon him the sacred "records" and other things pertaining to the presiding prophet and leader, and that this rule, with but few exceptions (and these for causes stated), prevailed for over a thousand years. Such are the teachings of the Book of Mormon as found in both command and precedent. How could such an order as this become established for so long a time if it were not ordained and appointed of God? We hold that the uniformity of the rule is evidence conclusive that it was ordained of God.

Lehi held the presiding priesthood—the Melchisedek—and conferred it upon his faithful son Nephi. Of this Oliver Cowdery, the "spokesman" to Joseph the Seer, has this to say in *Messenger and Advocate* for March, 1835, page 91: "Lehi and his sons were blessed with the high priesthood—the Melchisedek priesthood. They never made any pretense that they were descendants of Aaron or ever received that priesthood which was conferred upon him by the hand of Moses at the direction of the Lord." This being true, it follows that it was the Melchisedek priesthood and its presiding authority and callings that Lehi and his successors in office held, and which was conferred from predecessor to successor—from father to son—according to the law of lineage, for over a thousand years.

The records contained on "the plates of brass" mentioned in 1 Nephi 1:46, 47, 48, 49 and elsewhere, also the plates of Nephi mentioned in 1 Nephi 5:46, 47, with the other sacred records made thereafter, were appointed, by *commandment*, to "be handed down from one generation to another, or from one [presiding or chief] prophet to another, until futher commandments of the Lord." 1 Nephi 5:47. It follows, therefore, that whoever rightfully held these sacred things, with authority to teach and continue and confer them, was the presiding prophet and president of the Lord's people, and that the person on whom they were regularly conferred was also the presiding prophet and leader of God's people in succession.

These sacred records, it should be remembered, consisted of revelation, prophecy, vision, and official teachings needful for the instruction and admonition of the Lord's people, and were not the records of national and worldly affairs. They were such as pertained to and resulted from the official ministration of the chief presiding prophets and seers.

These sacred things were first with Lehi, next with Nephi for the reason stated in these words by Lehi, "know ye not that the Lord hath chosen him to be a ruler over you [the three elder sons], and this *because* of your iniquities?"—1 Nephi 1:30. In this case the elder sons lost their birthright, and the causes for it are here given. Nephi not only had in charge the sacred records, but he studied them and by authority taught them (1 Nephi 6:1; 7:5), and then appointed and consecrated Jacob and Joseph to the ministry (2 Nephi 4:5), and, in due time, conferred the sacred things and the authority pertaining thereto upon Jacob, his brother. Of this Jacob says:—

"Nephi gave me, Jacob, a commandment concerning the small plates, upon which these things are engraven. And he gave me, Jacob, a commandment that I should write upon these plates a few of the things which I considered to be most precious; that I should not touch, save it were lightly, concerning the history of this people which are called the people of Nephi. For he said that the [civil] history of his people should be engraven upon his other plates, and that I should preserve these plates [on ministry matters] and hand them down unto *my seed*, from generation to generation."—Jacob 1:1.

Entering upon his duties as appointed him by his predecessor, Jacob teaches the people with the authority and power rightly pertaining to the president and leader of the Lord's people (Jacob 1:4; 2:1), and in due time he confers his authority and the sacred records upon his son Enos, as follows:—

"And I, Jacob, saw that I must soon go down to my grave; wherefore, I said unto my son Enos, take these plates. And I told him the things which my brother Nephi had commanded me, and he promised obedience unto the command."—Jacob 5:9.

Enos, the duly appointed successor, enters upon his official duties, (Book of Enos

www.LatterDayTruth.org

1:5,) and in due time he confers his authority and the sacred things upon his son Jarom, who writes thus:—

"Now behold, I, Jarom, write a few words according to the commandment of my father Enos, that our genealogy may be kept. And as these plates are small, and as these things are written for the intent of the benefit of our brethren, the Lamanites, wherefore, it must needs be that I write a little; but I shall not write the things of my prophesying, nor of my revelations. For what could I write more than my fathers have done? For have not they revealed the plan of salvation? I say unto you, yea; and this sufficeth me."—Jarom 1:1.

In due time Jarom confers his authority and the sacred things upon his son Omni, and says:—

"And I deliver these plates into the hands of my son Omni, that they may be kept according to the commandments of my fathers."—Jarom 1:6

Omni, the successor, says:—

"And I had kept these plates according to the commandments of my fathers; and I conferred them upon my son Amaron."—Omni 1:2.

Amaron, in due time, confers the sacred things on his brother Chemish (Omni 1:4), and they are next held by Omni's son, Abinadom (Omni 1:5), and next by Amaleki, the son of Abinadom. Omni 1:6. Amaleki continued in charge of the sacred things till he "began to be old; and *having no seed*, and knowing king Benjamin to be a just man before the Lord," he conferred them upon him. Omni 1:12. Here the prophet gives reasons for appointing King Benjamin his successor;—(1), he had "no seed;" and, (2), he knew of the fitness of Benjamin for that high office and calling.

Benjamin, when selected and appointed to hold the sacred things and be the spiritual leader and president of the church, was then reigning as a king, and he therefore became like Melchisedek (Alma 10:2), a king and a presiding High Priest at the same time, and officiated in both callings. Omni 1:11, 12, and Mosiah 1:1-3; 4:1.

When king Benjamin became "old," he conferred both the kingly authority and the chief spiritual authority, including "the records which were engraven on the plates of brass, and also the plates of Nephi, the sword of Laban, and the ball or director," upon Mosiah, his son. Mosiah 1:2, 3. In doing this he observed "the rule" laid down in the law of lineage—"from father to son."

Mosiah reigned as king (Mosiah 4:2), and officiated also as seer and translator (Mosiah 5:10 with 12:3, 4), thus like Benjamin, Moses and Melchisedek, combining civil and ecclesiastical leadership and presidency in one individual.

In due time Mosiah conferred the sacred things, with the authority pertaining thereto, upon Alma as follows:—

"He took the plates of brass [first held by Lehi and his sons, 1 Nephi 1:48 with 5:47], and all the things which he had kept, and conferred them upon Alma, who was the son of Alma; yea, all the records, and also the interpreters, and conferred them upon him that he should keep and preserve them, and also keep a record of the people, handing them down from one generation to another, even as they had been handed down from the time that Lehi had left Jerusalem."—Mosiah 13:11.

The reasons for Mosiah conferring the sacred things and the ruling authority pertaining thereto upon Alma, instead of Ammon his eldest son, seem to lie in the facts, (1), that Mosiah had previously "granted unto Alma that he might establish churches throughout the land of Zarahemla [the land where Mosiah presided and reigned]; and gave him *power* to ordain priests and teachers over every church" (Mosiah 11:12); and, (2), the fact that "the sons of Mosiah were numbered among the unbelivers" (Mosiah 11:19); and, (3), the further fact that when Mosiah's sons became converted they desired to engage actively in missionary work. Mosiah 11:23; 12:1; with Alma 12:1.

Mosiah resigned his kingly authority to "judges" appointed by him and his people, for the reason that, "he to whom the kingdom doth *rightly belong* [Ammon, his eldest son], has declined, and will not take upon him the kingdom. "Mosiah 13:1, 2. In this there is a clear recognition of the prevailing "rule" provided in the law of lineage, including the birthright.

Passing on, we find that Alma confers the sacred things and the presiding authority upon his eldest son, Helaman, saying:—

"And now my son Helman, I command you that ye take the records which have been entrusted with me; and I also command you that ye keep a record of this people, according as I have done, upon the plates of Nephi, and keep all these things sacred which I have kept, even as I have kept them; for it is for a wise purpose that they are kept; and these plates of brass which contain these engravings, which have the records of the holy scriptures upon them, which have the genealogy of our forefathers, even from the beginning. And behold, it has been prophesied by our fathers that they should be kept and handed down from one generation to another, and be kept and preserved by the hand of the Lord until they should go forth unto every nation, kindred, tongue, and people, that they shall know of the mysteries contained thereon."—Alma 17:5.

This Helamam and his two brothers were "High Priests over the church." Alma 21:6.

From Helaman the sacred things passed to Shiblon his brother:—

"Shiblon took possession of those sacred things which had been delivered unto Helaman by Alma; and he was a just man, and he did walk uprightly before God; and he did observe to do good continually, to keep the commandments of the Lord his God."—Alma 30:1.

The next transfer of the sacred things and the authority pertaining thereto, was as follows:—

"It became expedient for Shiblon to confer those sacred things, before his death, upon the son of Helaman, who was called Helaman, being called after the name of his father."—Alma 30:5.

The reason for the sacred things and the ruling authority going from brother to brother and then reverting back into the direct line of Helaman, lies in the probable fact that Helaman, the son of Helaman, was not of mature age when his father died, and that, therefore, his uncle, being probably next of kin in the male line, and being a competent, worthy man, was the proper person according to the prevailing "rule," to fill that position until the "rightful heir" became of suitable age and experience to fill his father's office and calling in the priesthood. This transaction is proof conclusive of the law of birthright in the Melchisedek priesthood in the transmission of its chief offices. It is nothing new, but in keeping with the common law of primogeniture in all ages of the civilized world, that inheritances inure to those next of kin. That James "the Lord's brother" became the highest local presiding authority in the church following Christ, is evident from Acts 15:13-21; Gal. 2:9-12; Acts 12:17, and also from the writings of Clement, Eusebius, and other church historians. Of this Eusebius says:—

"This James, therefore, whom the ancients, on account of his virtue, surnamed the Just, was the first that received the episcopate of the church at Jerusalem."

And he further says:—

"There were yet living [A.D. 100] of the family of our Lord, the grandchildren of Judas [Jude], called the brother of our Lord, according to the flesh. . . . These *ruled* the churches, both as witnesses and *relatives* of the Lord."—Eccl. Hist. 20:1.

Returning to the Book of Mormon we find that "Helaman [the 2d] died, and his eldest son, Nephi, reigned in his stead" (Helaman 2:7); and that he was "a great prophet, and a man of God, having great power and authority given unto him from God" (Helaman 4:4); and we further find that this Nephi gave "charge unto his son Nephi, who was his *eldest* son, concerning the plates of brass and all the records which had been kept, and all those things which had been kept sacred, from the departure of Lehi out of Jerusalem" (Book of Nephi 1:1); and we still further find that when Christ appeared to the saints on this continent, after his resurrection, he chose and commissioned this same presiding prophet and seer to be chief and greatest in the work of reorganizing and re-establishing his church. Book of Nephi 5:8.

Of this Nephi it is said:—

"And it came to pass that Nephi, he that kept this last record, (and he kept it upon the plates of Nephi,) died, and his son Amos kept it in his stead; and he kept it upon the plates of Nephi also."—Book of Nephi 1:6.

The sacred things then passed from Amos to his son Amos, who "kept the record in his stead; and he also kept it on the plates of Nephi; and it was also written in the book of Nephi, which is this book."—Book of Nephi 1:7.

The next transfer of the sacred things is to Ammaron, brother of Amos, who "did keep the record in his stead. And it came to pass that when 320 years had passed away, Ammaron, being constrained by the Holy Ghost, did hide up the records which were sacred; yea, even all the sacred records which had been handed down from generation to generation. . . . And he did hide them up unto the Lord, that they might come again unto the remnant of the house of Jacob, according to the prophecies and the promises of the Lord."—Book of Nephi 1:11.

Of the manner in which Mormon received the sacred things and the authority to keep and use them, the latter has this to say:—

"And about the time that Ammaron hid up

www.LatterDayTruth.org

the records unto the Lord, he came unto me, (I being about ten years of age; and I began to be learned somewhat after the manner of the learning of my people,) and Ammaron said unto me, I perceive that thou art a sober child, and art quick to observe; therefore when ye are about twenty and four years old, I would that ye should remember these things that ye have observed concerning these people; and when ye are of that age, go to the land Antum, unto a hill, which shall be called Shim; and there I have deposited unto the Lord all the sacred engravings concerning this people. And behold, ye shall take the plates of Nephi unto yourself, and the remainder shall ye leave in the place where they are; and ye shall engrave on the plates of Nephi all the things that ye have observed concerning this people. And I, Mormon, being a descendant of Nephi, (and my father's name was Mormon,) I remembered the things which Ammaron commanded me."—Book of Mormon 1:1.

Mormon, in chapter 2, paragraph 3, says further: "Seeing that the Lamanites were about to overthrow the land, therefore I did go to the hill Shim, and did take up all the records which Ammaron had hid up unto the Lord." In chapter 3, paragraph 2, he continues, saying: "And it came to pass that when we had gathered in all our people in one to the land of Cumorah, behold I, Mormon, began to be old; and knowing it to be the last struggle of my people, and having been commanded of the Lord that I should not suffer that the records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites, (for the Lamanites would destroy them,) therefore I made this record out of the plates of Nephi, and hid up in the hill Cumorah all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which *I gave unto my son* Moroni."

By the foregoing we have seen that the sacred things and the authoriy to keep and use them, was conferred by Mormon to Moroni—"from father to son"—in accordance with "the rule" that prevailed from Lehi to Moroni, a period of over one thousand years.

Of the final disposition of the sacred things Moroni says: "Behold I, Moroni, do finish the record of my father, Mormon. Behold I have but few things to write, which things I have been commanded by my father."—Book of Mormon 4:1.

In paragraph two of the same chapter he further says:—

"Behold, I make an end of speaking concerning this people. I am the son of Mormon, and my father was a descendant of Nephi; and I am the same who hideth up this record unto the Lord; the plates thereof are of no worth because of the commandment of the Lord. For he truly saith that no one shall have them to get gain; but the record thereof is of great worth; and whoso shall bring it to light, [this was Joseph the Seer,] him will the Lord bless. For none can have power to bring it to light, save it be given him of God; for God will that it shall be done with an eye single to his glory, or the welfare of this ancient and long dispersed covenant people of the Lord. And blessed be him [Joseph the Seer] that shall bring these things to light; for it shall be brought out of darkness unto light, according to the word of God; yea, it shall be brought out of the earth, and it shall shine forth out of darkness, and come unto the knowledge of the people; and it shall be done by the power of God; and if there be faults, they be the faults of men. But behold, we know no faults."

We now have traced the line of transmission of the sacred things and the authority to keep and use them from presiding prophet to presiding prophet, all along for over a thousand years—from Lehi to Moroni—and find "the rule" clearly established that God designed that the sacred things and the presiding authority of the Melchisedek priesthood pertaining thereto "should be handed down from one generation to another, or from one prophet to another" (1 Nephi 5:47); and we have also found that the sacred things and the presiding authority of the priesthood have usually "descended from father to son" (and to "the eldest son" when found worthy and he would accept the calling); and we have further found that the predecessor has selected, appointed, and consecrated, his successor in this line, conferring upon him the sacred records and authority to hold them and officiate in accordance with that highest, most sacred priestly trust. And in this we have demonstrated that "the rule" commanded of God, in Doctrine and Convenants, 43:2, is the same in respect to the successor in the presidency of the church of God and the presiding prophetic office as that which governed the Lord's people during the times of the Nephites, which "rule" is set forth, as we have before seen, in these words,—"O hearken, ye elders of my church, and give an ear to the words which I shall speak unto you: for behold, verily, verily I say unto you, that ye have received a commandment for *a law unto my church*, through him [Joseph the Seer] whom I have appointed unto you to receive commandments and revelations [as a law] from my hand. And this ye shall know assuredly, that there *is* none other appointed unto you to receive commandments and revelations [as a law] until he be taken, if he abide in me. But verily, verily I say unto you that none else *shall be* appointed unto this gift [of receiving commandments and revelations as a law unto the church] except it be *through him*; for if it be taken from him [some had then claimed as much] he shall not have power, except to *appoint another in his stead;* and this shall be a *law* unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments [except such come through a successor to Joseph the Seer appointed in the manner provided]; and this I give unto you that you may not be deceived, that you may know they [that do not come through a successor appointed by Joseph the Seer] are not of me. For verily I say unto you, that he that is ordained [appointed] of me, shall come in at the gate [provided in the word of God] and be ordained as I have told you before, to teach those revelations which you have received and shall receive through him whom I have appointed."

We have seen that the successors in the prophetic office from Lehi to Moroni studied thoroughly, and taught carefully, the sacred records handed down to them by their predecessors, as did Joshua the word of God given him by Moses; and this the lawful successor of Joseph the Seer has done, must do, and will do.

Joseph, the son of Joseph the Seer, fulfils in his claim to be his father's successor all the requirements laid down in the law of the Lord as set forth in the proposition at the head of this article (No. 2), and he is the only one that *has* done so, or *can* do so.

"Young Joseph," the eldest son of Joseph the Seer, is the rightful heir to his father's priestly office and calling in the church. The "promises" made in the revelations in the Doctrine and Convenants point *alone* to him as the rightful successor of his father in the High Priesthood and Presidency of the Church. The testimonies of competent, worthy witnesses, as we have seen in our first chapter point *alone* to him as such righful successor. The testimony in the Book of Mormon relative to the transmission of the presiding prophetic office points to him, and to him *alone*, as the rightful successor of his father. The testimony of Joseph the Seer in his letter to Hon. John C. Calhoun, in 1844, points to young Joseph as the lawful successor to his father. As to his not being called to active duty till sixteen years after his predecessor's death, we present the following cases in parallel:—

About fourteen years after Mormon was selected, appointed, and set apart by the prophet Ammoron to the authority and right to hold and use the sacred records, Mormon entered upon the duties of his prophetic appointment.

Helaman the prophet died in the thirty-fifth year of the reign of the judges, and it was not until in the thirty ninth year of the same reign that his son Helaman entered upon the duties of the same office.

About B. C. 1063, young David was anointed, appointed and set apart to be king and succeed Saul, under the hand of the prophet Samuel, but he did not enter upon the active duties of that calling until about sixteen years afterward.

John the Baptist was ordained by the angel when eight days old to his great mission work, but he was not called of God to the active duties thereof till about thirty years thereafter. Rev. in Doctrine and Covenants September 22d, 1832, par. 4.

"Noah was ten years old when he was ordained under the hand of Methusaleh" (Doctrine and Covenants 104:27), but he was not called of God to engage in the active duties of his ministry till many years after.

Joseph, the son of Joseph the Seer, was appointed his father's successor by the revealed law of lineage in 1832, and by the promise of God in the revelation of 1841, par. 18, and by the prophetic blessing and laying on of the hands of his father, assisted by Elder Lyman Wight, in 1839, in Missouri, all of which was confirmed in Nauvoo, in 1844, by the anointing and laying on of hands of his father and others; but it was not till in 1856 that the son began to know by revelation of God to himself of his approaching call to be his father's successor; and not till the spring of 1860 that he was commanded of God to go to the church and enter

www.LatterDayTruth.org

upon the active duties of the office and mission assigned him "according to the gifts and callings of God unto him." And since that time he has been in immediate charge of the sacred things of the church and has officiated in harmony with them, namely,—the Book of Mormon, the authorized and accepted book of Doctrine and Covenants, and later the Holy Scriptures, corrected and translated by his father, of which the Lord has said in the revelation of February 9th, 1831, in Doctrine and Covenants, 42:15: "They shall be preserved in safety;" and he has been teaching them in connection with the Book of Mormon and the revelations given to the church through his father, as provided for in the same paragraph, which says to the elders,—"And I give unto you a commandment that then [when the elders "have received them in full"], ye shall teach them unto all men." Joseph and his fellow ministers have done and are doing this; but under no other church leader has this been possible. These "sacred records," with the authority to use them officially to the glory of God, have been, and still are, in the hands of Joseph the son of Joseph the Seer, and by virtue of these and the aid of the Spirit of the Lord, he and his brethren have been and are laboring to preach the gospel to all men and build up the Church of Christ in perfect harmony with the revealed and regularly accepted word of God, "the Lord working with them and confirming the word with signs following."

---

BRO. EDWARD RANNIE, of No. 3333 Boyd street, Omaha, Nebraska, sent us a file of the Omaha *Bee*, running during the M. E. ministerial conference, held in that city lately.

The conference expressed severe disapprobation of the tobacco habit, and decided not to increase their force of Bishops just yet. There was a strong feeling looking to the entire separation of church and state, the prevailing sentiment seeming to be that the M. E. church had been a little too free in politics.

We thank Bro. Rannie for kindness in sending papers.

---

## EDITORIAL ITEMS.

THE Bevier, Missouri *Appeal*, May 6th, contains an account of a "reunion of the Griffiths family" on the 30th ult., at the home of Sr. Martha, widow of Elder David, and mother of Bro. G. T. Griffiths. Sr. Griffiths, in her seventy-fourth year, was surrounded by her children, grandchildren, and great-grandchildren. An enjoyable reunion is reported. Bro. Griffiths was to leave soon for home, *en route* to Europe.

Elder J. W. Gillen started for St. Louis, Missouri, the 27th ult., *en route* for Philadelphia, New York, and Manchester, England. He will tarry a few days in St. Louis and assist in the dedication services of the Saints' new chapel on Elliott Ave., in that city on the 5th inst. It is probable he may labor some in Philadelphia and in Brooklyn before crossing to Europe. The earnest prayers of the Saints will ascend to the Father for his preservation and success.

The Board of Publication held a session on the 27th ult., and considerable business of importance to that department was transacted. Steps were taken to provide a history of the church, also to print a collection of hymns in the German language as soon as found practicable. The Saints and friends everywhere should seek to get the publications of the church into active circulation, and the ministry should be foremost in the matter, for it is in line with their church work.

Bro. J. R. Lambert left the 27th ult., for Adrian, Illinois, and other points in the eastern portion of his field.

Don't forget the entertainment at the Brick Church Thursday night. A pleasant and profitable time is looked for.

Bro. Henry Sparling, Ottomer, Missouri, reports the outlook as good for additions to the church. Himself and Bro. — Ward desire to hear from Saints in Southwest Missouri who want preaching. Address them at Burnham, Missouri.

Bro. R. J. Green, Blodgett, Missouri, asks that elders who can will call and preach the gospel. Some excellent people are interested.

Sr. Anna Phelps, wife of Bro. Levi Phelps, of Michigan, wrote us M y 20th, from Lapeer stating that Bro. Levi had been taken with severe sickness, caused by exposure, resulting in something like pneumonia; and she desires the prayers of the Saints that her husband may be speedily restored to health.

President Joseph Smith intends visiting St. Louis, Missouri, June 4th and aid in dedicating the Saints' new church in that city on the 5th.

Bro. Hiram Rathbun, on visiting Avery, Iowa, after his brief sojourn at Lamoni, with his daughter, found that his eldest sister, a resident at Avery was dead, and buried. He wrote us a card stating the fact of her death. We sympathize with our aged fellow soldier for Christ.

District secretaries are again asked to note our method of arranging their minutes for publication. It will save their time and ours to conform to the general rule; nor will essential items be omitted in so doing.

Sr. Sarah Weller, Capron, Boone county, Illinois, would like to learn particulars of the life and death of Bro. Hiram W. Bump deceased, whose obituary appeared in *Herald* of March 26th last. She thinks he was her brother from whom she had not heard for about forty years.

Bro. Cassius M., eldest son of Elder W. H. Kelley, who has for some time been acting as bookkeeper in the Bishop's office, left Lamoni for Kirtland, Ohio, his home, on the 23d.

Sr. Mrs. R. J. Mitchell, Wingham, Ontario, wishes to hear from those who can acquaint her with the nearest branch. The traveling ministry can reap if they labor there, she thinks.

Bro. Samuel Weldon, Walnut Creek, California, writes. Bro. Thomas Daley has baptized nineteen there this spring, all of whom meet in prayer and Sunday school service.

Elder J. G. Scott wrote us the 23d ult. from Wirt, Indiana, that he was preaching in that place and vicinity with fair prospects. He and others extend an urgent invitation to Elder Blair to visit Clark and Ripley counties soon, and the latter may respond by and by if all goes well.

Bro. J. H. Lawn, appointed to labor in Oregon, wishes us to state that he is ready and will soon be in his field at work. He was at Sacramento, California, with Bro. Thomas Daley, May 16th, but was intending to push on into Modoc county and thence into Southern Oregon. He desires the Saints in that portion of the State to write him respecting labor in their neighborhoods. His address will be Lookout, Modoc county, California. Please notice Bro. Lawn's request.

---

## EXTRACTS FROM LETTERS.

Bro. Albert Haws wrote from Sweet Home, Oregon, May 16th:—

"I arrived here in my mission on the 13th; preached yesterday to quite a large and interested congregation, with good liberty. I am feeling better in health and my faith in the latter day work is not diminished. I want to let my brethren and sisters in Oregon know that I am in my appointed field; and that I want them to write to me, so that we can visit those parts where work is most needed."

Bro. J. S. Roth, Dunkerton, Iowa, May 22d:—

"The work is grandly onward here; I baptized one on the 18th, and two were baptized here yesterday by my colaborer, Bro. J. R. Sutton, and eight or ten more are almost ready. I expect to baptize several to-day, and on next Saturday Bro. J. B Roush will baptize several. Thank God for the progress of the work of salvation."

Bro. William M. Rumel, writing from Omaha, May 14th, says:—

"Four were added by baptism in Burt county, a short time ago, where I have been for the last two weeks in company with Bro. Whitman. It is raining day and night, making it almost impossible to get about. The river here is up, doing great damage. Surely these are troublous times."—

---

## BREATHING EXERCISE.

WHATEVER will increase the breathing capacity will improve the health, and the following exercise, if done properly, in the fresh air, and with the clothing loosely worn so as to enable you to breathe deeply, is one of the best known to increase the interior size of the lung room.

Hold head up, shoulders back, and chest out; inflate the lungs slowly through the nose until they are brimful; hold until you have counted ten, without opening your lips; exhale quickly till your lungs are as nearly empty of the bad air as it is possible to get them.

Repeat same exercise, trying to hold the lungs full while counting twenty. Try it again, and see if you can hold your breath half a minute. Finish up with three or four deep, long-drawn inspirations.

One of the best times for taking this exercise is when you are going to and from your work or studies. Hold your breath while walking ten steps, then twenty, etc. The advantage of being in the open air and sunshine is that the air is fresher than is generally found in-doors.

Take this medicine three times a day, either before or after meals. If taken after, it will be found to greatly help digestion. If this exercise should make you dizzy at first, take it in smaller doses, until your blood can stand the stimulation of its purifier.

www.LatterDayTruth.org

The daily practice of this out-door breathing exercise has been known to increase the size of the chest two inches in one month.—*R. J. Roberts.*

# Mothers' Home Column

EDITED BY SISTER "FRANCES."

"Who'll press for gold this crowded street
A hundred years to come?
Who'll tread the church with willing feet
A hundred years to come?
Pale, trembling age and fiery youth,
And childhood with its brow of truth,
The rich and poor on land and sea,
Where will these mighty millions be,
A hundred years to come?"

LAMONI, Iowa, May 16th, 1892.

*Sr. M. Walker:*—Replying to your commendable inquiry, as to the condition of the SOCIETY ISLAND MISSIONARY BOAT FUND, I have to state that the contributions thus far for that purpose are far from being sufficient to secure a suitable boat.

There have been warnings public and private against a three or four thousand dollar boat. This occurs to me as having been superfluous work, considering the fact that there has never as yet been means sufficiently sent in to purchase a fifth part of a thousand dollar boat.

Evidence as to the size and kind of vessel, like that pertaining to "SAINTS' HOME," uses of "RESEVE FUND," etc., may very properly be filed with the Presidency or Bishsopric, to be placed at the proper time in the hands of a committee assigned to the work of procuring a *misssionary boat;* but dissensions as to *what shall* or *shall not be*, so long beforehand, are usually unprofitable, because forgotten before the time comes for action; and often detrimental, because brethren hesitate to aid that of which there are unnecessary differences and bickerings. Whatever you may do in aid of the fund will certainly be in a worthy cause, and I trust the blessings of our heavenly Father will sustain your efforts.

For the advancement of the gospel proclamation, I am, very respectfully in bonds, yours,

E. L. KELLEY.

---

WE deem it proper to publish the above letter, in order that all who are interested in this matter may know that what we purpose doing is done with the consent and approval of those whom God has appointed to have charge in all things pertaining to the temporal interest of the church, and to whom, as we regard it, all such matters should be referred. But in order that our readers may have a more thorough understanding of this action upon our part, we need to go back of this letter, and state the causes leading to our making the inquiry to which Bishop Kelley refers.

Last fall (in the month of November if we mistake not) a letter reached us from the distant island of Tahiti, written by Sr. Ella Devore, wife of our missionary on these far away islands. This letter was written at the same time of the one which appeared in the *Herald* from Bro. Devore calling upon the Saints to help in this matter. In this letter Sr. Ella told us of their trials and perplexities, their efforts and struggles with adverse circumstances, by which they were encompassed, in language which would touch the heart of anyone who had a heart to feel. Calls from many of the other islands were coming to them—islands where the gospel has never been preached—and they had no way of going but in an open boat. Of this she said: "My heart trembles within me and my flesh almost creeps at the thought of going such a long distance in so small a boat on the treacherous billows, exposed to sun, rain, and wind; but we feel that we have made the sacrifice entirely for God's work and for his people here, and he will care for us on the sea as well as on the land."

Yes, he will care for them; but what of you and I to whom these missionaries have appealed that this condition of things might be changed, and that God's work might be helped on by some way being provided by means of which they might reach these island congregations as need demands, with at least some degree of comfort and promise of safety? What of us!

Is there a Latter Day Saint who does not pray for the second coming of Christ? Will it not be well for us to remember that before he went away he said, "And *again* this gospel of the kingdom shall be preached in the world for a witness unto all nations, and then shall the end come"? Is it not well that young (and the old also) consider such object lessons as the life of Mrs. Judson offers them, of the sacrifice and toil which Christians have given, to make it possible for "*this gospel of the kingdom*" to be preached in all nations? Have we greater light and truth? Ought we not, then, to be willing to sacrifice more in behalf of it?

In the letter Sr. Devore tells us that so burdened are their hearts with the needs of the mission, that at night, while others rest and sleep, they rise to pray; and she adds: "This morning while we were at prayer together, and praying over the matter pertaining to your help, the Spirit fell upon both of us, until we wept. If any part of this letter would be of any advantage in the right direction, use it as your best judgment directs."

If it should occur to any of our friends to ask, "Why have you waited so long before responding to this appeal?" we make answer that it was deemed wisest and best that the Bishop's call should first be made. It was not that our heart did not respond, for it went out in full sympathy with the needs of those who have sacrificed so much for the work's sake. But the time has come now for the gleaners, for the gathering up of the fragments; and with full confidence in the Spirit which directed this movement we are going to make our appeal. One has said, "Without the rich heart wealth is an ugly beggar;" and we know there are many rich hearts where the purse is light, but all we need to carry forward this movement to a successful issue is the rich heart and the willing hand.

To the ministry we are going to make our first appeal. Brethren, will you become *active agents* to help on this work? Can you as you are safely borne across the continent in chariots drawn by steam, think of the way in which our missionaries must travel, and not feel like helping the Bishop to provide them with a better way? It is no use to plead hard times, poverty, scarcity of money, or any such thing, for very few in the church can be found who would not put in their mite towards helping on this work, if it be properly presented to them. Will you do it? Will you help us in this work to which we have put our hand, firmly believing that God will go before us to its accomplishment? Raise the money and leave to the Bishop and his counselors the duty of wisely investing it. Will you brethren help us to gather up the fragments? Remember we are not asking for the large sums, though we will not refuse any amount sent. Will you so far as your influence reaches, *appeal personally* to each one to help in this matter? Can you afford to send your brethren and sisters to those distant islands and not have respect to their needs when there? Hundreds, yes thousands, we are satisfied, only need to be asked, in order to give. Will you take hold of it with the zeal and energy which will insure success? We wait to hear from you.

Our second appeal will be made to the Sister's Mite Societies. If each society of this kind in the church would, during the coming summer, give one entertainment, and devote the proceeds to this cause, the sum total would amount to many dollars. Sisters, will you do this? The way of raising the money is merely suggestive upon our part. You may have a better plan. Will you use it to aid in this work?

Next we will appeal to our Sabbath schools, and connected with them all the societies of our young people of whatever name or character. Will each superintendent of a Sunday school set apart one Sabbath in which a collection shall be taken up for this especial purpose? Let it be borne in mind that the children of the Sunday schools connected with the Advent Church, themselves raised the money to build a boat to be used by their missionaries in these same islands. Will the officers and teachers of our schools take this matter in hand that a united effort may be made? Will you help this cause?

To the Sisters' Prayer Union we appeal for your faith and prayers, that God will put it into the hearts of his people to give towards helping on this work.

Finally, dear saints, our appeal is to all who love the Lord Jesus Christ, and who long for his appearing. Do not wait for the ten, the five, or even the one dollar bill to send, but send just what you can afford, and pray that God will put it into the hearts of those who can, to send larger sums.

In sending money for this purpose, specify plainly what it is for, and send to David Dancer, Box 82, Lamoni, Iowa, and weekly statement of receipts will appear in the Home Column of the *Herald*.

---

## THE LORD'S STOREHOUSE.

"That righteousness, love, and zeal in the work and spread of the gospel might increase, and the Saints with one heart, and mind, bring their tithes and offerings to the Lord's storehouse."

The above is the subject for Prayer Union for the first Thursday of each month. In looking over *Herald* November 28th, 1891, I find a letter addressed to Sr. Devore, in which the writer also addresses the sisters of the Prayer Union in the following words: "Think you if you had been faithful to your promised word, that Zion would to-day be without 'the Lord's storehouse,' to say nothing of the tithes and offerings kept back and stolen (yes, stolen, for that is the meaning of 'robbery') from the Lord? It is enough for infidelity to believe in a God who has ceased to hear and answer prayers, but as Latter Day Saints, if we walk uprightly before God and ask according to his will we should expect to receive that for which we ask." Being one of the num-

www.LatterDayTruth.org

ber who sent in their names to the Prayer Union I think an examination of self will be profitable to me, and possibly to many others.

Have I at all times been as upright and just as I should have been, considering the One I am laboring for? Have I been as prompt to fulfil the self-appointed hour as I should have been? Conscience will answer, No. Have I that affectionate regard for my brothers and sisters that I should have if I keep in mind our Savior's words, "By this shall all men know that ye are my disciples, if ye have love one for another"?—John 13: 35. If I find any unkind feelings in my heart toward a brother or a sister, can I effectually or consistently pray that love may increase until I have "set my own house in order"? Conscience will again answer, No. Have I manifested that zeal in the work I have prayed might be manifested among my brothers and sisters, by finding out my special work, and then performing it diligently, or have I folded my talent in a napkin and laid it carefully by, awaiting the Master's coming, and then try to excuse myself with the plea that there are some who were not zealous in the work, but instead, were trying to tear down what others had built up. Will the fact that there are talebearers, or those who, by their conduct bring reproach upon the cause, in the church or in a branch, be any excuse for me not attending faithfully to my duties? My conscience will answer: I promised at the waters of paptism to keep God's commandments to the best of my ability, remembering there is a time coming when the Lord will separate the just from the unjust; and I must be very faithful lest I be found among the unjust.

Shall I stand quietly by, or sit at my ease, under the charge, If you had been faithful to your promised word Zion would not to-day be without "the Lord's storehouse," to say nothing of the tithes and offerings kept back from the Lord? It is a serious charge to make, but it would not be so serious, or cause a feeling of sadness to come over me if it were not just. Am I willing for a moment to admit that the Lord I profess to worship will not hear and answer my prayers? If he does not answer my petitions, where does the fault lie? Not with my Father, surely; for did not Jesus say that whatsoever we would ask his Father, in faith believing, we should receive? Then the fault must be with me. Sister are you satisfied with the efforts you have made? Will my work and your work stand approved before our heavenly Father? Each of us must answer for ourselves. It is true not many of us have the means to send tithing or even offerings in our own right, but have to depend upon the "head of the house," who doles out bare necessities; but we can ask our heavenly Father to help our brothers to understand their duties, and the need of means to carry on the work, that they may bring in their tithes and offerings unto "the Lord's storehouse." And right here let me say the Lord did hear my prayers, and has put into the heart of my husband to pay his tithing, for which I thank Him; but my husband cannot yet see that he should send freewill offerings to the Bishop. I read a statement of the Bishop, a few days since, that there were over nine hundred names added to the tithing list last year; and no doubt it is through the prayers of his Saints that the Lord has put it into the hearts of those now added to the list.

Sisters, we have started out in the "narrow way," shall we now, when so near the end of the race become discouraged, and stand listlessly by until some one more willing steps in our place and we fall back? Let us make a more determined effort to cultivate a Christlike disposition, and prove true to every covenant we have entered into. Yours in hope of eternal life,

CLARA D.

---

GLENDALE, Cal., May 11th.

*Dear Sister Walker:*—This evening I watched the sunlight fade behind clouds overhanging the Pacific Ocean, and as the twilight gathered, my thoughts reached eastward—homeward—pausing in tender sadness with Lamoni's city of the dead, then passing on to one and another of the home friends and places. I thought of the church with its nightly gatherings, and remembering that this is Wednesday night, when the Saints will have come together there for prayer and praise, I was with them in spirit, feeling a sweet sense of peace and consolation I have enjoyed with them so many times.

I noticed the question in the *Herald* asking if two prayer meetings in a week were too many for a branch to hold. I thought the answer good, and wondered how anvone, especially if he had tested the matter by faithful attendance, could think otherwise, as it seems to me, we would be but partly fed with no prayer meetngi on Sunday. And while I know from experience that one is apt to feel tempted amid the busy cares of the working days to think it inconvenient or impossible to attend the week night meeting, I know, too, that when I could make it possible, and have gone, I have been more than repaid, and have often felt that I could not afford to stay away, believing that advancement in spiritual things ought to be our first consideration.

We have just returned from the Southern California reunion held with the branch at Garden Grove, a few miles west of Santa Ana. It lasted three days, beginning with Friday. Sunday the time was well occupied with prayer meeting, Sunday school, preaching, prayer meeting again in the afternoon, and preaching at night. All day my soul was filled with peace and love, and I felt that it is good indeed to mingle with God's people, and being drawn near to him, to be thus drawn nearer to each other.

A large number of children were present, and my heart went out to them in love, with the feeling that if it were possible I would keep them from all evil; and though my arms are empty and my heart is sore because of the precious ones gone from our home, I still rejoice in the love which has received them into rest, and is extended to all the lambs of the fold.

And oh, what care parents and teachers should bestow upon their immortal beings! I think there is more in parents' responsibility than many people realize. The thought has come to me that when we have passed from this life and stand in the presence of God, it will be as individual souls, and if we have wronged those who have been in our charge as children, through neglect to give them proper teaching, by being selfish or tyrannical, or in any way unjust with them, it will be as much to our shame as though we had had no God-given authority over them.

This does not mean that children should be indulged to follow their own inclinations when not right, for that would be injustice to them; but when compelled to do otherwise, it should be in kindness, and not with selfish motives.

We hear often that the gospel should make of people better husbands and wives, mothers and fathers, sons and daughters, brothers and sisters, neighbors and friends. May it indeed have its perfect work with all who accept it, that we may receive its benefits here and hereafter, others be left without cause to find fault with us, and our Father glorified. Your sister,

CALLIE B. STEBBINS.

---

## PRAYER UNION.

### SPECIAL REQUESTS FOR PRAYER.

Sr. Belle Ross of Montrose, Iowa, requests your faith and prayers in her behalf, that she may be restored both mentally and physically to her former health and strength.

---

## HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| May 19, Amount to date | | $4,243 09 |
| C. Lloyd, Mo | $1 00 | |
| Ann Webster, N. S. W. | 2 43 | |
| Mary Alderman, Ill. | 2 00 | |
| E. A. Grimmett, Idaho | 50 | |
| Elizabeth Wallace, Iowa. | 3 00 | |
| Ella B. Hayer, Iowa | 50 | |
| Lydia Johnson, Wash. | 25 | |
| Lizzie Blair, Iowa | 1 00 | |
| David and Agnes Keir, Ill. | 5 00 | |
| Mary Roberts, Iowa | 50 | |
| Elizabeth Hogaboom, S. Dak | 1 00 | |
| Timothy Cook | 1 00 | |
| O. J. Ames, Cal | 1 00 | |
| | | 19 18 |
| May 27, Amount to date | | $4,262 27 |

☞Send all moneys to D. Dancer, Lamoni, Iowa.

---

VINCENNES, Iowa, April 17th.

*Dear Sisters of the Home Column:*—I am a mother—a brown-eyed, mischievous, darling boy calls me "mamma." He is five years old. Standing by my side a few minutes ago he surprised me by this abrupt question: "Mamma, do you think I will be good when I get to be a man?" I answered quietly, "I hope so. What do you think, dear?" "I think I *will*, mamma, because you read so much to me out of the Bible." Perhaps, dear sisters, you think it is strange that one so young should be interested in Bible reading. Let me tell you about it. When my little boy was about three and a half years old, we bought a book entitled "Delightful Stories, or Home Talks out of the Wonderful Book," by Rev. George A. Peltz, D. D. I thought that he was too young to understand, but at first I showed him the pictures, and would talk about them. Then I would read in the book,—substituing easy words for the difficult ones, sometimes changing long sentences into short, simple, familiar expressions. After he became familiar with the stories (for he did not weary of them) I would read it as it really was in the book, and it was quite surprising, to see how readily he became familiar with difficult words, after he had mastered the idea. Perhaps many mothers with bright minds and ready tongues will find it as easy to tell them Bible stories without the aid of the book. But perhaps there are many others like myself who find it very difficult to tell stories, especially when the demand is made very frequently; and often, too, when one's body is weary and mind abstracted one may rack one's brain and find it almost a blank. When a child

www.LatterDayTruth.org

*wishes* to know, then is the time to instruct him. If such golden opportunities pass by unimproved the time may never come again when he would be *so willing* a hearer. We should strive to answer his questions wisely, not carelessly as we often are tempted to do. The book is his; it lies conveniently on the bookstand. He is at liberty to look at it whenever he chooses. He is taught to try to handle it with care; but it will *wear* out.

The leaves telling about "David, the brave shepherd boy," are much worn, and one leaf is gone; not carelessly torn out, but worn from constant usage; but I trust that the instruction gained by my dear boy will never "wear out."

How I wish some one who is able to do it would make a book, illustrating scenes, characters, and important events of the Book of Mormon, and written in a chatty, entertaining way. Make it full of pictures. I am sure our children would know more of the Book of Mormon.

Dear mothers, let us not be weary in welldoing. Let us be patient and wait for the fruit of our labors, which will come in due season. When the day shall come, be it sooner or later, when our sons and daughters shall rise up and call us blessed, then we shall reap in joy.

Your sister,

M. M. CRUZE.

# Correspondence.

DES MOINES, Iowa, May 20th.

*Editors Herald:*—Our branch was made glad on last Lord's day by the appearance of Elder O. B. Thomas, of Van Wert, Iowa, our missionary returned to us by the kindness of general church authority. We feel like expressing our pleasure that our request as a district was honored; we also feel that his work shall not fail through any fault of ours. We are well pleased with past work, and are determined to make his future work a success, so far as we can.

We desire to extend an invitation to Bro. C. Scott and F. M. Cooper, missionaries for Iowa, and Central Iowa, to call on us at Des Moines at an early day. Bro. J. R. Lambert's presence would also be appreciated, and is not only invited, but confidently expected. Our meetings are excellent in spiritual status. Gifts and graces abound.

May the Master bless the work and the workers everywhere. In bonds,

N. A. BAKER, Pres. of Branch.

---

KANSAS CITY, Kansas, May 21st.

*Editors Herald:*—Brother Williard J. Smith has closed his series of meetings here, which lasted four weeks, and had the pleasure of leading fifteen precious souls into the waters of baptism. His preaching was excellent. God has blessed him with ability to throw such a flood of light upon the Scriptures, that the people could not help but see the *truth* when he presented it to them. He has been the means of stirring up the best interest that has ever been manifested in this place, and has now many warm-hearted friends to himself and the cause. Many of our neighbors and friends are investigating the doctrine, which is the result of his preaching while here.

JOHN J. HARVEY.

CLIFFORD, Ont., May 19th.

*Editors Herald:*—The enclosed letter explains itself. The coat is not mine, but probably belongs to some one who attended conference. You can likely find the owner through the *Herald*.

It does not say whether my name was *written* or *printed* on fly leaf; but I do not think any book of mine with name written on it can be in the pocket.

Your brother,

E. K. EVANS.

---

KANSAS CITY, Mo., May 16th.

MR. E. K. EVANS,
General Book & Job Printer,
*Clifford, Ontario,*

*Dear Sir:*—Some time during the month of April, our porter on train No. 1 leaving Kansas City at 10:45 a. m. for Omaha, found an overcoat in chair car after leaving Francis street, St. Joseph, and was instructed by wire to return it there. This he did, but as it was not called for there, it has been turned over to me. In one of the pockets I find two books; on the fly leaf of one I find the name as given above. If the coat belongs to you, if you will write me where to send it, I will gladly do so.

Yours truly,

E. G. FISH, *Asst Supt.*

---

ONAWA, Iowa, May 17th.

*Editors Herald:*—Since General Conference I have been hindered from doing much preaching, or much in the Sunday school work, on account of stormy weather and bad roads. On Monday and Tuesday nights following the conference, I held meetings at Missouri Valley, Iowa, stopping there on my way home.

For about two weeks held evening services at Logan, and met with poor success; not on account of a lack of effort on the part of the few Saints there, but because of extremely bad weather. The Saints there, so far as I know, did what they could under the circumstances. I only trust and pray that the God of power and love may control all the circumstances of an adverse character in both Missouri Valley and Logan so that what the Saints may do may accomplish more good, and thus encourage them; for they have much, very much to seemingly discourage them; but more seemingly than actually we hope.

Visited the Logan, Woodbine, Magnolia, and Little Sioux Sunday schools, and find the weather has done much to retard their progress, but still the interest is good, and the officials, teachers, and little children are wide awake, and we hope the parents are; but judging from their lack of attendance at the sessions of the Sunday school I attended, believed an improvement might be made. Held two meetings at Little Sioux last Sunday, with only fair interest shown on the part of all excepting a few, who show marked interest in the work. We look for good results from the efforts that may be made there and vicinity during the coming year.

I find the interest here—Onawa—much better than six months ago, and fair prospects for holding some meetings in the courthouse, with two to be baptized,—children of Saints.

I remembered with great satisfaction the pleasant and profitable season enjoyed while at Independence, and feel better equipped for the work before me, but can hardly decide what I can do of profit to the church while the weather continues so rainy, but am doing the best I can to cheer up the Saints, and look up what can be done when the weather is better, which I hope and pray for soon; not only for the reason of spiritual necessities, but because a continuation of such weather but little longer will destroy all prospects of crops, especially corn. As it is many farms have been abandoned,—those on the lower lands.

Yours in Christ,

J. F. MINTUN.

---

COUNCIL BLUFFS, Iowa, May 18th.

*Editors Herald:*—After a residence of about fourteen years in the State of Michigan, during which time, with but two short intermissions, I labored as a missionary there in the interests of the great latter day work, in March last, with my little family I left that field and removed to Lamoni, Iowa. My field of labor has been changed, and I am at present laboring in this city and vicinity.

I wish to assure the Saints and friends of my former field of labor that they, and the many happy seasons both of a spiritual and temporal character, are not forgotten, but will live in my memory, as groups of foliage to variegate and enliven life's experiences, like the changeful habiliments of nature adorn and cheer the seasons as they succed each other. The counsels of Bishop G. A. Blakeslee (now gone to a glorious rest from his labors) and Elder W. H. Kelley, who presided so ably in the Michigan and Northern Indiana mission, for a time, will be held in special memorial.

I do not now call to mind a single instance of being called upon to confess to an offense to any brother or sister while laboring in that field, *so full was their charity* toward my visible failures. I still crave an interest in their prayers, faith, and charity, and trust they will be as free toward the laborers there, including those who may succed my efforts in that mission. I hope the Saints there will live faithful, as well as those elsewhere. Strive to "come up higher," and move the cause along in this the great *hastening* of the Lord's work.

And this brings to mind the fact that the judgments of God are hastening and increasing in the earth in variety, numbers, and intensity, bearing great loss and sorrow to the children of earth. They call loudly to the Saints to *live* faithful to the divine trust, and solemnly warn the inhabitants of the earth to "call upon the Lord while he is near, and seek him while he may be found."

Rains have been so continuous and heavy in the great Misissippi and Missouri River valleys that it has been impossible for crops to be put out to date. Floods causing great loss of property, and combined with tornadoes and cyclones, considerable loss of life; and what the further results will be, the future will reveal and record. What may a season bring forth? Who is able to answer?

The Quadrennial Conference of the Methodist Episcopal Church now in session at Omaha, Nebraska, is attracting considerable attention generally, and is calculated to arouse thought in those who halt long enough in these busy times to consider. The political phases of it strike some as peculiar. Among the chief official positions giving rise to electioneering schemes among the "doctors" of divinity is that of bishop,

www.LatterDayTruth.org

but the ardor of a number of aspirants to the high office has been dampened, now that the decision has been reached that no bishops will be elected at this conference.

It is not determined yet whether women shall be admitted to delegate membership in General Conference or not.

One of the colored delegates, the other day, "spoke right out" in the conference, and told the pale-faced brethren (who admitted such great possibilities of development for their *fast* colored fellows), that in asking for one of their number to be ordained bishop, "they desired a good work," and were but following in the line of their "teaching," it was the result of their training, and following the very example of the "*white* brethren." His effort met with hearty applause by the delegates.

One of the prominent delegates deplored the fact that the church had not "come out squarely upon the great struggle between labor and capital now being waged in this country . . . the church had not shown sufficient sympathy for the toiling millions. The laboring classes are drifting away from the church. Our church is made up of women to a large extent; the men are drifting away from us. We must take a stand on this great question affecting labor and capital. The church has been too much inclined to lean toward the interests of the capitalists." Why did not Dr. Hanlon say the labor-capital question was "affecting" the church? This is, taken altogether, a grave admission.

Let us ask, Are "the toiling millions" drifting away from original and simple Christianty by drifting *thus* away from the Church Episcopal? Perhaps the gospel can reach them easier after drifting away from the church than before. One of the encouraging signs of the times among the many not so encouraging is the fact that multitudes are coming to a realizing sense that there is a vast difference in many regards between the saving *gospel truth* and mere church lines and claims; and it is real refreshing to see that some of the popular ministry are getting to see this fact also.

How to adjust the finances of the church to the satisfaction of all, is an interesting topic for consideration at the great conference, one of the features of the question being as to how shall a *sufficiency* be realized to meet the increasing demand. And the observer will note the fact that "finance" is one of continually increasing interest and complexity in church as well as state and that no little anxiety is plainly manifest in regard to the subject and its solution. It is to be observed that justice and right to all are expected to be associated with the solution of the problem, especially as associated with the church.

For the sake of the cause of Christ, I rejoice that in the "dispensation of the fullness of times," as introduced through the instrumentality of Joseph Smith, in 1830-1844 provision was made for the temporal as well as the spiritual relations of the great work of preaching "this gospel of the kingdom" as a witness to all nations.

Men of just thought, non-church members, state that the financial system of the Reorganized Church of Jesus Christ, is the best system in the world known to them.

Looking abroad viewing the struggling unfruitful efforts of the divided, warring, religious world Saints can well afford to willingly, cheerfully, and thankfully take unto them "the whole armor of God," serve him with steadfastness to the end, and reap the full reward of their united efforts in Christ their great Bishop, King, and Redeemer.

Saints here are in line generally, so far as I am able to observe and are moving along; meetings quite well attended, both prayer and preaching services. Any of the ministry passing this way, if notifying us, we will try to have appointments out for them, and they can thus aid the good work here.

As I have been appointed to labor in this city and vicinity for the present conference year, will be pleased to receive calls from the ministry when passing through. The church is on Pierce street, near Glen avenue; Eld. C. A. Beebe president of the branch.

Your brother,

C. SCOTT.

---

CLINTON, Missouri, May 20th.

*Editors Herald:*—Home yesterday from Deepwater, where I baptized five, and organized the Deepwater branch with twenty members, Brn. A. White and W. S. Macrae assisting. Bro. I. N. Delong chosen president of branch, and Edgar D. Brownlee teacher, and Sr. Harriet C. Fesler clerk. To-morrow Bro. Macrae goes to La Due, and Bro. A. W. and self to Taberville where one or more wait baptism. Other inviting points will be visited farther south, among them the neighborhood of the late White-Box debate where a continued asking for my services has been pouring in since General Conference; some, I understand, are awaiting baptism.

Mud, rain, and storm have been the contending foes, and it has been looking much like victory was on her side, and we were bordering on a wet famine. Two days now of dry weather and sunshine have cheered the farmer, and business men and the ministers are not battling with the "blues" quite as much as for the last thirty days. Getting my work quite under my eye and most of the laborers are on the move. Want to meet a number at the Clinton district conference, to be held at the Saints' chapel, four miles east of Eldorado Springs, June 4th and 5th. More anon.

I. N. WHITE.

---

OSTERDOCK, Iowa, May 11th.

*Editors Herald:*—When the supplement of the *Herald* containing the minutes of the April conference is issued, please send me a copy. I have some friends here that I would like to have them see a full account of how our class of people, as a church is moving for gospel work in the missionary cause.

I am thankful for angels' visits—the *Herald* is a constant visitor containing gems of golden truths, worthy to be read in Kings' palaces, as a harbinger of gospel fulness; bearing the message of peace and salvation to all peoples, both rich and poor. May its richly laden pages find a hearty weclome in every land; and be read in the home of every professed lover of Christianity, whether he be bond or free, black or white. As a harbinger of truth containing the gospel of glad tidings to all nations, the *Herald* stands at the head of all the religious Magazines of the age for its Biblical and theological truths. Amen. A tribute for the *Herald* by

W. B. SMITH.

HAZEL DELL BRANCH, Iowa, May 21st.

*Editors Herald:*—I entered into my field of labor over two weeks ago, but owing to the excessive rains, have done but little preaching, and it seems to me unwise to make appointments every week evening in this busy season of the year, especially as the rains and cold have delayed the farmers in their work, and they are anxious, and indeed must put in all the time they can in putting in their seed; so that I cannot write of great work being done, nor of great prospects for the future, but I hope to be successful in accomplishing some good.

Last Sabbath a man and his wife were baptized in Cresent by Priest John Evans, and I learn that others are investigating. So far I have been kindly received by the Saints and I find a good many earnest souls in the ranks, and I believe the officers are endeavoring to do their duty. I learn that Bro. C. Scott is well received and attentively listened to in the city of Council Bluffs, and I am hopeful that much good will result from his labors.

I would be glad to hear from the friends of truth, in any part of this Pottawattamie district, where labor was wanted, and I would try and supply their demands as soon as practicable, either in person, or sending some one to do so. It must be remembered, however, that we are weak-handed, there being only Elder Butler and myself as traveling ministers outside of Council Bluffs, and neither of us are young, and hence cannot do the amount of work we used to do; however, I am anxious to do all I can, and I presume he is also. But at present he is engaged on the grand jury, if I mistake not, in Council Bluffs, and he thought he would be engaged there about two months.

My permanent address is Magnolia, Harrison Co., Iowa.

CHARLES DERRY.

---

BEAVER, Texas, May 10th.

*Editors Herald:*—As I have been placed in charge of the Southern mission, I wish to say to my brethren laboring in this mission, that experience has taught me that our success will be sure it we can *labor* in peace and union together. Where jealousy exists, God will withdraw his Spirit; and we ought to remember that it is God that gives the increase. Times are dull, money scarce, and we ought to travel only when it is necessary.

Elder E. W. Nunley will take charge of the Texas Central district, and Elder A. B. Moore, of the Southwestern district. I trust all the brethren will report to me. My address will be for the present, Beaver, Witchita county, Texas. May the Lord give us success.

Your brother,

AMOS J. MOORE.

---

HOT WATER FOR SORE THROAT.—"Let me say for the benefit of your readers who are addicted to using a gargle of salt water every time their throat feels sore, that it is the very worst thing they could possibly do," said Dr. Hope, of the Metropolitan Throat Hospital. "Salt irritates the membranes and injures them, and some of the most aggravated cases of throat trouble that have come under my observation were made chronic by the use of salt. The very best remedy for a sore throat that results from a simple cold or a fatigued voice is a gargle of hot water, just as hot as it can be borne. This gargle is soothing and stimulating, and need only be tried once or twice to test the efficacy.

www.LatterDayTruth.org

# Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.
☞ Write on one side of the paper only.

## THE SOUTH SEA ISLAND GOSPEL BOAT.

HAVING been repeatedly asked to say a word in the *Herald* concerning the proposed boat, by those who know that I ought to know something of the needs of the South Sea Islands' field in this matter of a boat, and as I have heard of a number who say they would do nothing toward the boat if I did not endorse the project, I write now a few thoughts—particularly as I have with Bro. H. C. Smith been placed in charge of the Australasian mission. I have kept silent because I could not conscientiously favor a vessel of the size that $3,000 would purchase or build, for several reasons: 1st, It would be too large to haul up on shore, as it would have to be on a number of islands where there are no harbors, unless the vessel was sent away to other islands where there are harbors; and then it would be surely used by the natives in different ways. The captain, if a native, would not dare incur the displeasure of his numerous "fetii," or relatives, by refusing to take them to some other island; or perhaps carry their "parau" or pearl shells, or "bufa" or dried cocoanut to Papeete; and then they would run the risk of the vessel being seized, because the owners of the cargo would be most likely deeply in debt to the merchants in Papeete, as nine tenths of the natives are, or were when we were there.

2d, A vessel that $3,000 would obtain would be sufficiently large to tempt the Romish authorities there to influence the Government to insist on the vessel being put under a white (French) captain, who would want a white cook and a couple of sailors—all Catholics—and at an expense of not less than $150 per month.

3d, A vessel large enough to carry ten to twenty tons of shells and cocoanuts, and which if not seized for debts, but sold, and the proceeds expended in goods, provisions, etc., would excite the opposition of traders, some of whom are good friends to us, and whose friendship it is necessary and wise to retain, for many reasons.

I can see other, to me, good reasons to object to such a sort of a vessel. But I do favor, strongly, a boat costing from $600.00 to $800.00, perhaps a little more, which could be hauled on shore where there are no harbors, and which would have a comfortable cabin for the missionary and wife or for four persons, and a good forecastle where the native crew of three persons could sleep, with perhaps several more. This boat should be a yacht formed boat, sloop rigged, with two gibs; and above all should be made out and registered in the name of Bro. Luther R. Devore, as *bona fide* owner. The Government will not acknowledge *church property* of any kind. I would not permit a native to own a dollar's worth of the yacht, or there will be trouble, for various reasons. The boat should be a *private* sailing yacht, and not a trading boat, nor a passenger boat. A boat sufficiently seaworthy and plenty large enough for the purpose ought not to cost over $1,000.00 completely rigged and fitted up. The Saints there should help to buy *Bro. L. R. Devore* a boat, but not a *church* boat.

An understanding can be had, of course, with Bro. Devore, that the boat is to be transferred by a bill of sale to his successor; or if none succeed him from here,—as there ought to be,— he can sell the boat, pay his fare and that of Sr. Devore home, and return the remainder to the Bishop. And I would for reasons, have it built there, and with the understanding that it is being built by Bro. Devore for his private use and pleasure. Let the boat be built so that it *could not* be used for trading purposes. Let it be built for the accommodation of the missionaries, chiefly. The less room below for boxes, etc., the better. I mean the less accommodation for a crowd of natives to go along, and endanger the safety of the boat, the better. After Bro. and Sr. Devore have been there as long as we were, they will understand this better than they do now. Of course a vessel that would take from twenty-five to fifty men, women, and children, with their boxes, pigs, dogs, etc., wherever the missionaries went, would be just the thing, in their judgment. But my advice is, build a boat at least one half cabin, and the other half forecastle, and with place for a small sea stove on deck, or in a shallow hold.

It is positively necessary that a boat be owned by Bro. Devore, that he can go where he pleases with, and when he pleases; but it must not be too large to be hauled ashore, when needful. It must not be permitted to go out of his sight, that is, permitted to be taken to some other island, under any pretext whatever, save that he should send it, on an errand for himself, by the hand of its captain.

Let Bro. Devore ascertain just what a sloop rigged yacht built with a large roomy and comfortable cabin partly above deck for light and ventilation, and a raised forecastle or steerage cabin, and a shallow cooking and storage hold, can be built for, and report; but I am sure that $800 will be needed, so let that amount be raised, so that the pay can be guaranteed, and the work on it may commence as soon as he can learn the cost. It would not be wise to buy such a boat in San Francisco, as it might be too large to be taken on deck of one of the mail vessels going there, and it might not be safe to tow it. Less opposition would be experienced if it was built there. But if the mission is worth prosecuting at all, and I believe that it should be kept up, Bro. Devore should have a boat that he could own and control — as an American citizen; but it would have to carry the French flag, however.

Of course the Bishop could in reality own the boat for the church; but for several good reasons that fact should be understood here only. But raise the money, and let Bro. Devore get the boat built for his own use and accommodation, and get it registered as his own private property—as a pleasure yacht.

A vessel too large to haul ashore will be a source of continual worriment to him, when he has learned more of native ways. A boat that can accommodate Bro. and Sr. Devore, Bro. Hawkins, and Bro. Peter Derriens and wife, and one or two native sailors, is all they want in that region.

T. W. SMITH.

## SAINTS' HOME.

EDITORS HERALD:—Permit me to offer a few words in relation to the establishment of a "Saints' Home." I have in times past looked upon the idea of the establishment of such a place with considerable favor; that is, buying a farm or tract of land, erecting such buildings thereon as would be suitable, and in this way providing a home for the poor of the church. But upon reading some things that have lately been published on the subject, conversing with others, and revolving the subject in my mind, I have begun to look upon the plan with disfavor. Not that I would dictate teams to the Bishop as to the manner of caring for the poor, but would offer these thoughts for the consideration of all concerned.

First. If when a man has spent all his life in the service of the church he has not the means of self support, but is able to only partly sustain himself, would it be right to ask him to leave the society of his choice in his old days and live entirely among others? He may have a married son or daughter really not financially able to care for him; but who could and would willingly do so with a small amount of assistance from the church; or he may yet have an aged wife dependent upon him for support. They have a little house and lot of their own, which they have managed to purchase with what they have saved by the most rigid economy during the time in which the husband has labored as a missionary, traveling into all the world, through heat and cold, presenting the glad tidings of great joy to fallan humanity. The church has been glad of his services. It rejoices to know that such a talented man will sacrifice his life and labors to the cause. Repeated offers of position where the elder can earn a nice salary are refused, and the monthly allowance of twenty or thirty dollars from the Bishop still makes its appearance for the support of his family.

But he has grown old and infirm; his services are no longer the benefit to the church they once were. He does not feel that he can take the field for active work. What must be done? His name comes out in the list of appointees as "released." His monthly allowance no longer puts in an appearance, and the aged couple are reduced to straightened circumstances. The old man may, by using his hoe and garden rake a few minutes each day, be able to produce a very good garden, and possibly care for a few fowls etc., and by the assistance of one third or half what it took to keep him in the field be able to live comfortably. Now the question direct:

www.LatterDayTruth.org

Would it be right? Would it be more economical for the church? Would it be more pleasant for the aged couple to sell that little home and turn the money over to the church and go to the "Saints' Home" and spend the rest of their days, than to continue to receive a little help from the church in the way of a "pension" which would be forthcoming every month, and which they could use as their needs required?

Suppose this aged pair did not of their own selves own such a home, does not the law provide that the Bishop shall purchase and impart to them such an inheritance with "a deed and a bond that cannot be broken?" We so understand it. Neither do we find that such a thing as the proposed "Saints' Home" is even hinted at in the law.

If I am not correct set me right, brethren, in the spirit of love and for the good of Zion's cause.

In gospel bonds,

RANDOLPH.

## LETTER FROM ELDER J. F. McDOWELL.

EDITORS HERALD:—As the days go passing by they constantly remind us of God's goodness and compassionate mercy. They also disclose the fact of the onward movement of the gospel work, and the stability of Christian foundation upon which we as a church stand. I trust it may not appear egotistic to say, "All else is sinking sand."

"Mormonism," as we teach it, is the embodiment of *all* salvatory truth. There can be no safety guaranteed unto any one or more individuals if disposed to discard any one of the text-books of the church; for success cannot, in the very nature of the case, attend fractionary "Mormonism." There is obviously a mark of divinity attaching unto it *as a whole;* for observation teaches us that darkness and spiritual stupor and dissatisfaction follow everyone who dispenses with one or more parts of the "system of faith" this church advocates. Therefore, we conclude, that if in the whole it produces holy results entirely satisfactory to a righteously disposed person, and that honorable progress attends its ministrations, and such *fail* to be manifest by a reverse procedure, it is *right as we have it* and present it to the world. It surely *as a whole* is not misleading to any candid mind, and advocates no "strange God," or new Christ, nor a distorted view of Holy Spirit manifestation. There is nothing attaching to it of the ridiculous, unchristian, or unbiblical. Nothing immoral, or that does not address itself to the intelligent consideration of all honestly inclined investigators thereof. It is a "system of faith" that seeks for cover under no blinded credulity for its propagation. It bows at no human shrine; it offers no apology for what it has to instruct mankind; it fears no assult of just criticism, or unfairness of opponents; it dreads no investigation, but claims to stand fearless and inviting upon its own intrinsic merit. It is susceptible to no improvement, for perfection is always perfected.

Furthermore; mankind have endeavored to get along without God in present revelation, but we are taught that God in past revelation is not satisfactory nor yet successful. The most most learned of the day who claim to have trusted Bible teaching and deny the power of God in special interposition in church work, or the necessity for such, find themselves actually floundering about in the direst of uncertainty.

The "oppositions of science, falsely so-called," are in such striking inharmony with theological Biblical rendition or interpretation, and credo-pursuit has been such a "vain pursuit," they know not where to go or what to do. And as we gaze upon it all, there arises a degree of satisfaction from our hearts as we can and do joyously sing:—

"How *firm* a foundation ye saints of the Lord,
Is laid for your faith in his His excellent word,"

the excellency thereof being found in the unmistakable confirmatory evidences now divinely adduced in support of the promises found recorded in the books.

Protestantism is inconsistent with itself, and all its present attempts at religious reform is simply a process of gradual decomposition, a steady dissolution of creed-specters, vanishing from before the magical touch of modern thought as ghosts who have too long haunted the minds of the credulous.

The so-called Reformation was a work of abolition; for the thing sought to be reformed *remains intact* as a religious institution. There is a striking distinction between Christian faith and religious credulity; and the writer is inclined to think that high credulity means low intelligence, and high intelligence low credulity; that intellectuality embraces enlightened faith. Knowledge banishes credulity and creates certainty for uncertainty. Christianity, *the* gospel appeals to man's intelligence; and philosophy appeals to man's understanding. There is a point in man's researches where credulity ends and reason begins; where faith may vanish, and knowledge exist. Mankind needs to know all that is knowable, and all that belongs to the realm of faith should be found as legitimate deductions from the things knowable.

There are things concerning which if a man earnestly thinks, he may entertain honest doubt (for all doubt is not dishonest), but while doubt, like an engine, may drive much machinery, it is a good idea to loan it a "balance wheel." Doubt properly used leads one unto deeper investigation, and surely the matter for which he seeks exists; for can man search reasonably for what he cannot find? If so, then all spiritual and moral demands are not supplied. T. F. Seward writes in the February number of *Review of Reviews:* "The special religious need of the present age is the release of religious truth from its bondage to ecclesiasticism. The Lord Jesus Christ needs to be changed from a theological definition to a living force. . . . The crying need of the church to-day, and hence of the world, is a *restored* Christ."

That is precisely what this church has been telling the world, and trying to get them to understand it, for the last sixty-two years! They declared it was a falsehood, but religious evolution and revolution are severly teaching mankind that what they once denounced as an error is a truth so forceful and poignant as to demand an accession therof. But there is a dilemma in which they have unwittingly placed themselves. There can be no "restored Christ" independent of restored gospel, the genuine system of truth in which Jesus Christ is truly represented. "The gospel is the power of God unto salvation" because it is Christ in essence, who is "the Savior of all men."

The world has branded the "restored gospel" as Mormonism, and decried it as a delusion and a snare of the Devil; but so surely as man lives, and desires, and must have a "restored Christ," they shall be under moral obligation unto themselves and their God to come unto the standard unfurled by Christ as set forth in the New Testament and gloriously borne to the nations by the apostles, as Christianity—the representative truth of Christ. But, alas! it will also obligate them to embrace the thing they erroneously branded as false—and be "Mormons" with us—or else be without a "restored Christ." They cannot restore him in a *new* Christianity; for such a work would be incongruous, and all their piecework Christianity has signally failed to supply existing demands. We, as a church, are not responsible for the *position* we occupy. God devised that, and we stepped upon it as a platform of religious liberty guaranteeing unto the baptized believer all the rights, privileges, and preogatives growing out therefrom unto the faithful adherent. If anything is to be said about us, we are simply to be congratulated that our hearts were inclined to receive it. If it is right, of course we are right, the adoption of its righteousness causes us to be right, and we tell the whole world they have an equal chance to be *right* also.

Protestantism is a failure; it has failed to convert men unto Christianity; it has failed to give the true God unto humanity; it has failed to truly represent Christ; it has failed to give the means by which the Holy Spirit's promised blessings might be had; it has failed to increase faith, to confirm hope, to establish reason, to preach the gospel. It created distrust, overpowering doubt, and disappointed true aspirations. It blurred human vision, distorted spiritual foresight, denied present inspiration, misrepresented God, dethroned the thought of his noblest purposes. The world can have no restored Christ without "more revelation," and they have emphatically declared they "need no more revelation." But we happily think there are revelations of an astounding nature appearing before their minds when we hear them exclaim: "The crying need of church, hence of the world, is a RESTORED CHRIST"! Let the revelations of present insecurity come; let them come, O Lord! for thou has honestly de-

www.LatterDayTruth.org

clared, "Every plant which my heavenly Father hath not planted shall be rooted up." As the rooting process shall go on, may the honest inquirer find a sure foundation.

"If the foundation be removed, what can the righteous do?" Well may it be asked. If the creeds of divided and distracted Protestantism are "plants" God has not planted, how can they be supposed to abide? Yours for the truth,

J. F. McDowell.

## LABORERS WITH GOD.

"For we are laborers together with God: ye are God's husbandry, ye are God's building."—1 Cor. 3:9.

"We then, as workers with him, beseech you also that ye receive not the grace of God in vain. Giving no offense in anything, that the ministry be not blamed: but in all things approving ourselves as ministers of God, in much patience, in afflictions, in necessities, in distresses. . . . By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned."—2 Cor. 6:1–6.

We are laborers together with God, and are to give no offense in anything; that is what Paul wrote.

In what are we to be laborers together with God? How came we into relationship with God? I answer, by a covenant in which we took upon us the name of Jesus Christ, promising to never dishonor his name, but in all things to be willing and obedient stewards or servants, he having furnished all the capital; and we promise to act honestly and truly with him to the end, at which time he has promised to give us our own, if we are faithful in handling his.

We brought nothing into this world, and we leave it empty-handed. We were in the world without God and without hope, or "having no hope." We came out of the world how? By accepting the terms of reconciliation, or the law of adoption. Then we are to be governed by that law to the end of life. We are "not to lay again the foundation;" no, but to "go on to perfection," or to grow up to perfected manhood. You would not lay two foundations to build one house, would you? No, you would build right *on* the foundation; for "other foundation can no man lay, than that is laid, which is Jesus Christ." "Ye are God's building." Then you must remain in harmony with him by observing his commands: "He that hath my commandments and *keepeth them*, he it is that loveth me."—St. John 14:21. "*If* ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love."—St. John 15:10.

We find the salvation which Jesus Christ brought was understood in the early days. We read in Genesis 14:18, "And Melchizedek king of Salem brought forth bread and wine: . . . and said, Blessed be Abram of the most high God. . . . And he gave him tithes of all." This was the servant of the most high God who brought forth bread and wine. What do you think the bread and wine was for? To commemorate the death and sufferings of Jesus Christ, and witness to God that they did always remember him; showing that the atonement was understood, and that connected with it was the "giving tithes," and was connected with Christ, or the gospel. Jacob, understanding God's law, said: "Of *all* that thou shalt give me [more than a living] I will surely give the tenth unto thee."—Gen. 28:22.

"Take heed that ye do not your alms before men to be seen of them." Alms here, as used by the Master, are tithes, the same as Paul referred to in Acts 24:17: "I came to bring alms to my nation, and offerings;" or in other words, tithes and offerings. The marginal of alms is "righteousness." It is the law of righteousness. Jesus taught, "Thus it becometh us to fulfill all righteousness." Well, if alms or tithes giving is the rule of righteousness, how can we fulfill all righteousness without attending to that too? But we are not to make a big show of it; and in the observance of this law there must be that same willingness that there was to be baptized. They are both spiritual in effect, and temporal in application. We say to the world, (and truly too,) "Ye *must* be born again, or abide the consequence." How can we go on to perfection in God's building unless we observe the law? If we own what we have, why do we not take it with us when we die?

I hear some object to tithing as not being binding, and not spiritual. Is baptism spiritual? Yes, in effect, but temporal in application. So with the tithing law; spiritual in effect, but temporal in application.

Why can we not fulfill God's law, and not pay tithing? For the same reason that no man can enter into the kingdom of God unless he is born again; and for the same reason that "without the shedding of blood" there was "no remission."

But the entire work must be done willingly and not grudgingly. In Luke 16th we are likened unto stewards, and shown the folly of wasting the Lord's goods; that we have no right to do it, but are to use the means in our trust so that when we fail (die) he will receive us into everlasting habitations, and give unto us the true riches because we have been faithful "in that which is least."

In Mal. 3:8–11, the question is asked, "Will a man rob God?" Surely we do not want to. "But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: *for* [or because] ye have robbed me, even this whole nation." "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and *prove me now* HEREWITH." Just so.

In Acts 2:38 Peter said: "Repent, and be baptized . . . in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Now, if they had not been baptized, how could they get a remission of their sins? and how could they have received the gift of the Holy Ghost? Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of the Father who is in heaven."—Matt. 7:21. Is it his will that we pay tithes? Is it not mandatory? that is, if *we* want the blessings? I think so; if I am wrong I would like to be set right.

"Therefore, whosoever heareth these sayings of mine, and *doeth* them, I will liken him unto a wise man." Is it desirable to be wise? or do you want to be of the five foolish virgins? "There is one lawgiver, who is able to save and to destroy."—James 4:12. Is it expedient to obey his law? "Be ye doers of the word, and not hearers only, deceiving your own selves."—James 1:22. Is God's work secondary? or should it be first, and last, and all the time? Read what Paul said in Philippians 3:8–14.

"If thou lovest me thou shalt serve me, and keep *all* my commandments."—D. & C. 42:8.

"Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people. . . . Wherefore, *if ye believe me* ye will labor while it is called to-day."—D. & C. 64:5.

"Of sin, because they *believe not* on me."—St. John 16:9.

"Verily thus saith the Lord, I require all their surplus property, . . . and, after that, those who have thus been tithed shall pay one tenth of all their interest [increase] annually; and this shall be a *standing law unto them forever*."—D. & C. 106:1.

"I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."—D. & C. 81:3.

"He that turneth away his ear from hearing the law, even his prayer shall be abomination."—Prov. 28:9.

What a beautiful law God's law is,—perfect justice to all; and those who have no tithes to give, but are needy, it offers them succor.

"Ye are God's building." Yes, and there is a certain amount of responsibility resting upon each one in his place. If a brick in a building crumbles, and fails to support its share of the weight, it weakens the building just so much. If we fail to do our duty, like effects, in comparison, follow. We cannot all preach the gospel, but we can do our share to furnish funds that others may do that. And there is just as much credit due those who willingly assist as those who are actually in the field: "We are workers together with God." Let us therefore be diligent.

"For by one Spirit are we all baptized into one body, . . . and have been all made to drink into one Spirit. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?"—1 Cor. 12:13, 15.

Certainly, but its duties are different, to some extent; so with the ministry and membership. God has given each his duty to do; and a sister who by diligence and labor pays tithes to help the ministry into the field, and to relieve the wants of the poor, is just as acceptable to God as the elder who is in the active ministry.

May God enable us all to labor together with him, that when our life work shall be ended we may have so labored that he

www.LatterDayTruth.org

will say to us, "Well done, good and faithful servant, enter thou into the joy of thy Lord," is my sincere prayer and desire.

CHARLES ALMA PARKIN.

SAN FRANCISCO, Cal., April 21st.

## WHAT THINK YE?

"PROVE all things; hold fast that which is good," is an appropriate text to use, especially in our search for truth. Again, "Come now, and let us reason together, saith the Lord," is as important, and we would be unwilling to have either one of them erased from our text-book in appealing to the world to investigate our faith. We insist that the word of God is reasonable, and will bear the probes of critical scrutiny and not suffer therefrom; that it is truth and is invulnerable. We reason together, and "reason is ability to judge" from evidence, arrive at certain conclusions. One is, that God is consistent with himself, and in the commands given to, and the demands made by him of men. If we have thus concluded it is certainly because we claim, at least, to have understood what he has said to us; and if we have understood properly, why make an effort to offer an apology for that which is plain and consistent, unless he has said to do so? In our investigation of his sayings and commands to us, in no instance does he require us to apologize for his statements. If he is consistent, he would not speak unwisely, nor when not necessary; hence we conclude that there has been a necessity for him saying all he has said, and if applicable to us at all, given in such plainness that we can or should understand it. If then we know what he means, based upon our ability to judge, should not our acts and oral teachings be in harmony with the command to be consistent? Echo answers, Yes.

There are various grades of officers in the church. Each one has certain duties to perform peculiar to his office—no office void of responsibilities—all necessary, all binding, all consistent. In the various revelations the duty and work of each officer is outlined or defined, and a special command to the elders: "Ye shall see that my law is kept," and, "He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it, and doeth it not, is not my disciple, and shall be cast out from among you."—B. C. p. 140. Dr. Buck defines law to be "a rule of action, a precept, or command originating with a superior authority, that an inferior is obligated to obey." Do these questions from the Book of Covenants (law to the church) mean anything? If they do then to whom do they refer? We answer, First, To the elders; second, To the entire membership of the church. Has not the church said, "We believe and receive these revelations as from God?" What is the duty of the elders? Answer, To teach the laws and commandments therein, and "see that my law is kept." And those who have been carefully taught, who willfully refuse to keep (observe and do), are not my disciples; and if not disciples, of course not worthy to be in the church as members, hence "shall be cast out from among you." Have the elders an apology for that statement? What excuse shall we offer as the executors of the law for not strictly observing the counsel of the Lawgiver?

"Hold," says one, "You must be consistent, you are going beyond reason; stop, wait till I explain."

Well sir, are you going to explain the Lord's commands I have just referred to? If so, I protest; for his words are chosen in wisdom, and convey his will so clearly that they need no additional ones to make the meaning obvious, and would suggest that the force of these commands are equally binding on you; for you are strictly charged to see that the commands and laws are kept. And if you do not keep your part, God says you are not his disciples, and shall be cast out. A corresponding statement is made on page 297 B. C. relative to officers, thus: "Now let every man learn his duty, and act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so. Amen." Stand where? we ask. Certainly the church is referred to—not worthy of a standing or membership in the church.

Let us be consistent as we proceed. There have been certain resolutions adopted by the Twelve by which they seek to be governed in choosing and appointing missionaries. One is that if an elder, or anyone coming under their right or power to appoint is known to them as one who uses tobacco, or is addicted to strong drink, this is sufficient grounds for a refusal to appoint.

Now I like that as far as it goes; but to my mind it does not reach far enough. Why not that which is good for one preacher be good for all? I am willing to try and give my reasons. In the first place, I have yet to learn why purer, holier *men* should be sent out far from home to represent the work and officiate in every department of their official calling, than should be required in standing ministers in the branches at home. Can we tolerate that in men at home which we have resolved to not tolerate in those we send abroad? Is God a respecter of persons? Will God bless the tobacco using officers of and in branches at home when the missionaries appointed at the Annual Conferences must proclaim against the using of tobacco, for "it is not good for man," and "Abstain from the use of tobacco," and are to "see that my law is kept?" If a man can preach, baptize, confirm, administer the sacrament, etc., acceptably to God at home, and at the same time use tobacco, why not as well far away? If not allowed to far away, why permit it at home?

While I hold my license as an officer, the church acknowledges my officiating as acceptable; they hold me as a representative of the faith of that body. But when they demand my license for good and sufficient reasons, then I cease to be an acknowledged representative of the church. Wherever the missionaries go to-day, they find tobacco users. They must preach, or teach against it, because the Bible, Book of Mormon, and Doctrine and Covenants are the standard books of faith. We must teach all, especially that part binding on us to-day. How shall we answer those who inquire of us thus: "Are there any ministers in your church at home who use tobacco? Are they permitted by the 'high council' to preach, baptize, partake of and administer the sacrament? Do branches select such men to be their officers as use tobacco?" Can I evade these questions? Must I give a deceptive answer? If I do, will not my sin find me out? Must I excuse them at home because of some bodily ailment? If so, then all tobacco users could urge a bodily ailment, and would likely do so, declaring, "It does me good," in direct opposition to what God has said, "It is not good for man." Must we as messengers of the Most High be influenced to yield to these whims, and permit its use? Are we not shouldering a wonderful responsibility to permit it in any case? For God himself has made no exception. Better die obeying him, than to die disobeying him. When will we as officers come up to the standard he requires of us. Is it because we are "fearful" of the consequences that if we would resolve that the using of tobacco shall be a test of fellowship, many might leave the church? "When God commands, it is the first dictate of duty and safety to obey." "When he threatens, it is a part of fortitude to fear." And it is clear to my mind he has done both.

I venture an opinion that the time will come when it will become a test of fellowship in the church, judging from what God has said. I may be mistaken, but am willing to abide the final issue, be that as it may.

I am at times worried, perplexed, and disheartened over this very thing. Why not treat every man and woman alike? Why allow or permit in one what is not allowed in another? Where does the responsibility rest now, and where shall it rest hereafter? Not with God on this subject, for he has given orders. To whom does this apply: "See that my law is kept?" Which is the greater sin, commission or omission? What think ye?

L. R. DEVORE.

TAKAPOTO ISLAND, Oceanica, February 8th, 1892.

## PRESERVING EGGS.

OF the eggs exhibited at the recent London Dairy Show, the *Agricultural Gazette* remarks: The eggs preserved for three mounths proved that no improvement has as yet been made by science above the old methods employed by our great-grandmothers. The first prize lot had merely been put into sweet bran with the small end downward; the second prize lot had been rubbed with a mixture of olive oil and beeswax, and packed in coarse salt. The third prize lot had been rubbed when new laid with mutton dripping, and then put away in dry lime, powdered, so that no air could get at them. By all these processes, the eggs at ninety days old were quite usable in cookery.

---

In China a man cannot by will dispose of his land in favor of any one person, whether relative or stranger; it must be distributed evenly among all his male children without exception.

www.LatterDayTruth.org

# Miscellaneous.

## SOUTHERN CALIFORNIA REUNION.

A reunion of the Saints of the Southern California district was held in the Newport branch, convening at ten o'clock on Friday, May 6th. Although in frail health, Bro. D. S. Mills, president of the district, was able to take charge of the first meeting. After singing "Praise ye the Lord," prayer was offered by Bro. H. A. Stebbins.

A permanent organization was effected by choosing Bro. H. C. Smith as president, with Brethren D. S. Mills, H. A. Stebbins, and J. F. Burton as assistants. Bro. H. A. Stebbins was chosen secretary, and Bro. W. P. Pickering assistant. Brethren P. M. Betts, John Morris, and G. W. Garner were sustained as the committee of arrangements, and Bro. E. J. French was added to their number, and they were requested to provide janitor and ushers. Brethren N. W. Best and John Morris were chosen as choristers, and sisters Mary F. Patterson and Vina Goff acted as organists.

By request Bro. H. A. Stebbins preached the opening sermon, and the assembly being chiefly Saints he spoke to them upon the character and work of the Reorganized Church from June 12th, 1852, when the claims of false leaders were cast off by a gathering of the ministry and the true order began to be established. He related evidences of the divine guidance over the church, and also personal experiences whereby many had been led into the light all the way along. There being time, brief speeches were made by several. Bro. John Brush, who obeyed the gospel in 1832, gave his testimony of the work after sixty years experience in it. Also Brethren George Hawley, D. S. Mills, and H. C. Smith stated their faith and hope in the gospel.

The order of services for the reunion was announced by the president, and with the benediction by Bro. J. F. Burton, adjournment was had.

The afternoon session was devoted to prayer and testimony by the assembled Saints, and a profitable time was had. Bro. H. A. Stebbins had charge.

At the evening time sung "Lord, in this sacred hour." Prayer by Bro. Nelson Vanfleet. Preaching by Bro. J. F. Burton from Isaiah 2: 1–5. In the last days something momentous is to take place. The Church of Christ will be exalted, and many people will go up into her and will also call upon others to come. Whole nations will desire to seek the city of the Lord, and will flow into it; for it will be a glorious city, one reared by the power of God. It will be the beacon light of the world. The gospel of Christ is from the beginning and will be unto the end, even in dispensations as committed of the Lord. It was recommitted to men in the year 1830, and people have a better understanding of God's word than they had before. It is a sign to this generation. It came by the ministration of angels, and God is teaching *his* way and *his* law, and they who love truth will receive it. The same principles and doctrines are taught that were taught by Christ eighteen hundred years ago. John Wesley foresaw that such a restoration would come after his day, and that ministers would be divinely sent to preach the closing dispensation and Israel's gathering.

On Saturday morning the prayer service was in charge of Brethren P. M. Betts and C. W. Earl. It was a pleasant occasion. Brethren Burton and Stebbins administered to one child. Before the sermon prayer was offered by Bro. W. P. Pickering. Bro. W. M. Gibson preached from 1 Cor. 15: 1. We have the testimony of Paul in plain language; Christ died, and was buried, and rose again. But Paul had not understood this formerly, not until the Spirit of the Lord taught it to him. All his acquired learning and knowledge was of no value concerning the things of God. He said he had thought that he was doing God service in persecuting the church and destroying the saints; but the Lord was mindful of him for his real honesty of soul, and he brought him back from his errors and made him his minister. He learned that he must not only *believe*, but must also *obey*, and he was sent to those who could teach him the fullness of the truth. And if he were here to-day he would preach the same things, even the way by which his sins were remitted and by which he became a child of God. That was baptism by water and the reception of the Holy Ghost by the laying on of hands. The sight of the Lord in the air above him was not sufficient to save him. He had to obey the gospel ordinances. So Cornelius was not saved because he saw an angel, but by a like obedience with Paul. Hence we are here to preach the truth, not to please men.

At the close it was resolved to have a reunion next year, and that a committee of three be appointed to select place and time for holding the same. It was also ordered that it begin on a Saturday, and continue over the second Sunday. Sang, "Once more before we part." Benediction by Bro. H. C. Smith.

At half past two o'clock, after singing, "In thy name, O Lord, assembling," prayer was offered by Bro. A. E. Jones. Preaching by Bro. Charles Baly, from Luke 12: 15–28. God has made no demand upon men only that which men are able to meet. Christ himself became subject in all things, and so should we. For God has placed in our hands the means of our own salvation. Not a law has been given but those which are for our good and for our happiness. And we should obey, not because of fear of him, but because we are satisfied that what he commands is all for our good. But Satan will prevent us all he can from keeping God's word, and after all we make many sacrifices we may miss the great blessing through failure to keep the full commandments. In 2 Peter 1: 5–8 we are taught the necessity of growth, from step to step, until we reach the place that God intends us to occupy. Be careful about undue expense or extravagance, and by your means help forward the work of God, that men may have the gospel preached to them. Acts of self-denial ennoble our lives, and if we sustain the work, God will care for us. The ministry have been sent to fields of labor, and it is for us to sustain them in doing their work. Let us give the tenth that the Lord requires of us, remembering how much Christ endured, suffered, and sacrificed for our sake.

The presidents recommended the following as the committee on the reunion of 1893, namely, Brethren Nelson Vanfleet of Los Angeles, P. M. Betts of Newport, and H. W. Patterson of San Bernardino; also recommended that the other branches be represented on the committee, namely, by Charles Salter of Laguna, John Houk of Santa Marie, and W. A. Journigan of Valley Center. The report and recommendations were adopted.

Following the above were Sunday school exercises in charge of Bro. John Morris. "The Gospel Bells" was sung, and prayer was offered by Bro. J. F. Burton. Remarks by Bro. Morris. Sister Della French read an essay entitled the "Ark of the Covenant," and Sr. Mamie Mills read one concerning Joseph Smith and his work. Being called upon, Bro. H. A. Stebbins gave an address upon the necessity and urgency of the Sunday school as a means in the hands of God and the church for the salvation of the young; also upon the work of the General Association and of district associations. Benediction by Bro. H. C. Smith.

In the evening Bro. T. S. Brown had charge. The congregation sung, "Lord, let thy power attend thy word." The sermon was by Bro. H. L. Holt. Probably nearly all people believe in a future state, and that our condition there will depend upon our conduct here, even though they may differ from us as to what that state is. It is the general belief that if we do good here it will be well with us there. But there is a variety of ideas as to what being good consists in. Education creates our reason and our conscience. For instance the replies to the question, "What must I do to be saved?" would differ much, and our answer would not suit a majority of the world. Many think that in the state beyond no change can be made by those who go there; that its conditions are irrevocably fixed, and that no corrections can be made. Many believe that the future state of good is gained by men being sincere, let them believe what they will. If that were true, then there is no need of any law or rule of conduct. If belief is all, let us talk no more of works. But the gospel is a system of both faith and works, as it is said in the Scriptures again and again that men will be rewarded according to their works. We have the gospel to offer in place of the creeds of men, and baptism is needed. Christ was baptized, for he came to be our leader in keeping the law, not in evading it. And the Holy Ghost was given after baptism, not before it nor without it.

On Sunday morning the social meeting was in charge of Brethren N. W. Best and Ammon Goff. Special prayer was offered for the sick, led by Bro. W. P. Pickering.

The morning sermon was by Bro. H. A. Stebbins, the subject being the Holy Ghost and its office work to the members and to the ministry, to all the church of God, as found outlined in the New Testament scriptures. This and the afternoon and evening meetings were held in the tent, and the place was crowded with Saints and others. Bro. A. W. Thompson was in charge of the preaching service. Bro. J. F. Burton presided over the afternoon meeting, and Bro. D. L. Harris offered prayer. Bro. W. P. Pickering of San Jacinto was ordained an elder under the hands of Brethren H. C. Smith and H. A. Stebbins, the latter being speaker in ordaining. Also three children were blessed by Brethren H. C. Smith, D. S. Mills, and H. A. Stebbins. Six who had been baptized at the noon intermission by Bro. H. L. Holt were confirmed by Brethren H. C. Smith, H. L. Holt, and D. L. Harris. After that Bro. H. A. Stebbins blessed the emblems of the Lord's supper, and they were passed to the congregation by Brethren N. W. Best and C. W. Earl. The remainder of the time was spent in bearing testimony and in giving thanks. During the day twelve members were administered to, and several were much blessed of the Lord.

At the evening service Bro. J. F. Burton offered prayer, and Bro. H. C. Smith preached the closing sermon of the reunion. The text was Ephesian 4: 11–17. The church here pointed out is not a perfect church, because the component parts are imperfect,—mortal, and some drop out of the work because they do not find all in the church perfect. But we expect sometime to see a perfect church, composed of perfect people. They will become so by the means that God has provided. Sometimes people in the church do wrong from ignorance, from lack of wisdom and understanding. In the church is a diversity, but also a unity in diversity. Every member and joint in the body must do its part for the benefit of the whole, to the compacting of the body together, not to the pulling of it apart. So with the body of Christ, the church. If it were already perfect, there would be no growth; but it is growing up unto Christ. The Saints are imperfect, but they are advancing, moving onward and upward.

With a closing hymn and the benediction by Bro. H. A. Stebbins, the reunion of 1892 came to an end. All the workers did their part faithfully, including Bro. William Schade, who acted as usher, and did good service in that line.

On Monday, Bro. H. A. Stebbins baptized one in the waters of the Pacific Ocean, and she was confirmed by Brethren J. F. Burton and H. L. Holt at the evening service, at which time Bro. H. A. Stebbins preached upon the antiquarian evidences of the Book of Mormon as being a true record of the ancient Americans.

## TO THE MISSIONARY FORCE IN THE FIELD.

Special notice is hereby called to the action of the quorum of Apostles, in council over the magnitude of the work, and the necessity of adopting some more concise and expeditious system of reporting and appointing to the missionary fields.

In the past the mode of reporting has been so little understood, and so voluminous, as to cause much unnecessary labor on the part of the quorum of Twelve in the selection and appointing of the elders to their fields. The want of uniformity, and the actual necessity of reporting not being recognized by the laborers in the field, many neglect to so report in time, hence our labors are retarded, and the time of the conference is extended unnecessarily. Heretofore we have been subjected to unfavorable criticism,

www.LatterDayTruth.org

and have been thought to be unnecessarily arbitrary in our appointments, when much of the trouble would have been avoided if suitable reports had been in our hands. Now we ask a coöperation on the part of our fellow laborers in God's great harvest field, that time and labor may be saved, and the bond of love made stronger, that a perfect confidence may be obtained and maintained between the ministers of Christ our Lord, while striving to build up the kingdom of God.

At our late councils we passed the following resolutions: Resolved, that hereafter all ministers under conference appointments be required to report all necessary items, viz., preference of field, number of dependents, age of children, and estimate of amount necessary for support of family, (not including personal expense of missionary,) to the missionary in charge of the field where laboring, instead of to the quorum of Twelve as heretofore. In case of a new applicant for mission, a like report must be made to the missionary in charge of the field where the applicant desires to labor; the missionary in charge to then embody such items in a statement to the quorum for ratification or amendment, thus saving the time used in reading all reports in quorum meetings; the missionary in charge then to present all names of those he desires appointed to his field, together with the items connected therewith, in one statement, so that where no objections are made, a whole field may be disposed of in one motion."

We recommend a careful observance of the above requirements.

In any departure from an old established rule, much care should be used to learn the particulars of the new system, that the benefits desired may be obtained, hence we write still further in explanation: All missionaries are expected to report their whereabouts, the work they are doing, and the general prospects, at least quarterly to the missionary in charge; and at the close, or near the close of the mission year, they are "required" to report all the items mentioned in the above resolution, for the special purpose of aiding in the arranging for the next year's work. This last report should be made as early each year as the 25th of March, that time may be had for the different missionaries in charge to arrange their lists of appointees, considering the necessities of each separate field, and arranging the men best qualified to fill the several calls.

It will be seen, if anyone will think just a little, how hard it will be to make appointments and not miss some one, when we remember that there are now on the list of missionary laborers two hundred and twelve names. That means the consideration of just so many different localities, the nature of work to be done, the qualifications of men to be appointed, the number and nature of their dependents, amount needed financially, and the ability of the church to maintain such a force. A man may be well known as a minister, and may have been engaged in the mission field for years, yet in the absence of anything in the shape of a report or statement direct from him, as a matter of record, he may be left out, and undoubtedly will be. Some reports came in last conference on the last day but one; and some came in after adjournment, dated as late as the 14th of April. Now, who is to blame if such receive no appointments? We mention this simply to give an idea of some of the difficulties we have had to deal with in the past, notwithstanding the repeated requests and information published in the *Herald*.

We once more ask our brethren to join with us in systematizing the labor of appointing missions and doing conference work. Do not forget that next March, as early as the 25th, we will expect reports from all missionaries to those in charge: "Preference of field, number of dependents, age of children, and estimate of amount needed for support of family, not including personal expenses."

Some may object, and think it strange that we ask for a choice, or preference of field, and then often disregard such stated preference, and assign a very different field. When we can do so consistently with the demands of other fields and the supply of elders, we consider and grant those preferences; but when we need a man for some other field, we change as the needs may demand. Again; sometimes we deem a change beneficial for both the church and the minister, hence we recommend as our judgment, the evidence before us, and the direction of the Spirit indicates.

We are thus explicit in this article, that we may come more in touch and harmony with the ministry and the whole church.

May God's pure Spirit guide and give us wisdom, that we may not depend wholly upon the counsel of our fellow men, but manifest that we are the children of God indeed. An act of equalization was also had as to the basis financially, of support of all ministers while in the field. Recognizing the fact that this work is a work of sacrifice, and deploring the tendency of the ministry (if acting upon the thought that the allowance for the support of the family in a salary or recompense for labor done) to apply and labor simply for the money allowance, we deemed it necessary to formulate a basis, upon which all shall be expected to agree. It is understood that this basis is subject to contingencies, and forms simply a rule of action governing all alike under similar circumstances.

It is thought by us to be a living basis only, as we endorse and highly approve the spirit which prompts our ministry to be, as far as is possible, self-sustaining, and draw upon the church coffers only in case of actual necessities.

Acting upon this basis, some of the elders' allowances have been cut down, and some have been necessarily increased, because of the increased number of their dependents. The wife, children under age, aged and infirm parents, may rightly be enumerated as dependents; but all are expected to labor as their ability may permit to aid in maintaining the family, thus lightening the expenses of the church, and enabling her to put a stronger force in the great harvest field. And should the ministers' dependencies be of such a nature as to forbid their taking the field without an increase above the basis, the quorums making recommendation of appointments have power to so increase, provided the demand for service, and the finances of the church will justify.

It can be seen by this action that the interests of the church, and the increase of laborers in the field, in fact the "preaching of the gospel of the kingdom in all the world as a witness," is the first and uppermost thought of your brethren of the Twelve and Bishopric.

Hoping and trusting that the above provisions and rules of action will meet with the approval and endorsement of all our brethren in the missionary field at home and abroad, we subscribe ourselves,

Your brethren in the great labor of love for Christ Jesus our Lord. Amen.

ALEX. H. SMITH, President,
T. W. SMITH, Secretary.
For Quorum of Twelve.

## PASTORAL.

*To the Saints of the Central Nebraka district, Greeting:*—Having been given the oversight of the above district, I feel to present a few thoughts for your consideration. For the information of all concerned, I will say that the above district comprises all the territory north of the Platte River to the State line, and from the west line of Platte, the east line of Madison, Pierce, and Knox counties to the State line west.

I would be glad to hear from all the scattered Saints therein, or all who are not members of any branch, as to the prospects for preaching in your vicinity. The above field is offering good opportunities for preaching, especially in Dawes and Sheridan counties, and I want to visit other parts wherever interest demands as soon and as often as possible. If calls are not answered as soon as desired, call to mind that there is but one weak servant in that field who is expected to answer them all. Bro. Caffall having five States in charge, it cannot be expected that we will get much of his labors, but believe he will do as much for us as possible.

The Saints who are deprived of branch association should not feel discouraged, nor that there is nothing they can do. You can live your religion, setting such an example before your neighbors that will make them friends to the cause, distribute tracts among them, and thus prepare the way for preaching of the word. You should take the church papers, and if able, obtain and read the church books. Become accquainted with their sacred teachings; be *doers* of the word, watching unto prayer. If you do these things, you are then standing in holy places, and can feel about as happy as though living in a large branch. Where there are two or more families living in close proximity to each other, I would advise that they meet from time to time, and sing, pray, read the Scriptures together, etc. This will give spiritual strength.

It is time for all to arise and work; the hastening time has come. There is yet much to be done, and it is the duty of all to assist as best they can both spiritually and temporally. The temporal law has not been observed as much as it should be in this district. Let each one ask himself if they love the work, if it has done anything for you. If so, then inquire if you posess anything temporally that you feel thankful to the Lord for; if so, he requires a part of it according to the law, for the preaching of the same gospel, that has done so much for you, unto every creature. In so far as each do their duty in this direction they become workers together with God for the accomplishing of the great work of the latter days. This work cannot be carried on without temporal means; we must be willing to make sacrifice cheerfully if we shall stand in the gathering time and find an inheritance in Zion.

Think of it, Saints, at the conference of this district held some time ago, the Bishop's agent reported nothing on hand, nothing received. That presents a sad picture; for if that state of things continues, when we present ourselves for admittance into the kingdom of heaven we will find that there is nothing there to our credit, but will be sent away, being unprofitable servants. Why should it be thought too hard for those engaged in temporal things to give a small part of their time and strength for the spread of the work, when it is expected that the traveling elders shall give *all* their time, and spend their strength, sacrificing the comforts of home and friends. Where is the equality in this? If salvation and no more is promised to the elders who thus sacrifice, it seems to me that those who fail to do what they can will come far short. There are a few who are awakening to a sense of duty in this direction. I know that many of the Saints are very poor, who would assist if they could; but even they can do something. An offering of a penny if given cheerfully, it being all they can do, the Lord will add to the store of those giving, so that by and by they will be able to observe the principle of tithing.

This latter day work is a heart religion, so when we have the work at heart, no sacrifice required will be too hard for us to make. With this key it is not difficult to judge whether we be in the faith. It is written, "The willing and obedient shall eat the fruit of the land." Let us not be behind in any good work. Elder Levi Gamet, Clearwater, Antelope Co., Nebraska, is Bishop's agent, who will receive tithes and offerings, and receipt for the same.

There are a number of Saints living in the vicinity of Hay Springs who may be organized into a branch by and by. If there be any living near who are not acquainted with Bro. James Shepard, of Hay Springs, they will please write him so that you all may be known.

I trust that the thoughts presented will receive your earnest consideration that the work may move forward, and thus prove that we are "not hearers of the word alone, but doers of it too."

In gospel bonds,
W. M. RUMEL.

CLEARWATER, Antelope Co., Nebraska.

---

*To the brethren of Central and Southern Illinois, Greeting:*—Having been appointed to labor for the coming conference year in your territory, I ask that any or all of you, will take the pains to inform us when you would like preaching done in your locality, for the advancement of the work of the Lord, and for our own exaltation in the kingdom of our God.

A letter addressed to me, care of W. McGahen,

www.LatterDayTruth.org

Burnside, Hancock county, Illinois, will find me ready to respond, at the earliest convenience.

In bonds,

J. C. CRABB.

*To the Missionaries and Saints of the Pacific Slope mission, Greeting*:—

Having this mission placed under my watch-care, I address you all, with feelings of gratitude to God for his goodness and mercies manifested towards his children here, that we have quiet in our land; that under the wise administration of my predecessor He has blessed us all with so good a degree of harmony and peace in all the churches, and that laboring under peculiar difficulties and trials, our former president brought the church up to so high a standard of knowledge of church government, purity of doctrine and practice, and comparative peace in all the mission; and by his uprightness and sterling integrity he has won a place in all our affections that time will not dispel. Brethren, let us emulate his virtues, and while entering upon our work under more favorable auspices than he did, we doubtless all feel desirous that his well-begun work shall be carried on to its full completion, not only that a greater degree of unity shall obtain, but that a higher spirituality shall prevail, and an honorable life, as the result of a Christian character, be fully developed in us each, in all the mission, and that our neighbor may be taught the beautiful principles of life everlasting, and obtain the glorious hope that we have. To this end all should work together,—"let him that laboreth in the ministry, and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all."—D. & C. Sec. 119. Thus our Father above recognizes the responsibility resting upon us each, and we must finally render an account to him who knoweth all things; therefore we hope and expect as "God's ministry" to cheerfully, faithfully, and diligently labor in the performance of all our duties, and to be sustained by the "men of business and of work;" and appeal to you not to let the work lag because your part of the work may not be upheld. The Bishop's agents are honorable men who will render a faithful account of all properties placed in their care.

That each part of the mission may be represented by the general church appointees, to the president of the mission, and for the good of the work throughout the field, Elder Thomas Daley of the Seventy will take the charge and oversight of the work in Washington and Oregon; Elder Hiram L. Holt of the Seventy in Northern California and Nevada; Elder D. S. Mills of the High Priests in Central and Southern California, and Elder David L. Harris in Arizona. And as the church has all confidence in these brethren, they may be referred to by anyone requiring their aid or counsel in their respective fields of labor; and hoping that they will be received and sustained by their brethren while in the performance of their labors of love, we commend them to you, and to the grace of God, praying that he will bless them and you all in every good word and work.

I also ask an interest in your devotions that I may have the Holy Spirit to guide me, and wisdom given me to aid me in performing my share of the labor allotted to us all.

Your brother and fellow laborer in the Lord,

JOSEPH F. BURTON,
Missionary in Charge.

LOS ANGELES, Cal., May 16th, 1892.

P. S.—My address will be San Bernardino, California, until further notice. J. F. B.

*To the Saints of the Nauvoo and String Prairie district in Iowa, Greeting*:—Ever since I have been appointed as missionary in charge of the above stated district I have been trying to have the time of the conference to convene at Burlington on June 4th, changed to meet on the 18th, so that I would be able to meet with you and learn the needs and wants of the district, also to get acquainted with my colaborers. But I have been informed by the district president that they could not change the time, so it will be out of the question for me to meet with you. I therefore request that the president of each branch in that part of my field will write to me at once, and give me the name of his branch, also the town and county where located; and if the president lives in town, to let me know where to find him, and also let me know the desires, needs, and wants of their branches, and the prospect for the work in their vicinity, so that I can arrange my work, and also work in unison with all my colaborers for the good of the work and the up building of Christ's kingdom; for in union there is strength. In bonds,

J. S. ROTH.

Box 1566, Grinnell, Iowa.

## CONFERENCE NOTICES.

Conference of the Nevada district will be held June 19th, at ten a. m. in the Mottsville schoolhouse. Presidents of the various branches, please bring or send in your reports. A full attendance of the Saints and those interested is requested. Traveling ministry in the vicinity, do not pass us by. All are invited.

T. R. HAWKINS, Pres. of Dist.

Northeast Kansas district conference will be held at Saints' chapel, Netawaka, Jackson county, Kansas, beginning Saturday, June 11th. All officers are requested to report.

DAVID WILLIAMS, Pres.,
L. G. GURWELL, Sec.

The Far West district conference will convene Saturday and Sunday, June 4th and 5th, with the Pleasant Grove branch. All are invited to attend.

CHARLES P. FAUL, Dist. Sec.

Conference of the Eastern Maine district will be held at the Saints' chapel, West Jonesport, Saturday, June 11th. It is hoped that all the Saints in the district will attend, especially all the officers, as there is business of importance to be transacted. It is hoped that some of the elders in this mission may be present.

JOSEPH LAKEMAN, Pres.,
J. N. AMES, Clerk.

## BORN.

SHIPPY.—At Fairbank, Iowa, February 1st, 1887, to Bro. Locy and Sr. Elsy Shippy, a daughter. Blessed May 15th, 1892, by Elder J. S. Roth, and named Alta.

GOODRICH.—At Dunkerton, Iowa, July 4th, 1889, to Bro. James and Sr. Belle Goodrich, a son. Blessed May 21st, 1892, by Elder J. S. Roth, and named Ray Willard.

FRANCE.—Near Andover, Missouri, March 17th, 1892, to Bro. Wm. A. and Sr. Mary A. France, a son. Blessed at Saints' meeting, Lamoni, Iowa, May 22d, 1892, by Elders Robt. M. Elvin and Thomas France, and named Joseph Earnest.

## MARRIED.

CADWELL—SNYDER.—At the bride's home in Harlan, Shelby county, Iowa, May 15th, 1892, Bro. Phineas Cadwell, of Logan, Iowa, to Sr. Elenor Snyder; ceremony by Elder J. W. Chatburn. A number of friends, relatives, and brethren were present on the occasion. After partaking of an excellent dinner provided by the bride, the evening was passed in singing and conaersation, to the great delight of all present.

## ITEMS OF INTEREST.

Over $1,000,000 are said to have been lost by the recent floods at and near St. Louis alone. The waters are receding at all other flood points; steps are being taken to aid the sufferers. Governor Boies, of Iowa, will issue a proclamation for aid in behalf of the destitue at Sioux City.

From the Portland, Oregon, Presbyterian General Assembly:—

THE CONFESSION OF FAITH REPORT.

The final report of the Committee on Revision of the Confession of Faith was presented. None of the changes proposed impair the integrity of the Calvinistic system of confession. The action proposed by the committee consists of twenty-eight overtures, each one covering a change proposed. The report says:—

It was found impossible to meet the individual preferences of every presbytery without setting aside what were known to be the views of a large majority of the church. There was an effort made to secure harmony at any sacrifice. The report is the very best that the committee has been able to prepare after weeks of labor. The division into twenty-eight sections will enable the church to approve single alterations without endangering the entire revision.

The report is signed unconditionally by twelve members of the committee and with exceptions by twelve. Of the twenty-eight changes proposed thirteen are accepted to cover the points. These are: Divine decrees, preterition, creation, covenants, a new paper on the Holy Spirit, man's fall, a new paper on the gospel, predestination, effectual call, infant salvation, non-election, and the Lord's supper.

The expiration of the morning hour caused consideration of the report to go over as unfinished business, which may be called up any time.

The Vatican has sent a circular letter to the American Bishops recommending the formation of a national union as against Cahenslyism, or the project advocated by Herr Cahensly to appoint Bishops of the same nationality as the people whom they are to spiritually direct.

LONDON, May 21.—The government has no information increasing the mortality from the hurricane at Mauritius beyond the figures given yesterday—1,200. To-day's *Times* printed a dispatch from Calcutta saying that 1,500 people perished by the disaster, but there is no reason to suppose that the estimate of 1,200 given in the government's official dispatch is not correct. The Lord Mayor has opened a fund for the relief of the sufferers.

TEHERAN, May 21.—Cholera is raging along the Afghan-Persian frontier for a distance of 100 miles south of Meshed.

SHANGHAI, May 23.—A serious threat has been made to destroy the French mission buildings at Tanyang, which have been rebuilt since they were destroyed last year. The ceremony of consecrating the new buildings has been fixed for Thursday next.

Letters from Tashkend report that rapid progress is being made in building a military road from Vernoye to the eastern portion of the Province of Ferghana.

The German Government is said to be seriously contemplating entirely prohibiting immigration from Russia, even going to the extent of refusing to allow pauper emigrants to traverse Germany *en route* to other lands.

Dr. Briggs expects to be in Portland by Wednesday of this week. He does not expect to make any canvass before the General Assembly. He did not even intend to go to Portland until he found that under the rules his presence would be necessary. He will simply make a formal statement in his defense, perhaps an almost perfunctory one, and then he may return before the assembly adjourns.

The General Assembly of the Presbyterian Church at Portland, Oregon, has entertained the appeal in the Briggs' case. By this action the merits of the heresy charges will be tried by the Assembly as a court of original jurisdiction.

There are 300,000 blind people in Europe.

## Sunday School Associations.

The Sunday School Association of the Northern Michigan district will meet the day before the conference convenes. We shall be pleased to see a goodly number of the workers present; and may all come feeling that they have an interest in the work.

F. H. BROOKS, *Supt.*,
LILLIAN HARTNELL, *Sec.*

Isaac M. Smith, Galien, Michigan.

www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges ....$1 50
Imitation Morocco, gilt edges .....2 00
Morocco, gilt edges.....2 50
Roxburg Turkey, gilt edges.....3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ..... 4 00
New Testament, inspired ..... 75

## Book of Mormon.

Roan, sprinkled edges.....1 25
Imitation Morocco, gilt edges .....1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides.....2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only).....1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages ..... 70
Leather binding.....1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges.....1 50

## Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages.....1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25
250, 50c.; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 .....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100 .....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz. 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 .....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31. What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25
250, 50c.; 500, $1; 1,000,... .....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36. The Spaulding Story Reexamined; per doz.. 20
per hundred .....1 25
41. The Gospel; per doz 5c.; 100, 25c.; 250,.. 50
500, $1; 1,000.....1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75

Trial of the Witnesses to the Resurrection of Jesus Christ; 5c. each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent.....4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50
Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall.....1 00
Josephus, complete, library leather .....3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00
Mosheim's Church History, 2 volumes .....4 00
Baldwin's Ancient America (illustrated) .....1 80
Rollin's Ancient History, two volumes in one...4 00
The Koran, library leather .....2 25
Gieseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes.....10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine .....2 00
Cruden's Complete Concordance of the Bible ...1 75
Apocryphal New Testament .....1 65
Elders' Diary, by Joseph Luff..... 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood.

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing o. Children, and Marriages ..... ....2 00

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25


# SPIRITUAL GIFTS

AND

# THE SEER OF PALMYRA:

Or

**SEQUEL TO SPIRITUAL GIFTS.**

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of Facts and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr


www.LatterDayTruth.org

## PRECEDENCE.

'Tis first the true and then the beautiful,—
Not first the beautiful and then the true;
First the wild moor, with rock, and reed, and pool,
Then the gay garden, rich in scent and hue.

'Tis first the good and then the beautiful,—
Not first the beautiful and then the good;
First the rough seed, sown in the rougher soil,
Then the flower-blossom, or the branching wood.

Not first the glad and then the sorrowful,—
But first the sorrowful, and then the glad;
Tears for a day,—for earth of tears is full,
Then we forget that we were ever sad.

Not first the bright, and after that the dark,
But first the dark, and after that the bright;
First the thick cloud, and the rainbow's arc,
First the dark grave, then resurrection light.

'Tis first the night—stern night of storm and war,
Long night of heavy clouds and veiled skies;
Then the far sparkle of the Morning Star,
That bids the saints awake and dawn arise.

—*Horatius Bonar.*

## A MONSTER BUILDING.

THE great cathedral in the City of Mexico is the largest in America and cost nearly $2,000,000. Its foundation was laid by the Spaniards in 1573 on the site of an old Aztec pyramid and the building was finished in 1667. Against its western wall leans the celebrated "Calendar Stone," covered with hieroglyphics and weighing twenty-five tons. A cast of this remarkable work of antiquity was exhibited at the New Orleans Exposition of 1884-1885.


RIPANS TABULES

REGULATE THE
STOMACH, LIVER AND BOWELS,
AND
PURIFY THE BLOOD.
A RELIABLE REMEDY FOR
Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.
Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address
THE RIPANS CHEMICAL CO.
10 SPRUCE STREET, NEW YORK CITY.


## PATTIE; OR, LEAVES FROM A LIFE.

(NOW READY.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of tha same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

## Autumn Leaves,

With Frontispiece each Month.

Published monthly, 48 pages, neatly covered.

**Price per year - - $1.50.**

MRS. M. WALKER,
Editor and Publisher.

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### Teachers' Helps.

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### Cards and Tickets.

Fancy cards, large, five kinds, per 100 ..... 75
Fancy cards, small, ten kinds, per 100 ..... 50
Good Behavior tickets; per 100, 15c.; 1,000....1 00
Prompt Attendance Tickets; 100, 15c.; 1,000 ..1 00

### Winnowed Songs.

Each 40c., half doz. $2.25, per doz.....4 50

## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**

OF

## PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

**On Sale at the Herald Office,**

## With the Church In an Early Day.

**Price $1.14 postage prepaid.**

## BOOKBINDING.

**HERALD OFFICE BINDERY—**

**All kinds of Bookbinding done at Reasonable Rates:**

Herald volumes, library leather backs and corners, marbled edges .....$1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco.....1 25
" " half morocco .....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

## Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions. The index is rearranged, the subjects and citations furnishing a complete analysis of the contents.

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

## Ruins Revisited,

AND THE

## World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER.

For sale at the Herald Office. **Price $1 00**

www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, June 11, 1892. No. 24.

Flora L. Scott

## THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa.

Subscription price $2.00 per year; Six Months $1.00; Three Months 50 cts.; single copies 5 cts.; Sample copies free.

The Traveling ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, fifty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## TO ADVERTISERS.

THE SAINTS' HERALD circulates in every State and Territory in the United States except the Carolinas; also in Canada, Great Britain, etc. Having a field peculiarly its own, it is steadily growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

For table of rates, see first page of cover. For further particulars address, R. S. SALYARDS, Advertising Manager.

### IT IS A PLANET LIKE OURS.

IN ALL ESSENTIAL POINTS MARS IS STARTLINGLY LIKE THE EARTH.

THE first sight of Mars through an observatory telescope is almost terrifying, even for a person of good nerves. It is as if one saw the whole earth, with its icy poles, as a solid globe, floating overhead. One distinguishes clearly the dark blue seas and the brilliant, beaming, many-hued dry land, and on this the dry beds of a multitude of lakes, bays, gulfs, streams, and canals, these latter being either parallel to each other or crossing one another at right angles.

As you continue to look you note the variations of color and of light and shade and further that the outlines on the edge of the disk pass out of sight, while on the other the landscape expands; you see that Mars revolves on its axis, and that the ends of the axis are the frozen poles, as with us. There is a further resemblance in the inclination of the axis, which provides that on this planet also the seasons follow each other in regular succession. The ice crust at the poles diminishes in summer, affording demonstration not only that Mars is influenced by the sun's rays precisely as we are, but also that the air and water are identical with ours. In fact, the meteorology of Mars is now being reduced to a science.

Judging the two planets by superficial characteristics, however, one must admit a condition implying a higher degree of development in Mars. The continents of the earth, seen from a distance, present a very torn appearance, and occupy scarcely a third of its surface, while Mars is girdled on both sides of the equator by the continuous mainland, intersected by a network of canals and rivers, the land occupying approximately three-fourths of the whole area of the planet and the water only one-fourth, as a consequence of which it may be that its atmosphere is less clouded and vapor-laden than ours. Peculiarly characteristic is the arrangment in which the geological nature of Mars has laid out the streams (canals?).

All our streams, without exception, are tortuous and all increase in width as they near the ocean. On Mars, on the contrary, the streams flow in straight lines and are of uniform width from source to mouth. These streams, from seventy to 100 kilometers apart, have their banks so well defined as to suggest the idea that they are subject to intelligent regulation. It is hardly possible to conceive that two parallel canals intersected at right angles by a third, as in Opher land, can be the work of elementary forces of nature. The question suggests itself again by the two canals which flow from ocean to ocean through the island Hollas, crossing each other at right angles in the center. Not less questionable is the origin of the great blue Lake of the Sun in the center of Keppler land with its three rectilinear canals connecting it with the ocean.

Ever and ever the question recurred: Is it possible that the crust of a planet whose density is only seven-tenths less than that of the earth can be so yielding that the streams at their origin encounter no impediment to their direct course? Or have they really been regulated by the inhabitants of Mars—an engineering feat presenting, perhaps, few serious difficulties?

But what most excites our astonishment in connection with these canals is that almost every one of them is double—that is, it has its parallel canal alongside of it, but visible at intevals only. This has thoroughly perplexed all investigators. The earth has nothing analogous to aid us to a solution. On this account the return of Mars is looked forward to with considerable interest. The improvements in optical instruments within the past decade may probably help to solve the riddle, or what is perhaps still more probable, may present more riddles for solution.

The occasion of Mars' next return will be the first time for fifteen years that we shall have an opportunity of examining his south polar region. Apart from the scientific interest which attaches to those observations, it is an immense gain to our intellectual culture to overthrow the pride, born of ignorance, which in earlier centuries prompted man to regard this earth as the one inhabited sphere of the universe. Equal rights for all planets appears to be the law of nature, which certainly has not expended all her forces on this dark clod of ours.—*Westermann's Monal's-Hefte.*

### THE ETHICS OF JOURNALISM.

I WONDER to how many newspaper writers it ever so much as occurs that they are morally responsible for what they write? Certainly there are many who, however alive to the obligation of veracity in the private relations of life, do not apparently suspect that it continues to claim their allegiance when they exercise their profession. I suppose I should not greatly err if I said that truth is, as a rule, the last thing which the journalist thinks about, as he girds himself up to the delivery of his daily burden. "Truth," writes Cudworth, "is the most unbending and uncompliable, the most firm and adamantine thing in the world." The mere adjectives would in most cases suffice to make the able editor or the nimble writer drop his pen. He is of opinion, with Mr. Spencer, that "thinking is relationing." The manipulation of relations is the business of his life. It is merely with "relative realities" that he is concerned; and the relative is flexible, pliable, shifting, and dissolvent. I confess the more I see of the London journals, which I suppose will compare favorably with any other, the more clearly does it seem to me that their writers are, for the most part, dominated—consciously or unconsciously—by the philosophy of Balzac's Vautrin:—

"There are no such things as principles, there are only events; there are no such things as laws, there are only circumstances. A wise man embraces events and circumstances to shape them to his own ends."

Such are, in most cases, the ethics of journalism. I say "in most cases." That it is not always so, I cheerfully admit. There are among English journalists—it is my privilege to count such among my own friends — many whose loyalty to principle is unquestionable, whose veracity is unimpeachable, whose motives, whether we agree with their views or not are beyond suspicion.—*W. S. Lilly in the July Forum.*

---

The marriages of 74,596 persons were solemnized in London during 1891, the proportion to the population being higher than in any year since 1883. The births numbered 134,003, or 31.8 per 1,000, the lowest on record with the exception of the year 1890.

It has been ascertained that the cost per family for food in the United States is $243.65 a a year, against $222,52 in Europe.

There are 300,000 commercial travelers in the United States.

www.LatterDayTruth.org

## WONDERFUL INSECT VITALITY.

IT is a standing puzzzle to the entomologists how frail little insects of the mosquito and butterfly order can brave the cold of an Arctic winter and yet retain their vitality. The larvæ of the milkweed butterfly have been exposed to an artificial blast sixty-eight degrees below zero. Taken out of the range of this artificial blizzard and gradually "thawed out," this same worm was able to creep in less than a half an hour afterwards. Buttterflies have been found flitting joyously about in the highest latitude man has ever penetrated, and the mosquitoes of Alaska and Greenland are known to be the healthiest specimens of that race of little pests.

---

In one of the great Paris hospitals, out of eighty-three patients who suffered from epilepsy sixty were found to be the children of drunken parents.


## FOR SALE AT LAMONI,

A well established Photograph Gallery,—Gallery and Residence combined; Residence on first floor; Building new. A good opportunity for the right party. Good reasons for selling. For particulars and terms address,

A. M. CHASE, LAMONI, Iowa.

## For Sale at Lamoni

One half interest in general

## DRUG STOCK,

Including Paint, Oil, Wall Paper, and Book Trade, etc. Business well established, and steadily increasing. A first-class opportunity to locate in Lamoni and secure a good business. For particulars and terms, address,

**F. M. WELD, Lamoni, Iowa.**

## This Speaks

For itself. The following letters from Brethren ought to convince any sane man or woman that the sale of our Bed Springs is a profitable business *if pushed*. We *furnish Model* and Case, Sample Springs, Circulars, etc., *free to Agents* (conditionally), also Springs, and wait for our Pay until after Agent has delivered them, if satisfactory reference is given and the order *taken first*. We also have other *Household Necessities* for agents to sell. Suitable for *either sex, young* or *old*. *Write* for *circulars* and *terms*. Do not fail to *mention* the *Herald*.

Write quick if you wish to *secure territory*.

Yours in bonds,

B. F. ORDWAY & CO.,
PEORIA, Ill.

---

WATERVILLE, Kan., April 26, 1892.

B. F. ORDWAY, *Dear Bro:*—The treatment I have received from you and the firm you represent demands that I (right here and now) acknowledge my indebtedness to you for your courtesy and liberality in your dealings with me; and my experience with Ordway's Portable and Adjustable Bed Springs warrants the statement that THEY ARE THE BEST, and superior to any known Bed Spring.

On the 13th of last September I commenced selling your Springs in Garfield township, Clay county, Kansas. Called at seven houses and sold and put up 5 sets of Springs, traveling along a section line running east and west, selling on each side of the road for a distance of 2¼ miles. From that time up to the present I have met with similar success. I take the Springs around and show them, and they sell themselves, and those who purchase one set generally buy more afterwards, and they always recommend your Springs. Henceforth I shall endeavor to devote ALL MY TIME to selling Ordway's Portable Bed Springs exclusively. Yours for business,

E. BLOMBERG.

---

CEDAR GROVE, Ind., April 19, 1862.

MESSRS. ORDWAY & CO., *Gentlemen:*—I have been selling your Portable Self-adjustable Bed Springs for some time, and find that THEY GIVE ENTIRE SATISFACTION wherever sold, and are the best thing for a beginner I know of. It is a PLEASURE TO SELL them, also A SOURCE OF PROFIT beyond anything I had expected, when I began selling them. Since the beginning of the year have sold about 160 sets of your Springs, and have not been working near all the time. Have sold as many as 8 sets per day.

Consider your dealings with me as being fair, and even liberal. Accept my thanks for prompt filling of orders sent you from time to time. Enclosed find order for 50 sets of your Springs. Yours in bonds,

C. W. CHAPPELOW.

Robt. Winning, President. **LAMONI** D. F. Nicholson, Cashier.

## STATE BANK

(Successor to Farmers Bank of Lamoni.)
Paid up Capital.....$25,000 00
Liability of Stockholders.....$50,000 00
Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.
Farm Lands and Town Lots for Sale.

## PROGRESS!

*The "Patriot"*

Has taken another step forward. It prints

## ALL AT HOME,

and is therefore enabled to greatly enlarge its more useful departments, and make room for some additional ones. Send for free sample copy.

**Lambert Brothers, Lamoni, Iowa.**

## A Useful Card,

And a very neat one, with name and address on the reverse side, is the following which we print and mail to any address for the low price of one dollar for 250.

Send in your orders. They will aid you greatly in your work.

### WHAT WE BELIEVE.

WE believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

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

WE believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the Gospel.

WE believe that these ordinances are: First, Faith in God and in the Lord Jesus Christ; Second, Repentance; Third Baptism by immersion for the remission of sins; Fourth, Laying on of hands for the gift of the Holy Ghost; Fifth, We believe in the Resurrection of the Body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired; Sixth, We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done.

WE believe that a man must be Called of God, and ordained by the Laying on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

WE believe in the same kind of organization that existed in the primitive church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

WE believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time.

WE believe in the powers and gifts of the Everlasting Gospel, viz.: The gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues and the interpretation of tongues, wisdom, charity, brotherly love, etc.

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

WE believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God.

WE believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county and state, and consequently better fitted for the change which cometh at death.

WE believe that men should worship God in "Spirit and in truth;" and that such worship does not require a violation of the constitutional law of the land.

LATTER DAY SAINTS' PUBLISHING HOUSE, LAMONI, IOWA.

## L. A. FOWLER, CONTRACTOR & BUILDER

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

---

Scholars and Critics concede

## THE E. & S. TEACHERS' BIBLE

to be the Best. *Send for price list to*

E. & J. B. YOUNG & CO., Cooper Union, New York.

## GERMAN TRACTS.

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.


## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:—

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

London, England, meetings on Sundays at 3 and 6:30 p. m., Tuesdays and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, West, Commercial road, East.

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10:30 a.m., 6:30 p m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7:30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Sheffield, Langsett road; services Sundays 10:30 a.m., 6:30 p m. Wednesdays, 7:30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Leeds, Wellington road, New Wortley; services Sundays 10:30 a.m., 6:30 p.m. Thursday, 7:30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a m. and 7:30 p.m.


## A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.


C. A. Parkin, 2910 Sixteenth St., Near Mission, San Francisco, California.

J. H. Tyrrell, Secretary Chatham district, Box 396 Chatham, Ontario.

Henry Tabbiner, 7 Russell street, Hanley, England.

www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, June 11, 1892. No. 24.

The Saints' Herald.

JOSEPH SMITH }
W. W. BLAIR } - - - EDITORS.
R. S. SALYARDS - - ASSISTANT EDITOR.

Lamoni, Iowa, June 11, 1892.

CONTENTS:

EDITORIAL:
The Successor, No. III.....373
Thou Art the Christ.....376
Editorial Items.....376
Extracts from Letters.....377
Questions and Answers.....377
A True Idea of Reverence.....377
MOTHERS' HOME COLUMN:
Labor.....378
Iowa State Sunday School Association.380
CORRESPONDENCE.....380
COMMUNICATIONS:
Sermon by Elder O. B. Thomas.....382
Fireside Talks with our Girls.....386
CONFERENCE MINUTES:
Manchester, England.....387
MISCELLANEOUS:
Conference Notices.....388
Fifth Quorum of Elders.....388
Little Sioux S. S. Convention.....388
Items of Interest.....388

## THE SUCCESSOR.—No. 3.

IN this chapter we propose to show that the Lord manifests,—

A call directly by revelation when appointing the individual whom he will have to be the presiding officer and "head" of his church on earth.

With faithful and well-informed Latter Day Saints the following passage from the Doctrine and Covenants ought to be and is sufficient:—

"The president of the Church, who is also the president of the [high] council, *is appointed by revelation.*"—Doc. and Cov. 99:6.

This statement is plain, direct and authoritative, the section having been regularly received and adopted by the church according to the provided forms. It therefore should end all controversy among faithful Saints on the point in question.

Joseph the Seer was the "presiding elder" (and therefore the president) of the church from its first organization. For it is said of him in Doctrine and Covenants 17: 1, when revealing the organization of the church, that he (Joseph Smith) "was called of God and ordained an apostle of Jesus Christ, to be *the first* elder of the church." This means, no doubt, that Joseph was the "first" in authority, ranking highest in the church and in the priesthood. Latter Day Saints should not question this; for, as we have hitherto shown, it was revealed through the Book of Mormon (2 Nephi 2:2) that Joseph would be "great like unto Moses," which is equivalent to saying that he would be the founder of and leader in the latter day dispensation, and would preside in and over it. This position is sustained by the revelation given September, 1830. Doctrine and Covenants 27: 2, which says:—

"No one shall be appointed to receive commandments and revelations [as a law to the church] in this church excepting my servant Joseph Smith Jr., for he receiveth them even as Moses. . . . And thou shalt not command him [Joseph] who is at thy head, and at *the head* of of the church."

In the revelation given April 6th, 1830, the day the church was organized, the Lord makes the following appointment of Joseph the Seer to be the founder and builder of the church of God in this dispensation, thereby appointing him di ectly "by revelation" to that high calling:—

"Behold, there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of our Lord Jesus Christ; being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith."—Doc. Cov. 19:1.

And we have seen in a former chapter that he who is "like unto Moses" is "a seer, a revelator, a translator, and a prophet," and that he "is to preside over the whole church."—Doc. Cov. 104:42. These and many other texts, place it beyond question that Joseph the Seer was "appointed by revelation" to preside over the church of God.

To this we add the testimony of Joseph, written in his "History" in the *Times and Seasons*, Vol. 6, page 992:—

"At a council of high priests and elders at my house, in Kirtland, on the evening of the 12th of February, [1834,] I remarked that I should endeavor to set before the council the dignity of *the office* which had been conferred on me by the ministering of the angel of God, by his own voice, and *by the voice of the church*"—See also *Mill. Star* vol. 15, page 12.

This no doubt refers to his leadership and presidency.

Some in the church charged as early as 1833 that Joseph the Seer assumed powers and prerogatives not given him of God, whereupon a conference of high priests at Kirtland, January 14th, 1833, wrote explaining that he did not exercise such authority unduly, saying that he simply sought "to magnify the high office and calling whereunto he has been called and appointed by the command of God and the united voice of the church." This is signed officially by Hyrum Smith and Orson Hyde and was endorsed by Joseph the Seer, for it is in his "History" in *Times and Seasons*, vol. 5:721, also *Mill. Star*, vol. 14:358. By this statement it is seen that President Joseph Smith came to his "high office and calling" by having "been *called* and *appointed* by the *command* of God and the united voice of the church."

We have been thus particular on this point for the reason that the late Brigham Young, in his apology for not having been called to the presidency of the Utah Mormon Church by revelation, denied, in effect, that Joseph the Seer was called to lead and preside over the church of Christ by revelation. These are his words:—

"Suffice it to say, that Joseph was the President of the Church, as long as he lived: the people chose to have it so. He always filled that responsible station, by the voice of the people. Can you find any revelation *appointing* him the *President* of the Church? The *Keys* of the *Priesthood*, were committed to Joseph, to build up the *Kingdom* of *God* on the earth, and were not to be taken from him in time or eternity; but when he was called to preside over the Church, it was by the *voice* of the people."—*Mill Star*, 15:488."

And this theory of Brigham Young is now endorsed and advocated by the leaders of the Utah Mormon Church and made prominent in behalf of the manner in which Brigham Young, John Taylor and Wilford Woodruff, were called to the Presidency.

The Utah leaders and orators now apply the same theory to the calling of the counselors of the First President of the Church, and in this they err widely and conflict directly with the law and historical testimony in the case. It is true, as they quote, that "three presiding high priests, chosen by the body, . . . form a quorum of the presidency of the church" (Doctrine Covenants 104:11); but that is not all that relates to their calling and qualification; for the same law of God defines and requires that the counselors shall also be "appointed and ordained" to these offices and callings, as the same section and paragraph shows. In further support of our position we present the following from the law of the Lord:—

"The president of the church, who is also the president of the [high] council, is *appointed by revelation*, and acknowledged, in his administration by the voice of the church; and it is according to the dignity of his office, that he should preside over the council of the church; and it is his privilege to be assisted by two other presidents, *appointed after the same manner* that he himself was appointed."—Doctrine and Covenants 99: 6.

These officers, therefore, must not only "be chosen by the body"—the church,—but they must be first "appointed" of God "by revelation." And when thus "appointed by revelation" and "chosen by the body," they must be "ordained," and that, too, "by the direction of a high council, or general conference," as provided in the law in Doctrine and Covenants 17 : 17, and that by competent authority as provided in Doctrine and Covenants 42:4.

In further proof of the position we have taken namely, that the Lord appoints the First Presidency by revelation, please read the following revelation to Thomas B. Marsh, where the Lord says:—

"Whosoever receiveth my word receiveth me, and whosoever receiveth me receiveth those (the first presidency) *whom I have sent*, whom *I have*

www.LatterDayTruth.org

*made* counsellors for my name's sake unto you."—Doctrine and Covenants 105:7.

And here is another revelation teaching the same thing:—

"*I give* unto you my servant Joseph, to be a presiding elder over my church, to be a translator, a revelator, a seer and prophet. *I give* unto him for counsellors my servant Sidney Rigdon, and my servant William Law, that these may constitute a quorum and first presidency to receive the oracles for the whole church."—Doctrine and Covenants 107:39.

In harmony with the foregoing are the revelations of March, 1833, Doctrine and Covenants 87:3, in relation to the appointment of Sidney Rigdon and F. G. Williams as counselors in the First Presidency.

We now turn to the "History of Joseph Smith" for testimony in proof that the counsellors in the First Presidency must be and were "appointed by revelation" and "ordained" to that office:—

"On the 18th of March [1833], the high priests assembled in the school-room of the prophets [in Kirtland], and were organized according to revelation, in prayer, by S. Rigdon, . . . after which Elder Rigdon expressed a desire that himself and Bro. F. G. Williams should be ordained to the office to which they had been called, viz, that of presidents of the high priesthood, and to be equal in holding the keys of the kingdom with Brother Joseph Smith, Junior, according to *the revelation* given on the 8th of March, 1833 [Sec. 87, Doctrine Covenants.] Accordingly I laid my hands on Brother Sidney and Frederick and ordained them to take part with me in holding the keys of this last kingdom, and to assist in the presidency of the high priesthood, as my counsellors."—*Times and Seasons*, vol. 5:738, and *Mill Star*, *vol.* 14:387.

By the foregoing we see that, in the calling and ordination of Sidney and Frederick, the law of the Lord was honored and strictly complied with which provides that each minister for Christ must be "ordained according to the gifts and callings of God unto him."—Doctrine and Covenants 17:12.

In further proof that each member of the First Presidency is called by direct revelation and *after that* are to be "chosen by the body, . . . and upheld by the confidence, faith and prayer of the church," we quote the following from the revelation of January 19th, 1841, in Doctrine and Covenants:—

"I give unto you my servant Joseph, to be a presiding elder over all my church, to be a translator, a revelator, a seer and a prophet. I give unto him for counsellors my servant Sidney Rigdon, and my servant William Law, that these may constitute a quorum and first presidency, to receive the oracles for the whole church. . . . And a commandment I give unto you that you should fill all these offices and approve of those names which I have mentioned or else disapprove of them at my general conference, and that ye should prepare rooms for all these offices in my house [temple] when ye build it unto my name saith the Lord your God. Even so. Amen."

All these quotations are like nails "driven in a sure place," and they should be strictly heeded and honored by all claiming to be Saints, for they must and will prevail. And when this is done all those who do not and cannot establish their claims to the presidency of the Church of Christ by showing their call thereto by direct and specific revelation from God, should be rejected and set aside.

The President of the church must be "chosen by the body"—the church—composed of those worthy to be called Saints.

We think it just and proper to claim that only those who are in the church and living in harmony with the plain requirements of "the covenants and commandments" given them are worthy to be called Saints and participate in the vital work of governing and building the church. This the word of the Lord declares, defines and confirms in these words:—

"He that receiveth my law and *doeth it*, the same is my disciple; and he that *saith* he receiveth it, and *doeth it not*, the same is *not my disciple*, and shall be cast out from among you."—Doc Cov. 41:2,—revelation of February 4th, 1831.

This text is thoroughly supported by these words of Christ in John 8:31: "If ye *continue* in my word, then are ye my disciples indeed." To this agrees the following: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God."—2 John 9. It follows, therefore, that those called to be Saints who do not obey the words of Christ, and notably those who teach and practice contrary to the law of the Lord, or who fail to "continue in" the word of Christ, also those who transgress and abide "not in the doctrine of Christ," are not such as constitute the living "body,"—the church.

Tried by the foregoing rule, only those Saints who adhere strictly and faithfully to the law of the Lord found in the New Testament, Book of Mormon and Nauvoo edition of the Doctrine and Covenants, were and are entitled to be reckoned "the body," and therefore they only are the proper persons to do church business, especially in matters of such high importance as choosing and ordaining the chief and most important officers of the church. This being true, those who violate the law and order of the church in regard to marriage, also in regard to the divinity and supremacy of Christ by falsely teaching officially that "Adam is our Father and our God, and the *only* God with whom we have to do" and that he was not begotten by the power of the Holy Ghost miraculously, as did Brigham Young and others,—these, with all others who reject the law and order and doctrine of the church,—they are not entitled to be in truth and in fact "the body,"—the church. But those Saints who closely adhere in profession and practice to the law and order of the church and to the accepted word of God, such are indeed "the body."

It is a notable fact that the Brighamite, Strangite, and other factions, from 1844 onward, taught and practiced contrary to the teachings of the standard books of the church on very many vital points in respect to doctrine and church government; and it is also notable that the Reorganized Church from the very first proclaimed the supremacy of the standard books of the church and the accepted principles contained therein. These statements being true, it is easy to decide as to who among those claiming to be Saints were and are entitled to be, in truth and in fact, "the body" and therefore authorized of God to act as such "body" in choosing its officers and performing other lawful duties.

We repeat it,—those who ignore, reject, or violate the doctrine of Christ and the law and order of the church, are not worthy to act as "the body." But on the other hand, those Saints who faithfully adhere to, teach, and practice the accepted word of God, they are "the body,"—the Church of Christ.

We now come to the question of regular, personal ordination of the First President of the church and his counselors, and we claim that they must have—

REGULAR ORDINATION BY COMPETENT AUTHORITY.

Our reasons for making this a special, prominent point, is the fact that Brigham Young, John Taylor and Wilford Woodruff did not receive such ordination, nor did their counselors, neither did J. J. Strang, Wm. Bickerton, nor Granville Hedrick. The law provided in this case reads:—

"It shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who hath authority, and it is *known to the church* that he has authority, and has been *regularly ordained* by the heads of the church."—Doc. Cov. 42:4.

Again:—

"Every president of the high priesthood (or presiding elder), high counselor and high priest, is to be *ordained* by the direction of a high council, or a general conference."—Doc. Cov. 17:17.

These texts not only require that every officer in the church shall be "ordained," but they point out *how* and *by whom* they shall receive such ordination. Mr. Strang claimed to have received ordination to succeed Joseph the Seer by the hands of an angel *only*, thereby falling short of the requirements made in the law last quoted; for he did not even claim to have been ordained by any church officer nor by the direction of any high council or general conference. The word of God condemns him!

As for Brigham Young, he sought the presidency of the church, but not because the law of lineage pointed to him as the "rightful heir;" not because there were "promises" he could cite in the accepted word showing him to be in any way entitled to it; not because there was even one item of *prophecy* in any accepted word of God revealing that it was the will of God that he should be the President of the Church of Christ and successor of Joseph the Seer; not because he could show one word of revelation through Joseph the Seer making it known to the Saints that he was the rightful successor of Joseph the Seer; not because he could show that Joseph the Seer had personally conferred upon him by prophecy, blessing, or consecration, that he was to succeed Joseph as prophet, seer, revelator, and president of the church, but he sought and obtained the presidency of the Utah church in the following manner: First, he notified the scattered Saints abroad, saying: "And we now, having it in contemplation soon to reorganize the church according to the original pattern, with a First Presidency." This was in a general Epistle dated at "Winter Quarters, . . . near Council Bluffs, Dec. 23d, 1847," and



www.LatterDayTruth.org

is found in *Mill. Star, vol.* 10 pages 86, 88.

Second: In a letter to the *Mill. Star*, vol. 10 page 114, dated at Winter Quarters, Jan. 23d, 1848, one month after the former "Epistle," Brigham Young said:—

"At this conference [Dec 24th, 1847, near Council Bluffs], we suggested to the brethren the propriety of organizing the church with a first presidency, and a patriarch, as hinted at in our General Epistle, and the expediency of such a move at this time was so clearly seen by the brethren, that they hailed it as an action which the state of the work at the present demanded, and as a means to liberate the hands of the quorum of the Twelve, who now feel at liberty to go abroad and herald the truth to the ends of the earth, and build up the kingdom in all the world. Accordingly Brigham Young was nominated to be the first president of the church, and he nominated Heber C Kimball and Willard Richards to be his counselors, which nominations were seconded and carried without a dissentient voice."

In the foregoing it is seen that Brigham's "reorganization of the church" was not a matter either commanded or permitted of God by revelation, but was merely one of "expediency" as Brigham and others saw it; neither was Brigham and his counselors "appointed by revelation," nor were they "chosen by the body" of Saints who were faithfully honoring and obeying the law of the Lord and the order of his church; and, further, they were not "ordained" to the offices to which they were elected. These deficiencies are fatal to the pretension that Brigham Young was the lawful successor of Joseph the Seer, proving it to be lacking in all the essential points required by law and precedent.

Here are the essential grounds on which Joseph the Seer was "the head," the chief leader, the president of the church and priesthood:—

1. He was, by the will of God, a lineal heir to the priesthood of his fathers, as we have seen.

2. He was appointed of God by revelation and promise to "be like Moses" and lead and preside over the Church of Christ.

3. He was "chosen by the body"—the church—to this high office and calling.

4. He was regularly "ordained" to every office he ever held, including the presidency of the high priesthood, for he says of the latter:—

"On the 26th [of April, 1832], I called a general council of the Church, and was acknowledged as the President of the High Priesthood, according to a previous *ordination* at a conference of High Priests, Elders and members, held at Amherst, Ohio, on the 25th of January, 1832."—*Times and Seasons*, vol. 5:624, and *Mill. Star*. 14:162.

So he as "Alma was High Priest *over* the church."—Alma 11:3, with Alma 2:1.

5. He performed in and for the church the duties of a prophet, seer, revelator, and translator, as his work from 1827 to 1844 proves.

6. He presented his revelations and his methods of church government to the church in a public manner for their acceptance or rejection, and he charged that no revelation or rule of government be received as law to the church till such had been accepted by all the quorums in regular order.

7. He charged the ministry to teach the principles of Christ's gospel as found "in the Bible and the Book of Mormon, in the which is the fullness of the gospel," and also "that they shall observe the covenants and church articles to *do* them." (Doc. Cov. 42:5.) His public, official teachings, are everywhere found in unity with this.

And now as to his promised "seed," (not "as of many; but as of one."—Gal. 3:16,) that person can be no other than "the *head* of his posterity after him," he who holds the birthright and is therefore the "rightful heir" of Joseph the Seer in the priesthood. Now the law and ruling precedents in the case demand that when he attains to the "blessing" which the Lord put upon his father and predecessor in respect to official authority in the priesthood, he must do so in fulfillment of, and in accordance with, all the prophecies, promises, and ruling precedents relating thereto. This is the order ordained of God. In this there is unity. In this there is safety and success. Of this person and his claims to the presidency of the church and the priesthood, this may be said,—

Joseph the son of Joseph the Seer, was made the successor of his father in the prophetic office and presidency of the church,—

1. Because of his being the "rightful heir," as the law of lineage provides.

2. Because he was specifically pointed out by promise and prophecy in the revelation of January 19th, 1841, par. 18.

3. Because he was blest and consecrated and appointed under his father's hands in Missouri in 1838, which consecration was repeated in 1844 at Nauvoo, by his father. In this consecration we find a likeness with the case of Alma "who had been consecrated *the* High Priest *over* the people of the church, by the hand of his father Alma."—Alma 2:1.

4. Because he was called of God by direct revelation to himself in 1856 and at divers times thereafter, and was by revelation commanded to go to the conference of the Reorganized Church at Amboy, Illinois, April 6th, 1860, and,—

5. Because he then and there was "chosen by the body" of faithful Saints who had been told in prophecy frequently by the Holy Spirit at different times through various persons that he would come to the church and be its president in his father's stead.

6. Because he was then and there "ordained by the direction" of "a General Conference" of faithful Saints.

7. Because he was so "ordained" under the hands of High Priest William Marks Sen., (who was president of the High Council and president of the Nauvoo Stake at the time of the death of Joseph the Seer,) assisted by Zenas H. Gurley, Samuel Powers and W. W. Blair, apostles called by prophecy in the Reorganized Church.

In all these points he fulfills every requirement of the law of the Lord and the ruling precedents governing in the case. Besides that, from the first he has sought to magnify the law of God and make it honorable, also receiving and communicating revelations to the church as a law, and presiding over its affairs in such manner as to silence the gainsayer and win for it respect and deference from all honorable-minded people, the Lord "confirming the word with signs following."

We repeat it, that Brigham Young was made president of the Utah Mormon Church simply on the admitted grounds of "expediency;" that no item of prophecy or promise in all the accepted word of God reveals his right to be the president of the church of God and the successor of Joseph the Seer; that Joseph the Seer never conferred on him the right and power to be the prophet and seer and president of the church; that he was selected by his own quorum, and then was merely "nominated" and "voted" to be the president of the church by a congregation of the Saints convened at a special conference, December 24th, 1847, in a "log house, 60 by 40 feet inside," at "Winter Quarters;" that he was not "ordained" according to the law and order of the church; that, indeed, he was not ordained at all to the presidency of the high priesthood and the church; that his name is never mentioned in all the standard books and authentic records of the church as having any claim to be the prophet, seer, revelator and president of the church of God. He is therefore lacking in all the essential requirements of "the law and the testimony" provided by the Lord in respect to the calling and qualification of the President of the Church of Christ. And besides this, his leadership involved the Saints in polygamy contrary to the law of the Lord, and contrary to the usages of the church up to 1844; he led them into direct conflict with the laws of the land and contrary to the specific law of the church; he led them into temple building admittedly without special revelation from God and contrary to the law and the accepted usages of the church; he arrogantly led them into a system of divorcement contrary to the law and ruling precedents of the church; he led them into a system of baptism for the dead contrary to the usages laid down by Joseph the Seer and without direct revelation from God; he led them into a system of so called "endowment," contrary in form and spirit to that in Jerusalem on Pentecost and contrary to that in Kirtland and contrary to that promised in the Doctrine and Covenants and which was and is really but a corrupt imitation of Free Masonry; he led many to believe in his special doctrine that "Adam is our Father and our God and the *only* God with whom we have to do," thereby rejecting Christ and the teachings of Holy Writ; he led them into worldliness and pleasure seeking and consequently away from Christ and essential spirituality; he led them to interpret and apply the Holy Scriptures in such manner as to teach and justify deception, double dealing, and "abominable" things, also into church domination in political and civil government, all of which has brought reproach and shame and hindrance upon the church and its gospel work. For

www.LatterDayTruth.org

these reasons, and many others that might be stated, it is placed beyond doubt that Brigham Young was never ordained and appointed of God to be the President of His church and the lawful successor of Joseph the Seer.

It is no argument in his favor to say he planted the Saints in a goodly land, and amid treasured elements, and where opportunities were born at his door by the onward march of American enterprise and nineteenth century civilization in their hunt for homes and the precious metals; for he was, according to his own admission, *driven* to seek a resting place in Utah (when *en route* to the Pacific coast) on learning that California had become American territory by the conquering army of Fremont.

It is no argument in his favor to say he increased largely the numbers and wealth of his followers, for when measured by his opportunities and the means placed at his command, his increase has been meager except in respect to his personal wealth and the number of his family. The greater portion of the Brighamites have continued poor until the present time.

Brigham Young's claims to be the presiding prophet and the lawful president of the Church of Christ must be, and will be, decided by the accepted word of God, as we have seen, and also by his works when viewed in the light of the law of the Lord and the ruling precedents of authentic church history. To these we have appealed and will appeal.

---

THE following is from the Cleveland *Plaindealer;* and is a plain statement of a plain and sensible conclusion.

PILLS AND PRAYER.

A Chicago jury has rendered the sensible verdict in the trial of a "faith curer" that if people intrust themselves to that sort of treatment they do so on their own responsibility and it is nobody's business but their own. If faith curers are to be punished for the death of a patient and other sorts of physicians allowed to go free the law would be placed in the peculiar position of recognizing the value of pills while denying the power of prayer. Between pills and prayer the ordinary jury is not competent to decide, which is more clearly true since doctors—D. D.'s and M. D.'s—disagree. And, moreover, it is a mistaken idea that the acquittal of faith curers whose practices have proved fatal tends to strengthen the craze. On the contrary, nothing so discourages your real crank and so destroys his influence as to studiously ignore him.

If the doctors always cured those who, being sick, are confided to their care for pills and potions, then there might be some sense and justice in restricting people from resorting to "faith curers." But, so long as men, women, youths, maidens, and children die under the care of physicians, and sometimes are helped out of the world by medicines which kill, ignorantly, carelessly, or willfully administered by doctors, there is no sort of sense or justice in the enactment of laws by which doctors are to enjoy a monopoly of curing or killing folks.

The *Plaindealer* may be right in stating that cranks become discouraged and drop out of sight and consideration if studiously ignored; and we are quite sure that one sort of cranks thrive and wax fat in importance so long as they are noticed and denounced and opposed as if the well-being of community depended on their being speedily put down. So long as they are made much of and kept in sight as important they grow; when left alone, or relegated to their own sphere, they first lose themselves and then are lost to society.

---

THE beauties of the gospel of the Son of God are never seen to better advantage, than when they are declared by aged men who have spent their lives in its service. When one of these utters the sentence, "I know that Jesus is the Christ," those who hear him may realize the strength, the grandeur and the beauty of the promise, "He shall testify of me."

"And we believe and are sure that thou art that Christ, the Son of the living God;" is not only a beautifully expressed thought, when uttered by the disciples, but is "stronger than holy writ;" it is the testimony of living men who testify by the living Spirit, who can tell the limit of the joy, the happiness, the peace of a soul to whom this testimony is assured.

---

THOU ART THE CHRIST.

WHAT an array:—

"Thou art the *Christ*, the Son of the living God."—Math. 16: 16.

"Of a truth thou art the *Son* of God."—Math. 14: 33.

"Thou art *the* Christ,"—Mark 8: 29.

"The Christ *of God*."—Luke 9: 20.

"And we believe and are sure that thou art *that Christ*, the Son of the living God."—St. John 6: 69.

"Thou art the Son of God, thou art the king of Israel."—St. John 1: 49.

"I believe thou art the Christ, the Son of God, which should come into the world."—St. John 11: 27.

"I believe that Jesus Christ is the Son of God."—Acts 8: 37.

"And straightway he preached Christ in the synagogues, that he is the Son of God."—Acts 9: 20.

These are the statements of holy men, moved by the Spirit speaking in other times on other lands; but to the Saints in our day the same Lord, the same Spirit testifies that Jesus is the Christ, the Son of the living God. In this assurance they fight, in this they conquer.

---

EDITORIAL ITEMS.

THE brethren appointed to mission fields at the late April session of conference are, one by one, two by two, getting into their respective fields to do work for the Master's cause. Already, reports are reaching us of baptisms being perform by them, here and there; and with these reports comes the cheering word, "The Master is with us by his Spirit;" "We have never enjoyed more of the Spirit in our work than now."

By invitation of the G. A. R. post of Lucas, Iowa, Bro. W. W. Blair delivered the memorial address on Sunday, in the Lucas opera house, which was well filled.

Bro. E. L. Kelley addressed the Lamoni Grand Army post on Sunday the 29th ult., in the Saints' church. The effort was an excellent one from first to last.

Bro. John Shippy left the 30th ult., for his field of labor, Northern Iowa.

Bro. E. C. Briggs and family arrived at Lamoni the 31st ult., and will make this point their future home. We gladly welcome them.

Bro. Joseph Smith, brother of Brn. Heman C. and H. O. Smith, is looking over Lamoni and vicinity with a view to locating.

On the HERALD cover of this issue is an advertisement of a neat and very useful card designed for the use of the ministry. It contains the epitome of the faith, in brief form, while the reverse is for name and address. Send orders to Bro. D. Dancer.

Bro. M. F. Gowell has billed North, South, and East Norwalk, Connecticut, with five hundred bills. Is preaching with good liberty, and trying to let the people know he is there.

Letters are received from Brn. H. J. Bidder, Bay City, Michigan, and W. B. Weston, Phoenix, Nebraska. The former reports an interest awakened by his efforts to preach; the latter, that most of the Saints living there have removed.

Bro. Marce Sorenson who has been on a mission this last winter and spring, in Bro. A. J. Moore's Texas field returned home May 26th, and is in readiness to take his part in the mission to Denmark, for which field he and some of his colaborers will soon take their departure. It is thought now that the brethren to England, Wales and the Danish mission will cross the ocean together. So far as we learn they are going in good spirits.

The Saints should learn that when the disastrous things so long prophesied of both in the book as they read them, and in their own midst, it is their privilege and duty to rise above the fear of this present life in the flesh, and be moved by the lofty faith that "endures all things." He is but a poor prophet who prophesies calamity, and is trembling and fearful when the calamity comes.

Sioux City, Council Bluffs, Des Moines, Keokuk, and a host of smaller towns in Iowa, St Joseph, Kansas City, Armourdale, Argentine, and other towns in Missouri, Omaha, Lincoln, Nebraska City, and smaller places in Nebraska, Springfield, Ottawa, Joliet, Peoria, Alton, and many towns of less note in Illinois, are all suffering from the long persistent rains, and floods have done them damage beyond computation. Much loss of life, of men and domestic animals has occurred in most of the flooded districts. Fire and flood, famine and pestilence, and the end not yet.

Sr. Elizabeth Tankard, Kansas City, Missouri, writes to express her love for the work, and her interest in its progress. The HERALD columns are too crowded for purely personal intercomunication, which should be had by direct correspondence.

Mrs. Hannah Brown and husband, who live at Wescott, Custer county, Nebraska, and who believe the faith, recommend that

www.LatterDayTruth.org

place as one where elders would find a good opening for preaching.

Bro. J. H. Wells writes from Knobnoster, Missouri, that his business would probably keep him from the active ministry until fall; that his son Gomer would probably have to labor alone. Ten were baptized there since April, and all is going well.

Bishop E. L. Kelley left the 3d inst., for Denver, Colorado.

THE Organ Fund entertainment at the Brick church in Lamoni, the evening of the 2d inst., proved a decided success notwithstanding the gloomy weather and bad roads. Its projectors and managers may well feel delighted with the patronage given their effort, also with the skillful, commendable manner in which all their helpers performed their respective parts. The exercises from first to last were in excellent taste, instructive and amusing, tending to educate and refine, while affording a pleasant occasion for all. The net receipts were about $50.

## EXTRACTS FROM LETTERS.

Bro. Noah N. Cooke, writing from 2730 Rutger street, St. Louis, Missouri, to Bro. Dancer says:—

"Am happy to say the Saints here are alive to the work and trying to keep up with the times, in working together with God for the accomplishment of his work. By his blessing we will dedicate our chapel, on Sunday, June 5th, 1892 Saints traveling this way are invited to stop over and spend a pleasant day with us."

## QUESTIONS AND ANSWERS.

*Ques.*—1. If a local elder of a branch be called to administer to the sick of another branch where there is an elder whom they have not called upon to administer to them, is it the duty of the elder who is called upon to refuse to administer to them, unless the elder of their own branch be called?

*Ans.*—We think not. We are of the opinion that whenever an elder is called upon to administer to the sick, he should at once go, if in his power, honorably, without being too nice about questions of precedence, or the duty of those who are sick. Go and administer in the name of the Lord, as commanded, and leave the matter of the rightdoing, or the wrongdoing of the sick person to be determined by Him who judgeth all. Do good to your fellow men when they need it, without stopping to discuss nice questions of personal conduct.

*Q.*—2. If the sick have faith that through the administration of an elder of another branch they will be healed, but cannot exercise that faith through the administration of their own branch elder, is it right for them to call the one they have faith in?

*A.*—Yes; so far as may be determined from anything stated in the law, that we are aware of. The command is very simple: "If any are sick among you let them send for the elders." It is not said what special elders. Sick persons are not always able to feel impartially toward those around them; and it is far better to accede to their wishes than to hurt, or annoy them by uselessly arguing the questions of right and wrong, propriety or impropriety, with them. Jealousy between elders, (men of God,) in such a case ought never to be thought of. No one should feel elated at being selected to administer, nor should anyone feel hurt or slighted if not chosen.

*Q.*—3. Do you think the organization spoken of in Revelations 13: 11–18, which was to cause that they should neither buy nor sell to any except those who became identified with them is yet on earth?

*A.*—No. We know of no such organization. It was evidently a political power and has been thought to have been the one that began under Constantine and continued under Justinian. It was a despotic government, and arose when mankind were willing to acquiesce in the right of kings to rule. Beasts and horns in symbolic language signify powers and governments.

*Q.*—4 Do you think Revelations 6: 5, 6, where a measure of wheat is to be for a penny and two measures of barley for a penny refers to the same time and events as Revelations 13: 11, 18?

*A.*—It would not seem so from a comparison of the texts cited. That in Revelations 6: 5, 6, would seem to be still future, while it may be thought that Revelations 13: 11, 18 is in the past.

*Q.*—5 Among what class of people (farmers, merchants, preachers or etc.) will that organization originate, and what will be its object?

*A.*—If in the past, it began with those who loved rule and power among men, when it was possible for a man to become an autocrat and rule with despotic sway. If it be in the future, it will have similar features in it. But, if already passed; it will not be either of these classes.

*Q.*—6. Will it start as a spiritual affair or as a business organization?

*A.*—It will start as a political power, or be a political development from some minor organization intended to get partial or complete control of the people.

We are assured as a people in the Book of Mormon that the Revelations of Saint John, the Book of Revelations, will at some time future from the publication of the Book of Mormon be made plain, the mysteries of that book will be unravelled. Until this takes place, it must be plain to all that while we may indulge in unlimited speculation as to what this, or that passage, or set of passages may mean; and may possibly identify more or less of the prophetic declaration, and note their fulfillment as having passed, or to be yet future, little is or can be known for a certainty. What is revealed belongs to us, what is not remains with God.

We sympathize with the desire to know manifest by the inquiring minds; but rest contented upon the knowledge that when it shall be needful for the Saints to know what is essential to their existence, growth and development, it will be graciously accorded unto them. Let us "wait, watch and pray."

*Q.*—Are the Latter Day Saints commonly called Mormons? If so, did the name come into use through the church; or are the Saints called Mormons by the opposers of the church only?

Also, Is it proper for members of the church where there is no branch to attend other churches to take part in their meetings, or help on with Sunday school work among them.

*A.*—The Latter Day Saints are commonly called Mormons by them that are without. The name was first applied in derision, because of the belief of the church in the Book of Mormon; first Mormonites, then Mormons; in a similar way as the early saints were first called Christians (Christ followers); and as the Methodist Episcopal Church was first called Methodists, because of their methods of belief and worship. The Methodists finally adopted the name, but the Latter Day Saints never have; though sometimes the church in Utah uses the term Mormon Church, and Mormonism, when speaking or writing of itself and its doctrines; for the reason that these terms are applied by others, and not because the terms are accepted as correct by them. In a similar way, the elders of the Reorganized Church sometimes refer to the faith of the church as Mormonism, meaning the belief, doctrines etc., taught after the coming forth of the Book of Mormon; but the term Mormons has never been accepted, and for the reason that it is not a correct descriptive title, and is therefore inappropriate. In Utah and all through the West where both churches are known the Utah Church members are called Brighamites, the Reorganized Church, Josephites, to distinguish them, one from the other.

It is quite proper for members of the church who may live in places where there is no meetings of their own, to attend the meetings of other churches, and take part in the services, church or school, if they feel like doing so.

## THE ENGLISH STRIKE.

THE colossal strike of 400,000 coal miners in England is not only the largest labor movement on record, but it is also the most peculiar that has happened. It is not a strike of the employes against the employers, but it is a strike against the public. It is not brought about by a contest between masters and men as to wages, but is the result of a deliberate determination to raise the price of coal in Great Britain so that better uniform wages will be paid to the colliers. The miners admit that the owners pay them all they can afford at present prices, and so they aim directly at the raising of prices.

The effects of this strike will be far-reaching. The first results are to put out the fires in thousands of manufacturing establishments all over Britain, and consequently to drive into idleness hundreds of thousands of other laborers for an indefinite period. It is a serious matter to the poor, therefore, without taking into consideration the suddden rise of coal of forty per cent, and expectation that it will go still higher. Fortunately it is timed after the severe winter weather is over, or there would be a vast amount of actual suffering in the homes of the poor. —*Times.*

## A TRUE IDEA OF REVERENCE.

So, IN visiting any church, the least you can do is to enter into the feelings and opinions of the worshipers for the time being, and humbly putting aside your own ideas assume the position of one who can worship the heavenly Father anywhere, in any way, at any time, and with more or less ceremony, so long as the adoration is in our hearts, reverential and sincere, writes Cora Linn Daniels in the June *Ladies' Home Journal.* To sit like a post in the midst of an audience who are praising God in their own peculiar way is to show in that way an implied contempt. If you do not like it what are you there for? Curiousity? One does not go to church as one goes to the theater, simply to be amused. We do not buy a ticket; we are given a free seat. Then the only return we can show for this toleration of us as outsiders is to join, as far as possible, in the devout execises we are allowed to witness. In any case, God is being worshiped. It can hurt no one to kneel before Him, or to bow the head reverently.

E. C. Briggs, Lamoni, Iowa.
Isaac M. Smith, Galien, Michigan.

www.LatterDayTruth.org

# Mothers' Home Column

EDITED BY SISTER "FRANCES."

"Savior, thou knowest the souls that are dreary,
Songless and sad as these desolate stones;
Hearts that would welcome thee yet are too weary,
Voices that give thee but sorrowful tones;
Thou art the bringer of hope to the cheerless,
Thou art the giver of peace after strife:
Teach them to cling to thee, trusting and fearless,
Lord of their life.

"Come as the healer of hearts that are broken,
Come when our sunshine is wintry and pale;
Hearer of pleadings that never were spoken,
Thou art the same and thy love cannot fail;
Enter the chambers that light has forsaken,
Bring back the gladness of earlier days;
Come, and the joy of thy presence shall waken
Songs to thy praise."

SAN BENITO, Cal., May 24th.

*Dear Sisters of the Prayer Union:*—I was just now called out in the yard by the cries of my baby, two and a half years old, who is so lame from hip disease—we think it is—and suffers so much, often saying, "Take me, mamma, I too little to walk."

We have not consulted a surgeon as yet, preferring to put our trust in the Great Physician, having had him administered to by the elders many times, and have fasted for him together with our branch, also our conference, and alone. I have also anointed his hip and limb repeatedly, always praying that God's blessing might attend it; but as yet the blessing we so earnestly desire is withheld, for some wise purpose we try to believe, though our hearts are caused to ache as we witness his patience and suffering; for now he is steadily growing worse, and we feel that we must do something more than has been done, and as a last resort, before we take him to doctors with their instruments of torture, the thought of which causes us anguish of mind, we wish to place the name of our little Eugene before the Prayer Union, that if our Father in his wisdom does not see fit to heal him now, he will at least give us a promise of his healing, or some directions concerning him; for we do not wish to do anything contrary to our Master's will.

In gospel bonds,

EMILY DAVIS.

CLEARWATER, Neb., March 30th.

*Dear Sisters:*—To-day is one of those variable days when it is first sunshine and then cloud, calm and then blustery. How like our lives; and happy are we where the sunshine is more plentiful than clouds, and how thankful we ought to be. I have seen homes where it seemed nearly all clouds, great, big, black, rolling, tumbling, seething clouds, that looked as if they would burst into a cyclone any moment, and I guess they would have done so if the inmates of the home had not had a goodly supply of patience and endurance. How I have pitied such lives. It seemed that there was not even a silver lining. I remember being out one evening when the clouds seemed piled in the sky and rain was seen off in the northwest, but there was a little space in the western horizon of clear, blue sky, and as the sun descended the whole heavens were turned to purple and gold in shades too delicate to be reproduced by artist's brush. I wonder if lives so darkly clouded will be finished with splendor? We read of the splendors of the world beyond the veil, and that those who come up through great tribulations and wash their robes white in the blood of the Lamb will be permitted to enjoy this beautiful place and rest. Rest from earthly toil, and care, and sorrow. Rest from sickness, pain, and death.

How many of us are preparing ourselves for this rest? I often wonder if I am doing my best; and looking backward, what I have done looks so small that I wonder if it it will be worth taking into account.

Christ says "not a sparrow falls to the ground without his Father's notice" From this we learn that our acts however small, are taken notice of, the good and the bad. Then how necessary that the good overbalance the evil. Among the evils we ought to shut out from our lives is the act of continually hunting for the "mote in our brother's eye." It is a big cloud and I fear has no silver lining. It is one of the kind we make for ourselves, but the shadow reaches to many another. Who can tell the length and breadth of it? It is such a universal evil that few stop to consider the extent of harm produced by it.

May the clouds be all blown from the Home Column by a united effort on our part to sustain it.

"Bear one another's burdens," is a good precept and one we should strive to put into practical use. Not wishing to occupy too much of your valuable space, I will close and give room.

Your sister in the Church of Christ,

E. X. GAMET.

## LABOR.

LABOR is the parent of all luxury, for by labor all material is made enjoyable, both in its preparation and in its reception; for labor takes material from the mass and adapts it to our wants, and thereby excites to action our capacities for enjoyment, giving us pleasure the labor scorners can never know. O, ye who spend your time in idleness, why do you exalt yourselves above your brethren who labor? If Solomon was now on the stage of action we fear he would class you with those people he so often referred to in his proverbs. If labor should be suspended, in some countries mankind would even become extinct. The fruits of the tropical regions might sustain a few, but even there the land would not yield as abundantly without labor, and its inhabitants would eventually sink into heathenism. 'Tis labor that causes the fields to wave with ripening grain, the schoolhouse to spring up in every neighborhood, the church in every village and town, and it is labor that supports it all. God designed that we should labor, for he gave us an example—the creation of all material. Then puny, weak-minded man, do not attempt to exalt yourself above your brother man because he labors, for he is the noble of the earth and stands between you and your God.

Why lay supinely or slothlike, hugging the delusive idea that you are of the nobility, while your brother man is bringing forth the treasures of the deep, the treasures of the earth, and the deep hidden treasures of science. Think ye that ye are superior to him? If so ye are laboring under a fearful mistake. It is by our doings that we are justified, and according to our doings that we are rewarded; then decide for yourself which is the superior, the drone or the worker, and cease vomiting forth your idle spleen on the worthy one. One might as well be found scorning at the rain or the sun, as at earth's next benefactor—labor. Ye who love to display your delicate hands, screen them until you have compelled them to honorably perform their part of life's duties. By their remaining in idleness other hands have been obliged to perform more than a just share of labor, and perhaps thereby have been laid away—then tears were of no avail, but solemn mockery. Labor is the most ennobling thing of earth, while idleness is the most debasing. Labor develops the brain and muscles of man, supplies his wants, and aids his brother man; while on the other hand idleness dwarfs the brain, shrinks the muscles, defrauds man, and sinks into degradation all who practice it.

The Scriptures show us that the most honorable men in the early ages were laborers. Moses, the prophet and leader of the Hebrew nation, was a tender of sheep forty years, and probably while watching his father-in-law's flocks he wrote the book of Genesis. King David, too, was a shepherd in the early part of his life, and yet he was chosen by God to sit on the throne, and he held that position forty years. Elisha was a farmer, plowing with twelve yoke of oxen when called to his prophetic mission, and he who was chosen to carry the gospel to the Gentiles was a tent maker; and greater than that, He who left the high courts of heaven to deliver the blessed gospel was a carpenter. How then can one claim to be His follower and sit in this great world of labor with folded hands and think it is humiliating to do his part? It is the diligent that shall bear rule. Solomon said: "Whatsoever thy hand find to do, do it with all thy might;" that is, work with a will, a purpose. And what then? Leave the result with God. The greatest epitaph ever written to the memory of mortal is, "She hath done what she could." May both writer and reader so live as to have it written in the book of His remembrance.

ALMIRA.

## NOTICE TO THE SISTERS' MITE SOCIETIES.

Will the presidents of each of the different Mite or Sewing Societies in the church oblige the Home Column by sending their name and address to Sr. Lizzie Blair, Lamoni, Iowa.

18jun2t

LEBECK, Mo., April 2d.

*Sr. Frances:*—This morning I feel that if I wait for the chance or ability to do some great thing, I may neglect many little things that I might have done, and never accomplish anything, seeing that great things are not required of us, except it be to work out our own salvation, which indeed is a great work, since salvation is the greatest of all gifts. I do not know but we sisters are too prone to look upon our own life work and the dull routine of daily duties and trials as of no importance whatever, from a spiritual point of view. And perhaps we many times think of the work, trials, and sufferings of the wife and mother as a lifelong punishment, or as being all in vain, and something entirely different from what it ought to have been, and wonder why the Creator did not institute some better plan for filling the earth with its measure of man. But when we bring ourselves to realize that God's wisdom is perfect and his plans faultless, then we can have more faith to pray for patience and a spirit of "Godliness with contentment, which is

www.LatterDayTruth.org

great gain." When was there a great work accomplished without great sacrifice? The plan of redemption required the sacrifice of the life of the Son of God. And how many of God's chosen servants have become martyrs for the cause of Christ; and we know not how many more may be called upon hereafter to lay down their lives for the gospel's sake. Yet some of we sisters may sometimes think that if we could only have been called to preach the gospel and been exempt from the trials of motherhood, how much happier we might have been, failing to realize what a blessing God designed our children to be to us, and think them not worth the sacrifice, but esteem her more highly favored who is never called upon to endure such a sacrifice. But if God looks upon one living soul of so much importance that he would tell his chosen ministers if they should labor all their lives and bring only one soul to gain salvation, how great would be their joy with that one hereafter, then how do we know but that our children would be the cause of our rejoicing hereafter, insomuch that we would never regret the sacrifice? If we as parents could only be diligent in training our children in the way of truth and godliness, so that when they are old they would not depart from it, then we might not think our life work had all been in vain. O that we as mothers in Israel might realize more fully the vast importance of our own home work! A work not altogether of the home, but of the heart as well, and a work which does not all devolve upon the mother, but upon the parents. And upon this subject there ought to be no division in the minds of the parents; but I fear that both are ofttimes careless or heedless of their whole duty in this respect. One of the last things spoken by the Spirit in this branch of the church was that we were to educate our children in the things of God, and it was considered of so much importance as to be thrice repeated in the message, with exhortations to be diligent and not slothful in keeping this command. But I fear we are apt to consider this a work of secondary importance, and our work of providing for the temporal necessities, or of keeping the house, preparing the food or clothing, as of first importance, to the partial or almost total neglect of the weightier matter. I am convinced that we need the help and direction of the Holy Spirit to enable us to train a child for heaven, as much as a minister needs the Holy Spirit to enable him to preach the gospel. I remember years ago of hearing a very good man, William Corless by name, say while preaching upon this subject, that *telling* was not always *training;* that some people appeared to think if they sometimes told a child what was right or wrong, that their whole duty was done; they would then go along from day to day and let their little ones do as they pleased, except once in a while when something more than ordinary happened they would pause long enough to say, "Child, I told you that was wrong," but still did not require obedience to what was right, thinking, "Well when they are older they will know better." And the consequences were that the children grew up, not exactly ignorant of God's law, but never having been requested to obey either parents or God—never having formed habits of obedience. And after arriving at manhood or womanhood they might often have heard the gospel preached, yet they could not be brought to see the necessity of obedience to God's commands because of being allowed to disregard what they were told was right, or of not being trained as well as told. Whether this is a correct idea or not it is plain to be seen there is fault somewhere, and that there is need of our "coming up higher," and considering the matter well, to see if we are in the faith in practice as well as belief. It is well to believe, but the "devils believe and tremble." Let us therefore as Saints strive to put our belief into practice, not only to say, but to do. May the good Lord keep us in the faith.

Your sister in hope of salvation,

EMMA L. ANDERSON.

---

March 27th.

*Dear Sisters of the Home Column:*—I have just been reading "A Plea in Behalf of the Home Column," also "With Usury," in the same number of the *Herald*, and I am oppressed with a feeling of condemnation at the necessity of the plea!

I have always enjoyed the Column very much and often thought I should like to cast in my mite, and as the fruit of my desires have naught but the dreary retrospect of procrastination. Emerson tells us, "If a man should consider the nicety of the passage of a piece of bread down his throat he would starve."

Now, dear sisters, how many of us have been considering the nicety of supporting the Column and at the same time been sitting idling the time away, seeing it starve, without making one stroke of the pen for its maintenance? Each has been waiting for the other, thinking the sisters' dish would be more palatable, therefore more acceptable, while in truth it takes a variety to make up a feast, and all alike would be gratefully received.

I know not if I am one of the many who have the talent referred to in "With Usury," and ought to sustain this Column, but such as I have you are welcome to. I am desirous of doing my duty at all times, whether the call be in behalf of my home or the church.

I am a young mother to whose care a little son came about sixteen months ago, and I feel the responsibility of his future life and character weightily resting upon me. As all mothers should be, I am very desirous of planting in his mind and molding into his character all that will make him a noble man, a soldier for the truth, and a disciple of Christ, and I fully realize that he may be such, rests to a degree on his childhood training. If he is a sweet-tempered, patient, unselfish, benevolent, truthful, charitable, boy, with circumstances suitable, there is no fear of future development; but very few children fill this recipe for making men, and it is the failing that tries the mother's skill, bring her tears and prayers. A sweet-tempered, patient disposition is never secured by the punishing of children, but quite the reverse. If you would have the child mild and amiable do not place him, Tantalus like, in the lake, where, when he thirsts the water recedes just when he stoops to drink. In other words do not tantalize, do not tease the child nor allow anyone else to do so. If we would culivate patience in the child we must exercise patience ourselves. Do not fret and scold all the time, for soon the young mind partakes of the nature of its surroundings. Be careful not to keep a child waiting unnecessarily when you intend to grant a request.

Selfishness is a very disagreeable feature in the heart of man, woman, or child, and one that all measures possible should be taken to prevent. To avoid it teach the little one to divide his sweetmeats, his toys, and whatever he may have with his playmates, and even before old enough to have playmates he may want mamma and papa to taste the bread and milk. When such is offered do not refuse, no matter if you do not want it, think of your baby's future and submit. Even the virtues are force of habit, and as we learn to do by doing, if rightdoing becomes the habit wrongdoing is not likely to occur. When the child becomes old enough to realize what wrong is, the desire will not be in that direction if trained to do right before. Little children are very liable to tell little "stories" to gain their own way, but when such is the case they generally come honestly by it. Mothers are so prone to make the children promises which they do not intend to keep and sometimes when they are made with the full intention of being kept, very slight provocation will induce the mother to break her word, until soon the child sees it was just a scheme to "buy him off," and begins the same work and gets whipped for telling "stories," the very example set by the mother. Now, mothers, don't do this. When you promise your little one anything stick to it for example's sake if nothing else. Then there is the disappointment of the little one. We all know what disappointment is; and sometimes grown-up people will even shed tears about it. Then why treat the children so?

A most abominable habit and one indulged in by many mothers is that of scolding and whipping children when accidents occur. It should be abandoned for the effect upon the children's disposititon. It teaches them to lie and even steal. I have known children when they had broken a dish to throw it away and declare they knew nothing of it for fear of getting punished. The question in my mind is, Which will have the sin to answer for, the parent, or the child? I once went to school to a teacher who was a dreadful scold, who when she called the roll at night had the pupils tell whether they had whispered or not, and the first one that answered "imperfect" received such a scolding that every small pupil in the room who had whispered was scared out and told a lie rather than take the scolding. O that such work might be stopped!

Reprove and correct we must, but let it be done carefully, prayerfully. Win the souls and confidence and a great deal of the punishing is done away with. I once knew a little girl who on being reminded she had been scolded so many times for the same offense replied, "That's it, you scold me so much."

Charity, blessed virtue by few possessed, is one neglected and choked out by the tares many times. Too often such tares as fault-finding, gossiping about your neighbors, saying something about everyone that calls and some that do not call, are very easily grown, but very difficult to eradicate. If they once get a hold on the character nothing but years of striving amid prayers and tears can wipe out what was unconsciously absorbed from childhood's surroundings.

We cannot be too careful about our conversation in the presence of the children, for soon we come to realize "little pitchers have big ears," and things we thought not noticed by the little ones we hear repeated, much to our chagrin.

www.LatterDayTruth.org

Next to charity comes humility, which can be better taught through example than otherwise. May we be ever found prostrate as the humble publican and never the bigoted Pharisees in the street corner.

Dear sisters, do we fully realize the responsibility placed upon us when we receive these little ones so fresh from their Creator's hands that they have not lost the imprint of divine origin, which they in a few short years will outgrow, unless surrounded by influences which lead to divine thoughts, which lead to actions and actions lead to lives of righteousness? As the home is, so the children will be. We mothers should be living epistles to our children, "But if thou fill thy brain with both Boston and New York, with fashion and covetousness, and wilt stimulate thy jaded senses with French coffee and wine, thou shalt find no raidiance of wisdom in the lonely waste of the pine wood."

May we choose wisely the subject of our conversation and mode of entertaining our children, keeping a faithful guard over them, not leaving them free to be questioned by the Sphinx at the roadside whose riddles so many young hearts fail to solve, and ere we are aware are swallowed alive in the giddy whirl of temptation. By right teaching and careful, patient watching the young may be prepared to meet the Sphinx on all grounds. As the South Sea Islander believes that the strength and valor of each victim he slays becomes a part of himself, we believe every riddle solved gives strength to the battlements of the moral soul, making such a stronghold that by the time manhood and womanhood are reached we have a fort so strong that sin can find no crevice through which to enter.

If we as mothers fully comprehend the duties encumbent upon us we will surely seek to exercise direction and wisdom in the training of the little ones and not let our ardor lessen until we see the little ones grown men and women. "To finish the moment, to find the journey's end in every step of the road, to live the greatest number of good hours is wisdom." May we all live wise unto salvation, "and when that flower which marks extreme old age" shall bloom upon our brow, may our "good hours" be many, and may we prove wholesome fruit fit to be gathered in the Master's sheaves of golden grain, ready to come forth when the great trump shall call all the righteous to take up the thread of life again.

Hoping for a continuation of the Column and with a prayer for the good of all who are enlisted in the army of the Lord, I am,

Your sister in gospel bonds,

E.

[Will the writer of the above kindly give us her name and address. Not for publication (if she object), but for our benefit, as we wish to write her.—ED ]

## IOWA STATE S. S. A.

THE annual convention of the Iowa State Sunday School Association will be held in the Congregational church, Marshalltown, June 14th to 16th. All Sunday School people are invited, and will be welcome. Entertainment will be provided for all who send their names to J. W Wells, Marshalltown, prior to June 1st. The railroads of the State have granted reduced fare. The programme of the gathering has been issued and can be had by application to Rev. John W. Geiger, Chairman Executive Committee, Marion, or Mrs. M. M. Bailey, State Secretary, Shenandoah.

# Correspondence.

PHILADELPHIA, May 19th.

*Editors Herald:*—As I told you in my last letter to the *Herald*, I visited Banks, Maryland, on the 17th of April; held two preaching meetings and one sacrament and testimony meeting, and had a very enjoyable season; good attendance. On May 8th, I again visited Nottingham, Chester county, Pennsylvania, held two meetings, administered to one that was sick; it resulted nicely, and we had a good time.

On the 9th, I visited Oxford in the same county; blessed two children, and held a short meeting, which opens the place for me to preach there again. Much to my delight Bro. Frank Sheehy arrived here on Thursday night last, and I took him to Banks, Maryland, where we held five preaching meetings and one sacrament and testimony meeting, and had a good time. Just returned to-day. I expect to go there in a few days to baptize some who are believing. We go to Nottingham next Sunday, and hope to have a good time. I wish I could have Frank with me for a month. More after we return.

Yours in bonds,

JOSEPH A. STEWART.

OSTERDOCK, Iowa, May 14th.

*Editors Herald:*—The enclosed letter was written some time last winter, and marked for the *Herald*. It was the new model system for making converts that I wished to notice. Some four of our Latter Day Saint elders had visited this place on short terms and given a good Bible account of the gospel, the result whereof becoming quite electrifying among the people, some of the old professors concluded to get up a change of programme if possible, lest some of their flock should be led astray through the teachings of this new gospel, so ancient, still so new and strange to the people; whereupon it was devised that a set to for some revival meetings would be the only thing to set matters at rights and preserve their flocks from a regular stampede if this new doctrine was not checked in some way. Some revival meetings were inaugurated as proposed by some of the old ducks in the class, and so things went swimmingly on.

The Mormon Bible, and the baptism question were freely discussed and set aside as not being essential to any part of a Christian's profession for salvation, and by this one dodge alone—that faith alone in Christ was sufficient for a free and full salvation for all under this manner of teaching—quite a number of both old and young, as I am informed, claim to have found their Savior, and that they are saved. No doubt some of them think they are Christians born and begotten of God by traveling through on this short cut road for heaven.

It is marvelous to note how zealously this class of ministers and professors will hold up to view the faith and love of Jesus Christ, but say nothing about keeping his (Jesus') commandments. It was on this order and form of making converts that I wrote the letter in exposition of the programme of this new modeled form of making Christians by preaching a cross-cut gospel, a kind of gospel that the whole story of the gospel as told by Christ and his disciples as read in the New Testament scriptures knows nothing about. The gospel of Christ, when fully preached, as I understand it, means God, Christ, and all his commandments; and anything short of this is not gospel, nor does anything short of this gospel in its fullness bring a complete and a full salvation, however much some people may think otherwise.

Yours forever, I trust, in gospel bonds,

W. B. SMITH.

FULTON, Kentucky, May 23d.

*Editors Herald:*—Please say to the missionaries in Southwest Missouri, that if they will call upon Mr Thomas Davis living a few miles from Cassville, Barry county, they will find a home with him. His wife, Sr. Emily Davis, was baptized by the writer several years ago, and I am sure would welcome any of the elders who might call. Some of her family might unite with the church. They could also find a home with Mr. William G. Hickman, at Aurora, in Lawrence county if an opening can be made there; also with Mr. Joseph Williams a short distance from Mt. Vernon same county. Sr. Nancy E. Hickman, mother of William G, and mother-in-law of Mr. Williams, lives with the latter, and will be pleased to have them visit her if houses can be had in which to preach. Brethren, please use this as a letter of introduction, and labor in those places if you can. Bro. W. H. Griffin and I expect to make a trip into what is called Middle Tennessee this summer. Will Bro. Nunley please give us the names and addresses of parties in that portion of Tennessee, visited by him last year, and referred to by him in letter to *Herald* of February 13th.

We would also be glad to have anyone living in, or knowing of any locality where an opening could be had, to correspond with us, and let us know of same.

Yours for earnest work,

T. C. KELLEY.

BIRDTOWN, Texas, May 16th.

*Editors Herald:*—Since leaving General Conference I came down to Seligman, Missouri, where I found Bro. Bierly at the depot waiting to care for me. I found a pleasant home at Bro. and Sr. Bierly's. I preached five times at Seligman but the turnout was not the best; until about the close. Some became stirred up, on the last night. There seemed to be a coldness towards us existing among the people. The Saints informed me it was on account of bad conduct of some of the Saints and sad to say those that should be an example for Saints, and sinners' teachers. They need preaching there. I left Seligman and came down to Standley, Indian Territory, held a week's meeting with full houses most of the time; left some near the kingdom. Bro. Pickering and family did everything that could be asked of them to make me pleasant while with them. Leaving there I reached the Lone Star State, the third day of May; found the people anxious for my return; baptized one on the eighth. Leaving home again on the ninth for Blossom Prairie, calling on Bro. Winn, and preached two sermons. I arrived at this place Saturday, commenced meetings last night with good audiences, do not know how long I will remain here. We are having a great deal of rain in this part of Texas. I feel encouraged, and strengthened since attending General Conference; will try to do more for the Master this year than ever. I

www.LatterDayTruth.org

was not pleased with everything at General Conference; but being the first I probably will be better satisfied with the next one. To all of my coworkers and laborers that are sent out to the different parts of the earth; Let us try to accomplish the greatest work toward saving souls this year than any year of the Reorganization with the help of a loving Father. In bonds,

J. D. ERWIN.

---

SAN ANTONIO, Tex., May 25th.

*Editors Herald:*—God's work is moving slowly in this part. Since reporting to General Conference I have preached thirty-three times and baptized one. By the assistance of Father Kuykendall, we have made a start in another county —Medina—where we preached last Sunday to a large congregation. We hope Bro. A. B. Moore will follow in that direction when he comes. Father K. will assist him, and his large-hearted boys will make it a pleasant home for him.

Bro. A. J. Moore has instructed me to go north and northwest and sow the seed in new fields. I trust this is wisdom, yet I feel weak; but the work of God must be accomplished. Will the readers of this give me names and addresses of friends in the following counties of this State: Gillespie, Blanco, Burnette, Llano, Mason, McCullough, San Saba, Concho, Coleman, Runnels, Taylor, and north to Jackson and Young counties. Drop me a card to this office, and it will reach me.

I am preaching here, but leave soon for Oakwood. In hope,

L. L. WIGHT.

---

GROVE, Arkansas, May 19th.

*Editors Herald:*—I love to hear that the Saints are everywhere enjoying the blessings of God. I have not been in the work long; was baptized in July last by Bro. J. D. Erwin, and have found it to be indeed the work of God. I am weak, but have done the best I could; that is all God requires of any. I quit the use of tobacco and coffee, and am now in good health. I asked the Lord to take the taste of them away, and believed with all my heart that he would do so, and he did. I thank him for being so kind to me.

A ministering angel appeared to me a few nights ago; it was ten minutes before two in the morning. It was so bright it glittered. I was afraid; the cold perspiration rolled from me, and I could not move. Something whispered, "Fear not; I will be with you to the end." My little niece dreamed that an angel gave her mother a book, and the *Herald*.

ALICE CARSON.

---

INDEPENDENCE, Mo., May 26th.

*Editor Herald:*—God reigns, and the children of Zion rejoice in the liberty wherewith Christ has made them free. The season is fully a month late, but as the Lord has promised "seedtime and harvest," we fell assured that there will be enough and to spare.

The Independence branch is looking up. Never in years past has there been such unity as at the present time. Bro. J. A. Robinson with his enthusiasm, push, and genuine tact, has secured the coöperation of the priesthood, and the support of the body, and peace and concord reign. The conditions are such as to bespeak and assure the success of the work at Independence.

Apostle T. W. Smith and Elder Kaler left this week *en route* for Australia. Bro. Luft expects to go to the Rocky Mountain mission about June 1st. Of late the fellowship services of the church have been largely attended. The Spirit has been richly poured out, and the gifts have been on the increase. In bonds,

A. B. SLYE.

---

BOSTON, Mass., May 13th.

*Editors Herald:*—Seeing by the reading of the *Herald* that a great many of my brethren and sisters are afflicted with rheumatism, with which I have been troubled ever since I came from the army, and for the cure of which I have paid a large sum of money, but to no good, I now send a simple remedy, which has given me more comfort in the few weeks I have tried it than anything I ever tried, and before trying which I could tell when a storm was coming two or three days before its arrival, and my arms and limbs would be so stiff that I could hardly perform my work; but since I have been using the remedy I have been free from it.

The remedy is to make a pair of insoles of common zinc, and wear them as any inner sole. The result is remarkable, simple as it seems.

A. W. BOWERS.

---

OAK VALE, Australia, March 22d.

*Editors Herald:*—Although as strangers in a strage land still seeking for that city whose builder and maker is God, yet we feel to praise and extol the name of the Most High for the glorious light and liberty wherewith Christ hath made us free; and as we go on searching among the tall weeds and tangled briars for the tender plants, we rejoice to behold, above all, the tokens of a speedy relief, and grace enough to sustain in the present conflict.

There are to us who believe signs appearing both in heaven above and in the earth beneath that prove the redemption of Zion is near, not only in the way of distress among the nations, and perils upon the sea, but an evident increase of power which is now beginning to accompany the propagation of the latter day message. Why ask the Lord if Joseph was a true prophet when we "see with our eyes, hear with our ears, and understand with our hearts" the power of the Holy Spirit shed abroad among the true believers, and God dividing to each according to their needs and wants? The true hearts cried out anciently, "we have found the Messiah," which had been spoken of by the prophets; and when men behold the same results following the believer as then, can they not in giving every man an answer for the hope that is within them say, "We have found the light spoken of by the prophets and confirmed by our Savior, that should be made manifest in the latter days, a restoration of all things, a refreshing from the presence of the Lord, and the pouring out of the Spirit upon all flesh?"

How true the departing words of a risen Lord, "Lo, I am with you;" and how sublime the thought to realize that such is the confirmation unto us. As the Spirit parts the misty veil of the future, and permits his servants and handmaids to gaze upon the scene, they at once behold the kingdom rolling forth, accumulating unity, order, and power, which will ultimately break down the kingdoms of this world, and they become the kingdom of our Lord and his Christ. We have enlisted under the right flag, and our leader will surely bring us to victory.

It is surprising to think of the time it takes for some seed to germinate, but I suppose it is the nature of the soil. Nearly three years ago I scattered the seed here, sometimes in tears, but now am made to rejoice to know that the labor was not in vain, for some that then heard are now being planted, and are growing splendidly. I have learned not to seek "a crop where it was not planted," neither to despair because there were no immediate results. Let us labor on, sowing with our mights, and God will surely give the increase. There is nothing so dear to me as this work, and I want to labor with others for its triumph. Yours in bonds,

C. A. BUTTERWORTH.

---

COLUMBIA CITY, Wash., May 10th.

*Editors Herald:*—I live at the above named place, a town of about two hundred population, situated four miles southeast of Seattle on the Rainier Avenue Electric Railway. I own the restaurant and one acre of garden land. I am the only member of the church living in this community, and am surrounded by a considerable amount of "sectarian fog," but am trying to let my light shine. We have no saloons in our city as yet, and we do not intend to let one come in if we can prevent it. We have organized a Prohibition Club of about a dozen good citizens, of which I am the secretary.

I hope to open up the way as soon as possible, that the gospel may be preached here in its purity. The only opposition I have to contend with is that near home. The Lord has blessed me, and when the right time comes I intend to take off my coat and work in his vineyard. Pray for me. Your brother,

W. D. MCKNIGHT.

---

THURMAN, Iowa, May 16th.

*Editors Herald:*—Our work in this part of God's vineyard is not below par. Bro. Samuel Roberts stopped off at Hamburg and preached a week and stirred up some who had years ago been convinced of the truth. We also preached one night and baptized five. There is quite an interest manifested for the better, we trust in that place.

Bro. Nathan Mortimore has been holding regular meetings for some time past; this in connection with a few members from other parts of the district moving in, we hope to be able to do some little good, at least, in that place. We also preached a few nights in Egypt, and some in Bartlett, and baptized three. There are quite a number in these places interested, who love to hear the truth, and we trust to our heavenly Father for future results. I have preached what I could, and visited the Saints, endeavoring to cheer and comfort all in the circumstances placed.

We had a fair turnout in this place yesterday, considering the weather and roads; it is almost impossible to travel in many places. I leave here for Hamburg, and intend to labor as wisdom directs, working along my way to Shenandoah, by way of Mill Creek, Riverton, and other points; and here let me say to all concerned in this district, Try and attend our conference to be held at the above place June 4th and 5th. We hope that none in this field will forget our camp meeting this fall, and we cordially invite all our

www.LatterDayTruth.org

neighbors from adjoining districts to meet with us and enjoy and be made partakers of the rich blessings we anticipate receiving. This reunion will be held on the beautiful grounds of Bro. William Leeka, near Thurman, Iowa. We are inquired of by people in every place we go concerning this meeting, and we expect thousands in attendance, and hope to have some of the best and most able ministers of the church to preach the gospel, that the Saints may enjoy a spiritual feast, and be filled with the good news of God, and have strength, power, wisdom, and grace sufficient to enable them to endure the conflict for another year.

But, our chief object is to preach the gospel to the people who will come as doves to the window to hear the word of life. O brethren, let us put forth one more grand effort for the advancement of the truth we have espoused; and great will be our joy in the happy hereafter to be permitted to sit down in the "kingdom of God" with those who obey the gospel through the humble efforts put forth by us in this life.

Praying for the ultimate triumph and victory over every opposing power, I am,

Yours in bonds,

HENRY KEMP.

---

OSTERDOCK, Iowa, Jan. 23th.

*Editors Herald*:—How the gospel is to be preached to all nations is strangely a mystery. It takes a most powerful steam engine to take a long train of cars on an up grade in safety. The country at this time of the year is almost everywhere filled up with revival meetings, and where in every place the hand has been given in, and the name placed upon the records of the churches, the almost impossibility of redeeming such persons from the false doctrines they subscribe to unknowingly must be admitted. It is truly said that when the blind lead the blind, all fall into the ditch together.

For the past two years the gospel of faith, repentance, and baptism for the remission of sins has been fully illustrated and preached with abundant Bible proof to the people of this place and vicinity; and while some of the younger people of the country seem to be inclined to favor the doctrine, fearful apprehensions have taken hold of some of the older members of the churches. A persistent effort is being made to save their flocks, and to gather in what of the young folks their teachers can make believe that salvation does not depend upon gospel ordinances, but upon faith in Christ, and that simply desiring to be a Christian is all that is needed in order to be a fit subject for the kingdom of heaven.

The non-scriptural doctrine of sprinkling little children for baptism has been fully explained, as well as the doctrine of the damnation of little children who have never had water sprinkled upon them, a creed most damnable; and a church founded upon such a creed can be no other than the church of the Devil, not of Christ.

It is quite marvelous to see the strategy adopted by these false teachers who work under cover to gain converts. 1. They assume to be very pious ministers. 2 They say to their congregations, "All who would like to be saved in the kingdom of God, stand up." Of course, all stand up. 3 Next, "All who would like to become Christians, stand up." Now the test comes; some two or three persons arise. This makes a beginning; not a word of gospel has been preached yet. 4. Next proposition on the programme, the minister requests all in the congregation to come forward and shake hands with him; he becomes very pious; all shake hands with him, and many begin to believe him to be an awful good man, and that all he says is gospel. The next proposition made by the minister is this, and it is an important point in the converting programme: A call is made for all who desire to become Christians to stand up, and those also who wish to be prayed for. Their names are handed in, and the next move of the converting power is these new converts are requested to kneel at the mourner's bench; this makes a complete finish; they are prayed for, and their names placed upon the records of the church. Little children are thus imposed upon and drawn into the church when not a thing is known by them of the doctrines upon which the church is founded; and all this formula is gone through with in making converts for the kingdom of heaven, when not a word of gospel is preached except the words, 'Come to Jesus and be saved."

What think ye of this kind of religion?

W. B. SMITH.

---

BURLINGTON, Iowa, May 30th.

*Editors Herald*:—Nine were baptized here yesterday by Bro. F. Johnson, president of the branch; three girls, one boy, the balance heads and partly heads of families, among which were James Wright and Sr. Whaland.

The branch is in a growing condition, both in numbers and spirituality, and has a flourishing Sabbath school, Bro. Charles Cregg superintendent. Our conference convenes here next Saturday, at which we expcet a good, spiritual feast.

I leave this morning for Montrose and, possibly, Nauvoo, to stay until the convening of conference here, after which I go to Roseville, Illinois, for a season. The prospects are favorable at present for the erection of a church building in this city. Can we have the prayers (that lay hold of the needful), of the Saints to this end.

In hope,

J. C. CRABB.

---

## SLEEP FOR CHILDREN.

THERE is no danger that children can sleep too much. The old proverb, "he who sleeps, eats," is illustrated in those little ones who sleep most. Wakeful children are almost always peevish, irritable and lean. If they can be induced to sleep abundantly, they are quite likly to become good-natured and plump. Their sleep should be as much during the hours of darkness as possible, and therefore it is better that they should go to bed before sunset to have their sleep out, than to lie long after sunrise in the morning. It is well to let any healthful, growing child or young person sleep until he wakes himself, and give him such variety and amount of out-door exercise as shall make him glad when bedtime returns.

---

A RECENT visitor to Archdeacon Farrar elicited from him a statement that Tennyson and Browning had influenced him "incalculably" by their poems. "Browning," said he, "had a range second only to that of Shakspeare. Tennyson's 'Idylls' are lovely allegories, and contain great teaching for the Church. Besides, we get at the minds of these men so thoroughly, and it is interesting to see how men view matters theologically apart from a purely professional point of view. They go much further than I do with regard to the 'Larger Hope,' which they have quite unvaryingly taught; but, like myself, 'they know not anything; they can but trust that good shall fall, at last, far off, at last to all.'"

---

# Communications.

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

☞ Write on one side of the paper only.

---

[Reported for the Herald by E. Stafford.]

## SERMON BY ELDER O. B. THOMAS.

Lamoni, February 14th, 1892.

WORD came to us last evening from our presiding elder that Brother Joseph Smith would occupy the stand in the morning, and I was appointed to assist him. I had really hoped to have been permitted to listen to him this morning, but since coming we were told that we would have to do the talking. You may be sure that I never in my life felt the need of divine assistance as I do on this occasion; for I realize that I am standing before a large audience that understands the gospel we preach to the world as well as I do, and it is only by putting your minds in remembrance of the things we verily believe that I should be able to edify you, trusting that God will be with us in our effort.

There is a passage in Joshua 24:15 that I wish to read for a starting point; I will read the 14th verse however: "Now therefore fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom you will serve; whether the gods that your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord."

You discover that in this text the prophet exhorts Israel to choose this day whom they will serve. The entire human race is certainly making a choice of a god whom they will serve; whether it be the work of their own hands, or of some other one. Some have one idol, and some another, while others engage in the service of the living and the true God, the Creator of all things; he in whom we live, and move, and have our being, who gave his only begotton Son unto the world that we might not perish, but have everlasting life. Some who have learned concerning this God are willing to serve him, while those who have not so learned of him are serving the gods whom they have learned by the traditions of their fathers. Some claim that they are not serving any god because they do not make any profession of religion; but it is nevertheless true that they are personally making choice of whom they will serve, and their choice is to serve the world. Again, those who have made choice to serve the living and true God, many of them, have chosen to serve him after many forms of religion.

The choice should be a wise one, one that will harmonize with the word of

www.LatterDayTruth.org

God; one that will secure to those who serve him according to that word his approbation and eternal reward. And I feel admonished this morning by the words in our text, "Choose you this day whom you will serve." In 1 Kings 18: 21, we find somewhat of our exhortation given by the prophet Elijah unto Israel in the following language: "And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word." And you remember that the prophet remonstrated with them concerning their folly manifested in serving Baal, and drew a comparison between the god they served and the God he served, and requested them to place a sacrifice on the altar, and he would place one on an altar also, and said that "the God that answereth by fire let him be God," to which the people of Israel agreed. The record states that while the prophets of Baal called upon their god, and could obtain no answer —their sacrifice lying there unconsumed— Elijah made some sport of them saying, "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked;" but their sacrifice was not consumed. But when Elijah had made preparation for his sacrifice, and having filled all the trenches round about the altar with water, he called upon the true and the living God, and fire came down out of heaven and licked up the water in the trenches, and consumed the sacrifice; and Israel declared that the Lord was God, and they would serve him.

In John 4:24 we are informed that this God is a Spirit, and they that worship him must worship him in Spirit and in truth. In Genesis 1:27, we find that God created man in his own image and in the previous verse that God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea," etc., and this personage to whom God expressed this determination to make man in their own image we recognize as Christ, who was with the Father in the beginning, as we find in the first chapter of John that, "The Word was with God, and the Word was God." (John 1:1.) The second and third verses say: "The same was in the beginning with God. All things were made by him; and without him was not anything made that was made;" showing that Christ was present with the Father in the creation of all things.

In 1 Corinthians 8:6 is found corroborative evidence of the conclusion drawn from that text. It says: "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." It is also written that by him were all things created, and he was before all things, and for him and by him were all things made. In Romans 8:29, it reads: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." This could not be in reference to his debut in the flesh, when he came to earth and took upon him a part of the seed of Abraham, because there had been inhabitants upon the earth for four thousand years prior to that time. This seems to have two applications; one that the spirit of Christ had an existence with the Father before his entrance on the earth—had a spiritual existence as the Son of God—and the other applies to his resurrection from the dead, that he was the firstborn of them that slept, rising to immortality; and only in this way can Christ be the firstborn among many brethren, and be the one by whom all things were created.

In 1 Peter 1:19,20, we find language like this: "But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you." This shows that he was foreordained to a mission that God had laid upon him for the salvation of the race before he came and took upon him the seed of Abraham, and Jeremiah also declared that before his birth he was ordained to be a prophet to the nations. And in the 38th chapter of Job inquiry is made by the Lord of Job: "Where wast thou when I laid the foundations of the earth . . . when the morning stars sang together, and all the sons of God shouted for joy?" And in Revelation 22:16 Jesus says: "I am the bright and morning star;" showing that Jesus was with these morning stars, and was the principal one of the morning stars. In Hebrews 1:1-4 it reads: "God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." This work of creation by Christ places his existence with the Father before he came to earth. In the 3d chapter of Daniel we find further evidence on this subject.

You remember the story of Nebuchadnezzar casting the three Hebrew children into the fiery furnance which had been heated seven times more than it was wont to be, and the heat was so great that it slew the men that cast them in the furnace, but the fire was powerless to hurt them, even the smell thereof had not passed upon them. And Nebuchadnezzar, looking into the furnace, said: "Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God, showing that Christ had a spiritual existence before he took upon him the body that God had prepared, which had a form like unto the Father; for he was the express image of his person, and in his image God created man, as mentioned in Genesis. The text is "Choose you this day whom you will serve, and before we conclude we shall try to show that the way to serve this God is by obedience to the written word.

One further evidence in proof of Chist's pre-existence with the Father. And it may seem singular that I should dwell so long upon that pre-existence, but the world seems to be ignorant on this subject, of the God they ought to serve, and many have chosen their own ways to serve him; but Jesus says, "In vain do ye worship me teaching for doctrine the commandments of men." This text shows that only in keeping the commandments of God can we serve him, and not by conforming to the commandments of men. The text I call your attention to is in John 17:5: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." In Hebrew 2:14, we read: "Forasmuch then as the children [and the children of God, mark you, means that the entire race of mankind are the children of God in one sense, in the sense that he is the Father of the spirits of all flesh] are made partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil." In the 17th verse it reads: "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Thus when the time came for him to take upon him flesh and blood, to take upon him a part of the seed of Abraham, he was begotten of the Holy Ghost, and born of the virgin Mary, that in his body which God had prepared him he was made like unto his brethren, that he might make reconciliation for the sins of the people. In Hebrew 10:5, it reads: "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." You will notice in one of these texts that he took upon him the seed of Abraham. I was once asked the question in a Methodist Sabbath school in a class with whom I had been invited to take part, "Was the sacrifice of Christ human or divine? I had never heard the question propounded before, but quick as thought this passage came into my mind, and I knew I could answer the question. There is a position taken by some, that when a person dies, he is dead entirely, all that there is of man is dead; and those who hold that view, hold that it was the same with Christ, and when he said, "Into thy hands I commit my spirit," he simply gave back the breath of life that was given him. That is the view in which I supposed that class leader was asking that question, and quick as thought this passage came to my mind, that he took only a part of the flesh, or seed of Abraham, was born of the virgin, Mary, having been begotten by the Holy Ghost, and for this reason he is called the Only Begotten of the Father. And in this sense, and this sense only, is he called the Son of God, any more than others of the

www.LatterDayTruth.org

human race whom God has created, and who may become the children of God through obedience to Christ, becoming heirs of God and joint heirs with Jesus Christ. I say in this sense that he was begotten of the Holy Ghost, is Christ more the Son of God than any others of his brethren; and I say in this body prepared for him by the Father was blended the human and the divine. If it were wholly human, then the sacrifice was not sufficient to atone for sin, but when we see that in the body of Christ was blended the human and divine, we can see that the sacrifice was a divine one, and was sufficient to atone for the sins of the world. There is a text in 1 Timothy 6: 15, 16, which reads: "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting." The Inspired Translation reads: "Whom no man can approach, only he who hath the light and the hope of immortality dwelling in him." In a recent discussion on that subject, I had looked for and expected that text to be brought up; but it was never brought up, except when I brought it up to answer an argument in another channel of thought brought by my opponent.

In the text that speaks of Christ taking upon him a part of the seed of Abraham, it is shown that the body of Christ did possess immortality. That may seem strange doctrine, perhaps strong meat, and may not be considered true; but let us examine. Does not the sense that in his body was comprehended the human and the divine show that there was immortality there? Let us see if this is true. Jesus, in John 10th says: "I have power to lay it down [his life], and I have power to take it again. *No man taketh it from me.*" If the body of Christ was only human, his fellow men could have taken his life, because Jesus himself admonished his disciples to fear not those who could only kill the body. There is another text in Acts 2:26, 27: "Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." This text shows, as also the 24th verse of the same chapter, that it was not possible that Christ could be holden of death, and the reason was because his body was blended with the human and divine; it could not be taken from him, it must be *laid* down.

There was a text brought up where Jesus speaking in parables concerning the kingdom of heaven says that it was like unto a treasure hid in a field, which when one had found, sold all that he had, and bought that field. And again it was like unto a merchant man hunting goodly pearls, who when he had found a pearl of great price went and sold all that he had, and bought the pearl. In our discussion our opponent said that Christ was the one who had given all that he had for the field, and for the goodly pearl. Upon this hypothesis he predicated his argument, and the thought that I wish to present on that hypothesis is, *if* Christ was the man who bought the field, and the pearl; if this be the true application of the text, then Christ did not give himself, but only that which he had for the field, and the pearl. The record states that this man gave all that he had; it does not say that he gave himself for all. If that is true I wonder why the Scriptures say that Christ gave himself a ransom for all.

When Christ laid down his life and commended his spirit to his Father, he by no means gave up that spirit to his enemies; it did not cease to exist, but returned to God who gave it, and it was only the body, partly human and partly divine, that he laid down. The spirit did not suffer death, hence was not given for the field, or the pearl of great price; but only the life that he had upon the earth was given. Now the Scriptures say he gave himself a ransom for many, and in this sense he died, having left the glory he had with the Father before the world was, and came to earth and took upon himself a body which God had prepared for him, and gave up that life which existed in the union of the spirit and the body; and when those two entities were separated, the spirit returned to God, and the body was laid in the sepulcher for three days and three nights; after which a reunion of body and spirit took place, and he ascended to his Father. And we have such a Father in heaven, and such a Christ his Son, whom he gave for the salvation of the world, that those who believe this word have chosen to serve.

I want to offer a word of exortation before going further, and the reason I offer it is that the text says, "Choose ye this day whom ye will serve." It is possible that not all under the sound of my voice have made their choice, and if they have not, let them no longer delay. And the young, to them it is said in the word of God, "Remember now thy Creator in the days of thy youth, before the evil days come and the years draw nigh when thou shalt say, I have no pleasure in them." The reason I bring that here is that the young may see that they should make their choice, and make it now. Last night one brother said he would not work for some brother (I did not catch the name) without he got his pay. But we are taught by many in these days that it is a free gift, we can do nothing of ourselves to secure salvation as Dr. Talmage represented in a sermon not long ago when teaching his hearers how to come to Christ, he told them all they had to do was to say "Lord, be merciful to me a sinner;" and if that was too long a prayer, say, "Lord save, or I perish;" and if this be too long, you need not say a word; just look and and live. It is this doctrine that Christ has done all the work, and there is nothing for us to do, that is misleading to the people. But I was pleased with the thought, last evening, that though eternal life is a gift from God, it cannot be obtained without earning it. The Apostle Paul having this understanding of it says to the Philippian saints: "Work out your salvation with fear and trembling." There must be something done. God has promised to reward every man according as his work shall be.

In 1 Corinthians (3:10) it is written:—

"As a wise masterbuilder, I have laid the foundation, and another buildeth thereon; but let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall decalare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." And your loss is the reward that you might have obtained if you had endured in the service of God.

This teaches us this fact, that in the service of the Lord there is a reward to be had, and this reward is sure. Jesus says, "My reward is with me to give unto every man according as his work shall be." The children can obtain a greater reward by commencing in their youth than they can commencing at the age of fifty. It is impossible for a man to obtain the reward in ten years service, that he can in serving the Lord all the days of his life,—"Remember thy Creator in the days of thy youth." "Choose ye this day whom you will serve." This invitation is to all; if you have not made your choice, choose to-day whether you will serve the God spoken of in this word, or whether you will serve the world; it is possible you may be serving idols of your own choosing.

The young man who came to Jesus inquiring what good thing he should do to inherit eternal life, was told to keep the commandments. He saith unto Jesus: "All these things have I kept from my youth up; what lack I yet?" Jesus answered: "If thou wilt be perfect, go and sell all thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." It is possible for those who *would* serve the true and the living God, to serve the things of this life; but our safety is in serving God alone, and it is written in John 4:24 in which we have already quoted, "God is a spirit, and they that worship him must worship him in spirit and in truth;" and to worship God in spirit seems that we must worship him as he hath said, and serve him with our whole soul, might, mind, and strength. It will not do to make the service of God a secondary consideration. It will not do to serve the things of this world, and make the service of God a secondary work. If we do, we may be sure that our reward will be a secondary one, and we will come short of obtaining the great reward; so that we must serve God in spirit, with our might, mind, and strength, and worship him in spirit and in truth.

Among those who have chosen to worship this living and true God—

www.LatterDayTruth.org

although many of them have not obtained a right conception of him, believing him to be a spirit and without form, which I have sometimes thought was only another form of idolatry, but I never have dared to say it—those who have set out to worship the living and true God, according to their conceptions of him, have chosen to serve him after different forms, to serve and believe differently concerning their duty towards God. Now if we must worship God in spirit and in truth, our worship and service must be in accordance with the word of truth. When Jesus came to inaugurate the kingdom of his Father, and to do his will for the salvation of the human race, he said none other things did he speak only that which was commanded of the Father, and he knew his commandments were life everlasting; so that which Jesus taught was commanded of God, and we must worship according to that word.

I hold that that truth, and the word of God by which we must worship him, is the gospel; and Paul in his first chapter to the Galatians says: "But though we, or an angel from heaven, preach any other gospel unto you, than that we have preached unto you let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." He says further: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ." It is somewhere written in the word that there were those who had obeyed *the form* of doctrine which they had believed. It is held by the Christian world that it does not matter what we believe, if we are sincere in what we believe. What will it benefit any man to be sincere in any faith, unless that faith be founded in the truth? It will only bring disappointment, unless they shall engage in obedience to the truth.

I listened last Sunday evening—and it was in our own town—and was astonished to hear from one who teaches and practices baptism for the remission of sins, that it is nowhere written in the gospel of Christ that a man must be baptized if he cannot be baptized. I was astonished to hear such a remark coming from the pale of a church where baptism was one of their leading doctrines, and equally so that he continued to baptize after such an assertion. Is it necessary that I must be baptized to obtain the reward in God's eternal kingdom?

I have just a thought to express that perhaps you have not heard me advance before. Jesus says: "In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you," etc. That passage of Scripture has revealed to me the thought that there are mansions in the Father's house whose inhabitants will not be in the presence of God and of Christ. He was talking to his followers when he said, "I go to prepare a place for you;" and his followers were they who had obeyed that form of doctrine, the gospel of Christ; and they are the ones who will dwell with him. I have said, and say now, I do not want one of those other mansions, and the reason I do not is because that in these mansions they will not be in the presence of the Father, and of Christ; and I want to be in the one where Christ is. Again it states in the twelfth chapter of second Corinthians that there are three heavens. Paul said he knew a man in Christ above fourteen years ago, whether in the body or out of the body he could not tell, caught up to the third heaven; and in the next verse says such a man was caught up to paradise, and heard things which was not lawful for man to utter. In the 15th chapter of 1st Corinthians are three glories spoken of, one of the sun, another of the moon, and another of the stars. And I was not at all surprised four weeks ago to-day to listen to one who referred to these texts, and said that Paul was not setting forth three glories in the future, but only comparing celestial things with earthly things. But I think the argument cannot be good, for in comparing heavenly things and earthly there was a comparison between two only; but Paul took up a comparison between three, and in the glory of the stars there was a variety of rewards. Paul says God has placed these three glories in the resurrection, and I think that in the *resurrection* the comparison will not exist between heavenly things and earthly things, because there will in the future, in God's eternal kingdom, be three glories. I do not want to be in a glory where God is not. I heard a man say he would be content where God put him. It is possible I may be content where God places me; but while I stand here upon the earth I cannot say I will be content. I want to possess and I want all my hearers to labor for celestial glory, to labor to enter the paradise of God that Paul speaks of.

In these three glories, and in these three heavens (or the mansions spoken of by the Savior), it is barely possible that there may be a place for those who have not followed Christ (but not in his presence); it is barely possible. What I am endeavoring to do this morning is to exhort my hearers—if there should be any here who have not decided what they will do—to make your choice now, to make it correctly, to make sure in the resurrection of the great reward; and if I should be the means of placing you in a condition to reach that glory, to God be the praise. We must obey the celestial law if we expect to inherit celestial glory, for so it is declared in the written word. In James 1:25, it says: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." And Paul in the 8th of Romans says: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." We see according to this word that in this perfect law of liberty, and this perfect law of Christ, there is feedom.

The Psalmist David speaking of this same law says: "The law of the Lord is perfect, converting the soul." Some one may say, "If David wrote that, it must have been in the days of Israel, and it was the Mosaic law that he had reference to; but the Prophet Ezekiel says the Lord gave Israel statutes that were not good, and judgments whereby they should not live; and Paul says the Mosaic law was not perfect, and could not make those who lived by it perfect. But the law spoken of by David was perfect, and would convert the soul, and secure the blessings of the Spirit of God in this life, and the great reward in that which is to come. The apostle, in Hebrews, 6:1, 2, says: "Therefore [not] leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment." If I do not forget it, I will speak of this going on to perfection before I close. There are two principles in that law which is the perfect law of liberty, or doctrine of Christ, which when presented to the Christian world at large they cannot accept. They cannot (with few exceptions) see the necessity of water baptism, and of the laying on of hands for the gift of the Holy Ghost.

One—as we have referred to who preached baptism in water for the remission of sins—made the astonishing announcement that it was nowhere written in the gospel that a man must be baptized when he cannot. I have never read where Jesus said, be baptized if you can, if you cannot I will save you; and whoever does find anything of such a nature will have to go out of the Bible to find it. I have had some undertake to picture to me—as an argument against baptism by immersion—a person taken sick on a desert, miles away from water, and not having the opportunity to be immersed, died, and the question was asked, "Was that man lost?" The answer I gave to that picture was this: "I do not believe that God would by any means bring the gospel to a person in a desert, miles away from water, and take that person's life before he could get to water; it only rests with him that he will believe the written word, and then seek God in faith, and he will spare that man's life until he can keep his commandment. I saw it in a periodical, and I was well pleased to see it there, that the writer did not believe God ever gave a commandment to a man that he could not keep.

We will suppose that two men have been taken sick and have procrastinated obeying the word, which had been presented to them,—and they say procrastination is the thief of time, but I do not think it affects time so much as it steals away our opportunities,—but finally upon a sick bed have resolved, and promised to obey the gospel if their lives were spared, and upon that promise their lives were spared, and one obeyed, and the other did not. What has been the result with them? It has been with the one

www.LatterDayTruth.org

who did not obey as Jesus said concerning those who *have:* "To them shall be given more, and they shall have more abundantly; and to them that have not, shall be taken away even that which they have." (I like the Inspired Translation better, for it says, "shall be taken from them that which they seem to have."—Luke 8: 18.)

It may be said, "What will you do with the man on the sick bed who believes?" I will tell you what I should do if I was in that condition; if I had not obeyed from the heart that form of doctrine established for man's salvation, under the hands of one holding authority to act in the name of God, I would want my friends to do for me in that case what I would willingly do for them if requested, to bury me in the liquid grave. In John 3:7 Jesus said unto Nicodemus: "Marvel not that I said unto thee, Ye must be born again." And in the eighth verse: "Except a man be born of water, and of the the Spirit, he cannot enter into the kingdom of God."

In the text from the 6th of Hebrew, among the principles of the doctrine of Christ enumerated, it speaks of baptisms, and of the laying on of hands. Jesus, we see, says that these baptisms are the baptism of water, and the baptism of the Spirit, or of the Holy Ghost; and this baptism of the Holy Ghost comes through the ordinance of the laying on of hands. Wherever I go this doctrine of the laying on of hands is ridiculed by the Christian world. I do not design to dwell upon this ordinance, for it is well understood by the most of you; but while every denomination holds it in part, some for the ordination of the ministry, and, but few besides ourselves for the healing of the sick, and some others of whom I have learned through the statements of those who ought to know, have received blessings through faith in the ordinance outside of the church to which we belong. (And I would to God that all the world were prophets, as Moses said in his day.) But for the gift of the Holy Ghost, according to the pattern found in Acts 8th and 19th chapters, and for the blessing of children, I do not know of another church organization on the face of the earth that teaches and practices this ordinance. Some may say they believe that people have received the Spirit without the adminstration of that ordinance,—and I do not stand here to tell anyone that they have not received the Spirit of God to some degree,—but to be born again, to be baptized of the Holy Ghost, and become a child of God, comes only by obedience to that form of doctrine laid down in the sacred word. Let me admonish you to serve God, and this day to make your choice.

I have said that if I did not forget it, I might speak upon going on unto perfection. It is said by some in our day that having laid all at the feet of Christ, and having received the "unction" from on high, that they are now perfect, and can continue in that perfection through life; but the Apostle Paul says, Let us go on unto perfection, and that does not signify that perfection is ours at the time we obey the gospel. Peter tells us how we can go on unto perfection; in his second letter, first chapter, he says: "And besides this, giving all diligence, add to your faith virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." These Christian points are to be added to make us perfect; and when all this is brought about, we shall be prepared for Christ's mansion.

I want to be in Christ's presence, both there and here. I want to dwell in that city where the sun and the moon will be no longer needed, but God and the Lamb shall be the light of that city. And in the service of God and the Lamb we shall be brought to that happy goal. May we all reach that is my prayer. Amen.

## FIRESIDE TALKS WITH OUR GIRLS.—No. 4.

### THE DRESS QUESTION.

In view of all that has been said and written about it, this subject would seem to be worn out. Nevertheless, as I am requested to speak of it I do so. But, dear girls, I do it with the feeling, that say what we may about it, you will go right on dressing according to the lastest fashion; and that our words will fall on ears hard of hearing where the dress question is concerned. If it is not so, why is it that the student with the three standard books of our faith in her hand where there is a sufficiency on this, as of all other matters of conduct to be a sure guide, needs so many arguments to convince her that she is under obligation to live up to them? Would we need anything more than the books themselves if we were as anxious to discover our duty as to find a way out of it? I think not. I am sure of it, if only we were disposed to heed our duty when we know it. Ah! that is where all the trouble comes in—our disposition.

I am not going to quote all that the books have to say on this interesting subject of dress; we want you to search them out and study them for yourselves. But there is a favorite portion of the Doctrine and Covenants that is generally referred to by those of our people who have had occasion to treat of the subject, and their opinions have been quite unanimous. Still there is usually more than one point of view from which an object may be seen and studied; and they who never view it but from one particular direction may not gain the most comprehensive idea concerning it, as different sides of a building often present very different aspects. Travelers tell us that the best view of Jerusalem is from the Mount of Olives. The Psalmist tells us to "walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces that ye may tell it to the generation following." Do you not think that the traveler who follows the Psalmist's advice is likely to gain a far more correct and intelligent idea of the design and construction of the city than he who sees it only from the Mount of Olives? If we want information concerning it, would we not prefer to go to that one who had been all through it, and around it, and could describe every gate, and tower, and palace within it, rather than him who had seen but a bird's-eye view of its roofs and walls? Well, that is the way we will have to study Scripture if we expect the "generation following" to gain any benefit from our instruction.

Suppose, then, that we take this portion of Doctrine and Covenants and subject it to a like searching investigation. It is possible that we may discover much that a photographic view will not reveal: "And again, thou shall not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me."

Let us assume that this is a building with four sides to it,—a woman's temple, if you please, since women appear to have appropriated it to themselves. What sermons have been preached on that clause which reads, "let all thy garments be plain." It has even been argued that in order to carry out its provision of plainness our dress should be all of one color, or no color at all; that is, they say they should be white, and made without gather or plait. From the persistence with which this and similar ideas have been advocated, we are led to the conclusion that they have been viewing our temple from the Mount of Olives, and have seen but a gable end at that; for when we come to walk about it, we find that it is neither the most imposing nor important part of the structure. The humble heart must take precedence of the garments always, or the passage is made of no worth to us. It is possible that a proud, haughty, self-willed heart could masquerade in the fig leaf suit of Mother Eve. Garments, however simple and plain, cannot conceal from the eye of God the pride and naughtiness of the heart beneath. Get the heart right first, my girls, and just as sure as effect follows cause, the dress will adjust itself; otherwise your sacrifice is in vain; for it is the heart, and not the outward appearance, that God looketh upon.

This whole question as to what constitutes plainness in dress, is explained by Paul, who speaks of it as "modest apparel." That is the way the humble-heart edalwavs dress,—modestly, not conspicuously. That which does not attract attention or remark either by its excessive adornment, its oddity of style, its outlandishness of appearance, its uncleanness, or in imitating masculine attire. The modest and humble-hearted shun all these for modesty's own sake. Such a heart shines as a gem of purest brilliance, as the chief adornment of her who wears it. It wins for its owner the respect of God and man.

Now, let us suppose that we adopt a distinctive uniform; that peculiar white garment, for instance, which some have advocated, "without plait or gather," (something like a sack night-gown, I presume.) Would any modest woman

www.LatterDayTruth.org

in this land feel at ease in it, particularly in a public assembly? No, indeed; not because she is proud, but because it does violence to her modesty. It would subject her to the insult of the vicious, and the contempt of the world, without gaining one iota of respect for our religion, because, *custom and usage have fixed for us the limits of modesty*, and our religion cannot require us to overstep them. The standard of modesty may differ in different lands and different ages, but it is always bound by the usage of the times in civilized communities. In the South Sea Islands the dress described would be perfectly compatible with modesty, because there it would not be remarkable or conspicuous, and would harmonize with the climate and the people; but a delegation of our sisters here old or young, who would attend the World's Fair at Chicago attired in such a costume, would prove to be a most conspicuous attraction of themselves, if indeed they did not find themselves in the police lockup.

Modesty is as old as Time, and has seen as many changes as he, and yet she preserves her identity. She did not insist on the wearing of fig leaves when advancing civilization provided goatskin petticoats and camel's hair blankets. She has conformed to the usages of all ages just so far as she could do so to preserve her name; and had she refused to do so she would have died long ago of shame. But she lives, thank God, and we know her yet when we see her, though she long since found something more desirable than goatskins to cloth herself in.

It is a mistake to confound this adaptability with pride. It is that which keeps her modest, true to her name when she conforms to a certain degree to the custom of the times; but when she goes beyond that certain bound and loads herself with useless adornment, she loses her identity as surely as she would had she gone to the other extreme and refused to wear clothing in this civilized age. There was a time when Christian women understood this matter of adaptability in dress; she knew just what was due to modesty and to Christianity; she knew that the first was the distinguishing trait of the other under all circumstances, times, and places; but we, with further revelations and multiplied sermons, that declare to us in unequivocal terms that now, as then, the humble heart, the plain dress and modest deportment are still the inseparable distinctions of a Christian, profess to be uncertain of their meaning. We puzzle ourselves as to how far we may adapt ourselves to circumstances and hold on to our Christianity. It may be the proper thing, we say, to wear unassuming clothing here at headquarters; we rather like it; it is inexpensive, and it sets a good example, you know. But we are going to the World's Fair, where we shall meet with the stylish people, and we convince ourselves very easily that it is a duty to make concessions to the world in these little matters of dress if we want the church to gain prestige from the world's influential people, and let them know that Latter Day Saints are abreast with the times. So we add a few more feathers to our hats, and lengthen the trains of our dresses a few yards, with a few more ribons and laces than we would want to wear here for example's sake. Need I tell you that such adaptability as that are concessions to pride of the most reprehensible kind? That the demands of the church, of modesty, or self-respect, have nothing to do with it?

"O, you would not have us go into a fashionable assembly with the kind of clothes we are accustomed to wear here, would you?" somebody asks. Yes; if your apparel is such as to become a modest Christian woman here, they will become you anywhere in any kind of assembly. Such a person never has to make concessions; her example is the same to the world as to the church. But if we are obliged to add anything to our plain dress to make it respectable when we go into fashionable assemblies, it simply proves that it was not respectable before, and therefore not a fitting example in the church. Whatever it is that Christianity demands of us, is demanded at all times and places. Paul exhorts Timothy to be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Now, when we become like that, our dress will be just like us, and will completely fulfill all that the books demand.

We have now walked quite through and around our temple, and can now see the beauty and the cleanliness of it; for these are always present where the pure, modest spirit sits enthroned. Her dress is always beautiful because it is modest, and modest because it is plain, inconspucious, and unassuming; too beautiful to challenge either jest or criticism. Carelessness, slovenliness, and outlandishness are not plainness; neither is an affected peculiarity of style.

It has been urged that were a uniform adopted one could not dress above another. I have suspected all along that envy of those who are able to dress above some of us is the chief inspiration of this demand for a uniform. But when our hearts get rid of their envy and malice, as well as their pride, the only uniform we shall think of is that they shall all be modest, plain, and beautifully becoming to those who are examples of the believers in God's word.

May we all become such; and that we may, let us try. ELEANOR.

---

THE most comprehensive article in the June number of THE REVIEW OF REVIEWS is entitled "Our Indian Problem and How we are Solving It." It goes straight at the heart of the topic and explains just what the new Indian policy means and how it is being carried out. It is an optimistic article, and predicts the early transformation of the Indian population into a creditable element of American citizenship. It is strikingly illustrated not only with portraits of Senator Dawes, Gen. Morgan, the Commissioner of Indian Affairs; Gen. Armstrong, the head of the Hampton Institute; Captain Pratt, of the Carlisle Indian School; Mr. Herbert Welsh, the Indian reformer, and Superintendent Meserve, of Haskell Institute, but also with numerous groups and portraits of Indians, showing how life and training in the new industrial institutes is transforming the younger generation of our Indian population. This article may be commended to all those who would like to know the true outlines of the Indian question up to date.

## Conference Minutes.

### MANCHESTER, ENGLAND.

Conference was held in Saints' meeting room, Manchester, England, April 15th–18th, convening at three p.m.; J. Dewsnup president, J. Baty and W. R. Armstrong secretaries. President's report read. Delegate to mission conference 1891 reported. Statistical report for 1891 read: Manchester 143; 14 baptized, 1 expelled, 2 died; gain 11. Farnworth 59; 6 baptized, 2 received, 4 expelled; gain 4. Sheffield 42; 6 removed, 1 died; loss 7. District financial report read and referred to committee. Spiritual reports of branches read and found to be satisfactory. Ministerial reports. Manchester: Elders, J. Dewsnup Sen, W. Armstrong, H. Greenwood, T. Hughes, J. Baty, J. Bennett, S. Bennett, R. Baty, W. Clarke, W. R. Armstrong, S F. Mather, F. Bruton, J. Dewsnup Jr. Priests, W. N. Greenwood, C. H. Barton. Teachers, J. Turner, O. Owen. Deacons, J. R. Dewsnup, J. Bailey, R. Baty. Farnworth: Elders, T. Mills, S. Spargo, J. Spargo, W. Spargo. Priests, T. Coulson, D. Hope, T. H. Spargo. Teachers, J. Harper, J. Laycock. Sheffield: Elders, J. Austin, H. Hoole, S Platts. Priests, F. Beaumont, G. H. Arber. Deacon, J. Arber. Leeds: Elders, W. H. Seekins, J. Naylor, T. Paxton, J. Dally. Priests, T. Roberts, E. Tordoff. Deacons, D. Aitken, J. Roberts. Licenses with above reports were presented for endorsement. The secretary congratulated the conference on the fact that nearly all the ministry had reported. Recommendations for ordinations read; reports, licenses, and recommendations referred to committee for consideration and report. Committee of whole appointed to sit Monday, 7:30 a. m. Saturday, 16th; Elder Thomas Taylor president of mission in chair. Auditors reported district financial account correct. The district president having tendered his resignation, upon request of conference withdrew same. Upon Elder J. Dewsnup's request to be relieved of treasurership, Elder W. Armstrong was appointed to succeed him. Elder W. R. Armstrong was appointed financial secretary of the district. Monday, 18th. Receipt of committee's report: "We recommend that all officers who have reported have their licenses endorsed, and that Teacher J. Harper (Farnworth) be ordained to the office of elder, and that Bro. Welsh (Farnworth) be ordained to the office of deacon; and that Priest T. Roberts (Leeds) be ordained to the office of elder, Deacon J. Roberts to office of teacher, and member W. T. Rushton to office of priest, also E. Abbott to office of deacon, and that Deacon J. Arber (Sheffield) be ordained to office of priest. We further recommend that member G. Towers (Manchester), and E R. Dewsnup (Manchester) be ordained to office of priest, also J. Morgan (Manchester) to office of priest, and that Bro. J. W. Fox be ordained to office of teacher; and furthermore, with regard to suspended licenses we recommend that those of Elders C. Hughes (Manchester) and C. A Hassall (Farnworth) be permanently withdrawn and they be referred back to their respective branches as members of the church only, and that the license of Priest J. Foden (Manchester) be restored; also license of Priest F. Manourie (Manchester) be referred to the district presidency to be dealt with, and they report to next conference. We also recommend that a license be granted to R. Hodson (Farnworth), and that the license of Priest W. Sharpe (Sheffield) be withheld, and that the district secretary be instructed to inform him that unless evidence of repentance be produced by next conference, his license will be permanently withdrawn. We also recommend that the license of Teacher E. Parry (Manchester) be withdrawn and that he be referred back to his branch as a member of the church only." Resolved that report of committee be received and adopted. Resolved that revised book of "Rules of Order" be adopted by this district. Resolved that reunion meetings be held this year as follows: Sheffield, July; Farnworth,

www.LatterDayTruth.org

October; Leeds, January, 1893. The Sunday school district association presented their report which was kindly received by the conference. Resolved that we sustain in all righteousness the present general authorities of the church and of the English mission. Resolved that the priesthood of the Manchester district labor under the direction of the presiding elders of their respective branches, except otherwise engaged by the president of the district.

Divine manifestation given to one of the elders the morning following the holding of Manchester district conference, 1892:—

*To the Elders of my Church:* Thus saith the Spirit: Your labors and services have come up before me as an acceptable offering. Your sacrifices and strivings to "come up higher" are all well pleasing unto me, and I say, speaking unto you collectively and not individually, behold, your sins are at this time forgiven you, for by my blood are ye cleansed, and by my grace are ye saved; and I will henceforth greatly bless you, and increase your power for good, and if you continue faithful you shall dwell with me in my kingdom forever. Nevertheless there are some among you with whom I, the Lord, am not well pleased, for they have treated lightly the revelations and commandments which I have given unto my church. Let such beware lest the gift they have be taken from them and given to another, for I, the Lord, will have a pure ministry, and a pure church, and will require still greater sacrifices at their hands than hitherto; and I have reserved unto myself valiant men and true who will observe my statutes and commandments to keep them, whom I can, if ye are not faithful, at any time raise up to this ministry. My commandments are true and faithful. My grace is sufficient for all. Behold I come quickly, and my reward is with me. Amen.

# Miscellaneous.

## CONFERENCE NOTICES.

The Northern Michigan conference is appointed to convene Saturday 25th at 10 a. m. June, at Bay Port, Michigan. Elders W. J. Smith and F M. Cooper wil be in at endance We trust all of the laborers of the district will be present also, and come to remain a whole day and evening for consultation and counsel after the usual conference business is over. Unanimity and concert in action is of all importance for the interest of the work, and the salvation of souls. It is also much desired that dispatch in business, and not hurry, may be the characteristic of the conference, each member realizing that the worth of souls is the object of the conference. Everybody come who has interest and can lend a helping hand to move the cause of God in any manner.

Question. Is it the right thing to purchase a tent for the district?

J. J. CORNISH, Pres. Dist.,
E. C. BRIGGS, Pres. Mission.

---

Conference of the Northeast Kansas district will convene at Netawaka, Jackson county, Kansas, June 11th and 12th. We hope all the branches will report in due time, and as many of the Saints as can will attend.

DAVID WILLIAMS, Dist. Pres.

## LITTLE SIOUX.

Convention will convene at Magnolia, Iowa, June 10th, at 2:30 p. m. It is expected that there will be a large attendance. Provisions will be made to care for all who come. Programme as follows:—

Song by Magnolia Sunday school. Opening exercises. Address of welcome, A. M. Fyrando. Response, Samuel Diggle. Song by Woodbine Sunday school. Reports of officials. Business of Union. Election of Officers Song. Topic, How to secure an attendance in the Sunday school; opened by James Donnelson; discussed by Frank Hill and others. Song. Evening session, 7:30: Song. Prayer. Song. Essay, Allie Askwith. Recitation, Minnie Bullard. Song. Inducements to Study, Allie Askwith, G. M. Scott, W. R. Davison, and S. B. Kibler. Short address by district superintendent. Closing song. Yours in faith,

J. F. MINTUN, Supt.

## FIFTH QUORUM OF ELDERS.

I have written each member for important information, but received answers from only twenty-eight. Should this meet your eye, and you have not responded, please do so at once Have you an Elder's Diary (Luff's)? If not, you will be furnished one at quorum expense. Have you a quorum license? If not, send items, and receive another. Our Circular Letter is ready, and you will receive a copy as soon as we hear from you. In bonds,

J. H. WELLS.

KNOBOSTER, Missouri, May 31st.

## NOTICE.

*To the brethren and sisters of Northwest Kansas district:*—Having been appointed to labor in this district I am ready to do so, hoping those who may want my assistance will notify me. My permanent address will be Blue Rapids, Kansas, in care of Bro. A. J. Hager, secretary of district.

R. L. WARE.

## MARRIED.

AHLSTRAND—MADSON.—At Omaha, Nebraska, May 17th, 1892, Bro. Ed R. Ahlstrand to Sr Johanna Madson, Elder G. M L. Whitman officiating. May God continue his blessing upon them as earnest workers for good.

## ITEMS OF INTEREST.

At a conference of the Protestant Alliance held at Exeter Hall the Dean of Achonry, Ireland, presided. A number of speeches were made in which the "pernicious influence of Romanism" was denounced. The Dean of Achonry declared that as an Irishman he boldly asserted that it was religion, not land, that caused the trouble in Ireland. He declared that wherever Romanism advanced it brought disorder. Romanism, he added, made slaves, while Protestantism made men.

The fruit crops in the South of England have been greatly damaged, if not destroyed, by a terrific storm that passed over that section. In many cases large strawberry beds were completely ruined, the tremendously heavy rains washing the earth away from the roots while the hailstones cut them to pieces.

SPRINGFILED, Ill., May 26th.—D. D. Anthony of Waterloo telegraphed the Governor making a statement of the devastatfon in Monroe county caused by the floods. He finds on inspection that about 50,000 acres of tillable lands were overflowed—32,000 acres of wheat, 14,000 acres of corn, and 4,000 acres of potatoes, oats, hay, etc. He says that about 550 families are left homeless, about two-thirds of them being without means and totally destitute.

The net debt of the city of New York is $98,000 000 Philadelphia and Brooklyn combined have the same amount of debt and substantially the same population as New York.

Miss Maggie Martin was committed to the Insane Asylum at Longview, Ohio, yesterday. Excessive tea drinking is thought to be the cause of her madness.

The Kansas cyclone of the 27th ult. was widespread and terribly destructive. At Wellington fourteen lives were lost and damage to property to the extent of $500,000 was done. The death list will grow larger; forty persons are missing. The town presents a scene of woe and desolation. Harper, Crystal City, and other towns in Eastern Kansas and Missouri were visited, with similar results, though the greatest damage and loss of life resulted at Wellington.

Points in Mississippi, Iowa, and Illinois are still visited by floods. It has been necessary to furnish relief in some places.

Later telegrams announce heavy rains at Kansas points which were tornado swept. The distress of the people is very great. Appeals for aid have been made.

Olney, Illinois, was damaged to the extent of $10,000 by cyclone on the 28th.

The Sacramento River, California, has broken a levee, doing $200,000 worth of damage to the country.

Sterling and Caldwell, Kansas, and vicinities report a tornado and hailstorm on the 30th; a portion of the latter reached Springfield, Missouri.

Sumner, Illinois, reports destructive work by a tornado on the 29th.

MADRID, May 28.—The storm that prevailed in Northern Spain yesterday was accompanied by hailstones of an unusually large size. In the provinces of Burgos, Valencia, and Salamanca much damage was done to fruit and other crops. In Burgos alone the vineyards adjacent to twenty villages were destroyed. Many persons were injured. A number of deaths are reported of persons who were struck by lightning. The peasants who have lost their crops have appealed to the State for aid.

Embossed books for the use of blind persons have been prepared in more than 250 languages and dialects.

The new small-bore rifle has shown its powers in a terrible way at Aldershot. A soldier happened to fire his rifle. The bullet passed through two doors, wounded one man slightly, passed through the thigh of another man, and finally through both thighs of another man, who died two hours afterwards.

The Italian Ordnance Department is considering the purchase of a projectile which, when it bursts, will produce a luminous disk of 100,000 candle power. It would light up an enemy's camp with great brilliancy.

$32,000,000 is the estimated amount of damage done to May 15th, in five States, by the late storms and floods.

May 31st—A cloud-burst did considerable damage at Indianapolis. The storm was general throughout five States, Illinois, Missouri, Iowa, Kansas, and Nebraska, doing much damage at many points.

CALCUTTA, May 31.—Since May 7 there have been 2,450 deaths from cholera at Serinagur in the Vale of Cashmere. All the Europeans in the place became alarmed some time ago at the fearful ravages of the disease and left the city. There is now not a European in Serinagur.

ST PETERSBURG, May 31st.—The Imperial Economic Society reports that a protracted drought has caused serious damage to grass in every province. Farmers are complaining of a lack of pasturage. Grain and other crops are also suffering from the dry weather. Fears are entertained that the drought will cause the failure of the spring sowings. The society recommends the storage of grain and fodder.

OTTAWA, Ont., May 31st.—In the House of Commons there has been a long and bitter discussion caused by a resolution introduced by Mr. Armstrong, M. P. for Middlesex, having for its object the abolition of Roman Catholic separate schools and the French language in the Northwest Territories. The French members vehemently protested against any abrogation of their privileges in these matters. Dalton McCarthy, Queen's Counsel, as leader of the Protestant party in the House, spoke strongly in favor of the resolution. It is expected that the debate will be resumed in a few days.

WASHINGTON, D. C., May 31st.—At least eight European governments have accepted the President's invitation to participate in a monetary conference, and there is no longer any doubt of such a meeting. The President will communicate with Congress on the subject in a few days and probably transmit the correspondence.

Mr. Wilson of Cincinnati urged the House Committee on Commerce yesterday to report a bill requiring railroads to adopt a uniform bill of lading and do away with all conditions in bills of lading limiting the common law liability of common carriers.

www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges ....$1 50
Imitation Morocco, gilt edges .....2 00
Morocco, gilt edges.....2 50
Roxburg Turkey, gilt edges.....3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ..... 4 00
New Testament, inspired ..... 75

## Book of Mormon.

Roan, sprinkled edges.....1 25
Imitation Morocco, gilt edges .....1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides.....2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only) .....1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages ..... 70
Leather binding.....1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges.....1 50

## Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages.....1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25
250, 50c.; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 .....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100 .....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz. 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 .....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31 What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25
250, 50c.; 500, $1; 1,000,... .....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36. The Spaulding Story Reexamined; per doz.. 20
per hundred .....1 25
41. The Gospel; per doz. 5c.; 100, 25c.; 250,.. 50
500, $1; 1,000.....1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75
Trial of the Witnesses to the Resurrection of Jesus Christ; 5c. each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent.....4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50
Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall.....1 00
Josephus, complete, library leather .....3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00
Mosheim's Church History, 2 volumes .....4 00
Baldwin's Ancient America (illustrated) .....1 80
Rollin's Ancient History, two volumes in one...4 00
The Koran, library leather .....2 25
Gieseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes.....10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine .....2 00
Cruden's Complete Concordance of the Bible ...1 75
Apocryphal New Testament .....1 65
Elders' Diary, by Joseph Luff..... 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing o Children, and Marriages..... ....2 00

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25


# SPIRITUAL GIFTS

AND

# THE SEER OF PALMYRA:

Or

## SEQUEL TO SPIRITUAL GIFTS.

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of Facts and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr


www.LatterDayTruth.org

**OGDEN,** UTAH, has the finest climate in the world. Wonderful sanitary Hot Springs and Bathing resort. The great Railroad Center of the Rocky Mountains. Hundreds of Iowa people in Ogden. Every prominent church is represented.

☞ $100,000 in the treasury to be expended at once on public school buildings.

*Crops never fail. Butter making, Poultry raising, Fruit growing, &c., are very profitable.*

**FARM AND CITY PROPERTY**

for sale by me at reasonable prices and on easy terms.

**Nice Residence Lots $200 and upwards.**

☞ *Remember,* Ogden has the finest water system, also modern Electric Street Railways.

8 & 9% money placed on gilt edge security.

Correspondence solicited. Reference, Ogden State Bank.

**E. T. DOBSON,**
Real Estate and Loans.

# Zion's Ensign,

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restored gospel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Also a special feature for the next four or five months is the

**WHITE-BOX DEBATE,**

which is now appearing in its columns. Beside much other matter of interest to the Saints and those inquiring for the truth. All the

**Sermons** delivered at the **General Conference**

have been reported in full and will appear in the Ensign in their order. These sermons alone are worth many times the price of the paper.

Price—Three months - - 25c.
Six months - - 50c.
One year - - $1.00

**ZION'S ENSIGN,**

**Box 175. Independence, Mo.**

R-I-P-A-N-S TABULES

**REGULATE THE**
**STOMACH, LIVER AND BOWELS,**
AND
**PURIFY THE BLOOD.**
**A RELIABLE REMEDY FOR**
**Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.**

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

**THE RIPANS CHEMICAL CO.**
10 SPRUCE STREET, NEW YORK CITY.

# PATTIE; OR, LEAVES FROM A LIFE.

(NOW READY.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of tha same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

# Autumn Leaves,

With Frontispiece each Month.

Published monthly, 48 pages, neatly covered.

**Price per year - - $1.50.**

MRS. M. WALKER,
Editor and Publisher.

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### Teachers' Helps.

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes.....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### Cards and Tickets.

Fancy cards, large, five kinds, per 100 ..... 75
Fancy cards, small, ten kinds, per 100 ..... 50
Good Behavior tickets; per 100, 15c.; 1,000....1 00
Prompt Attendance Tickets; 100, 15c.; 1,000 ..1 00

### Winnowed Songs.

Each 40c., half doz. $2.25, per doz.....4 50

## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**

OF

# PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles. Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

**On Sale at the Herald Office,**

## With the Church In an Early Day.

**Price $1.14 postage prepaid.**

## BOOKBINDING.

**HERALD OFFICE BINDERY—**

**All kinds of Bookbinding done at Reasonable Rates!**

Herald volumes, library leather backs and corners, marbled edges .....$1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco.....1 25
" " half morocco .....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

# Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions. The index is rearranged, the subjects and citations furnishing a complete analysis of the contents.

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

# Ruins Revisited,

AND THE

# World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER

For sale at the Herald Office. **Price $1 00**


www.LatterDayTruth.org

DC White 26

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, June 18, 1892. No. 25.

THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa

Subscription price $2.00 per year; Six Months $1.00; Three Months 50 cts.; single copies 5 cts.; Sample copies free.

The Traveling ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, fifty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## TO ADVERTISERS.

THE SAINTS' HERALD circulates in every State and Territory in the United States except the Carolinas; also in Canada, Great Britain, etc. Having a field peculiarly its own, it is steadily growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

For table of rates, see first page of cover. For further particulars address, R. S. SALYARDS, Advertising Manager.

### INNUMERABLE RUINED CITIES.

THE ignorance and indifference of Hispano-Americans on the archæology of this country surpasses belief, even taken into account the natural indolence of the southern races and the fact that during the last few hundred years their energies have been mainly expended in uprisings against an ever changing goverment. But since Stevens, M. Chazney, Dr. Le Plongeon and others have recently made important discoveries the Mexicans have awakened to a lazy consciousness of valuable possessions. With a dog in the manger spirit they have enacted rigorous laws against the exportation of relics, idols, etc., which would enrich the museums of the world, yet in which they themselves are not sufficiently interested to bring to light.

There are innumerable ruined cities buried deep in the wilderness of Mexico and Central America which still await in silence the coming of the explorer; there are hundreds of deserted temples and crumbling pyramids which were built so far back in the twilight of time that no traditions remain of the builders. In Yucatan alone no less than sixty-seven prehistoric cities have been discovered, despite the fact that this wildest territory of Mexico presents almost insurmountable obstacles to the traveler in the way of warlike savages and trackless deserts, whose hot sands outrival Sahara. Even the all-conquering Spaniards never succeeded in making much impression upon the Mayas of Yucatan, and to this day there are aboriginal tribes in the interior still flourishing as before the conquest, but so powerful and bloodthirsty are they that no European who has ventured within their domain has returned to tell the story.

By the way, a modern Mexican historian has lately made a new attempt to prove that America was discovered in the Fifth century A. D. by a party of Buddhist monks from Afghanistan, of whom one—Hwui Shan by name—returned to Asia after an absence of forty-one years. A short account of the land which he visited, supposed to be Mexico, was included in the official history of China. There is proof that Hwui Shan actually did visit some unknown eastern region; and it is also true that all the traditions of ancient Mexico contain an account of the arrival of some monks, who came from the westward in the days of the Toltecs—the people who preceded the Aztecs in this country.—*Cor. Philadelphia Record.*

### GLACIAL AGE IN ENGLAND.

THIN sheets of water-washed gravel, containing shells belonging to subarctic species, have been found at elevations of more than 1,100 feet near Mount Snowdon in Wales, and a little south of Manchester, England, and extensive glacial deposits occur in those vicinities at all elevations up to 2,000 feet above the sea level. It is unquestioned that these shell beds were water deposits, and that the shells originally flourished in salt water. Hence it was argued that at the time of their deposition the level of the ocean relatively to that of the land was from 1,400 to 2,000 feet higher than now. Upon these and cognate facts was built up the theory of two glacial epochs in England, with an interglacial period during which the central and northern parts of the British Isles were submerged to a depth of 2,000 feet and more.

This theory was generally accepted and passed unquestioned into nearly all the text-books and treatises that have treated on the subject in the last twenty-five years. It is now being disputed and on apparently good grounds. G. F. Wright of Oberlin has massed the evidence adduced to prove that these supposed interglacial laminæ of gravel were carried up by the movement of land ice which had passed from the southwestern part of Scotland into the Irish Sea from the lake district in England and from the northeastern part of Ireland, and that this ice had filled the Irish Sea and in its movement pushed up portions of its bed, leaving them as deposits over the land surface of England and Wales as far as that Irish Sea glacier reached. Accurate observations have established it as a fact that all over England the shells found in glacial deposits considerably above sea level are limited to areas which are shown by the transportation of bowlders to have been covered by glacial ice that had moved over sea bottoms. The same is true upon the east coast, which was invaded by Norwegian ice. The shell beds in glacial deposits much above sea level are limited to the area which was covered by Scandinavian ice that had moved across the North Sea. Evidence is abundant that there has been no geologically recent submergence of the extensive unglaciated areas existing in the central and southern portions of the island. Such submergence would have left its signs upon the eastern side of the Pennine chain as well as on the western, but such signs are not found on the eastern side.

The glacial history of the British Isles may be briefly stated as follows: In its early stages the glaciers which began to form on the Welsh mountains pushed southward to the Bristol Channel and eastward to the Severn Valley, where in the northern part they reached as far as Birmingham. On this area there are no shell beds. A great Scandinavian glacier crept over the North Sea till it met a limited quantity of ice coming down from Scotland and the North of England. The prevalence of the Scandinavian ice is first indicated at Flamborough Head, east of York, by Norwegian bowlders that are scattered all over the area east of a line drawn from that point to London. Meanwhile the Irish Sea was filling up from the sources above noted, and eventually this great confluent glacier reached the Welsh mountains and there divided, one portion passing westward over Anglesey and along the channel of the Irish Sea. The other portion went down the Vale of Chester to the upper part of the Severn Valley near Birmingham. The shell beds are limited to these areas. Evidently, therefore, the ice movement in Great Britain was a unity, accompanied only by those minor episodes and the complicated results of deposition which would naturally be connected with the advance and retreat of so peculiar and complex a substance as glacial ice is known to have been. Hence it is concluded that the theory of an interglacial submergence in the British Isles will have to disappear from the text-books, where it has done honored service for fully a quarter of a century.

---

THE empress of Germany has, it is said, become very devout. She devotes a good deal of time to religious conversation, prayer, and deeds of charity. She has given up novel reading, and has ordered the women of her court to do the same.

The question of the water supply for large towns is attracting serious attention in Japan

www.LatterDayTruth.org

## *A. W. SHERMAN,*

## PHYSICIAN & SURGEON,

LAMONI, IOWA.

Special attention given to the

EYE. EAR. NOSE. AND THROAT.

**FARM FOR SALE.**

276½ acres—all improved, fenced and crossfenced. Two houses, large barn, orchard of 400 or more bearing trees. Good soil, well situated, two miles from depot, convenient to schools and churches. Abundance of good living water, plenty of timber to do the farm. Owner wants to quit farming. Price reasonable, terms to suit. Title perfect. A good chance. Address,

Z. H GURLEY, PLEASANTON, Decatur Co., Iowa.

Also business lot 50x150 and storehouse 30x50 with *good* cellar, in Pleasanton. A good chance for hotel, or other business. Make an offer.

## FOR SALE AT LAMONI,

A well established Photograph Gallery,—Gallery and Residence combined; Residence on first floor; Building new. A good opportunity for the right party. Good reasons for selling. For particulars and terms address,

A. M. CHASE, LAMONI, Iowa.

## This Speaks

For itself. The following letter from a Brother ought to convince any sane man or woman that the sale of our Bed Springs is a profitable business *if pushed.* We *furnish Model* and Case, Sample Spring, Circulars, etc., *free to Agents* (conditionally), and Springs, to be paid after delivered, if satisfactory reference is given and the orders *taken first.* We also have other *Household Necessities* for agents to sell. Suitable for *either sex, young* or *old. Write* for *circulars* and *terms.* Do not fail to *mention* the *Herald.* Write quick if you wish to *secure territory* and make money.

Yours in bonds,

B. F. ORDWAY & CO., PEORIA, Ill.

WATERVILLE, Kan., April 26, 1892.

B. F. ORDWAY, *Dear Bro:*—The treatment I have received from you and the firm you represent demands that I (right here and now) acknowledge my indebtedness to you for your courtesy and liberality in your dealings with me; and my experience with Ordway's Portable and Adjustable Bed Springs warrants the statement that THEY ARE THE BEST, and superior to any known Bed Spring.

On the 13th of last September I commenced selling your Springs in Garfield township, Clay county, Kansas. Called at seven houses and sold and put up 5 sets of Springs, traveling along a section line running east and west, selling on each side of the road for a distance of 2¼ miles. From that time up to the present I have met with similar success. I take the Springs around and show them, and they sell themselves, and those who purchase one set generally buy more afterwards, and they always recommend your Springs. Henceforth I shall endeavor to devote ALL MY TIME to selling Ordway's Portable Bed Springs exclusively. Yours for business,

E. BLOMBERG.

## THE E. & S. TEACHERS' BIBLE

has the most complete Concordance found in any portable Bible.

*Price lists free on application to*

E. & J. B. YOUNG & CO., Cooper Union, New York.

Robt. Winning, President. **LAMONI** D. F. Nicholson, Cashier.

## STATE BANK

(Successor to Farmers Bank of Lamoni.)

Paid up Capital.....$25,000 00

Liability of Stockholders.....$50,000 00

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

## PROGRESS!

*The "Patriot"*

Has taken another step forward. It prints

## ALL AT HOME,

and is therefore enabled to greatly enlarge its more useful departments, and make room for some additional ones. Send for free sample copy.

Lambert Brothers, Lamoni, Iowa.


I DO not ask you to be anything but a glad, sunny woman. I would have no counsels of mine recommended by long faces and formal behavior. I would have you so at peace with heaven, with the world, and with yourself that tears shall flow only at the call of sympathy I would have you immaculate as light, devoted to all good deeds, industrious, patient, heroic.. And crowning every grace of person and mind, every accomplishment, every noble sentiment, every womanly faculty, every delicate instinct, every true impulse, I would see religion upon your brow, the coronet by token of which God makes you a princess of his family and an heir to the brightest glories, the sweetest pleasures, the noblest privileges, and the highest honors of his kingdom.—*Dr. Holland.*

## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:—

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

London, England, meetings on Sundays at 3 and 6:30 p. m., Tuesdays and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, West, Commercial road, East.

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10:30 a.m., 6:30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7:30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Sheffield, Langsett road; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays, 7:30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Leeds, Wellington road, New Wortley; services Sundays 10:30 a.m., 6:30 p.m. Thursday, 7:30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a.m. and 7:30 p.m.


## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

## DR. JOHN H. HANSEN,

LAMONI, - - IOWA.

(Graduate Kentucky School of Medicine,)

*TEN YEARS EXPERIENCE.*

CHRONIC CASES A SPECIALTY.

## L. A. FOWLER, CONTRACTOR & BUILDER

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

## A Useful Card,

And a very neat one, with name and address on the reverse side, is the following which we print and mail to any address for the low price of one dollar for 250.

Send in your orders. They will aid you greatly in your work.

**WHAT WE BELIEVE.**

WE believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

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

WE believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the Gospel.

WE believe that these ordinances are: First, Faith in God and in the Lord Jesus Christ; Second, Repentance; Third Baptism by Immersion for the remission of sins; Fourth, Laying on of hands for the gift of the Holy Ghost; Fifth, We believe in the Resurrection of the Body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired: Sixth. We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done.

WE believe that a man must be Called of God, and ordained by the Laying on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

WE believe in the same kind of organization that existed in the primitive church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

WE believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time.

WE believe in the powers and gifts of the Everlasting Gospel, viz.: The gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues and the interpretation of tongues, wisdom, charity, brotherly love, etc.

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

WE believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God.

WE believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county and state, and consequently better fitted for the change which cometh at death.

WE believe that men should worship God in "Spirit and in truth;" and that such worship does not require a violation of the constitutional law of the land.

LATTER DAY SAINTS' PUBLISHING HOUSE, LAMONI, IOWA.

## SPIRITUAL GIFTS

AND

## THE SEER OF PALMYRA;

Or

**SEQUEL TO SPIRITUAL GIFTS.**

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr


J. H. Tyrrell, Secretary Chatham district, Box 396 Chatham, Ontario.

Henry Tabbiner, 7 Russell street, Hanley, England.

www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, June 18, 1892. No. 25.

**The Saints' Herald.**

JOSEPH SMITH }
W. W. BLAIR } - - - EDITORS.
R. S. SALYARDS - - ASSISTANT EDITOR.

Lamoni, Iowa, June 18, 1892.

CONTENTS:

EDITORIAL:
Why Should Not an Elder Use Tobacco 389
Prayer Union ..... 390
Gambling ..... 390
Conference Minutes—1892 ..... 391
Every Man the Arbiter of His Own Fortune ..... 391
Slander ..... 391
Easter Sunday ..... 391
Extracts from Letters ..... 392
Editorial Items ..... 392
MOTHERS' HOME COLUMN:
A Retrospective Glance ..... 392
CORRESPONDENCE ..... 394
COMMUNICATIONS:
What's the Trouble ..... 397
Who is the Author of the Book of Mormon? ..... 397
"Delinquents" ..... 400
A Hive of Be's ..... 401
CONFERENCE MINUTES:
Southern Nebraska ..... 401
MISCELLANEOUS:
To Denver, Colorado ..... 401
Items of Interest ..... 403
Conference Notices ..... 404
A Timely Suggestion ..... 397

## WHY SHOULD NOT AN ELDER USE TOBACCO?

SOME little fault is found with the Twelve, and as a consequence with the church, for the reason that the former in their consideration of the gospel field and its need of workers, decided that they would not recommend anyone to the conference for a mission appointment who used tobacco. They did not, nor do they now assume to make the use of tobacco a test of fellowship; but they have assumed to say that in their judgment the elder, or other officer of the church who is addicted to its use is not such a representative of the gospel and the mission of Christ as they can conscientiously commend to the care and sustenance of the Saints, and to the attention, sufferance and good will of the children of men unto whom the mission of redemption is sent.

This is not written specially to defend the brethren of the Twelve against the complaint possibly made for their action; but to give some reasons why we believe that none, more especially those called to places in the ministry should not be tobacco users.

1. It is an entirely useless habit. Tobacco is in no sense a necessity.

2. It is unclean; both smoking and chewing.

In this, that it is unclean, it is directly in opposition to the command, "Be ye clean that bear the vessels of the Lord." Its uncleannesss affects the rooms, clothing, breath and person of either smoker, or chewer. In this phase it is far more offensive to others than to the one who uses it; for the reason that his senses of smell and sight have both become vitiated, and hence he neither sees (observes), nor smells, that which is seriously offensive to others.

This uncleanness is especially noticeable and hurtful to those of delicate organization, and to sick and nervous people, who will sometimes retain the unsavory smell of the tobacco using elder, who may have visited, or administered to them, for hours after the visitor has left their presence. Indeed we have known strong men in many respects to whom the stale fumes of tobacco are so repugnant that when well they are much disturbed by by them, and if sick they are absolutely distressed and made worse by them. If such is the effect wrought upon a man, what must it be upon women folk more finely and delicately organized with subtler and keener senses, sick or well.

There is perhaps no more disgusting sight in room, hall, church, or railway car, than a dirty, filthy pool of spittle where some tobacco chewing being has sat for an hour or two to vitiate the air and bespoil the floor. To see a church, or hall where people meet to worship God bespotted by stains left by such persons, is a sad, sad comment on the saying, "Cleanliness is next to godliness."

The uncleanness of the tobacco user is remarkably selfish in its nature, it is confined, usually, to the man; for wife, daughters and the little ones suffer but do not enjoying the doubtful pleasure there may be in pipe or quid, as for instance we know a man, a tobacco user, who had a hard time to get along, and scarcely could make a living for himself and wife. One season the work was hard to get and a merchant of the town trusted this man for months for the necessaries of life. At last, he notified the poor fellow that he could no longer provide for him, and that he must brace up, find work and look after himself. The next day this man obtained work for which he was paid forty cents; this sum he immediately expended for supplies in the following articles: tobacco, 25 cents; tea, 5 cents; sugar, 10 cents, five eighths for himself, three eighths for wife and children (and himself, of course). This is a fair sample of the selfishness of this uncleanly habit.

3. It is an expensive habit, one that the ordinary elder cannot in justice to himself, his family, or the community where he dwells afford to indulge in.

The expenditures for tobacco will range from the small sum of ten cents per week to ten and thirty cents per day. Ten cents per week for pipe and an ordinary quality of tobacco means five dollars and twenty cents per year; a sum sufficient to pay for the *Herald* and *Hope* and any one of the best weekly newspapers of the United States. Twenty cents per week means a sum large enough to furnish the family the *Herald*, *Autumn Leaves*, and the elder, a best bound Holy Scriptures, a Doctrine and Covenants, Book of Mormon and Book of Rules; or a best bound flexible cover Oxford Bible, as he may choose. Thirty cents per week would give all these to the elder and his family, and a barrel of the best flour besides. Ten cents per day is $36.50 per year, which will supply a family of six persons a year's flour at eight dollars per barrel, and leave enough for the wife a spick, span new spring bonnet; or the elder a new hat and pair of Sunday shoes. With flour at $5.00 per barrel of two hundred pounds, it will furnish the flour for the family and a good suit of clothes for the elder. But, it is needless to carry these suggestions in regard to expense any further; because anyone can easily make calculations based upon a given sum expended each week.

It is clear that no elder, local or traveling can afford even the smallest of the sums mentioned, in view of the needs of the gospel work; and in any one of the large number engaged as public teachers, such a lack of economy and disregard of moral obligation to set a good example in temporal things would certainly be reprehensible.

We hold that this world's goods, including money are held in stewardship by men. To some it is given to have the faculty of acquiring wealth; to some it is given to have wisdom in the use of the things of Mammon, to their own good and the benefit of others. These are of course exceptions to the general rule; but it is given to all to exercise the common dictates of prudence, and these demand that there be no needless expenditures of money for self-indulgence in an evil and filthy habit, among the elders in Israel.

---

ONE of the most beautiful passages of descripitive language to be found in the book, is that which may be read in the prayer of Habakkuk:—

"God came from Teman and the Holy one from mount Paran, Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light: he had horns coming out of his hand: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations: and the everlasting mountains were scattered, the perpetual hells did bow; his ways are everlasting."—Hab. 3: 3–6.

www.LatterDayTruth.org

In Scriptural use horn, or horns denotes power; and the description of the Holy One as having "horns coming out of his hand," is beautifully, strongly significant of the means employed by the Savior, Jesus the Christ, to confer strength and power, authority upon his disciples. He laid hands on them and breathed on them, saying "Receive ye the Holy Ghost." He laid hands on the sick, and they were healed. He laid hands on those tormented and afflicted of devils, or evil spirits, and the evil ones fled from his power. It was a means of identification of the Messiah, had the Jews been in condition to take cognizance of it. Will this age be as foolish as that one was? We hope not.

## PRAYER UNION.

We call the attention of the sisters to the consideration of the following thoughts in relation to the Prayer Unions.

It was supposed by us, and doubtless many more, that the object had in view by those with whom the Prayer Union originated was to engage the attention of the busy Marthas, as well as the reading, thinking, talking Marys of the church, in prayer, at home and in the closet, at stated times, and for stated purposes, that there might be a spirit of oneness among the sisters; more especially with those whose household cares and duties precluded their constant attendance at the prayer meetings held in the various branches of the church. That the Prayer Union could engage the attention of the scattered and isolated mothers, wives, sisters and daughters of the church in every place they might be living, one here and there, by twos, or threes, as the case might be; so that there might be a feeling prevail that they were not so far away, either from God, or from each other, but that there were human sympathy and godly desire and unity of feeling and purpose; and thus all having access by prayer unto the Father of all, the Spirit might be given and felt by all for the good of Zion and its cause.

It appears that at the time, the idea of organization did not have special place; this seems to have occurred later; as necessary, or at least an advantage in branches more or less large, or where the members were living near to each other. This idea of organization gave rise to the questions of right, prerogative, privilege, all more or less interesting; and to some, more or less perplexing and annoying. It is somewhat strange, and to us it is humiliating to concede, the idea of organization brought with it, in some places, a desire for office, to preside being thought of more as an honor than a service; hence jealousies, possibly strifes as to who should preside. Now, while the original idea was and is feasible, and excellent results are attainable by it; so is the idea of organization a feasible one—in reason. But organization is not a necessity. It is not essential to the perpetuation of a Prayer Union that in every branch there shall be a stated organization. An organization, if practicable, is permissible; and should be determined by those resident in the locality, and not by a centralized management located somewhere, and acting in a directing way. No organization is desirable, no matter how many may be comprised in the branch, unless there is a sufficient unity among the members to secure such an organization without jealousy, or bickering. Organization under any other condition would be a disadvantage. The large class of sisters for the especial benefit of whom the Prayer Union seems to have been designed can no more attend the stated meetings of an organized Prayer Union than they can the stated prayer meetings of the branch. Hence, if the idea of organization as necessary to existence obtains, the movement defeats itself.

We have been approached several times upon the question of the work of the sisters in the church. We are in favor of the largest liberty for the women of the church, compatible with decency, order and common sense, and for this reason favor the Prayer Union as we understood its original design; and are not opposed to organization in places where conditions and wisdom demand, or sanction it. However, where the Union is made to take the place of the common prayer services of the church, which are and should be held in every branch, we see neither use nor wisdom in such an organization. It will in too many instances degenerate into discussion, and thence strife, and therefore ought not to obtain.

This is not intended as a "slap at the Prayer Unions;" but is intended as a suggestion which it may be beneficial for all to take into consideration. Strife is wicked, if it be over the things of this world or evil things; and it is folly, if it be over good things, or divine things—in some cases, would be sacrilegious. Let the Saints have done with strife. There is work for all, and room for all without strife.

## GAMBLING.

A prominent and very crying evil of the times is gambling. By this we do not refer simply to the various forms of gambling for money at the dice or card table, the chess or checker board, billiard or roulette table, the race track, and such like, but to all forms of tricky, crafty, cunning dealing where the chances for success are intentionally and basely turned to the gain of some and the consequent loss to their associates and those dealing with them. For it is a fact potent to all careful observers that gambling has thrust its vile vocation into stock brokerage of all kinds, board of trade deals, town-booming, grain corners, politics, church fairs, and that it revels in corrupt and misleading forms of trade and general merchandizing as well as at the faro and card table, the race track, the public lottery, and in all the coarser and more vulgar forms.

Whoever misrepresents and forces the stock market with a view to sell or buy for his own profit and a corresponding loss to others, is a gambler. Whoever booms the price of produce and thereby invites a rush on the market, intending to drop prices and make gains thereby at the loss of the seller, is a gambler. Whoever booms the price of lots and lands by willful misrepresentation and sells to the loss of the purchaser, is a gambler. Whoever buys and sells shoddy merchandize for pure and straight goods, is a gambler. Whoever sells first-class staple goods at less than fair profits in order to sell other goods at high and unjust profits, is a gambler who craftily lays a snare to mislead and entrap the ignorant and unsuspecting.

All forms of gambling is simply detestable, and that found among would-be respectable people is really more dangerous than those forms made hideous by base associations and common and continued denunciation. The purse-proud goldbug, the heartless stock boomer, the cunning and double-dealing merchant, and the church-fair fakir, are just as condemnable and contemptible, and should be shunned as quickly, as the tricky card player, the brazen-faced faro dealer, or the swindling horse jockey. For the sleek-mannered gentry are more likely to succeed in their deceptions and overreachings than are their more vulgar but no more dishonest "fellows of the baser sort."

Honesty and uprightness of heart is what the world needs to-day in all the varied and various departments of life. Conscientious and even-handed dealing, in all the affairs of men, should be given and demanded, and whoever by his dishonesty comes short in these matters should be marked and avoided. Those who in any way uphold and encourage evildoers are made partakers of their evil deeds, for they give them aid and encouragement.

If all would follow the golden rule,—"whatsoever ye would that men should do to you, do ye even so to them,"—no such thing as gambling, in any form, could obtain. And the only way to approximate that "rule" is for all to avoid and frown down the opposite wherever found, thereby putting a premium upon honor and uprightness, and placing all sorts of tricky, crafty, unfair, and unjust dealing at a ruinous discount to those guilty of them.

When men, or women, design and seek to obtain wealth or place at less than fair rates, they are on the border lands of gambling. When men, or women, boom and sell their wares by craft and double-dealing, they are as rank and vile gamblers as he that schemes and cheats and wins at cards or dice or on the race track, even if they are more popular with the unthinking herd. Honesty is the antidote for all this evil. An honest person in trade does not want something for nothing, nor desire to get values for less than their worth. Neither will honest persons seek to sell or dispose of what they have at unfair rates nor in an unfair way. But gambling, in all its forms, seeks what is not fair and equal; what is not just and honorable; what is not pure and open-handed, and what a pure heart and a clean spirit detests and avoids. Honor, that which is not "a cheating voice and a



www.LatterDayTruth.org

juggling art," should be made the standard in all the concerns of life, and when this is done gambling in all its forms will flee the abodes of men as darkness hides at the coming of the light.

While justly and properly condemning and pitying the gambler who deceives, ensnares, and is deceived and ensnared, by cards and dice and billiards and faro and the race track, have an eye at the same time to that gilded, less denounced, but equally condemnable class found in other and should-be purer departments of society. The latter are capable of doing more damage to the morals and well-being of society than the first, for they are more of the nature of "whited sepulchres," correct seemingly in outward appearances, while in fact they are as crafty and tricky and vile as the worst, if not more so. Sin is sin wherever found, and God and just people are no respecter of persons.

## CONFERENCE MINUTES—1892.

THE General Conference minutes for April 6-16, will be issued in pamphlet form the coming week and sent free to all HERALD subscribers. It contains eighty-eight pages of purely conference matter, and the thought is suggested that, if the church numbered 500,000, or 1,000,000 its conference minutes, if enlarged after the same plan as now, would make a volume of 1,500 or 3,000 pages. Brevity and conciseness need to be studied and insisted upon so far as at all practicable. These conference pamphlets are an added expense on the Herald Office, for which it receives no remuneration. This fact and the further one that the HERALD is compactly printed and not leaded and spaced out largely as are many church organs whose subscription price are the same or more than the HERALD, make the latter by comparison a cheap paper.

Count the words in a line of the *Herald*, multiply that by the lines in a column and that product by the columns it contains, and then do the same with other church organs, and you can readily see which gives the most *matter*—not *space*—for the same money. Comparison in these respects will, in most of cases, place the *Herald* far in advance in respect to cheapness of subscription price. Be just in these matters, and "judge a righteous judgment."

NEVER sacrifice a principle for the sake of a victory over an opponent. A victory secured by such means is more demoralizing than a defeat where honorable means only have been employed.

It is not every man that has the courage to say no, when asked to do what may, apparently, gain him favor with men of society who they may think move in a higher grade than themselves. To yield is easy, to refuse is hard; to yield involves the loss of self-respect, however, and as a consequence standing with those whose favor is sought; to refuse is to lose, for the time being, the apparent good will of those denied, but self-respect and finally the respect of others.

## EVERY MAN THE ARBITER OF HIS OWN FORTUNE.

IN nothing is the saying that a man is the arbiter of his own fortune truer than in the religious sense of salvation.

It is true that a man has not the power of salvation—preservation from sickness, sorrow, death—nor the forces of the resurrection, and the appointment unto honor beyond the grave, nor the right or power to perpetuate his own life, or the lives of others; at the same time he has in the power of his choice either life eternal, or death. Left to his own resources, without the power of choice as to what his lot shall be, man would be but the puppet of unseen forces at work within and around him, with no will to direct, no energy to control, no force to execute the mandates of self-protection, or advancement. With the ability to discern, the liberty to choose and the will to determine accorded to him man is fully furnished to be the arbiter of his fortune, and may attain unto peace, pleasure and perfection; and is left without excuse if he perish.

## SLANDER.

"THOU shalt not lie: he that lieth and will not repent, shall be cast out." "Thou shalt not speak evil of thy neighbor, nor do him any harm." "By this you may know if a man repenteth of his sins: behold, he will confess them and forsake them."

Such are the wholesome teachings of the word of the Lord in the Doctrine and Covenants, and they are in exact accord with that word everywhere, on the points involved. The natural interests and safety of society demand their faithful observance.

The man or woman who descends to the low level of a slanderer, or talebearer, are moral pests, and as such should be rebuked and shunned and read out of society, unless they repent of the evil and make amends for their wicked conduct.

When a person repents genuinely of their sins against others, they will confess their sins privately if they have sinned privately, and publicly if they have sinned publicly. This they should do speedily and cheerfully, stopping the onward flow of the foul current they have set in motion, endeavoring faithfully to make amends equal to the injury done if possible. And if they will not do so, they should be turned over to the cold mercies of the law; for they who have no mercy, but will befoul and destroy the reputation of a fellow creature, such deprive themselves of the claims of mercy and should expect only the rigid infliction of stern justice.

The wise man has said, "He that hideth hatred with lying lips, and he that uttereth a slander, is a fool;" and the Apostle James has aptly said: "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell."

By these texts of holy writ we learn the vileness of the sin of slander. Every unperverted soul shudders at the mendacity of the slanderer and the talebearer. Well has it been said, "The man that dares traduce, because he can with safety to himself, is not a man."

But sometimes it proves extremely unsafe for men or women to slander their neighbors, for their sins find them out and they are made to account for them.

In conclusion, we exhort all to ask themselves seriously, how they would like to have their neighbors befoul their reputation by inventing, or circulating, harmful, irritating, defamatory stories! And we warn such evildoers whether in Lamoni or elsewhere, that they stand on dangerous ground when they originate or peddle slanderous stories, for decent society, the laws of the church, and the laws of the land, will lift the rod against them.

YET another English translation of the Bible. Mr. W. T. Stead, the former editor of the Pall-Mall Gazette and founder of the Review of Reviews, has on foot an enterprise for the translation of the Scriptures "into the language of the ordinary man and woman of our own time." He has eighteen translators at work on the New Testament, divided into groups of three or four; and he expects to publish the Gospels and Acts this year.—*S. S. Times.*

CROWNS may be good things to own and wear. Earthly crowns fade with the lives of those who wear them, or the passing of the kingdom in which they mark the wearers. Kingly crowns, in the era of the world's experience, are held by far too frail a tenure to be of value to right minded men, who love peace on earth and prize happiness and glory hereafter. Crowns of honor and glory to be worn hereafter must be merited—God places no crown upon a head unfit to wear it; and offers none to him who is unworthy.

## EASTER SUNDAY.

FROM the following, the readers of the *Herald* may all know why Easter is made a movable feast day. We found it in one of our exchanges, and of course "clip it."

Not one person in ten can tell you why it is that Christmas, the day celebrated as Christ's birthday, always falls on the same day of the month, while Easter, the day upon which we celebrate his resurrection, changes every year. In giving a solution of this riddle the first point to be considered is this: Christ was crucified Friday, the fourteenth day of the Jewish month Nisan, and rose from the grave the following Sunday. The fourteenth day of Nisan was the Jewish "Passover," the day observed by them in commemoration of the sprinkling of their doorposts with the blood of the paschal lamb on the night when the "destroying angel" passed over the dwellings of the Israelites, but smote the firstborn of the Egyptians. As the year of the Jews is a lunar year, and the fourteenth of Nisan is always a full moon day, the Christian church, regarding the observance of the crucifixion of Christ as a substitute for the old "Passover" of the Jews, determined Easter by the rules for reckoning the Jewish ecclesiastical

www.LatterDayTruth.org

year. Christmas intended to commemorate the birth of Christ, had no connection with the ritual of the old church, and, like dozens of other immovable feast days of the church of Rome, many of them birthdays of saints, it was finally settled that it should be observed on a given day of the common calendar. Coming down to the word itself, "Easter" is from the German "Ostern" (rising) The English name is probably derived from "Eostre," the Teutonic goddess of spring, whose festival occurred at about the same time as the Jewish "Passover." The time for celebrating Easter was a subject which gave rise to many heated discussions during the early days of Christianity. The question was fully considered and finally settled by the council of Nice in the year 325 by adopting the rule which makes Easter day the first Sunday after the first full moon after March 21st. By this arrangement Easter may come as early as March 22d or as late as April 25th.—*St. Louis Republic.*

THE late conference of the Decatur district held at Davis City, Iowa, June 4th and 5th was one of the largest and best ever held in the district. Of it the Davis City *Advance* remarks:—

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

## EXTRACTS FROM LETTERS.

Bro. G. M. L. Whitman, Omaha, Nebraska, 5th:—

"Had a splendid conference at Fremont, May 27th-30th. Brn. Caffall, A. H. Smith, and W. M. Rumel were present. It was almost a Pentecostal shower."

Bro. J. C. Crabb, Montrose, Iowa, June 3d:—

"Three baptized here yesterday by Bro. J. H. Lambert. All is well. Start for conference at Burlington this evening."

Bro. E. F. Shupe, Denver, Colorado, 29th ult.:—

"Bro. Anthony gave us a call, and spent Sunday 27th with us; his sermons were meat in due season. Elder James Kemp preached this morning. This evening the Advent minister is to discourse on Mormonism and other isms and delusions. Will attend and take notes."

Bro. J. Arthur Davies, Minneapolis, Minnesota, May 30th:—

"Four baptized here on Sunday, and more to follow."

## EDITORIAL ITEMS.

NEXT Sunday, June 19th, will be celebrated as "children's day" by the Star of Bethlehem Sunday school of Lamoni. Short addresses to the scholars will be made by Brn. E. L. Kelley, D. F. Nicholson, and W. W. Scott. The church audience room will be tastefully decorated, appropriate music will be rendered, and a good time is anticipated. A collection will be taken for the benefit of the Society Island missionary boat fund.

Pres. Joseph Smith was to leave St. Louis the 8th, for Independence and St. Joseph, to remain at the latter point over Sunday the 12th, reaching Lamoni early in the week.

After months of wet weather, unprecedented in the annals of Lamoni and vicinity, except that last year was an approach to it, we are now enjoying a season of sunshine and clear days. Farmers are busy plowing, and planting corn, a considerable amount of which has been planted withal, and we are hopeful for a late fall season and a moderate crop. Things may yet be much better than we anticipated. Let us be hopeful.

Anyone wishing to dispose of complete sets or separate volumes of the *Times and Seasons*, *Millennial Star* or other old church publications, please address the Herald Office.

By letter from Bro. Heman C. Smith, dated the 3d, we learn that he has been preaching of late, at Downey, California, where he baptized two.

We have received a letter from Sr. Sophia E. Powell, of Ravenwood, Missouri, May 29th. She refers to acceptable labor done by Brn. W. W. Blair and R. M. Elvin during the winter.

Bro. J. F. Bidwell, Standley, Indian Territory, writes, asking that that point be visited by some of the ministry. Eight or nine Saints reside at Standley, and have a comfortable meetinghouse.

Bro. Alexander H. Smith wrote from Denver, Colorado, the 2d. He had stopped at Fremont, Nebraska, preaching three times; and where he met Bro. James Caffall, who is looking after an attack made on the faith at Wray. He expected to leave Denver the 8th for Salt Lake.

The soul of a Saint should be too great to stoop to envy, jealousy or malice. He should treat even his enemies in a spirit of magnanimous forbearance. "Envy is the work of a small mind, revenge of a mean one." "Resentment is for reptiles, not men."

The man who cherishes a spirit of animosity toward another, nourishes a viper, to sting him in a moment of an unguarded opportunity.

It is the duty of the preacher, and should be his pleasure as well, to make himself understood by those who hear him. To do this he should remember that it is not the loudness, nor the vehemence of his declamation, but the aptness of his diction, the clearness of his enunciation that makes him to be heard and understood. Strive to be concise in statement and clear in speech that you may be heard and appreciated.

A brother writes from Vernon county, Missouri, that a certain S. E. W. travels under the name of "Christian Minister," stops with the Saints on the credit of his brothers, in the flesh, and other relatives and acquaintances, pays the Saints for their hospitality in defamation, not forgetting to blacken the character of his brothers in the flesh, and is dead-beating the Saints. Our advice is, "Let no man deceive you."

Bro. G. T. Griffiths writes that he baptized three at Wheeling, West Virginia, on the 23d. He expects to sail for Europe with Brn. Gillen, Evans, Sorenson, and Wahlstrom, unless the illness of Sr. Griffiths prevents.

Bro. T. W. Smith aorived at Lamoni on Wednesday the 8th from Independence, *en route* to California and Australia.

Bro. and Sr. Wm. Sparling have recently located at Clifford, Trail county, North Dakota, and they wish to learn of Saints and branches near them in that State, and in Western Minnesota, and correspond with them.

Elders Joseph Snively and Thomas J. Bell left Lamoni the 9th inst. to labor at Oakley, near Lucas, Iowa.

Bro. and Sr. Charles H. Jones left the 10th for St. Louis, Missouri and vicinity, Bro. Jones' field of labor.

# Mothers' Home Column

EDITED BY SISTER "FRANCES."

"Prayer is the soul's sincere desire,
Uttered or unexpressed.
The motions of a hidden fire,
Which trembles in the breast.

"Prayer is the simplest form of speech
Which infants lips can try;
Prayer the sublimest strains which reach,
The Majesty on high."

## A RETROSPECTIVE GLANCE.

IT is a fact, which by this time must be well known to all interested in the affairs of the church, that the voice of the late General Conference sustained the Prayer Union, and thus the church has spoken authoritatively in the matter. It is needless to say we are glad of this; for while in our own mind there was never even the shadow of a doubt in regard to the position assigned woman by the church, we yet know that there have been such doubts in the minds of many. And it has not been confined to the sisters alone, but many of the brethren have labored under the same misapprehension. Because of this misapprehension it was thought by many that the question raised as to the right of those not properly qualified, or having the necessary authority to appoint meetings in any branch of the church, doing so was aimed at the sisters, because they were women. We never so understood it, and do not now; hence we said that as the church had not spoken with authority upon this point, we waited until it should.

If words can make our meaning plain, we wish to be understood upon this point, that the question *never was* as of man *versus* woman, but of man and woman *versus* order. God's house is a house of order, and it becomes everyone who loves the work of God to help sustain that order.

The Prayer Union came into being for the work of *home*, if any doubt this, or wish for information upon this point, let them examine the *Heralds* of 1888, where they will find the entire history of its inception and aims. Unexpectedly (to one at least of its projectors) it took the shape of an organization. Not understanding how the object of its formation could be obtained by formal organization, (and in fact not being able to reconcile the idea of private devotion with such organizations,) we (whenever appealed to) discouraged the same. Experience has, however, developed some points which need to be considered. The elders are aware that in many localities there are several families of Saints but no branch organization. In places like this, and also in places where the branch is so scattered that it becomes inpracticable for weekly prayer meetings to be held, but would be possible for a few of the sisters to get together

www.LatterDayTruth.org

in the afternoon (or any other suitable time) for prayer, such meetings we think are certainly desirable, and if preferred by the sister to keeping the hour at home, surely the liberty of the gospel is theirs, and we do not believe that a man or woman of common intelligence would ever question their right. But, on the other hand, does not the church (or ought she not, where her organization is in working order) make provision for a sufficient number of public meetings? We ask the question for those who have the watchcare thereof to consider. And let it be understood that this watchcare—this general supervision of the church does not confer any more right to interfere with or curtail individual liberty, than the individual has to interfere with that which God has put in charge of the body. There is law and order in the kingdom of God, in all the works of God, and the liberty of all consists in living in harmony with these laws. Hence the largest liberty obtains to those who are walking most harmoniously with the laws of the great Creator, irrespective of the realm to which these laws pertain, whether it be the realm of natural or spiritual law. This being the case (as we believe all will admit) we would suggest to all who contemplate organizing Unions to give careful and prayerful study to these points, and consider if in any way they are taking up new obligations and leaving the old ones unfulfilled. If it is possible for a sister to attend the regular prayer meetings for which provision is made by the branch officers, and she does not do so, is it wise, or does it release her from the obligation already resting upon her, if she join and attend the Prayer Union?

Some one may answer, "Better than not attend at all." Granting this, the question remains unanswered. Is it wise? Is it as it should be? If it be not, ought it to be encouraged at the expense of what is known to be right?

In cities it may not be possible for many of the sisters to go to the place of meeting after nightfall, but they could attend an afternoon meeting. Other circumstances also might favor the one time and not the other. When such circumstances obtain the case is entirely altered.

Where Unions are found to be desirable we would suggest that they be formed. We have done this before since the knowledge has come to us that they have been a source of strength and comfort to many who without them would have been deprived of all social meetings, and do it the more unconstrainedly now that the church has lent its indorsement; but at the same time we would earnestly entreat you to consider well that all your obligations to the church are discharged first. We have no desire, no right to dictate in the smallest degree, but as having the cause of Zion at heart, and earnestly desiring that we together with you may advance in this work, we ask this of you.

In the infancy of this work, when as yet we looked upon it as purely a *home work*, we never failed to contemplate it with unfeigned satisfaction. Disinterested and unselfish as it was to the very last degree, it promised to be a blessing to the entire church, and a greater blessing to those who were engaged in it, a work preëminently suited to woman, and calculated to fit her to take that place in public work which the rapid march in the tide of events shows will at no distant day devolve upon her; but as Unions were organized and reports came to us of jealousies and even strifes caused by the election of officers, to say nothing of the opposition engendered to the movemeut thereby, our heart was saddened, and the mists hung low over the beautiful picture framed in our minds, and today we wish in our soul that this work could be confined to the sacred sanctuary of home. The tendancy of the age is to build up outside work at the expense of home, apparently ignoring the fact that there is a work which can be done, and done only within its sacred precincts.

There is a power in prayer, a power in union, and the question needs to be seriously considered whether or not we need organizations for the purpose of cultivating the grace of private devotion. The church has long fostered female prayer meetings, and many thousands have been strengthened and blessed in them; but the Prayer Union, which had it orign in the Mothers' Home Column, was to be a home work. Like every other good work it would bless the world as well, but bless it all the more effectually because it blessed home first.

## GOSPEL BOAT FUND.

| | |
|---|---|
| Sr. Lizzie Blair, Lamoni, Iowa | $2 50 |
| Sr. Minnie Nicholson, Lamoni, Iowa | 2 50 |
| A Sister, Lamoni, Iowa | 1 50 |
| Collected by Bro. C. F. Pratt, Council Bluffs, Iowa | 2 70 |
| We thank Bro. Pratt for his interest, and hope he will continue the good work and soon be joined by many others. Lend us a helping hand, brothers and sisters. A strong pull, and a pull altogether, is all that is needing to "launch the ship." | |
| E. Jackson, Nebraska | 1 00 |
| S. M. Sullivan, Maine | 1 00 |
| A Sister, Michigan | 1 50 |
| | $12 70 |

OMRO, Wisconsin, April 12th.

*Sr. Frances:*—Thinking I would like to bear my testimony to the truth of this work through the Home Column, I write to tell how the truth was made manifest to me.

Having occasion to go to Waverly, Iowa, on legal business, the services of H. P. Brown were duly employed; and upon becoming acquainted with him found he was a Latter Day Saint, and that they believed in healing the sick. This I also believed, and with few exceptions believed the same as the Saints do; but the source of the faith was what stumbled me. I prayed earnestly to be guided in the right way. Had been a member of the Baptist church over three years, and was at that time; but in studying my Bible was convinced they had not the whole truth, neither had any church which did not believe in the signs which were to follow the believers.

I soon settled my business in Waverly, and went out into Western Iowa. There was taken with hemorrhage of the lungs, and upon my arrival in Council Bluffs was too weak to attend to my business, as it required much talking. Bro. H. P. Brown had been called out into Western Iowa, to attend to legal business for other parties, and came around to visit the Saints at the Bluffs on his way home. I saw him there, and desired to be administered to. Was sure that unless healed by the power of God I could not get well, as medicine had done me no good, and I had then stopped taking any. Bro. Brown preached for the Saints at Council Bluffs, on Sunday evening, after which I was administered to, and healed, so I was able to attend my business the next day, and have never been troubled with hemorrhage of the lungs since, although I was often taken with it previous to that time.

Was baptized in Newton, Iowa, about two weeks afterwards. This was in February, 1875, and I had been sick about six weeks when healed. As I look back at my experience since coming into the church, and see how neglectful I have been of my duty, and how little I have done to advance the cause which I loved so well, and which God had been so good as to show me was the truth, my feelings condemn me, and I do not understand why I was so blinded to my duty. My whole desire is to do God's will, and leave nothing undone which he requires of me. Hoping that God will prosper this work, and bless the Saints who are striving to do their duty, I remain your sister in the one faith,

SARAH A. DAKE.

[*Dear Sister:*—Let us profit by every admonition of the Spirit. Truly you have great reason to be thankful to God for his power manifested in your behalf. So also has each one who receives the testimony that their sins are forgiven them. Would God that each of us might realizes that we are bought with a wonderful price! God demands that we give ourselves a *living sacrifice.* Query? Can a dead sacrifice be acceptable? Is there such a thing? We may be dead while we live; but if dead are we not fit subjects for burial, rather than workers together with God? May the Lord help each one of us to improve the time while the day lasts and before the night of death comes.—Ed.]

*Dear Column:*—I fear that we who have professed to want to do so much for the cause of our Redeemer have been too far-reaching, and have wanted to do something (if we did anything at all) both grand and great. This has led us to forget the duties lying nearest. We want to soar too high, or delve too low, and bye and bye we shall slip out of the channel. If we do the current will not glide out of its course to follow us, and the grand opportunities offered will have passed never more to return, and where will be the "usury" from our talent or talents to offer to our Lord? Have we not plucked the flowers strewn along our pathway from this dear Column, and inhaled their perfume, the sweetness whereof clings to us unto this day? How strangely forgetful we are, giving little or nothing in return for the good we have been glad to receive. Have we been dreaming, and allowed our lights to become dim, and the music in our souls to become hushed? Shall we ever wake up to the realization of our responsibilities, and live up to the dignity of our calling, and thereby become more helpful and happier?

"Have I a calling?" says Sr. A. Cast about you and see. Have you not honestly confessed that some days your work is done up by eight or nine o'clock in the morning, and you have nothing else to do till four or five in the evening? No little ones to care for.

"But I have not the qualifications to write."

Is there nothing else you can do? Again I say, Cast about you and see. Not far away is Sr. B. who *is* competent to write, and write well; but she has four or five little ones demanding her attention, and lots of making and mending lying around loose inviting some one to "pick me up." She is frail in body for want of needed

www.LatterDayTruth.org

change and rest, which Sr. A. has the power to give, if she will bundle, up that sewing and take it home (a duty which she is well qualified to perform), and thereby become helpful in two ways; she would be giving rest to the worn and weary body of Sr. B., who could sit down and write to the Home Column, and refresh her own soul by giving comfort and cheer to those who like herself need assistance. Some of her own experience, some incidents she may have been witness to, which contained good lessons for herself, and perhaps for some one else whose case they might exactly fit. Would not Sr. A. be doing just as much for the Lord as Sr. B.?

Oh, what numberless ways there are of helping to "bear one another's burdens"! If we were not so drowsy.

Again let me ask, Will we not be held responsible for words left unsaid? What spiritual strength and cheer might be given to the bleeding hearts of those whose eyes grow sad with weeping; who are overtaken by the most trying disappointments in this life; who have the most pondrous cross to bear; whose sandals have been worn so long they shield not the blistered feet, and which are thereby exposed to the most cruel thorns; whose very hearts ache for sympathy, but could not bring themselves to ask for it. For there are hearts that are locked that cannot be opened save by a very tender, loving hand. How many there are who need to know the truth about themselves, who need their own hearts read to them, who would be comforted from the very reading. Then in a measure shall we be responsible for these souls that hunger, yet go unfed?

Let me tell you, my sisters, there are things more beautiful than brilliant flowers, autumnal forests, or golden sunsets. These are the possibilities and possessions of those who walk near to God. These higher beauties are beautiful thoughts,—penned for the good of others,—spiritual graces, noble acts, and heavenly virtues, deeds of sacrifice and of love. Again I ask, Do we "love one another?" If we do we will not let one moment go to waste; we have no time to waste. The things we have been looking for are drawing very near, nearer than we think; and while we by faith catch the echo of the song of the redeemed, the music from the harps of gold, and see the throne surrounded by the innumerable multitude clothed in white, let us see to it that we bring every faculty, bend every energy, to do the duties that lie nearest; be helpful to each other, and bear each other's burdens. "Love one another and so fulfill the law of Christ."

Like Sr. Frances, we say unto those who have sent in their heart-burning testimonies, "God help you." And although there may be a "sameness," we know by experience it is their meat and their drink, and we say, "Take courage! Continue to write; you will improve in your practice. Freely ye have received, freely give." God grant that the hour may soon come when we shall all know on which side we stand.

"Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should;
We should love each other better,
If we only understood."

AUNT PATINECE.

# Correspondence.

HAIGLER, Nebraska, June 3d.

*Editors Herald:*—I arrived at this point at one a. m. Mountain time, one hour slower than Central time, and where I had intended to have been two weeks earlier; but unanticipated events hindered. Bro. S. D. Payne has been instrumental in creating an interest hereabout, and as a result, seven have been baptized, and ministerial labor here is a necessity. Elder C. R. Duncan and James Kemp halted on their way to conference, doing though short, some salutary ministerial labor. And then, "I, Clark Braden," has been here as if to astonish the natives with a development of Mormon enormities you know. He gained (as I learned) a ready access to the M. E. church.

I enjoyed the unexpected pleasure of meeting Bro. A. H. Smith, at Fremont, Nebraska, at the Northern Nebraska district conference for May 27th, 29th; also Bro. W. M. Rumel, who had been hindered some in his travels by bad roads and lost bridges. The session was peaceful and harmonious. Bro. A. H. S. preached a soul-cheering sermon Sunday morning on the prophetic declarations reflecting Christ's birth, mission, etc., and at eight p. m. presented from a Biblical standpoint the evidence of heaven's degrees of glory, punishment, etc., in contrast to the popular belief of one heaven, one hell, etc. Good audiences greeted him, whose attention he arrested, and held, from beginning to end. It was apparent that Bro. A. H. S. was his very self in this effort, and just as apparent, that one greater than himself was near by, close enough to give the needed inspiration to make God's truths grand and equitable. Doubtless this his first visit to Fremont will be fraught with much good. He was to preach on Monday evening, but previous arrangement necessitated my departure on Monday morning; but I am sure Saints and friends would say in extending the parting hand, Come again, Bro. Alex.

The necessity for branch officials becoming more and more proficient, that district presidents and General Conference appointees may enter in and occupy new fields of labor is more apparent.

In gospel bonds,

JAMES CAFFALL.

---

MINNEAPOLIS, Minn., June 6th.

*Editors Herald:*—The work here is onward. Four were baptized one week ago yesterday, and two more have since said they would be very soon. These are the converts of Bro. J. A Davis. He is doing a good work here; he is well liked, and makes a good impression wherever he goes. There are now fifteen members living here. Brethren Davis and Roberts are up north attending conference; expect Bro. Davis back Thursday, then we shall go to the southeastern part of the State to look after the work there.

I met with the Saints twice yesterday, and we had good meetings; for the Spirit of the Lord was with us. We intend to push the work this year to the best of our ability, and we feel assured that good will be done. I spoke last night on the prophetic mission of Joseph the Seer, and felt well in my effort. Expect to fight it out on this line, and if need be, "carry the war into Africa." Yours for truth,

E. A. STEDMAN.

---

DELHAVEN, Nova Scotia, May 31st.

*Editors Herald:*—It has been ten years this month since I joined the church, and if I ever shall be qualified to bear a testimony, it is time now. I had been a member of the Baptist church twenty-seven years, and I cannot say, as many do, that I never was satisfied; for I was. I felt to be at peace with God and all mankind, and when I was baptized I had a good conscience, and was happy, and continued to be for some time. I was married soon after, and in a few years had the care of a young family, but with all my cares, I felt to be ignorant about the teachings of the Bible, and that feeling grew so that I longed to know more, and put myself in the way to learn

We had a learned minister stationed here, and I went all I could to hear him, but his preaching did not satisfy me, and I said to mother once, "Do you suppose the minister is a good shepherd? or am I not a sheep? for he does not feed me, and Christ said, 'Feed my sheep,' and I am starving. A sheep will not eat everything that is thrown to him, but they most always eat what is good; so the fault must be with the minister." And I got more and more dissatisfied. I wished we could have a ten hundred dollar minister instead of a seven hundred dollar one, as he did not go deep enough in Bible doctrine for me. I would inquire of him about certain passages of Scripture, and he would tell me there was enough that I could understand without going out into deep water; for I might get beyond safety and drown. I thought that sounded reasonable enough, but still I would wonder why it was in the Bible if we were not to learn its meaning.

My brother, George Davison, went to California a Baptist, and while there joined the Latter Day Saints. He used to send me the *Heralds*. I would read them and wish that the Baptists would take the same pains to explain the Scriptures, but I did not like their explanations; for if they were right, the Baptists were not, and I believed the Baptists to be right, and saw by reading the Bible that there was a time coming when the people would be deceived.

I had a class of young women in Sunday school, and I had not the gift to teach; but one thing I wanted to impress upon their minds was, that there was a time coming when we would be tried, and nothing would do but to be well posted in the Scriptures; for that was the sword of the Spirit, and was the only thing that would stand the test. I laid aside the national lesson, and prepared one on that time that was coming, and told them to learn all the Scriptures they could, and they learned chapter after chapter.

Shortly afterward Joseph Burton and wife came to make a visit. I was glad to see them, but I thought in my heart, "I would rather not see you than hear your doctrine;" for I did not like it. They were here a few days before they mentioned it, then my husband said to them, "Why don't you talk your doctrine, we are not afraid of it. I guess we are prepared to defend ourselves." All he wanted was the invitation to talk and he did. We thought it was wonderful if it was true; then we began to investigate for ourselves. He was very patient with us, reading from the Bible and explaining all the passages we asked about, and it seemed so reasonable; but I was afraid that the time had come that I had been preparing for, and that my preparations

www.LatterDayTruth.org

were not going to stand the test. He preached several sermons. I criticised them pretty closely, but felt worse every sermon. But one of them had a power I never experienced before, and when meeting was out, I said to one of my Baptist sisters, "What do you think of that?" She said, "What do you?" I replied "I think it is the truth." But it was so hard to break off from a church I had belonged to for so many years, but I said, "All I want to know, is the Latter Day Saint Church the church of God? If so, I will join, let it cost what it may. It cost a great deal more than I thought it would. But now with ten years of experience, (I have read more church history than ever before,) I can say that it is the best; and will stand the test better than any other, for we have had the word confirmed with signs following.

My testimony is, I know that I have received light and the Scriptures have been made plainer, and I have had the children administered to and helped. While Brother and Sister Robinson were here, one of my daughters asked to be administered to for erysipelas. She had been confined to her bed for some time. After being administered to she sat up, and was soon well, and has never had it since So it has not been all loss to be a Saint; for most all the friends that forsook me have come back and acknowledged us to be Christians, and some are reading our books; and one man, supposed to be on his deathbed, said to my husband, "Do all you can." He had read the Book of Mormon and some papers. Another said, "When your gray head is under the sod, your teachings will be remembered, especially by the young."

Your sister in Christ,

TAMZIE A. NEWCOMBE.

---

PETROLIA, Ontario, June 5th.

*Editors Herald:*—By advice from Bro. J. H. Lake I made my first visit to this place the 28th ult., since which time I have continued to preach nearly every evening. The Saints have a nice church, outgrown by the Presbyterians, which they purchased last October. It will seat five hundred people. We have had extra attention while presenting the word. Yesterday I led two precious souls into the water, they rising to newness of life, feeling that their sins were remitted, and that they were fellow citizens with the Saints.

Petrolia has a population of five thousand. The chief industry is manufacturing coal oil, which sells for $1.30 per barrel in its crude state.

In bonds,

E. DELONG.

---

SMITHVILLE, Texas, May 29th.

*Editors Herald*:—I have tried to get an elder to come here and preach, but have not succeeded so far. I have been preaching some. Have had the usual cry of "Mormon" to contend with, but I think I have got the people pretty well satisfied in regard to the Reorganization. Have appointment third Sunday in June. I think an elder could do a good work here. They say I talk good enough; that if we do not preach anything but the Bible, our doctrine is all right, if it is Bible. I am to give them the law of adoption next.

Bro. A. B. Moore will please write me. I will make arrangements for him here if he will come.

J. L. WILSON.

LATAH, Washington, May 27th.

*Editors Herald*:—The following may be of benefit to the brethren who are to labor in Australia. I joined the church in 1837, in England. Afterwards I was in Australia three or four years, where my parents joined the Utah Church; my brother-in-law was connected with mission work in that country with the Utah Church for twenty years. Here are a few names of persons who were of that faith, and who should be called upon: Joseph Councle, Port Adelaide, and a man named Colings; two more families living north of Adelaide, fifty miles, named Harlan, and some living at Woodside; also at Kintin, Victoria, and at Hunter River district, New South Wales. I shall be glad to hear from anyone who may wish to write me from Australia.

In bonds,

LUKE STOREY.

---

BOGATO, Texas, May 25th.

*Editors Herald*:—Bro. J. D. Erwin has just closed a series of meetings at a schoolhouse near this place, with increasing interest. Tracts were offered at the close of the last meeting, almost everyone coming forward for one. Since his departure several have asked when he would return. I told them he promised to come again in July.

While Bro. Erwin was here he was challenged for debate by a defender of the Christian faith, which he accepted, and will begin sometime in August.

There are no Saints nearer than twenty miles of this place except my brother and I, the former being baptized this spring. If any of the traveling ministers should come this way I would be glad to have them stop with us; we will furnish a place to lodge and a house to preach in. The writer is doing all he can here to get the truth before the world by scattering the *Heralds* and books I have among them, also by visiting and reading with them.

A question: We understand that the Devil was a fallen angel. Can you describe who he was more than an angel before he fell?

Your brother,

J. H. WINN.

[D. & C. 28:10; 76:3; Luke 10:18 will give you what the word declares concerning Satan's former standing.—Ed.]

---

COOK'S POINT, Texas, May 30th.

*Editors Herald*:—I have been in the field nearly all the time since conference. Have preached in Brazos, Robertson, and Burleson counties, have had good attention at every place, and so far as heard from, they want to hear more. I have baptized and confirmed one; several more have made application for baptism, whom I expect to attend to in June.

I am at this writing in Bell county, near Rogers. I had aimed to preach at Rogers a few days, but am prevented by a Campbellite preacher who had commenced a meeting just before I came. I find some outside of the church interested here; they speak well of the preaching done here of late by Bro. A. J. Moore and M. Sorenson. I aim to leave to-morrow for Durango, Falls county, where Bro. E. Bates has the use of the Campbellite church for us, to preach in any time they are not using it. Thanks for that; he has an appointment for next Sunday, and as long as we want to run the meeting, and I expect to continue as long as the interest will justify. I then aim to go to Elmwood branch in Bell county.

I find as a rule that the Saints are well and getting along very well in this section considering the scattered condition they are in. I see that A. J. Moore, who has charge of the Southwestern mission has assigned me in charge of the Central district of Texas, which contains much more territory than I can work up, so I say to the missionaries in Texas, When and where you can enter my field, thrust in your sickles and reap, if you can, and if you cannot reap, sow the seed that others may reap in due time.

E. W. NUNLEY.

---

SOUTH ADDISON, Maine, May 29th.

*Editors Herald:*—It is with pleasure I inform you of the awakened interest in Jonesport; a noble brother, John J. McKeown, bowed to the divine law on the 8th inst. If my impressions are not misleading he is destined to be an *able* worker for the truth.

On Sunday the 8th, in this place, I performed the rite of burial for Mrs. Almira Chandler, who died the 6th inst., aged 57 years. Also at Jonesport the 23d inst., Leon F. Woodward, son of J. C. and Sr. Celia Woodward died May 20th, aged eleven months and five days.

In hope of the ultimate triumph of the truth.

Yours in bonds,

JOSEPH LAKEMAN.

---

ANGUS, Iowa, June 3d.

*Editors Herald:*—Erratum. Please notice in next issue of the *Herald* that the initials of Bro. Cooper as appearing in Bro. Baker's letter from Des Moines in *Herald* of June 4th, page 364, should be I. N. W. instead of F. M.

O. B. THOMAS.

---

STAFFORDSHIRE, England, May 7th.

*Editors Herald:*—I feel in duty bound to write you on a matter that I seldom see touched upon; it is, the duty of deacons. I have thought this important office is underestimated, because seeing elders, priests, and teachers doing what deacons ought to do, such as taking moneys, disbursing and holding the same, literally taking charge of the treasury. Having carfully read your exposition of the duty of deacons in *Herald* for April 20th, 1889, I am convinced by observation that some deacons are never instructed in their calling; but it is my object, being a deacon myself, to honor the office, and to see it honored. The deacon is as much a preacher as any other officer, but I have seen very few who do preach; but I, myself, am called upon as often as my brethren to preach, and God has blessed me many times in so doing. In fact, I feel a desire to peal forth to let the world see and know the gospel as it is in Christ.

I have had some sharp encounters with brethren on holding the money. If a brother cannot be trusted, why make him a deacon? If I was to anoint the sick, to confirm members, bless children, or baptize, what would be the result? Why, the elders would say, "You have no authority to do these things." In fact, (I suppose,) I should have my license taken away from me; then why should others encroach upon deacons? I understand like this: All the

www.LatterDayTruth.org

duties belonging to a deacon should be entrusted to him; and if the duties are too many, then he should make it known and other deacons should be appointed, or the officers of the branch assist him. "Let every man learn his duty," is what I am trying to do. I want to be successful in every sphere of my office. How can I, if I am denied the privilege? Please elucidate upon this through the *Herald*.

Yours for truth,

THOS. TREVOR.

---

MENDOTA, Mo., June 2d.

*Editors Herald*:—I saw in the *Herald* about a year ago a recommendation of the herb, life everlasting, as a cure for dropsy. We have a serious case at hand, but can find none of the herb here, and this is to say that we would be glad to defray all expense and pay anyone well for the trouble of sending us some by mail or express. In bonds,

MILTON L. CRACRAFT.

---

BROMLEY, Alabama, May 28th.

*Editors Herald*:—I feel greatly inclined to write and add my mite to the offering of praise to tne Savior for his many blessings. It is almost a year since I was baptized, and I have felt like a new being ever since. There are a good many Saints in this neighborhood, but I seldom see any of them except on our regular preaching days—the third Sunday of each month. We hope to soon organize a branch at Bay Minette, Alabama. Bro. G. T. Chute has been preaching for us for over a month; we all like him very much. Prejudice was very strong, but we are living it down, and we thank God that we are able to bear up under all circumstances.

I am poor in this world's goods, but I want to work for the Lord. Your sister,

MARY BANKESTER.

---

UNIONBURG, Iowa, May 30th.

*Editors Herald*:—Came here Saturday, preaching twice yesterday to a good attendance, and will continue during the week. Preached at or near Moorhead in the Adams' schoolhouse last Tuesday and Wednesday nights to good congregations, and while there heard of a number of places where the people are very desirous of having a series of meetings held. Baptized one of God's noble young women on Thursday morning. She is the first one of the family to enter into favor with God, having been reared under Catholic influences. She engages in the Lord's work with holy boldness, mingled with Christian meekness worthy of many an older person. Sr. Matilda Moore is a young woman about twenty years old, and comes to the aid of the Lord's work as one worthy the approval of God; for her life seems to have been one fraught with good, and we believe will wield an influence over her associates to lead them to God.

Held services at Little Sioux on Sunday and Sunday night, on Monday and Thursday nights, with, I believe, excellent results, judging from the expressions heard, and trust that the impressions acknowledged to have been made may never be forgotten.

On my way here I stopped at home over Friday night, where I attended a farewell social at Bro. J. F. McDowell's, previous to his departure to his mission work in the East. He starts tonight, I believe. I find the Saints here alive to their interests under the presidency of Bro. John A. Beckman. On yesterday the Sunday school here was reorganized with Bro. John A. Beckman superintendent, and Sr. Grace Diggle secretary, with apparently good prospects to do efficient work this year.

I feel well in the Lord's work, better since the General Conference than ever before, and look with much encouragement at the prospects of the work in this part of the Lord's vineyard.

J. F. MINTUN.

---

AUGUSTA, Indiana, June 1st.

*Editors Herald*:—I closed a series of meetings last Sunday night at Dutchtown, a new place on the Air Line railroad. There was a goodly number out to hear; the congregation increased each night, and on Sunday night, the last night, they could not all get seats, and some stood, while on the outside of the house there was quite a crowd, and after meeting was out they said they wanted me to preach on this week. They wanted me to return as soon as I could, and one of the trustees of the United Brethren church said that the next time I came we could have the church to preach in, that the schoolhouse was not large enough to hold the congregation. There is a good interest there, and I believe some will embrace the doctrine when I go back. I have heard from several of them, and they say it is the pure gospel of Christ.

I am thankful to the Lord to see the work prospering in this part of God's vineyard. I will do most of my labor in new places. I had a dream about conference time, before I heard from it. I dreamed I went into a field that had been sown in oats, in streaks; and I looked at them, and they were turning yellow. They were so thick I thought the oats should have been scattered all over the ground; for it was prepared to be thoroughly sown.

My prayer is that God will help us in the discharge of all duties. I will stay at this place for a few days. The prospects are good for an ingathering here. In bonds, and at work,

GEORGE JENKINS.

---

KEWANEE, Ill., June 6th.

*Editors Herald*:—Sunday, May 29th, I spent in Rock Creek, near to Adrian, Illinois. I spoke twice to attentive listeners, and enjoyed fair liberty. The attendance was not large, but mud, rain, and short notice of my coming must be considered. However, so far as the Saints are concerned, they should go to meeting when they can, traveling elder or no traveling elder. I trust that the Rock Creek Saints with whom I have spent many seasons of joy and grief, will not fail to sufficiently learn and consider the only ground upon which they may safely stand. May God bless them all, and give to all who may need them, a renewal of love and zeal for his work. That work, dear Saints, is growing brighter and brighter to many, and why not to all.

Spent a few days in visiting parents, brothers, and sisters, and trust I did no harm. If however it was my privilege to choose for all others, I would say, it is a great mistake and a strong delusion to attempt to live without God and without hope, beyond the transitory things of this world.

Last Friday, I struck Kewanee, and with Bro. John Chisnall and others, proceeded to the conference at Millersburg. We found Bro. Pitt waiting for the train at Galva. After another ride on the cars and a seven miles pull through the mud, we reached Millersburg about 8:15 p. m. As usual, we found kind and hospitable friends among the Saints, who were willing to do what they could for our comfort. The conference convened on Saturday, and was presided over by Bro. J. W. Terry. The business was disposed of in a quiet and peaceable manner. The prospect is better here than for some time in the past, though the baneful effects of contention and bad work are yet discernible.

Bro. Pender and the writer did the preaching. Bro. E. E. Wheeler was ordained to the office of Seventy, on Sunday morning, as per resolution of General Conference. Bro. John Chisnall is doing well as Bishop's agent, and is also active in other branch duties at Kewanee, over which branch he is presiding. Bro. Pitt had to leave on Saturday afternoon, but in response to a hearty invitation from the district president, he gave us a good talk before he left. The president of the district stated that he expected to be active and more fully engaged in the work, in the immediate future. Twelve had been baptized within the last quarter, most of them at Kewanee. May the important ground gained in this district, and in all others, never again be lost by folly and wrong on the part of the Saints.

I go to Chicago to-morrow, and thence to the Northern Illinois conference, if the Lord will.

In bonds,

J. R. LAMBERT.

---

AMBER, Iowa, June 2d.

*Editors Herald*:—I entered my field of labor the 5th ult., Bro. J. R. Sutton and I starting for the northern part of the district on that date; he to Grove Hill, where he was met by Bro. J. S. Roth, and I to Randalia. They preached in Bremer, Black Hawk, and Fayette counties, baptizing six, and leaving many others nearly ready, and anxious for their return.

I preached at Randalia on Sundays, and visited during the week, doing a considerable amount of fireside preaching; Bro. Roth joined me on the 25th. I had the pleasure of baptizing three on the 29th whom he confirmed in the evening. We were called upon to deliver the memorial sermon for the G. A. R. at that place. If applause is any indication, I judge they were quite well pleased with our efforts. Bro. Roth was also called upon the 30th for a speech. Both he and the other orator, Hon. Milo L. Sherman, were greeted by frequent applause. We feel quite confident that the efforts on those occasions will result in good to the cause.

On Sunday evening Bro. Roth delivered a deep discourse on the laying on of hands, which was well received by the people, with but few exceptions. When I came into town in the evening I found the Methodist minister wanting a talk with me. I suppose he concluded to beard the lion in his den. If his ability had proven equal to his will, doubtless we would have been annihilated; but he found we were not strangers to the conflict, and did not get much excited at his boasted "opposition with all his powers." After the sermon he mounted a chair, and expressed his willingness to furnish a representative to meet us in discussion at that place, at the same time using the term "Mormon." I replied disowning the name he had given us,

www.LatterDayTruth.org

and stated that the Reorganization could furnish men to meet all the Methodists in the State. This called out loud shouts of laughter and applause from the crowd. It had a humiliating effect upon the young man, for he got up and apologized for his remark; so there is a possibility of some of our men having an opportunity of measuring swords with giants of the North. He and Bro. Roth then "locked horns." The way that Reverend gentleman was "let down" ought to be a lesson to others of his kind. I never saw a man so completely whipped.

The work is in a prosperous condition in the North; several others have expressed desires to be baptized at a future time. The calls for preaching are so many that it seems almost impossible to reach them all. The outlook is encouraging, and the Saints in these parts are rejoicing. We are now gathered here for conference, but the weather is so unfavorable, it will prevent many from attending.

From here Bro. Roth and the writer go to Augus to attend the Des Moines district conference on the 11th. My labors will be in the Des Moines district till the Logan Reunion, and my permanent address will be Box 1566, Grinnell, Poweshiek county, Iowa.

In the faith, J. B. ROUSH.

---

KINGSLEY, Mich., May 30th.

*Editors Herald:*—Bro F. C. Smith and myself are trying to move on the work, nine have been baptized in this place, others are believing. The calls are great, and although so many laborers were sent out at the last conference, yet they "are few" compared with the demands. We cannot fill the calls; and still if others had their way we would have no calls only to leave the country. All well. Yours,

J. J. CORNISH.

---

## A TIMELY SUGGESTION.

For the benefit of those interested we insert the following from State Senator Harsh.

CRESTON, Iowa, June 1st, 1892.

*Editors Saints' Herald:*—I want to ask your farmer readers, in this part of Iowa, to cut and cure some choice specimens of blue grass within the next two weeks. The time is now at hand to do this work. If every farmer will save a bundle six inches in diameter, of the finest specimens on his farm, there will thus be enough collected to make a fine display at the World's Fair at Chicago next year.

The fair will open next spring, before the '93 crop will be ready, therefore the necessity for prompt action now if we want the Blue Grass Region of Southwest Iowa represented at the World's Fair. I would also suggest that a bundle of the finest specimens of timothy, orchard grass, clover and all kinds of small grain, be saved for the some purpose.

The blue grass should be cut when in full bloom, *before* it begins to turn yellow. Cut it while green and cure it in the shade, after which bind it into nice sheaves. This was the plan followed the year I was president of the Blue Grass League, with the result that we had plenty of blue grass to cover the Blue Grass Palace at Creston, and no one felt his share of the work to be in the least burdensome. The best can, I am sure, be obtained in the same way, to show at Chicago. People are apt to neglect this unless reminded of it, which is my excuse for writing this letter. The blue grass movement has done much for Southwest Iowa, and we must not let the opportunity at Chicago pass without taking advantage of it.

By giving this place in your valuable paper you will oblige.

Yours for the upbuilding of the country,

J. B. HARSH.

# Communications.

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

☞ Write on one side of the paper only.

## WHAT'S THE TROUBLE?

IT seems to be a plainly seen fact that some of the general church appointees, receiving their support from the church funds, never write to the church paper, *The Saints Herald*, but write quite often to other papers; and others who write very frequently to other papers, are only heard from rarely through the *Herald*. What's the trouble?

I would not have it understood that I believe the other papers should not be sustained by their efforts, but do believe that so long as we are sustained by the funds of the church to do the work of the church, our first duty is to the church paper, after which, aid all other enterprises for good as time and opportunity permit.

There seems to be a longing desire on the part of the Saints generally to hear from the brethren in their fields of labor, and they often ask me why it is that the brethren do not write oftener. I do not believe any department of the *Herald* is read with greater interest than the correspondence and the Mothers' Home Column. What's the trouble that there is not more of an effort made to supply those departments with the best and latest news from the battlefield of the Lord?

The church paper is our own. We all have an interest in it whether we show it or not. That which is ours and the Lord's, we should love the most; and if we love the church paper more than any other, what's the trouble that we do not show it? I must confess, that since the question at the head of this article was presented to me associated with the items contained in it, I can see wherein I may have been neglectful of what may be properly my duty, in assisting to make the *Herald* the best paper of its kind in the world.

What is true of the *Herald* is also true of the children's paper, *Zion's Hope*. Parents should instruct their children to correspond for the *Hope*, and what to write. Teach them to be interested in making their paper the best of its kind in the world, and wherein they can assist in making it such.

In the church will be found some of the brightest minds the world possesses. It is true they need developing, which cannot be done without an effort, and the assistance of God, which assistance is never refused to those who seek for it, and make the effort necessary to obtain it. Some of the sweetest prose writers in the church have as yet made no effort to assist the church papers. Some of the sweetest thoughts that pen can inscribe have been presented of late both in prose and poetry. What's the trouble that we cannot have more of an effort made in this direction from many others? The only trouble I see is, we think others can do so much better than we that we make no effort. But is this a commendable excuse? It is those who *think* they can do the best that generally are much inferior to others who deprecate their weaknesses. This is so in every sphere of action; in writing articles for publication there is no exception.

Trusting these thoughts may arouse the latent ability of some, to aid in removing the trouble complained of by some, and existing as a reality in others, that those forces now subdued because of a feeling of timidity—although not conquered—may be given freedom to exert themselves for the promotion of greater interest in our church publications first, then extend to the aid of all other worthy enterprises so far as we can.

I am, one of the troublers,

J. F. MINTUN.

---

## WHO IS THE AUTHOR OF THE BOOK OF MORMON,—RIGDON, MORMON, OR SPALDING?—No. 7.

BY WILLIAM WOODHEAD.

### EGYPTIAN ALPHABET IN CENTRAL AMERICA AND EGYPTIAN INSCRIPTIONS AT UXMAL.

The ancient Maya hieratic alphabet according to mural inscriptions as published by Le Plongeon, when compared with the ancient Egyptian hieratic alphabet according to Messrs. Champollion, Le June, and Bunsen, as published in their great works, is another very remarkable coincidence to the theory taught by the author of the Book of Mormon with reference to Egyptian writing in ancient America.

I wish the alphabet discovered by Le Plongeon in Central America, could here be placed side by side with the ancient Egyptian alphabet discovered by Champollion, Le June, and others in Egypt. Le Plongeon places them side by side in his preface to "Sacred Mysteries among the Mayas and the Quiches," on p. 12. The two alphabets were originally the same. The characters themselves admit, I think, of no explanation of accidental harmony. Upon examination it will be found that twenty of the Central American signs are like the Egyptian letters; not only the same in form, but the same in "force and value." The Maya letters mean the same as the corresponding sign does in the Egyptian alphabet; so that if this Maya alphabet were in Egypt, it would be Egyptian. It is Maya because found with the Maya Indians of Yucatan. The difference is in the name, and not in the form of the signs. Le Plongeon says: "The ancient Maya hieratic alphabet, discovered by me, is as near alike to the ancient hieratic alphabet of the Egyptians as two alphabets can possibly be, forcing upon us the conclusion that the Mayas and the Egyptians either learned the art of writing from the same masters, or that the Egyptians learned it from the Mayas." —Sacred Mysteries, p. 113.

That is, the Maya's and Egyptians had in ancient times the same alphabet; and

www.LatterDayTruth.org

Le Plongeon thinks that both people either learned their letters at the same school, or one people learned from the other. Now that is just about what the author of the Book of Mormon claims. He says: Lehi "having been taught in the language of the Egyptians, therefore he could read these [Egyptian] engravings, and teach them to his children, that thereby they could teach them to their children, and so fulfilling the commandments of God, even down to this time."—Mosiah 1:1.

No person can examine these two alphabets without being "almost persuaded" that the Book of Mormon theory of Egyptian writing is true. Can we account for this remarkable coincidence on the theory of accidental harmony?

Le Plongeon will have it, for reasons which he gives, that the Egyptians were a colony from Central America. Their symbolism and civilization, including their art of writing, agree with each other in so many important particulars, some of which he thinks indicate that Central America was the "mother country," and that a colony took to Egypt Central America civilization!

Now if the alphabets in both those countries in ancient times were the same, if the same sign and symbol represented the same sound and thought, as Le Plongeon in his works seems to prove that it did, it is then certain and indisputable evidence that the Book of Mormon theory of Egyptian writing is correct, and that some person wrote the book that knew more about the facts than either Mr. Spalding or Rigdon.

But here we are reminded that neither Landa's alphabet, nor the hieroglyphics on the Copan statue, nor those at Palenque and other places in Central America agree in any way whatever with the characters as copied from the gold plates by Joseph Smith. This fact, we are told, "is a woeful fatality" against those plates and the Book of Mormon theory of writing, and "gives it away" entirely. And we are asked if we can "impeach the testimony of those marble slabs, those stone idols, or granite columns? Is it likely those hieroglyphics have changed during the ages since they were chiseled there? If not, then Mr. Smith was certainly mistaken when he copied those characters from his plates and proclaimed to the world that they were samples of the written characters in use in Central America 1,500 and 2,000 years ago."—Golden Bible, p. 266.

Elder Lamb's argument is this: Those hieroglyphics found chiseled on "slabs" "idols" and "columns" in Central America are not like those characters that Joseph Smith copied from the gold plates, and that is all there is to it. Well, now, who said they were? The Book of Mormon nowhere intimates that the "reformed Egyptian" on the plates, was the *only or universal* system for all purposes known to the Nephites. It does say that the Nephites kept many records and wrote on many subjects.

Again, it is said that those characters that Mr. Smith copied from the plates are no more like those on the monuments of Central America, than "a farmer's rake is like the moon." It is true that the Nephites and Lamanites had *one* language; but it is not true that they had but *one universal system of writing*. And it must be remembered that when the Nephites wrote with Egyptian characters of its six different forms; viz., hieroglyphic, hieratic, demotic—or alphabetical hieratic (see Champollion, Le June, and Bunsen, Sacred Mysteries, preface, p. 12; Atlantis, p. 219 and plate six in Rawlinson's Ancient Egypt, vol. 1), the same words, when converted to Egyptian signs, (as we see from the above), have no more resemblance then to each other, when so written, than "a farmer's rake has to the moon;" and to say that this letter or sign is not like that, amounts to nothing by way of argument about Egyptian signs.

Mr. Rawlinson says the Egyptians had three different systems of writing "known respectively by the names of hieroglyphic, hieratic, and demotic. . . . There is not much difference between the hieratic and the demotic; the former was the earlier of the two, having been employed as far back as the times of the eighteenth and nineteenth dynasties [or about 1,400 or 1,500 years B. C.] or perhaps even earlier. It [the hieratic] preserved the hieroglyphic forms to a certain extent. These are nearly lost in the demotic which appears to have been introduced about the seventh century B. C., and which rapidly superseded the hieratic, being simpler, and consequently easier to write. Both the hieratic and the demotic were written from right to left."—Ancient Egypt, vol. 1 p. 58.

Now we must remember that "the hieroglyphics were characters representing language pictorially; that is, they are drawings of sun, moon, stars, human forms in all attitudes, parts of the human body, beasts, fishes, reptiles, geometrical figures, and other visible objects."—Beginnings of Civilization, p. 39. And that "the demotic" was "cursive forms," which "nearly lost sight of the natural objects in the hieroglyphics," such as sun, fishes, birds, and reptiles. These systems were ideographical, and the signs expressed thoughts or the sound of syllables, and "not of letters, as is the case with our alphabets." "The hieroglyphic is that [system] of almost all monuments, and is also found occasionally in manuscripts. The hieratic and demotic occur with extreme rarity upon monuments, but are employed far more commonly than the hieroglyphic in papyrus [a kind of paper] rolls or books of the Egyptians." "The demotic is suited for rapid writing with the pen, but in no way suited for carving upon stone, and manifestly not suited for it."

From the above I understand: First, That the ancient Egyptians had three distinct systems of writing outside of their alphabetical systems; second, That the hieroglyphic, or the pictorial system was that of "almost all monuments;" and, third, "The demotic, occurring on monuments with extreme rarity." This proves that the Egyptians had a purpose suited to each system of writing, and that the natural object system of fishes, birds, and reptiles was the one for "slabs, idols, and columns;" and that the system of "cursive forms," or demotic was not the one for monuments. The demotic holds about the same relationship to the natural object system of Egypt that Mr. Smith's characters of geometrical "figures" or cursive forms do to the hieroglyphics of Central America. That proves that the objection urged against Mr. Smith's characters in this particular is not well taken, for Mr. Smith's characters, like the demotic characters, evidently belong, not to the pictorial class of natural objects, *or monumental class*, but to that class which are only "found on monuments with extreme rarity," and are "in no way suited," according to Egyptian art, for carving upon stone. And manifestly the Nephites had the same good reasons that the Egyptians had for not carving them on "slabs," they not being suited for it. We need not be alarmed or look then, for Moroni's "reformed Egyptian" of "figures," or cursive forms on monuments; for it, like the Egyptian demotic system to which it seems related, is not a monumental system, and that very fact removes Lamb's objection.

But here the question arises, to which one of the three great families of human speech (or language) do the hieroglyphics of Central America belong; the Semitic, Hamitic, or Aryan? Are they Cushite, Chinese, Euskarian [?], Assyrian, Gaelic, Carian, Etruscan, Basques, Hittite, Turanian, Egyptian, Lycian, Chaldaic, Phrygian, Himyaritic, Cypriote, or what? Who will tell? Why did the author of the Book of Mormon name his system at all? why should he thus subject himself to severe criticism? "Were they guessing" at it, as some think? If so, the chances are about as twenty to one against him, or them.

The Central American hieroglyphics, (part at least,) are pictures of natural objects, representing action and language. (See Sacred Mysteries, pp. 116, 137, 134, and 126; compare with the Codex Mendoza.) In this respect then they are in harmony with the Egyptian hieroglyphical system. And the translator of the Egyptian phonetics and pictures has to bear in mind, in translating, "the forces of (say) a thousand characters. And not only so, but the various forces that many of them have, as representative, as symbolic, as determinative, and as phonetic. He has to settle to his own satisfaction first, the class to which they belong in each instance; second, the value which they have. He has also to determine whether any are purely superfluous, the Egyptians having had a fancy both for repeating characters unnecessarily, and for expressing the same sound twice over by variant signs."—Ancient Egypt, vol. 1 p. 62.

Here we see that the Egyptian systems of writing were subject to the very troubles that the Book of Mormon is said to be; viz., of being superfluous. Thus the Egyptian word *ra*, that is, the "sun," "might be written in letters only, or be followed by the iconograph of the solar disk (which if alone would still have the

www.LatterDayTruth.org

same meaning); and as we might write the word *horse* and place after it the figure of that animal."—Ibid., vol. 2 p. 59. So the throne name (or the name tacked onto a former name of many of the kings of Egypt) was "Sa Ra," that is, when written, a goose and a circle. Literally translated it is, we are told, "Son Sun." It is usually translated, however, "Son of Ra." Here the translator supplies the word *of*. At other times it is translated "Son of the Sun." Here the translator supplies the words *of the*. Mr. Rawlinson says, "and Sa Ra," "Son of Ra," or "of the Sun." (Ibid., vol. 2 p. 33.) And in referring to King "take-ka-Ra," he says his favorite name was "Sa Ra," or "Son of the Sun." (Ibid., vol. 2 p. 42.)

Now we see two kinds of difficulties here. First the word *Ra* or *Sun* might be written in letters only, or be followed by the iconograph of the solar disk, which, if alone, would still have the same meaning; or they might write the word *horse* and place after it the figure of that animal; or they would write "Sa Ra," which is "Son Sun," for which the translators sometimes give us "the Son of the Sun." So we see the translators drop out the repeaters in the former cases, and supply *of*, or *of the*, or *the—of the*, in the latter cases.

Prof. Hutson says on this point: "The [Egyptian] ideographs were at first pictures pure and simply of actual objects. A large number of them became symbolic, representing any one of a large class of ideas, and needing its nearest group of phonetics to give it definiteness."—Beginings of Civilization, p. 39.

Now this is precisely the case with the pictorial system in Central America. Le Plongeon gives an illustration of this kind in Sacred Mysteries, p. 137. The ideograph is a man standing near a tree with an ax in his hands in the act of chopping. Above the tree are three phonetics which he reads: "PPew caban, bat," which freely translated he reads: "PPew has struck again the tree with his ax." The phonetics here give the ideograph "definiteness." The picture meant the same without the phonetics.

We have another example of this kind on page 116, Ibid. The ideograph is a serpent with part of the body bent in the shape of the Yucatan peninsula. Two persons are represented as pouring water on the serpent (or Yucatan). As in the former case, phonetics are near the ideographs which Le Plongeon reads as follows: "Ahau, Eb, Kan, cib, lamat." Literally he translates it, He—water—Basin—turn—abundant—fluid—submerge the land. But freely he reads it: "The master of the basin of water turns it; abundant fluid submerges the land."

The same practice is to be seen again on page 126, Ibid. In this case the ideograph is representing volcanic outbursts and a great calamity that took place in the region of Central America in ancient times. He reads the phonetics: "Can—Ahau—cimen, eb—Ezanab—Kan—can—oc—cib—ik—lamat—ix—vax——lumilob—Umukan—can—kak—mul—Timanik." Literally he translates it; "Can the King master of the basin of water—dead—forcing its way—earthquake has risen, Can—foot—sank—air—wind—filled up crater—or bosom of the volcano—six—fertile lands—Umakan—four volcanoes Timanik." But freely translated he reads: "Can, the master of the basin of water who was dead, forcing his way by means of the earthquake has risen. Can's foot sank, the air having filled up the crater of the volcano. Six fertile lands have appeared in Umakan, and four volcanoes in Timanik."

In the first case; viz., page 137, Le Plongeon, gets the words *PPew—Caban—bat*, from the phonetics, and the word *tree* from the ideograph, and he supplies the words, *has—again—the—with—his*. And in the second case or page 126, he supplies, *who—was—way—by—means—of—the—having—the—appeared*. And on page 117, he supplies the words, *the—master—of—the—it*.

So we see that the Central American writing, if we trust Le Plongeon, is subject to the same troubles precisely that Rawlinson, Hutson, and others say the Egyptian is. These illustrations chosen on account of their simplicity might be multiplied almost indefinitely.

Now if we view the "reformed Egyptian" characters on the "plates" in this light, or if they were in any way related to either the Egyptian or Central American systems above referred to, they would inherit some of the same weaknesses to some extent no doubt. And here we will see at once, I believe, an explanation why the instructions were given to the translators, as found in the Book of Covenants; viz., that in translating the characters on the plates, there were some things that the translator had "to study it out in your mind." If the translators, however, got an English word in the place of a Nephite-Egyptian word, what then could there be for the translators to study out in their own minds? The facts are, the Egyptian and Central American systems of writing were defective, as we see from the above, first, in repeating, which in translating—the repeaters—"according to our manner of speech," should be and are left out; and, second, the translator has in some cases to supply words to complete the sense. Hence Mr. Rawlinson says the translator "has to settle to his own satisfaction first," (or "study it out" you see,) "whether any of the characters are purely superfluous."

If the translators of Egyptian records were to give us a literal translation word for word, we would often get "Sun Sun" for the written word *Ra* and the solar disk, for one of those signs often follow the other, and both mean the "Sun." And we would often get "horse horse," for the Egyptians would write *horse* in phonetics, and after the written word they would also place the figure of that animal.

An ideograph is a character representing thought or actions, and translators give *their own words* to express their idea. Sometimes translators use different words, but the thought or idea conveyed is about the same. (See by comparing Rawlinson's Ancient Egypt, vol. 2 note 80 for chapter 14, with De Rouge's Researches, p. 65, and Brugsch's History of Egypt, vol. 1 pp. 80-84, first edition, with Birch's Ancient Egypt. p. 40.) Bunsen says, with reference to a translation: "I have followed chiefly the translation of Lenormant, but have adopted some idiomatic phrases from Dr. Birch." (See Bunsen's Egypt, vol. 5 pp. 253 56.)

In this way I account for that curious passage in the Book of Covenants, directing the translators to "study it out in your mind," (section 8, par. 3.) also for what has been regarded as the "*brogue*" of the translators in the Book of Mormon. These little incidental conicidences should not be overlooked.

Le Plongeon says: At "Uxmal [a ruined city in Yucatan] there are some interesting sculptures that equal in beauty of design and masterly execution those of Egypt or Babylon. . . . The ornaments [of the sanctuary] that cover these walls are remarkable in more than one sense, they are not only inscriptions in the Maya language [Maya is the name of a native race of people in Yucatan] written in characters identical with, and having the same meaning and value as those carved on the temples of Egypt, but among them are symbols known to have belonged to Modern Free Masonry."—Sacred Mysteries, p. 40.

Now if the "inscriptions" in the "Mava language" at Uxmal "*are written in characters identical with*" *and having the* "*same meaning and value as those carved on the temples of Egypt*," does not that prove that the Maya language written there is Egyptian writing and language, and that both those ancient peoples used the same signs to express the same thought, which had "*the same meaning and value?*"

Le Plongeon says in his Vestiges of the Mayas that this Maya language, "strange as it may appear, has survived all the vicissitudes of time, wars, political and religious convulsions. It has, of course, somewhat degenerated by a mingling of so many races in such a limited space as the peninsula of Yucatan is, but it is yet the vernacular of the people. . . . In some localities in Central America, it is still spoken in its pristine purity, as for example, by the Chaacmules, a tribe of bearded men, it is said, who live in the vicinity of the unexplored ruins of the ancient city of Tekal. It is a well-known fact that many tribes, as that of the Itzas, retreating before the Nahualt invaders, after the surrender and destruction of their cities, sought refuge in the islands of the lake Peten of to-day, and called it Peten-Itza,—'the island of the Itzas,' or in the well-nigh inaccessible valleys defended by ranges of towering mountains. There they live to-day, preserving the customs, manners, and language of their forefathers unaltered, in the tract of land known to us as Tierra-de-guerra."—Page 25.

Le Plongeon gives us to understand: First, That the Maya language is very ancient, and that it has withstood "all the vicissitudes of time, wars, political and

www.LatterDayTruth.org

religious convulsions," and is "one of the oldest forms of speech," as old, or older "than the Sanskritic" of India; second, That the inscriptions at Uxmal "are Maya inscriptions in the Maya language;" and, third, That those "Maya characters" "*are identical with, and having the same meaning and value as those carved on the temples of Egypt.*" So that the Maya inscriptions are Egyptian inscriptions, or the Maya written language at Uxmal is the same as the Egyptian written language at Thebes! Does not that prove the statement made by the author of the Book of Mormon to be true; viz., That the ancient Americans understood the Egyptian art of writing? And notice, the very language that has *come down from a remote antiquity*, and is "as old as Sanskritic," happens to be *Egyptian!* So if the facts are as stated by Le Plongeon, we have at Uxmal the very written characters that the Book of Mormon writers name, and "strange as it may appear," the ancient Egyptian language is Maya, and Maya is Egyptian. Thus Le Plongeon builds a stong fence around this Book of Mormon Egyptian question for us, and the author of that book is found to be in the right again, and was not *guessing*, as some think. The Egyptian language still lives to this day, and is still spoken in some localities in Central America, by some "bearded men" in the region of "Peten-Itza" and "Tierra-de-Guerra."

That proves, then, that the Egyptian system of writing was known to the ancient Americans, and that is just what the author of the Book of Mormon teaches, and the facts are in his favor, Elder Lamb and many others to the contrary notwithstanding. And what is still more remarkable, the very language represented in the inscriptions is still spoken by the Mayas to-day in its "*pristine purity*" by the Itza's people! To that we not only have the Egyptian language and writing at Uxmal, but also two systems of alphabets in Central America, which are said to be Egyptian also! This proves that the author of the Book of Mormon was not "purposely blinded by the gods," as Mr. Lamb and Company think; neither did he make "so many odd and unnecessary mistakes in almost every direction," as have some of our modern graduates, who have taken great care to criticise him.

Elder Lamb inquires: "If we think it likely those hieroglyphics [at Copan and other places in Central America] have changed during the ages since they were chiseled there?" If those at Uxmal have not changed since they were chiseled there, or if the inscriptions at Uxmal "cannot be impeached," it is then certain and indisputable evidence that the Book of Mormon theory of Egyptian writing is correct; and where Elder Lamb thought he had pierced Mormonism, and given it a "fatal" wound, and "killed it beyond recovery," the evidence from his own witnesses—"slabs, idols, and columns"—are healing the "deadly wound."

In this question of language, as in many other matters, the author of the Book of Mormon, whoever he may prove to be, was a half century in advance of the most progressive minds. Such facts as these are evidence to me that the Book of Mormon was written by eyewitnesses of the narrative, for now we are just leaving our old-time moorings, and moving on to new ground, and pitching our tents where its author did some sixty years ago!

It is a fact that what were regarded as the greatest blunders in the Book of Mormon, scientific research is proving by several lines of investigation to be not blunders at all, but the very truth. If such evidence was racked and wrung out of the rocks in Egypt or Babylon in favor of any Bible theory, it would be held out as unimpeachable evidence in is favor, as was the case very recently when Mr. Budge, the English Egyptologist, deciphered some cuneiform tablets found in Egypt which connected the Israelites with the building of some of the brick pyramids and great walls, who afterwards rebelled in consequence of oppression, after the rise of the nineteenth dynasty, and left the country, thus confirming the narrative of the Bible with reference to that people in Egypt and the Exodus which followed. And as was also the case of the recent discovery of the palace Amenoplis, the third of Babylon, with the great library of the period, consisting chiefly of cuneiform tablets, which carries us back, it is said, thirty-five hundred years before the Exodus. These tablets or clay books relate the wars of the great kings, with Babylonian names, dates, and other events that confirm the primitive history of the Bible and establish the credibility of the Old Testament in its historic narrative covering that period. This evidence is held up to the infidel world by Jew and Christian alike as unimpeachable, and it is claimed that it proves conclusively that the Bible is true. And beyond a doubt it establishes the credibility of the historic part *in question.* But such evidence we must remember, leaves the question of *inspiration* of the Bible untouched, for the very reason that the tablets prove no more for the Bible than the Bible proves for the tablets. In this respect it is different with the evidence concering the Book of Mormon, from the fact that it, *as a whole*, is either a "fraud" or a "revelation." Its inspiration cannot be separated from its history, neither can it occupy any intermediate space. If it is a "fraud," "Smith was an impostor;" but if its historic narrative be true, Smith was a true prophet! If the leading events narrated in it can be proven by archæological evidence in accordance with the same methods and the same canons of evidence which hold good for other purposes (which I believe it can), that very prop carries with it its claim of inspiration; for its historic narrative cannot be separated and established as a fact without proving at the same time that it is what it claims to be.

Vain are the babblings, then, about "Smith's illiterateness" or that "he came from the common people," or "Spalding's stolen manuscript." Men may throw mud; but if archæological evidence has the effect of proving that the Book of Mormon is true in its history, it also proves that it must of necessity have been written by eyewitnesses of what is related, and hence could not have been written by Messrs. Spalding and Rigdon.

Errata.—In *Herald* No. 16, page 252, for "The Ethiopia of the Bible, of which there were several such countries in ancient times, *now* remain," read, "*none* now remain." In No. 13, p. 205, for "Mexican race," read, Mexican *vase.* And in same number p. 206, for "with populations of essentially different culture, *task* and pursuits," read, *tastes* and pursuits, also same page, for "Zeno," read Zeus. In No. 16, p. 253, for "This statement of Nephi's is said to be absurd, for the reason that the Jews had been slaves in Egypt, and hated the Egyptians, and would therefore not be likely to use language when they had a better one of their own" read "not be likely to use *the Egyptian* language when they had a better one of their own." In No. 16. p. 254, for "The method of embalming the dead of *high rank* in Egypt and Central America in ancient times was the same," read "*of persons of high rank.*" In No. 11, p. 172, for "It is commonly said that Christ was *born in Jerusalem*" read, "born in Bethlehem."

## "DELINQUENTS."

I HAVE observed a few things in my travels which I wish to mention for the benefit of the *Herald* readers.

We often see statements in the *Herald* that there is so much due the office on subscription by "delinquents" as they are styled. The idea is gathered from the reading that these parties are not *able* to pay up, and possibly the managers of the Publishing House may think so. But I am going to right here assert that I do not believe it to be true.

The majority of those who are not able to take the paper will be found among those who do not take it. Those who take it and do not remit are among the class who *could* pay up if they *would.* It is not dishonesty, it is simply carelessness. They simply think "I'll send in the money in a short time," but keep neglecting it. They do not realize that many others are doing the same way. I have heard Latter Day Saints in good standing, active workers in the cause in other ways, confess that they were behind on their subscription to the church papers, when if they had only tried a little they could have sent in the money. A case once came under my observation of a person who at least claimed to be a Saint, and who was on the delinquent list. Said party was well situated financially, and regarded it as an insult to receive a "dun." The Business Manager, not knowing that such was the case, enclosed a statement of account requesting settlement. It gave offense, but the amount was remitted immediately. The *Herald* lost one subscriber, a rich one too, but nevertheless a "delinquent."

I do not aim in this brief article to outline a policy for the Business Manager of

www.LatterDayTruth.org

the *Herald* to follow, but am of the opinion that the old maxim, "forbearance ceases to be a virtue," in some cases is true.

I wish right here to ask everyone who reads this: Have you paid your subscription to the church papers? If not, do you think your failure to do so really justifiable? Have you not spent money for other purposes which you did not need to have done? Have you not sustained at least one or two political "dailies" or "weeklies," the aggregate cost of which would be more than all the papers published by the church or directly in its interest? Let us ponder these things in our minds and see if the long list of delinquents cannot be reduced. "My brethren, these things ought not so to be."

In gospel bonds,
RANDOLPH.

## A HIVE OF BE'S.

ALL MAY GATHER HONEY THEREFROM AND GAIN MORAL AND SPIRITUAL STRENGTH.

*No originality claimed by the writer.*

Be childlike if thou wouldst enter the kingdom of God.
Be true to thy own nature and calling.
Be valiant for truth.
Be not envious of another's excellence.
Be wise in the choice of thy companions.
Be sincere in your professions.
Be firm in your friendship.
Be courteous to all.
Be slow to believe an evil report.
Be merciful to the erring.
Be slow to speak evil of any.
Be willing to speak good of thy foe.
Be just to thine enemies.
Be ready to award all honors due.
Be careful of the feelings of others.
Be willing to prefer another to thyself.
Be willing to do good to those who revile thee.
Be *thyself:* never ape another.
Be manly if thou wouldst bear God's image.
Be clean in thy person.
Be pure in thy thoughts.
Be chaste in thy conversation.
Be upright in thy conduct.
Be sober-minded.
Be steadfast in the truth.
Be dutiful to thy parents.
Be kind to thy brothers and sisters.
Be true to thy wife.
Be loyal to thy husband.
Be respectful to the other sex.
Be kind and respectful to the aged.
Be forbearing with the young.
Be kind to the poor.
Be charitable to the rich.
Be a friend to the friendless.
Be ever ready to plead the cause of the widow.
Be a father to the fatherless.
Be content to know that God approves thine alms.
Be a faithful servant.
Be a wise and generous master.
Be mindful of the rights of all.
Be zealous in every good work.
Be considerate in all things.
Be deaf to the flatterer's wiles.
Be modest however great your charms.
Be grateful to the Giver of all good.
Be ever ready to honor God before all men.
Be guarded in thy promises.
Be true to your contracts.
Be faithful to every duty.
Be generous in weight and measure.
Be slow to take advantage of thy neighbor.
Be thoughtful if you would be wise.
Be studious if you would be learned.
Be practical if you would be perfect.
Be observant of all things.
Be discreetly silent.
Be ready to communicate good.
Be ready to give a reason of the hope within you.
Be humble but not groveling.
Be not puffed up in thine own conceit
Be willing to learn from the humblest.
Be meek under all insults and wrongs.
Be firm against evil temptations.
Be patient in affliction.
Be grateful in prosperity.
Be prayerful at all times.
Be patient under persecution.
Be watchful over thine own soul.
Be on the alert for the enemy of souls.
Be slow to proclaim thine own wisdom.
Be not anxious to parade thy greatness.
Be assured others will see thy virtues.
Be willing to acknowledge thy errors.
Be determined to overcome all thy vices.
"Be not overcome of evil, but overcome evil with good."
Be not anxious to be seen and heard of men.
Be content to work in the sphere in which God hath called thee.
Be not anxious to climb into Moses' seat.
Be faithful in small things if thou wouldst rise to eminence.
Be prompt in the performance of every duty.
Be punctual to thy engagements.
Be not disposed to underestimate the power of an opponent.
Be not anxious to discover evils in others.
Be willing to credit thy foe with proper motives when evident.
Be charitable enough to concede his errors as from wrong judgment.
Be magnanimous even to a fallen foe.
Be not afraid to examine all sides of every question.
Be honest though it may seem to thy hurt.
Be diligent in business.
Be cleanly in thy person.
Be plain but decent in thine apparel.
Be genteel in thy manner.
Be an example worthy of imitation.
Be mindful of the covenant thou hast made with God.
Be Christlike if thou wouldst be clothed with the divine nature.
"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

*Dear Herald*:—I have gathered this little hive of be's, and present them to your readers, hoping that all will avail themselves of the nectared sweets here prepared. Every be has stored away some hidden treasure of honey that will refresh, cheer, and strengthen all who choose to reap the benefit of the same.

CHARLES DERRY.

## INFLUENCE OF TRADITIONALISM.

THE Rev. Lyman Abbott has his own views of what constitutes a proper view of the Bible, and in a recent issue of the *Christian Union* has this to say: "We indict traditionalism as an obstacle to the study of the Bible. In Christ's time it declared the 'Mishna,' the Hebrew tradition, is wine, the Bible is water. In Luther's time it first chained the Bible and then burned it. In the seventeenth century it substituted homilies and essays for Bible exposition in the pulpit, and condemned Methodism for reopening the Bible to the common people. In puritan New England it forbade the organization of Sunday schools for the study of the Bible. To-day Prof. Briggs puts the pentateuch under his microscope and discovers, or thinks he discovers, the original documents of which it was composed. The same spirit of traditionalism obstructs and condemns this study. It does not show, hardly attempts to show, that the pentateuch is not composed of pre-existing documents, but it threatens to turn Prof. Briggs out of the church for making the discovery. Liberty of investigation is essential to thoroughness of investigation. The spirit which determines beforehand what a man may find in the Bible forbids genuine study of the Bible."

☞ Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, DO NOT write it on the back of a business letter. Business is Business, and MUST BE done in a business-like manner.

# Conference Minutes.

## SOUTHERN NEBRASKA.

Conference convened at Nebraska City, Nebraska, April 24th and 25th, 1892; J. W. Waldsmith president, J. L. Diefendorf secretary. Ministerial reports; Elders, J. Caffall, R. C. Elvin, J. W. Waldsmith R. M. Elvin, E. M. Wildermuth, C. H. Porter, J. Thompson, J. Armstrong, J. Kemp, and J. B. Gouldsmith. Deacon, J. H. Drury. Branch reports: Blue River 155; 7 removed, 1 died. Brownville 20. Nebraska City 130; 4 received, 2 died. Palmyra 60. Platte River 36; 1 died. Bishop's agent's report: Amount on hand December 31st, 1891, $201.25; received during quarter $120.04; paid out $222; on hand March 31st, 1892, $99 29 Communication received from what was the Moroni branch asking the conference to reinstate the branch. Referred to misionary in charge. C. H. Porter was ordained a seventy by Elders Caffall, Waldsmith, and Anthony; F. J. Chatburn an elder by same brethren. District officers were sustained. Preaching by Elders Porter, Wildermuth, and Anthony. Adjourned to Lincoln, Nebraska, October 8th, 1892, at two p. m.

# Miscellaneous.

## TO DENVER, COLORADO.

The BURLINGTON ROUTE will run a special train to Denver, Colorado, called the GRAND SOUTHERN IOWA SPECIAL TRAIN, which will leave Burlington, Iowa, August 7th, at 8 o'clock a.m.

Those contemplating a summer trip to Rocky Mountain resorts, or to California points, would do well to avail themselves of this opportunity. They can thus attend the twenty-fifth Triennial Conclave of the Knights Templar to be held at Denver, Colorado, August 9th, this special train being run for that purpose, running directly through over the main line of the Burlington Route, and passing principal stations as follows:—

| | | | |
|---|---|---|---|
| Mt. Pleasant | 9:00 a. m, | Creston | 3:10 p. m. |
| Fairfield | 10:00 a. m. | Corning | 3:45 p. m. |
| Ottumwa | 11:00 a. m. | Villisca | 4:15 p. m. |
| Albia | 11:50 a. m. | Red Oak | 4:45 p. m. |
| Lv. Chariton | 1:10 p. m. | Glenwood | 5:50 p. m. |
| Osceola | 2:00 p. m. | Pac. Junct., | 6:00 p. m. |

Connections from branch line stations can be readily made at these points.

This train will stop for dinner at Chariton, supper at Lincoln, Nebraska, and breakfast at Akron, Colorado, meals 50 cents, thus passing through Iowa, Western Nebraska, and Eastern Colorado in daylight, reaching Denver at 11:30 a. m., August 8th, being but *one night en route.*

Baggage, smoking, chair, and Pullman cars will make up this train, and all necessary arrangements for the comfort and enjoyment of excursionists will be provided.

HALF RATES will be made from all points to Denver and return. This low rate, and the extended time limit for return, namely, October 11th, will no doubt be taken advantage of by summer tourists and excursionists desiring to make a prolonged stay in the Rocky Mountains and Pacific Coast resorts. The conditions of the Knights Templar tickets from points of the Iowa Division will permit the going journey to be made over the Burlington's main line to Denver, and return the same route, or through Southern Nebraska, by way of St. Joseph or Kansas City, and special tickets will be prepared to provide these advantages.

The Denver and Rio Grande Railroad Company will also make excursion rates from August 7th to 31st inclusive, to all points of interest

www.LatterDayTruth.org

in Colorado, and other passenger associations will offer equal inducements for visiting Salt Lake, Ogden, California, the North Pacific coast, and other points west of Denver.

Further information will be cheerfully furnished on application by any C. B. & Q. ticket agent, or

W. J. DAVENPORT, Asst. Div. Pass. Agent, Council Bluffs, Iowa.
J. M. BECHTEL, Div. Pass. Agent, Burlington, Iowa.

## PASTORAL NOTICES.

SANTA CRUZ, Cal., May 31st.

*To the Saints of Nevada and California:*—Having been appointed to Nevada, I will solicit correspondence with the Saints of Nevada—especially district presidents. I shall make a specialty of scattered Saints and out-of-the-way places. Please arrange for me by correspondence.

D. E. LANDER.

In addition to the charge given to Elder J. C. Crabb, in Illinois, I have concluded to extend it to that portion of the St. Louis District which is located in the State of Missouri. At present, there is no one in charge of this territory except the one who is in charge of the whole mission. Hereafter, let all the brethren of the entire St. Louis district take notice that any matter properly belonging to the missionary in charge, should be reported to J. C. Crabb, in care of W. McGahen, Burnside, Hancock Co., Illinois.

J. R. LAMBERT.

LAMONI, Iowa, June 7th, 1892.

## NOTICES.

*To the Saints of Saline county, Nebraska:*—I have been appointed to labor in Saline county, Nebraska. My permanent address is Bennett, Lancaster county, Nebraska. Please correspond with me on church work. I will answer all letters and respond to all calls as promptly as possible. In gospel bonds,

F. J. CHATBURN.

Will all the Saints residing in the Indian Territory who desire preaching in their vicinities send their address to Kingfisher, Oklahoma Territory, that arrangements may be made accordingly.

THOMAS J. SMITH.

Prices of *Herald*, *Hope*, and *Autumn Leaves*, per copy, in English money. *Herald*, two pence; *Zion's Hope*, one half penny; *Autumn Leaves*, sixpence.

## CHURCH LIBRARY.

We thank Bro. and Sr. Cross of Stockton, California, for a copy of "The Liquor Problem in all Ages," by Daniel Dorchester, D. D. The book is profusely illustrated, and got up in nice style.

JOHN SCOTT, Librarian.

## BORN.

GREENE.—Near Onslow, Iowa, April 1st, 1892, to Mr. Ed. and Sr. Susie Greene, a son; blessed June 5th, 1892, by Elder J. S. Roth, and named Stanley Laurel.

RHEA.—At Amber, Iowa, Febuary 8th, 1892, to Bro. Henry and Sr. Minnie Rhea a daughter; blessed June 5th, by John Shippy, and named Grace.

SHIRK.—To Bro. and Sr. D. W. Shirk, at Belmont, Nebraska, January 19th, 1892, a daughter. Blessed February 7th, 1892, by Elders W. M. Rumel and D. W. Shirk, and named Mary.

ALLEN.—To Bro. and Sr. William Allen, at Decatur, Nebraska, October 6th, 1891, a daughter. Blessed May 3d, 1892, by Elder W. M. Rumel, and named Sarah E.

ALLEN.—To Bro. and Sr. William Allen, at Decatur, Nebraska, April 10th, 1889, a son. Blessed May 3d, 1892, by Elder W. M. Rumel, and named Charles N.

ALLEN.—To Bro. and Sr. William Allen, at Decatur, Nebraska, October 29th, 1884, a daughter. Blessed May 3d, 1892, by Elder G. M. L. Whitman, and named Nettie M.

ALLEN.—To Bro. and Sr. William Allen, at Decatur, Nebraska, November 24th, 1887, a daughter. Blessed May 3d, 1892, by Elder G. W. Walters, and named Evaline.

ALLEN.—To Bro. and Sr. John Allen, at Decatur, Nebraska, December 8th, 1890, a daughter. Blessed May 3d, 1892, by Elder W. M. Rumel, and named Rosetta B.

ALLEN.—To Bro and Sr. John Allen, at Decatur, Nebraska, November 10th, 1887, a daughter. Blessed May 3d, 1892, by Elder W. M. Rumel, and named Effie.

ALLEN.—To Bro. and Sr. John Allen, at Decatur, Nebraska, February 18th, 1888, a son. Blessed May 3d, 1892, by Elder G. W. Walters, and named John H.

WALTERS.—To Bro. and Sr. William W. Walters, at Decatur, Nebraska, in August, 1891, a son. Blessed May 3d, 1892, by Elder G. W. Walters, and named Hyrum C.

WALTERS.—To Bro. and Sr. George W. Walters, at Decatur, Nebraska, January 21st. 1892, a daughter. Blessed May 3d, 1892, by Elder G. M. L. Whitman, and named Mary.

BUTTS.—To Bro. and Sr. J. E. Butts, at Decatur, Nebraska, February 16th, 1890, a daughter. Blessed May 4th, 1892, by Elder W. M. Rumel, and named Alta May.

BUTTS.—To Bro. and Sr. J. E. Butts, at Decatur, Nebraska, March 7th, 1892, a daughter. Blessed May 4th, 1892, by Elder W. M. Rumel, and named Ethel Sylva.

## DIED.

THOMAS.—At Lamoni, Iowa, June 7th, 1892, Sister Mary J. Boyd-Thomas. She was born at Springfield, Summit county, Ohio, January 7th, 1831; was married to Bro. Roswell G. Thomas, September 9th, 1852. She became a member of the Baptist Church in the spring of 1853; united with the Methodists in 1874, and was baptized into the Reorganized Church of Christ by Asa S. Cochran, July 27th, 1890. Funeral services were held at the Saints' chapel, June 8th, in charge of Asa S. Cochran. Sermon preached by Bro. W. W. Blair.

GOODIN.—At Bell Air, Illinois, May 21st, 1892, Sr. Harriet M. Goodin departed this life, aged 41 years, 4 months, and 16 days. She had often told her companion, Bro. O. S. Goodin, that she would pass to the beyond first. She gave her babe to Bro. Goodin's sister some days before she died, bore her suffering in patience, and manifested a triumphant faith; the work of God was her chief delight. A faithful husband and six children mourn her departure, two of the children being mutes. Deep sympathy of the community was extended the bereaved; but God alone can heal, and to his grace are the bereaved commended.

BATEMAN.—At Boone, Pottawattamie county, Iowa, May 11th. 1892, Bro. Samuel Bateman, aged 83 years, 5 months, and 24 days. Bro. Bateman was born at Balton, England, where he in 1838 heard the news of a restored gospel, and embraced it. He came with the first company of Latter Day Saints to America, locating first at Kirtland, Ohio. From there he came west, and located near Burlington, Iowa, and in 1851 came to Pottawattamie county, where he resided until his death. He leaves several children and many grandchildren to mourn their loss. During the many changes and trials he retained the faith.

MADSON.—Jens Marinus Madson, son of James Madson, born January 4th, 1874, in the city of Aalborg, Denmark; baptized and confirmed August 25th, 1889, by Elder H. N Hansen. He was a member of the Hazeldell branch; died Febuary 14th, 1892. He was faithful to the end.

PERRY.—At her home near Ardmore, Macon county, Misouri, Sr. Ann Adalaide Perry. Deceased was born June 29th, 1828, at Herefordshire, England; baptized in 1857, and came to America in 1855, and settled at St. Louis. She was married to Elder Charles Perry, June 29th, 1856. She became dissatisfied with the teachings of the Utah church and she felt that God would show her where she could enjoy the blessings of the gospel, and when she heard of the Reorganization, was baptized July 19th, 1864, at Dry Hill, St. Louis, Missouri, by William Gettings. She spent seventeen years of her life in St. Louis, and has lived about fifteen years at Bevier, Missouri, where she left a record pleasing to her Maker. She remained firm and faithful till the end, and died with a hope of possessing a part with the Saints in the first resurrection. She leaves a husband, and six children, four sons and two daughters, and several grandchildren to mourn their loss. Her remains was taken to Bevier cemetery for burial, May 20th, and the funeral was conducted by Elder John T. Williams.

PATTERSON.—At the home of his parents, Scranton, Kansas, May 15th, 1892, John, son of John and Mary Patterson, aged 4 years and 4 months, lacking one day. Deceased was born January 16th, 1888, and was blessed by Elder J. B. Jarvis April 1st, 1888. He was out in the garden playing with some small children and unfortunately ate some toadstools, and was taken very sick on May 14th. Elders J. B. Jarvis and Wm. Menzies were sent for. They administered to the boy, who was greatly distressed with pain and burning with fever. He seemed to be relieved of the severity of the pain, the fever was reduced, and they left him with hopes of his recovery. They called on him again the evening of the 14th and the morning of the 15th, and at that time his condition looked quite favorable, but in a short time after their departure they received the sad news of his death. Funeral sermon was delivered at the Saints' church, May 16th, 1892, by Elder J. B. Jarvis, from Mark 10: 13-16, Elder Wm. Menzies assisting in the services.

CHANDLER.—At Des Moines, Iowa, December 26th, 1891, Sr. Florence E., daughter of William and Phœbe R. Chandler, aged 13 years, 8 months, and 5 days. Her death was a great loss to her parents and to the branch. Funeral services conducted by Elder N. A. Baker.

STEVENSON.—At Ottomer, Missouri, March 21st, 1892, Sr. Sarah Ann Stevenson, aged 53 years, 10 months, and 22 days. She was born in England, uniting with the church in 1846, coming to America with her father, Elder Thomas Revel, in 1852, and going to and returning with him from Utah, who left Utah with his family for Nauvoo, Illinois, where she married William Stevenson. Her funeral sermon was preached May 15th, by Elder William Sparling. She was a faithful Saint.

BARSS.—At Sand Beach, Michigan, May 12th, 1892, of consumption, Bro. Joseph Henry Barss. Deceased was born August 23d, 1866, at Ontanogan, Michigan; was baptized August 10th, 1885, at White Rock, Michigan, by Elder J. J. Cornish. He always bore a faithful testimony, and during his illness was a patient sufferer. He longed for death to come and end his sufferings, and died with full hope of a glorious resurrection. He leaves a father, mother, five brothers, and four sisters, and a host of friends to mourn his departure, but their loss is his gain. Funeral services were conducted by Elder Robert Davis.

PATTEN.—At Aspen, Colorado, May 3d, 1892, Sister Clarinda P., wife of Bro. Wm. B. Patten, aged 43 years, 2 months, and 16 days. Deceased was baptized into the church in 1862 at String Prairie, Iowa, where she lived for several years. Was married to W. B. Patten Feburary 22d, 1869, and went to live at Montrose, Iowa, of which branch she was a member at the time of her death. For she past five years with her husband and family she had been living on a homestead near Atwood, Kansas, which they had proved up or a short time before her death. She had met with the Saints but twice in several years, those times being with the Denver branch, the last time being Sunday, April 24th, 1892. She leaves a husband and six children, beside a father and three sisters to mourn their loss. She died as she had lived, firm in the faith of the latter day work. Her request was that the funeral sermon be postponed until such time as the family could be all together and an elder of the church be had to preach the sermon.

www.LatterDayTruth.org

SCHRODER.—At her father's home, near Eldorado Springs, Missouri, April 22d, 1892, Hattie L, wife of James B. Schroder, aged 26 years, 7 months, and 16 days.

WHITEAKER.—At Wheatville, Wisconsin, the following persons, being respectively the father, wife, son, and mother of Elder A. L. Whiteaker: J. S. Whiteaker, April 5th, 1891, aged 74 years and 8 months. Lucinda J. Whiteaker, May 9th, 1891, aged 27 years, 5 months, and 27 days; funeral discourse by Elder W. S. Pender, July 26th. Wilson R. Whiteaker, October 2d, 1891, aged 6 months and 7 days; funeral sermon by Elder W. S. Pender, October 10th. Gertrude Whiteaker, October 10th, 1891, aged 70 years and 3 months; funeral discourse by Elder F. M. Cooper, October 13th. Thus within one summer passed away four near and dear to our brother. This is indeed a great bereavement.

CRANDALL.—Merritt L. Crandall, son of Lyman Crandall, was born April 6th, 1878, died April 8th, 1892, of dropsy, aged 14 years and 2 days. His mother died when he was only a few days old, and he was adopted by his uncle and aunt, Albert and Nellie Crandall. He never was a healthy child, and displayed a wonderful amount of patience in his last illness; was hopeful to the end. He never was baptized, but frequently spoke of it, and just a little while before his death said he would be baptized as soon as the weather became warm. He was a constant reader of the *Hope*, and took great interest in answering the forms and questions. Sr. Anna Stedman will remember him as the little boy that pieced two quilts and did much other work of the same description. His funeral sermon was preached in the Saints' church, Dow City, Iowa, May 1st, 1892, by Elder Hyrum O. Smith. His remains were laid away in the cemetery in Galland's Grove. He saw but little enjoyment in this life, although his adopted father and mother did all that mortals could do to make his life easy, but we trust that all is well with him now.

CRANDALL.—Nellie Crandall, infant daughter of Harvey and Alice Crandall, was born June 14th, 1891, died March 28th, 1892, aged 9 months and 14 days. She was laid away to rest in the cemetery at Galland's Grove. Funeral sermon preached May 15th, 1892, at Galland's Grove church, by Elder Hyrum O. Smith.

SHARP.—At Higbee, Missouri, May 20th, 1892, Sr. Barbara Ann Sharp, aged 21 years, 2 months, and 16 days. She was born March 4th, 1871, at Akron, Summit county, Ohio; was baptized and confirmed August 13th, 1883, at Nickelton, Guernsey county, Ohio, by Elder Gomer T. Griffiths. Funeral sermon by Elder John R. Evans, in the Saints' chapel, Lucas, Iowa.

## BETTER TRAVELING FACILITIES.

IT does seem as if the time had come when the great body of the traveling public, the people who have no money to spend in extras and cannot afford to tour it in Pullmans, should have a share in the advance that has been made in providing comforts for travel. A beginning has been made in many instances by roads which have put on, where competition is lively, free chair cars on their day trains. These have not the elegance or luxury of the drawing-room car, and they do not remove one of the worst objections to the ordinary coach, the crowding of seats and enforced and unpleasant propinquity of strangers; but they are a vast improvement and a step forward. It ought not to be a difficult task for the railroads to hit upon a car that should cost practically no more than the present day coach, which should preserve its advantages, and which should add to these a possibility of comparative privacy when desired, together with seats designed for comfort, and ventilating appliances that will attend to their business. The ordinary railway car is ages in arrears of development. It is time its evolution were begun.—*St. Paul Pioneer Press.*

E. C. Briggs, Lamoni, Iowa.
Isaac M. Smith, Galien, Michigan.
E. L. Kelley, Presiding Bishop, Lamoni, Decatur co. Iowa.

## ITEMS OF INTEREST.

NEW ORLEANS, La., June 3.—The river is up to the top of the levees all along, but only a couple of crevasses were announced, and all below the city. The crevasse at New Hope plantation is absorbing attention as it controls a large and rich territory besides the Texas and Pacific railroad. It has grown to a width of 150 feet by a depth of 8 feet.

The principal break below the city is at Belle Chasse plantation on the Fort Jackson and Grand Isle railroad. It is 60 feet wide by 5 or 6 feet deep and broke during the night. The planters fear that if the break is not closed the backwater will join that from the New Hope crevasse and affect all the railroads and property on the other side of the river.

What is almost as serious as a crevasse was the giving way of fifty feet of the cribbing by which the recent crevasse on the Belair plantation was closed. John Dymond, who owns the place, withdrew his forces before fully completing his protective works in order to lend aid in closing the Fanny crevasse adjoining. The replacing of the cribbing will now prove a difficult work.

WATERLOO, Ill., June 3.—The recent damage caused by the floods in Monroe county is estimated at $987,000 as follows: Crops, $800,000; buildings and fences, $25 000; furniture, $10,000; stock, $2,000; roads and bridges, $5 000; smaller items, $5,000; railroads, $10 000; levees, locks, and floodgates, $100,000, Five hundred families were driven from home. Beds and clothing are needed for 500 people, and for 1,500 $50,000 is needed for relief.

PARIS, Texas, June 3.—Frisco trainman reaching here yesterday report a fall of snow at Wister Junction. It was very cold here.

PRAGUE, June 3.—It is estimated that fully 400 of the employees lost their lives at the Birkenberg silver mine.

Large trenches are being dug in the churchyards, in which the dead will be buried. These trenches are large enough to hold 350 bodies. Many of the bodies recovered were almost completely destroyed. Only a few fragments sufficient to fill a child's coffin remain. Many affecting scenes have been witnessed when persons who have lost relatives have sought to identify the charred and mutilated remains by fragments of clothing that are sometimes burned into the flesh. Many of the dead will never be identified, and this adds to the sorrow and mourning that is so general throughout the district.

Every effort is being made by the authorities to alleviate the distress of the sufferers and to tide them over until they are in a measure able to provide for themselves. The bodies will be buried at the expense of the State and it is thought that the government will be represented at the funeral by some high official.

The Czar has presented a valuable ring set with the royal monogram to Col. Yanoff. who expelled the English officers from the Pamir country.

The Hunt levee, south of Warsaw, Illinois, on the Mississippi, broke the night of the 5th. A rich farming district twenty miles long and four miles wide is inundated. The loss in grain and stock is heavy.

The State Boards of Health, in session at Lansing, Michigan, adopted a resolution expressing the opinion that in all places in which diptheria, smallpox or scarlet fever are liable to occur, isolation hospitals should be kept constantly ready for patients.

ST. PETERSBURG, June 6th.—A fire in the town of Kovno has destroyed 300 houses, depriving 2 000 persons of their homes.

MARSEILLES, June 1.—The mails which have just arrived from Mauritius confirm the statement that 1,200 persons were killed and 4 000 injured by the recent hurricane. The hurricane was preceded by a violent magnetic disturbance. The sea rose nine feet, the highest level since the cyclone of 1818. Scarcely a house in the colony escaped damage. Many churches and public buildings were dstroyed.e

The dead include a large number of the leading inhabitants. Fearful sights were witnessed in the streets. One factory on the Martin estate collapsed, killing 200 Italians. One half of the sugar crop was destroyed. The planters' losses are incalculable.

ST. PETERSBURG, June 2.—A most disastrous conflagration has occurred at Sloborka, a suburb of Kovno, Capital of the Goverment of Kovno, which borders on Germany. Three hundred houses were destroyed before the firemen and their volunteer assistants succeeded in getting the flames under control. Most of the inhabitants of the burned houses were workingmen and they lost everything they possessed. They are in an absolutely destitute condition.

A report issued by the Ministry of Husbandry states that the seed corn and winter crops are in a satisfactory condition owing to the plentiful rainfall during May. Summers own crops everywhere promise well. There has been no diminution in the area sown.

INDEPENDENCE, Kansas, June 7th.—The two-story stone house of James Sullivan, four miles east of here, was demolished by a cyclone about 8 o'clock last night. There were eight persons in it at the time. Miss Lucy M. Cecil and a child were crushed to death. The others escaped with slight injuries. The twister seems to have spent its entire fury on Sullivan's house as all other damage was nominal.

Items from Kansas City, Mo., Dubuque, Davenport, Cedar Rapids, Keokuk, and Ottumwa, Iowa, dated June 1st and 2d, report the rivers rising, and indications of continued floods. Wind and rain have caused great damage in Arkansas, Indiana, Texas, and Michigan,—and hail in Kentucky, at points too numerous to be named.

On Sunday, June 5th, Oil City and Titusville, Pennsylvania, were visited by the most destructive calamity that has occured at a local point in the United States during the year. A cloudburst swelled the waters of Oil creek, above Titusville, which undermined oil, naphtha, and other tanks which are numerous in that portion of the oil regions. These inflammable materials floating on the surface of the flood took fire, and by fire and flood, from two to four hundred people perished, and between 250 to 300 houses were destroyed, besides various hotels, factories, etc. The loss is estimated at $3 000,000. One hundred bodies have been recovered, and the search is not ended. Descriptions of the distressing calamity present sickening and appalling pictures. The Governor of Pennsylvania has appealed to the people of the State for contributions to the sufferers.

Under date of June 7th, a hailstorm at Noblesville, Indiana, is reported, which did great damage to crops. West Superior, Wisconsin, and Huron, South Dakota, report damage by cloudbursts the same date. Cyclones and similar happenings are reported from other points.

NAPLES, June 7th.—The eruption of Mount Vesuvius, which has been noticeable for some time past, is now greatly increased in violence. Large quantities of lava are issuing from the crater and flowing down through the Atrio Cavallo ravine. At noon to-day an earthquake shock was felt in the town of San Severo. For a time the residents were panic stricken, but upon seeing that the damage had been done and that the disturbance had ceased, order was quickly restored.

ROME, June 7th.—Two shocks of earthquake were felt at midnight last night at Canosa, a town in the Province of Bari, thirteen miles southwest of Marletta; the shocks were not so severe as at Rome.

VIENNA, June 8th.—The floods in the valley of the Danube are increasing alarmingly. The inhabitants of Vienna have been officially notified that there is danger of an inundation. Measures have been taken to dam the Danube canal. Steamship service between Pressburg and Passau has been suspended. Serious overflows are reported in the Inn Valley. The lakes of Salzkammergut and Isehl have overflowed their banks and railway communication is interrupted.

At Potchinki, in the Goverment of Nijni Novgorod, Russia, a fire broke out to-day and

www.LatterDayTruth.org

destroyed 310 houses, causing much misery. Many of the occupants of the houses lost everything they possessed and are dependent upon charity for food.

The Paris *Temps* says that among the questions pending between France and the United States is a fresh commercial treaty making concessions in regard to frozen meat and live cattle.

The cholera epidemic at Meshed, after a temporary abatement, is again increasing rapidly.

SCRANTON, Pa., June 9—A cloudburst occurred in the farming region at Moscow, twelve miles south of Scranton, this evening. Creeks rose ten feet in a few minutes, and the mill dam near the Moscow station of the Delaware, Lackawanna and Northern railway gave way. The flood washed out two culverts beneath the railroad and both tracks for 600 yards were carried away. The passengers due in Scranton from New York at 6 o'clock were taken back to Bihanna, where they will spend the night. All other passenger trains will be run over the Erie railroad. The washout is fifty feet deep at one place, and the southern division of the Lackawanna road cannot be opened for two or three days.

JEFFERSON, Wis., June 9.—A severe storm of rain and hail passed over a section of country a few miles west of here yesterday. Gulches were washed in many farms, and hail damaged growing crops considerably.

A clipper ship for every day in the year is required to move California's surplus wheat to Europe.

It is estimated that there are less than 10,000 paupers in the Japanese Empire, with its population of 237,000,000.

Japan has 700 earthquake observing stations, and the records of the 500 shocks that annually visit that country are accurately noted.

In Tokio there are more than 800 public bathhouses in which a bath may be had for one cent.

Nearly a quarter of all cases of insanity are hereditary.

Figures given in the British Navy Annual, recently issued, show that during the last seven years England has spent $110,000,000 for new ships of war, many of which became obsolete before they had left the yards where they were constructed. The United Kingdom, however, is still far in front of every other nation in the strength and size of its fleet, having 193 ships, with a displacement of 1,200,000 tons, while France has 106 vessels, of 500,000 tons, and Russia 57, of 260,000 tons. Beside such colossal navies the few light-weight cruisers and old-fashioned wooden warships of Uncle Sam appear altogether significant.

It is estimated that $160,000 will have to be expended yearly to enforce the new Chinese exclusion law.

According to the census of 1890 there are 15,000,000 people living in the States and Territories lying west of the Mississippi River, almost one fourth of the entire population of the United States.

The largest cotton crop in the Southern States prior to the war was in 1860, when 4,699,770 bales were produced. In 1871 it was 4,352,317 bales. In 1891 the production reached 8,652,597 bales, and 605,661 bales of the production were consumed in Southern mills

Cotton is now grown in Turkestan and the Russian provinces of Central Asia, the quantity produced being 31,650,000 pounds, or say, 80,000 bales in 1888, and 52,560,000 pounds in 1889.

Along the Wabash road from Decatur to St. Louis there are thousands and thousands of acres that were designed to produce corn this year on which the old stalks of last year are yet standing and on which the water is still lying. This state of things presents a serious question. Last year Illinois yielded 217,000,000, bushels of corn. We shall be fairly lucky if we get 150,000,000 this year—*Champaign Gazette.*

The idea of a canal along the present route of the great Suez was considered practicable and excavations were actually commenced upward of 2,500 years ago, and in the time of the reign of Ptolemy Philadelphus, 273 years before Christ, the union of the two seas was perfected.

A single grain of musk has been known to perfume a room for 20 years. At the lowest computation that grain of musk must have been divided into 320,000,000,000 000 particles each of them capable of affecting the olfactory organs.

Forty-nine per cent of the days in London are wet.

VIENNA, June 9.—The Danube continues to rise. Steamboat service has been entirely suspended. The river has overflowed its banks near this city and the water extends three quarters of a mile inland. Many houses are surrounded by water and the inmates are living in the upper rooms. This afternoon three men were seen clinging to some driftwood floating down the stream. They finally became exhausted and were drowned.

CINCINNATI, Ohio, June 1.—The trial of Prof. William Preserved Smith of Lane Seminary for heresy will not come up until fall. On account of the death of the Professor's son it was adjourned until June by the recent assembly. Mrs. Smith was prostrated by grief and the doctors recommeded a change of scene. The Professor has taken her to Europe and will not return until September. The preliminary steps looking to the trial, however, will be taken by the committee this month. Of the present corps of Lane professors Dr. Morris is considered sufficiently orthodox. Dr. Giffert, who has the Chair of Biblical History, is on the fence. Meanwhile the visit of the committee of fifteen is anxiously awaited at Lane.

THEY ARE NUMBERED.

From 90,000 to 120,000 hairs grow in a human scalp.

Two hundred and forty-eight cities and towns of Massachusetts have free libraries, and the State has lately provided aid for the rest.

## CHILDREN'S THROAT TROUBLES.

A child who has always had its own way is not likely to be willing to give it up when it is ailing and miserable, writes Elizabeth Robinson Scovil in a valuable article entitled "Make the Doctor a Friend," in the June *Ladies' Home Journal.* Bribes and entreaties are of little use then. The wayward will, unused to discipline, is only strengthened by the weakness and weariness of the body. A wise physician said to me not long since that he had known cases where children's lives had been sacrificed because they had not been taught to obey. No doubt any doctor of wide experience could confirm this statement. Is not this a fact to make mothers ask themselves: "Am I preparing my child for sickness as well as health? If not, what can I do toward it now before it is too late?"

It is usually in diseases of the throat that the greatest difficulty is found in inducing the child to submit to treatment. In diphtheria and scarlet fever it is sometimes impossible to make any application to the tonsils, either with spray or brush, without so exiting and frightening the poor little patient that the consequent exhaustion tells sadly against its chances of recovery.

Acustom a child to open its mouth and have its throat examined. It can be done playfully, giving a sugar-plum as a reward when "mother can see way down his throat." The little one will never suspect that he is acquiring a habit which may save his life.

## THE ARENA FOR JUNE.

Seldom does a magazine offer a more varied or interesting table of contents than the June *Arena*, as will be seen by the following subject matter: Newly Discovered Properties of the Ether, by Prof. A. E. Dolbear, of Tufts University; The Rights of Children, by Rev. Minot J. Savage; Ishmaelites of Civilization, or the Democracy of Darkness, by B O. Flower, editor of The *Arena*; The Lake Dwellers of Switzerland, a delightful historical paper, by W. D. McCrackan, A. M., author of "The Rise of the Swiss Republic;" Three English Poets, a critical paper, by Louise Chandler Moulton; The Bed Rock of True Democracy, by A. C. Houston; A Flaw in the Public School System, by Rabbi Solomon Schindler; The History of Life Insurance, by David Holway; Automatic Writing, by B. F. Underwood; Why She Did It, by Frederick Taylor, F. R. G. S., a sketch in which is given to the public for the first time the reasons which led the daring and intrepid lady, M. French Sheldon, to penetrate the savage wilds of Africa; The True Basis of Currency, by Miles M. Dawson; the first paper of the *Arena's* anonymous series of "Confessions," The Physician; the closing chapters of "A Spoil of Office," by Hamlin Garland. Books reviewed by the editor: Miss Gardner's new novel, Rev. M. J. Savage's "Irrepressible Conflict," Mr. Henry Wood's God's Image in Man, Mr. Andrew J. Palm's The Death Penalty, and others. The *Arena* opers its new volume with vigor and power.

## CONFERENCE NOTICES.

Conference of the London district will convene with the Masonville branch, June 25th and 26th. All come who can.

J. H. LAKE, Pres. of mission,
R. C. EVANS, Pres. of district.

The Northern Michigan conference is appointed to convene Saturday, June 25th, at 10 a. m., at Bay Port, Michigan. Elders W. J. Smith and F. M. Cooper will be in attendance. We trust all the laborers of the district will be present also, and come to remain a whole day and evening for consultation and counsel after the usual conference business is over. Unanimity and concert in action is of all importance for the interest of the work, and the salvation of souls. It is also much desired that dispatch in business, and not hurry, may be the characteristic of the conference, each member realizing that the worth of souls is the object of the conference. Everybody come who has interest and can lend a helping hand to move the cause of God in any manner.

Question. Is it the right thing to purchase a tent for the district?

J. J. CORNISH, Pres. Dist.,
E. C. BRIGGS, Pres. Mission.

The Texas Central district conference will meet at Cook's Point, Saturday, July 9th. We want a report from every branch and officer in the district. Let as many as can come and meet with us. Conveyance will be at Caldwell for all that may come on the train. We also request the membership of the district to fast and pray for God's blessings upon us in his work. Let this be done on Friday before the conference meets. E. W. NUNLEY, Dist. Pres.

## CHURCH RECORDS AND BRANCH REPORTS.

As packages of reports have been sent to me in California, I would advise the brethren having such to send to write plainly upon the envelope the word "REPORTS." Then they will be retained there and placed in the vault, awaiting my return. But all letters requiring answer may still be sent me not so marked, either to Lamoni for forwarding where I may be, or they may be sent by the writers direct to Glendale, Los Angeles county, California, and I will reply, and will also arrange for sending needed information that I may not have with me at the time, as heretofore done. I shall return east as early as possible and take up solely the duties of my office; but while away will give all the aid I can. Therefore be free to write when you desire or need. After July 15th, address me at No. 2910 Sixteenth St., San Francisco, California, care G. S. Lincoln. H. A. STEBBINS.

Elder Thomas Bradshaw, No. 48 Repton street, Limehouse, London, England.
John S. Roth, Grinnell, Powesheik co., Iowa.
C. A. Parkin, 2910 Sixteenth St., Near Mission, San Francisco, California.
Isaac N. Roberts, Box 90 Pipestone, Minnesota.

www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges ....$1 50
Imitation Morocco, gilt edges .....2 00
Morocco, gilt edges.....2 50
Roxburg Turkey, gilt edges.....3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ..... 4 00
New Testament, inspired ..... 75

## Book of Mormon.

Roan, sprinkled edges.....1 25
Imitation Morocco, gilt edges .....1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides.....2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only).....1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as 'The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages ..... 70
Leather binding.....1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges.....1 50

## Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages.....1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ..... 75

## Songs of Zion.

'aper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25
250, 50c.; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 .....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100 .....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz. 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 .....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31 What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25
250, 50c.; 500, $1; 1,000,... .....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36 The Spaulding Story Reexamined; per doz.. 20
per hundred .....1 25
41. The Gospel; per doz 5c.; 100, 25c.; 250,.. 50
500, $1; 1,000.....1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75
Trial of the Witnesses to the Resurrection of Jesus Christ; 5c each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent.....4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50
Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall.....1 00
Josephus, complete, library leather .....3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00
Mosheim's Church History, 2 volumes .....4 00
Baldwin's Ancient America (illustrated) .....1 80
Rollin's Ancient History, two volumes in one...4 00
The Koran, library leather .....2 25
Gieseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes.....10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine .....2 00
Cruden's Complete Concordance of the Bible ...1 75
Apocryphal New Testament .....1 65
Elders' Diary, by Joseph Luff..... 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing o Children, and Marriages ..... ....2 0(

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25

## Teachers' Bible.

Eyre and Spottiswoode's ministers' and Sunday-school teachers' Bible. Flexible binding, Levant silk sewed, kid lined, thin paper. This edition forms a book about one inch thick, and contains the "aids to the student," including concordance, maps, etc. Many prefer this to the Oxford edition. Price $4.75.

## A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

## GERMAN TRACTS.

☞ Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

www.LatterDayTruth.org

# OGDEN, UTAH, has the finest climate in the world. Wonderful sanitary

Hot Springs and Bathing resort. The great Railroad Center of the Rocky Mountains. Hundreds of Iowa people in Ogden. Every prominent church is represented

☞ $100,000 in the treasury to be expended at once on public school buildings.

*Crops never fail. Butter making, Poultry raising, Fruit growing, &c, are very profitable*

**FARM AND CITY PROPERTY**

for sale by me at reasonable prices and on easy terms.

**Nice Residence Lots $200 and upwards.**

☞ *Remember*, Ogden has the finest water system, also modern Electric Street Railways.

8 & 9% money placed on gilt edge security.

Correspondence solicited. Reference, Ogden State Bank.

**E. T. DOBSON,**
Real Estate and Loans.

# Zion's Ensign,

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restored gospel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Also a special feature for the next four or five months is the

**WHITE-BOX DEBATE,**

which is now appearing in its columns. Beside much other matter of interest to the Saints and those inquiring for the truth. All the

**Sermons** delivered at the **General Conference**

have been reported in full and will appear in the Ensign in their order. These sermons alone are worth many times the price of the paper.

Price—Three months - - 25c.
Six months - - - 50c.
One year - - $1.00

**ZION'S ENSIGN,**

**Box 175. Independence, Mo.**

R-I-P-A-N-S TABULES

REGULATE THE
**STOMACH, LIVER AND BOWELS,**
AND
**PURIFY THE BLOOD.**
A RELIABLE REMEDY FOR
**Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.**

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

**THE RIPANS CHEMICAL CO.**
10 SPRUCE STREET, NEW YORK CITY.

# PATTIE; OR, LEAVES FROM A LIFE.

(NOW READY.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of tha same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

# Autumn Leaves,

With Frontispiece each Month.

Published monthly, 48 pages, neatly covered.

Price per year - - $1.50.

MRS. M. WALKER,
Editor and Publisher.

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### Teachers' Helps.

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### Cards and Tickets.

Fancy cards, large, five kinds, per 100 ..... 75
Fancy cards, small, ten kinds, per 100 ..... 50
Good Behavior tickets; per 100, 15c.; 1,000....1 00
Prompt Attendance Tickets; 100, 15c.; 1,000 ..1 00

### Winnowed Songs.

Each 40c., half doz. $2.25, per doz .....4 50

## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**
OF
# PRESIDENCY AND PRIESTHOOD;
THE
**Apostasy, Reformation and Restoration,**
BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* THE WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

**On Sale at the Herald Office,**

# With the Church In an Early Day.

**Price $1.14 postage prepaid.**

## BOOKBINDING.

**HERALD OFFICE BINDERY—**

**All kinds of Bookbinding done at Reasonable Rates:**

**Herald volumes, library leather backs and corners, marbled edges .....$1 50**
**Autumn Leaves, half roan, cloth sides ..... 1 00**
**" " half imitation morocco.....1 25**
**" " half morocco .....1 50**
**Books of similar size at same rates.**

**Prices include cost of returning to sender.**

# Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions The index is rearranged, the subjects and citations furnishing a complete analysis of the contents

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

# Ruins Revisited,

AND THE

# World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER

For sale at the Herald Office. **Price $1 00**


www.LatterDayTruth.org

# THE SAINTS' HERALD.

Flora L. Scott

Vol. 39. Lamoni, Iowa, June 25, 1892. No. 26.

THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa

Subscription price $2.00 per year; Six Months $1.00; Three Months 50 cts.; single copies 5 cts.; Sample copies free.

The Traveling ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, fifty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## TO ADVERTISERS.

THE SAINTS' HERALD circulates in every State and Territory in the United States except the Carolinas; also in Canada, Great Britain, etc. Having a field peculiarly its own, it is steadily growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

For table of rates see first page of cover. For further particulars address, R. S. SALYARDS, Advertising Manager.

### LIFE'S RECORDING APPARATUS.

THE query has occurred to me, may there not be, in some way, connected with the soul and body, while coexisting and interdependent, a sort of recording apparatus that keeps a complete history of man's life; an apparatus that would be not only a panoramic canvas for the eye, but a something that would record every motion of the body, every expression of the face and eye, every sound of the voice,—even every imagination and impulse of the heart; thus giving faithful record of the earth life of both soul and body, from the beginning of their mutual existence until their separation. And may it not be that death releases, as it were, a spring that unrolls this scroll of life and returns the recording needle of this life phonograph to its starting point, and then, with the light of the Son of Righteousness shining upon and over and through all, the soul is made to review its own life history; to both see and hear all it did on the earth, including every detail of scene and sound.

What a review that would be! With the circumstances of every moment through days and weeks and months and years, decade after decade, every scene with every feature thereof, marked with vivid distinctness. Think of it! All the sights and sounds of the individual's life repeated, all the thoughts and intents of the heart reproduced! Both the good and the evil done, both in secret and openly, night and day. "For there is nothing covered that shall not be revealed; neither hid that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops." Luke 12: 2, 3. O what a scene! Who can describe it? With supernal light to intensify every feature so that there is nothing "hid," not even an inflection of voice, not even a thought but is expressed as glaringly as the handwriting on the wall before Belshazzar, would it not be terrible beyond human description? Would not the agony of remorse overwhelm the soul? Would not the soul be its own accuser? And would there not be a calling to the mountains and the rocks to fall on it and hide it from the face of Him that sitteth on the throne and from the wrath of the Lamb? Rev. 6:16.

O soul, soul, soul! while yet an inhabitant of this world, know that God's scepter not only extends over heaven, but stretches over the earth, and that the King of kings will hear your agonizing cry, that your sins may be "covered;" for "blessed are they whose iniquities are forgiven, and whose sins are covered," Rom. 4:7. Then, freed from the bondage of sin, you will have boldness in the day of judgment. John 4:17. Instead of your sins being proclaimed from the housetop, you will receive the name of God in your forehead. Rev. 22:4. Instead of sin and nakedness, you shall be "arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." Rev. 19:8. Can you conceive, reader, of a greater contrast—sin with all its hideousness of eternal punishment to the abode of the damned, and righteousness and a home forever in heaven?

The God that created the earth and all things, the God that created you, that created your soul, that created your body and gave it its soul tenant, likewise has power to detach your soul from your body and give it another home, to transfer it to an eternal abode. God gave your soul its wonderful individuality and implanted within it its consciousness of sin. You are, therefore, a responsible being. You are making your record. What is the character of that record? It will be shown at the last day. The scroll will be unrolled and given to the light. If your iniquities have been forgiven and your sins covered, there will be no shame at the last day. If yet in your sins, a way has been provided for your cleansing and for the salvation of your soul. As a polluted garment may be cleansed, so may your sins be all washed away, every stain of sin removed by the blood of Jesus Christ. Is it not wonderful—this forgiveness of sin? Is not the plan of salvation wonderful? Through Christ, the Wonderful? And heaven will be wonderful. This life and the labor thereof is fleeting. What a slight thing God asks for all the benefits he promises them that obey his will. Is it not worth our while to obey?

Go wing thy flight from star to star,
From world to luminous world as far
As the Universe spreads its flaming wall;
Take all the pleasures of all the spheres,
And multiply each through endless years,
One minute of heaven is worth them all.

—*American Baptist.*

### A WONDERFUL WOMAN.

PHYSICALLY and mentally, the late Dowager Grand Duchess of Mecklenburg Schwerin was, in truth, the most remarkable woman of the century. Born on Febuary 23d, 1803, it was not until 1888 that she had any serious illness. Imagine eighty-five years of unbroken health! Her life was idyllic in its peaceful beauty and goodness. It is true that the late Grand Duchess had to endure the loss of her husband and half a century of widowhood, and that one by one she mourned the death of all her children, but that is one of nature's penalties for the privilege, if it be one, of attaining extreme old age. The tender affection which existed for so many years between the Grand Duchess and her brother, the late Emperor William, was the great happiness of her long life, and its countless acts of unassuming benevolence made it a blessing to herself and others. That there must have been much that was remarkable about the Duchess in her young days may be judged by the enthusiastic admiration which the sight of her superb figure and lovely face aroused in the cynical philosopher poet Heine, who confessed that to gaze upon "Our Alexandrina's" pure and serene features made him feel a better man.

### HARD TIMES IN AUSTRALIA.

CONSUL-GENERAL WALLACE writes from Melbourne to warn Americans against immigrating to that country. He says the cities and the country districts are emerging from the frenzy of a land boom and that all trades are stagnant. The unemployed are clamorous for work and an advertisement for help is answered by a hundred applicants for every position offered. Many energetic Americans have sought employment without success, and the charity of the few Americans living there has alone prevented absolute suffering for lack of food.

AMONG males during the working years of life the average time of sickness is 1,314 weeks, or a fraction more than nine days in each year; in females a fraction more.

www.LatterDayTruth.org

## *A. W. SHERMAN,*

**PHYSICIAN & SURGEON,**

LAMONI, IOWA.

Special attention given to the

EYE, EAR, NOSE, AND THROAT.

**Any Brother with a Small Capital**

Desiring to engage in an established Laundry business in Lamoni, might do well to address Bro. John D. Bennett of Lamoni.

**FARM FOR SALE**

276½ acres—all improved, fenced and crossfenced Two houses, large barn, orchard of 400 or more bearing trees. Good soil, well situated, two miles from depot, convenient to schools and churches. Abundance of good living water, plenty of timber to do the farm. Owner wants to quit farming. Price reasonable, terms to suit. Title perfect. A good chance. Address,

Z. H GURLEY, PLEASANTON, Decatur Co., Iowa.

Also business lot 50x150 and storehouse 30x50 with *good* cellar, in Pleasanton. A good chance for hotel, or other business. Make an offer.

## This Speaks

For itself. The following letter from a Brother ought to convince any sane man or woman that the sale of our Bed Springs is a profitable business *if pushed.* We *furnish Model* and Case, Sample Spring, Circulars, etc., *free to Agents* (conditionally), and Springs, to be paid after delivered, if satisfactory reference is given and the orders *taken first.* We also have other *Household Necessities* for agents to sell. Suitable for *either sex, young* or *old. Write* for *circulars* and *terms.* Do not fail to *mention* the *Herald.* Write quick if you wish to *secure territory* and make money.

Yours in bonds,

B. F. ORDWAY & CO., PEORIA, Ill.

CEDAR GROVE, Ind., April 19, 1862.

MESSRS. ORDWAY & CO., *Gentlemen:*—I have been selling your Portable Self-adjustable Bed Springs for some time, and find that THEY GIVE ENTIRE SATISFACTION wherever sold, and are the best thing for a beginner I know of. It is a PLEASURE TO SELL them, also A SOURCE OF PROFIT beyond anything I had expected, when I began selling them. Since the beginning of the year have sold about 160 sets of your Springs, and have not been working near all the time. Have sold as many as 8 sets per day.

Consider your dealings with me as being fair, and even liberal. Accept my thanks for prompt filling of orders sent you from time to time. Enclosed find order for 50 sets of your Springs. Yours in bonds,

C. W. CHAPPELOW.

Robt. Winning, President. **LAMONI** D. F. Nicholson, Cashier.

## STATE BANK

(Successor to Farmers Bank of Lamoni.)

Paid up Capital.....**$25,000 00**
Liability of Stockholders.....**$50,000 00**

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

## PROGRESS!

*The "Patriot"*

Has taken another step forward. It prints

**ALL AT HOME,**

and is therefore enabled to greatly enlarge its more useful departments, and make room for some additional ones. Send for free sample copy.

Lambert Brothers, Lamoni, Iowa.

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

C. A. Parkin, 2910 Sixteenth St., Near Mission, San-Francisco, California.

Isaac N. Roberts, Box 90 Pipestone, Minnosota.

## "NOT HOW CHEAP, BUT HOW GOOD."

We carry a well selected stock of

**General Merchandise,**

and our constant aim is to please customers, and give them good values. We take pride in selling goods we can guarantee, and that we know will give satisfaction.

☞ Call and see us.

Yours truly,

Blair Mercantile Co.

The Aids bound up with

**THE E. & S. TEACHERS' BIBLE**

are a Library of Scholarly and reliabte helps to the proper understanding of the Scriptures.

*Send for price list, free.*

E. & J. B. YOUNG & CO., Cooper Union, New York.


## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:—

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

London, England, meetings on Sundays at 3 and 6:30 p. m., Tuesdays and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, West, Commercial road, East.

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10:30 a.m., 6:30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7:30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Sheffield, Langsett road; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays, 7:30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Leeds, Wellington road, New Wortley; services Sundays 10:30 a.m., 6:30 p.m. Thursday, 7:30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a.m. and 7:30 p.m.


## DR. JOHN H. HANSEN,

LAMONI, - - IOWA.

(Graduate Kentucky School of Medicine,)

*TEN YEARS EXPERIENCE*

CHRONIC CASES A SPECIALTY.

## L. A. FOWLER, CONTRACTOR & BUILDER

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

## A Useful Card,

And a very neat one, with name and address on the reverse side, is the following which we print and mail to any address for the low price of one dollar for 250.

Send in your orders. They will aid you greatly in your work.

**WHAT WE BELIEVE.**

WE believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

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

WE believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the Gospel.

WE believe that these ordinances are: First, Faith in God and in the Lord Jesus Christ; Second, Repentance; Third Baptism by immersion for the remission of sins; Fourth, Laying on of hands for the gift of the Holy Ghost; Fifth, We believe in the Resurrection of the Body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired: Sixth, We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done.

WE believe that a man must be Called of God, and ordained by the Laying on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

WE believe in the same kind of organization that existed in the primitive church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

WE believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time.

WE believe in the powers and gifts of the Everlasting Gospel, viz.: The gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues and the interpretation of tongues, wisdom, charity, brotherly love, etc.

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

WE believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God.

WE believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county and state, and consequently better fitted for the change which cometh at death.

WE believe that men should worship God in "Spirit and in truth;" and that such worship does not require a violation of the constitutional law of the land.

LATTER DAY SAINTS' PUBLISHING HOUSE, LAMONI, IOWA.

## SPIRITUAL GIFTS

AND

## THE SEER OF PALMYRA:

Or

**SEQUEL TO SPIRITUAL GIFTS.**

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr


J. H. Tyrrell. Secretary Chatham district, Box 396 Chatham, Ontario.

Henry Tabbiner, 7 Russell street, Hanley, England.

www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon. page 116.

Vol. 39. Lamoni, Iowa, June 25, 1892. No. 26.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, June 25, 1892.

CONTENTS:

EDITORIAL:
Conversion, Justification, and Sanctification. Questions ..... 405
Rebuking Sin ..... 406
The Successor.—No. 4 ..... 407
Editorial Items ..... 412
MOTHERS' HOME COLUMN: ..... 413
Home Column Missionary Fund ..... 413
Gospel Boat Fund ..... 413
LETTER DEPARTMENT: ..... 414
ORIGINAL ARTICLES:
Labor and Capital.—No. 1 ..... 415
Letter from Bro. C. Albertson ..... 416
God Converts the Soul in His Own Way ..... 417
POETRY:
The River ..... 413
MISCELLANEOUS:
Conference Notice ..... 420
Texas Central District S. S. A. ..... 420
Items of Interest ..... 420
The North Pole ..... 413
Do Married People Look Alike? ..... 413
He Hated Tobacco ..... 419

## CONVERSION, JUSTIFICATION, AND SANCTIFICATION.

QUESTIONS.

*Ques.*—What is meant by the term conversion? Does it mean a pardon from sin?

*Ans.*—No. Conversion means a change from one condition of existence to another; a change in the use, or uses of a thing. In a religious sense it means a change of heart, purpose, intention, and conditions of life; a change from a service of self and the world unto the service of God with a determination to keep the law of God. Conversion does not mean pardon for, or a cleansing from sin, but does mean a change of the purposes of the mind and heart from a life of careless indifference to God, of folly and wickedness, unto the purposes and intention to become free from sin, righteous and holy in life, pure in heart and unblamable in deed. Conversion follows after conviction of sin and must go before justification by obedience to law.

The multitude on the day of Pentecost were converted when they cried out, "Men and brethren, what shall we do?" (*a*) So was the Eunuch when he said, "I believe that Jesus Christ is the son of God." (*b*) So was Cornelius when he and his house received the mission of Peter. (*c*)

(*a*) Acts 2: 38. (*b*) Acts 8: 37. (*c*) Acts 10: 43, 44.

*Q.*—When a person knows what the law of God is, can such person claim to be justified and cleansed from sin without obeying that law?

*A.*—Yes; persons may, and many do make such claim; but the claim is improper, is contrary to New Testament teaching and cannot be maintained by either reason, or Scripture. He that knows what the law of God is and neglects, or refuses to conform to its requirements is not justified. Men are justified by faith, and faith without works is dead, being alone; therefore, faith is manifested in the works required in keeping the law. No man under the Mosaic law could be cleansed from leprosy, except he did the works required in the law; so no man can be cleansed from sin, under the law of the atonement in Christ, except by obedience to that law. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." (*d*) "If ye love me, keep my commandments." (*e*) "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor," (justify, and cleanse.) (*f*)

Paul, reasoning on this subject says, "For not the hearers of the law are just before God, but the doers of the law shall be justified." (*g*)

John the Revelator under the inspiration of Christ wrote, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (*h*)

*Q.*—Can any person be sanctified and cleansed from all sin, by merely professing faith in Christ only?

*A.*—No. "He that saith I know him [God], and keepeth not his commandments, is a liar and the truth is not in him." (*i*) "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." (*j*) "This people draweth nigh unto me with their mouth, and honoreth me with their lips [profession]; but their heart [intention, works, purposes] is far from me. But in vain they do worship me [make profession], teaching for doctrines the commandments of men." (*k*)

The Savior said, "Sanctify them through thy truth: thy word is truth." (*l*)

Of this sanctification Paul wrote, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it [the church, the disciples, the members of the church], with the washing of water by the word." (*m*)

The word of God is the truth, and by that in obedience to and conformity with it only can any man be sanctified.

*Q.*—What is meant by the saying that the law of the Lord is perfect, converting the soul, making wise the simple? Does it mean that there is a certain set of gospel rules that must be obeyed by persons desiring salvation?

*A.*—The saying is equivalent to the statement that the law of the Lord contains the will God concerning the duty of man to God; that if this law has come to the knowledge of a man and he is disposed to keep it, it works in him to the changing of the purposes of his life thus converting his soul from a devotion to the law of sin unto death, unto a devotion to the law of life unto eternal life. This law of the Lord is perfect, because it was enacted and endowed by God. The simple, those not haughty nor wise in their own wisdom and conceit, accepting the law and doing it are made wise unto salvation—come to a knowledge of God, and are saved, put in the way of doing the Lord's will, obeying the word, the truth, unto sanctification. The law of the Lord, like all other laws, is composed of principles and rules, and forms the gospel, which is "the righteousness of God." (*n*)

Of this Paul wrote concerning the perfecting, sanctifying work of the law of righteousness, the gospel law, "For the law [of carnal commandments, the law of Moses] made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God." (*o*)

*Q.*—What is meant by the law of the Lord converting the soul, making wise the simple?

*A.*—It means that by this law of the Lord those who choose to accept it as a little child shall be made wise unto salvation. They shall attain to the knowledge of God and shall be free from the law of sin and death.

"If ye continue in my word [the law of the Lord], then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (*p*)

*Q.*—Are justification and sanctifica-

(*d*) St. John 14: 21. (*e*) St. John 14: 15. (*f*) St. John 12: 26. (*g*) Romans 2: 13. (*h*) Rev. 22: 14. (*i*) 1 John 2: 4. (*j*) Titus 1: 16. (*k*) St. Matt. 15: 8, 9. (*l*) St. John 17: 17. (*m*) Eph. 5. 25, 26. (*n*) Rom. 1: 16, 17. (*o*) Heb. 7: 19. (*p*) St. John 8: 32.

www.LatterDayTruth.org

tion synonymous terms, meaning the same thing in the pardon of sin?

*A.*—No. Justification comes from a keeping of the law in its letter, sanctification comes from the work of grace, will to do, in the heart. Justification follows obedience to the law, sanctification is the condition of being saved. A man is justified when his sins are pardoned through the grace of God, in obedience to the gospel law. Justification differs from sanctification in this; by the first one is made free from condemnation, by the second he is changed in qualification from that which is evil unto that which is good. A man may be justified in this life by obedience to the law of the Lord, his sanctification is not fully complete until by a continuing to abide in the law of the Lord after justification, he becomes worthy to obtain eternal life beyond the liability to sin. Justification unto life may be attained in the flesh; sanctification may not.

*Q.*—Can any person be cleansed from all sin without believing in and performing outward works, such as being born of the water and of the Spirit, as set forth in John 3:5?

*A.*—Nothing sinful will be permitted to enter into the kingdom of God. For this reason a man must be born of the water and the Spirit, both secured by the observance of outward ordinances, baptism of water, and of the Holy Ghost by the laying on of hands before he can enter into that kingdom. So said Jesus; so we believe.

*Q.*—Is not disobedience to a known law a sin against God?

*A.*—Sin is a transgression of the law. He that disobeys a law of man, sins against the rule and authority of man. He that disobeys a law of God sins against the giver of the law. When a man knows what the law is and still disobeys it, he is guilty of the greater sin. Of this Jesus said: "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." (*q*)

To this James agrees: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (*r*)

*Q.*—If persons live in disobedience to a known commandment of God, professing to be saved by faith in Christ Jesus, are not such persons still remaining in their sins?

*A.*—Undoubtedly. The command came to Saul of Tarsus: "And now why tarriest thou? Arise and be baptized, and wash away thy sins." (*s*) Had Saul refused to obey this commandment he would have remained in his sins, and would not have become Paul the apostle to the Gentiles. Of this commandment Paul himself wrote; "For I was alive without the law once; but when the commandment came, sin revived and I died. And the commandment, which was ordained unto life, I found to be unto death." (*t*)

Later on in the argument he wrote: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (*u*)

The commandment on the day of Pentecost was, "Repent, and be baptized every one of you in the name of the Lord Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (*v*) Had those to whom this commandment came refused to obey it, they would have remained in their sins, beyond question.

Is that commandment applicable unto us? Yes, most certainly. Peter's declaration was that the promise was unto "all that are afar off, even as many as the Lord our God shall call." He is undoubtedly calling men now unto repentance; hence the call and promise, which include the commandment, apply unto us, as it did to them in that day.

This is further seen from the Lord's command, "Go ye into all the world, and preach the gospel unto every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (*w*)

Christ Jesus would not send men commissioned and commanded to baptize people, unless the command to be baptized went with and was a part of the mission; hence, wherever repentance and remission of sins are preached in the world, there is the commandment to be known of men. Those who obey do so unto the reception of the "law of the Spirit of life in Christ Jesus" and live; those who neglect or refuse to obey it must still be and remain in their sins under the condemnation of the law of sin and death.

(*q*) St. John 15: 22. (*r*) James 4: 17. (*s*) Acts 22:16.

(*t*) Rom. 7:8, 9. (*u*) Rom. 8:2. (*v*) Acts 2:38. (*w*) Mark 16:15, 16.

## REBUKING SIN.

THE Lord's faithful servants in every age of the world have found it their duty, by the will of God, to rebuke sin wherever found among his people, and at times even among those nations who did not profess to live in covenant with him. This has often proved a most unwelcome task and has been shunned by some of God's servants, who in turn have been severely denounced and chastised for being remiss in this duty, the Lord saying of them, "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." And again,—"For the priest's lips should keep knowledge and they should seek the law at his mouth; for he is the messenger of the Lord of hosts. But ye [the priests] are departed out of the way; ye have caused many to stumble at the law." And in the book of Ezekiel we have this: "O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand." In these texts is seen the weighty responsibility laid upon the servants of God to reprove and rebuke sin, also the fearful condemnation awaiting those watchmen who fail to do it. The welfare of the sinner, the best interests of God's Israel, the honor of God's law, the peace of society and the fair fame of the church all demand of the watchmen to "cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."

Christ Jesus, with holy indignation and jealous care for the cause of truth and righteousness, reproved and rebuked sin and sinners in these words,—"Woe unto you, scribes, Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." And upon another occasion he rebuked those who corrupted the temple, and he drove them out with "a scourge of small cords." Paul was bold and prompt to denounce sin, saying,—"Nay, ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revelers, nor extortioners, shall inherit the kingdom of God. But such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." And James said, —"If any man among you seem to be religious, and *bridleth not his tongue*, but deceiveth his own heart, this man's religion is vain." He further said,—"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up."

These ministers knew their duty, and they "did not shun to declare the whole counsel of God" to those called



www.LatterDayTruth.org

to be Saints. Neither should God's servan ts in these times fail to "reprove, and rebuke, and exhort with all long suffering and doctrine," lest the blood of souls be found in their skirts because of their unfaithfulness to duty as ministers for Christ.

Jacob and Joseph, sons of Lehi, were conscious that God would hold them guilty if they neglected to be faithful in teaching and warning the people concerning their sins, and of this matter Jacob says,—"For I, Jacob, and my brother Joseph, had been consecrated priests and teachers of this people, by the hand of Nephi. And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads, if we did not teach them the word of the Lord with all diligence; wherefore by laboring with our mights, their blood might not come upon our garments; otherwise, their blood would come upon our garments, and we would not be found spotless at the last day."—Jacob 1:3.

In the Doctrine and Covenants the Lord says,—"I the Lord cannot look upon sin with the least degree of allowance," and later on he commands, saying,—"Purge ye out the iniquity which is among you; sanctify yourselves before me."—Doc. Cov. 1:5 and 43:3. By these things the ministry should be admonished, and they should boldly, and yet meekly, see that the law of the Lord is kept by those called to be Saints, otherwise God and his church will call them to an account for their hurtful unfaithfulness. The peace and prosperity of the Saints as individuals, and the general welfare of the church, depend largely in keeping the membership and the ministry in the ways of truth and righteousness. Wherever the church has suffered in the past, the root of the evil is traceable down into the dark ways of sin, the Saints yielding to the evils surrounding them, thus becoming the servants of unrighteousness: "Verily, I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance; I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions. . . . Behold I say unto you, there were jarrings, and contentions, and envyings, and strife, and lustful and covetous desires among them; therefore by these things they polluted their inheritances."—Doc. Cov. 98:1, 3. In all this sin is reproved and rebuked, and the Saints warned, through the servant of the Lord.

God has made it the duty of the ministry to "watch over the church," commanding the teachers to "see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking" (D. C. 17:8, 11); and to the elders he says, "Ye shall see that my law is kept."—Doc. Cov. 41:2.

To be faithful to the trust reposed in us, we counsel and exhort the ministry to be watchful and diligent in their watchcare over the church in seeing that the law of the Lord is faithfully kept by all, also to be prompt to "purge out the iniquity" that may be found among the Saints. By this the ministry may keep their own skirts clean of the sins of others, and by this they may "prevent a multitude of sins," save the church from reproach and disgrace, remove stumbling-blocks out of the way of friends and investigators, promote the peace and purity and prosperity and unity of the church, and call down blessings of all kinds on the faithful flock of God. Rebuke sin.

## THE SUCCESSOR.—NO. 4.

THAT Brigham Young and his fellow apostles were not appointed and called and inspired of God to be the First Presidency of the church (which they claimed), is seen first is this:—

Their mission field, according to the law and the ruling precedents of the church, was "abroad," and they had no authority to regulate and set in order the affairs of the church in Zion nor in any of her organized stakes. In proof of this position we appeal to the authorized records and standard books of the church.

In June, 1829, it was revealed to the few Saints, through Joseph the Seer, that there would be called in due time the quorum of Twelve Apostles, and it was said of them:—

> They are called to go into all the world to preach my gospel unto every creature.—Doc. and Cov. 16:5.

But it was not till February 14th, 1835, a period of nearly six years, that the said quorum was called and organized. During that time the church was organized, many officers were called and ordained, and many quorums and councils were organized. Foremost among these officers were the "Apostles" and "Elders" and "High Priests" Joseph Smith and Oliver Cowdery (Doc. and Cov. 17:1; 19:1, 3; 99:1, 2; 104:11, etc., etc.), and then followed the Bishopric, the High Councils, and the quorum of First Presidency.

It is a notable fact that the church was organized, builded solidly and well, and flourished greatly, from the first till 1835, and that no quorum of Twelve was then in existence. After the prophet, seer, revelator, and translator of the church and his "spokesman," came the elders, priests, teachers, and deacons, followed in due time by the high priests, the quorum of First Presidency, bishops, high councils, common councils,—all of whom were active and efficient builders in and of the church when as yet no quorum of Twelve Apostles had been called and organized; and this could have been repeated, if need be, after the death of Joseph the Seer, and still the church survive.

But, as we have seen, that very important missionary quorum was provided for in 1829, and their mission field was plainly pointed out, the Lord saying, "They are called to *go into all the world* to preach my gospel unto every creature." A very essential work truly.

Of these ministers the law of the Lord further says:—

> The twelve traveling counselors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world, *thus differing* from other officers in the church in *the duties* of their calling.—Doc. and Cov. 104:11.

This text not only defines the mission field of this quorum, but it also declares some of the "differing" features and "duties of their calling," as the Lord appoints.

In further proof that the quorum of which Brigham Young was president was ordained of God to labor and look after gospel work "abroad," we present the following from the law of the Lord:—

> Verily I say unto you, my servant Thomas, thou art the man whom I have chosen to hold the keys of my kingdom (as pertaining to the twelve) abroad among all nations, that thou mayest be my servant, to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum, cannot come; for on them have I laid the burden of all the churches for a little season; wherefore, whithersoever they shall send you, go ye, and I will be with you, and in whatsoever place ye shall proclaim my name, an effectual door shall be opened unto you, that they may receive my word; whosoever receiveth my word receiveth me, and whosoever receiveth me, receiveth those (the first presidency) whom I have sent, whom I have made counselors for my name's sake unto you.
>
> And again I say unto you, that whosoever ye shall send in my name, by the voice of your brethren, the twelve, duly recommended and authorized by you, shall have power to open the door of my kingdom unto any nation whithersoever ye shall send them, inasmuch as they shall humble themselves before me, and abide in my word, and hearken to the voice of my Spirit.—Doc. and Cov. 105:7, 8.

The above was said to Thomas B. Marsh, then president of the Twelve as Brigham Young was at the time of the death of Joseph the Seer, and it specifically defines the mission field of the Twelve and their president as being "abroad among all nations." It also declares that they were to labor under the *direction* of the First Presidency of the church.

In further support of the position taken the following is conclusive:—

> The twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church and regulate all the affairs of the same, in all nations; first unto the Gentiles, and secondly unto the Jews.

www.LatterDayTruth.org

The seventy are to act in the name of the Lord, under the direction of the twelve, or the traveling high council, in building up the church, and regulating all the affairs of the same, in all nations; first unto the Gentiles, and then to the Jews; the twelve being sent out, holding the keys to open the door by the proclamation of the gospel of Jesus Christ; and first unto the Gentiles, and then unto the Jews.—Doc. and Cov. 104:12, 13.

I give unto you, my servant Brigham Young, to be a president over the twelve traveling council, which twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature.—Doc. and Cov. 107:40.

In all the foregoing we have the unrepealed law of the Lord in respect to the jurisdiction and duties of the Twelve, showing that they were not to be the First Presidency, but were quite distinct and different in calling and office in the church, and were to officiate under and as directed by the First Presidency. Therefore whatever rightful presidency pertained to them was "abroad," in their mission field, and not in Zion nor her organized stakes. That this was the understanding had by Joseph the Seer, and that such were his teachings, indorsed by the chief conferences and councils of the church, may be seen in the following proofs found in the "History of Joseph Smith" concerning the selection and work of the Twelve:—

President Joseph Smith Jun., said that the first business of the meeting was, for the three witnesses of the Book of Mormon to pray, each one, and then proceed to choose twelve men from the Church, as Apostles, to *go to all nations*, kindreds, tongues, and people. The three witnesses, viz., Oliver Cowdery, David Whitmer, and Martin Harris, united in prayer. These three witnesses were then blessed by the laying on of the hands of the Presidency. The witnesess then, according to a former commandment [Doctrine and Covenants 16:6], proceeded to make choice of the Twelve.—*Mill. Star*, 15:205-6.

Again:—

President Smith proposed the following question,—What importance is there attached to the calling of these Twelve apostles, *different* from the other callings or officers of the church? After the question was discussed by Counselors Patten, Young, Smith, and McLellin, President Joseph Smith Jun., gave the following decision: They are the Twelve Apostles, who are called to the office of Traveling High Council, who are to preside over all the churches of the Saints, among the Gentiles, where there is a [no] Presidency established [see *Times and Seasons*, vol. 5:714.—Ed.]; and they are to *travel and preach* among the Gentiles *until* the Lord shall *command* them to go to the Jews. They are to hold the keys of this ministry [as Apostles.—Ed.] to unlock the door of the kingdom of heaven unto all nations and to preach the gospel to every creature. This is the power, authority, and virtue of their Apostleships.—*Mill. Star*, vol. 15:213.

To further sustain the grounds taken, we here present the teachings of President Joseph Smith Jr., May 2d, 1835, in a "Grand Council" of the Priesthood:—

President Joseph Smith then stated that *the Twelve will have no right* to go into Zion, or any of its *stakes*, and there undertake to regulate the affairs thereof, where there is a standing High Council; but it is their duty to *go abroad* and regulate all matters relative to the different branches of the church. When the Twelve are together, or a quorum of them, in any church [branch.—Ed.], they will have authority to act independently, and make decisions, and those decisions will be valid. But where there is not a quorum, they will have to do business by the voice of the church. No standing High Council has authority to go into the church [branches.—Ed.] abroad, and regulate the matters thereof, for this belongs to the Twelve.—*Mill. Star*, 15:261.

Joseph the Seer, be it remembered, was fully authorized and divinely qualified to organize the church, set its priesthood in order and instruct all in respect to their duties and their callings, and the foregoing is found manifestly in perfect harmony with the word of the Lord in respect to the duties, jurisdiction, authority, and official power of the Twelve. By the very nature of their calling, as traveling ministers to all nations and peoples, they are limited, and are consequently debarred from acting as the First Presidency of the church, for the latter is a local presidency and designed to reside in and officiate from what is know in the law of the church as "the seat of the First Presidency."—Doc. and Cov. 99:11, 14.

The foregoing being the genuine, recorded facts of church law and ruling precedent, there can be no doubt that the respective duties of the First Presidency and the quorum of the Twelve are, on many vital points, so divergent and "differing" as to render it both impracticable and unlawful for the Twelve to become in fact the First Presidency.

To further emphasize that the Twelve were, by the nature of their official authority, called of God to labor "abroad" among all nations till the end comes, and that they were therefore prohibited from officiating as a local presidency or interfering with church affairs in Zion or her stakes, we present the following words the Lord directed particularly to them:—

Therefore, see to it that ye trouble not yourselves concerning the affairs of my church in this place [Kirtland—a stake.—Ed.], saith the Lord; but purify your hearts before me, and then *go ye into all the world* and preach my gospel to every creature who has not received it; and he that believeth and is baptized, shall be saved; and he that believeth not, and is not baptized, shall be damned. For unto you (the Twelve), and those (the First Presidency), who are appointed with you to be your *counselors* and your *leaders*, is the power of this priesthood given for the last days and for the last time, in the which is the dispensation of the fullness of times.—Revelation July 23d, 1837, Doc. and Cov. 105:11, 12.

This defines (as former texts quoted have done), the relative duties, and rights, and powers of the First Presidency and the Twelve, and shows those of the latter to be largely "differing" from those of the former, and confirms the wisdom and lawfulness of the before-mentioned "decision" of Joseph the Seer and the "Grand Council" as to the jurisdiction and rights of the Twelve.

That there was no official call, no lawful occasion for Brigham and his fellow apostles to return from abroad to Nauvoo, upon the death of Joseph and Hyrum, and enter upon the specific duties and prerogatives delegated and reserved to the First Presidency and to the High Council of the church, by its law and ruling precedents, is seen in the fact that Nauvoo was an organized "stake," "a corner stone of Zion," and had a "High Council" fully organized and in successful operation.

The Twelve had no lawful authority to interfere with or attempt to regulate the affairs of that stake, even though the First Presidency were absent, that right having been delegated and reserved to the High Council by the law and the ruling precedents of the church; for the law says:—

The standing high councils, at the stakes of Zion, form a quorum *equal* in authority, in *the affairs of the church*, in *all* their decisions, to the quorum of the presidency or to the traveling high council.—Doctrine and Covenants 104:14.

The church was taught by Joseph the Seer as early as July, 1834, near Liberty, Clay county, Missouri, as to the rights, powers, and duties of the High Council, in these words:—

After singing and prayer, I gave the Council such instructions in relation to their high calling as would enable them to proceed to minister in their office agreeably to the pattern heretofore given, read the revelation on the subject [see Doctrine and Covenants sec. 99.—Ed.], and told them that if I should now be taken away, I had accomplished the great work the Lord had laid before me, and that which I had desired of the Lord, and that I had done my duty in organizing the High Council, *through which Council the will of the Lord might be known on all important occasions in the building up of Zion and establishing truth in the earth.*—*Times and Seasons*, vol. 6:1109, and *Mill. Star*, vol. 15:109.

In June following, this official statement by the First Presidency was sent through the *Messenger and Advocate*, page 137, to the Saints abroad:

The High Council has been expressly organized to adminster in all her [Zion's.—Ed.] spiritual concerns; and the Bishop and his council are set over her temporal matters." (See also *Mill. Star*, vol. 15:284.)

In further proof that there was no lawful occasion for the Twelve to leave their mission field and go to Nauvoo and there seek to perform duties that appertained, of right, to the First Presidency, and to the High Council of the church, we cite that, "the General Conference" held at Commerce (Nauvoo), October 5th and 6th, 1839, (Joseph Smith Jr. presiding,) "referred" its unfinished business "to the High Council." In this is seen something of the important duties and powers of that council. (*Times and Seasons*, vol. 1:30, 31.)

Again: On January 26th, 1840, "the First Presidency and High Council" joined in an official statement to the general church in relation to business, including financial and

www.LatterDayTruth.org

literary matters. (*Times and Seasons*, vol. 1:56, 57.)

In June, 1840, the High Council considered and decided upon matters pertaining to the morals and business interests of the Saints at large, and advised, officially, in respect to the temporal concerns of President Joseph Smith as related to the church. (*Times and Seasons*, vol. 1:127.)

July 12th, 1841, "The High Council in Iowa," repudiated the "Doctrines taught by Henry Jackson." (*Times and Seasons*, vol. 2:485.) This also shows something of the rights of High Councils.

"The High Council of the Church of Jesus Christ" published in *Times and Seasons*, vol. 3:699, 700, an important epistle in respect to the moral conduct of the Saints everywhere, also in respect to the Saints' loyalty to civil law, and exhorting them "to aid in building the House of the Lord"—temple—and on pages 809-10, they published another epistle "to the Saints scattered abroad" in respect to "gathering" and other doctrinal matters, and exhorting all to sound moral conduct. This was in keeping with the law in Doctrine and Covenants 42:10, etc.

In January, 1843, "The High Council of the church" deliberated upon and decided matters involving "doctrine" and "fellowship," and published the same through the *Times and Seasons*, vol. 4 page 80, and on page 303 this procedure is repeated. This order of things continued, as may be seen on page 458-9, and it was not till after the death of Joseph and Hyrum that the twelve ever attemped to dominate, or in any way meddle with, the rights and duties reserved by the law and ruling precedents to the High Council and First Presidency. Their lawless, distracting, blinding interference was stoutly resisted then by President William Marks, as may be seen, in part, in the published minutes of the trial of Sidney Rigdon in *Times and Seasons*, vol. 5 pp. 647-655 and 660-667. This usurpation of the Twelve, once accomplished, had its own reckless way thereafter, utterly regardless of the law and established order of the church, and it left the way clear for Brigham and his fellows to maintain their groundless and preposterous claim that the death of Joseph and Hyrum Smith made the Twelve *the* First Presidency of the church, and it in effect changed the order of the church, set aside the High Council or so deranged and degraded it as to render it powerless for good.

We have already seen where the law of the Lord declares that "The standing high councils, at the stakes of Zion, form a quorum *equal in authority*, in the affairs of the church, in *all* their decisions, to the quorum of the presidency, or to the traveling high council," also that "The twelve traveling counselors are called to be the twelve apostles, or special witnesses of the name of Christ, *in all the world*, thus *differing* from other officers in the church in the duties of their calling." We have also seen that the Twelve were authorized and specifically directed to "go abroad" to all nations, "first to the Gentiles and then to the Jews," and were therefore prohibited from interfering officially with "Zion or any of its stakes," and were told that they would "have no right to go into," them "and there undertake to regulate the affairs thereof, where there is a standing High Council." We have likewise seen that the High Council, from 1834 to 1844, did officially deliberate upon and decide church matters involving doctrine, morals, fellowship, business affairs, gathering, temple matters, and that this was done during the Presidency of Joseph the Seer over the church. And now the question arises again as to what need, what occasion there was for the Twelve to leave their mission field abroad and return to Nauvoo (an organized stake and having a High Council), and there undertake to regulate the affairs of that stake and that High Council, and assume to direct and dictate the affairs of the church in that stake, and in all the world, in respect to all its spiritual and temporal concerns! Why did not Brigham and the Twelve continue to attend upon their lawful duties and officiate in their mission field "abroad," and leave the High Council to attend to its duties in the Nauvoo stake and to such other duties toward the church in general as the law and ruling precedents under the presidency of Joseph the Seer provided for?

One thing is made certain by Brigham's own statements, namely, that he nor his quorum ever thought, up to the time of Joseph's death, that they or he would ever become the First Presidency of the church, notwithstanding the rumors, stories, and traditions to the contrary that have been invented and circulated since then. Brigham said that, on hearing of Joseph's death:—

> The first thing that I thought of was whether Joseph had taken the keys of the kingdom with him from the earth.—Life of Brigham Young, p. 106.

This shows that he, up to that time, had no thought that he or his quorum held "the keys" of lawful authority to act as the First Presidency of the church.

At a special conference called by him and held August 4th, 1844, thirty-eight days after the death of Joseph the Seer, Brigham Young said this:—

> Here is Heber and the rest of the Twelve; an independent body, who have the keys of the priesthood, the keys of the kingdom of God to deliver to all the world; this is true, so help me God! They stand next to Joseph and are as the first presidency of the church. —Life of Brigham Young, p. 112.

Yes, they were "an independent body," (yet limited and restricted in authority and jurisdiction,) but they had no right to enter the field and jurisdiction of the First Presidency, nor the High Council of the church, and ignore or invade their rights, nor attempt to regulate or dominate the High Council, when the law of the Lord and the rules of the church make the latter "a quorum *equal* in authority, in the affairs of the church, in *all* their decisions, to the quorum of the Presidency, or to the *traveling* High Council."

That the Twelve held "the keys of the kingdom of God" to preach the gospel and build up the church "abroad among all nations," must be conceded. But that authority was no more than they held prior to the death of the Seer. His death did not add one jot or tittle of authority or power to them, nor did it clothe them with rights peculiarly belonging to the First Presidency, the High Council, or the Bishopric.

That the Twelve stood "next to Joseph" was true, but only in a limited sense, and that related particularly and chiefly to their gospel work "abroad" in the missionary field. For, as we have abundantly proved, "the High Council of the church" stood "next to Joseph" at "the seat of the First Presidency," Joseph the Seer and his counselors being *ex officio* its first presidents, as set forth in the law. (Doc. and Cov. 99:6, 14.)

That the Twelve were "as the First Presidency of the church," either before or after the death of the Seer, is further flatly contradicted by the law, for it provides that the Twelve shall "officiate in the name of the Lord, *under the direction* of the presidency of the church," therefore not "*as* the Presidency;" also that the Twelve are "special witnesses of the name of Christ, in all the *world*, thus *differing* from other officers in the church in the duties of their calling." And it is further contradicted by the statement that, "the Twelve are a traveling, presiding high council," "abroad among all nations" where the First Presidency "cannot come," the latter being a quorum called and authorized, and whose "business and mission in all their" lives is, "to preside in council and set in order *all* the affairs of this church and kingdom" (Doctrine and Covenants 87:5), they being located at "the seat of the first presidency of the church." (Doc. and Cov. 99:14.)

The best and only seemingly good argument in favor of the Twelve acting "as the First Presidency of the church" after the death of Joseph the Seer, lies in the fact that the majority of the Saints attending "a special conference held in Nauvoo on the 8th

www.LatterDayTruth.org

of August," 1844, voted "that the Twelve should preside over the whole church." (*Times and Seasons*, vol. 5:632.) This was "a special" not "a general"—conference.

But that manner of making "the First Presidency of the church" was altogether a new invention, and utterly contrary to the law and order of the church, as we have already seen. And being without law or ruling precedent, it was and is of no divine authority or value. Therefore whatever was done officially by such presidency was and is without the sanction of "the law and the testimony," and is consequently of no binding force with God or the Saints.

The Twelve, in "An Epistle" dated at Nauvoo, August 15th, 1844, forty-eight days after the death of Joseph the Seer, had this to say: "You are now without a prophet present with you in the flesh to guide you."—*Times and Seasons*, vol. 5:618.

The above statement being the exact truth so far as the Twelve were concerned, *how* and *where* and *when* were any of their number lawfully called of God to be *the* "prophet, seer, revelator, translator," and president of the church of Christ? Inasmuch as none of them then held such authority, *how* and *when* and *where* did any of them obtain it afterwards!

The said "Epistle" further states:—

> Let no man presume for a moment that his [Joseph's] place will be filled by another; for, remember, *he stands in his own place*, and always will; and the Twelve Apostles of this dispensation stand in *their own* place and *always will*, both in time and in eternity, to minister, preside, and regulate the affairs of the whole church.

How can that pretension be true when this same Twelve claim to have stepped up into another quorum, into "Moses' seat," and become "the First Presidency of the church." If they, by mere claim and vote, became "the First Presidency of the church," upon the death of Joseph the Seer, then they "filled" Joseph's place, and they did not continue to "stand in their own place" as the Twelve Apostles. For the "place" of Joseph the Seer as president of the church and priesthood, and "their own place" as apostles, were and are made by the law clearly distinct and "differing," they being in fact in and of two separate and "differing" quorums, having specifically defined and "differing" powers, duties, and prerogatives, as we have already seen.

But how was it and how is it possible for the Twelve to "minister, preside, and regulate the affairs of the *whole* church," as claimed by Brigham and his fellows, when the law of the church and its ruling precedents teach that "the First Presidency of the church" (composed of three presidents), shall "preside over the affairs of the church" (Doctrine and Covenants 87:3, 5); shall set in order and regulate "the High Council of the church" (Doctrine and Covenants 99:1-6, 10-14(; shall appoint and ordain bishops (Doctrine and Covenants 68:2; 104:8); shall *send* and *direct* the Twelve in their mission work (Doctrine and Covenants 104:12; 105:6, 7, 12); also that the mission field of the Twelve is "abroad and among the nations," and that they "will have no right to go into Zion, or any of its stakes, and there undertake to regulate the affairs thereof, where there is a standing high council."

And yet we know that the Twelve claimed (and the Utah leaders now indorse it) to have this highest authority because of this passage in the law:—

> It is the duty of the twelve, also, to ordain and set in order all the other officers of the church, agreeably to the revelation which says: To the church of Christ in the land of Zion, in addition to the church laws, respecting church business: Verily, I say unto you, says the Lord of hosts, there must needs be presiding elders, to preside over those who are of the office of an elder; and also priests, to preside over those who are of the office of a priest; and also teachers, to preside over those who are of the office of a teacher, in like manner; and also the deacons: Wherefore, from deacon to teacher, and from teacher to priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church.—Doc. and Cov. 104:30, 31.

The above quotation, while not restrictive and limiting, nevertheless defines specifically the officers alluded to, and it does not mean nor teach that the Twelve shall "ordain and set in order all the other officers of the church" besides themselves, but such as are mentioned immediately following, "agreeably to the revelation" there quoted, for it does not refer to nor comprehend the Bishops, the High Priests, the High Councils, the Seventy, nor the First Presidency.

Paragraph thirty-one, in the same connection, provides that "the president of the high priesthood of the church" has the authority and power of "administering of ordinances and blessings upon the church, by the laying on of the hands." Section 99:1-15, provides that the First Presidency of the church and the High Council shall regulate and set in order that council. Section 87:5, provides that the First President and his two counselors shall "preside over the affairs of the church . . . and set in order the churches, . . . preside in council and *set in order all the affairs of this church and kingdom.*" Section 68:2, provides that bishops shall be "called, set apart, and ordained unto this power under the hands of *the first presidency* of the Melchisedek priesthood." And the ruling precedents of the conferences and chief councils of the church show that the First President and his counselors, patriarchs, high priests, bishops and their counselors, high counselors, seventies, and other officers, were ordained and set in order by others than the Twelve, both before and ever after the Twelve were called and ordained. Joseph the Seer was ordained "the President of the High Priesthood" in a conference held at Amherst, Ohio, January 25th, 1832, by high priests. (*Times and Seasons*, 5:624, and *Millennial Star*, 14:162.) President Joseph Smith ordained his counselors, Sidney Rigdon and F. G. Williams. (*Times and Seasons*, 5:738, and *Millennial Star* 14:387.)

The first Twelve were ordained and set in order by Presidents Joseph Smith Jr., and Oliver Cowdery, assisted by High Priests David Whitmer and Martin Harris. (*Millennial Star*, 15:205–213.)

The first Seventy were ordained and set in order by a general council of the church, in Kirtland, in February and March, 1835, under the administration of the First Presidency (*Millennial Star*, 15:230-232); and, May 2d following, "A Grand Council" of the authorities of the church, in Kirtland, decided that, "If the first Seventy are all employed, and there is a call for more laborers, it will be *the duty* of the seven presidents of the first Seventy to *call* and *ordain* other Seventy, and send them forth to labor in the vineyard;" and, "that when another Seventy is required, the presidency of the first Seventy shall *choose*, *ordain*, and set them apart from among the most experienced of the elders of the church."—*Millennial Star*, 15:26-12. All this was done when the Twelve were present, and it proves that they were not called of God to ordain all the other officers in the church.

In a general council of the priesthood, in Kirtland, January 13th, 1836, in the presence of the First Presidency, the Twelve, the High Councils of Kirtland and Zion, the bishops of Kirtland and Zion, the presidency of the Seventy, and many elders, Bishop Newel K. Whitney nominated and ordained Elder Vinson Knight "to the office of high priest and Bishop's counselor." (*Millennial Star*, 15:581.) At the same time and place Elder John P. Green, Thomas Grover, Noah Packard, Joseph Kingsbury, and Samuel James, were "ordained under the hands of Presidents Rigdon, Joseph Smith Jr., and Hyrum Smith, to the High Priesthood, and Counselors in this [Kirtland] stake of Zion." (Ibid., page 582.) This is another and conclusive proof that the Twelve were not called of God to ordain and set in order all the other officers in the church.

To the foregoing we might add many more precedents from church history in proof that the construction placed by the Utah apostles and

www.LatterDayTruth.org

leading orators on the items of church law in question (Doc. and Cov. 104:30, 31) is perverse and misleading, and is in direct conflict with the administration of Joseph the Seer, the law of the Lord, and the decisions of General Conferences and Grand Councils.

That the word of the Lord, the General Assemblies, the General Conferences, and the First Presidency, may specially impose upon and delegate to the officers of the church extraordinary duties and rights (those not pertaining to the officer by the specific provisions of the law and order of the church), we do not question; but the Assemblies, Conferences, and First Presidency have no authority to impose upon or delegate to them what is directly prohibited and contrary to the law and order of the church, for that would work confusion, conflict, division, and ruin. The law of the Lord is greater than all priesthoods. The latter are called to teach and administer "the law and the testimony," but they have no authority to ignore nor violate them. And when Brigham Young and his fellows taught and practiced contrary to them, their doings, that far, were unlawful, and therefore of no binding force or virtue with God or the church, and should be rejected.

The Lord says: "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."—Doc. and Cov. 81:3. And he further says of the ministry: "They shall observe the covenants and church articles to *do* them."—Doc. and Cov. 42:5.

Now, for the reasons set forth in this and preceding chapters, the claim that the Twelve, in 1844, or that Brigham Young and his two counselors, in 1847 and thereafter, either or all of them, were the lawful First Presidency of the Church of Jesus Christ of Latter Day Saints, is shown to be both false and preposterous. And yet we have not given nearly all the evidence that can be produced against such claim.

Whatever lawful work has been done by Brigham Young and his fellows, whether in America or Europe, we would not in the least disparage or deny; but their work must be measured and judged in the light of God's word and authentic facts.

It is no proof that Brigham and the Twelve were ordained or approved of God as the First Presidency of the church because the Lord confirmed the labors of many of those ministers who followed their leadership after the death of Joseph and Hyrum Smith, for those ministers presumably held valid priesthood at that time, and the death of the Martyrs, and the "rejection" of the church (as an organization of quorums and councils), did not destroy the priesthood of those individual ministers, nor relieve them of the privilege and the *duty* to preach the gospel of Christ and administer its ordinances with diligence and faithfulness, according to their respective offices and callings. Many did this, in the different factions that sprung up, from Brighamism and Strangism along to Hedrickism and Whitmerism, working in the ministry honestly and humbly, notwithstanding their errors in judgment as to the leadership and organization of the church; and wherever persons heard, believed, and faithfully obeyed the gospel, as preached by these humble but partially blinded and misled ministers, the Lord confirmed the truth of *that gospel* and the priesthood authority of *that individual minister*. But this was not necessarily any proof that their leaders and their church organizations were either appointed or approved of God. Preaching the gospel and administering its ordinances is a legal work, ordained and commanded of God, and when these are faithfully carried out, and are faithfully received and obeyed, the Lord is bound by his word to confirm that administration, even though the minister may blindly hold and teach errors on other matters. Jesus commanded his apostles anciently, saying: "Go ye therefore and teach all nations, baptizing them," etc., and yet they through misleading traditions and sectarian prejudice held to harmful errors for seven years or more, thereby failing to preach and administer the gospel to the Gentiles; and it required, seemingly, special and miraculous intervention to convert Peter and his brethren to the belief that God had chosen the Gentiles as well as the Jews to everlasting life in Christ; and these errors were so deeply rooted, and deceptive, and controlling, that it moved "they that were of the circumcision" (the Jewish converts) at Jerusalem, and they "contended with" Peter when they learned that he had preached to and fellowshiped the Gentiles. The blindness caused by these errors in judgment did not rob Peter and his fellow apostles of the priesthood nor prevent the Lord from blessing their legitimate labors in the gospel, nor did they hinder the Lord from confirming "with signs following" those who from among the Jews or Gentiles received the word of life. So also in these latter times, the errors in judgment that the honest, faithful Saints and ministry may have entertained in respect to church organization and leadership, or to doctrines outside of the gospel order, have not debarred them from some measures of spiritual blessings, guidings, providences, and confirming testimonies of the truth of the gospel and latter day work. But these manifestations have been construed to mean more and different than is proper and lawful, and to apply where they were never intended of God nor promised in his word. Their meaning, purpose, and application, have been misinterpreted and misapplied, the people thereby deceiving themselves and being decieved by others as to church organization, leadership, and matters of doctrine outside of or contrary to the plain gospel of Christ our Lord as set forth in the standard books of the church had in the days of Joseph the Seer.

The claim, if true, that Brigham Young talked, and looked, and acted like Joseph the Seer, when he addressed the Saints, August 8th, 1844, in Nauvoo, forty-one days after the death of the Seer, is no proof that the Lord had chosen him to be Joseph's successor, for that sort of manifestation is not of God, but is Satanic, because Satan (and other wicked spirits do similarly) in order to deceive and mislead his victims, "is *transformed* nigh unto an angel of light" (2 Cor. 11:14), and, "as God, sitteth in the temple of God, shewing himself that he is God." (2 Thess. 2:4.) All this personating of others is the work of "seducing spirits," and is contrary to the order of God, for that is plain, and pure, and honest, and unassuming. Who ever heard of one prophet of God mimicking or imitating another prophet of God in matters of personal appearance, voice, and mannerisms! We repeat it, that all such work is clearly Satanic, and as such it reveals the deception and false leadership of Brigham Young from the very first. Spiritism is now, and in all ages has been, peculiarly marked with such mimicry and personal transformation as is claimed for Brigham Young.

The numbers and wealth of a church are no proof that it is ordained and approved of God. The identity of the church of Christ must be determined by the accepted word of the Lord as to its every department, and must be approved and confirmed by the testimonies of the Holy Spirit. The word and the Spirit agree in one, for they are true and right, altogether, and whatever is not in perfect accord with them should be repudiated and avoided.

Brigham and his fellows having usurped authority, office, powers, privileges, place, and prerogatives that were and are by the law and ruling precedents delegated and reserved respectively to the First Presidency, the High Council, and the Bishopric, it was easy for them to wander from the truth and continue their irregular and unlawful work, calling in those High Priests provided for by "the measures of Joseph and Hyrum" who were to go and preside over fields composed of the various representative districts in the United States to build up stakes and thereby prepare for the redemption of Zion;

www.LatterDayTruth.org

it was likewise easy for them to give what they termed an "endowment," consisting of oaths of secrecy, washings, anointings, robings, grips, passwords, and scenic display, all of which had no resemblance whatever to the endowment on Pentecost, or that on this continent among the righteous Nephites, nor that in Kirtland in the winter of 1835-6 (see *Messenger and Advocate*, and *Millennial Star*, vol. 15: 422-744), but was in reality a perverted and corrupted form of Free Masonry in many of its parts; it was easy for them to dominate, displace, ignore, and degrade the High Council, and to assume control of and corrupt the financial order of the church reserved to the Bishopric; it was easy for them to secretly foist upon the people polygamy by virtue of a pretended revelation which had never been accepted by the organized quorums and the church according to the ruling precedents provided to protect the church against false revelations, corrupt doctrines and unlawful administrations of any kind; it was easy to deceive and mislead the people when Brigham and his fellows sought and obtained the privilege of enlisting a large body of men in the U. S. army, these leaders charging that the Government "demanded" this enlistment through hatred of the Saints and a desire to humiliate and distress them; it was easy for Brigham to publicly proclaim polygamy in 1852 and predict its acceptance by the nations and its speedy triumph over all opposition; it was easy for Brigham to locate temple grounds, give the pattern and dimensions of the same by the aid of skilled architects, teach the people that the best material of which to build it was "adobies mixed with pebble stones and straw," and, that a "temple made of adobies and pebbles will be the strongest" and "will petrify in five hundred years, and will do to cut into mill rocks when the others [red sandstone, marble, etc.—Ed.] are dissolved" (see Journal of Discourses, vol. 1:209-220, and *Mill. Star*, 15:389); it was easy for him to inaugurate temple building admittedly without direct commandment of God as to pattern, dimensions, location, time, and specific appointments, whereas the Lord had *always* given special commandments on all these essential points, and has revealed to the Latter Day Saints that when he will have a temple built his "people are *always commanded* to build" it (Rev. January 19th, 1841, Doctrine and Covenants); it was also easy for Brigham and his fellows to demand of the Saints unqualified and unquestioning submission to their priestly dictation in *all things* (see *Journal Discourses*, vol. 2:13, 14, 15, 58, 61, 150, 157, 159, 188, 221, 246, 322, etc., etc.); it was also easy for Brigham to publicly teach that Adam "is our Father and our God, and *the only* God with whom we have to do" (*Mill. Star*, 15:769 and *Journal Discourses*, vol. 1); it was easy for him to say that "Jesus Christ was not begotten by the Holy Ghost," thereby contradicting prophecy and history in the Bible and Book of Mormon; it was easy for him to mix and blend together church and state and thereby lead his people into antagonism with civil rulers and civil law, also to change and corrupt the school of the prophets; it was easy for him to assume authority to give divorces, and that, too, for trivial causes; it was easy for him to prophesy, and promise, from 1844 to 1877, hosts of things that never came and can never come to pass; and it was easy for him to say that "the Bible, Book of Mormon, and book of Doctrine and Covenants are not worth the ashes of a rye straw," for he and his fellows had gone out of the way, assumed rights and powers and position in office reserved to other officers and other quorums, thereby giving place to confusion, darkness, disorder, and to spirits which were not of God. And now the only remedy for those misled is to return to and live by the teachings contained in the Bible, Book of Mormon, Nauvoo edition of Doctrine and Covenants, and in the ruling precedents of authentic history.

---

THOSE who may have been expecting to find a vicious attack upon the Reorganized Church when the evidence of Jason W. Briggs, formerly of the quorum of the Twelve, was taken by the body known as the Hedrickites in the Temple Lot suit, will doubtless be disappointed when they read his testimony.

Elder Briggs had no criticism to make upon the faith and doctrine of the Reorganization. Whatever may be said, it is evident that he looks upon the Reorganization as being both in harmony with the standard works and the original church established in 1830; and in fact in legal and rightful succession to the original body.

It must be both gratifying and encouraging to the members of the church to know that one talented and critical as Elder Briggs, and so fully informed in regard to the rise and work of the Reorganization has naught to say against its faith and doctrines, although disconnected with its interests.

---

## EDITORIAL ITEMS.

BRO. JAMES CAFFALL wrote us from Haigler, Nebraska, the 10th inst., giving encouraging words from his mission field, and from the localities where he has been preaching. This may be said of all the missionaries who are active in ministerial work as they should be. Bro. James is of that class of workers who are found at the front battling faithfully and persistently, setting an example worthy of a minister of the gospel. May heaven abundantly bless his efforts and crown them with the choicest evidences of success.

With this issue the HERALD appears in new type. Other improvements in its makeup have added to its appearance. We hope our readers will like the change.

The New York *World* of late date says "Count Tolstoi's manuscript is full of interlineations and erasures, and the handwriting is small, fine, and hard." Of Cuvier, the great naturalist, it is said he rewrote some of his invaluable works no less than seven times. Many other eminent writers have written, corrected, revised, rewritten, erased, and interlined their MSS., and this to a great extent, all of which shows their deep anxiety to get at and give the best they possibly could—a most commendable thing. To our contributors we would say, Don't give your writings to the press until *you are sure* you have done your best and made your pen say just what you want it to. "Try, try again."

Bro. John Wahlstrom and wife, and Bro. Marce Sorenson, left Lamoni the 13th for New York where they will join others of the European missionary contingent which sails on the 18th on the Cunard line steamer Oregon for Liverpool. Sr. James Page of Lamoni accompanies them, on a visit to England. All are in good spirits.

Bro. T. W. Smith spoke morning and evening to the Lamoni Saints, on Sunday the 12th inst.

Pres. Joseph Smith arrived home on Monday the 13th inst. from St. Louis, Independence, and St. Joseph.

Mission and district laborers and Sunday school workers are keeping busily at work in the Decatur district. Prospects are good at all points occupied, and new openings are being constantly made. "Keeping everlastingly at it brings success," is the well known aphorism of a prominent Eastern business house. The rule is a good one for our work; for it too must be made a matter of business, requiring watchful, businesslike attention. "I must be about my Father's business;" "My Father worketh hitherto, and I work," are significant watchwords of the Master.

In last HERALD (June 18th., on first page, near the end of third column, read "perpetual hills," instead of the language given. In second column of p. 392 of same read, "envy is the mark [not work] of a small mind."

Bro. J. C. Crabb, Burlington, Iowa, June 9th: "One more was baptized here last evening. I leave tomorrow for Warren county, Illinois."

www.LatterDayTruth.org

President Joseph Smith left home Friday, the 17th, for St. Joseph, Missouri, where he is to speak on Sunday following.

Lamoni and vicinity are sharing in the fine growing weather which is producing the more favorable crop bulletins now being issued.

Bishop E. L. Kelley is agent for the reliable and popular steamship line to Europe—the Cunard Line. Passage to and from Europe can be secured through him. In his absence, Bro. Asa S. Cochran will give this line of business prompt attention. Address at Lamoni.

Our Lamoni European delegation was heard from at Chicago *en route*. They were comfortable, cheerful, and much pleased with the arrangements made for their accommodation on the journey.

Bro. J. A. Davis reports another baptism at Minneapolis on the 13th.

Bro. W. W. McLeod, Cormorant, Minnesota, June 13th, reports one baptized there on that date.

---

WE take following from the *Logan* (Iowa) *Observer* of the 9th inst:—

Last Saturday the committee of three, David Chambers, C. A. Beebe, and W. T. Fallon of the Latter Day Saints church met a committee of the citizens of Logan at the Davison house. The proposition of Logan was received and accepted at once by the church committee. They have found out by two years trial that Logan keeps her agreements, never quibbles or evades; so there was no trouble in agreeing, the time of the Reunion was fixed for October 1st, and to hold over three Sundays. This undoubtedly will be the largest meeting ever held in Western Iowa, and the grove in which it is to be held being convenient to a town like Logan is the very best location possible to have such a meeting.

We have no doubt the Annual Reunion for this year will prove the best ever held by the church. Why not? The church is moving steadily forward in her work, and it is proper to expect progress in respect to the matter of church reunions.

---

### THE NORTH POLE.

DR. NANSEN means to start next year for the North Pole and make direct for the mouth of the Lena, in Siberia, either by the Kara Sea route or by Behring Strait. He believes that a current sets from the Siberian coast across the pole to Greenland, as various objects have been discovered on the Greenland coast which could only have gotten there from Siberia or the sea north of it. Dr. Nansen expects to be away three or four years, but his ship will be provisioned for six. His V-shaped vessel will be about 250 tons, will accommodate twelve men, and will be so strongly built as to be impervious to ice nipping. Alcohol will only be taken in the medicine chest or as fuel. He will take apparatus for providing electric light—a great boon in the terrific gloom of the Arctic winter. When Dr. Nansen returns from the north pole he will attempt to get as near as possible to the South. We should not be surprised if the expedition at last solved the many fascinating mysteries that surround the pole. It undoubtedly will start under good auspices.—London Times.

# Mothers' Home Column.

EDITED BY "FRANCES."

"Nature so far as in her lies,
Imitates God, and turns her face
To every land beneath the skies,
Counts nothing that she meets with base,
But lives and loves in every place."

### THE RIVER.

Happy, restless, changeful river!
How like unto life thou art
With thy strange moods, var'ing ever
Like the passions of the heart.

First a tiny streamlet flowing
Timidly upon thy way;
Faltering, then bravely going
Swiftly on from day to day.

Through the woods and lowlands turning,
Speeding onward to the goal;
Other streams with thee combining,
Forming thus a glorious whole.

Smiling at the flowers and grasses
Nodding gayly on the bank;
Gliding through thick, woven masses
Of dark weeds, grown tall and rank.

Singing anthems without number;
Making saddened hearts rejoice;
Soothing restless souls to slumber,
With the murmer of thy voice.

Dear art thou, O gentle river,
In thy quiet, peaceful mood,
When the golden sunbeams quiver
Down upon thee through the wood.

When upon thy bosom, sleeping,
Tiny rippling wavelets lie,
And into thy mirror, peeping,
Are the beauties of the sky.

MINA PERKINS.

June 1st, 1892.

---

*Dear Column:*—Permit me to appear for once on your pages. I have never before asked the favor, and do not know now whether I shall be able to express myself clearly enough to give me place there.

Last night while reading the *Herald* I noticed two articles that called forth my sympathy so strongly that I really wanted to express it to others. The first was the article of Bro. T. W. Williams, on "Poor, wornout elders." If there is any one class of persons whom I desire and love to see comfortably situated, it is the aged and enfeebled; and whenever I have read any of the articles written with the design to provide for their care, that have favored one common home for all, I have been, to say the least, dissatisfied with them. In fact a common home for all is repugnant to me. Who so much needs a *home* as the aged and feeble? And what constitutes the charm and comfort of a home, so much as its own individuality and privacy? How these could be secured to the inmates of a general home I cannot see, where people of all nations, tastes, and customs would be brought together, and the desires and customs of all must be subordinate to the regulations of the home. No; we must provide something more acceptable to those who should be our tenderest care.

When reading Sr. Jennie Clay's article on "Patience," I thought, How like my own experience in many respects is hers, though mine has not been to the same extent that hers has been. Of late I have been led to consider why it is so hard for me to overcome my impatient and irritable disposition, and I have discovered that I have been admitting to myself that the adversary had discovered my weakness, and was consequently making a more vigorous attack in that direction, thinking to overcome me. And the thought has come to me, that by making this admission I have really let down the bars for him to come in. And now I am resolved that those bars shall go up again, and I will never again say even to myself. Yes, I know that you can come in there for that is my weak point. We must keep the bars up all around I would write more now, but I am convinced that it is scarcely worth while for a mother with little children, who depend upon her for everything, to try to write, for they are sure to want her attention if she takes pen or book.

EMMA E. SMITH.

[Sometime, Sr. Emma, when the little ones are sungly tucked away in bed, or you have risen before them, then use the pen, for it is from the mothers we want to hear.—Ed.]

---

### HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Amount to date, May 27th | | $4,262 27 |
| Alice Halliday, Iowa | $1 00 | |
| Nora Gibbs, Cal. | 1 00 | |
| E. P. Anderson, Kan. | 5 00 | |
| Lucinda Creamer, Cal. | 2 00 | |
| B. Bardsley, Iowa | 1 00 | |
| Mrs. M. Lachapelle, Wyo. | 3 80 | |
| S. M. Paige, Iowa | 28 | |
| Ann Watson, Wash. | 5 00 | |
| Oscar Hudson, Kan. | 1 00 | |
| Mary Lee, Tenn. | 1 00 | |
| Margaret Hurst, Iowa | 1 00 | |
| Eleanor Brown, Iowa | 1 00 | |
| H. Bardsley, Cal. | 50 | |
| Ellen Cameron, Mich. | 1 00 | |
| | | 24 58 |
| Amount to date, June 16th | | $4,286 85 |

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

### GOSPEL BOAT FUND.

| | | |
|---|---|---|
| Amount to date, June 10th | | $12 70 |
| Eleanor Brown, Iowa | $4 00 | |
| Sadie Crompton, Mass. | 2 00 | |
| Earl Audet, Mass. | 1 00 | |
| S. E. Laughlin, Iowa | 1 00 | |
| A Sister, Eagle Grove, Iowa | 1 00 | |
| H. Bardsley, Cal. | 50 | |
| | | 9 50 |
| Amount to date, June 16th | | $22 20 |

---

### DO MARRIED FOLKS LOOK ALIKE?

WHETHER you remember it just now or not, as some time, I doubt not, you have read long articles or short items on the curious theory advanced by some psychologists that married couples finally come to resemble each other. Some argue that it is because they are exposed to the same conditions in life; others go further and say that the influences of minds react upon each other, which, in the case of man and wife, brings about a facial resemblance after years of close contact. The Photographic Society of Geneva, Switzerland, with a view to determining the truth or falsity of this psychological oddity, made, during 1891, photographs of seventy-eight couples. These were examined by experts in physiognomy, who decided that in twenty-four of the seventy-eight cases the facial resemblance of husband and wife was greater than that of brother and sister; in thirty cases it was equally as great, and in only twenty-four cases was there a total absence of resemblance.

www.LatterDayTruth.org

# Letter Department.

DENVER, Colorado, June 12th.

*Editors Herald:*—The Denver branch has had a time of feasting of late; on the 2d inst. Bro. A. H. Smith arrived in the city and remained one week. On Sunday morning a large congregation assembled in Euclid Hall to listen to Bro. Alexander, and a grand sermon was delivered. Just before opening time the door opened and in walked Bishop Kelley to our surprise and satisfaction. At three p. m. we met for prayer and sacrament. The hall was well filled, and an enjoyable time was had; several strangers were present and seemed to enjoy the meeting.

At eight p. m. the hall was filled to hear Bro. E. L. Kelley. He preached a splendid sermon; many strangers expressed satisfaction and seemed well pleased with the days services. We also secured the hall for Tuesday and Wednesday evenings, and the largest congregation we have ever had assembled on Tuesday evening. Bro. Alex. preached Tuesday, and Bro. Kelley Wednesday evening. I think much good has been done, and many have a better understanding of the position of the Reorganized Church. Come again, brethren. Bro. Anthony also paid us a visit on his way home, so we have not suffered for want of missionary labor since conference.

Bro. Kaler and Bro. T. W. Smith are expected in Denver in a few days. Bro. Kemp is holding meetings at Brighton and Barr to-day the 12th. Bro. Alex. left for Salt Lake and Bro. Kelley for Lamoni on Thursday morning the 9th. To-day, after the eleven o'clock service, the waters of the Platte were troubled and two were buried in baptism and raised to walk in newness of life. Others are investigating; may the good work go on till Christ shall come to reward his servants.

Your brother,

E. F. SHUPE.

---

PERSIA, Iowa, June 14th.

*Editors Herald:*—I would have been much pleased if you could have attended the Magnolia conference. I believe I can say without boasting, that it was one of best I have attended in the Little Sioux district. The Spirit of the Lord was indeed with his people. All was harmony, peace, and joy. Quite a large attendance, and a fair represetation from all the branches. The Saints present parted with the desire and purpose of living their religion and pushing their work all along the line. I notice a marked improvement in all the branches in striving to adhere to and obey the law of God. In some branches where there has been a spirit of fear that existing differences would destroy their usefulness, I have urged that the laws of the church be respected, not only in letter, but in spirit.

The work indeed looks encouraging, and I hope for effectual labor this quarter from the local ministry in their different localities. Two day meetings have been appointed for Little Sioux, Moorhead, Persia, Unionburg, and Woodbine, and I expect others will be appointed for other localities. I intend to commence tent meeting at Mondamin Sunday, June 19th, and continue there as long as the interest is good. Bro. Fyrando will assist me, also Bro. Mintun for a few nights. Bro. Charles Derry was with us in conference and he blessed us much in teaching the pure word of God.

The financial condition of this district has gone far beyond my expectation the past quarter. I can see God's hand moving upon the young Saints in a wonderful manner in complying with his law.

I hope and pray that those missionaries appointed by the General Conference will push out and open new fields of labor in the district. I feel anxious that we extend Zion's borders in this part and feel deeply impressed that there is a rich harvest of souls to be gathered in if we do our duty with an eye single to the glory of God. In hope,

DAVID CHAMBERS.

---

HELEN, Tennessee, June 3d.

*Editors Herald:*—The gospel work is moving reasonably well in this district, though we would be glad to see it in a much more prosperous condition. The missionaries appointed to labor here, Bro. T. C. Kelley and W. H. Griffin, have entered earnestly into the work. We are looking to Bro. M. M. Turpen to set the time for our next district conference, as by vote of our last conference it was left to the missionary in charge, so that he might attend if he so desired, and if not he can correspond with me, and I will set the time.

Yours in bonds,

P. B. SEATON.

---

TEMPLE, Ohio, June 7th.

*Editors Herald:*—The wet weather reached us here in due time. Dry places have become springs and pools of water. Planting is not yet done. Wheat, grass, and fruit crops are quite promising, however.

The memorial service was held in the temple, as per announcement, which was well attended by the citizens. The speech of Bro. M. T. Short gave general satisfaction, was pointed, patriotic, and spicy. His discourse in the evening was excellent, and was listened to attentively. He and Bro. Powell are holding forth at Conneautville, Pennsylvania, at present. Bro. M. H. Bond addressed the people of Willoughby on May 29th (same date) at three p. m. His speech contained a fine lead of matter all through and was well delivered. Altogether the day was pleasantly and profitably spent, stimulating and emphasizing national pride, appreciation of country, and what it cost to make it what it is, and strengthening the bonds of friendship and good will among the citizens.

Bro. J. S. Parrish and family are here, and located. He acquitted himself well in the stand Sunday morning last, his first effort in the "House of the Lord" in Kirtland. The afternoon sacrament and prayer service was spiritual, and Bro. Griffiths gave us a good solid talk in the evening, upon the theme, "How shall they preach except they be sent."

Some of the General Conference appointees are a little slow getting into their fields thi year (for cause), but all will be in line soon, actively and effective. Bro. Greene is baptizing up in Maine, and Bro. Robley in Connecticut. Bro. Gowell is sounding South Norwalk. Bro. T. W. Williams is in Southern Ohio, also the Brn. Moler, and Bro. Shinn is active in West Virginia. Bro. M. H. Bond is in Pittsburg and Bro. Parrish will join Bro. Short in Western New York in a few days, nothing preventing. Bro. H. H. Robinson is meeting with success in Wyoming county, Pennsylvania, his field of labor. The spiritual sky is quite clear, and we think we can see splendid results to accrue from this year's labor. There is no room for idlers and no victory and triumph for the indifferent.

In the faith,

WM. H. KELLEY.

---

KANSAS CITY, Mo,. June 6th.

*Editors Herald:*—I feel that it is but little that I can do for the spread of this great work, though I constantly receive many blessings from the hands of our heavenly Father. How often I wish I could impart those blessings to many with whom I have talked in England. I long to see many who once testified to the truth again rejoice in it.

I daily thank God for leading me to the great work of the last days. I have seen many wonderful manifestations of God's goodness. My only fear is that with the many trials we are called to pass through, I might become a castaway. Let us all strive to live in unity and love that the Lord may find us worthy of his promises. Many great storms have passed over our favored land of America, and many have been swept away in death and sorrow, while we are spared to the honor and glory of God and the welfare of God's people.

With love to all Saints,

S. W. TANKARD.

---

SAN ANTONIO, Texas, June 5th.

*Editors Herald:*—Sr. O. C. Lyon of this place desires to bear her testimony to the truth, and of the power of God in the demonstration of his promise, "These signs shall follow them that believe." She was sick, nigh unto to death, but called for the elders of the church, and is now convalescent, and desires to be held up to God by the Prayer Union and the church; also that the Western Texas district will remember her on their fast day, June 23d.

She desires to be blessed to discharge her responsibilities, and to do good.

L. L. WIGHT.

---

ROGERS, Texas, June 11th.

*Editors Herald:*—By request of the missionary in charge I was side tracked into this part, There was an opening made here in March by Brn. A. J. Moore and M. Sorenson, but they had to leave. The town schoolhouse has been opened to me, and congregations are large both at the day and evening services, and I am confident that if the interest is kept up there will be good accomplished. This is in Bro. Nunley's field, and I understand he is somewhere in this part of the district, and hope to see him before I leave. I will have to leave here on the 13th for Troy; will hold forth there on the evening

www.LatterDayTruth.org

of the 14th, and then on to San Antonio. There have been some terrific storms in this part of Texas, wind, hail, and rain, and a great deal of property destroyed, and in some parts lives lost. Surely we are living in the latter days.

I find the people here friendly and kind. An elder can find a good home here with Brother Brown and Sister Taylor, and there are some noble Saints living not far from here who would make an elder welcome. I have been made to feel the force of the command to go two by two; one alone is lonely work, and I hope the time will come when there will be sufficient laborers to so do; but under the circumstances we must pray, preach, and labor on. My health is good, and the Lord has not forsaken me, for which I am thankful.

My kindest regards to all in Lamoni, and to my brethern and sisters in Texas. Since writing the above the town paper has been handed me, and in it I find a kindly notice of my efforts here. Thanks to the editor.

In bonds,

A. B. MOORE.

# Original Articles.

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

## LABOR AND CAPITAL.—NO. 1.

### CHRISTIANITY THEIR ONLY RECONCILER.

BY FANNIE JONES.

A LEARNED and skillful writer traces the origin of political government to parental government, in which I will agree with him if he will carry that back to our Creator, who, when he placed in the garden of Eden the children whom he created instituted a government by laying down certain laws, and attaching to the breaking of them certain punishments or penalties. Man sinned, and the penalty was inflicted upon him. One writer says: "It is probable, that when the children of Adam became old enough to understand right from wrong, looking back over his own fatal mistake, and forward to the consequences of that rash act, he strove to teach his descendants the divine law, as given to him from the lips of God; and thus became a lawgiver to, and ruler over them, in a certain sense."

Time passed, and the children of men multiplied and teeming millions covered the earth, and each generation gave itself up more and more to the indulgence of every forbidden sin and pleasure, until the world reeked with corruption and was destroyed. In turn Noah became the parent and the ruler, and government was established over his descendents, and from time to time God gave such laws as he saw were needed. In ancient times the governments were exceedingly arbitrary, though the power of the gospel governments are more liberal.

During the Mosaic dispensation, the parent had control of his child, even to the infliction of capital punishment, and in heathen China the same law still prevails. Observations taught the rulers at an early period of the world's history that certain restraints and laws were necessary for the preservation of order, and the Mosaic laws are the foundation of the laws of our own and of every civilized, Christian country. Three points of law always prominent were established early in history; the punishment of crime, the institution of marriage, and regulation concerning property; and I infer from this that laws of some sort have always governed mankind.

As the world advanced from barbarism the laws relaxed somewhat of their severity, and each progressive step added to the people's liberty. Entire freedom from all law would plunge society into the most terrible state that ever existed. All just laws are enacted with a view of defending the rights and liberties of the people; but often laws are selfish and unjust, and impose upon the people wrongs that are too oppressive to be borne, but in this free country it is in the power of the people to repeal or modify them.

The patriarchial form of government seems to have assumed the monarchial, and to have held sway even down to the present time, but in latter years, under the influence of Christianity and civilization it has abated its rigors, and become more limited in its power, Every year man's experience teaches him wisdom, and nations learn the same in a hard, sad school, and profit by the lesson that was clouded by their errors and folly. There is no form of government in the world so well adapted to the human race as our government. For the liberty of thought and speech that has blessed us above all other nations, for the freedom from thrall of church that has blessed us above all other lands; for here we can worship God according to the dictates of our own consciences.

The labor question is one that has troubled the people from Bible times until the present time; for we read in Isaiah 3:14,15, the following: "The Lord will enter into judgment with the ancient of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts." John Ruskin says: "Any given accumulation of commercial wealth may be indicative, on the one hand, of faithful industries, progressive energies, and productive ingenuities; or on the other, it may be indicative of mortal luxury, merciless tyranny, ruinous chicane. Some treasures are heavy with human tears, as an illstored harvest with untimely rain; and some gold is brighter in sunshine than it is in substance."

History teaches us that every generation has a season of unrest like the wild storm or the fury of the raging ocean, and that after such disturbance the country is better fitted for the habitation of man. From remote antiquity, even before the Egyptians set taskmasters over the Hebrews to make their lives bitter, there has been a labor problem, for there has been the inequality of master and slave, riches and poverty. A writer has aptly expressed it, in the following language: "The gigantic masses of the pyramids tell us more emphatically than living speech or written words, of the tears and the pains, the sufferings and miseries of a whole population which was condemned to erect these monuments." And this same cry in Egypt has been repeated in every clime, of man's inhumanity to man. For centuries the sway of might was the only one known; but Christianity worked a change among many, for it taught its followers that we were all of the same blood, the rich and poor. Christianity can solve our economic problems, making the solution so simple that all can understand. Let us look therefore to Him for guidance who was and is "the light of the world."

Turn to history, and we find that in olden times Rome sent forth mighty armies for conquest, issued laws and decrees that have ever since molded the world's social and political institutions. Rome was the center of gravity that drew to itself the wealth of the whole world. History writes that "the metals of Britain and Spain, the silk of China, the gems of India, everything that was beautiful or rare was proured into its walls. On every side were to be seen stately temples, palaces of many-colored marble, baths, libraries, and theaters, decorated with all the costly material then known."

In the banqueting room was found the most beautiful mosaics and paintings. On the table was found the oysters of Britain, the ham of Gaul and the game of Germany, the fish of the Atlantic, the delicacies of India, and the date of Egypt. Wines whose country and date time had obliterated were quaffed from cups of amber or chased gold, and quenched the thirst of the guest. The musicians and the dancers were the property of the nobility, and were bought and sold in the market place, scourged, given away, crucified, destroyed at the will of the owners. A few crowded pens, and wretched fare were their share of the wealth around them. The servile classes were by no means composed of captured enemies, but were often purchased from free parents in time

www.LatterDayTruth.org

of distress, consequently many of the bondsmen were intellectually superior to their owners. Cicero's manumitted servant invented shorthand. Terence the comic poet was another slave. Slaves filled the positions of librarians amanuenses, physicians, architects, and engravers. Learned men were regularly offered for sale in the market place, with a tablet on telling their particular achievements. These slaves made the aqueducts, dug the canals, and constructed the buildings whose remains still tell of their magnificence. They were in reality the pillars of the nations, for without them Rome's power would be impossible.

Just consider, those of you who are complaining to-day of your lot, the lives of those slaves. Their masters had absolute possession of them. For 700 years he had power to inflict any form of death, torture, or punishment upon them that passion might suggest without any legal restraint; and when old age came upon these poor slaves they often became the food of ravenous beasts. Have not the groans and shrieks of these tortured ones risen up against thee, proud Rome?

Change now the customs of actors, and come down with me to the time of Louis the Well Beloved, king of France, and see what greets our sight. Louis and Du Barry, a courtesan, are ruling France. The court at Paris is a wild saturnalia, and life one orgie, as if those things were all there was to life, and God a myth. In the provinces people were dying of cold, and hunger was so great they could not wait for grain to ripen, but cut it green to eat, and yet the Golden House of Nero could not equal in splendor the daily glory of Versailles. Soon the people began to show discontent, for they were not willing to be treated as beasts of burden, for their taxes, dues, and tithes left them nothing only starvation. So urgent, however, is the king's need for money to keep his followers in idleness, that the tax-gatherers began to seize everything. The carriages of the rich used to dash down the narrow streets without warning, and many mothers used to take up the mangled form of their little one, and mutter, perhaps, "Our time may come." Soon the mutterings grow louder, and the king and his followers are riding to the guillotine amid the beating of drums and shouts of execration. To-day in France the laborer's cry for bread does not fall as unheard as the dropping of a feather in an echoless hall. Chateaubriand truly says: "The regeneration of society commenced with the proclamation of the gospel." To men the time has been long from the days of the amphitheater to Augustine's noble declaration, "*Laborara est orare*," and still longer to the time when our constitution was framed, declaring that all men are born with equal rights to life, liberty, and the pursuit of happiness. For eighteen centuries a mighty unseen force has been at work, for One has been born whose words and life were to dissolve not only the wrong of slavery and labor, but all other wrongs. His religion teaches the brotherhood of the race, the essential oneness of humanity, and all governments must be based on the broad principles of equal rights to all. A religion that teaches the people to be satisfied in their degraded conditions is not the religion of Jesus Christ; and any government that holds half its people in slavery is unworthy our intelligent support.

The rich must be taught that they have no right to live in luxury while others are starving. The poor must be taught that they have inalienable rights to life, liberty, and happiness, and to the fruits of their own industry. The old ideas of caste and class of rich and poor, educated, and uneducated, must pass away; and the many must not suffer that the few may shine; and this state of things can only be brought about by the gospel.

(To be continued.)

## LETTER FROM BRO. C. ALBERTSON.

DEAR HERALD:—"Put them in mind, to be subject to principalities and powers, to obey magistrates, to be ready to every good work." In learning our duties to our country and fellow man in general, the query arises as to how far we have embraced a "like precious faith" with those whom Titus was reminded to teach as to their duties. One is amazed at the scope which the last sentence of my quotation from Titus may be made to cover, if we were required to assist every effort put forth in our times for what purports to be for good. "To be ready to every good work." What a world-wide field is here to assist in. Glancing over the field, if left to human wisdom we will be lost in a tangled mass of ways and means put forth for good. I wonder many times if the devising power of man and Satan will not soon be exhausted in efforts to supplement or supplant heaven's revealed plan to endure and save mankind. If the untold millions spent in connection with the efforts put forth by men and nations for the protection and advancement of the interests of the human family were only directed in the way the Prince of Peace revealed, what an Eden would our little world soon be. Churches are increasing, and all claiming to teach the way to peace with God. Secret orders of every name and for as many purposes, yet all claiming to benefit mankind. Verily the people "after their own lusts" (desires) are heaping "to themselves teachers;" and if we admit the way to peace and eternal life is narrow, and the gate is straight, the people are exhausting their energies to widen them to suit the caprice of every man. Not long ago I heard an M. E. minister declare publicly on the stand, and that too while striving to point his hearers to the haven of rest at the right hand of God, that the provisions of the gospel were broad enough to suit the views of the whole race of man; that it was only necessary to believe in Christ; the church was of secondary importance. Then what wonder that this heaven should permeate the general trend of thought, and thus lead the people to so lightly esteem the word of truth, that, after all, God is pleased to see every man walking according to his own pleasing. Then if we do not second and aid all these efforts, it is urged that we are not "ready to every good work."

"Wisdom is justified of her children;" and if the same gospel which the Master reveals now is as in ages past, then it certainly comprehends all the methods which are pleasing in the sight of the Lord of glory. "In secret have I said nothing; I ever spake openly;" and, "what ye hear in the ear, that preach ye upon the housetops;" "and the Lord God worketh not in secret," yet all Saints know the energy and strength derived from secret prayer; how quiet and gentle, free and open is the Spirit of Christ, a Comforter in the fullest, purest, and highest sense; just the influence which causes the recipient to feel perfectly at peace with all creation, perfectly at home. Now a lesson has been learned which we wish every son and daughter of man to know. No one desires to keep this gift for himself. It is unselfish, and wishes to divide or impart to the world; for all who have felt the Comforter know the supply ample for the needs of all the race. How this Spirit wraps us up in the consciousness that we want nothing to do with anything but what its Author has given or may give for our good, or that of those about us! We see plainly, then, how the Master was wounded to death in the house of his friends. "The zeal of mine house hath eaten me up." What misdirected zeal is this which eats up the provisions of the house of God?

How far Saints are to assist in building up these man-made schemes, is very largely at their own option, or in other words, all are left free to use their agency and talents as they may feel is for the best; but all Saints are supposed to seek for wisdom from above to direct their energies, for the acceptance of the obligations of the new covenant means nothing short of this; yet we often act without consult-

www.LatterDayTruth.org

ing the Master, and in this we often sorely grieve the Comforter, and bring discredit upon ourselves and the cause we ought to love above all others. Every citizen who has a desire to live in peace and harmony with his neighbors desires to aid in every effort put forth for the public weal. The social, religious, and political interests must all be sustained as far as consistent with our sense of right, and means will admit of; and these duties require time and outlay of means, which we all know very largely is the result of sin and folly. We certainly owe true fealty to God first. What we love we like to talk of, and scarcely anything is considered a sacrifice if it goes to gratify the one we love. And how very often do we break the first commandment in this; for if our love for God and his cause is not paramount to all others, who are we serving? Is it not the creature, our lusts, more than the Creator? Then if we take more interest in the various substitutes which man has devised for various objects, than in the church of Christ and its welfare, and in fine if we love more to talk of and take more interest in worldly interests than in the things of God which are eternal, where is our God? Is he not in the "fashion of this world." What lover of the weed, or of alcohol, but would give the last dime, and even sacrifice home and friends to gratify the master they have enlisted to serve. What an example of devotion. Many have I heard say, "Tobacco before bread." How many of us Saints will say as earnestly, "The kingdom of God and its righteousness before meat and bread"? The principle involved is of untold value to the professed lovers of Christ to-day, when the "spiritual man is mad," as "he that departeth from iniquity maketh himself a prey." Though the Master were a son, "yet learned he obedience by the things he suffered," "and he was heard in that he feared." Who really loves the truth who does not often exceedingly fear and tremble when a full sense of his responsibilities crowds into his mind, over the destiny of souls watching for the glory to arise upon Zion, and withheld because of the weaknesses if not follies of his children? Is the Master being wounded to death in the house of his friends? "To be ready to every good work" the Father of light enjoins, is paramount to all man devised societies of every name and nature.

We are all more or less disposed to think those who are watching to see Zion's glory should go to and labor for that purpose, or to assist to bring it about; but in the family are very many babes and sucklings who would stumble over very trifling matters; and, indeed, some of us who esteem ourselves strong enough to endure strong meat, too lightly esteem the nutritive value of milk, and desire the "king's meat."

While I do not essay to decide for my brethren in these matters, I do not think we can examine ourselves too closely as to our standing in and relation to "the faith once delivered to the saints;" and we ought to search diligently by the "candle of the Lord" to discern if there is not in us an "evil heart of unbelief, in departing from the Lord," or loving other gods more than the God of heaven. But is it not written that men should not wait to be commanded always, but "go to with their mights" and accomplish much good; "for the power is in them, wherefore they are agents unto themselves," or to this effect? Yes, certainly; but let us in doing so take heed with what material we build; for our work is to be "tried as by fire." In going to work with our mights, let us first ask counsel of Him who has agreed to come and made his abode with us, and then we will build with material which will stand the test of fire or time. "See thou do all things according to the pattern," etc. This is the legitimate conclusion of "he [the Comforter] shall teach you all things," and "lead you into all truth."

General Conference, as expressive of the spiritual growth of the church, certainly has been pointing with growing firmness to the time when "judgment also will I lay to the line, and righteousness to the plummet," and who can object. Has not God been asking for a long time that we choose this day whom we will serve? and have we not all covenanted to serve God? Who will object to the line being drawn between him that serveth God, and him that serveth him not. Are we commending the righteousness of God while we remain in unrighteousness. But, are not the tares to remain with the wheat till the harvest, lest we root out some of the wheat? In this is a very sad thought, that the tares would equal the wheat in numbers, or as the parable of the virgins indicates about one half were foolish virgins who had permitted their oil to burn out while waiting for the Bridegroom. Therefore we should give the more earnest heed to what has been written for our admonition and learning. None of us are able to command the Spirit; but if worthy, we can always secure its light when needful to guide us in the path of the just. Are we justified in walking with the world, seeing they decline the way of life and peace? If we fail to induce people to obey the gospel, accept the plan revealed from heaven for the righting of all the wrongs which sin entails upon the people, shall we step down and satisfy their substitutes, or kindly decline those invitations as they do ours. Paul says that to the weak he became weak, that he might save them; but did that mean that he adopted their plans too, along with heaven's plans, and finally eliminated the "miry clay" from the iron, silver, or gold, and thus brought them up to Christ's standard? The Savior made himself of no reputation; born in a manager, a friend of publicans and sinners, whom he sought diligently to save and elevate to his standard of thought and life. It does not appear to me that he acknowledged any plan for the salvation of his "friends" except the straight terms of the gospel. "Straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it." Experience has taught me it is an easy matter for me to step down, but not so easy to regain lost virtue resulting therefrom.

Associations for various purposes in harmony with the genius and spirit of the gospel may be formed and may be entered into with those not members of the church of Christ. This must be conceded for apparent reasons; and as brethren in a common cause we cannot lay down iron rules for each other; but let us counsel with each other, and ask for wisdom from Him in whom lies "hidden all the treasures of wisdom and knowledge." "Charity preventeth a multitude of sins." Still may the Good Sheperd watch over the lambs and sheep of his fold, and aid all of us to know his voice; for then he will enable us to "go in and out and find pasture." We will be able to discern between the proper and improper, and keep ourselves unspotted from the vices of the world. A love for the principles of truth begets an earnest care and solicitude lest we grieve the Spirit of God; for in spirit and in truth we should be wedded to the church of Christ.

May truth and right prevail,

CHARLES ALBERTSON.

ALBION, Idaho, May 15th.

## GOD CONVERTS THE SOUL IN HIS OWN WAY.

"EXCEPT ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matt. 18: 3.

When we think how the above language was addressed by the Savior to his disciples, who were of course his followers, those who believed in him and were therefore willing that he should teach them the way of life, we may easily see that conversion means something higher, deeper, and wider than a mere belief in Christ. In a Scriptural sense it must mean not only a change in our belief from all that is sinful to that which is in harmony with the mind and will of God, but a complete dedication of all the powers of our being to his service, with full confidence in God, Christ,

www.LatterDayTruth.org

and the Holy Spirit. This change of belief or conversion will enable us not only to believe in God and Christ, but to believe whatever they have said or will say. It will enable us to love, trust, and obey them as implicity as a little child will his good, kind parents, and even more so. Yes, we must become as confiding and submissive as a little child or as "pliable as clay in the hands of the potter," knowing that they do all things for our good. Conversion, that the sinner shall not only be convinced of sin, but that he shall know what sin is; that he shall be convinced of the truth, and be willing to do whatever God has commanded him. He will be willing to cry out, "Lord, what wilt thou have me to do?"

But how is he to be converted? Is conversion so mysterious that no one can tell how it is brought about? Is it to come to the sinner by some peculiar operation of the Spirit which he nor anyone else can explain, without his having anything to do in the work? If so, God is responsible for the damnation of all those souls who are not converted and saved, having withheld from them the means of their salvation. The writer cannot accept this thought because it does not reflect the justice of God, and would, if true, destroy the agency of man. It is easier to believe the sentiment of the poet found in the following lines; and though I have stated them before I cannot refrain from writing them in this connection:—

"Know then that ev'ry soul is free
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.

"He'll call, persuade, direct him right,
Bless him with wisdom, love, and light,
In nameless ways be good and kind;
But never force the human mind.

"Freedom and reason make us men;
Take these away, what are we then?
Mere animals, and just as well,
The beasts may think of heaven or hell."

God has given to us all the powers of mind and body which we possess, and will hold us responsible for their use. Therefore he said to the rebellious Jews: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they [not God] have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be *converted*, and I should heal them."

We learn by this quotation that the Savior did not convert those Jews because *they would not* see with their eyes, hear with their ears, or understand with their hearts the truths which he taught. Jesus said: "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"—Matt. 23:37. Therefore the Savior teaches: "He that hath ears to hear, let him hear." This or similar language is repeated a number of times in the New Testament scriptures, showing that it is necessary to hear what God has spoken in order to be converted and saved. The gospel is addressed to man's intellect, and the ears and eyes are the channels through which the convincing truth is carried to the mind and impressed upon the heart, as may be seen by the following: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? . . . So then faith cometh by hearing, and hearing by the word of God."—Rom. 10:13, 14, 17. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18.

Evidently God wished this people to reason with him as he does all others, that he might convince them that he loved them, and was willing and able to convince and save them. In reasoning men use their minds, therefore God continues to teach them further by saying: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. 55:8, 9.

God's ways are higher than man's ways because his thoughts are higher, nobler, and grander than man's thoughts. Therefore the object had in view by God in reasoning with sinners is that he might elevate their thoughts, words, and deeds. "For as he thinketh, so is he." Why? Because a man's thought is the father of his actions. While we should guard well the avenues of our minds and see that they run only in proper channels, it will not do for us to set stakes and say to the Lord, "Thus far canst thou come and no farther;" or to say to him, "We want to be converted and saved, but we must be converted in this or that way, and saved by this or that theory of religion;" for God will not convert and save us in that way. If we pursue this course we will find, when it is too late, that we have done just like those rebellious Jews, closed our eyes and ears and hardened our hearts, thus refusing to be converted and saved. It will not do for us to say that, "Our fathers and mothers believed and accepted this or that religion, and what was good enough for them is good enough for us; for we know they were good people and are saved;" for the Jews could say as much and would be just as much entitled to salvation as you. Jesus said: "And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil."—John 3:19. And Paul says, "The way I thought to be unto life, I found to be unto death."

Before we can be converted it is necessary for us to realize that we are in a lost and fallen condition, and without power to save ourselves. We will then be willing to receive the Savior by hearing what he has to say. We will say, "Lord, save us in thine own way."

I think I hear the reader say, "Are we not to experience a change of heart?" Yes, most assuredly; for we read: "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God."—Ezek. 11:19, 20.

The stony heart here referred to is that one hardened by the rebellious when he refuses to see or hear what the Lord has said; and the new, or heart of flesh which shall be given to the sinner when he becomes a child of God, is the heart which is made new or changed by being converted, and this conversion comes to him when he is willing to see, hear, and do what God has commanded. In the Bible the words *heart* and *mind* are often used interchangeably, which may be seen by the following, which also shows that in the Christian dispensation the law of God is to be written on the heart or mind instead of on tables of stone: "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."—Heb. 8:10. "I will put my laws into their hearts, and in their minds will I write them."—Heb. 10:16. "For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation."—Rom. 10:10. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh."—Luke 6:45.

Thus far we have seen how the mental powers of the sinner are reached and the divine law impressed upon the mind so that he may know how to render intelligent obedience to God. But is this all that is necessary in order that he may be coverted? The writer thinks not. For he may know what is right and yet have no disposition to do that which God requires. Therefore his sympathy must be enlisted by reaching his

www.LatterDayTruth.org

emotional or affectional powers, which is just as fully and clearly taught in the word of God as the other. In harmony with this thought the Apostle John wrote: "We love him, because he first loved us."—1 John 4:19. And Jesus said: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16. And Paul adds his testimony in the following words: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Rom. 5:8. O what love God has shown for those who by nature are his enemies! He is "not willing any should perish, but that all should come to repentance." Yes, the sinner must be taught to "consider how great things the Lord has done" for him. "Greater love hath no man than this, that a man lay down his life for his friends." But how much greater must have been the love of the blessed Savior who was willing to lay down his life for his enemies! Yes, he is a sympathizing Savior, who can be "touched with the feelings of our infirmities." He is willing to plead our cause in the presence of God. What love is shown in the words of the bleeding Lamb: "Father, forgive them; for they know not what they do."—Luke 23:34.

It is encouraging to the sinner to learn that not only do God and Christ love him, but that the entire "family of God in heaven" are interested in his well-being and can sympathize with him, as the following will show: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninty and nine just persons, which need no repentance."—Luke 15:7. As the sinner learns these truths and they become impressed upon his heart, his mental, affectional powers reached, his desires are changed, and thus all the powers of his body and soul become enlisted in the service of God. He is converted and commences his religious life prepared to serve God acceptably, because he knows what God requires of him, and is prepared to consider "how great things the Lord has done for him." Yes, he loves and reveres that God who was willing to do so much for him before he did anything to merit his love and favor.

There are at least two ways by which God reaches and converts the sinner. First, if he will obey the Savior's injunction and "Search the Scriptures," by the use of his natural eyes his spiritual eyes may be made to see the truth; and should he find the work difficult to perform because of his lack of wisdom, he should profit by the instruction of James the Lord's brother as found in James 1:5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." When this instruction has been faithfully and wisely complied with, if he will perseveringly continue his search after truth, the Lord, by his Holy Spirit will touch his mind and quicken his understanding and open his heart, writing the divine law indelibly upon his mind and heart, so that all the powers of earth and hell combined cannot shake him from the foundation of "eternal truth" so long as he continues to love and trust God and his Christ. In this condition he will be found like Cornelius and Saul of old, not only praying for a continuation of the light, but waiting for the Lord to send to him one of his chosen ministers that he may obey the holy commandment and be numbered with the family of God on earth. And, second: That all who would not close their ears to the truth might be converted by the hearing of the word. He called, authorized, and gave the Holy Spirit to his ministry and said: "Go ye into all the world, and preach the gospel to every creature. He that believeth [the gospel] and is baptized shall be saved; but he that believeth not [the gospel] shall be damned."—Mark 16: 15, 16.

Peter speaking with reference to the convincing power of the Holy Spirit given to the ministry of Christ to assist them in converting sinners and building up the kingdom of God, said: "Which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desired to look into."—1 Peter 1: 12. And Mark adds: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."—Mark 16: 20.

Thus authorized, qualified, and assisted, Christ's ministry go forth and preach the gospel to all who will hear, and therefore we read: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken by Paul."—Acts 16: 14. And of Jesus it is written: "Then opened he their understanding, that they might understand the Scriptures."—Luke 24: 45. No wonder "their hearts were glad!"

But some may ask, "Did not Christ in a miraculous way convert both Saul and Cornelius?" Yes, he evidently prepared their hearts to receive the truth, but in order that they might hear and obey the truth he sent Ananias and Peter to tell them what he had commanded, and therefore what they must believe and obey before they could be saved. Peter, writing for the encouragement of those who had believed and obeyed the truth, says: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the *divine* nature, having escaped the corruption that is in the world through lust."—2 Pet. 1: 4. Paul testifies with reference to the same grand truth in these words: "For it is God which worketh in you both to will and to do of his good pleasure."—Phil. 2: 13. "Likewise the Spirit also helpeth our infirmities."—Rom. 8: 26.

The sweet singer of Israel wrote of the gospel: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."—Psalms 19: 7. Therefore when this law is presented to the sinner in the Spirit, and is allowed to do its work in his mind and heart he will be perfectly and fully converted to God and his truth, which will enable him to obey the commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matt. 22: 37–40.

When the sinner has been thus fully converted he will understand that God requires the "reasonable service" of all the powers of his being, and he will indorse Paul's words when he said: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—1 Cor. 6: 19, 20.

"Let Pharisees of high esteem
Their faith and zeal declare;
All their religion is a dream,
If love be wanting there.

"Love suffers long with patient eye,
Nor is provoked in haste;
She lets the present sorrow die,
And long forgets the past.

"Malice and rage, those fires of hell,
She quenches with her tongue;
Hopes, and believes, and thinks no ill,
Though she endures the wrong.

"She lays her own advantage by,
To seek her neighbor's good:
So God's own Son came down to die,
And bought our lives with blood."

C. E. BUTTERWORTH.

TWELVE MILE ROAD, Ia., Nov. 11th, 1891.

## HE HATED TOBACCO.

A MINISTER annoyed by tobacco chewing thus spoke to his congregation: "Take your quid of tobacco out of your mouth on entering the house of God, and gently lay it on the outer edge of the sidewalk or on the fence. It will positively be there when you go out, for a rat won't take it, a cat won't take it, a dog won't take it, neither will a hog; you are certain of your quid when you go after it. Not the filthiest vermin on earth would touch it."

www.LatterDayTruth.org

# Miscellaneous Department.

### CONFERENCE NOTICE.

Northeast Missouri district conference will convene at Bevier, at ten a. m., Saturday, July 9th. Elder W. W. Blair of the First Presidency is expected to be with us, as well as the missionary force of the district. Branch secretaries will be careful to send in correct reports to Wm. Chapman, of Higbee, district secretary. We say to one and all, Come and let us have a good time.

DUNCAN CAMPBELL.

### NOTICE.

The Texas Central district Sunday school association will convene with the Shady Grove Sunday school, Cook's Point, Burleson county, Texas, July 8th, at 7:39 p. m. A full delegation is requested.

F. C. GOUGH, Dist. Supt.

### BORN.

JENSON.—At Bedison, Iowa, March 30th, 1892, to A. and C. Jenson, a daughter. Blessed June 4th by Elders H. Kemp and D. M. Rudd, and named Leonia May.

### MARRIED.

ROBBINS—DAVIS.—At Maquoketa, Iowa, June 6th, 1892, Mr. H. W. Robbins and Sr. Mary E. Davis, Elder J. R. Sutton officiating. May God add his blessings, and the sister be made to rejoice in that her husband may soon be one in faith with her.

### DIED.

ONEAL.—At Sidney, Iowa, June 10th, 1892, Bro. John E. Oneal. Deceased was born February 22d, 1848, at Atchison. Missouri; baptized October 3d, 1869, by Elder James R. Badham, at Mill Creek, Fremont county, Iowa. He was a soldier, and was buried with honor by the Joe Ross post, G. A. R. Services at the grave, by Comrade, J. J. Harris. Benediction by Bro. Lewis C. Donaldson.

*Ensign*, please copy.

COMER.—At the home of her grandparents, Bro. and Sr. Miles, near Nashville, Missouri, Georgie Beatrice Comer departed from earth and its scenes October 15th, 1891, aged 21 months and 19 days. Funeral sermon by Elder E. A. Davis, assisted by Bro. A. H. Herke. Her precious form was laid away in Nashville cemetery.

HUNT.—Bro. John B. Hunt died at his home in Galland's Grove, Shelby county, Iowa, June 10th, 1892, of heart disease. He was born in Barren county, Kentucky, October 26th, 1832, being aged at death 59 years, 7 months, and 15 days. He was baptized in Muhlenberg county, Kentucky, in August, 1844, by Daniel D. Hunt, and confirmed by D. D. Hunt and Lindsey Brady. He was also baptized into the Reorganized Church, in Shelby county, Iowa, January 20th, 1861, by Elder W. W. Blair, and confirmed by W. W. Blair and I. P. Sac. Bro. Hunt is a brother to Sr. John A. McIntosh, and his departure is a heavy blow to her, as well as to his wife and other relatives. Funeral services were held at eleven a. m., June 12th, at the Saints' chapel, Galland's Grove, by Elder Charles E. Butterworth, Bro. John Pett offering the opening prayer. The church was nicely draped, the choir in readiness, and the church filled to overflowing with sympathizing people. The remains were interred in the Holcomb cemetery, sixty-nine teams being counted in the procession.

SCARCLIFF.—At Holden, Missouri, June 2d, 1892, Henry Scarcliff; born at Linconshire, England, April 29th, 1820. He was baptized into the Church of Jesus Christ, by elder Samuel Powers, at Beloit, Wisconsin, April 29th, 1863. Bro. Scarcliff was well liked by all that knew him. He leaves a noble wife and four children to mourn after him. His remains were taken to the Christian church, and his funeral sermon was preached to a full house, by Elder J. C. Foss, assisted by Elder John Thomas.

BOWEN.—At Independence, Missouri, June 7th, 1892, Maurice M. Bowen, Son of Bro. and Sr. Clinton M. and Phœbe A. Bowen, aged 1 year. Funeral sermon by Elder J. C. Foss, assisted by R. May.

ROUNDY. — Alvira, wife of Washington Roundy, died at her home in Galland's Grove, Shelby county, Iowa, June 9th, 1892, of congestion of the kidneys and heart trouble, aged 59 years, 6 months, and 4 days. Mrs. Roundy was not a member of any church, but was a woman of great worth, being one of the first to visit the sick and comfort the widow and the fatherless, or feed and clothe the worthy poor. She was greatly beloved by all who knew her. She realized that she must die, and faced the monster death without fear. Mr. Washington Roundy is a son of our faithful and much beloved brother, Uriah Roundy, who died some years since. He is ex-representative for Shelby county, and a man of wealth. Mr. Roundy and his wife have long been known by the Saints and others as the best of neighbors. Services were conducted at the home, June 10th, 1892, by Elder Charles E. Butterworth, where, perhaps, five hundred people had met to pay their last respects to the departed wife and mother, and show their love and respect for the family. These people came from Dunlap, Dow City, Arion, Panama, and from near Defiance and Earling, as well as from Galland's Grove and vicinity. The Galland's Grove choir greatly assisted in the services by discoursing some excellent music. Mrs. Roundy leaves a husband and large family of children and grandchildren, three brothers, besides many other relatives and friends to mourn their loss. The remains were laid to rest in the cemetery at Manteno.

"There is a life beyond the tomb
That death cannot invade,
Where pain, nor woe, nor sin's dark gloom,
Can ever cast a shade."

### ITEMS OF INTEREST.

KANSAS CITY, Mo., June 12.—The Union Pacific railroad company has had agents in Kansas for a month in each of the 106 counties in the State. To-day they finished their report. Of the notable staple of Kansas agriculture the following is a summary:—

| | 1891 | | 1892 | |
|---|---|---|---|---|
| *Crop.* | *Acreage.* | *Yield* | *Acreage* | *Prob yld.* |
| W. wheat | 35,820,006 | 56,170,694 | 35,649,138 | 58,386,208 |
| S. wheat | 151,922 | 2,379,959 | 301,698 | 4,827,168 |
| Corn | 5,209,234 | 139,363,991 | 5,493,909 | 137,347,725 |
| Oats | 1,298,745 | 39,904,443 | 1,465,370 | 43,961,100 |
| Rye | 332,673 | 5,443,030 | 288,833 | 4,618,328 |
| Barley | 36,484 | 1,006,380 | 118,421 | 947,368 |
| Irish potatoes | 69,542 | 5,483,800 | 76,620 | 5,976,360 |
| Millet and Hungarian | 308,093 | 633,403 | 292,646 | 608,119 |
| Timothy | 493,854 | No report | 449,260 | No report |
| Clover | 158,589 | No report | 147,577 | No report |

WASHINGTON, D. C., June 13th.—The statistical department of the Agricultural Bureau figures out an improved condition and an increased acreage of spring wheat, and almost the same breadth of winter wheat as last year.

Montreal, Quebec, dispatches of the 15th report a terrible tornado which swept over a large area of Quebec, leaving in its path wrecked buildings, dead cattle, and hundreds of injured people.

Thirty-five to forty men were killed and about as many injured by the collapse of a bridge in course of erection over the Licking River, between Newport and Covington, on the 15th.

Levees are gradually giving way below the Red River on the Mississippi. The loss of property is already extremely heavy, and outlook bad. The river is higher than in 1890.

Cyclones and storms are reported from St. Johns, Quebec, and various points in Iowa on the 14th.

A furious and destructive storm struck Galva, Illinois, on the 14th inst. One man was killed; twenty persons were injured, and two hundred houses damaged. Geneseo Illinois, and various points in Montana, also report destructive storms the same day.

ROME, June 14th.—The government has notified Mr. Porter, the American Minister, that Italy accepts the invitation to take part in the International Monetary conference.

A terrific storm destroyed human life and much property at Chicago on the 13th. Five were killed and 16 injured. Council Bluffs, Boone, Creston, and Davenport, Iowa, report storms or cyclones, and consequent damage to crops and property. Minneapolis, St. Paul, and Minnetonka make similar reports.

MADRID, June 13th.—Terrific thunderstorms prevailed in various parts of Spain yesterday, and loss of life and injury by lightning are reported. Many Spanish churches were struck by lightning.

WASHINGTON, June 13th.—A bill was passed providing that Indian children shall be declared to be citizens when they have reached the age of 21 years, and shall thereafter receive no support from the government, provided that they have had ten years of industrial training.

Of the 328,000 divorces granted in the United States during the last twenty years 310,000 were granted at the request of wives.

Out of the 2,000,000 that inhabit New York and Brooklyn only 13,000 own their own homes.

HILLSBORO, Ill., June 13th.—The last ten days have been favorable for planting corn in this section. Many thousand acres have been planted, and the corn is coming up in good condition.

Umbrellas are rarely used in Aden, Arabia. Rain has fallen there only twice in twenty-nine years. Previous to the last rain, which occurred in 1888, there was a period of dry weather which lasted twenty-six years.

At Quito, the only city in the world on the line of the equator, the sun rises and sets at six o'clock the year round.

MANTANZAS, Cuba, June 12.—The flood in this region is rapidly subsiding and the damage done is now everywhere apparent. The furniture of some 325 flooded dwellings has been either carried away by the waters or ruined. Crops have been destroyed and about 450 head of cattle have been drowned. The market place is partially ruined, and it is stated that over 600,000 bags of sugar, which were stored in the warehouses of Galindez, Castiner and others have been lost.

The total value of watches made annually throughout the world represents a value of $185,000,000.

The people of the United States read and support as many newspapers as England, France, and Germany combined.

Dispatches of the 15th report great loss of life in Minnesota caused by a cyclone and cloudbursts. Jackson, Martin, Fairbault, Freeborn, and Blue Earth counties were devastated. As many as fifty are reported killed at one place; hundreds were injured.

Wind, rain, and hailstorms and consequent damage are reported from Ottumwa, Dubuque, and Waucoma, Iowa; also in many parts of Wisconsin, and in Illinois and Ohio on the 16th.

A bolt of lightning killed three and injured four persons in Lincoln Park, Chicago, on the evening of June 16th.

MADRID, June 16.—A hurricane at Badalona, Northern Spain, shattered two factories. Eight dead have been found and many terribly injured have been removed from the ruins.

---

THIRTY thousand women spend their lives in driving and steering the canal boats in Southern and Midland England.

STAINS caused by sewing machine oil may be removed by rubbing the spots in a weak solution of ammonia before washing the garment.

www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges ....$1 50
Imitation Morocco, gilt edges .....2 00
Morocco, gilt edges.....2 50
Roxburg Turkey, gilt edges.....3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ..... 4 00
New Testament, inspired ..... 75

## Book of Mormon.

Roan, sprinkled edges.....1 25
Imitation Morocco, gilt edges .....1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides.....2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only) .....1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages ..... 70
Leather binding.....1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges.....1 50

## Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages.....1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25 250, 50c.; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 .....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100 .....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz. 25c., 100 1 65
14 Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 .....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25 Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31 What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25 250, 50c.; 500, $1; 1,000,... .....1 75
32 Which is the Church; per doz. 5c.; 100 ... 40
36 The Spaulding Story Reexamined; per doz.. 20 per hundred .....1 25
41. The Gospel; per doz 5c.; 100, 25c ; 250,.. 50 500, $1; 1,000.....1 75
42 Rejection of the Church; per doz., 15c., 100 1 10
43 One Wife or Many; per doz. 25c., 100 ....1 75
44 Crooked Paths; per doz. 25c., 100 .....1 75

Trial of the Witnesses to the Resurrection of Jesus Christ; 5c each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent.....4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50
Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall.....1 00
Josephus, complete, library leather .....3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00
Mosheim's Church History, 2 volumes .....4 00
Baldwin's Ancient America (illustrated) .....1 80
Rollin's Ancient History, two volumes in one...4 00
The Koran, library leather .....2 25
Gieseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes.....10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine .....2 00
Cruden's Complete Concordance of the Bible ...1 75
Apocryphal New Testament .....1 65
Elders' Diary, by Joseph Luff..... 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing o Children, and Marriages..... ....2 0(

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25

## Teachers' Bible.

Eyre and Spottiswoode's ministers' and Sunday-school teachers' Bible. Flexible binding, Levant silk sewed, kid lined, thin paper. This edition forms a book about one inch thick, and contains the "aids to the student," including concordance, maps, etc. Many prefer this to the Oxford edition. Price $4.75.

## A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

## GERMAN TRACTS.

☞ Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

www.LatterDayTruth.org

# OGDEN, UTAH, has the finest climate in the world. Wonderful sanitary

Hot Springs and Bathing resort. The great Railroad Center of the Rocky Mountains. Hundreds of Iowa people in Ogden. Every prominent church is represented

☞ $100,000 in the treasury to be expended at once on public school buildings.

*Crops never fail. Butter making, Poultry raising, Fruit growing, &c, are very profitable*

**FARM AND CITY PROPERTY**

for sale by me at reasonable prices and on easy terms.

**Nice Residence Lots $360 and upwards.**

☞ *Remember*, Ogden has the finest water system, also modern Electric Street Railways.

8 & 9% money placed on gilt edge security.

Correspondence solicited. Reference, Ogden State Bank.

**E. T. DOBSON,**
Real Estate and Loans.

# Zion's Ensign,

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restored gospel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Also a special feature for the next four or five months is the

**WHITE-BOX DEBATE,**

which is now appearing in its columns. Beside much other matter of interest to the Saints and those inquiring for the truth. All the

**Sermons** delivered at the **General Conference**

have been reported in full and will appear in the Ensign in their order. These sermons alone are worth many times the price of the paper.

Price—Three months - - 25c.
Six months - - 50c.
One year - - $1.00

**ZION'S ENSIGN,**

**Box 175. Independence, Mo.**

R-I-P-A-N-S TABULES

**REGULATE THE**
**STOMACH, LIVER AND BOWELS,**
AND
**PURIFY THE BLOOD.**
**A RELIABLE REMEDY FOR**
**Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.**

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

**THE RIPANS CHEMICAL CO.**
10 SPRUCE STREET, NEW YORK CITY.

# PATTIE; OR, LEAVES FROM A LIFE.

(NOW READY.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of tha same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

# Autumn Leaves,

With Frontispiece each Month.

Published monthly, 48 pages, neatly covered.

**Price per year - - $1.50.**

MRS. M. WALKER,
Editor and Publisher.

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### Teachers' Helps.

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### Cards and Tickets.

Fancy cards, large, five kinds, per 100 ..... 75
Fancy cards, small, ten kinds, per 100 ..... 50
Good Behavior tickets; per 100, 15c.; 1,000....1 00
Prompt Attendance Tickets; 100, 15c.; 1,000 ..1 00

### Winnowed Songs.

Each 40c., half doz $2.25, per doz .....4 50

## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

HOW READ THIS!!!

**The New, Revised and Enlarged Edition**
OF
# PRESIDENCY AND PRIESTHOOD;
THE
**Apostasy, Reformation and Restoration,**
BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF: *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

**On Sale at the Herald Office,**

# With the Church In an Early Day.

**Price $1.14 postage prepaid.**

## BOOKBINDING.

**HERALD OFFICE BINDERY—**

All kinds of Bookbinding done at Reasonable Rates:

Herald volumes, library leather backs and corners, marbled edges .....$1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco.....1 25
" " half morocco.....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

# Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions The index is rearranged, the subjects and citations furnishing a complete analysis of the contents

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

# Ruins Revisited,

AND THE

# World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER

For sale at the Herald Office. **Price $1 00**


www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, July 2, 1892. No. 27.

Flora L. Scott

## THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa

Subscription price $2.00 per year; Six Months $1.00; Three Months 50 cts.; single copies 5 cts.; Sample copies free.

The Traveling ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, fifty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## TO ADVERTISERS.

THE SAINTS' HERALD circulates in every State and Territory in the United States except the Carolinas; also in Canada, Great Britain, etc. Having a field peculiarly its own, it is steadily growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities

### SPECIAL NOTICE.

YOUR *Herald* label should be noticed, and if in arrears, all subscriptions should be paid. Collections are slow, and it will save time and means to the publishing department if all subscriptions and book accounts are paid up. Please remit at once to the Business Manager.

HERALD OFFICE.

### SHOOTING STARS.

CAMILLE FLAMMARION.

*Deutsche Revue, Breslau, April.*

THE shooting stars are small bodies, weighing at most a few pounds, and consisting mainly of iron and carbon. They traverse space in swarms, and also revolve around the sun in long, elliptical courses like the comets. When these little bodies enter the earth's orbit, they are deflected towards the earth, and great numbers are seen in a single night. Their brightness is due to the heat engendered by the energy of their motion. Their speed is enormous, viz., 42½ kilometers a second, while the speed of the earth on its orbit is only 25 kilometers a second, forward. Consequently when a shower of them approaches the earth in the direction opposite to its course the initial speed is 72 kilometers a second; when they follow on its course, they gain 16½ kilometers a second on it, their mean rate of approach being 30 to 40 kilometers a second. The friction engenders a temperature of 3,000° Celsius, subject to which they burst into flame. If under these conditions their substance is not vaporized, they pass through and beyond the upper strata of our atmosphere, and pursue their proper course around the sun, but as a rule they are vaporized, in which case the vapor mingles with the atmosphere, to fall later as meteoric dust. In this manner, we come in contact annually with 146 milliards of shooting stars which add considerably to the earth's substance.

Every year shooting stars present the most interesting spectacle on the night of August 10th, and frequently also on the two following nights. If the night is clear and the observation is not disturbed by the moonlight, one may count hundreds and even thousands of fallings stars during these three nights, all coming from apparently the same quarter of the heavens, the constellation of Perseus.

The fact that the earth takes three days to pass through this shower of shooting stars, affords a measure of the enormous space they occupy, the more so that they cross our orbit at right angles to the earth's course. Their orbit is a long one, and corresponds with that of the great comet of 1862 which reaches a distance of 7,104,000,000 kilometers from the sun, approaching it at intervals of 121 years. This immense orbit appears to be full of shooting stars.

Another date equally interesting for the observation of shooting stars is November 14th. On this date they are even more numerous than on August 10th. At intervals of thirty-three years they fall on this date as thick as snowflakes. Two hundred and forty thousand are estimated to have fallen on November 14th, 1833; the phenomena repeated itself in 1866, and we look forward to its recurrence in 1899. The November shooting stars appear to come out of the constellation Leo. The course of this group corresponds to that of the comet of 1866, near the orbit of Uranus, at a distance of 2,840 kilometers from the sun, which it approaches every thirty-three years. In the year 126 A. D., this comet under the influence of the attraction of Uranus was deflected from its original course, and made a member of the solar system.

The two dates above mentioned, are not, however, the only ones on which shooting stars in considerable numbers may be observed. Among others, November 27th may be mentioned, for on this day in 1872 and again in 1885, at least a hundred thousand shooting stars were observed. In Rome, where I was on the latter date, the phenomenon excited great interest, and even the Pope was evidently not wholly unmoved; for some days later, when I had the honor of being received by his Holiness, his first words were: "Did you see the golden shower of Danaë?"

The shower of fixed stars of 1872 was entirely unexpected by the astronomers. They had been much disturbed at the loss of Bela's comet, which after its discovery steadily made its appearance at intervals of six and a half years until 1846, in accordance with its computed course. On this occasion while pursuing its course on the night of January 13th, it split into two pieces diverging from each other as they pursued their several courses. Both comets were visible on their return in 1852, but they were pale and faded, and more than two million kilometers apart. It was the last sight; from that date the Bela comet has never been seen again. It is vanished, annihilated, burst up into shooting stars. Were this not so, it must have bisected the earth's orbit on November 27th, 1872, and actually have come into contact with it. In its stead there appeared unexpectedly the above mentioned shower of stars, and the conclusion was that these small bodies were the remains of the Bela comet, a conclusion unquestionably confirmed by the observations of November 27th, 1885.

This, then, is one of the latest conclusions of science: Shooting stars are the fragments of shivered comets.

Comets, in fact, are comparatively short-lived bodies, few of them persisting beyond a few thousand years, and the smaller ones for a much less period only, while the duration of a planet like our Earth extends to millions of years. The great comets which frightened our ancestors would doubtless be found to have lost much of their brilliancy if we could see and identify them; for during their course around the Sun, they continually throw off vapor and fragments, and are thus constantly subject to diminution.—*Review of Reviews.*

### A SCYTHE AS OLD AS MOSES.

AN Egyptian scythe, dug up on the banks of the Nile in 1890, is exhibited among the antiquities in the private museum of Flinders Petrie, London. The shaft of the instrument is of wood set with a row of fine flint saws, which are securely cemented in a groove. This discovery answers the oft-asked question: How did the stone age man harvest his crops?

THE oldest English public school is Winchester, founded in 1387.

www.LatterDayTruth.org

## *A. W. SHERMAN,*

## PHYSICIAN & SURGEON,

LAMONI, IOWA.

Special attention given to the

EYE, EAR, NOSE, AND THROAT.

**Any Brother with a Small Capital**

Desiring to engage in an established Laundry business in Lamoni, might do well to address Bro. John D. Bennett of Lamoni.

**LOTS.** A few choice Residence Lots for sale on easy terms, within ten minutes walk of L. D. S. church. Price $100. Write for Plat to

D. F. NICHOLSON,
1 Care Lamoni State Bank.

## This Speaks

For itself. The following letter from a Brother ought to convince any sane man or woman that the sale of our Bed Springs is a profitable business *if pushed.* We *furnish Model* and Case, Sample Spring, Circulars, etc., *free to Agents* (conditionally), and Springs, to be paid after delivered, if satisfactory reference is given and the orders *taken first.* We also have other *Household Necessities* for agents to sell. Suitable for *either sex, young or old. Write* for *circulars* and *terms.* Do not fail to *mention* the *Herald.* Write quick if you wish to *secure territory* and make money.

Yours in bonds,
B. F. ORDWAY & CO., PEORIA, Ill.

WATERVILLE, Kan., April 26, 1892.

B. F. ORDWAY, *Dear Bro:*—The treatment I have received from you and the firm you represent demands that I (right here and now) acknowledge my indebtedness to you for your courtesy and liberality in your dealings with me; and my experience with Ordway's Portable and Adjustable Bed Springs warrants the statement that THEY ARE THE BEST, and superior to any known Bed Spring.

On the 13th of last September I commenced selling your Springs in Garfield township, Clay county, Kansas. Called at seven houses and sold and put up 5 sets of Springs, traveling along a section line running east and west, selling on each side of the road for a distance of 2¼ miles. From that time up to the present I have met with similar success. I take the Springs around and show them, and they sell themselves, and those who purchase one set generally buy more afterwards, and they always recommend your Springs. Henceforth I shall endeavor to devote ALL MY TIME to selling Ordway's Portable Bed Springs exclusively. Yours for business,

E. BLOMBERG.

## FOR SALE AT LAMONI,

A well established Photograph Gallery,—Gallery and Residence combined; Residence on first floor; Building new. A good opportunity for the right party. Good reasons for selling. For particulars and terms address,

A. M. CHASE, LAMONI, Iowa.

Will rent to right person, with privilege of buying.

Robt. Winning, President. **LAMONI STATE BANK** D. F. Nicholson, Cashier.

(Successor to Farmers Bank of Lamoni.)

Paid up Capital.....$25,000 00
Liability of Stockholders.....$50,000 00

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

## PROGRESS!

*The "Patriot"*

Has taken another step forward. It prints

## ALL AT HOME,

and is therefore enabled to greatly enlarge its more useful departments, and make room for some additional ones. Send for free sample copy.

Lambert Brothers, Lamoni, Iowa.


Elder Thomas Bradshaw, No. 48 Repton street, Limehouse, London, England.
John S. Roth, Grinnell, Poweshiek co., Iowa.
J. F. Mintun, Magnolia, Harrison Co., Iowa.
Alexander H. Smith's home address is now Lamoni, Ioa.


## "NOT HOW CHEAP, BUT HOW GOOD."

We carry a well selected stock of

**General Merchandise,**

and our constant aim is to please customers, and give them good values. We take pride in selling goods we can guarantee, and that we know will give satisfaction.

☞ Call and see us.

Yours truly,
Blair Mercantile Co.

## 4 LOTS

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

**CHOICE RESIDENCE LOCATION.**

Terms reasonable. Call on or address,
J. A. GUNSOLLEY, Lamoni, Iowa.


## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:—

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

London, England, meetings on Sundays at 3 and 6:30 p. m., Tuesdays and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, West, Commercial road, East.

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10:30 a.m., 6:30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7:30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Sheffield, Langsett road; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays, 7:30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Leeds, Wellington road, New Wortley; services Sundays 10:30 a.m., 6:30 p.m. Thursday, 7:30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a.m. and 7:30 p.m.


## DR. JOHN H. HANSEN,

LAMONI, - - IOWA.

(Graduate Kentucky School of Medicine.)

*TEN YEARS EXPERIENCE.*

CHRONIC CASES A SPECIALTY.

## L. A. FOWLER, CONTRACTOR & BUILDER

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

## A Useful Card,

And a very neat one, with name and address on the reverse side, is the following which we print and mail to any address for the low price of one dollar for 250.

Send in your orders. They will aid you greatly in your work.

**WHAT WE BELIEVE.**

WE believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

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

WE believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the Gospel.

WE believe that these ordinances are: First, Faith in God and in the Lord Jesus Christ; Second, Repentance; Third Baptism by immersion for the remission of sins; Fourth, Laying on of hands for the gift of the Holy Ghost; Fifth, We believe in the Resurrection of the Body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired: Sixth, We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done.

WE believe that a man must be Called of God, and ordained by the Laying on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

WE believe in the same kind of organization that existed in the primitive church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

WE believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time.

WE believe in the powers and gifts of the Everlasting Gospel, viz.: The gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues and the interpretation of tongues, wisdom, charity, brotherly love, etc.

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

WE believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God.

WE believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county and state, and consequently better fitted for the change which cometh at death.

WE believe that men should worship God in "Spirit and in truth;" and that such worship does not require a violation of the constitutional law of the land.

## SPIRITUAL GIFTS

AND

## THE SEER OF PALMYRA:

Or

**SEQUEL TO SPIRITUAL GIFTS.**

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr


E. L. Kelley, Presiding Bishop, Lamoni, Decatur co. Iowa.
Isaac M. Smith, Galien, Michigan.

www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, July 2, 1892. No. 27.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, July 2, 1892.

CONTENTS:

EDITORIAL:
Dedication at St. Louis, Mo.....421
Cannon on the "Twin Relic".....421
The Mission to Australia and New Zealand.....422
Do You Owe the Herald?.....422
Editorial Items.....422
Beware of Frauds.....422
Returns Not All In.....423
MOTHERS' HOME COLUMN:.....425
Gospel Boat Fund.....426
LETTER DEPARTMENT:.....427
ORIGINAL ARTICLES:
Sermon by Elder James Caffall.....430
"Poor Farm," or "Saints' Home."....432
The Reasons Why.....433
Labor and Capital.—No. 2.....433
POETRY:
God.....425
CONFERENCE MINUTES:
Little Sioux.....434
Northeast Kansas.....434
Northwest Kansas.....435
Decatur.....435
Western Wisconsin.....435
MISCELLANEOUS:
For Diphtheria.....426
Decatur District Sunday School Association—Notice.....435
Snnday School Union. Massachusetts District—Notice.....435
Grove Meeting Notice.....435
Missionary Appointments.....435
Items of Interest.....435
Independence District Sunday School Association.....436

## DEDICATION AT ST. LOUIS, MISSOURI.

A VERY happy and expectant body of the Saints and their friends was gathered at the church, No. 2518 Elliott Avenue, between Benton and Montgomery streets, on Sunday, June 5th, to participate in and witness the dedicatory services which would consecrate to the service of the Master, the little worshiping place, builded by the Saints.

It was advertised that Bro. Charles H. Jones, of Lamoni would be in charge, but he being absent, the committee requested Bro. Joseph Luff, of Independence to take charge, which he did.

At 10:30 a. m., the hour set for the exercises, the opening hymn was read by Bro. Luff. The choir, in charge of Bro. Archibald, with Sr. Patience Cooke at the organ, led the singing, the congregation joining with excellent effect.

The prayer was then offered by President Joseph Smith, present by invitation of the committee, who in solemn invocation for divine sanction and acceptance offered the tabernacle and altar to be set apart for the worship of God and the use of his people.

The hymn that followed was sung with spirit; after which Bro. Noah N. Cooke, on behalf of the building committee made report, and presented the deed of the property accompanied by the purchase notes of the committee, cancelled; making the statement as he presented the keys of the building with the deed to the officer in charge that the building and lot on which it stands was free from incumbrance or debt of any kind. The officer in charge on behalf of the church received the deed and keys, and in his turn presented the deed to the Bishop's agent, and the keys to the presiding elder of the branch, Bro. J. G. Smith.

The sermon was delivered by Bro. James W. Gillen, who has been in missionary charge of the district and city of St. Louis for some years, and under whose fostering care and personal encouragement the Saints have been aided and cheered in their efforts to build. At their request, as a parting tribute of respect and token of mutual respect and esteem in the gospel, Bro. Gillen delivered the sermon, in which be briefly outlined the history of the work, the apostasy, and the restoration. It was an excellent effort and was well received and appreciated.

At the close of the sermon the benedication was pronounced by Bro. Luff, and the church was dedicated.

The house thus set apart is located on a lot 40 feet wide by 150 feet in length; is 30x60 feet in size and is seated for two hundred and twelve. It is twelve feet from floor to ceiling, is well lighted both for day and evening service. It fronts to the west, and is easily accessible from all parts of the city, on block 2,500 from the business center of the city. The room is nicely finished in cherry grained work, furnished and decorated in good taste.

The building committee, Brethren N. N. Cooke, W. T, Kyte, and J. E. Dawson, was appointed in 1887, the lot purchased August 20th of that year, and the building erected in October, 1888. It has been occupied by the Saints, but it was not until they had succeeded in raising the money to clear it from any debt that it was dedicated. The cost of lot and building as dedicated was $4,078.35.

The house is temporarily seated with chairs; but it is the intention of the Saints to seat it with pew benches in oak finish.

The St. Louis branch is entitled to great credit for the patience and energy, as well as moderation of desire in securing a place of worship. They were contented to build within their means, and when it was once decided to build, the committee met with an earnest coöperation and untiring zeal from start to finish. All now feel that they have strived lawfully and may enjoy the fruit of their labors with unrestricted pleasure and in peace. All have labored to the one end, and are gratified at their success.

Any of the Saints or elders passing through St. Louis will find a welcome at the Saints' church; 2518 Elliott Avenue.

## CANNON ON "THE TWIN RELIC."

WHEN opposing the seating of contesting Utah Republican delegates in the late convention at Minneapolis, Delegate Frank J., son of George Q. Cannon, said in a speech on that occasion:—

When the Republican party declared in its platform that it would exterminate the twin relics of barbarism, it fought one with the sword, and it fought one with intelligence. Thank God it conquered. It conquered with the sword, and when it had finished its work in the South it wrote with the hand of peace, "*Fiat finis.*" Now it has accomplished just so much in Utah by schoolhouses, by newspapers, by law, and by the growth of intelligence in the younger people of that Territory. (Applause.) I say that now has come the time to let the angel of peace write with the hand to Utah again, that it may no longer curse the nation with the annoyance which has always been springing up in the demands for legislative measures. We want freedom; where shall we appeal for it except to the Republican party, which is the only guardian of freedom. (Applause.) I say if you seat these men, you seat them on the old issue; they do not know that Brigham Young is dead. (Laughter.) He died when I was in knickerbockers and I decline to be responsible for old sermons which he uttered in the early days of Utah.

Yes; "Brigham Young is dead;" and the *ism* he instituted is rapidly dying, and that, too, even in Utah.

Brother Cannon thanks God that "intelligence" fought one of "the twin relics of barbarism" in Utah and "conquered." So do we, and we are sure the efforts of the Reorganized Church in the past have aided largely in conquering the "twin relic" and would have done more in that direction had the Utah Mormons taken kindly the efforts made by our ministry from 1860 forward. But they resisted and resented till "Uncle

www.LatterDayTruth.org

Samuel" would have no further nonsense over the matter and began flinging stones at those indulging in the "forbidden fruit." Now we and Brother Cannon are glad the offenders had the good sense to come down from their perch and promise to offend no more in that matter, and we hope many thousands will join us in thankfulness in this regard.

### THE MISSION TO AUSTRALIA AND NEW ZEALAND.

PENDING the completion of arrangements for the transportation of the missionaries, and their departure for their fields, it has been arranged that Bro. Heman C. Smith will continue in the Pacific Slope Mission. Bro. C. R. Duncan will occupy in the Northwest Kansas district; Bro. John Kaler will labor at Denver and in its vicinity; Bro. Thomas W. Smith will labor as much as may be in Central and Northern California, Washington, and Oregon, as may be determined by himself upon consultation with the brethren in the respective localities where his labor may be bestowed with best effect.

It is intended that the brethren appointed will take the field as soon as practicable; all are in the faith, diligently striving to advance the cause and be ready for the field, and all speculations as to rumors and surmisings as to delay are idle and injurious. Wherever any statement is needed it will be promptly made.

Bro. T. W. Smith is at Lamoni, (June 21st,) making all haste that he can to get away on his mission. There will be no unnecessary delay.

Bro. Peter Anderson appointed to Denmark is so situated that he cannot get away until fall. Until then he will labor to the best advantage in Western Iowa, as the way opens and opportunities will permit. He will consult with those in charge as to where his labor may be done to best advantage.

### DO YOU OWE THE HERALD?

TO PUBLISH is good. We must publish and send forth church literature and gospel instruction, or we fail as a body.

But how can this preaching and instruction be carried into effect without the subscriptions are met?

The attention of the reader is specially called to the query, "Do you owe the *Herald?*" The same may be readily answered by each subscriber by simply examining the *label* containing the address, and statement in figures of the date paid to. Please examine now, and if in arrears, help the office by sending in the subscription. The HERALD Business Manager says very little about paying up dues to the office, for the simple reason that he is aware that the most of HERALD subscribers are Saints whose watchword should be to *strive to keep accounts squared.*

But the HERALD cannot be published without means, and just now it is greatly needed. There is an old saying like this: "A stitch in time saves nine," and there is another just as true which is just at present more practical: "A nickle in time will save a dime." Before the secretary is compelled to make a *delinquent list* and thus take valuable time and money that ought to be put to other uses, send in your subscription and avoid this, and you shall have the HERALD'S best commendation.

Do not forget to look at the label now after reading this.

Do you owe the Herald Office?

### EDITORIAL ITEMS.

CHILDREN'S DAY was plasantly observed in Lamoni by the Star of Bethlehem Sunday school and its friends on Sunday the 19th inst. Foliage and floral decorations, well arranged, enlivened the audience room, which was crowded. Interesting addresses, music, etc. were features of the programme; and not of the least, but a prominent one was a collection from the school for the benefit of the Society Island boat fund. Twenty-eight dollars and thirty cents was realized, which with eleven dollars and eighty cents contributed at the eleven o'clock preaching service following, makes a total of $40.10 toward the boat. With a united effort, enough will soon be in the Bishop's hands to rig the gospel boat or new ship of Zion, or whatever it may be called.

One of our correspondents thus prefaces his letter: "Thought a few words from this part might be acceptable to your readers, hence I essay the task; for a task it is, knowing so many are ready to criticise. However, my love for the truth overcomes the thought of all opposition or criticism." We ourselves adopt the critic's role in this instance, and suggest, not only to this brother, but to all who so introduce their communications, that such preludes to letters be dropped. They are unnecessary and practically meaningless. When one has something to write, it is best to first decide just what one wants to say, then present it without burdensome introduction or apolgy. This rule followed would improve many letters sent to the HERALD for publication, from which we daily trim the oft repeated, stereotyped apology.

Bro. R. C. Evans wrote May 30th that he had baptized sixteen since the date of his report to annual conference. He was at Waterford, Ontario, where in thirteen days he was booked for eleven discourses. Had troubled the waters some and would do so again. He reports that Brn. Lake, Smith, and Wyatt are all doing well in the work.

Bro. A. Guinand has an eighteen horse power steam grist mill, which is not paying in its present locality, Havensville, Kansas. It has occurred to him that there might be some locality where the Saints are settling where such a mill might pay. He will sell, or remove and set up, without the house in which it is now. If anyone knows of suitable locality write Bro. Guinand, Havensville, Kansas.

Bro. Heman C. Smith wrote from San Bernardino, California, that another scourge was on them in that city; the scarlet fever, in virulent form. Bro. Jasper Wixom had buried two, their youngest children, on one day. Truly it is a day of trial and sore distress.

Sr. Abby A. Bristol, of Vineland. New Jersey, has a flouring mill at Shelby, Iowa, which she desires to sell. Anyone wishing to engage in the milling business may do well to make inquiry of her. Address, Southwest corner of Lander and West Avenue, Vineland, New Jersey. Inquiry may be made of Bro. J. W. Chatburn, Harlan, Shelby county, Iowa.

Bro. James Cloyd writes from Osceola, Iowa, where he thinks a great work will be done in time for the cause. He is confirmed in the faith by testimonies of the Spirit.

### BEWARE OF FRAUDS.

THE country is flooded with crafty tricksters of various descriptions, from the patent right sharp down to the lottery ticket vender and the brazen-faced deadbeat, all of whom prey upon the credulity of the gullible and flourish on the hard earnings of the unwise and unsuspecting. The heart burns with indignation over the cunning, conscienceless dealings of that sort of cattle, and the face mantles with shame and sorrow for those who foolishly walk into well laid traps set for their feet. Below we give a clipping from a prominent journal touching this kind of swindling, but a hundredth part is not told there, for there is scarcely any department of trade and commerce but has its sharps and impostors. No one should venture to deal with unknown or irresponsible parties. They who will trust such parties encourage irregular and unbusinesslike methods, and at the same time place their money and their confidence in peril. Prudence demands that we deal with none but parties who are known to be both honest and financially responsible. If persons desire articles of any kind not in hand at their usual places of trade, their safest and cheapest way of securing such is to order through those they personally know to be honest and



www.LatterDayTruth.org

responsible; and in this way, paying in advance as is done in dealing with parties abroad, purchases can be made safely, and as cheaply as in any way possible. A little sober, common sense deliberation in this direction will pay well, and save much disappointment at times.

In conclusion, we advise all to beware of those who propose to enrich you with cheap deals, who at the same time ask for your money first and then require you to take the risks following. Don't walk into the trap because the bait is attractive. Don't patronize any system that is unsafe and requires you to take risks and chances without recourse.

### FRAUDS BY MAIL.

WASHINGTON, April 17th.—The frauds attempted by the use of the mails are almost innumerable. They consist of schemes concocted to humbug the unsuspecting public, and it seems the greater the fraud the greater the returns to the swindler. Nearly all of these schemes make use of advertisements published in newspapers and of circulars distributed through the mails. Without these means the public could not be reached, and for this reason the law has been enacted prohibiting the use of the mails for fraudulent purposes. But it is to be borne in mind that unless complaints are made to the post office department, these frauds are carried on without any knowledge of their existence and no investigation can be had.

To give a few instances of these frauds: A few years ago an advertisement appeared in the papers stating that for the sum of $1 a receipt would be given for the permanent cure of stammering. When the dollar was sent the receipt was returned, which simply read: "Keep your mouth shut." Another instance of this kind was where an advertisement recited that for 50 cents a receipt would be given for catching all the fish in any given body of water. When the 50 cents was sent a receipt would be returned telling the victim "to dip all the water out and then pick up the fish."

Another form of fraud is perpetrated by means of advertisements so worded as to mislead the public. Persons answering think that for 25 cents they are to have a watch or some other valuable article, when in fact they merely get some illustrated catalogue.

An extensive fraud has recently been carried on by certain persons claiming to be commission merchants or produce dealers, who send out their circulars and price lists, offering prices higher than the market, when in fact they have no commission house, and probably only desk room in a shop or saloon; and the goods shipped to them are received and sold at any price obtainable, no returns whatever being made.

Some time since appeared a very glowing advertisement of a book, exclusively for young, unmarried people, both gentlemen and ladies, the price of which was $5. For the $5 a very cheap edition of the Bible was sent. A fine time-keeper, with the cut of a watch, would be advertised for $1. The sender would expect a watch in return; but he would get a sun-dial. Great frauds have been carried on by the proposed publication of handsome illustrated books, for which photographs of prominent men were solicited. It was added that to have the necessary copper plates engraved would cost $16.75. A surprisingly large number responded with photographs and money; but no books, of course, were published.

Here is another form of swindling, among the many, that is being exposed by the leading papers, and which with all other irresponsible deals should be shunned:—

Iowa farmers are being swindled by sharpers going about selling them goods and taking their contract notes. They use a double fountain pen, one end of which contains ink which fades entirely in a few days, and with which the contract is written. The farmer signs with the other end with indelible ink. When the contract has faded the sharper writes a new one with the same ink as the signature, to suit himself, and sells it to a bank, and the farmer has to pay it.

## RETURNS NOT ALL IN.

PROPHETS of the second coming are getting to be quite numerous. Bro. George S. Lincoln of San Francisco, California, sends us the *Examiner* for April 15th, containing another prediction regarding the millennium. We give it as we clip it from the paper:—

Captain R. Kelso Carter, the scientist, who believes that the millennium will dawn in seven more years has arrived here.

He has been Professor of Natural Science in the Military Academy of Pennsylvania for twenty years, and is a close friend of Lieutenant C. A. L. Totten of West Point, whose advocacy of the early approach of the millennium is based on the same ground. Both claim the strictest scientific basis for their conclusions.

Much space has recently been devoted by Eastern newspapers and periodicals in regard to the ground taken by Captain Carter. Years ago, in the early seventies, Captain Carter, because of ill health, spent three years raising sheep near Bakersfield. He is visiting California for the first time since then, having nearly all this time been connected with the Pennsylvania Military School.

He is scarcely forty years of age, tall, and of rather striking appearance. He is a ready talker and very clear in expressing himself. He was asked yesterday what ground he had for advocating the nearness of the millennium, and also what the changed condition of things would mean. His replies were very striking.

#### WILL BE DESTROYED BY METEORS.

"I believe the millennium will come during the last of the year 1899," said he, "because it is the time for the great stream of meteors to come. If you will recollect, these great meteoric falls occur every thirty-three years. We had a very pronounced one in 1833. Again we had another in 1866, not so heavy as formerly, but still very pronounced, and now everything points to another great fall of meteors, greater by far than anything we have had since Adam, in 1899.

"They have usually occurred about the middle of November, and that is about the time it may be expected. If the millennium does not take place just then it will be very near it.

"I believe it will be the end of this age—not the end of the world, remember that, but of the age—introducing in the most pronounced manner the millennium spoken of in the Scriptures. I know Lieutenant Totten. He does not claim the end of the world will come in 1899, but that the millennium will. He has not, however, predicted the exact day. Mr. Baxter of England, editor of the *Christian Herald*, predicts to a day, March 5th, 1896, for the transition of the watchful Christians, but he stands alone.

"Lieutenant Totten's great work of ascertaining and compiling dates has been done in connection with the British chronological secretary. His work deals with past chronology and this has been found to be absolutely perfect and in harmony with the Bible from Adam down. But our predictions as to the future are based distinctly on scientific grounds.

"The fall of the meteors will generate such a canopy or ring of watery vapor about the earth as now exists about the planet Saturn and as existed about the earth in Edenic and antediluvian ages. It will form an opaque roof over the earth and prevent the sunlight from directly penetrating until so much of it has fallen as will clarify the remaining waters of the belt so as to allow the sun's rays to penetrate it.

#### THE EARTH TO BE ROOFED IN.

"The belt will constitute a vast greenhouse roof. It will imprison the heat and also prevent any serious variations of temperature or fluctuations of the barometer. The climate will be warm, equable, and moist.

"Flowers of all kinds and colors will spring up and bloom everywhere. There will be a condition of perfect health. Life will be prolonged, if not indefinitely, at least to a great age. There will be perfect comfort and peace, an absence of all worry and care, and every man will, as in the old Edenic days, repose under his own vine and fig tree.

"As to daylight, it will be very much as it was before the flood. There will never be a dark night, but night and day will each be shortened about one-third."

Captain Carter expects to remain in California some time.

---

ON Sunday morning, May 8th, Rev. L. A. Banks, of the First Methodist Episcopal Church, Temple street, Boston, denounced Professor Eliot's eulogy of the Utah Mormons, and the comparison between the Puritans and the Mormons with regard to the persecutions which each had endured; and closes his attack in the following fashion:—

We are forced to the conclusion that in the whole realm of history it would be impossible to find a more unfortunate, a more untrue historical comparison. The very conception of the two movements in a single address as parallel is so unscientific in its tone that one is shocked at its emanating from so high a source.

This report of what Rev. Banks said appeared in the the Boston Evening *News* for May 9th. Bro. A. N. Hoxie was not pleased with the statements of the reverend gentleman and replied to his strictures in the Boston Daily *Globe*, of the same date in a short article in which he challenged Rev. Banks to the proof of his assertions. It was a characteristic reply, and fair defense.

---

THE mail from the Herald Office Wednesday, June 15th, weighed over 1,400 pounds, and on Wednesday, June 22d, over 1,300; good solid work that. Boom the HERALD and HOPE. We are not constantly praising the HERALD and its work indirectly, by publishing the good things said of that journal and its work; and our reason for not so doing is this, principally, it smacks of self-praise and we dislike that; and it also takes space, that in our judgment is better devoted to something more interesting to the general reader. We cannot please everybody; and therefore do not diverge very far to the right or left to try to do it.

www.LatterDayTruth.org

## EXTRACTS FROM LETTERS.

Bro. William Waterman, New London, Iowa, June 17th:—

I am preaching every night to full houses, sometimes crowded. Baptized three; am enjoying the good Spirit in my ministrations. Babylon is considerably disturbed around here.

Bro. O. B. Thomas, Perry, Iowa, June 18th:—

Tent meeting began here the 15th. Interest increasing.

Bro. Duncan Campbell, Milan, Missouri, June 16th:—

Baptized one here yesterday, and more are getting ready. Spent a month in and around Mendota, in Putnam county, and left many favorably disposed towards our work. I go to Macon county in a few days.

Bro. C. R. Duncan writes of the gospel field in his locality:—

Concerning this locality I will say that no elder need have any excuse for idleness here. I can find room for the whole missionary force of the church here—the Presidency included. There is no field in my knowledge more inviting, and I am surprised at its neglect in times past. We have here at present a good force of workers, and I feel confident you may look for a good harvest from their work.

Bro. Heman C. Smith, of San Bernardino, California, under date of June 15th, desires us to say:—

Reports have reached me that there is some agitation in some places, especially in Lamoni, regarding my condition, it having been asserted that I have rejected my appointment to *Australia*, and am consequently in darkness and rebellion. Please say through your columns that I have never by tongue or pen said to anyone whether I *do* or *do not* accept that mission. I have made no statement of any kind regarding the mission, which was intended for the public: nor have I authorized anyone to make a statement for me. When I think it necessary to speak regarding this matter I shall not hesitate to do so. In the meantime let it be understood that all statements of whatever nature, and from whatever source are not authorized.

Bro. A. Haws, Sweet Home, Oregon, June 15th:—

I had two ready for baptism when Bro. Daley came; he baptized them last Sunday. We will soon have a tent in the field. My health is improving, and we are being blessed in preaching with wonderful liberty. We will start our tent by the first of July.

Bro. Alexander H. Smith, advises us under date of June 14th.

I arrived here in my field, on the 10th inst, after having spent a very enjoyable stay in the city of Denver of six days including one Sabbath.

I had the pleasure of meeting Bishop E. L. Kelley and sharing the stand with him, holding four meetings; two on Sunday and one each Tuesday and Wednesday nights. We had good attendance, and at our closing meeting we were informed there were three who would be baptized the following Sunday. Bro. Kelley found some old friends; one, the wife of an old friend of his, expressed a desire for baptism, if Bro. K. would officiate. Unfortunately the business of taking evidence in Temple Lot suit, occupied his time so entirely, the baptism was postponed. I was favored in being present at the examination of Bro. J. W. Briggs, and was well pleased at Jason's straightforward testimony. There was nothing in it which we of the Reorganization need be ashamed of; nor afraid. In fact, although he was summoned by Hedrick, Hall and Co. he proved a good witness for the True Church Reorganized.

I hereby report the arrangement of our mission field, as agreed upon by Bro. Joseph Luff and myself. Brn. Anthony and Luff will occupy and supply Idaho, Montana, and Wyoming, Bro. Luff in charge. Brethren Wm. Summerfield and E. J. Robinson, will labor from Salt Lake northward in Utah, as associates. Brn. H. O. Smith and H. N. Hansen will labor together in the field from this city southward even to the limits of Utah on the south. While the work in this city will demand pretty much my entire time. Brethren Robinson, Summerfield, and H. O. Smith are now in the field, and I look for Bro. H. N. Hansen in the course of a week or ten days, and then we shall begin our work in earnest.

I opened the work by occupying the stand in our chapel last Sunday, morning and evening, having a fair congregation at both meetings. I find the work, so far as the branch is concerned, in good condition; but the mission is sadly deficient in branch organizations. I trust however that ere the year is out a change may be made for the better. While our missionary force have a perfect trust and cofidence in their cause, and its source, they realize the magnitude and strength of opposing forces, and hence will move with caution, yet with a determination to hold every foot of vantage already obtained, and press forward to the final confusion and discomfiture of the opposing forces, and establish Zion, and her cause in all this land. Until further notified my address and that of brethren H. O. Smith and Wm. Summerfield, will be 107 Folsom Ave., Salt Lake, Utah.

## Selected Poetry.

### GOD.

By Gavriil Romanovitch Derzhavin, a Russian poet and statesman. Recited in Lamoni by F. W. Rockwell.

O thou eternal One! whose presence bright
All space doth occupy, all motion guide—
Unchanged through time's all devastating flight!
Thou only God—there is no God beside!
Being above all beings! Mighty One
Whom none can comprehend and none explore.
Who fill'st existence with thyself alone—
Embracing all, supporting, ruling o'er,—
Being whom we call God, and know no more!

In its sublime research, philosophy
May measure out the ocean-deep—may count
The sands or the sun's rays—but, God! for thee
There is no weight nor measure; none can mount
Up to thy mysteries; Reason's brightest spark,
Though kindled by thy light, in vain would try
To trace thy counsels, infinite and dark;
And tho't is lost ere tho't can soar so high,
Even like past moments in eternity.

Thou from primal nothingness didst call
First chaos, then existence—Lord! in thee
Eternity had its foundation; all
Sprung forth from thee—of light, joy, harmony.
Sole Origin—all life, all beauty thine;
Thy word created all, and doth create;
Thy splendor fills all space with rays divine;
Thou art, and wert, and shalt be! Glorious! Great!
Life-giving, life-sustaining Potentate!

Thy chains the unmeasured universe surround—
Upheld by thee, by thee inspired with breath!
Thou the beginning with the end hast bound,
And beautifully mingled life and death!
As sparks mount upward from the fiery blaze,
So suns are born, so worlds spring forth from thee;
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in thy praise.

A million torches, lighted by thy hand,
Wander unwearied through the blue abyss—
They own thy power—accomplish thy command,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light—
A glorious company of golden streams—
Lamps of celestial ether burning bright—
Suns lighting systems with their joyous beams?
But thou to these art as the moon to night.

Yes! as a drop of water in the sea,
All this magnificence in thee is lost:—
What are ten thousand worlds compared to thee?
And what am I then?—Heaven's unnumbered host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance, weighed
Against thy greatness—is a cipher brought
Against infinity! what am I then? Naught!

Naught! but the effluence of thy light divine,
Pervading worlds, hath reached my bosom too;
Yes! in my spirit doth thy Spirit shine
As shines the sunbeam in a drop of dew.
Naught! but I live, and on hope's pinion's fly
Eager toward thy presence; for in thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of thy divinity.
I am, O God! and surely thou must be!

Thou art! directing, guiding all—thou art!
Direct my understanding then to thee;
Control my spirit, guide my wandering heart;
Though but an atom midst immensity,
Still I am something, fashioned by thy hand!
I hold a middle rank 'twixt heaven and earth—
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundaries of the spirit land! □

The chain of being is complete in me—
In me is matter's last gradation lost,
And the next step is spirit—Deity!
I can command the lightning, and am dust!
A monarch and a slave—a worm, a god!
Whence came I here, and how? so marvelously
Constructed and conceived? unknown! this clod
Lives surely through some higher energy;
For from itself alone it could not be!

Creator, yes! Thy wisdom and thy word
Created me! Thou source of life and good!
Thou Spirit of my spirit, and my Lord!
Thy light, thy love, in their bright plenitude
Filled me with an immortal soul, to spring
Over the abyss of death; and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source—to thee—its Author there.

O thoughts ineffable! O visions blest!
Though worthless our conceptions all of thee,
Yet shall thy shadowed image fill our breast,
And waft its homage to thy Deity.
God! thus alone my lowly thoughts can soar,
Thus seek thy presence—being wise and good!
Midst thy vast works admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

---

HEADACHE almost always yields to the simultaneous application of hot water to the feet and the back of the head.

www.LatterDayTruth.org

# Mothers' Home Column.

EDITED BY "FRANCES."

"I think we faint and weep more than is manly;
I think we more mistrust than Christians should;
Because the earth we cling to interposes
And hides the lower orbit of the sun.
We have no faith to know the circle perfect,
And that a day will follow on the night."

How many times we have realized the truth of the above, and we know that you have realized it too. Clouds hang low, obscuring the sunlight, our spirits faint, our steps grow weary, and we feel that our lot is a hard one, our pathway rough. But with the coming of a new day the sun rises in splendor, dispersing every cloud, and our soul takes up a new anthem of praise. Faith does not have her perfect work. Our trust in God is not that of children in the care of a loving father. How near the little child will draw to father or mother upon the first signal of danger, cling to the hand leading him with perfect trust, and confidence, and shelter, in those loving arms rest peacefully amid the wildest storms. This is the faith we should have; the faith God is waiting to bestow upon us when we will seek for it diligently, with much prayer and a life consecrated to the service of God.

Not being willing to ask others to follow where we are not willing to lead, and having called upon the various Sunday schools throughout the church to help on the work of launching the Gospel Boat, the officers and teachers of the Lamoni Sunday school decided to observe Sunday, June 19th, as Children's Day and to donate the collection taken up on that day to the Boat Fund. It is a custom in our branch that upon Children's Day the friends of the Sunday school are afforded the opportunity of contributing to help on the work; hence, the handsome sum of $40.10 was realized by the joint contribution of the school and its friends.

Again we ask the superintendents and officers of our various schools to help on this work. If it is a worthy one you cannot afford to pass it by, and while your school is small and you may not be able to raise a tenth of the above amount, yet it may really be more in proportion to your numbers than this is to ours. Only come up with strong hands and a willing heart to help the church in this matter and it can be done without difficulty and you will all be the richer for the effort put forth. This is a work of *the church*. It is not confined to any branch, but is one in which all alike are interested and responsible for. Our faith is that it will be carried through to completion; but to accomplish this we greatly need the help and encouragement of the ministry. If these take it up and help present its claims to the people, its success is assured. Will you do this brethren?

---

San Bernardino, May 20th.

*Sr. Frances:*—I have been very anxious to write for the Mothers' Home Column and tell the sisters how I enjoy reading their letters, and how encouraged and strong I feel after spending an hour with the *Herald*. I have taken it twelve years, and get more interested each year. I have now arrived at the age of seventy-seven. I first joined the Saints in my early youth, at the time when great things were prophesied, and I am thankful to our heavenly Father that I have live to see these many things fulfilled.

There is a husband, father, mother, sisters, and brothers, and five darling babes watching and waiting for me, yet I am striving to do all I can before I pass on to that glorious world called Heaven. Those beautiful words of William Cullen Bryant are called to my mind just now, therefore will quote them:—

"So live, that, when thy summons comes to join
The innumerable caravan, that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not like a quarry slave at night,
Scourged to his dungeon; but sustain'd and sooth'd
By an unfaltering trust, approach thy grave,
Like one that draws the drapery of his couch
About him, and lies down to pleasant dreams."

Wishing my sisters in Christ prosperity and happiness, I am yours in the hope of eternal life,

Olive J. Ames.

---

## EXTRACTS FROM LETTERS.

Sr. Elizabeth Hogaboom, Bloomington, South Dakota, writes that she is strong in the faith of the latter day work. She is sixty-five years old and enjoys good health, being often comforted in reading the Column, as like many others she is isolated from the church. Her longing to be with the Saints is intense and she is earnestly praying that God will send some of the ministry there to raise up and organize a branch.

Sr. Gene, of Bellingham, Massachusetts, sends the following account of direct answer to prayer, for the encouragement of those who may be despondent or of doubtful heart. The incident occurred many years ago, but is fresh in her memory to-day as the day it happened:—

"A fire had been kindled in a large wood by the sparks from a locomotive on the railroad which ran through. Ten acres of wood and ties cut and piled belonging to my husband lay directly in the path of the furious flames with a strong wind sending them forward rapidly.

I was left at home alone with three small children, all the adults having gone to the scene. I could do nothing but pray and the Spirit helped me as I had not been helped often. I then went calmly on with my work. In a few minutes a gentleman who had been riding in sight of the fire called to see my husband, and in speaking of the fire he said: 'The wind has just turned or no power on earth could have prevented that fire from coming clear through those woods.'

"When the party returned they said, 'There was a large force of men fighting the fire but could make no impression until the wind changed.' The fire just crossed the line into our lot and stopped."

Sr. Hannah, Riverside, California, writes:—

"I would like to take the sisters who write for the Home Column by the hand and thank them for the great good their letters have done me. How often my heart has been filled with joy when reading the experience of others corresponding to my own, when God has heard and answered their prayers. Just the other night I was suffering greatly and could hardly endure the pain I was in. I went to God in secret prayer, asking him to relieve me. He heard my prayer and I went to bed and slept sweetly all night. May God increase our faith."

Sr. Clara Murphy, of Denver, Colorado, writes that while she is young in years and also in the church, she yet feels an earnest desire to help in the Lord's work. She hopes that she may be instrumental in helping in the great city of Denver, where so much of sin and temptation abound.

---

Big Swamp, Mass., June 5th.

*Dear Sisters:*—It is some time since I have taken the pen for you, but to-day I cannot seem to lay it aside, without my thoughts troubling me. I feel in some way that I owe a duty to you which is unfulfilled. You know our desires are so good, while our flesh is so very weak and mortal we hesitate by the way, and say, "What can I do?" then answer our own question with, "I can do nothing," and by listening to this our human teaching our work in the household of faith and truth lies dormant, though there are so many of us, (could we only think so,) who should pen willingly, words of truth for the Master who has so wonderfully blessed and brought us into his loving favor. Truly, the very weakest of his chosen ones can do and say something that may lessen the burden of some weary one, either within, or without the fold.

Dear sisters, one and all, I etme beseech of you, arouse yourselves to action, and pen the words of truth and soberness which by the help of God's Holy Spirit you will be able to do. Not only will it be pleasing and instructive to man, but by its teachings it will bear the Spirit of the loving Master we are daily trying to serve, many of us through trials, both seen and unseen; but if it is through them we are made better instruments in his hands, let us seek for patience that we may come forth through every affliction, even like a gem that is made to sparkle in the noonday sun, when the clouds of this life shall have passed away, and we shall be made heirs of a more glorious abode in the mansion of the blessed.

Sister R.

---

*Dear Sisters:*—I would like a little talk with you about "our sewing." While trying to get my spring sewing done up, the thought has come to me again and again that we in making a garment are not justified in putting an hour or hours of unnecessary work upon it. When the time is so short and we who must work from morn till night, snatching now and then a few hurried moments, when we are too tired to do anything else, to study God's word, are we not committing sin if we spend our time and our strength in bedecking these bodies of ours in the fashion of the world? And do ruffles, tucks, puffs, and numerous other trimmings really add one iota of beauty to the wearer? I think not. I believe that it is our privilege as well as our duty to dress cleanly and neatly and to be as beautiful as we can. But I think we have other duties that are higher than these; and

www.LatterDayTruth.org

I would say to all who are pressed with the cares of this world, as I am, Feed and clothe your soul as well as your body, for the one will perish in a few short years and will be none the better for having been clothed in the fashion of this world, while the other must live forever. O, if every Saint would but rouse themselves, and be more earnest, and not only talk but *live* their faith, what a glorious time would soon be upon us. And now, dear sisters, it is my earnest prayer that God our Father will help us to decide what to do and what we may leave undone.

From one who is striving to be faithful,

HARRIET.

---

RED OAK, Iowa, May 25th.

*Dear Sisters:*—I am prompted to write, as I have often been before, but neglected to do so. After reading Sister Jennie Clay's article on impatience, I cannot longer be silent, for it has told my experience with my one besetting sin plainer than I could have done myself. Always from a child up I have been of a quick, flashy temper, and could never endure much joking or teasing. Oh! how hard I have tried to conquer and let patience have a perfect work with me, so I could teach my children and unbelieving husband by example as well as precept; but it seems as though the harder I strive and the more I resolve in the morning when I rise and begin the day with prayer for strength and wisdom to overcome this injurious fretfulness and guide them by love, the greater failures I make. I am patient enough with all others except those of my own household, where I want to live the nearest right, and not be a stumbling-block to those who are entrusted to my care. Oh, how much sorrow and shame it causes me, when the tempter overcomes me! I do strive hard to ward him off; for I, too, know it is the influence of the evil one, for he keeps telling me it is no use for me to try to pray, for my prayers are never answered, and I sometimes think everything is so different from what I want it to be. Perhaps he is right. Still it does not weaken my faith in the prayers of others in my behalf, and I can testify that he did answer your prayers for me this very winter when I was lying so very sick, and being one of the isolated ones could not well send for the elders. When a request was sent for the prayers of the Union it was not long before my stomach would retain food, and I began to be strengthened, till now I am again able to perform my household duties. Although I was under the care of two physicians, I did not seem to gain any, until you were requested to pray for me. I feel to praise and thank God's holy name that I was spared to raise my family of seven, and hope you will always remember me before the throne of grace, that I may not fall by the way, but that I may come off conqueror in the end.

Before I close, if it is not out of place, would like to tell those who may not know of it how to make ironing day much easier than it was before. I learned just the other day. Take a cloth long enough to fold several times, and shave some beeswax between each layer; then rub your iron over the waxed cloth, and wipe carefully with another clean one, which makes your irons smooth, and they will glide over starch be it ever so sticky, as easy as if the clothes were not starched.

Also a new way of dressing dandelion greens (which I never could relish before). Cook in salt and water until tender, then drain through a colander. Put a piece of butter, the size of a walnut in your kettle, put your dandelions in the kettle with the butter, and a half cup of vinegar. Let them simmer while you beat an egg, add two or three spoonfuls of sour cream (or sweet if you do not have sour) together, and pour over them, then serve. I think they are more easily digested, and do not seem so greasy as cooked with meat.

Yours in the faith,

JENNIE STEPHENSON.

[Dear Sr. Jennie:—Do not let the tempter for one moment persuade you that it is vain to pray for yourself. Have no confidence in him, for he was a liar from the very beginning; and when he handles the truth he does it in a way so garbled and misleading as to make it a lie. "Pray without ceasing" is the rule for every Christian; and while it is a good thing for prayer to be made for us, it is a better thing *for us* to pray for ourselves. You have not only the natural predispostion to impatience to overcome, but also the habit you have built up by years of weak indulgence therein. We say weak, because it has been easier for you to yield than to resist. Thus the *power of resistance* has been weakened, and the natural disposition *strengthened*. Now if you would conquer, you must reverse this, and the sooner the better. The cable of habit was twisted together cord by cord, and if it is ever broken it must be untwisted in the same way. The Devil was glad to help you form it; but he will never help you to break or untwist it, and he will do his best to keep you from asking the help of God—the one who is waiting to help you, and who never mocks his children by giving them a stone when they ask for bread. Resolve that you will overcome, and go to God fully believing that he will help you, and he will.]

---

*Dear Column:*—This morning while reading the *Herald* I feel to say a word on the subject of Slander and Gossip. I can say with the sister, "I think it time something be said to stop this great evil in the church." I have suffered by the poisonous breath of slander, and had I not possessed a knowledge that this is the church of Christ I should have left it long ago.

In regard to leaving this church I feel to say as the disciple who answered the Savior: "Where shall I go, for thou hast the words of eternal life." Where, truly, shall we go to get what is found in the true church of Christ? We have the words of eternal life, the gifts and blessings, and from time to time we are healed. I have been healed when given up to die. Yet we feel it very keenly when we enter the house of God and find a coldness existing where we should find the commandment kept that our Savior gave his disciples, to "Love one another; and by this shall all men know that ye are my disciples." We are promised the Spirit that shall lead and guide us into all truth, and if we have the Spirit of God truly it will not teach us to speak evil of one another. It is only the spirit of the world that teaches one to injure another. The carnal mind is enmity against God. Neither will the Spirit teach us to feel it our duty to go to those who have lately united with the church and warn them against certain brethren. Would it not be well for such ones to cast out the beam from their own eye, and then they may see clearly to cast the mote from their brother's eye. The Savior's words are, "Let him that is without sin cast the first stone." Dear sisters, let us heed these words. Be swift to hear and slow to speak. Your sister,

COLISTRA.

---

### GOSPEL BOAT FUND.

| | | |
|---|---|---|
| Amount to date, June 16th | | $22 20 |
| Maud and Fanny Forbes, Pa. | 2 00 | |
| Sr. L. Storey, Wash. | 1 00 | |
| A Sister, Chicago, Ill. | 50 | |
| Bro. and Sr. T. H. Moore, R. I. | 1 50 | |
| Caroline Deuel, Kan. | 1 00 | |
| Lizzie Hallen, Iowa | 1 00 | |
| Mary Lawrence, N. S. | 1 00 | |
| Clara Bradt, Mass. | 2 00 | |
| William France, Iowa | 2 50 | |
| Mary A. France, Iowa | 2 50 | |
| A Sister, Iowa | 1 00 | |
| Ida Hayer, Ill. | 1 00 | |
| Susan E. Cook, Ill. | 2 50 | |
| John Grimmett, Wyo. | 1 00 | |
| Eliza J. Grimmett, Wyo. | 1 00 | |
| John G. Hallem, Wyo. | 1 00 | |
| Sarah Hallem, Wyo. | 50 | |
| Lamoni Branch, Iowa | 11 90 | |
| Star of Bethlehem Sunday school, Lamoni, Iowa | 28 30 | |
| Nathaniel Miller, Iowa | 1 00 | |
| Evan Jones, Iowa | 1 00 | |
| Mary Batten, Iowa | 50 | |
| Parley Batten and wife, Iowa | 1 00 | |
| Ammon Batten, Iowa | 25 | |
| Daniel Batten and wife, Iowa | 1 00 | |
| Julia Uncafer, Pa. | 1 00 | |
| Joseph Chamberlain, Mich. | 5 00 | |
| Annie Hart, Nev. | 1 00 | |
| | | 74 95 |
| Amount to date, June 24th | | $97 15 |

---

### FOR DIPHTHERIA.

THE following simple remedy for diphtheria was handed in to-day by T. W. Reece:—

Nature has her own remedy for this disease. It is nothing more not less than pineapple juice. It will cure the worst case that mortal flesh was ever afflicted with. I did not discover the remedy; the colored people of the South did that. While in Mississippi some few years ago one of my children was taken with diphtheria and the question of his death was the problem of only a few hours. An old colored man, to whom my wife had shown some kindness, called at the house, and saying he heard of my little one's illness, urged me to use pineapple juice. The old fellow declared that in Louisiana, where he came from, he had seen it tried many times, and that in each case it had proved effective. So I secured a pineapple and squeezed out the juice. After a while we got some of it down the boy's throat and in a short time he was cured. The pineapple must be thoroughly ripe. The juice is of so corrosive a nature that it will cut out the diphtheria mucous. Try it.—*Sel.*

---

MRS. BESANT says that Russia "is the thundercloud of Europe, whose intensity no one can measure, whose tempestuous outbreak no one can prophesy. What the future for Russia will be no one can tell, but the explosion must come, the storm must break, and not only Europe but the world waits with anxious interest to see what the end will be."

www.LatterDayTruth.org

# Letter Department.

ST. THOMAS, Ont., June 18th.

*Editors Herald:*—I left home May 11th on a trip through Northern Illinois and Canada. I called at Pana, Streator, Mission, Sandwich, Plano, and Chicago, Illinois. Stopped off at Galien, Michigan, and stayed one night with Counselor E. A. Blakeslee, then on to Chatham, Ontario, where I met our genial brother, John H. Lake. We stayed with Bro. Daniel Bardwell while in Chatham. Bro. R. C. Evans and wife of London, and some Saints from Detroit, Michigan, put in an appearance on Friday evening, June 10th. That evening we had meeting, having short talks by Brn. Lake, Evans, Hilliard, and others.

On Saturday morning we proceeded on to the Lindsley branch to the district conference, where a large number of Saints gathered, and we had one of the best district conferences it has been my lot to attend. The business passed off without a jar of discord to mar the peace of any, Bro. J. H. Lake presiding. Saturday evening the writer discoursed on the law pertaining to temporal things, and it seemed that the Spirit carried it to the hearts of all present. Sunday morning the Saints met in prayer and testimony meeting, and from eight until half past ten we had a spiritual feast. At 10: 30 Bro. Lake gave us a cheering discourse, and at 2: 30 Bro. R. C. Evans gave us a splendid discourse on the divinity of the Book of Mormon. In the evening Bro. E. Delong addressed the audience. The few Saints living there certainly deserve great credit for the manner in which they cared for the visiting Saints. The greatest burden seemed to fall on Bro. George Green, the district president. They had eighty-three there Saturday night and nearly as many Sunday. I suppose they took care of about seventy-five for the two days, besides meeting those coming at the railroad and conveying them out to the conference.

I find the Saints here, as a rule, trying to do their duty. On Tuesday night I preached in Chatham and on Thursday preached the funeral sermon of Sr. Margaret Brown, at Blenheim; and in the evening preached there on tithes and offerings. Preached here last night, and will remain over Sunday; then on to London.

G. H. HILLIARD.

---

EAST DELAVAN, Wis., June 15th.

*Editors Herald:*—This morning the last load of the Saints left for their homes; the last good by was said. A loneliness creeps over us; there is a void in the heart, and as the unbidden tears well up into our eyes, and a choking sensation fills our throat as we clasp the hand for the last fare thee well; but with this sad parting comes that sweet, cheering hope. "We shall meet the dear ones in the sweet bye and bye in that beautiful city of gold."

Our Sunday school convention and district conference which convened last Friday and Saturday was a grand success. The attendance at the former was not so large as we had wished, but an excellent feeling prevailed, and a decided interest for the progress of the good work was manifest and the choice of a young but efficient and worthy brother for the superintendent of the association was made. We think it a move in the right direction. Bro. Claude Carpenter of Plano was chosen as superintendent, Bro. C. H. Burr of East Delavan assistant superintendent, and Sr. Belle Randall of Sandwich secretary and treasurer. Sr. Randall of Sandwich, Sr. Fogg of Plano, and Bro. Martyn Danielson, committee on programme for the ensuing year. With this efficient corps of officers we anticipate good results; and we hope that every lover of the Sabbath school will promptly fall in line, throw the banner to the breeze, and help to push forward this much needed work.

Although the weather promised to be very unfavorable, there was a large attendance. The business was done with dispatch and harmony; the preaching, sacramental, and devotional services were all well attended, and the Holy Spirit was manifest and in the gifts of the gospel, and the hearts of the Saints were cheered and comforted. The weather was all that could be wished for. "The Lord has truly blessed us," was the grateful response of every heart. Four were baptized.

The view around this beautiful lake (Lake Geneva) was so lovely and its silvery waters so inviting that quite a number of the Saints, (among them Elders J. R. Lambert and F. G. Pitt,) stayed over on Monday and all had a picnic and fishing party. A large string of beautiful bass and perch were caught, an enjoyable time was had, and all felt glad and well paid for coming, and will be glad no doubt when this conference again adjourns to meet at East Delavan. Our next conference for this district will be at Plano, in October.

And now, as I enter with all my heart and soul into my Master's work, I invoke the blessing of God the Father and the sweet communion of the Holy Spirit to be and abide with God's people.

Your fellow laborer,

ELI M. WILDERMUTH.

---

SHENANDOAH, Iowa, June 14th.

*Editors Herald:*—I attended the Nodaway district conference; a most excellent spirit prevailed throughout the entire session; the good Spirit was enjoyed to the joy and satisfaction of all present. We think that the ministry will labor in harmony with each other; all are willing to do what they understand to be right. A better understanding prevails now, I think, than for some time past. All seemed to be determined to do the best they could for the future.

The Fremont district conference was held on the same date at Shenandoah. God's Spirit was with them also, filling their souls with love and peace. Bro. S. S. Wilcox presiding; Elders A. Badham, A. T. Hougas, and H. C. Bronson doing the preaching.

Last Sabbath we preached twice and held sacrament meeting. In the afternoon two were baptized, one a very promising young man by the name of Brown, the other a daughter of Bro. Woolsey of this place. The Spirit is surely working with his people. The promises are being fulfilled, and the people are anxious to hear the good word in every place we go. We have opportunities for preaching in every place throughout this district. We shall do what we can, trusting to God for the result, praying for the onward march of truth, by which all are to be redeemed. Yours in bonds,

HENRY KEMP.

---

TEMPLE, Ohio, June 15th.

*Editors Herald:*—Sunday last was a bright day here. A larger audience than usual was in attendance at the Temple, the greater number being outsiders, who seemed to be much interested in the services. Bro. G. T. Griffiths' farewell in the evening was listened to with interest. Yesterday Brn. Griffiths and Evans left here on their mission to Europe, Bro. Reese conveying them to the depot. It was just a little tough for Gomer to break away from his family for so long a stay, but Hattie is brave and will bear up well, and Bro. Griffiths will soon be lost in the busy whirl of conscientious duty; so the days will soon go by, and the Lord will supply that which may be neglected by others, or not in their power to give.

As a mark of respect and encouragement to Bro. Griffiths, upwards of one hundred citizens, representing all classes, met at the hotel on Friday evening last, the ladies bringing refreshments, when an excellent repast was prepared, to which Bro. Griffiths and family were invited. There was an abundance of dainty food at hand with which to supply the outward man for all present, and the evening was spent pleasantly. The entertainment was concluded with appropriate speeches from Messrs. L. Sanborn, George Morse, Ezra Bond, J. S. Parrish, and the writer, expressive of the intentions of the meeting and appreciative of Bro. Griffiths as a citizen during his stay in Kirtland, with the wish that he might be able to perform his duty conscientiously as he sees it while upon his mission abroad, and return in due time to his family and friends, to which Bro. Griffiths responded with an appropriate speech. The large number of the speakers, and the others attendant on the occasion are not committed to Bro. Griffiths' denominational views, as such, yet they possess the good sense and manly feeling to extend to others that freedom and toleration which they ask for themselves (a peculiarly American trait, yet some have not arisen to its heights), and rise above the narrow selfishness and littleness incident to some communities, according merit to whom it is due, irrespective of creed, nationality, or color. This is marching on; not very far removed from the sentiment, "As ye would that men should do unto you, do ye even so unto them."

Bro. Griffiths leaves his family in the society of friends and sympathizers, both of the Saints and outsiders, who feel an interest in their welfare. To represent a faith so grand, possessed of all the requisites which are calculated to make men what they ought to be, one may well be willing to sacrifice. Things grow brighter as the days go by.

WM. H. KELLEY.

www.LatterDayTruth.org

QUESTA, Taos Co., N. M.,
June 10th.

*Editors Herald:*—I have been prospecting in the mountains for the hidden treasures of gold which God had stored up for the lucky ones. I have found some rich ores of gold, silver, copper, and platinum. I hope to be able soon to help to send the gospel to those who have not heard it.

I saw a letter from Bro. Caffall, greeting the scattered Saints. I thank him for his cheering words. I am one of the scattered sheep, but I hope the wolf will not catch me, although I am alone here. There are no Saints here but myself and family; the remainder of the population of this country is Mexican, with the exception of a few merchants and miners. The principal religion is Catholicism. The Mexicans whip themselves for forgiveness of sin once a year, with their backs naked, until they are perfectly bloody. They are a generous-hearted people, and good to me and my family. I trust the Lord will send them the gospel soon, and lighten their hearts with the truth and knowledge of him; for they know not the true God; they worship gods of wood, and others—pictures. They call it penitent times. It lasts one month; then they consider themselves clean from sin. I pray God for mercy and enlightenment upon this people.

If there are any good miners who want to look out for the precious metal of the earth, this is a good location and a new field. I would like some good brethren to come in and share with me. There is plenty of government land here, good water, and a fine climate; but the railroad is fifty miles from this place. Your brother,

G. W. PAYNE.

---

XENIA, Ill., June 14th.

*Editors Herald:*—I stopped in St. Louis a short time; preached twice while there; was kindly entertained by the Saints, and was glad to note permanent advancement being made in this great city. I felt that the present good prospect of the work there was due to the labors of Bro. J. W. Gillen who has enshrined himself in the affections of all the Saints in the city. Bro. C. H. Jones is also esteemed very highly by the Saints for the work's sake.

On the 11th of May I reached my field of labor, and proceeded at once to unfurl the gospel banner in the village of Springerton, and at Needmore, three miles west. Labored till the first day of June, being assisted by Bro. J. W. Stone at both places. I appreciated his assistance and kindness, and that of his excellent lady will be remembered by me while I am permitted to tarry. May God bless them.

I went from here to the Dry Fork branch, but owing to the excessive rains and sickness, did not do much preaching. I was the guest here of our faithful brother, John Thomas, who made me welcome at his hospitable board. I visited Dr. Green, the pioneer of Mormonism in Southern Illinois; he seems to be hale and hearty, and bids fair for several years lease yet. On the 11th day of the present month met with the Saints of Brush Creek branch in conference. Bro. L. F. Daniel put in an appearance here also. This is the home of Bro. Isaac Morris who is president of the branch. Conference was organized at ten a. m., but owing to the death of Sr. Huffhines, not much was done in the forenoon. I believe all the branches of the district were represented; the eldership of the district was also in attendance, but there were two vacant seats, recognized by all the Saints; these were those of Brn. George Hilliard and I. M. Smith who have led so wisely in all this country, and I realized that the vast crowd that met us on Sunday morning was largely due to their untiring zeal in the cause. But our trust was in God, and the Lord blessed us in this conference to a marked degree. I never before attended a conference where the spirit of peace and harmony beamed from every heart. It was pronounced one of the best conferences had for years. Four were baptized. Bro. Daniel, Bro. John Hensen, and the writer did the preaching. There were between 1,800 and 2,000 on the ground during Sunday. Thus you see the church is reaching out to many people in this country. We felt greatly blessed at this conference. Praise be to God for his love to us.

On the 15th the writer and Bro. Daniel go to a village called Odin, twenty miles from here. We are stopping with Bro. Jones D. Stead. I have been kindly received by the church here. The outlook for gospel work seems fine. Hope to be able to extend the cause of truth. In bonds,

I. P. BAGGERLY.

---

BEETOWN, Wis., June 14th.

*Editors Herald:*—Our conference of the Western Wisconsin district has just closed. A very profitable time was had; the spirit of peace was present to a marked degree. Owing to so much rain of late our conference was small, but some important business was done; that of appointing small and convenient fields of labor to the local ministry, including the Aaronic priesthood, as we think is provided for in the standard books of the church. We believe that in this way the brethren will take a greater interest in trying to present the word than they would under the usual custom of general instruction, "Go where you please." If it "works" with the appointees of the General Conference, it will work equally as well with the local men. Thus, following the example of the General Conference, we hope to be blessed, and thus become better acquainted with the outlook and needs of the district. Having the "right men in the right place," we reëlected them, and made their term of office a year instead of three months as heretofore. The preaching services were quite well attended, which resulted in adding to the church two more, one of whom had been a Catholic since childhood; the other, the wife of the justice of the peace, a very popular woman. Both these ladies accept the truth against great opposition. The former has desired baptism for a year or more, but was forbidden by her father who is also a Catholic, but after hearing the preaching at conference, she resolved to be baptized though it cost her life. When she told her father of her intended union with the church he told her not to come on the place again; and while the husband of the latter does not object in the least to his wife's being baptized, yet many of her relatives are radically opposed. Bro. Dillen of Lamoni was present, also Brn. W. S. Pender, W. A. McDowell, A. L. Whiteaker and the writer, of the traveling ministry.

Since General Conference I have labored mostly in the vicinity of Shullsburg, where I found Sr. Matthews, a Saint in every sense of the word. Though quite aged, her faith is as firm as the rock of ages.

Shullsburg is the home of the Laws, of Nauvoo fame. William and Wilson Law are now both dead. Their children, however, live here in high society. William Law declared to the last that he saw and handled the revelation on "celestial marriage," received it from the hands of Hyrum Smith, etc. Says the revelation he received was not nearly so long as the one presented to the Utah faction by Brigham Young. Said further that polygamy was not a part of Mormonism proper at Nauvoo, nor could it be; hence his reasons for leaving the church, not because of its practice, but because of the attempt to introduce it, all of which I gathered from Judge T. J. Law, editor of the *Pick and Gad*, who is a son of William Law. I found the judge to be a very liberal-minded man, a thorough infidel. Being quite unwilling to force his opinions upon others, he criticized Ingersoll's course quite severely. He mentioned my call in his paper, and made a clear distinction between us and the Brighamites. I asked him if his father had ever said that Joseph Smith tried to get his mother (the Judge's mother) to be his (Joseph's) second wife." He laughed and said, "No; such stories have no foundation." I asked him concerning Gregg's statement that "William Law was arrested or indicted for the murder of Joseph Smith." He said "he could prove a complete alibi," and that his "father knew nothing of it until next day."

I expect to go east from here, to the birthplace of the Reorganization.

J. W. PETERSON.

---

SPRINGERTON, Ill., June 13th.

*Editors Herald:*—Bro. I. P. Baggerly who was appointed to labor in this part of Illinois, came here and remained a few days. He preached several discourses. From here I went with him to Needmore (significant name) where we held meetings for a few evenings. I am well pleased with Bro. Baggerly. He and myself were raised in the same neighborhood; we grew up boys together. When we last saw each other we were members of the Christian Church; we are now Latter Day Saint preachers. How strange! Bro. Baggerly is a workman that need not be ashamed. He is in full faith in the restored gospel. I truly feel proud of him; was glad to find him a full-grown man, who is satisfied that all the expectations of the Saints will be realized. His health was not good when he came here. He remained with us until it was much improved.

The work here seems to slumber. Why,

www.LatterDayTruth.org

I cannot divine. The ministry are surely doing their duty in teaching. I would exhort the Saints to faithfulness. Let us keep the whole law. When the kingdom is given to the people of the Saints of the most high God, we will get our reward.

J. W. STONE.

---

HUNTSVILLE, Mo., June 13th.

*Editors Herald:*—I am at present at Bro. Lewis Tryon's. I had the privilege of preaching four times in the Presbyterian church here to audiences of fair size. The choir made music for us. Sunday at eleven I tried to impress upon their minds the necessity of drawing nearer to God by observing all the commandments of the Lord, the laying on of hands with the rest. At the close one man arose and asked how we believed in regard to feet washing. I explained to him that it was given to the Twelve or ministry, and it was to teach them a lesson of humility more than anything else. He seemed to be satisfied with the explanation given. In the evening I spoke on church organization. At the close an old gentleman told me to remember when I came back that the latchstring of his door hung on the outside, and that his house was a home for the preachers. The church is built near his house on his land, and he is the mainstay in the church both financially and spiritually. He also told me I could have the house again. He attended every meeting and kept his Bible in his hand, and followed me all the way through. I will occupy there again when farmers are not so pressed with work. It will be so here that we can hardly get a hearing in the county for the next two weeks.

I am feeling well spiritually and physically. The General Conference did me a great deal of good. I came into Northeast Missouri from Conference. I have not been at home for more than twelve months. I am well satisfied with this field, and am willing to labor here till the Savior comes if it is the Lord's will.

I am sometimes made to feel sad while contemplating my efforts to convince people of the gospel truths in the past—that I have baptized so few, while the gladsome news from all parts from the ministry of having baptized so many encourages me to try to console myself with the thought that some sow, and some water, and some bring in the sheaves. Of these classes of ministers, the first seems to be of great importance to me. The sower should prepare the ground well, then see that he sows none but good seed, so that when the waterman comes along the rain will not be spent in vain; for it is almost impossible to bring in good sheaves from bad seed.

I have often heard of people going up Salt River, so I went up there and preached a number of times; had good audiences and attention. I have also preached at Higbee, and twice at Bevier. I found faithful Saints at all of these places. I also stayed two nights and a day with Bro. Palfrey in Macon City. He has a nice family and is well fixed. His oldest daughter was baptized by Bro. Duncan Campbell. She is a lady of intelligence. Bro. Palfrey says he is willing to assist all he can to open up the work in the city. Bro. Campbell organized a branch here of seven members some time ago. One of them has moved away, which is one thing that has hindered the work in many places in North Missouri; the Saints moving away. I have learned that it is not always the best for us to consider our own welfare, but I believe we should consider the interest of the work first, and if we see that our removal will greatly hinder the work and cause others to stumble, we had better try to content ourselves by remaining where we are though we should have to do it at some sacrifice. The two Brn. Tryon and Bro. Vaughan have settled here, near Huntsville, to stay. Bro. Vaughan has been here for twenty years, so I think the prospect is fair to do some good by preaching the word. Grandma Tryon is living with her son Lewis. I believe she told me she had been in the church for about fifty-five years. She enjoyed the preaching well, and remarked at the close of the meetings that they had a pill to pick, now let them pick it if they can.

To the scattered Saints in Northeast Missouri who wish preaching in their neighborhood, write Elder Duncan Campbell at Pleasanton, Decatur county, Iowa; or to D. E. Tucker, Higbee, Missouri, care of David Daniels. Bro. Tryon and family are good Saints. They moved here from Illinois.

More anon,

D. E. TUCKER.

---

*Editors Herald:*—It seems to me that the poor Prayer Union has been greatly misunderstood and misinterpreted, and that justice to the hundreds of noble, earnest sisters who have worked in their interest should allow a word in their behalf. Being the one who originated and first proposed it, I am, perhaps, as competent to speak on the "original idea" as anyone. The object published in the *Herald* when it was first proposed was stated to be, "The growth of spirituality, love, and unity; and to gain a knowledge of the work by the study of the books in connection with prayer for stated subjects." I also proposed that the hour be kept at home, but before the proposition had been accepted, it was moved by some others that the sisters be permitted to meet together where it was convenient to do so, and that it should be understood that such action did not preclude the scattered and lonely ones from keeping it at home, or any others who preferred so to observe it. This was agreed to and the Union entered on its work with this understanding. The idea of a "centralized management" never originated in the Union, neither have they ever advocated such a thing. My own letters, published and private, show that I have not done so. It has been proposed however, and of this I am in favor, that the sisters of the Unions at General Conference should hold meetings for the purpose of consultation and mutual encouragement, and that they might gain a better and more thorough understanding of the work through mutual counsel, that the union we pray for may become an accomplished fact. The only officers necessary, or contemplated, should be one chosen to preside over the meeting to hold over until next conference, and in the meantime have charge of the general work, such as preparing the memory texts, or Scripture readings, etc. Where anyone can see anything objectionable to this I cannot determine.

All the fault found with the Union is grounded on something which somebody imagines the sisters *might* do; not on anything they have done or contemplate doing. As for the "jealousy and bickering," I feel safe to say, that too has only existed in the minds of its opposers. I do not believe that the sisters who have entered this solemn covenant to pray with the Lord that we all may be one, as he and the Father are one, make it the occasion for quarreling over office. It is an unjust aspersion on the sisters.

Just as groundless is the idea that the Union prayer meeting interferes with the attendance of regular branch meetings. The elders have testified repeatedly that the branch meetings were never better attended, or enjoyed such spirituality as where the Prayer Unions have existed and actively engaged in its work. As Bro. Luff remarked, "All was peace, and harmony, and love, and spiritual growth" until some one took it into their head to throw a bomb of discord in their midst. In this connection I recall that before opposition was thought of, Bro. McDowell published a warning through these columns to those who because they did not happen to approve of the Union should kick a stumbling block in the way of those who did. The testimony of those in position to observe its working is that the Union has done a grand and noble work in the past, and I feel assured that so long as the object of the organization is kept strictly in view, it will continue to be blessed.

We hope that the sisters have learned wisdom by the things which they have suffered; and that in the future they will be on their guard against all that would defeat the objects in view. For this reason I urge again, as I have done before, that no other organization of any kind be connected with it, and that no money be raised for any purpose, unless it be for their own expense. If these objects are adhered to, I shall work as earnestly as any of them for its maintenance.

The sisters have never been forced to organize in any place against their own will. Neither has it ever been dictated to them in what places they shall organize, or where they shall not, and I expect that they will do in the future as in the past as they shall elect to do in the various places.

For union,

ELEANOR.

---

29 Goethe street, CHICAGO, Ill., June 16th.

*Editors Herald:*—Since I last wrote you I preached once in Kewanee. The congregation was rather small: but considering the shortness of the notice and the heavy rainfall which occurred just a few hours before meeting, it was large. I enjoyed good liberty. The work in Kewanee is looking up nicely.

Last week I spent a day and a piece in this city, attended the prayer meeting, and on

www.LatterDayTruth.org

Friday morning, Bro. Pitt and I started to the Northern Illinois conference, to be held at East Delavan, Wisconsin. We had a pleasant session; the good Spirit was with us, and for more reasons than one, we were glad, very glad, that we were there. My present conviction is that if our ministers, especially those who are in charge of branches, districts, and missions, will keep pace with the progressive movements of the work, the cause will move as it has never moved before.

Brethren Hougas, Pitt, and the writer, did the preaching. Quite a number of the scattered Saints of Southern Wisconsin were in attendance and it was indeed encouraging to find them in the spirit of the work. Bro. Henry Southwick was reëlected president of the district for the next four months, and Bro. W. Vickery secretary. On Friday, the Sunday school association met. This important department of the work is at rather a low ebb in the district. A young brother by the name of Carpenter, from Plano, Illinois, was elected superintendent, with Bro. C. H. Burr as assistant.

Expect to remain here till over Sunday. Bro. Pitt is doing what he can for the work in Chicago. Results can be better determined by and by. However, the attendance, with some other things, is encouraging. We shall, of course, labor, hope and pray for his success. In bonds,

J. R. LAMBERT.

---

PEDRO, Ohio, June 14th.

*Editors Herald:*—Our missionary force in the field is limited at the present time, only two or three of the elders being actively engaged in preaching; but the work moves. On the first of May I entered the field again, after being at home through the entire month of April, going into the northern part of Vinton county, where there had been no preachlng of our faith, and through the aid of Bro. A. B. Kirkendall secured an opening at a schoolhouse and held a few meetings with but little interest, going thence to another schoolhouse about three miles distant, and created some interest among the people; but owing to school being in session, could not hold meetings only on Saturday nights and of Sundays.

While I was in this locality I visited the pastor of the Bible Christian Church, and presented unto him our claims, etc., and received a promise from him to preach in his church on the following Sunday; but on Saturday I received a note from the pastor and class leader, that it would "not be satisfactory for me to occupy the church," and for me "not to come." But this plighted promise did more good than harm; for many of the pastor's members were very indignant over the affair, and on Sunday afternoon when I spoke at the Otterbein schoolhouse, I was greeted with a large audience which gave marked attention. At the close of preaching a minister arose and said he "had not heard anything that would hurt anybody, and that what I preached to them was all Scripture." When I left I had many invitations to return.

Coming home again for a few days, I started for Lawrence county. I did not know that my father, (James Moler,) had preceded me thither, as I thought he had gone to West Virginia; but it seems as if we were both directed of the Lord to come to the same place; for good was the result. I arrived on the 1st inst., but my father had come, and preached over the Sunday before: on the day of my arrival he had baptized four into the kingdom of God. Then two days after I had the pleasure of leading six into the waters of baptism, and on the day following my father baptized two more. This makes seventeen members in that place; others are investigating, and many near the kingdom; this is on Aaron's Creek. We closed meeting there on Sunday night. In the meantime we have made two more new openings; one on Buckeye Creek, and the other at Mt. Vernon. Some interest at both places. Commenced meeting on Paddle Creek last night, and will continue over Thursday night; thence to Vesuvius Furnace, and from there to Lagrange, where we have an appointment over next Sunday, where there is a branch of sixteen or eighteen members. Father will go home next Monday, but I will continue longer if the interest demands it.

Bro. T. W. Williams is in this district now, expresses his great desire "to see the work here loom up brighter than ever." So may it be. I believe that if all the Saints will make united effort to this end, and labor with our whole might, soul, and strength, yea, I know that if we do this, that great good will be accomplished ere this conference year has passed away. Your brother,

HIRAM E. MOLER.

---

### THE PURITANS AND THE MORMONS.

PRESIDENT ELIOT'S eastern friends seem badly aggrieved over his recent address at Salt Lake. It was very wrong, they declare, to liken the Pilgrim Fathers to the Mormons. I agree with them. The Mormon elders may have erred on the subject of matrimony, but, so far as I have been able to learn, they never burned witches at the stake. Brigham Young's disciples also massacred a few settlers from the east and perhaps a few Indians; but they seldom descended to the cold blooded fiendishness of the Puritans, as shown in their treatment of the New England natives. Both left their native homes to secure "freedom of conscience," but the Puritans, I am told, did not have quite the same regard for the consciences of their neighbors. The testimony of Roger Williams on this point might be interesting.—*New York Advertiser.*

---

THE English Royal Marines are unsurpassed by any troops in the world. They enlist with a character, and they learn a trade. They serve for twenty years, or for twenty-one with a pension, instead of being turned adrift at twenty-four. And when they are discharged there is competition for them among employers.

---

WHAT others think of us is a less important matter than what others ought to think of us. It is better to be in disfavor with others because we are misunderstood than to be in favor because we are supposed to deserve better than we do. And in the long run the surest way of winning the favor of those whose opinion is worth most is by deserving it.

# Original Articles.

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

---

### SERMON BY ELD. J. CAFFALL.

THE speaker, taking for his text Luke 24:25-27, said: Christ is recognized by the Latter Day Saints as the great and infallible teacher. We believe he is the only infallible teacher that has labored ministerially among mankind. The fact of his having been sent as a teacher presupposes that he had something to teach; and the fact of his having something to teach presupposes that men should make an effort to understand that which he taught. We believe in a Christ work. We believe in Christ's blood; that he was, that he is, and that he is to come; that he is all powerful. But we do not believe that he ever designed to force man to work righteousness, or to restrain him from unrighteousness irrespective of his will power. We believe that man must save himself, and we believe he cannot save himself. That may be a little complex.

We will endeavor to present it in the sense in which your speaker understands it. The brother referred to it last night, and I shall refer to it again to-night. Others will refer to it in the future, and it will continue to shine forth in effulgence so that the lapse of time will increase rather than decrease its importance. "With many other words did he testify and exhort, saying, Save yourselves from this untoward generation." They were to save *themselves*, for Peter said so. But how were they to save themselves? By accepting, by obeying implicitly the conditions prescribed by the Apostle Peter, and by continuing to walk in that light the residue of their days. In this sense they were to save themselves; but God was the author and finisher of their salvation. Matthew, chapter 12, says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Who is this speaking? Christ. Then we discover that every man is either with Christ or against Christ. We are told that Christ is mighty to save, and that therefore he will save men irrespective of their desires, or efforts. We believe Christ is mighty to save, but we do not believe that he will save men irrespective of the aspirations men have for salvation. If this were the case, there would be an incompatibility between this and the thought of our appearing to be judged according to the deeds done in the body, whether good or bad. This thought demonstrates man's moral responsibility to God; it demonstrates the fact that in man there is a choice, and for the abuse of

www.LatterDayTruth.org

that will power God will hold man accountable.

Perchance this may be rendered a little more affable by quoting two verses from the 10th chapter of St. John: "Therefore doth my father love me, because I lay down my life, that I might take it again. No man taketh it from me. I lay it down of myself. I have power to lay it down, and I have power to take it again." Christ, therefore, was a teacher because he was taught. Christ taught commandments because he was commanded, and therefore recognized the supremacy of his Father.

What! equal with his Father and yet recognized the supremacy of his Father? Is not that inconsistent? No. There are three that bear record, and these three are one. They bear record, if you please; they govern in heaven. The Father is supreme, and yet these three are equal.

In our conference deliberations today we recognized a superiority of power, a presiding power, yet with that presiding power the body was equal so far as its acts were concerned, and this is the oneness that exists among the children of God. We see a great variety of intellect, a great variety of talent, a variety of gifts and callings from God; and I am very glad to know that the Latter Day Saints see some of their young men developing. I am glad to know that these young men are naturally endowed. I am glad they have acquired ability. I am glad they are still pursuing those acquired abilities; and yet with this diversity of talent and ability there is an equality, and a oneness such as God has decreed should be among his people. By operating together God designs to make them one in the great ultimate. Hence the Savior prayed to his Father, that these disciples should be one as he and his Father were one. How were he and his Father one? There must be a possibility of a conception of the oneness between the Father and his Son, or we could never tell whether the disciples were one in this sense or not. If not, the prayer of the Savior was a mocking prayer; it was an aggravating prayer, and one that would be unworthy of God.

Is it not possible for us to understand in what sense the Father, the Son, and the Spirit are one? I think so. In the Catholic Church the Trinity is represented as a great mystery, and the laity believe it is a mystery. Think of it! God has promised to manifest himself to his people, and yet he is a mystery! Then how can they know whether God fulfills his promises or not. If Christ came to teach, men, if they are to avail themselves of his teachings, of necessity must understand those teachings.

On one occasion these pupils of Christ had not made sufficient progress. This is evinced by the statement, "Oh fools and slow of heart to believe," etc. This gave them to understand that they had lived beneath their privileges. Then the Master began—I wish we had those instructions, for he began at Moses and all of the prophets, and taught them concerning himself. I imagine they understood it. I imagine their intellectual powers were quickened. "They shall know of the doctrine, whether it be of God or whether I speak of myself." They needed this knowledge. Christ knew they needed it, for he was about to go to his Father until the times of restitution, when the Father shall send him again. He was about to commit the affairs of the spiritual government which he had established upon the earth to these poor fishermen. To them he committed the keys of the kingdom. He might have said: "I tremble for you, my brethren, for I go from you. I will send you a Comforter, however, but your responsibility will be great." How could they have borne the scorn of the world and stood as true representative men without a knowledge of their work? Of course they knew. They felt the effects of the teachings of the Savior, when he taught them all things that had been written concerning himself. In what sense were the Father and the Son one? Because in that sense were the disciples to be one. So Christ prayed to his Father when on earth, and we have reason to believe he prayed intelligently.

Outside of organism there is no intelligence. By virtue of the intelligence in the Father he answered the prayers of the Son, and so they were one. The Son prayed for the benefit of the disciples, and the Father answered for their benefit. In that sense they were one, and in no other. In Matthew, chapter three, we read that the Son went to John to observe an imposed duty, namely, to be baptized; and John refused, saying: "I have need to be baptized of thee." Some of our tony, refined people say it is not respectable to be baptized in the river. It might have done for those who were heathenish, but it would be lowering our dignity and refinement to be buried in the open stream while many were gazing on the sight. It is possible that the conception of respectability that God and Christ may have, may differ a little from some of our time. Christ was baptized by John. So we see that he had a different idea of respectability. He was one of the three witnesses in heaven to the validity of baptism, by being baptized. The Spirit rested upon him, as he emerged from his watery grave, by its individuality. So the Savior bore record of it. They were one. In what sense were they two? In the sense that each acted upon their individuality in bearing record. Now comes the Father. He looked upon the Son with pleasure and satisfaction when the Son had said in the volume of the book, "I come, O God, to do thy will." So he said, "This is my beloved Son, in whom I am well pleased." Here are the three, yet one in purpose and design; one in love for the salvation of humanity in their fallen condition. So the prayer of the Savior was consistent when he prayed that his disciples might be one as he and his Father were one. Are we one?

The disciples had not gained the proficiency they should have reached, and the Savior called them fools. Perhaps they said, like some of our enthusiastic brethren have said: "You need not bother about studying; just open your mouth, and the Lord will fill it." But this philosophy did not satisfy the Savior, and their lack of proficiency was a lack of studying the prophecies concerning the Savior. This is according to the injunction: "Search the scriptures, for in them ye think ye have eternal life." Jesus offers an intelligent plan. He designed to instruct the disciples in a practical religion. Thus they might march on from faith to faith, wisdom to wisdom, growing in the knowledge of the Lord Jesus Christ. Elders of the Latter Day Saints, go and speak in the name of the Lord, and tell the people if they will endeavor to acquire a knowledge, the Lord will give it to them. They go away and do not return for ten or fifteen years, and then they look the people in the face, and they have not to make apology for teaching what they did, because the souls they labored among were made intelligent in reference to their conversion.

When I was here a year ago, I met some people I had not seen for fifteen years. They knew at the expiration of the fifteen years what they knew at the beginning of the fifteen years, that the Spirit of Jesus Christ is the Spirit of prophecy, and they had received this Spirit, and they knew it. I wish to call the attention of the brethren and sisters to this rebuke the Savior gave. It is just as necessary for the sisters to be proficient in knowledge as for the brethren. Of course, we sometimes stand on our dignity and think well of ourselves, whether others do or not. We need not be ignorant, if we study what belongs to us in our present capacity in the relationship we sustain to each other and to the world. If we make the proper effort, we need not be ignorant, neither need we cause contention. If we do, we are culpable before God. So were these disciples, as Christ called them fools. Let us examine ourselves and see if we lack

www.LatterDayTruth.org

the needed proficiency. If we do, let us use all diligence to remedy the evil, and not remain in ignorance longer.

It would further appear that the Apostle Paul saw a deficiency in some of his brethren, and he divined the cause and said in Hebrews 2d chapter, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression received a just recompense of reward; how shall we escape, if we neglect so great salvation." It appears it was possible for them to neglect so great salvation. It is a pity that our duties that are made imperative upon us by virtue of our profession should ever appear to us monotonous because of their sameness. Why is it, it is a pity? Because we fail to give more earnest heed to the things we have heard. When we think our duties are monotonous, and neglect them because of this, we are beginning the work that will be a means of neglecting so great a salvation.

Did you ever read the 12th chapter of Matthew studiously, this part: "When the evil spirit is gone out of a man, he walketh in dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. This is not the sin against the Holy Ghost, but a dangerous step toward it.

It would appear that all men, irrespective of their condition, are more or less under the control of an evil spirit, until they entitle themselves to the light. When they make a covenant with God and claim that light, then the evil spirit goes out of the man, and controls him no longer. Now, he is entitled to the light which comes from God. "Dry places" may suggest the thought that the spirit is miserable and does not feel so good as when he occupied that body. But when he returns he cannot control the man alone, so he counsels with seven other spirits, and they enter in and dwell there; and the last state of the man is worse than the first. When we think our duties are monotonous, and difficult, that they are not important, are we not verging on the condition of speaking against the Holy Ghost, so that finally we shall deny and speak against the Holy Ghost? An ultimate is never reached only through a preparatory procedure. When a man neglects a duty to-day, he can neglect one to-morrow with less struggle, and the third day with still less struggle, until finally he concludes he is about right. He is in the church, you know, and has been baptized, and Christ says, "He that . . . is baptized shall be saved." I believe that God has guaranteed that we shall have a heaven, but I believe we must prepare ourselves for that heaven down here right on this earth. While we may imagine how beautiful heaven is, do not let us forget that we are down here, and must look to the word of the Lord.

You will certainly agree with the thought that Christ overcame because he kept the word. In what sense did he keep the word? He performed the duties the word revealed, so when Satan came to him in the wilderness and said: "Now, Lord, you need not be hungry; see the stones; take one of those stones and make bread." I do not know whether he could have made bread out of the stones, but the Devil told him to do it, and the Savior declined, and assigned reasons for it. They were inspirational reasons. He said, "It is written." Let not the young elders be ashamed to hold up the word of God to the world and quote Christ: "He that is of God heareth God's word." John says, "We are of God, and the whole world lieth in wickedness." Why teach the world, if the world was not wrong? The fact they were told to teach the world, proves that the world was wrong, and the disciples were right.

This exclusive salvation is not pleasing to this generation, and therefore they say the Latter Day Saints are very uncharitable; for they say none will be saved but them. The conception is, if a person wishes to be saved he will be, irrespective of society; so he keeps away from the Latter Day Saints.

In reference to the Latter Day Saints having a religion, I wish to say, that, in a sense, they have none; that is, they have not formulated a religion. The founder of the faith thought there was a religion of Christ somewhere, and he went to God to tell him where it was. He did not go to God to make him a prophet, but as a creature of God he thought it was his right to inquire of him. He learned what the religion of Christ was, not what the religion of Joseph Smith was, and if he was saved, he must be saved through the religion of Jesus Christ. This is what the apostle means when he says: "We know we are of God, and that the whole world lieth in wickedness."

One reason among others why we should take the word of God for our guide and become proficient in reading it, is because it tells us there is to come delusions, but it tells how to detect them. It tells us we are living in perilous times, and we see this prophetic declaration fulfilled, and we must fortify ourselves in order to stand in these days of peril and spiritual darkness consequent upon a long night of apostacy. Since the light has again dawned upon the world, the counterfeiting work has followed the introduction of the gospel. This gospel, as it marches forth, sheds its light into the souls of men, and by virtue of that light it enables men to escape and tell others how to escape. If you will search the revelations of Joseph Smith you will find he taught more abundantly concerning the detection of evil and seducing spirits than any of his predecessors in the prophetic office. Read section 46 of the Doctrine and Covenants carefully. Thus, by studying the prophets, and all things concerning Christ, the Christ that was, the Christ that is, the Christ that is to come, Latter Day Saints will be prepared for all deceptions which will come. More, they will pass through every trying ordeal unscathed.

I thank you for your kind attention, and desire that God's peace may abide with you forever.

CRAWFORD CO., KAN., May 7th.

## "POOR FARM," OR "SAINTS' HOME."

IN *Saints' Herald* for June 4th, Randolph has an article in regard to "Saints' Home." By reference to his article, the example of a person aged and decrepid, owing to a small property, is given as a strong reason why no home should be prepared for others. He fails to remember the crippled and aged members, who are wholly dependent on the church for sustenance, to whom the Bishop or his agents pay annually large sums of money for their support. It is right that they should be supported, and for this very reason I mentioned in the *Herald* the project of a Poor Farm, or place where the poor of the church could be maintained on a self-sustaining basis, so that the thousands of dollars now annually paid them would be devoted to the spread of the gospel by supporting a larger force of missionaries, and aid in building up the work. Some of the poor farms in the United States are self-sustaining, and also pay large sums of money into the several county treasuries. So it is with the Saints' Home. It would not only sustain our poor *at the Home*, but a great many needy throughout the world.

When I first mentioned the idea I called it *Poor Farm*, and have noticed it created wide comment, and am glad it has. Now that it has been discussed pro and con, I think it time to commence *at once* to send the Bishop our mites and push this work to completion. In so doing we will not only be praying "the Lord of the

www.LatterDayTruth.org

harvest to send more laborers," but will *do* the work our hands find to do.

Whether it be "Saints' Home" or "Poor Farm," let us have one near the gathering place in Missouri. Come now, brethren, you have talked long enough; let's get to work.

GEO. E. MCCONLEY.

STERLING, Colorado.

## THE REASONS WHY.

THE following are the reasons why I believe it is best that the gospel be preached, and believed in, in its fullness. In the first place, every sane person must believe something. I have heard it said that even Colonel Ingersoll believes he has a "thinker." Some of the wise men of Greece said, "Doubt is the portal to truth."

If this be true, some of those ancient princes of the power of doubt outreached our modern prince, inasmuch as they tell us that he is deluded, —that man has no thinker, he simply imagines he has one.

"The mind is not moved by itself,
All are all but parts of one stupendous whole,
Whose body, nature is, and God the soul."

The last quotation is, of course, from a modern author; but to anyone who has traversed those regions of thought, it must be evident that on his flying his kite without a string, he received a tumble which brought him very near the same place where the author of the preceding quotation had the wings of his celestial hope so badly singed, that he was compelled to eke out a miserable existence and die exclaiming, "I came into this world in impurity, have lived in anxiety, and depart in perturbation. Cause of all causes, pity me!" He flourished in the very poise of the Grecian civilization.

Years ago I commenced to endeavor in my own strength to fathom the mystery of my own soul. I followed it up until I was convinced that I was merely a shadow in pursuit of shadows. I could not halt, but was carried on by the power of doubt and darkness, and driven to the conclusion that I was not even a shade of a shadow. For some time I tried to get others to see as I did, I suppose upon the principle, "Misery loves company." Volumes could not tell the wretchedness I have experienced from that day to the present.

O, for the power to soar on the hopeful pinions of my younger years!

I believe in religion because I am convinced that without it humanity would cease to be human.

I prefer Christianity to all other religions of which I know anything, because it contains the greatest leavening and sustaining power, evidence of which is shown by our high state of civilization, and on account of the many useful inventions that have been wrought out under the shadow of her wings.

I believe in its being taught in its fullness because the present condition of society demands it. For by placing the Bible in the hands of everybody and then teaching them that God was only jesting when he permitted the insertion of those portions by which we are authorized to claim tangible evidence that he is, we make it an instrument of death rather than life.

As for infidelity.

"What is the use of all this preaching, sure the Hottentots are just as happy as we are." Perhaps they are; nevertheless, I thank God I am not a Hottentot.

I often think what improvement Col. Ingersoll and a good corps of his best men would make among ignorant heathen. I can imagine I hear them lay down their code of moral laws and then say, "You must be goody, goody, boys and girls, youths and maidens, men and women, because when you die that is the end of you."

As bad and generally corrupt as the people of Christendom are to-day, I am satisfied they would be infinitely worse if they could receive no spiritual, mental, and moral food excepting such as Mr. Ingersoll can furnish.

J. B. FARR.

## LABOR AND CAPITAL.—NO. 2.

### CHRISTIANITY THEIR ONLY RECONCILER.

BY FANNIE JONES.

THE sad phases of life that I have depicted are more than aught else traceable to defective education through successive generations. Parents did not realize the solemn responsibility of character building which devolved upon them. They thought the church would cultivate the brain and soul, but the church Christ left on earth fell from her high position, and instead of teaching that we are all brothers, she wasted her time in profitless strife and contention over dogma, rite, and ritual, and has entirely failed to teach what Christianity means—LOVE. If the church had been faithful in her duty in fostering that which was good, noblest, and grandest in the soul of man, then poverty would not have assumed such hideous aspect, as it did in olden times. The Lord has said, "The rich and poor meet together, the Lord is the maker of them all."—Prov. 22: 2.

While one nation in Europe was freeing labor from the shackles that had been placed upon it by a privileged class, America was dignifying the laborer by the inauguration of a policy that was to throw open to him the prairies and forests of an unpeopled continent. With the assurance of a liberty possessed nowhere else, there dawned upon mankind an era of mechanical invention without a parallel in previous history.

H. W. Cadman in his book speaks of this era as follows: "The improvements made in the spinning jenny by Hargreaves in 1767, and Arkwright in 1769, was followed in 1774 by Watt's steam engine, and in 1793 by Whitney's invention of the cotton gin. The consequence of these discoveries was the foundation of the factory system, which revolutionized the industries of every western nation."

Here again we notice the centralization of labor and concentration of capital; for the shops that employed a few men became the factory, with a hundred hands. The relations of employer and employed were changed to that of employer and wage earner. Such change brought with it unexpected evils. Very few great changes in social, political, or economic conditions are effected suddenly and peaceably. Until society adapts itself to the new order, there is always more or less friction; for there is the resistance of those who will not conform to new surroundings, the ignorance of others who do not understand them, and the rapacity of many who take advantage of that ignorance made the innovation a hard one.

One of the wrongs connected with the factory system in the old world was child labor. The discovery that children could do certain work in these factories at a money cost of almost nothing, was the prime reason of so much subsequent poverty, degradation, and wretchedness; for the parents of these children were soon displaced by them. The consequences were that poverty they sought to decrease increased, and reduced wages to their lowest notch,

It seems incredible, but it is true, that in Christian England where the church spire ascends from every town and hamlet, infants five years old were allowed to work in the cotton factories from five in the morning until eight at night, "Boys four years old were brought to work wrapped only in their night-clothes where they had to toil naked, often in mud and water, dragging sledge-tubs by the girdle and chain for a longer time than we now permit strong men to work in sunshine."

It is difficult to conceive how public opinion and the press should have allowed it to continue so long without a protest; and it seems inexplicable why the church did not raise her voice against it, if we did not know that God was displeased with her and had withdrawn his Spirit from her.

As early as 1799, Robert Owens tried to apply the principles of Christianity to the relations of capital and labor. He purchased cotton mills, discountenanced the employment of

www.LatterDayTruth.org

children, improved the homes of his workers, checked drunkenness and immorality, opened schools, and by every means in his power endeavored to elevate the social condition of his operatives. His Christianity resulted in so much good to the working people that it attracted the attention of the world, and political economists, philanthrophists, and even the heir to the throne of Russia made visits there in order to study his methods. Here they found a people living in sobriety, contentment, and morality, while other mill towns were centers of intemperance. Owens believed in the words of Christ, "Love one another;" and through these words he was having his workmen instructed in the rudiments of knowledge, health, and purity; for he believed by living up to that commandment that it was sufficient to eradicate all vice, crime, and evil passion. His work was a grand success, and the good he did in regard to the labor question cannot be measured.

The great movement against child labor did not begin in England until 1830, and an act was passed in 1833 against it. Nor was the government any too soon, for it was a year of ferment, an anxious, critical time in modern English history in regard to the working class; for there was a widespread agitation of Chartism. Paris and Berlin were in actual revolt. The well-to-do classes were startled out of their jubilant and scornful attitude, and they soon had a better knowledge of the shocking conditions under which the poor lived and toiled. There was no hesitation now in admitting that labor had been wronged by capital, and that such degrading poverty was a disgrace to civilization. England discovered that, "If you suffer the poor to grow up as animals," as Danton said, "they may chance to become wild beasts and rend you;" so she compelled her factory kings to curb their race for wealth at the expense of humanity.

We plainly see that the conditions of labor have improved since the days of Rome, and that these improvements have not been brought about by anarchy, but by the comparatively silent influence of Christianity; and that the men under whose influence these reforms were made were Christian men.

The churches of to-day have almost forgotten that God has commanded them to teach freedom, equality, and brotherhood in the fullest, deepest meaning of those words. If this free land of ours is "a government of the people, for the people, by the people," we certainly ought to have a change in our laws in relation to labor; for Rev. J. Talbot Smith in the *Catholic World* says a "thread of misery runs through the whole manufacturing system of the time." "The iron interests get in many districts twelve full hours from each man daily. The paper manufacturers get the same from their machine-men. The obscure towns and obscure factories squeeze their work people as an orange might be squeezed — flat." This state of affairs is a pestilential breeder of Internationalism, and should be removed for the good of our country, not by war, but by peace.

B. O. Flower in the *Arena* clearly shows where the churches have failed in doing their duty to the laboring classes. "In a word, the fatal fever for gold which has infested the social atmosphere, and taken possession of hundreds of thousands of our people, chilling their hearts, benumbing their conscience, choking all divine impulse and refined sensibilities; the cowardice and lethargy of the church, which has grown rich in gold and poor in the possession of much energy, which no longer dares to denounce the money changers, or alarm those who day by day are anæsthetizing their own souls, while adding to the misery of the world. The church has become, to a great extent, subsidized by gold, saying in effect, "I am rich and increased in goods, and have need of nothing;" apparently ignorant of the fact that she "is wretched, poor, blind, and naked;" that she has signally failed in her mission of establishing on earth an ideal brotherhood. Instead of lifting her children into that loftly, spiritual realm where each feels the misery of his brother, she has so far surrendered to the mammon of unrighteousness that, without the slightest fear of having their consciences disturbed, men find comfort in her soft cushioned pews, who are wringing from ten to thirty per cent profit from their fellow men.

This state of affairs described by Flower clearly proves that the churches to-day are greatly to blame for the agitation of this question of labor and capital; for they do not believe in the sublime proclamation at Nazareth: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

Just as fast as the spirit which Christ always declared to be antagonistic to his religion, and which he called "the world" crept into the church, usurped the control of affairs, and put a lock on the mouths of its preachers, Christianity withdrew from the churches and they knew no longer the gospel of Christ. True Christianity, the Christianity that Christ taught, is the only remedy that will make any lasting change in this question of "Capital and Labor."

(To be continued.)

# Conference Minutes.

### LITTLE SIOUX.

Quarterly conference met at Magnolia, Iowa, June 11th and 12th; D. Chambers president, Joseph Seddon assistant; A. M. Fyrando clerk, J. F. Mintun assistant. Branch reports: Logan, gain 4; Spring Creek, loss 2; Unionburg; Woodbine, loss 1; Union Center, gain 2; Magnolia, loss 2; Little Sioux, gain 1. Bishop's agent reported: Amount received during quarter, $318.58; expended $226.73; on hand $91.85; amount received on Saints' Home and Reserve Fund $905. Elders reported: J. Seddon, J. A. Beckman, L. Wilson, D. Chambers, D. Maule, W. Chambers, F. Hanson, J. F. Mintun, C. Derry, C. Downs, R. Farmer, I. Shupe, H. Garner, P. C. Kemmish, A. M. Fyrando, J. Chatburn, J. Donaldson, D. Hutchings, E. R. Lamphere, B. Lewis. Priests: N. Mann, W. T. Fallon, J. Merchant, J. C. Johnson. Teachers: J. S. McDonald, S. B. Kibler, B. F. Benson, J. Dickey. Deacons: J. Benson, and A. Baker. Brn. J. C. Johnson, A. Baker, and W. Donaldson were ordained elders. On motion the district tent was placed under direction of district president and missionary in charge. Local missions: D. A. Hutchings was appointed to labor at Ash, Johnson, and Brown schoolhouses. F. Hansen to numbers one and two Cass township. N. Mann as circumstances permit. On motion all local laborers were placed under direction of district president. Two-day meetings were appointed as follows: Little Sioux, last Saturday and Sunday in July; A. M. Fyrando, D. Chambers in charge. Moorhead, second Saturday and Sunday in August; D. Chambers, A. M. Fyrando. Persia, third Saturday and Sunday in July; D. A. Hutchings, A. M. Fyrando. Union Grove, last Saturday and Sunday in August; J. F. Mintun. Twelve Mile Grove, second Saturday and Sunday in July; J. Seddon, W. R. Davison. Further appointment of meetings left to district president, D. Chambers, who was also sustained as such, and A. M. Fyrando as secretary; also missionaries of General Conference appointment, and all the authorities of the church. Committee on organization of branch at Missouri Valley reported they did not deem it wisdom to do so. Preaching by Elders J. Seddon, C. Derry, J. F. Mintun, and D. A. Hutchings. The district president spoke well of spiritual outlook in district; Bishop's agent reported finances as flourishing; local laborers all expressed determination to push the work by God's help. All enjoyed a spiritual feast; the Spirit of God was manifest through the gifts and blessings; all went home rejoicing. Adjourned to meet in Logan, first Saturday and Sunday in September.

### NORTHEAST KANSAS.

Conference convened at Netawaka, Jackson county, June 11th, 1892, David Williams in the chair, Daniel Munn clerk *pro tem.* Branch reports: Scranton 74. Centralia, Atchison, Fanning, and Netawaka. Ministry reports: Elders, J. T. Davies, J. A. Davies, H. Parker, W. Hopkins, J. Buckley, A. Dodd, D. Munn, H. Green, D. Williams, W. Gurwell, J B. Jarvis, W. Menzies, C. Guinand. Priests, J. McDugal, J. Price, W. B. Thatcher. Bishop's agent's report: On hand last report $14; received since $5; total $19; paid out $19. A motion to reconsider the matter of Bishop's agent decided to release Bro. Henry Green. The authorities of the church were sustained. Preaching Saturday evening. Sunday morning the Saints' chapel was dedicated. Prayer by Bro. J. A. Davies, dedicatory sermon by Bro. J. T. Davies. The conference was a peaceful

www.LatterDayTruth.org

one and the gifts of the gospel were manifest. The Saints felt that the Lord acknowledged their labors in preparing a house of worship, the assembly rejoicing for the Spirit of peace. The officers of the district were sustained. Adjourned to Centralia, Kansas, September 3d and 4th, 1892.

### NORTHWEST KANSAS.

Conference convened at Blue Rapids, Kansas, June 4th and 5th, 1892; called to order by Bro. G. W. Shute. Branches reported: Blue Rapids, no change. Goshen 51. Elmira 87. Decatur county, no change. Elders reported: G. W. Shute, J. T. Davis, R. L. Ware, C. R. Duncan, H. Hart. Priests, J. W. Gilbert, V. F. Rogers. Teachers, H. P. Curtis, W. Scott. Bishops agent's report: On hand last report $7.08; amount received $35.10; expended $35.35; balance $6.83. A committee of three was appointed to arrange for a series of two-days meetings throughout the district as follows: Goshen, June 18th and 19th; Blue Rapids, June 25th and 26th; Cuba, July 9th and 10th; Hollis, July 16th and 17th; Elmira, July 23d and 24th; Blue Rapids, July 30th and 31st; The president was authorized to make further appointments as interest demanded. R. L. Ware was elected president of district, A. J. Hager secretary, and Arthur Smith Bishop's agent. A. J. Hager was ordained to the office of priest. Conference adjourned to Goshen, September 3d and 4th.

### DECATUR.

Conference convened in Saints' chapel, Davis City, Iowa, at ten o'clock a. m. June 4th, 1892; William Anderson president, Edward L. Page secretary, J. A. Gunsolley assistant, A. M. Chase chorister, R. J. Harmon janitor. President Anderson offered words of instruction, congratutation, and comfort. It was resolved that Bro. E. C. Briggs be invited to take part in this conference. Reports of branches: Lamoni, 783; 1 baptized, 7 received, 3 removed, 2 died. Davis City, 77; 4 received. Greenville, 40; 4 received, 1 removed. Little River, 118; 2 baptized, 2 received, 4 removed, 1 died. Lucas, 181; 12 removed, 1 expelled, 1 died. Allendale, 93; 1 received. Wirt, 48. Lone Rock, 77, 3 baptized, 2 received. Leon, 44; 2 received. Centerville, 24; 2 received. Ministerial reports: Elders, E. C. Briggs, Wm. Anderson, A. S. Cochran, C. H. Jones, G. Derry, Oliver Bailey, J. M. Brown, H. Bartlett, Joseph S. Snively, J. McDiffet, H. R. Harder, J. Johnson, M. Haskins, J. Boswell, Nephi Snively, James Allen, W. N. Abbott, R. Lisle, J. Wahlstrom, E. L. Page, J. W. Johnson baptized 3, W. Thompson, J. D. Bennett, J. Denio, T. Wellington, S. Ackerley, E. Stafford. Priests, E. E. Marshall, G. Brown, J. Vinnard, S. D. Shippy, W. Dodson, E. Sparks. Teachers, T. Cook, N. W. Smith. Deacon, R. J. Harmon. On recommendation of the Lamoni branch the following brethren were ordained priests: F. E. Cochran, J. A. Gunsolley, A. M. Chase, A. M. Newberry. On recommendation from Little River branch A. S. Parker was ordained deacon. It was also requested by the Little River branch that its name be changed to Pleasanton, and conference so ordered. Committee on Terre Haute case continued; to report at next conference. The following resolutions were passed: Resolved, That all presidents of branches should be nominated by the president of conference or district and missionary in charge and in harmony with section 120, paragraph 1; and if more than one nomination is made, or name presented, each name shall be voted on by ballot, the highest number to preside. Resolved, That all nomination to office in the respective branches be made through the presidents of those branches in harmony with the president of district or missionary in charge. Resolved, That all resolutions and usages that conflict with this be and are hereby repealed. A motion prevailed to ordain Bro. Sandage of Lone Rock branch to the office of deacon, and that the president provide therefor. Resolved, That the presidents of the branches in this district be requested to take a collection in their branches at their earliest convenience to meet district expenses, and forward amount to district secretary. Resolved, That the district secretary be treasurer of the district. A collection taken in behalf of Davis City branch realized $6.46. A resolution of thanks was tendered the members of Davis City branch for the kind attentions they had shown towards visitors. Adjourned to Leon, Iowa, at call of district president.

### WESTERN WISCONSIN.

Conference met at Flora, Grant county, June 11th, W. A. McDowell in the chair; J. W. Peterson was chosen secretary *pro tem.* The forenoon was spent in prayer and testimony meeting, in charge of Bro. J. P. Dillen. Branch reports: Wheatville 39. Flora Fountain 24. Evergreen and Freedom branches not reported. Reports of Elders: W. S. Pender baptized 4, J. W. Peterson, W. A. McDowell baptized 2, A. L. Whiteaker baptized 1, J. P. Dillen, C. W. Lange. Priest: J. Blackbourn. Teachers: J. Iliff. Bishops agent, W. A. McDowell, reported $12 received since last report, $12 expended. The Webster branch was disorganized and the members instructed to unite with the nearest branch. The same instructions were given to the remaining members of the Willow, Excelsior, and Sandusky branches. The present district officers were reëlected; term of office one year. The President was instructed to appoint two-days meetings for the benefit of scattered Saints. Brn. W. A. McDowell, A. L. Whiteaker, and J. Blackbourn were chosen a committee to appoint small and convenient fields of labor to the local ministry, including the Aaronic ministry. They reported as follows: Elders: J. W. Whiteaker, Wheatville and Excelsior churches; J. Hancock, Zeda, Wisconsin; C. W. Lange, M. V. Thayer, and F. Hackett referred to the district president; F. Sawley, Evergreen. Priests: J. Blackbourn, North Andover and Burton; John Quandt, referred to the district president. Teachers: J. Iliff, Flora Fountain; J. Thompson, Wheatville; G. W. Hancock, Evergreen and Woods' schoolhouses. Deacons: L. Noble, North Andover and Burton; H. Hancock Sr., Woods' schoolhouse. Adjourned to meet with the Evergreen branch October 1st and 2d, at 10:30 a. m.

### SOUTHEASTERN ILLINOIS.

Conference convened at Brush Creek, June 11th and 12th. I. P. Baggerly was chosen to preside; J. F. Henson secretary. Branch Reports: Brush Creek 206; 5 baptized, 1 received, 1 removed. Alma 10; 1 received. Tunnel Hill 85. Dry Fork 36; 1 died. North Fork 10; 1 died. Parrish 45; 6 baptized, 1 died. Elders' reports: G. H. Hilliard, I. M. Smith, R. Etzenhouser, T. P. Green, I. A. Morris, I. P. Baggerly, L. F. Daniel, J. F. Henson, J. F. Thomas, M. R. Brown. Priests: F. M. Slover, J. Kurtz. Teachers: J. W. Slover, T. N. Smith. Deacon, David Hoover. Adjourned to Dry Fork branch, Saturday, October 8th.

THE German merchant marine stands next to that of England. In 1889, the latest year for which figures have been published, German vessels made 66,834 voyages, carrying 21,398,522 tons of cargo.

THE painting on silk, satin, and crape, which is now so extensively used on panels of those materials, is effected by sizing the parts to be painted with gum arabic or isinglass, when proceed as with canvas.

NEXT to pork, the bananna is said to be the most indigestible thing a person can eat.

# Miscellaneous Department.

### DECATUR.

Convention will meet at Allendale, Missouri, Saturday, August 6th, 1892, at nine a. m. Morning session, business; afternoon, training classes. Programme for Saturday evening: Song by congregation; prayer; song, Allendale school; address of welcome, James Vinnard: response, A. M. Chase; music; paper, subject, Sunday School Finances, Sr. B. A. Greer; address by J. A. Gunsolley, subject, Methods of Conducting Sunday Schools; music; question box; doxology; benediction. Sunday: Prayer meeting at eight a. m.; Sunday school, 9:30 a. m., in charge of association, regular lesson for that day to be used; music this session will be from Winnowed Songs. Preaching at eleven a. m. Social meeting in afternoon. Short speeches by Sunday school workers, interspersed with music, in the evening. It is desirable that every school in the district be well represented. A general invitation is also extended to all interested in Sunday school work. Let all the delegates come prepared to attend all meetings promptly, especially the business sessions. Meetings will be held in the grove if conditions are favorable.

J. A. GUNSOLLEY,
A. M. CHASE,
F. E. COCHRAN, for committee.

### MASSACHUSETTS.

The Sunday school union of the Massachusetts district will hold its regular convention July 9th and 10th at Plainville, Massachusetts, beginning at 7:30 p. m., on the 9th. We earnestly desire that each school will send one or more delegates to represent it. The annual election of officers will take place at this meeting. We expect prominent brethren to be present. Make an effort, Sunday school workers, to make this the best session yet.

GEO. W. ROBLEY,
Supt. of District.

### GROVE MEETING.

There will be a Grove Meeting at Bro. Benan Salisbury's, commencing July 7th, and hold over two weeks. Anyone coming by railroad will be met at Glidden, Iowa, by notifying Bro. Salisbury. This meeting is in charge of missionary and district president; therefore we look for Bro. James McKiernan and others of the ministry. Come, Saints, and let us have a time of rejoicing together.

W. W. WHITING.

### MISSIONARY APPOINTMENTS.

Until their departue for their appointed fields of labor Bro. C. R. Duncan will labor in the Northwest Kansas district; and Bro. John Kaler in Denver and vicinity, Colorado.

JAMES CAFFALL.

### ITEMS OF INTEREST.

DRESDEN, June 20th.—In the course of Prince Bismarck's talk here, while on his way to Vienna, he said: "I recognize in this splendid reception appreciation of my person in the past. I hold no official position in the present, nor shall I ever again do so. I represent a chapter of the past that is closed forever."

ROME, June 19th.—In the municipal election held in this city to-day the Liberal candidates, including ex-Premier Crispi, were victorious. Sig. Crispi says he will devote the rest of his life to the welfare of Italy and Rome.

MARSHALLTOWN, Iowa, June 17th.—Fourteen head of fine cattle belonging to John Bryant, near Bangor, were killed by a single stroke of lightning last night. The farmhouse of John Kelley in Minerva township was struck and nearly demolished. The

www.LatterDayTruth.org

inmates were stunned but not seriously injured. A farmhouse near Whittier, owner's name not learned, was struck and burned down with nearly the entire contents. Lightning also killed a number of horses in J. F. Meeker's pasture just north of Marshalltown.

Heavy hailstorms have done great damage in the vineyards in the district of Montpellier, France.

MONTREAL, Que., June 20th.—The extraordinary downpour of rain during the last two days has done frightful damage throughout Eastern Canada and has also caused a serious loss of life. Miles of the country are under water and the damage to crops and farm property is immense. In Toronto several streets are entirely submerged and the damage to property there alone amounts to over $200,000. The telegraph wires are down in many places.

Intimations of a willingness to take part in the proposed monetary conference have now been received from Great Britain, Germany, France, Austria, Hungary, Italy, Spain, Switzerland, the Netherlands, Denmark, Greece, and Belgium. It is thought the conference will be held at Brussels early in August, and expected that within a few days from now President Harrison will send to Congress a special message on the subject, giving all the facts and correspondence relating to it. The governments of Germany and of the Netherlands reserve freedom of action without regard to the decisions arrived at by the conference.

Belgium now has 133,000 voters; a household suffrage would raise the number to 900,000; giving the suffrage to all who can read and write would raise it to 1,100,000, and universal suffrage would mean 1,500,000 voters.

By request of the Mayor of Port Louis, Mauritius, the United States Consul at that place has appealed to the American people, through the Department of State, for aid for the sufferers. The late hurricane on that island killed upwards of one thousand people, wounded thousands, and left more than 50,000 persons destitute of shelter and food.

Prince Michael, of Detroit, has been sentenced to five years imprisonment in the Michigan penitentiary for immorality among his followers.

HAVANA, June 19.—Since the 8th inst., the Island of Cuba has experienced one of the greatest rainfalls ever known, causing great destruction of property and the loss of several lives, and telegraphic communication being interrupted with the most distant points. At Matanzas the rivers San Juan and Yamuri, between which the largest part of the city is located, overflowed their banks, sweeping away bridges, towboats, and launches, flooding the streets in the vicinity, raising the banks of the San Juan to the height of ten feet. The River Almenderes, which enters the Gulf of Mexico at Chorera, three miles west of this city, is over banks, flooding all the low lands and driving the people to abandon their houses to seek shelter in higher places. Fortunately no wind of importance has accompanied the rainstorm. The streets of the city running from the Parque Central to the harbor have been flooded two feet deep, and the waters far out in the gulf have the appearance of the muddy waters at the mouth of the Mississippi.

The sugar warehouses on the San Juan being full of sacks and hogsheads were flooded to the height of the sixth and seventh tiers of sugar and between 90,000 and 100,000 sacks were entirely lost, and it is now estimated that the amount will reach the enormous sum of $3,000,000. The loss to planters and merchants will be very heavy, adding greatly to the present sufferings of capitalists in Cuba.

The loss in and around Guines will be terrible; most of the people being farmers, have lost their all and many will suffer with hunger. Meanwhile a great many people will be dependent on the aid from those more fortunate to enable them to start anew.

### BORN.

HARDER. — At Wirt, Ringgold county, Iowa, February 2d, 1892, to Bro. H. R. and Sr. Mattie Harder, a son. Blessed at Lamoni, Iowa, June 5th, 1892, by Elders Robert M. Elvin and Thomas J. Bell, and named Thorn Leland.

### MARRIED.

CHRISTENSEN—BROWN.—At the residence of the bride's parents, Wyatt Park, St. Joseph, Missouri, Bro. James Christensen and Sr. Linna May Brown, on Sunday, June 5th, 1892; Elder J. M. Terry officiating. Only a few invited guests were present. A rare lunch was served, immediately after which the couple took train for a tour over the road, Galveston, Texas, being their objective point. Their future home will be in Parsons, Kansas. Both being well and favorably known here, will carry with them the good wishes of all.

BARROWS—ALLEN.—June 23d, 1892, at 8:30 p. m., at the residence of the Misses Allen, in Lamoni, Iowa, in the presence of many friends, Elder W. W. Blair joined in wedlock Bro. Charles H. Barrows and Sr. Jennie M. Allen.

"The joys of marriage are the heaven on earth,
Life's paradise, . . . the soul's quiet."

### DIED.

WIXOM.—Edith Wixom; born October 28th, 1886; was blessed November 28th, 1886, by Elder D. L. Harris, and died May 30th, 1892, in San Bernardino, California. Marcellus Wixom; born March 9th, 1889; was blessed April 14th, 1889, by Elder J. F. Burton, and died May 31st, 1892, in San Bernardino. These children of Brother and Sister Jasper Wixom were taken sick nearly at the same time, on Friday evening, the 27th inst., with a very malignant form of scarlet fever, and there was only a few hours between their departing, one dying on Monday evening, the other on Tuesday forenoon, and both were carried to their resting place in the cemetery in the hearse at the same time. The little ones were very bright and cheerful in their lives, and patient in their brief sickness. A discourse was delivered on Sunday, June 12th, by Elder J. F. Burton from Matthew 18th chapter 10th and 14th verses in the Saints' chapel here, relative to this sorrowful event, the large congregation showing their sympathy and respect for the bereaved parents and relatives. We are thankful for the knowledge revealed which satisfies us that these little bright forms are now basking in the brightness of the resplendent glory of the pure and holy ones in the paradise of God. And yet, "We weep with those who weep."

HUGHELL.—At Batavia, Iowa, June 16th, 1892, of consumption, Bro. Lewis Hughell, whose earthy pilgrimage was forty-two years, nine months, and six days. He accepted the gospel and was baptized in California, by Elder Cook. Located in the vicinity of Lamoni, where he lost his wife in 1888. Failing in health, induced him to dispose of his worldly effects, and seek to recover health in California, but in this he was disappointed. After an absence of six months, he returned a few days ago to the home of his brother Marion to die, that he might be laid to rest by the side of his wife. There are four orphan children left to mourn. The body was consigned to the grave in Rose Hill cemetery, June 17th, to await the resurrection. Remarks and prayer by Elder Robt. M. Elvin.

UNCAFER.—At the home of his parents, Apollo, Armstrong county, Pennsylvania, June 7th, 1892, Herbert H., son of Henry and Sister Julia Uncafer, aged 20 years, 1 month, and 7 days. Herbert had been a boy of a lovable, genial disposition; a great comfort to his parents the few short years he was spared to them. He had received the instruction of the Bible and Book of Mormon with great pleasure. Deep sympathy was extended by all to the bereaved parents. He was loved by all who knew him, and by all will be missed. Services by the Presbyterian minister, J. S. Fullerton.

FORD.—At Sweet Home, Missouri, April 10th, 1892, James A., son of Bro. and Sr. Ford. Deceased was born in Morgan county, Illinois, March 17th, 1869. He was a very honorable young man, and was engaged to Sr. Sophia Powell, and was soon to be married. He was a believer in the gospel. We deeply sympathize with those who mourn there, especially the parents, and the one to whom he was engaged. May God's sustaining grace be all sufficient for their support in this hour of need. Funeral sermon by Elder Henry Kemp to a full house of attentive listeners, June 4th; text Job 14:14.

WILLIS.—Near Lamoni, Iowa, June 17th, 1892, Miss Jane Sophia Willis, aged eleven years and thirty days. Funeral services were held in the Brick Church, Elder W. W. Blair preaching the sermon, Elder R. M. Elvin assisting in pulpit exercises.

"Oh, thou who dry'st the mourners tear,
How dark this world would be,
If, when deceived and wounded here,
We could not fly to thee!"

## Sunday School Associations.

### INDEPENDENCE.

Convention convened at Armstrong, Kansas, on the evening of June 10th, 1892. Delegates present from Independence, Armstrong, Kansas City, and Knobnoster. The following Sunday school reports received and accepted: Armstrong for 3 months: Sessions 12, enrollment 100, average attendance 53, classes 6, officers 6, in treasury $13.06, *Hopes* taken 25; Robert Parker superintendent, William Newton Jr. secretary. First Kansas City: Sessions 12, total attendance 436, average attendance 36, classes 5, officers 10; Arthur Allen superintendent, Anna Koehler secretary. Knobnoster: Sessions 12, enrollment 36, average attendance 26, classes 5, officers 4, *Hopes* taken 10; A. E. Weidman superintendent, L. R. Wells secretary. Zion's Summit (Lee's Summit, Missouri): Sessions 5, enrollment 28, average attendance 15, classes 3, officers 7, in treasury 63 cts., *Hopes* taken 3; J. W. Layton superintendent, T. J. DePuy secretary. Crab Orchard: Sessions 6, enrollment 26, average attendance 25, classes 3, officers 6, in treasury 57 cents; S. Weir superintendent, Verna Weir secretary. It was resolved that our convention meet the day before the time for the next district conference. Inasmuch as the Crab Orchard Sunday school has met with financial embarrassment, therefore be it resolved that an amount equal to it be appropriated from the district treasury to relieve their present wants. A committee consisting of Gomer Wells, Jennie Murphy, and J. J. Harvey was appointed for the purpose of sending the periodicals of the church to those who are not able to purchase. Resolved that this convention provide an outline programme for the next convention. Resolved that a Bible subject be given to be studied historically, geographically, and topically, to be presided over by the president, not to exceed thirty minutes, to be presented at the next convention. Bro. Arthur Allen, and Srs. L. Etzenhouser and Jennie Newton were appointed a committee to organize the superintendent and teachers into classes for the purpose of an interchange of information, to hold a special session for this purpose at each district convention. Treasurer's report: On hand last report, March 11th, 1892, $13.47; expenses, blanks and stationery 50 cents; balance on hand, $12.97. Adjourned to meet the day previous to the convening of next Independence district conference at ten o'clock a. m.

ABBIE A. HORTON, Sec.

www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges ....$1 50
Imitation Morocco, gilt edges .....2 00
Morocco, gilt edges.....2 50
Roxburg Turkey, gilt edges.....3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ..... 4 00
New Testament, inspired ..... 75

## Book of Mormon.

Roan, sprinkled edges.....1 25
Imitation Morocco, gilt edges .....1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides.....2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only).....1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages ..... 70
Leather binding.....1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges.....1 50

## Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages.....1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25
250, 50c.; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 .....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100 .....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz. 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 .....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31. What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25
250, 50c.; 500, $1; 1,000,... .....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36. The Spaulding Story Reexamined; per doz.. 20
per hundred .....1 25
41. The Gospel; per doz 5c.; 100, 25c ; 250,.. 50
500, $1; 1,000.....1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75

Trial of the Witnesses to the Resurrection of Jesus Christ; 5c each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent.....4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50
Universalism Against Itself, 336 pages, muslin, by A Wilford Hall.....1 00
Josephus, complete, library leather .....3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00
Mosheim's Church History, 2 volumes .....4 00
Baldwin's Ancient America (illustrated) .....1 80
Rollin's Ancient History, two volumes in one...4 00
The Koran, library leather .....2 25
Gieseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes.....10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine .....2 00
Cruden's Complete Concordance of the Bible ...1 75
Apocryphal New Testament .....1 65
Elders' Diary, by Joseph Luff..... 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing o Children, and Marriages..... ....2 00

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25

## Teachers' Bible.

Eyre and Spottiswoode's ministers' and Sunday-school teachers' Bible. Flexible binding, Levant silk sewed, kid lined, thin paper. This edition forms a book about one inch thick, and contains the "aids to the student," including concordance, maps, etc. Many prefer this to the Oxford edition. Price $4.75.

## A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

## GERMAN TRACTS.

☞ Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

www.LatterDayTruth.org

# OGDEN, UTAH, has the finest climate in the world. Wonderful sanitary

Hot Springs and Bathing resort. The great Railroad Center of the Rocky Mountains. Hundreds of Iowa people in Ogden. Every prominent church is represented.

☞ $100,000 in the treasury to be expended at once on public school buildings.

*Crops never fail. Butter making, Poultry raising, Fruit growing, &c, are very profitable*

**FARM AND CITY PROPERTY**

for sale by me at reasonable prices and on easy terms.

**Nice Residence Lots $200 and upwards.**

☞ *Remember*, Ogden has the finest water system, also modern Electric Street Railways.

8 & 9% money placed on gilt edge security.

Correspondence solicited. Reference, Ogden State Bank.

**E. T. DOBSON,**
Real Estate and Loans.

# Zion's Ensign,

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restored gospel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Also a special feature for the next four or five months is the

**WHITE-BOX DEBATE,**

which is now appearing in its columns. Beside much other matter of interest to the Saints and those inquiring for the truth. All the

**Sermons** delivered at the **General Conference**

have been reported in full and will appear in the Ensign in their order. These sermons alone are worth many times the price of the paper.

Price—Three months - - 25c.
Six months - - 50c.
One year - - $1.00

**ZION'S ENSIGN,**

**Box 175. Independence, Mo.**

R·I·P·A·N·S TABULES

REGULATE THE
**STOMACH, LIVER AND BOWELS,**
AND
**PURIFY THE BLOOD.**
A RELIABLE REMEDY FOR
**Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.**

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

**THE RIPANS CHEMICAL CO.**
10 SPRUCE STREET, NEW YORK CITY.

# PATTIE; OR, LEAVES FROM A LIFE.

(NOW READY.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of tha same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

# Autumn Leaves,

With Frontispiece each Month.

Published monthly, 48 pages, neatly covered.

Price per year - - $1.50.

MRS. M. WALKER,
Editor and Publisher.

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### Teachers' Helps.

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### Cards and Tickets.

Fancy cards, large, five kinds, per 100 ..... 75
Fancy cards, small, ten kinds, per 100 ..... 50
Good Behavior tickets; per 100, 15c.; 1,000....1 00
Prompt Attendance Tickets; 100, 15c.; 1,000 ..1 00

### Winnowed Songs.

Each 40c., half doz $2.25, per doz .....4 50

## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**

OF

# PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

**On Sale at the Herald Office,**

## With the Church In an Early Day.

**Price $1.14 postage prepaid.**

## BOOKBINDING.

**HERALD OFFICE BINDERY—**

All kinds of Bookbinding done at Reasonable Rates:

Herald volumes, library leather backs and corners, marbled edges .....$1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco.....1 25
" " half morocco .....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

# Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions The index is rearranged, the subjects and citations furnishing a complete analysis of the contents

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

# Ruins Revisited,

AND THE

# World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER

For sale at the Herald Office. **Price $1 00**


www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, July 9, 1892. No. 28.

Fira L. Scott

## THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa

Subscription price $2.00 per year; Six Months $1.00; Three Months 50 cts.; single copies 5 cts.; Sample copies free.

The Traveling ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, fifty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## TO ADVERTISERS.

THE SAINTS' HERALD circulates in every State and Territory in the United States except the Carolinas; also in Canada, Great Britain, etc. Having a field peculiarly its own, it is steadily growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

### SPECIAL NOTICE.

YOUR *Herald* label should be noticed, and if in arrears, all subscriptions should be paid. Collections are slow, and it will save time and means to the publishing department if all subscriptions and book accounts are paid up. Please remit at once to the Business Manager.

HERALD OFFICE.

### PHYSICAL AND MORAL COURAGE.

IT is a rare thing to meet a person, either man or woman, who combines in one both physical and moral courage. Mental courage is a frequent thing—to dare to have opinions, to dare to follow out their consequences in one's mind—and its absence is always pitiable where "the poor heart would fain deny, but dare not." But moral courage is a far rarer quality, and is as much higher than physical courage as the soul is higher than the body. Physical courage is indeed the commonest of the virtues. Most soldiers have it who go into battle; most mothers have it as they approach the great gates of maternity; the child has it who goes to bed in the dark; the boy who challenges the bigger boy to fight; the girl who drives the cattle home.

It is true there is something that passes for physical courage which is not that at all, and which, if it is not exactly moral courage either, is a courage that deserves a name of its own—a disregard of one's lower self, a pride of one's loftier self, that is far nobler than any mere fearlessness, which a dog can share—and that is the experience of a deadly terror before any act, but the doing it nevertheless, concealing the terror and achieving the result. There is the heroism in that which takes one to the stake.

Physical courage is apt to demand applause, but moral courage leaves every consideration but truth in the background, and is more likely to bring one ostracism than admiration. With moral courage one speaks one's mind, one goes forward to one's conception of duty, one treads one's chosen way without the thought, and so without the fear, of consequences, or even if with the fear, still treads it just the same.

One does not pause to measure the possible effect upon one's self. One does and says what right and the moment require. One is not intimidated by the frown, the brutal word, the threat, the blow, the probable loss of prestige, the force of any contrary opinion, public or private, the possible deprivation of office or of position. One has what has long been known as the courage of one's convictions, and does what one thinks is right or best or even only expedient, without regard to fear or favor.

The moral courage that dares to contradict the village bully dares no less to tell a king that he is in the wrong; dares to arrest the wretch who, whip in hand, abuses his beast—being more beast than the other; dares, too, to shield the culprit from the strong arm, to interpose one's self between the victim and the oppressor, whether the victim be a child in school or a whole people; dares always to resist tyranny. It has been physical courage of course that has fought the great battles of the world—battles, probably, that the world could as well have done without had arbitration been known—but it is moral courage that has instigated and carried forward every reform, and done away with every oppression that has already vanished.

After all, the moral courage does more for its possessor than for anyone else. The brutes of the field have physical courage, but the other belongs only among the altitudes—lifts and expands the soul that has it and that uses it, and makes it, and one dares to think, only a little lower than the angels. They that have it never know when they are beaten; in fact, they cannot be beaten. They return to the attack with all the pristine vigor of the first onset, with all the force that first impelled them.

Women, with their feeble bodies and insufficient means of protection or of assault, are notoriously deficient in animal courage, that "valiant courage and undaunted spirit more than in woman commonly is seen;" but they are just as notoriously rich in the opposite direction, and possessed of great moral courage—that is, the women of the nobler sort. It is they that uphold the hands of others, they that never falter in their purpose, they that will die for their love or their belief—not they alone, but they in the greater number. And it is they that by handing this trait down to their sons, will lift the race constantly to greater heights of righteous will and strength.—*Harper's Bazar.*

### RAILROAD TO DAMASCUS.

LONDON, May 25.—While the railroad between the Mediterranean and Jerusalem is still building, a more ambitious project is about to be inaugurated in Palestine. English capitalists have secured a concession giving them the right to build a railroad from Acre, on the coast, to Damascus. The Bay of Acre is eight miles across, and penetrates the coast for three miles. On its north side is the famous town of Acre, the last stronghold of the Christians in Palestine in the time of the Crusaders. On the south side of the bay is the walled town of Haifa. The railroad is to commence at these two places. It will unite after a few miles, and then proceed along the eastern foot of Mount Carmel, past Nazareth to the River Jordan, along the eastern shore of the Sea of Galilee, and thence across the plain of Damascus to the big city. Damascus will be the terminus of the line for awhile, but it may be indefinitely extended at some future time, as it is believed this route will be the beginning of a trunk railroad to connect the Mediterranean and the Persian Gulf.

The railroad to Damascus will be about 120 miles in length, 110 of which will run over plains, leaving only ten miles of rough work. The cost of building and equipping the line, which will be standard gauge, is estimated at something under $10,000,000. The country to be served by the railroad is very fertile and productive. Damascus has a population of 250,000, and the country through which the railroad is to run contains about 1,000,000 inhabitants.—*Sel.*

www.LatterDayTruth.org

## *A. W. SHERMAN,*

**PHYSICIAN & SURGEON,**

LAMONI, IOWA.

Special attention given to the

EYE, EAR, NOSE, AND THROAT.

---

**$100** will buy a choice Residence Lot in my Park Addition to Lamoni, within 10 minutes walk of L. D. S. church. Terms easy. Write for Plat to

D. F. NICHOLSON,
2 Care Lamoni State Bank.

---

# This Speaks

For itself. The following letter from a Brother ought to convince any sane man or woman that the sale of our Bed Springs is a profitable business *if pushed.* We *furnish Model* and Case, Sample Spring, Circulars, etc., *free to Agents* (conditionally), and Springs, to be paid after delivered, if satisfactory reference is given and the orders *taken first.* We also have other *Household Necessities* for agents to sell. Suitable for *either sex, young* or *old. Write* for *circulars* and *terms.* Do not fail to *mention* the *Herald.* Write quick if you wish to *secure territory* and make money.

Yours in bonds,

B. F. ORDWAY & CO., PEORIA, Ill.

CEDAR GROVE, Ind., April 19, 1862.

MESSRS. ORDWAY & CO., *Gentlemen:*—I have been selling your Portable Self-adjustable Bed Springs for some time, and find that THEY GIVE ENTIRE SATISFACTION wherever sold, and are the best thing for a beginner I know of. It is a PLEASURE TO SELL them, also A SOURCE OF PROFIT beyond anything I had expected, when I began selling them. Since the beginning of the year have sold about 160 sets of your Springs, and have not been working near all the time. Have sold as many as 8 sets per day.

Consider your dealings with me as being fair, and even liberal. Accept my thanks for prompt filling of orders sent you from time to time. Enclosed find order for 50 sets of your Springs. Yours in bonds,

C. W. CHAPPELOW.

---

Robt. Winning, President. **LAMONI** D. F. Nicholson, Cashier.

# STATE BANK

(Successor to Farmers Bank of Lamoni.)

Paid up Capital.....**$25,000 00**
Liability of Stockholders.....**$50,000 00**

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

---

# PROGRESS!

*The "Patriot"*

Has taken another step forward. It prints

**ALL AT HOME,**

and is therefore enabled to greatly enlarge its more useful departments, and make room for some additional ones. Send for free sample copy.

Lambert Brothers, Lamoni, Iowa.

---

**THE E. & S. TEACHERS' BIBLE**

has been imitated, but never equalled.

*Price list free on application to*

E. & J. B. YOUNG & CO., Cooper Union, New York.

---

**JOB PRINTING, BOOKBINDING ETC.**

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.


---

Elder Thomas Bradshaw, No. 48 Repton street, Limehouse, London, England.

John S. Roth, Grinnell, Powesheik co., Iowa.

J. F. Mintun, Magnolia, Harrison Co., Iowa.

Alexander H. Smith's home address is now Lamoni, Ioa.

J. H. Tyrrell, Secretary Chatham district, Box 396 Chatham, Ontario.


## "NOT HOW CHEAP, BUT HOW GOOD."

We carry a well selected stock of

**General Merchandise,**

and our constant aim is to please customers, and give them good values. We take pride in selling goods we can guarantee, and that we know will give satisfaction.

☞ Call and see us.

Yours truly,

**Blair Mercantile Co.**

---

# 4 LOTS

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

**CHOICE RESIDENCE LOCATION.**

Terms reasonable. Call on or address,

J. A. GUNSOLLEY, Lamoni, Iowa.


---

## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:—

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

London, England, meetings on Sundays at 3 and 6:30 p. m., Tuesdays and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, West, Commercial road, East.

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10:30 a.m., 6:30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7:30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Sheffield, Langsett road; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays, 7:30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Leeds, Wellington road, New Wortley; services Sundays 10:30 a.m., 6:30 p.m. Thursday, 7:30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

Chicago, Illinois, services every Sunday at two p.m., in Hall O, No. 213 W. Madison street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a.m. and 7:30 p.m.


## DR. JOHN H. HANSEN,

LAMONI, - - IOWA.

(Graduate Kentucky School of Medicine,)

*TEN YEARS EXPERIENCE.*

**CHRONIC CASES A SPECIALTY.**

---

## L. A. FOWLER, CONTRACTOR & BUILDER

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

---

## A Useful Card,

And a very neat one, with name and address on the reverse side, is the following which we print and mail to any address for the low price of one dollar for 250.

Send in your orders. They will aid you greatly in your work.

### WHAT WE BELIEVE.

WE believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

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

WE believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the Gospel.

WE believe that these ordinances are: First, Faith in God and in the Lord Jesus Christ; Second, Repentance; Third Baptism by immersion for the remission of sins; Fourth, Laying on of hands for the gift of the Holy Ghost; Fifth, We believe in the Resurrection of the Body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired: Sixth. We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done.

WE believe that a man must be Called of God, and ordained by the Laying on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

WE believe in the same kind of organization that existed in the primitive church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

WE believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time.

WE believe in the powers and gifts of the Everlasting Gospel, viz.: The gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues and the interpretation of tongues, wisdom, charity, brotherly love, etc.

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

WE believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God.

WE believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county and state, and consequently better fitted for the change which cometh at death.

WE believe that men should worship God in "Spirit and in truth;" and that such worship does not require a violation of the constitutional law of the land.

---

# SPIRITUAL GIFTS

AND

## THE SEER OF PALMYRA:

Or

**SEQUEL TO SPIRITUAL GIFTS.**

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr


---

E. L. Kelley, Presiding Bishop, Lamoni, Decatur co. Iowa.

Isaac M. Smith, Galien, Michigan.

www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, July 9, 1892. No. 28.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, July 9, 1892.

CONTENTS:

EDITORIAL:
Joseph the Seer Claimed to be Fallible.437
The Church in National Politics .....438
Editor's Visit to St. Joseph, Missouri.438
The Mormons.....440
MOTHERS' HOME COLUMN:.....441
An Admonition of the Spirit.....441
Gospel Boat Fund.....442
Home Column Missionary Fund .....442
LETTER DEPARTMENT:.....442
ORIGINAL ARTICLES:
Lecture by Elder R. C. Evans .....447
Labor and Capital.—No. 3. .....449
CONFERENCE MINUTES:
Northern Nebraska .....451
Far West .....451
MISCELLANEOUS:
Little Sioux S. S. A. .....451
Pastoral—M. M. Turpen.....451
Pastoral—James Caffall .....451
Pastoral—G. M. L. Whitman.....451
Items of Interest.....452
Too Much Dead Faith.....442
The Contrast.....446
Queries for Information .....446
The Foreign Trade of China.....450

## JOSEPH THE SEER CLAIMED TO BE FALLIBLE.

THERE have been persistent efforts made alike by the Utah Mormon leaders and ignorant or malicious Anti-Mormon opposers, to prove that Joseph Smith the Seer gave what purported to be the revealed word of God and demanded that the people should receive it as such without examination or questionings of any kind, and that he also counselled and dictated the people in their various affairs and demanded of them unresisting and unquestioning obedience thereto. The former evidently did it to carry into effect and justify the iron-handed, despotic methods of Brigham Young and his fellows when teaching the Utah Mormons to unhesitatingly "follow file-leaders" and "do as told by those placed over" them, while the latter doubtless did it to prove the Seer to be a priestly tyrant, a dangerous, wicked leader. Both are in error, and both do rank injustice to the character and work of Joseph the Seer, for from the time of his ordination to the office of an elder, April 6th, 1830, to the close of his life-work, the authentic records of the church and the traditions handed down by intimate and constant friends and associates prove to the contrary.

When Joseph and Oliver were to be ordained elders in the church, Joseph says, "We were commanded to defer this our ordination until such times as it should be practicable to have our brethren who had been and who should be baptized assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have *them decide by vote* whether they were willing to accept us as spiritual teachers."—*Times and Seasons* vol. 3: 915; *Mill. Star* vol. 14: 20, *Supplement.*

There is nothing dictatorial, despotic, or in any way like priestcraft, in that transaction, but the principle was there laid, in the very foundation of the church, that the people must be consulted with reference to the government to be extended over them.

Three months after the above transaction, in July, 1830, Joseph the Seer gave these words as revelation from the Lord:—

> And *all* things shall be done by common consent in the church, by much prayer and faith, for all things you shall receive by faith. Amen.—Doc. and Cov. 25: 1.

And when Hiram Page introduced some of his revelations among the Saints as the word of the Lord, Joseph the Seer said of him, by revelation, "these things [receiving revelations as the law to the church] have not been appointed unto him, neither shall anything be appointed unto any in this church contrary to the church covenants, for *all* things must be done in order and by *common consent in the church*, by the prayer of faith."—Doc. and Cov. 27: 4. And when the Lord, in 1841, gave to the church his will concerning who should be its officers, he nevertheless reserved to the people the right to "approve" or "disapprove" of those he mentioned. (Doc. and Cov. 108: 46.)

Now all the foregoing revelations, coming through Joseph the Seer, forever debarred him and the ministry under him from exercising anything in the form of priestly domination or dictatorial rule, and we now add some historical facts in confirmation of the liberal, rational, and Christian manner in which Joseph the Seer counselled and led the Saints under his presidency. On March 20th, 1839, he wrote from Liberty Jail, Missouri, to Bishop Partridge, the church in Quincy, Illinois, "and to those scattered abroad," as follows:—

> Now concerning the places for the location of the Saints, we would say that we cannot counsel you in this thing as well as if we were with you, and as to the things written to you before, we *did not consider them binding.* We would advise that while we remain in prison and in bondage, that the affairs of the church be conducted by a general conference of the most faithful and respectable authorities of the church, and that the proceedings of the same be forwarded to your humble servants, and if there be any corrections by the word of the Lord they shall be freely transmitted, and we will cheerfully approve of all things which are acceptable to God. If any things should have been suggested by us, or any names mentioned except by commandment or "thus saith the Lord," we do not consider it binding; therefore we shall not feel grieved if you should deem it wisdom to make different arrangements.—*Times and Seasons*, vol. 1: 102, and *Mill. Star* 17: 54.

From the above we see that Joseph the Seer did not claim his counsel and advice were infallible and to be received by the Saints without their deliberation and inquiry; but, to the contrary, he taught them their God given right of taking into careful consideration his counsellings, and to act upon them with personal freedom. This was consistent with the letter and spirit of the sacred records he gave to the church.

We now present the fact that he taught the Saints he might, possibly, err in his prophetic calling, and that he sought by Scriptural texts and by his own personal counsel to put the Saints on their guard against any deception, from any source, and teaching them to work out their own personal salvation without depending therefor upon "the arm of flesh," even though such be the prophet of God.

> At the ninth Relief Society meeting, May 26th, 1842, [in Nauvoo], the Prophet read the 14th chapter of Ezekiel, and said the Lord had declared by that Prophet that *the people should stand for themselves and depend on no man or men* in the state of corruption in the Jewish church, that righteous persons *could only deliver their own souls;* applied it to *the present condition of the church* of Latter Day Saints; if the people *depart from the Lord they must fall;* they were *depending on the Prophet;* hence *there was darkness in their midst.*—*Deseret News* for March 22d, 1892.

Judged by the foregoing facts of revelation, history, and prophecy, Joseph the Seer cannot be justly charged with having sought to dictate or dominate the Saints in any manner, nor with asking or desiring their unquestioning submission to his prophetic ministrations and official counsel.

Inasmuch as Joseph the Seer applied the 14th chapter of Ezekiel to the condition of the church in 1842, and charged the church with unduly

www.LatterDayTruth.org

"depending on the Prophet," saying it caused "darkness in their midst," we herewith present that chapter from verse one to eleven inclusive, that the reader may see the importance of the instruction and warning given by the Prophet Joseph to the Saints at that critical period in the movements of the church.

Then came certain of the elders of Israel unto me, and sat before me. And the word of the Lord came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face; should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh, according to the multitude of his idols; That I may take the house of Israel in their own heart, because they are all estranged from me through their idols. Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself; And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord. And if the prophet be deceived when he hath spoken a thing, I the Lord have not deceived that prophet; therefore I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity; the punishment of the prophet shall be even as the punishment of him that seeketh unto him; That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.—Insp. Trans. Ezek. 14: 1-11.

Remember, dear reader, that Joseph the Seer applied the above scripture to the condition of the church just prior to his death. This we had heard from the lips of Bro. and Sr. William Marks over thirty years ago, and now we have it as preserved in the Minutes of the "Relief Society" in Nauvoo, as we have seen.

## THE CHURCH IN NATIONAL POLITICS.

SOME one has sent us a copy of the Boston *Traveller* for July 13th which contains a very interesting column devoted to a sort of showing of the alleged influence of Catholicism upon the politics of the country. The substance of the statement and argument is that the effort to nominate Mr. Blaine to the presidency of the United States was an attempt made in the interest of the Catholic church; and that the attempt failed by reason of the stalwart Americanism of anumber who feared the effect of the effort if it proved successful.

We are quite ready to hear any and all sorts of rumors during the heat of party strife; and the well-known push and enterprise of the Catholic Church, coupled with the desire for ecclesiastical supremacy once held by that church but of which it has been politically deprived for some years, makes a political campaign like the present one a fit occasion for bringing the attitude of that church into the account as a factor, or failing that, a make-weight in the strife, right or wrong.

It would be a matter of grave import to this country should Catholicism become dominant in the control of the government; but, perhaps, no more so than it would be should any other known church become the dominant power in the federal compact.

The admixture of church and state with the church in power, would be as destructive to American growth and development with the Catholic in power, as it would with the Presbyterian or the Mormon church in the seat of power, with the chances in favor of the latter; for the reason that the new world breadth of thought would have more humanity in it than the history shows would be likely to be in the Jesuitical influence that would control the world and fill it with priories, convents, and nunneries.

If the charge made in the *Traveller* is true, then has the genius which protects the interests of the Republic been vigilant to good purpose. If the charge is not true, it is presented in cruel spite against a statesman who has deserved well of his country, whose star has risen to its zenith, and is setting beyond the hills in the sea of political forgetfulness.

BY letter from Bro. John Eardley, of Helena, Montana, we learn that Elder John Parson, formerly of Nevada, more recently of Oakland, California, and later still of Salt Lake City, Utah, died at the ranch of Christian Larsen, in Deer Lodge Valley, Montana, on June 13th, 1892.

From the same letter we learn that Elder John Livingston, formerly of the Morrisite Camp, was also dead.

These two men were quite able defenders of the faith many years ago, and were identified in one way or another with Joseph Morris in his revolt against the rule of Pres. B. Young, in 1862, and retained an interest in the work of the last days, each in his own peculiar way.

One by one those who were so cruelly hunted in that peaceful Weber Valley in 1862 are passing over the river into the wide world beyond; and not a long time will elapse until none will be left who witnessed the death of Elders Joseph Morris and John Banks, in that memorable raid.

Elder Parson became strongly imbued with Spiritist philosophy in the last three or four years of his life, but died within reach of some of those who retained the memory of Joseph Morris as a prophet.

Elders Livingston and Parson were able men, and we regret their passing away, as we had hoped that they would in time become fully identified with the Reorganized Church and its work.

## EDITOR'S VISIT TO ST. JOSEPH, MISSOURI.

WE were privileged to meet with the Saints at St. Joseph, Missouri, on Sunday, June 12th, on our return from St. Louis; and were much gratified to find them worshiping in their new church, on 17th and Faraon streets. We were permitted to address them at both the morning and the evening service.

Bro. M. H. Forscutt had been called to Stewartsville to attend a funeral service of one of the flock, and Bro. J. R. Wedlock, priest, was in charge. Bro. John M. Terry was appointed to open our meeting in the morning and Bro. R. A. Merchant in the evening.

We returned home on the 13th and was busy until the 17th when we again went to St. Joseph to spend Sunday the 19th with them; to rectify the effect of a mistake in appointment for the 12th. We spent Saturday the 18th in visiting round the city, seeing what was going on among the brethren, and where they worked. We found Bro. John R. Wedlock, watching the burning of a kiln of brick, containing about 350,000. Several of the brethren are interested in the business of burning brick with Bro. Wedlock as superintendent and part owner of the plant. The season has been bad, but the brethren are now hopeful of the return of more favorable weather. We found Bro. Randall with his team turning the wheel in the pit where the material is tempered, and ran the yard over from the moulding table to the hake and the kiln. They are making good brick, but are not using straw as in the days of Pharaoh and the Israelites. The day we visited the yard, they were expecting to put in 30,000 in a new kiln. It is a hard and arduous calling; but Bro. Wedlock seemed to know what he was about.

From the "brick yard," to the Lewis Creamery, 1101 Frederick avenue, we took a ride on a coal wagon by the side of one of Bro. Wm. Lewis' sons. We found Bro. Lewis up to his eyes in business, providing his customers with milk, buttermilk, cream, butter, cheese, ice cream; all products of the dairy business. His place of business is kept cool and free from flies by two whirling blades like the two halves of a toy flutter mill, turned by a small electric engine, the power for which is furnished by the Electric Street Rail-



www.LatterDayTruth.org

way Company, which engine turns his churn and ice cream freezers, as well as his fans. Bro. Lewis has a number of men in his employ and seems to be happy as well as busy. We tested the "milk shake" and the ice cream, and found both excellent. Bro. Lewis is "of good repute," in business circles. An ice wagon left something over twelve hundred pounds of ice at Bro. Lewis' place of business to "keep things cool," by which an idea of the business may be obtained.

From the creamery to the coal office, where Bro. J. M. Terry holds the offices of secretary, weigher, and bookkeeper gave us a resting spell; and an interesting chat with Bro. Terry, a whole souled Saint and an elder.

Thence, we climed four flights of stairs and found a lot of busy men, boys, and girls, making boots and shoes for Noyes, Norman and Company, whose establishment occupies the whole upper floor in a building situated on the west half of the block lying between Fourth and Fifth, and Felix and Francis streets, This establishment turns out an hundred and twenty dozen pairs of boots and shoes per week, of different kinds, and some forty different styles from the fine shoe to the coarse boot and brogan. The shoes and boots are made here, the leather being cut and trimmed and sewed and stitched, and treed and lasted and pegged or sewed by machinery, until one is almost dizzy with watching and hearing the whirling and pounding.

The tops are cut out to measure by hand, and are made up largely by girls, who line and stitch them ready for the lasters. The soles and heel taps are cut by stamps, used under a machine framed like a ponderous trip hammer, worked by steam, but governed by a treadle pressed by the foot. The boots and shoes are laid on portable racks running on casters, and are passed from workman to workman, moved from one to the other, until the finished work is passed into the packing cases ready for shipping to the retail seller—thence to be bought, worn out, burned up, or thrown away.

It was a pleasant memory while watching the pegging machine into which were passed long smooth slips of maple or beech wood as wide as the peg was to be long and as thick, and from which the peg was cut and driven at one stroke, to think how the editor once used to visit the shoe shop of a dear old cobbler full fifty years ago, and there cut out from a sawed block the small slab from which when sharpened, wedge shaped, on both sides of one edge, the pegs were cut to be driven one by one into holes made by an awl driven by a hammer held in the hand and driven by muscle —not steam. What a revolution. At one table two boys stood filling up the holes in heel taps already punched with holes for the square nails with which each boot heel is marked; when these were full, they were placed one by one under a machine that drove all the nails in at one downward motion.

Bro. Henry Islieb is a workman in this factory and is trusted to look after a number of the workmen. There are about fifty-six men, boys, and girls employed in the establishment, forty of whom are day hands, some eight doing piecework, some specialists, and two superintendents, the whole under the supervision and care of Mr. Frank Harlow, superintendent; who receives the raw material from the company and returns to them the finished article at a stipulated cost of production per pair. Twenty dozen pairs per day is the output now. Some of the men are running two machines doing different work owing to the difficulty of securing competent men to run the machines singly. We are indebted to the kindness of Bro. Islieb and the courtesy of Mr. Harlow, the superintendent, for an hour's most instructive and pleasant visit where boots and shoes are made by the wholesale.

To change the gaze from the shoes to the hat and bonnet is easy, so we next visited the millinery establishment of the Englehart, Winning, Davison Company, where we found good Brother Winning and Mr. Englehart engaged in the affairs of trade.

We dined with Bro. Winning and family; and thence visited Bro. Mark H. Forscutt and Bro. Richard H. Atwood at three p. m. Bro. Forscutt, the Saints know well from personal acquaintance and his long connection with the work at large, and the Saints' Harp and Harmony in specialty. Bro. Atwood was one of the earliest in Utah to accept the work of the Reorganized Church when presented by Brn. E. C. Briggs and Alexander McCord, in their first mission, and did good work for the cause; but for many years now away from the church in seclusion—for reasons—but now once more alive in Christ and ready to do battle in the field again. He will labor for the season in Bro. Mark's district; is a member of the St. Joseph branch, and resides at Leavenworth.

On the Friday evening of our arrival at St. Joseph, the third anniversary of the organization of the Young People's Improvement Association was held. We enjoyed the evening's exercises, songs, recitations, music, led by an impromptu address by Bro. Mark, who had originated the organization and was pleased to remark its progress and character in a few well chosen words. At the close of the exercises ice cream and cake were served.

Sunday was Bro. Mark's birthday, and our visit was to enjoy with the rest the congratulations due him on the occasion. The day was celebrated in the following way; the Saints met for preaching service at 10:45 a. m. when Bro. Forscutt in charge, Bro. Thomas W. Smith, who called in passing from Independence to Lamoni, preached a characteristic sermon on the future state of the dead, the reward and punishment. Sunday school was held in the church at 12 noon, and at the north mission house, at Bro. Wm. Clay's at three p. m.; prayer service in the church at 6. p. m. and preaching at 7:45, when the Editor occupied the stand from the text, "Come unto me all ye that are weary and heavy laden, and I will give you rest;" text suggested by a brother during intermission. At the close of the services two women whose names had been given in for baptism were immersed by Bro. Forscutt; the administration of the rite in the baptismal font was very moving and impressive. After baptism, benediction and home.

The attendance at the preaching services was large and the attention kind and constant—all seemed to enjoy the occasions, including the preachers, for both had good liberty. The impression left upon the Editor's mind by these visits to St. Joseph is that "it is good to be a Saint of latter days."

## EXTRACTS FROM LETTERS.

Bro. L. L. Wight, San Antonio, Texas, June 22d:—

God's mills are grinding slowly; one young man was baptized yesterday.

Bro. Carl W. Lange, Viola, Wisconsin, June 21st:—

Sickness and death have burdened me somewhat, but I am hopeful, and won't grumble. Crippled up, etc., and nearly sixty-nine years of age, my only comfort is that I was able in my younger years to travel without purse or scrip in advocating this glorious work and the claims of the Reorganization in Utah and other places. I would gladly do so now if my circumstances and condition permitted.

Bro. G. M. L. Whitman, Omaha, Nebraska. June 21st:—

Two baptized here Sunday by Bro. O. H. Brown; more to follow.

Bro. I. N. White, Clinton, Missouri, 22d ult.:—

Work is moving all along the line in this mission. Find times are close; book sales difficult, and subscriptions are hard to pick up. Wheat harvest on hand, and good. Flax and oats look excellent. Corn backward, but weather favorable for it now. Grass poor; too much wet weather.

Bro. D. L. Choate, Knoxville, Arkansas, June 26th:—

I ask the prayers of the Saints in behalf of my little girl, who has been afflicted with a disease of the head, or ear, for several years.

Sr. Mattie E, Howery, Bottineau, South Dakota, June 21st:—

The publications are our only preachers. I wish an elder could come, one that could talk to the Norwegian people, who are thickly

www.LatterDayTruth.org

settled in this region, where there are plenty of schoolhouses. I pray God to send some one to preach the gospel and visit the scattered membership who are situated as I am.

Bro. John Davis, laboring in Washington, wrote on late date:—

I am now preaching in Haller City. I baptized one here on the 29th of April, a lady by the name of Ogan. I rejoice in the latter day work, and to know that God is at the helm; so we have nothing to fear, for it will triumph over every opposing foe. I would like very much if the Saints of Washington would write to me and let me know what prospects there are in their localities, as I would like to visit all in this State this year. Please address me Gilman, Olney P. O., King county, Washington.

## THE MORMONS.

IN our local news columns there is an account of the conference of the Church of Latter Day Saints held in this city a few days ago. While the public, looking superficially at the aspect of the church founded by Joseph Smith, sees only an old romance of fifty years ago, and opines that Mormonism will go out with polygamy, there is all the while going on in this country the growth of the new church, the new religion, in numbers and zeal. All the while they are organizing more and more congregations, building more houses of worship, sending out missionaries, and living industrious and seemly lives. If anyone cares to see it, there is here afforded the curious and uncommon spectacle of the beginning of a new faith, of a faith that has demonstrated its power of growth and permanence, and of its tenacity and strength to climb up in the scale of numbers to be one of the great religions of the earth. Even in our generation there are old men living in Burlington who used to go to Old Nauvoo to see that celestial city in its blaze of marble and silver, when Joseph Smith and his adherents were at the zenith of their power there. The Mormon religion had but just then sprouted out of the ground, after the hustling experiences in Ohio and Missouri. These old men will tell you now that Mormonism was looked upon then as a joke; no one outside that church had any confidence in the earnestness of its members, and the proselytes were jeered at. Now its followers are numbered by the thousands, its missionaries are at work in every land, Joseph Smith has with them taken on the character of a Saint, and the whole uncanny beginning is surrounded by a halo that seems destined to increase in brightness and intensity as time rolls on. It is a curious and interesting world where such things can be.

The above clipping from the *Burlington* (Iowa) *Post* for the 11th inst., contains many suggestive points, and none more prominent than the world-wide fact that, the greatest and best institutions ever had among men were of humble origin, grew into astonishing proportions, and attained marvelous achievements though contemned and despised and opposed from their beginnings till they scaled the heights and compelled the respect and even admiration of the masses. How true is this of Christ and his work, begun in Judea eighteen centuries ago; and how true of the reformation which in its time dispelled the gloom of the "dark ages" and gave to the world the promise of human liberty,—civil and religious,—and how true of this God-given sentiment—"A government of the people, by the people, and for the people"—that has swept out like the rising dawn till all the civilized world welcomes it with joy and gladness!

Great men and great women, like great inventions and discoveries, great institutions and organizations, have usually sprung from humble beginnings, and, in the midst of jeers and contumely and slander and bitter opposition, moved on to merited victory. Mormonism—so-called—is no exception to this rule, and this will be demonstrated more strikingly as time passes.

"Truth against the world," was the motto of the ancient Kumree, we are told; and "All truth" is the motto of the Latter Day Saints.

A wise man has said that "Persecution is the eternal heritage of truth," and that "There is a deadly enmity to truth in the spirit of the world, which no knowledge, no experience, no infinitely repeated folly will ever cure. The world hates new truths, as the owl and the thief hate the sun. . . . The history of this hatred of truth is the same in the Pagan and the Christian world. Socrates, Pythagoras, and many others fell under it. But it is most strikingly demonstrated in the history of Christ and his church. The Jews, the educated classes of that time, who had studied the prophets, and carried the institutions of Moses to the utmost perfection, still wanting the spiritual vision, when Christ came covered with all the signs of prophetic history, could not see him. But what it did to Christ and his apostles, it had done long before. It ridiculed Noah's building the ark for a hundred years, till the flood came, and swept all the sneerers away. It made the life of Moses for forty years a torment, and after a thousand miracles in the wilderness. It caused the Pagans to roast, boil, and hew in pieces the early Christians. Nor was it less operative among the early Christians themselves. They ridiculed the discoveries of science, as the scientific ridiculed their Christianity."

History repeats itself with respect to the Latter Day Saints, and the editor of the *Post* and hosts of other people marvel and wonder. Be it so. Lactantius, with the popular herd, ridiculed the theory of the earth's rotundity, while Macrobius, Pliny the Younger, Cleomenes, and a few others believed it. Time and common sense have reversed all this. Popular sentiment resisted, ridiculed, and persecuted the Reformers and vented its wrath on Huss, Jerome of Prague, the Lollards, Waldenses, Huguenots, Methodists, Covenanters, Quakers, and their like; but time has changed all this. Popular sentiment resisted and persecuted Galileo, Harvey, Jenner, and innumerable other noble and progressive minded souls who loved and sought for the right and the true rather than popular theories and dogmas and traditions. It charged Solomon De Caus with being a madman for asserting the power of steam, and demanded that Thomas Gray be put in a strait-jacket because he thought there should be railroads! Professor Gall was treated with jokes and sneers because he advocated phrenology, and Harvey's discoveries of arterial circulation were treated as madness. Columbus was ridiculed and rebuffed by the would-be wise ones of his times for his theory of a western continent, and Benjamin Franklin was jeered and contemned for his theory of catching and conducting the lightning. Perdonnet, the engineer was held to be a madman for predicting the success of railways, and Napoleon, in 1805, was laughed to scorn for asking the wise and the learned "if concentrated steam, according to Fulton's process, could propel a vessel"! "The elder Disraeli shows that telescopes and microscopes were at first denounced as 'atheistic innovations, which perverted our organ of sight, and made everything appear in a false light;'" vaccination was denounced as "a horrible tyranny," "a gross violation of religion, law, morality, and humanity;" and the fanning mill for winnowing grain was decried in some places as "an impious attempt to supersede God's winds and raise a devil's wind," and some of the clergy "refused the holy communion to all who used this 'devil's' machine"! All should be ready to hear and slow to judge.

The Saints, knowing they have the truth and the right, can afford to faithfully work, and patiently wait upon God and the compensating changes sure to come, for they will abundantly "reap in due season, if they faint not." Great changes have come to them already, but far greater ones are near, and then God will give Zion and her children the promised "glory."

## EDITORIAL ITEMS.

THE Saints of the Western Maine district must have had a "good time," judging by the excellent report of their conference found in the *Deer Isle Gazette,* for June 16th, which some one kindly sent us. Five were baptized, Bro. M. F. Gowell administering the rite. We well remember the pleasant nook in the shore, near Bro. Eaton's house, where this ceremony took place. God must needs bless those courageous enough to stand by the truth these degenerate times. Brn. U. W. Greene, W. G. Pert, and M. F. Gowell seem to have been the leading elders at this conference, held June 11th.

Sister Mahala A. Lovelace wrote from Brewton, Alabama, June 24th, that Elders J. N. Hawkins and W. J. Booker had been laboring there lately and doing great good, were ear-

www.LatterDayTruth.org

nest and zealous workers. Several had been added to the church under their ministration, and others were wanting to unite. Bro. G. T. Chute had also been there and preached twice with excellent effect. Sr. Lovelace's babe was healed by administration.

Bro. James Whitehead left the 30th ult,, for Alton, Illinois, his former home, accompanied by his granddaughter, Sr. Mamie Allen, for some time a teacher in the Sunday school and the public school of Lamoni.

Pres. W. W. Blair left the Sanctum and Lamoni for Beaver, Pennsylvania, Washington, D. C., and the far east. He goes to look after matters in various districts through which he may pass, to help the work where he can; and with Bro. E. L. Kelley to fill a mission in the Capital city of the Government connected with the work of the church. We speak a kind reception for these workers for the Master,

Six additions by baptism near Coldwater, Michigan, last week and the week previous, Bro. Leonard Scott officiating. Bro. William Lockerby, the Bishop's agent, writes encouragingly of the work, and was pleased with the spirit and interest manifest at the late conference of the Southern Michigan district.

Bro. George H. Hilliard of the Bishopric will visit Coldwater and Detroit, Michigan, and Clear Lake, Indiana, on his return from Canada, in the interest of the church finances. Bro. E. A. Blakeslee will likely be with him.

Bro. M. Stephens of Green River, Wyoming, writes that he is afflicted with some peculiar malady that does not yield to treatment. No elders are near upon whom he can call for administration; he asks prayer in his behalf that he may be healed.

Our letter columns are unusually interesting this week. The letters, especially those of the traveling ministry, are well worth reading.

We acknowledge receipt of letters from Sr. Dora Ward, Fulton, Kentucky, and Bro. Samuel Brown, Blenheim, Ontario.

"The strength of the law is sin;" hence he who sinneth not knows nothing about how strong the law is. The rod is the terror of evildoers; hence he who is not an evildoer stands in no terror of the rod.

Bro. Henry Sparling writes June 23d from Burnham, Missouri, that the work was onward in that part. In the past two weeks he had baptized twelve, Bro Ward three, and Bro. Bootman one. The interest was good.

Bro. L. W. Powell begins a discussion with a Disciple (Campbellite) minister, July 11th, at Beaver Centre, Pennsylvania. Four propositions are to be discussed involving the issues between the Disciple church and the Latter Day Saints, occupying eight evenings.

San Bernardino, Colton, and the Redlands have been having heavy rains with thunder and lightning during the month of June; and Bro. Stebbins writes that he "had been out in two showers and suffered as he would in a cold rain in Iowa." He has been preaching week-nights and Sundays during his stay in California.

Eleven, not nineteen, was the number baptized at Walnut Creek, California, recently; so writes Bro. S. Weldon, of that place.

## Mothers' Home Column.

EDITED BY "FRANCES."

"All through life I see a cross,
Where sons of God yield up their breath;
There is no gain except by loss,
There is no life except by death,
There is no vision but by faith,
No glory but by bearing shame,
Nor justice but by taking blame;
And that Etern l Passion saith,
Be emptied of glory, and right, and name."

THE following letter from a highly esteemed sister explains itself, and also our reason for withholding her name.

*Mrs. M. Walker, Dear Sister:*—I feel impressed to send you these pages; This was given to me in words, or I spoke the words aloud. I then felt impressed to write them. I went to God in prayer, saying, "If it be thy will O Lord, that I shall write this, give it to me again, even the same meaning as before," and it was given; and I hereby testify that while writing I felt the Holy Spirit's power inspiring me to write the words. I send this to you, believing it will be of use, also believing this to be my duty. May the Lord give you wisdom to direct in this matter, is my prayer. My husband has read it, and advised me to send it to you before he knew my intention of so doing. I greatly prefer that my name be not given, should you decide to publish this, but will not object if thought best.

AN ADMONITION OF THE SPIRIT.

The voice of the Spirit given to me this morning after praying for my Sunday school class, and for wisdom and the Holy Spirit to direct in teaching them: "Behold, it is my will that peace and love shall reign in Sunday schools conducted by my people, for contention and strife are displeasing in my sight. Therefore shall those that are chosen to preside over or superintend the affairs of the school be men or women of sobriety; not given to much laughter; and let their integrity and honesty be unquestioned and without doubt by those who are competent to judge; cleanly in habits and of pure motives, those who are seeking to build up my cause. They shall see that order prevails. Behold I say, The spirit of sublimity shall reign in the school. Let the teachers be those that have the work at heart. Let them be of that number who are willing to bear sacrifices or endure afflictions for my name's sake, also for the work's sake, those that are willing to keep, and do keep all my commands.

"I the Lord am well pleased with the labor of love offered by my handmaids, also the sacrifice that they have made in this and other directions. Therefore it is my will that they labor in connection with my servants in the Sunday schools, that with them, in this direction and others also, they may seek to build up my kingdom. Let my servants and handmaids labor together in love. Jealousy and contention in this respect or any other are unbecoming in my children, and cannot be tolerated by me. Therefore let such discord cease. And O, my servants, be careful not to wound the feelings of my handmaids, for their labors, yea, even in different directions, as they have been offered, are accepted by me.

"Therefore, I say unto my childern, Inasmuch as my handmaids have unitedly agreed to set apart one hour of a certain day of each week especially for prayer and worship, this is pleasing in my sight, whether at their homes or assembled together. Yea, I have and will still continue to bless and be with them in Spirit. Verily, good has resulted therefrom, and will continue. Behold, I have heard their prayers and have considered the sacrifice that has been made, to keep the hour sacred for its intended use, also in assembling themselves together for worship. Therefore have I decreed that their labors be not in vain, but shall be blessed to the good of my people, to the advancement of my cause, to the joy and comfort of many. It has and shall be a strength to the ministry and a blessing to the sick. This work performed in love and union shall result in much good. Behold, I declare unto my children, They shall labor harmoniously together that great good may be accomplished. It is my will that they keep all my commands, that Zion may be built up a pure and righteous people, that her final redemption may come."

June 21st, 1892.

[IS THERE not in the above that which commends it to the heart of every one as emanating from the Spirit of God? In union there is strength, and divisions do but weaken. May the Lord help his people to remember the warning long since given through Bro. Joseph; namely, that the adversary would seek to destroy this work by destroying the confidence in each other of those who were laboring to build it.—Ed.]

CAMERON, Mo., June 20th.

*Dear Sister Frances:*—I was truly glad to hear the Missionary Boat Fund agitated again, for I have felt interested in it from the first. How could I be otherwise when I think of those dear ones so far away in that distant land; who have sacrificed home and friends and their own native land that they might bring the glad tidings of great joy to those who sit in darkness? Surely I ought to feel an interest in them and the work there, and also in every other one who is laboring for the salvation of souls. Yes, when I think how much this precious gospel

www.LatterDayTruth.org

has done for me, bringing me out of darkness and sin into the marvelous light of God, bringing peace and happiness and satisfaction that I never could have known without it, I ought to feel interested in those who are carrying it to others, and be willing to do all in my power to help them. If I have the work at heart, if I appreciate as I ought to the blessings I enjoy, and have that love in my soul for others that I should have, I will feel anxious for everyone to hear it and come to the light, that they may enjoy with me the great blessings that it brings. We know our heavenly Father is no respecter of persons; that one soul is as precious in his sight as another: and for the selfsame end hath he created them, that they might serve him, and finally gain an inheritance in his kingdom. I feel sure you will soon get enough means to build the boat. I will do what I can in the Sabbath school for it and among the Saints of our branch. Enclosed please find my offering for the Boat Fund.

Yours in bonds of peace and love,

G. F. S.

## PRAYER UNION.

### SPECIAL REQUESTS FOR PRAYER.

Sr. Jennie Stephenson, Red Oak, Iowa, sends a request for your prayers in behalf of an aged friend who is with her, that her eyes may be healed. She is sorely afflicted, and longs for the comfort of sight.

Sr. M. E. Sharp desires the prayers of the Union in behalf of herself and family.

### GOSPEL BOAT FUND.

| | | |
|---|---|---|
| Amount to date, June 24th | | $97 15 |
| J. T. Johnson, Kan. | $ 50 | |
| Mary Davis, Iowa | 1 00 | |
| J. F. Oliver, Ohio | 1 00 | |
| E. E. Holman and wife, Maine | 1 00 | |
| Dorinda Dawson, California | 50 | |
| Carl Lange, Wisconsin | 50 | |
| G. F. Simmons, Missouri | 1 00 | |
| Ada Roberts, Tennessee | 25 | |
| Huldah Blackleach, California | 5 00 | |
| | | 10 75 |
| Amount to date, June 30th | | $107 90 |

### HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Amount to date, June 16th | | $4,286 85 |
| Ida Hayer, Illinois | $ 26 | |
| Huldah Blackleach, Cal. | 1 00 | |
| Mary Piddington, Iowa | 2 00 | |
| | | 3 26 |
| Amount to date, June 30th | | $4,290 11 |

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

### TOO MUCH DEAD FAITH.

"FAITH without works is dead." There is too much of this dead faith in the church. It is the brake that locks the wheels of spiritual progress. If a man's faith does not push him out and put him to doing something, he would better examine himself and see what manner of faith it is. Living faith is an impelling force, an active, energizing principle, that sets the heart aglow with love and hope. Indeed it sounds the rising drumbeat to every grace, and fills the soul with stirring activities that move to conquest. There is no deadness, no lethargy in true faith. While we preach salvation by faith, let us not forget to warn of a dead faith.

THERE are men who stand up in church and say they are willing to do anything for the Lord who make their wives carry in all the wood.

# Letter Department.

LOCKHARTVILLE, N. S., June 20th.

*Editors Herald:*—It is encouraging to those who are laboring under somewhat discouraging circumstances to know that the work as a whole is moving grandly on. Personally, I feel prompted to more strenuous effort to keep in touch and abreast in all the different phases of progress our church is making. I am conscious of coming far below the standard set for Latter Day Saints to attain unto; but this much I know, I am striving to overcome that which hinders. I am endeavoring to strive lawfully too, so that my strivings may not be in vain. How much there is of us that needs converting, changing, renovating; and how blind we are to our own interests, that we who profess to have received light do not lay hold of all the provisions laid down and graciously given by our heavenly Father in this latter day work for this very object. "What fools we mortals be," seems appropriate all the way along.

A young man who has been trying to serve the Lord in harmony with the gospel according to—well, one of the leading churches of the day, but who is being enlightened in the doctrines taught by the "restoration," said to me a short time ago, "Surely the Lord must laugh or cry over a good many of our prayers; for we say so much, and do so little. We profess a lot, but what we do is another thing. If God was like man, he would become disgusted with the whole thing, and kick us all into hell together." I have often thought that God must see something more in mankind than we can, to make us appear worth saving at all. I presume it is the perfected, regenerated man of the next world of which we are but blocks to be hewn to, that he contemplates; and he values us much as the sculptor does the rough marble chunk which he intends to chisel into a beautful piece of statuary.

It seems strange to me that it is necessary for one who starts out to write an article in defense of one of the wise provisions of God for our conversion, to apologize, and expect to be criticised as a hobbyist; and stranger still that men will seek to make the "Word of Wisdom" mean just as little as it possibly can, rather than give it a good, broad, hearty interpretation and acceptance. That is to say, men who are Christians. Of course we do not expect anything better of outsiders that see more beauty in a T. D. pipe than the description of the New Jerusalem, and have more faith in the efficacy of a half pint of spittoon slush of the most disgusting type passing between their teeth, than in the Spirit of God. With those who have contracted the vile habit and are striving to overcome it, I have all sympathy, as I know from experience that habit is a terrible thing, and I yet pray for grace to help me overcome all of my bad ones. And I have no more charity for my bad habits than I have for this one, and no more charity for this habit than that I cannot nor will not drink either water or wine after any man, and run the risk of having my stomach set "rolling" by a sample of half chewed tobacco lodged upon the cup rim. No, I thank you; I'm no cuspidore. To be spit upon, is bad enough; but there is no necessity of a white man being spit into, simply because he belongs to the church. Will I commune with him? Yes, but I'll insist upon being in the front seat, or on the women's side of the house. Is it not a strange thing that a man will give his usefulness, his influence, his chances for promotion, the gifts of the Spirit, and the respect of all clean people in exchange for this one habit? Yet it is so. But enough on this subject.

I feel interested in the "missionary boat" undertaking, and am going to give the first dollar that I can earn to that object. And Saints of the Nova Scotia district, let this be my canvass to you in the matter. If you want me to send your donations for you, pass them over to me and I'll do it.

I'll tell the Saints in my next letter why I am interested in this matter particularly.

Yours for the spread of truth,

H. J. DAVISON.

HAIGLER, Nebraska, June 20th.

*Editors Herald:*—A branch organization was effected in the above place, yesterday, with ten members, Bro. E. D. Bullard president, J. D. Wiltfong priest, J. Hill deacon and treasurer, and Sr. M. Clark secretary. Bro. S. D. Payne, who has been laboring as priest, was ordained to the eldership. His appointment was Western Nebraska, but forasmuch as there are points of interest in Kansas, he will extend his labor over the line looking after the work at those points. Bro. S. D. Payne is well acquainted with western habits, manners, and customs: and the necessity of so systematizing his labors as to supply several points within a given radius is at once apparent, with a will to reach the several points as best he may, on pony shanks if needs be; for he is quite a walkist, and will not allow a journey of ten or twenty miles to stand between him and an appointment. The possession of physical strength, with a will to properly utilize it, are two very essential qualifications for western gospel labor. Bro. Payne, I believe, has both; so he is well adapted for his western mission. And he would be an excellent traveling companion for a young elder or priest, who might wish to become familar with the ways and manners of westerners. I take great pleasure in recommending him to Saints and friends wherever his lot may be cast, as a representative of the Reorganized Church of Jesus Christ of Latter Day Saints, and ardently desire and pray for his success, and would be glad if some young willing brother was available to travel and labor within this but sparsely settled country.

If the same order and unanimity of feeling shall characterize the members of the Haigler branch in every subsequent period, as was visible at its organization, a visible spiritual growth will be the result. Thus may it be, and every member become a living epistle, read and known of all men for their good works. But it is more than likely that their frail bark while gliding over the tempestuous sea of time will be attacked with adverse winds, requiring skill and patience

www.LatterDayTruth.org

begotten by pure desires to escape their damaging effects, keep their bark afloat, and reach the desired haven of rest. Though unfortunate, the same interest that is evinced at the organization of a branch is only kept alive for a short in some cases, so that a branch composed of such members, though having a name to live, would be dead. It is hardly safe for Latter Day Saints to drive stakes, or determine on a certain line of policy; determine to reach it at all hazards and get affronted or offended if hindered. Better essay to be pure in heart, meeting life's changes with becoming resignation. We will reach great and noble deeds sooner by attending to present duties, however so small, than by omitting the latter and with an improper zeal essay to aspire to the former. We ought not to overlook the fact that goodness leads to greatness.

In bonds,

JAMES CAFFALL.

---

KRUMROY, Ohio, June 21st.

*Editors Herald:*—I have six appointments out at four different points in this region. I feel the need of more of God's grace, and ask all the Saints to pray for me. I want to do my duty, and then I shall leave the rest with the Master.

One place in which I am to hold meeting is in a church, and I am told there will be some "squirming;" but the sole trustee of the house, who is a member of that denomination, and wants to learn the truth, and who has promised to open it for us, says he will "see fair play."

As for the schoolhouses here, of which there are many, we have not yet been able to obtain permission to speak in them. It seems the law places them with the school board, who are at liberty to open them for religious exercises if they deem it "advantageous to the children," upon the recommendation, however, of the sub-directors. The sub-directors do not understand us, but I believe when they do the schoolhouses will be opened.

There are some of the people reading, talking, and what is still better, thinking. I hope they will "redeem the time, because the days are evil," and obey, and then they "shall know of the doctrine."

Spirit power, called here "powowing" is quite popular. I have been asked about it, and have advised that, as they do not "call for the elders of the church," and look to the Lord to raise them, that of whatever power they are, it is not of God. I have not thought it well to denounce them as being absolutely of satanic power, though that may be the case; I thought it enough if I advised that it seems from the Scriptures that it is not of God. The sects are trying to throw overboard altogether all creeds. The spirits that have gone out into the world will take hold of them if they do not resist them. Why do they not resist? My heart goes out to them, as it were, in sympathy, for I know that Jesus wants to "gather them as a hen gathereth her chickens."

I concur with the suggestion that the ministry, who are appointed and sustained by the body, should sustain the literature of the church organ. They ought to do so first, and then if they have time and strength left, they might aid other worthy publications. I believe that such a paper is the *Ensign*. But what are we going to do? If the *Herald* is not filled with good reading from the pens of the priesthood and Saints, shall we discontinue its publication? The appointed ministry are also, in my opinion, bound to recommend the *Herald* to subscribers *in the first instance*. If they represent the church, let them represent it and Christ, its King; not themselves.

I am also "troubling" about the first page of the cover of the *Herald*. On that page of *Herald* for April 6th last, I saw a clipping, from the *Ladies Home Journal* giving information as to training for boat racing. That is how I read it. How can that directly or indirectly be said to teach religious truths?

I shall not add that I am not finding fault, for I know I am. It may seem hard for me to say such things, but it has fallen to my lot to say hard things to the world in the shape of gospel truth, and I see no reason why the Saints should not hear some "troublous" things too. I wish I could get along without complaining about these things; and I hope when they are corrected I shall not do so any more.

JOHN S. PARRISH.

---

[The article "How Hanlan trains himself," referred to, was inserted because of the excellent points it contained on hygiene and health; it having evidently been written for the *Journal* solely to bring out those points. It was inserted with the intention that he who read should understand, as is said in the revelation concerning the Apocrypha. The *Herald* not only presents religious truth, but much, and all it can, of that connected with such; also that which is of benefit to those interested in all truth.—Ed.]

---

MALTA, Idaho, June 20th.

*Editors Herald:*—I arrived here on the 18th inst. with Bro. Fred A. Smith, and held services yesterday. Bro. Fred is working for Brother Jonas Chatburn, and is now putting in some new machinery in the mill and will set it in order, and may run it for a time. Fred has the missionary spirit. After the weekly toil is ended he devotes the Sabbath day to the Master's service. During his labors here the last month he baptized six, and it is to be hoped that while he is preparing material to make the bread that perishes, he will minister abundantly the bread of life to the people. May the Lord richly bless and prosper him, financially and spiritually. His services would be of great worth to the church here in this mission field if he was free to enter in and occupy.

I hope to see the work pushed here for all there is in it, now that the missionaries in charge have arranged their fo rces for the conflict, and we pray that God will speed the work. I intend with his help to do what I can, and hope I may not be one whit behind the best so far as labor and toil are concerned. I am in the field and hope I shall not be called away from the work. I have left my wife and two little ones in our little temporary home in Pleasant Grove, Utah, and the rest are in Salt Lake City doing what they can to earn a living. David met with an accident in the mill, losing his two middle fingers on the left hand. They were taken out up to the wrist. When I left he was in the mill superintending the work.

I wish to explain in regard to that little cottage home in Pleasant Grove. I was paying rent and the brethren and friends offered to put me up a little house on a lot they purchased to build a meetinghouse on, provided I would get the material. I made arrangements with Clark Bros. for the material by agreeing to pay them ten dollars per month until it is paid. It is a cheap affair, and the Lord only knows when it will be better. We are glad it is as good as it is. The reason I make this explanation is because in my travels I find some have gathered the idea that we were getting rich. I only wish it was so. I have nothing in this world that I can call my own, but hope I have and may continue to lay up treasures in the kingdom that is to come. I am thankful to God we are as comfortable as we are. May the Lord prosper his work, and may his servants be worthy of his favor.

R. J. ANTHONY.

---

MEADVILLE, Pa., June 23d.

*Editors Herald:*—I left the dear old home, the quiet village abode, the domicile of loved ones, on the early morn of the 27th ultimo, and passed directly to Kirtland, Ohio, where I sojourned a few days. On Sunday morning I delivered the memorial address to the G. A. R. post, but some of the boys who donned the blue, and fought long and well in the interests of human rights, failed to materialize or put in an appearance, because of the faith the speaker entertained, and that the Temple was the place where the services convened. Political liberty and religious freedom, I am sorry to have to say, only flourish in patches on all the emerald lawns and broad acres of God. These are the fruitful vases and cooling fountains in all the vast domain of our globe.

That evening Bro. M. H. Bond, the branch president, was in the stand, and took charge. The choir, as in the morning, discoursed animated, spiritual melody, and I spoke rather lengthily on "He taught them." "The House of the Lord" contained a goodly number of intelligent auditors from the vicinity who appeared at home with the Saints, and withal, fairly happy.

Among the important prelates and missionary dignitaries to grace the occasion were Wm. H. Kelley, G. T. Griffiths, the above named pastor, L. W. Powell, the district president, T. W. Williams, another district president, and Bro. John Parrish, the missionary who has but recently changed his home from St. Louis to Kirtland. Strange as it may appear, none of these brethren apostatized, but forsooth; they are in the field and at the plow.

On the 30th, the loyal people met again to hear an address in the town hall from the M. E. pastor from Mentor. I accompanied this eloquent orator in the stand, opened the ex-

www.LatterDayTruth.org

ercises with prayer, and made the closing speech as per special request. After the graves were decorated, we returned to the hall, feasted, visited, and felt happy and blessed, mingling freely with the generous folks. The time seemed opportune to allay much prejudice and demonstrate our loyalty, patriotism, and fidelity to the flag of our heaven-born and divinely protected nation. This great Government has already largely revolutionized the race. Its internal, agricultural, mineral, manufacturing, and commercial wealth is simply enormous; and her products are whirled to the seaboard, transported over the briny deep to foreign ports and distant marts, and lo and behold, we are but in our national infancy. Domestic animals, the vegetable kingdom, and the product of the mines, along with open Bibles, and free schools make crowns crumble. Here every individual is mitred and robed, shielded and sceptered; and now, pray tell me who would not love to be an Amercian citizen and denizen in the broad land of the free, and sojourn amid the homes of the brave?

Bro. Lorenzo W. Powell and myself came into this—Crawford county—the 2d instant, and labored in and around Conneautville till yesterday, when I came here, and he was to go to Sharon. I found him very companionable, a good worker, a live student; hence it was with reluctance akin to lonesomeness that I said adieu. He has arranged for an eight or ten nights discussion to be held with a Rev. Mason of the Christian order, whose headquarters or publishing house is at Dayton, Ohio. The latter does not represent the movement set on foot by Alexander Campbell, nor yet the New Lights who were contemporary; but claims that they have existed outside of the Romish communion ever since the days of Christ. Three of the priestridden from the Methodists, Presbyterians, and Baptists, from parts remote, somehow got their heads together and decided to throw away creeds, and take the Bible alone; and thus the institution was conceived and first brought to birth, as an organization, in A. D. 1808. Elder Powell is to identify our church, while Rev. Mason is to strive to do likewise for his. Again, our man is to maintain the divine origin of the Book of Mormon, and defend its teachings, while the other belligerent is to attempt to show that Joseph Smith was an impostor, and his revelations fraudulent. Not less than two evenings are to be devoted to each question, and more time on any or all by mutual agreement. Each term of the session is to be two hours long, with alternate hour speeches. Moderators are to be duly selected, and the contest is to come off in the Reverend gentleman's church, Beaver Center, Pennsylvania.

The Saints have built an elegant, rural chapel, four miles east of Conneautville. Sanctified (?) simpletons, and hallelujah bigots, and sectarian pharisees environ our devoted little band; but still they keep the even tenor of their way, and the cream of the community begin to look with great favor on them.

I like my field so far, and will try and reach points further east in the near future. It rains often and much here, as well as in other localities. Health generally good, but poor Titusville and Oil City, near by, had disasters of blood and flame, explosions and suffocations that beggar all description, and appall the most obdurate hearts. It was a feast for death and destruction; and may the good Lord save his people.

M. T. SHORT.

---

CORMORANT, Minnesota, June 14th.

*Editors Herald:*—I write in behalf of our aged sister, Mrs. Lousia M. Oliver, of Cottage Grove, Oregon, who desires the prayers of the Saints that she may be healed of deafness, and that some of the elders may visit her, if any are in reach. She joined the Church of Christ near Kirtland, Ohio, in 1831. She has stood the battle these long years, and hopes to continue in the faith to the end.

She has not heard the gospel preached for thirty years. If any of the ministry can call they should ask for Mr. James Chapin. He lives one mile and a half from Cottage Grove. He is her brother. The Elders will be welcome. She writes understandingly, and is zealous of good works.

In bonds,

JOHN ELLSWORTH.

---

LANSING, Mich., June 11th.

*Editors Herald:* — During the month of March I visited Crystal Lake, Oceana county, Michigan, and found some half dozen Saints. I spoke there nine or ten times. Some talked of being baptized, but I was taken with influenza or catarrh, what some call la grippe, so they postponed their baptism for the present, although I was willing to attend to it. I came home at once and was quite sick, being confined to my room until about the 10th of April, when I went to my barn and back again.

On the 13th of April I and my daughter started for the conference at Independence. We arrived there on the morning of the 15th on time to hear Bro. Blair's excellent sermon. We were very much interested in his remarks on apostasy. Bro. Curtis preached a good discourse in the evening. On Saturday we were taken on surprise with a restoration, not of the gospel, but of the primitive order of preaching. Every elder, high or low, was reduced to one common level. Each had an opportunity, and just seven minutes, and not one word longer to preach to the people. There were no apologies, no exordiums, no superfluities, no firstlies, secondlies, or thirdlies; no hairsplitting theological distinctions, but the quintessence of the heart's first sweet emotions with the mind's first, best thoughts regurgitating from the fountain of the great deep within where the Holy Ghost dwells. It was all good, grand, and glorious. Surely the Lord must have inspired the thought to bring it to pass. Then in the evening, to top off with, we had a very plain, common-sense, spiritual, and practical discourse from Bro. Joseph Smith, on the thought, "What we believe as the prototype of what we are as Saints." So that when it is said that we are a better people than our faith, our being a better people is only because of our better faith.

On Sabbath we heard three very interesting discourses from Brn. H. C. Smith, M. H. Forscutt, and J. R. Lambert. We were very much pleased with what we saw and heard of the General Conference. We enjoyed the hospitalities of Bro. J. W. Brackenbury during our stay. While there I was called to the courthouse to give my testimony on the Temple Lot and the persecutions of the Saints in Jackson and Caldwell counties, Missouri, as I was present through them all. Well, I was allowed to tell the truth without fear of molestation.

We called and made a short visit in Kansas City, Kansas. Here I met with Bro. W. J. Smith, heard him preach, after which he gave out that he would preach upon the doctrine of laying on of hands, so we went to hear him, but were disappointed, not hearing him at all that night. But the Saints seemed just as pleased and happy as though nothing had happened, even if somebody else did speak on that same subject. Well, the Saints are a very peculiar people, anyway. Indeed, it is written of them, "The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." Again, "The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all the people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee."—Deut. 7: 6; 28: 9, 10.

From Kansas City we went to Blue Ridge, Missouri, ten miles from Bethany, county seat of Harrison county. Here we were bound in with incessant rains. When we left we had to employ a four horse team to haul us to the depot. Nevertheless we had an excellent visit with our son, Ephraim David Rathbun, a graduate of the Southwestern Medical College of St. Joseph, Missouri. Our prayer to God is that this our son and family may may be led to see this latter day work in its true light, even the light of God.

From here we went to Lamoni. Here we had so many friends; why, everybody was our friend; yes, our special friend, and every place was a home, a home of the Saints. O how sweet the thought to an old pilgrim who has been hated, insulted, wounded, persecuted, driven out from his home into a cold, heartless, homeless world running over full of religion, drawing near to God with their lips while their hearts are far from him, turning their ears away from the truth, teaching for doctrine the commandments of men, always ready to garnish the sepulchers of dead prophets, but ever watching an opportunity to crucify, shoot down, and kill the living ones sent of God. No wonder Jesus said, "O, generation of vipers, how can ye escape the damnation of hell!" But where grace and truth abound, longsuffering, patient endurance, and holy living are developed, the serpent's head is bruised, the dove with an olive leaf is perched, and the Saints enjoy a heavenly place in Christ Jesus.

From Lamoni we went to Avery, where my eldest sister lived, who waited on me in the woods, bathed me with camphor spirits, and brought me to consciousness again after I was

www.LatterDayTruth.org

shot. My father had laid me down there for safety from the mob. After my uncle, Allen Rathbun, had buried nineteen and taken care of the wounded, he and my father came and took me in and cared for me the best they could. On coming to Avery I learned for the first time that my sister was dead and buried, but for all my great disappointment, we had a good visit with my other sister, Orilia Tedrow, who lives in Avery, and my cousins James and Joseph Warner and Alma Smith; also Uncle William Warner, my mother's youngest brother. Of my uncle I learned two things: The first was, that at the Massacre at Haun's Mill when my father took me hastily on his back and ran into the woods I was shot on his back while he was thus running for life. The second was a written notice that was served on him (my uncle) by Missourians after he crossed the Mississippi River into the State of Missouri in the fall of 1838. It reads as follows: "You are hereby notified that all Mormons, or Latter Day Saints, or those supposed to be Mormons, must leave the State of Missouri forthwith or are to be showed no quarters, favors, nor affections." They were told that there were fifty persons in readiness to execute the order, and they were near enough so that they could easily see them. The next morning their wagons were searched, but nothing was found that looked like warfare, so they decided to let them go on. But just then a Baptist elder stepped forward and demanded to know what their religion was, and then began to search for their literature. A Brother Brunson slipped his Book of Mormon into the fire, but it was observed and before they got it out it was so far burned up that they could not recognize what it was. The Baptist preacher and the rest of the religionists were determined to have them all shot. They had quite a dispute over whether they should or should not kill them. Finally they concluded to leave it to a vote, so while all the religionists in the crowd voted to kill them, there was a bare majority who professed no religion that voted to let them go unharmed. So uncle thanks God that there were irreligious ones enough to save their lives. My poor old uncle is just lingering on the shores of mortality, quite a good man, by the way, yet he cannot think nor speak of this preacher and his religious crew without showing feelings of righteous indignation and holy horror against such religion that would take people's lives for their religion. Staying over Sabbath we preached in Avery. It set their old sectarian spinning wheels a-going. Their garments are so holy that it takes a great deal of yarn to darn up the holes, so I left them spinning yarns.

After we took the train for homeward who to our surprise should come forward to make our acquaintance but Joseph R. Lambert. We just had a good visit with him on to Burlington. Here we had to part. I bought his book, "What is man?" It ought to be in the possession of every Saint, especially every elder. It is just the book on Nothinarianism, or mortal-soulism. We arrived home on Saturday evening, May the 28th, and found things all right so far as we could see.

The next day being Sunday, we had meeting at home; blessed a little granddaughter four weeks old. Friday, the 3d of June we went with our son, Sr. Lizzie F. Gill, and Sr. Shaw from Detroit, to Clear Lake, Indiana, to attend district conference. Quite a good turnout; an excellent spirit prevailed throughout the conference; business interesting. The preaching both defensive and offensive, yet quite Scriptural, spiritual, and logical. The Saints were remarkably cheerful and hopeful. We thanked God, took courage, and came home, but not without many pressing invitations to go to many places. We are very thankful to God for the kind hospitalities shown us all the way round, with kindest regards to our very interesting, companionable, musical, and genial Bro. Page of Lamoni.

When his last moment comes,
May one sweet song be given;
May music charm him last on earth,
And greet him first in heaven.

HIRAM RATHBUN SR.

---

ST. JOSEPH, MO., June 22d.

*Editors Herald:*—Permit me to say to the Third quorum of Elders that I have this day mailed eighty-four letters containing the circular letter. If Brn. J. J. Chrestensen, Wm. Corbett, James E. Malcum, and E. J. Robinson will forward their addresses, I will gladly mail to them also. If any fail to get the letters, please inform me, and I will again mail one.

Last Sabbath was rather a feast day to this branch. Bro. T. W. Smith discoursed in the morning, and Bro. Joseph Smith in the evening. The latter was greeted with the largest audience we have had in the new church. Marked attention was given the preacher, who enjoyed good liberty, and spoke to the encouragement of all. After the evening service Bro. Forscutt buried two in baptism. Thus they drop in, one here and two there. There is some sickness among the Saints and there have been some marked evidences of divine favor in healing. We want to see the work spread, and wish to do our little part in helping it on. As the leaven, so I suppose it will spread, gradually, yet surely—somewhat depending on the faithfulness of the Saints.

Yours for truth,

J. M. TERRY.

---

WIRT, Indiana, June 20th.

*Editors Herald:*—Complying with the announcement in *Herald* by Bro. G. H. Hilliard, I was present at conference here on the 18th and 19th, which passed off pleasantly, except the extreme wet weather and dark nights. Some of the Saints are wondering why the missionary in charge, Bro. G. H. Hilliard, did not accommodate them with the light of the moon as to setting the time, believing it would not have disturbed his comfort in Canada. As the next one, both time and place, is left to him, it is hoped both the light of the moon and presence of the missionary will be realized. Personally, no place is known where such services are more needed, as also that pertaining to the Bishopric, as the late report will abundantly reveal.

Advising with those present, it was determined best for the writer to labor mostly in the northern part of the district, to economize financially. All new points where labor can be done, those knowing of them will please report for a month to Wirt, Indiana, and afterward to Washington, Indiana, which is my permanent field address for the year. The midst of harvest and very rainy weather militate much against gospel work now.

In bonds,

R. ETZENHOUSER.

---

ST. LOUIS, Mo., June 21st.

*Editors Herald:* — I stopped on my way South at Keighley, Kansas, preached a number of times and baptized four, and I think others there will obey before long. Stopped again at Webb City, Missouri; spoke four times while there. Arrived here this morning; will stop here a few days and then on to Hill City, Tennessee, to fill an appointment the 25th inst. I feel well in the work, and by the help of the Lord will labor for the success of the cause of Zion until the Master says, "Well done."

In gospel bonds,

M. M. TURPEN.

---

CRESCENT, Iowa, June 18th.

*Editors Herald:*—It has been my privilege to attend three quarterly conferences during the three successive weeks just past, in the following order: Underwood, Pottawattamie district, May 28th, 29th; Galland's Grove district, at Galland's Grove June 4th, 5th; Magnolia, (Little Sioux district,) June 10th-12th; and I believe I never realized more powerfully the influence of the Holy Spirit in conference, and especially in the prayer meetings, than I did in those conferences; and I am pleased to say there were no long, tedious, prosy prayers or speeches. If there was any fault, it was in indulging in too much singing which hindered some from giving vent to their gratitude in their own language, which I believe is better and more acceptable than anything that poets and orators can put into our mouths. There was no "wildfire" in those meetings, but the calm, gentle, and soul-inspiring influence that fills the heart with love divine; that influence that filled the upper room on the day of Pentecost, and truly lifts us near to heaven.

I love the expressive, heart-cheering, and courage inspiring hymn, and realize that when timely sandwiched in between prayers and testimonies, it adds greatly to the success of the meeting; but wisdom should govern in all things. I felt that one hour of such glorious waiting before the Lord was infinitely better than all the pleasures and honors that earth in its present state can afford. I mentally viewed the forty-five years of my experience with this Church of Christ, and thought of the many times I had been told that "Mormonism" as men call it, was a huge imposture and delusion; and I thought, If this be delusion that lifts me nearer to God, and fills my heart with love divine, and renders my mind more susceptible to the divine touch at the same time that it instructs me in the things of God, All hail such sweet delusion! I will hug it closer to

www.LatterDayTruth.org

my heart and risk the eternal consequences without a dread, but full of the hope of eternal life, as promised by Jesus to all who obey him.

The prayer and conference meetings above referred to were not so full of outward manifestations of the Holy Spirit, yet not barren of these. The spirit of instruction rested upon those in charge, and upon those called upon to administer in the word, as I believe to the benefit of all. Some important ordinations were attended to, and in harmony with the Divine will, and I trust those ordained will be faithful to their priesthood vow, and "thrust in their sickles and reap." These men had not sought office, but the different offices had sought them, and I believe they were "ordained according to the gifts and callings of God unto them." The young are coming to the front, the old are girding their armor more firmly upon them, and we may expect to see great improvements upon the past and hear fewer officers say, "I have no report." Such that have "no report" will hardly be found blameless at the last day. It is a sad, sorry, and sickening sight when men are found aspiring to positions of trust to which God has not called them, and for which they are not fitted, and who are determined to ruin if they cannot rule. But such have crept into the Church of Christ in all ages of its existence on earth, and I presume will be found in it until the separation takes place.

I want to tell your readers that I believe the truth, and I love that truth so far as I have been able to understand it, and hope to be put in possession of all truth; for I realize that it brings joy and peace to the soul; and furthermore, that nothing but truth and righteousness will enable us to stand in the kingdom of God; and because of this I am determined to cling to this Church of Christ and do what I can for its extension, by keeping the gospel banner afloat, that all may see and flock to its standard. And I pray God to bless every effort put forth for the salvation of our race, whether by the fathers and mothers in Israel, or by our young men and maidens in all the departments of life. May God bless them all.

Yours for the cause of God,

CHARLES DERRY.

---

COLDWATER, Mich., June 22d.

*Editors Herald:*—It has been said that "the soul of improvement is the improvement of the soul." I may realize this as a wholesome sentiment by giving an initial bow, and perchance obtain your readers' ears. Silence in the paper column does not indicate inactivity, as regards myself, in the grand voiceful column of fellow soldiers who toil for human advancement. In the first place, can I ask where the missionary in charge of Michigan may be found? Will that skillful general keep his sub-officers in the dark regarding his movements? May the generality resolve themselves into a generalissimo? Well, in the absence of orders, we have succeeded in talking ourselves into the distinction of being talked about, and with a marvelous unanimity. We have no two sets of opinions or characters, one for the initiated and another for the public; and maybe that is the reason, This region of country seems thoroughly aroused, hence we require the aid of others to pour the oil of their philosophic spirits on the troubled waters.

Our district conference at Clear Lake, Indiana, was profitable, peaceful, instructive, successful, and resulted in great good. The only apparent objection was the lack of ministerial representation, thus imposing the burden of business and preaching on one or two: yet the general expression was, that it was the best conference ever held at Clear Lake. Bro. Cooper's effort on Sunday morning was an able distinction of the philosophy of the principles of "reformation" and "restoration" as applied to this latter day work. Long may he live to present it. On Monday evening at six o'clock, I had the privilege of baptizing Sr. M. Teeters in the placid waters of Clear Lake. On Sunday, June 12th, I had the further pleasure of baptizing three more, two heads of families, in the rolling waters of Hog Creek, Butler township, Branch county, Michigan. On Sunday the 19th, I had the still further pleasure of baptizing three more from Dimond, in the crystal waters of Coldwater River. This last half dozen are the partial fruits of my labors at Dayburg and Dimond for the intervals of the past year. Next Sunday I expect to baptize six or seven more from those points. No wonder there is such an excitement.

I do not believe the kingdom of God to be a mere battlefield for gladiatorial combats, but if Paul were living now, he could have opportunities to fight with wild beasts at places other than Ephesus. If I have learned to properly sound the public pulse and to form a correct diagnosis of the popular fever, Coldwater branch will witness a grand ingathering at no distant day, if faithful labor is performed. Prophecy is a "sure word," and in the pioneer days when Father James Blakeslee unfurled the banner and as a grand sentinel stood under and protected its folds on this soil, that "sure word" was given with a power, as though "settled in heaven," that if faithfulness remained undimmed on the ensign, Coldwater would flourish as a "stake of Zion," to cheer the hearts and exalt the spirits of the children of God.

On May 30th I was solicited to preach the memorial sermon for the G. A. R., at Camden, Michigan, some thirty miles from Coldwater. I accepted, and the M. E. church was crowded to its utmost capacity. I talked of the "freedom" that is breathed through all the universe of God, and as a principle of right, a rich legacy of man; when abused or misdirected, God would disabuse and direct it aright; yea, crown it with laurels of victory, though he move it up to front ranks through fiery ordeals when blood kisses the glittering sword, the shining spear. We argued that *color* is not *crime*, and in the language of the "Seer," "A black man with a white soul is more precious than a white man with a black soul," in the sight of the Eternal. During the remarks, the tear could be seen trickling down the cheeks of many. The people there want to hear the gospel; it would be an important point.

I must not omit to say, that Sr. Leonard Scott has aided me wonderfully in music and social preaching; a splendid missionary and social spirit. Her western friends will learn by this, that she is in the work valiantly.

Saints at Coldwater rejoicing—in line of duty and prayerfully expectant.

In hope's brilliant clasp,

S. W. L. SCOTT.

---

BROOKLYN, N. Y., June 22d.

*Editors Herald:*—We have bidden farewell to-day to Brn. J. W. Gillen, G. T. Griffiths, J. Wahlstrom and wife, J. R. Evans, M. Sorenson, D. F. Richards, and Sr. Page; all in good spirits for their fields of labor. The Saints of Brooklyn had secured a hall for the purpose of meeting with them, and gave a general invitation to the public to come and hear. Bro. Joseph F. McDowell got up a very good invitation card, but the weather was so extremely warm that but very few came out; yet those that did come were well pleased with the word. Bro. McDowell's labors were well received here. We were also pleased to hear Bro. Gillen, as we had not had the privilege before. Bro. Griffiths' visit was a very short one, but we were very glad to see him, having been acquainted for some years.

In parting we all felt that the Master was with them in their work.

Yours in gospel bonds,

JOSEPH SQUIRE SR.

---

### THE CONTRAST.

THE following is the contrast Luther made between the pope and Christ:—

1. Christ refusing the crown, in contrast with the pope crowned with the tiara.
2. Christ with the crown of thorns on his head, beaten and mocked by the people, in contrast with the pope seated on his throne surrounded with great magnificence.
3. Christ washing his disciples' feet, in contrast with the pope extending his toe to be kissed.
4. Christ healing the sick, in contrast with the pope watching a tournament.
5. Christ sinking under the burden of the cross, and the pope borne in triumph on the shoulders of the people.
6. Christ driving the money changers out the temple, in contrast with the pope selling dispensations with piles of money before him.
7. Christ's humble entry into Jerusalem, in contrast with the pope and his retinue in glory.
8. The ascension of Christ into the glories of heaven, and the descent of the pope into the bottomless pit.—*Sel.*

---

### QUERIES FOR INFORMATION.

WHAT meaneth, "He that doubteth is damned?" If mind is the spirit of man, what condition is one in who has lost his mind? Is such a one dead yet living? Or, is such a one possessed by a spirit not of man?

Does the Devil know what a sane person thinks, or purposes to do if such an one does not write or speak his thoughts?

Don't you think it safest for anyone never to make a vow or promise? W.

---

IT is said that those who have suffered intensely from asthma have found almost instant relief from a single teaspoonful of warm honey. A professor of medicine has declared that honey disturbs the formation of fungoid growths, and has, therefore, been of great use as a preventive of thrush in babies. It is also claimed that an ointment made of honey and flour is an excellent remedy for boils. The medical authorities claim that its internal use cannot be too highly praised.

www.LatterDayTruth.org

# Original Articles.

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

## LECTURE BY ELDER R. C. EVANS.

[Reported by Gomer Wells.]

IT is with a degree of joy that I stand before you this afternoon to utter a few thoughts with reference to one of the most vital questions that is presented for the consideration of this generation—that of temperance. We think there is no subject of greater importance than that which touches the morality and salvation of the race; and certainly temperance holds a leading position in the great house of humanity.

There are some men who claim to be Christians and at the same time not only drink strong liquor as a beverage, but advocate that it is our right and privilege to indulge in strong drink, claiming that the Bible supports them. I am going to refer to the Bible in two or three instances only. The first case of any note where strong drink was indulged in is that of Noah, after leaving the ark. He made wine and became intoxicated. Therefore the men who would have the Bible support them, tell us that, as Noah was a "preacher of righteousness" it was not condemnatory, but allowable. Now, I have no disposition to put a halo around a man because he lived in Bible times. Those men were not infallible, and I believe the act of Noah in this case was an error, a folly and a sin; and that for the best of reasons. The man who reads of Noah's drunken revel will read also of the *curse* which followed, as well as the shame. No man who has a desire to be sober will point to Noah's case.

Another case is that of Lot. After effecting his escape from wicked Sodom, his daughters made him drunk, and then committed a nameless crime. No one, surely, will cite Lot's case to support their right to drink liquor.

We have another instance in the history of the Babylonish Kingdom. We see the city of Babylon in all its grandeur and strength, surrounded by a double row of walls, 335 feet high, 85 feet thick, and enclosing an area of nearly 200 square miles. These walls had a hundred brazen gates, defended by numerous towers. Inside we find the famous "hanging gardens" one of the seven wonders of the world, and the great temple of Bel. This magnificence prompted Nebuchadnezzar to say, boastingly: "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" But in an evil hour the king resorts to revelry. In the royal palace they gather around the banquet table and the flowing bowl. While thus intoxicated and in helpless stupidity, Cyrus is approaching the city with an army. By a stratagem he turns the river, which coursed through the city from its channel, and marches under the wall into the city. He makes for the palace, and in a short time proud Babylon is crestfallen—captured. Ah! here is a temperance lesson for the nations. "Weighed in the balance and found wanting." Weighed by the God of heaven, who exhorts the subjects of his kingdom to be sober and vigilant.

Lest I weary you, I will give but one more instance, that of Paul to Timothy: "Drink no more water, but use a little wine for thy stomach's sake and thine oft infirmities." Oh, how many men there are whose stomachs are out of order! But how shall we weigh this advice of the great Paul? In the first place, Paul himself says at another time: "I think I have the Spirit." In this instance he did not claim to write by the Spirit. When we see the want, infamy, and shame caused by drinking liquor, we are led to say that no man constrained by the Spirit will give such advice. Timothy was an infirm, sickly man, and Paul advises wine as a medicine. Water seemed to hurt him, hence he said, "use a little wine . . . for thine oft infirmities." Who of us will be willing to follow strictly the advice: "Drink no longer water?" "A man must first show that water is injurious to his stomach before he can cite this case.

"But look at Jesus," says one, "when he made wine at the wedding." Yes, and he made plenty of it; "fill ye up the firkins," six of them. "You will notice that when they took it to the governor it was pronounced *good wine.*" I cannot get around that; no, I have no desire to do so. But I want someone to show that this was intoxicating wine. It was not that kind; it was good wine. Anything that chases away the bloom from the cheek, the happiness from the family circle, is not good. Anything that stupefies, debauches, and infuriates, is not good, nor Christlike. We must wake up to the idea that the usual wines must be fermented, and who would try to prove that this was fermented wine. It takes time to bring that about, and here Jesus had water poured in and out again. "Wine is a mocker, and strong drink is raging." Christ is not going to contradict the teaching of his servant. "Well" says another, "does not Solomon say, 'Give strong drink to him that is ready to perish.'" Yes, and I believe that. My experience in life has converted me to that. The statistician of this country shows that strong drink has killed more men and broken more hearts than war. Give strong drink to a fellow and it will hurry him off, and I believe that is what is meant here. It will soon waft him down the dark river of death; he will perish.

"Bosh! you are cranky." says another. "Do you not know that physicians have given it as a medicine for years?" Yes, but what does later wisdom say? The greatest thinkers we now have declare that alcohol is not a food, nor a drink. I could quote twenty men who show that it has no place on the list of foods. Take a man who has lived and died a drunkard and you can set fire to his brain. There you find the same article that went into his mouth. Digestion does not change the nature of alcohol. They tell us that alcohol is a stimulant. I'll tell you what kind of a stimulant it is; it is like the rawhide whip that spurs the mule to pull a heavier load than he ought, and leaves the subject weaker than before.

Let us view it from a moral standpoint. Suppose there are two lines of ships sailing weekly to Europe. The ships of one line always go safe, never losing a life; while the ships of the other lose passengers every week. Does not common sense teach you that if you wished to go to Europe you could only hope for absolute safety by taking the first named line? Now there are two lines of ships that sail on the sea of life. There is the total abstinence ship; that is, where strong drink as a beverage is never used. There is the non-abstinence ship, or maybe a whole fleet of various kinds; that is, where drink is used from the moderate quantity to the drinking that ends in shame, misery, and crime. The first ship never lost a life. No one going on that line ever ran the slightest risk of being a drunkard; but the second line has carried thousands every year to endless wreck and ruin. The best way, then, is to adopt the plan of total abstinence; "Touch not, taste not, handle not."

Suppose, again, that there were one thousand children before me this afternoon, and I speak to them in this way: "Never mind these teetotalers; they are all old, silly wives. When you grow up to be men and women, take your glass—in moderation of course, but take a glass whenever you want it. Never take too much, but be men and women, not babies." Now if these children grow up following such advice, what then? Statistics will guarantee the venture that out of that thousand there would be ten confirmed drunkards at least. Ten drunken fathers or mothers, ten miserable homes? Yes, there might be a hundred! But suppose there would be

www.LatterDayTruth.org

only one, and I should go among that crowd of happy faces and single that one out and then say: "This bright little fellow will one day be a drunkard," would they not all shudder? and the little fellow would feel insulted, and declare he never would be one. Yes, many a person has said just that, but he took the wrong line of ships and saw the time when it was too late to change; that time when appetite had a dread grip on him and no human agency could come to the rescue; too far on the storm-tossed sea for loved ones to "throw out the life line." He could take a glass whenever he felt like it, but the time came that he took it when he would have given the world for freedom. To say you can take a glass when you feel like it is to toy with a poisonous serpent. It is madness.

You may think I am painting it, but do you know that a large part of the crime, the pauperism and insanity of this country is caused by strong drink? Look at that and ask yourself: "Is there two sides to this temperance question?" See the stalwart form of youth wrecked, a mind bright with hope and genius stupefied; see the father, mother, statesman, or student changed to a simpering, foolish maniac, or reduced to want, and all turned from home, and heaven, and down the dark road; and then ask yourself if I can picture anything worse. You are never safe until you say that strong drink shall never pass your lips.

See that lovely and beautiful young lady; the white dove of purity is perching on her fair brow. The roses of kindness and of love seem to bloom out in her every word and deed. But see; her face shows deep lines of sorrow; her calm, sweet eyes seem to tell of some hidden sadness. Go, listen to her wail of woe: "I have a sister, once so gentle, innocent, and pure, who one evening was invited to attend a private party. She went; while there, she like others, partook of some wine or other strong drink. While under the effects of the stimulant, she listened, was tempted, and fell as an angel of purity to the blackest depths of hell. When she came to herself she realized the awful step she had taken. She decided that she could not veil the bitter past, that she had undervalued the virgin's crown, the spotless honor that made her bright. She considered herself a faded flower that could never bloom again in the society of the pure, as the laughing innocent girl of other days, and she silently and tearfully bade farewell to home and loved ones. She left home under cover of the night to wander, God knows where. From a note which she left on the table, we read: "Dear mother, father, sister; please try and forget your once pure Mary; I have disgraced you. In an evil hour I drank strong drink, was tempted, and fell. I go out into the dark night of life to associate with my own kind, till death claims me as its victim."

"Elder Evans, you make a pretty picture." Well, it is taken from real life. If you think this imaginative, I invite you to call on the hundreds of homes made desolate by the absence of fair daughters who are to-day groveling in vice and crime in dives and caves of our great cities, made what they are by strong drink.

See, yonder, that ragged, reeling form, with eyes blurred, nose reddened, tongue thickened. Listen to the profanity that flows from his mouth; the air seems blue with it as he curses his wife, children, and friends. See, he falls in the gutter near the hotel where he spent all he had in life worth having. Hear him scream for help as the lurid flames of a drunkard's hell blaze up before him with all the horrid reptiles his rum-ruined brain can invent. Hear his last, long bitter cry for help. A mass of filth, he is dead. The verdict: "Murdered by strong drink." That fallen creature was once a fair and promising boy, the idol of a fond mother's heart, the pride of his schoolteacher. When a young man he sought, was worthy of, and won the fairest, purest girl of the village for his wife. He prospered, moved to the great city, made his fortune, and filled the highest offices of trust and honor that the city, country, and State could place upon him. He was flattered and feasted; in time he forgot the gentle leadings of his mother's voice. He started to drink "only a social glass" with his friends. O God, this first glass ignited the flame that in time burned out of him all that was powerful, honest, and pure. Here was his first step from right to wrong, from light to darkness, from wealth to poverty, from honor to shame, from life to death. Years went with flying footsteps. Rum's Niagara did its work, bearing him in its swift waters on and on to ruin and death. Shattered strength and faded power loosened the laurels of honor, power, and fame from his brow. Behold him now, a miserable wreck of his former self, disowned, disgraced, dishonored! He dies in the gutter of the very city that once looked upon him as its idol.

Do you think this is only a painted picture? It is a character from real life, one the history of our country will name for you if you will read.

"Well," says one, "others have made fools of themselves, but I will not." But are you stronger than the millions who have lived before you? "Well, I'm no slave. I make my own money, and have a right to do what I please with it." Sir, I deny that. James G. Blaine made a statement that will always stand to his credit, that the liberty of an individual ceases where the rights of the community begin. Liberty suggests law. You have no liberty to rob others of their peace or safety, their rights. Suppose I am smitten with leprosy; I go down town declaring my rights to go where I please. How long would I go unmolested? The proper authorities seeing that the community is in danger because of my liberty would soon stop me, and I would be quarantined. So a man has not the right to do as he pleases. Millions of money are expended for strong drink, and millions are expended to take care of its victims. If I am a drinking man, I am unfit for a school-teacher, a legislator, a father, or husband; in a word, I am not fit to fill any important commission the town, county, State, or United States may have to give me; to which, doubtless, all agree. The government has a right to call on me to defend the country. If a drunkard, I cannot do it satisfactorily. Hence you have no right to drink. Have you the right to debase your manhood by strong drink, till the government is compelled to pay men to protect the innocent against your treatment? to capture you? to build prisons in which to keep you? to feed, clothe, and sustain you?

Take an instance in the domestic circle. Here is a young man, the pet of the school, the idol of the community. In process of time he grows to maturer years, seeks and woos a maiden whose life is a sunbeam. He wins her best and truest love. While the larks are singing wedding carols and the flowers burning out their incense, they go across the rustic bridge to the chapel. Here they make their marriage vows. After the wedding is over, amid roses and lilies, she bade farewell to the old childhood home. Girl friends, father, mother, brothers, and sisters all are left and with love in her pure, young heart, she with him journeys to the far away place which she now calls home. Quick the years pass away, children are born, home is all that heart can wish. But amid all these joys he takes his first glass, in time becomes a drunkard, and his once happy home is draped in sables of grief. Cruel words and blows are showered upon wife and children; poverty and crime, untold suffering, insanity, and death quickly follow. Now, drunkard defenders, answer me; What right had he by strong drink to crush his fair wife's happy spirit by breaking her heart? What right had he to place gray hairs of sorrow where golden curls once hung? What right had he to drive from her face the sweet, happy smile, and stamp in its place deep, sad lines of woe and gloom? What right had he to break the solemn covenant made

www.LatterDayTruth.org

on the wedding day to love, honor, and protect this woman? What right had he to rob her of a husband's love and support, and give her a drunken wreck, a sot, instead? What right had he to give all he had to the rum-seller to educate his family, while his own were unfit to go to school and are thereby thrown into the world without an education? What right had he to raise a family of ignorant children, only to inhabit almshouses, poorhouses, orphan homes, prisons, and dens of vice? By all the tears, sorrows, crime, poverty, sickness, and death that have been caused by strong drink, you must answer me, that there are no such rights. Then whence comes this boasted, "I have the right?"

I once read of a drunkard who was about to drink at the hotel bar, when the landlord's wife came hurrying in and said: "Tom, give me ten dollars." It so impressed him that he fell into a study. The landlord asked: "What's the matter, old boy?" He replied: "Who bought that silk dress? my money. Whose money bought that carriage and sent your children to school? mine." At that moment he looked out and saw a poor woman and some children picking up chips. He recognized his wife. This stirred him, and turning to the barkeeper he said: "Heaven helping me, I will give you no more of my hard earnings, and I'll never drink another drop. My earnings, my talent, my evenings, my love belong to my family." And he kept his word. Would there were more such resolutions.

"Tell me I hate the bowl?
Hate is a feeble word;
I loathe, abhor, my very soul
With strong digust is stirred,
Whene'er I see, or hear, or tell
Of the dark beverage of hell."

KNOBNOSTER, Missouri, May 1st, 1892.

## LABOR AND CAPITAL.—NO. 3.

### CHRISTIANITY THEIR ONLY RECONCILER.

BY FANNIE JONES.

OUR great work is to educate the mind and heart. The mind to take hold of the problems of life in a scientific manner so as to meet the issues of life whether in literature, finance, natural, or state affairs, that all our individual acts be moderated and directed by well trained intellect—the heart so trained,

"That feeling our own,
We may feel another's woe."

The true reformer who wishes to serve his country cannot be true to himself or his God if he contents himself with repeating what he has heard others say. He must at least attempt, as God gives him opportunity, to study the signs of the times, and understand as best he may their divine significance, and give to his fellow men the results of his investigation without fear of oduim.

Lord Macaulay has wisely said:—"We know no well authenticated instance of a people which has decidedly retrograded in civilization and prosperity, except from influence of violent and terrible calamities, such as those which laid the Roman Empire in ruins, or those which, about the beginning of the sixteenth century, desolated Italy. We know of no country which, at the end of fifty years of peace and tolerably good government, has been less prosperous than at the beginning."

In the first ages of the world capital owned labor. This was slavery. In this system the rich own the poor. Then came feudalism. In this system the rich owned the land, the workingmen were attached to and formed a part of it. The capitalist owed them protection, and they owed obedience, and a large share of the products of their labor to their masters.

This system after a time gave way to the wage system. Under this system, which was brought about by Christianity, the capitalist no longer had a lien upon the laborer. Feudalism was abolished, but the capitalist owns substantially "all the tools and implements of industry, and the laborer employs them in productive work. The two classes under this system are mutually dependent." The wage system is a great advance over the feudal system, as feudalism was a great advance over slavery. No workingman would be willing to go back to a position of servitude to a fedual lord. The wage system has delivered the workingman from slavery and given him freedom, and no man that is a man would be willing to give up the cares and anxieties of liberty for the reckless joyousness of servitude; so this proves clearly that the working classes are advancing.

The wage system has its drawbacks and demerits, but it is a step towards something better. The workingmen have grievances that do exist. It is not so much against capitalists as it is against capitalism. They do not like a system that is gradually centralizing the wealth in the hands of a few. To understand the popular discontent of the present time we must put ourselves in the place of the workingmen and investigate what they are protesting against.

These men claim, and justly, that under the present wage system a few men own the railroads while the many work them; a few men own the factories while the many operate them, which treats the laborer like any commodity, to be hired in the cheapest market, and dependent for his use of his power to provide for himself and his family on the wisdom and the will of the capitalist. Dr. Lyman Abbott says: "Society is divided into two great classes, with a deep if not broad gulf between them—on the one side the tool-owners, who are employers; on the other side workers who are employed. A great deal of the current discussion assumes that this is a necessary system; that its defects can be corrected and the evils which grow out of it ameliorated, but that the system itself can never be changed; that employers can treat their workmen with justice and even consideration, and workingmen can treat their employers with fidelity and honesty, but that while the world stands there must always be these two great classes of tool-owners and workers; that it always has been, and always must be, to the end of time."

This state of affairs can be changed to bring about a closer relation between the two classes and save the world from socialism if we all follow the Scriptural injunction, "Do unto others, as ye would that they should do unto you."

The present wage system is indicted in the name of capitalist as well of workingmen—indicted because it produces, strengthens, develops that plutocracy which the prophet De Tocqueville declares to be the most dangerous enemy of republican institutions in America. It is indicted in the name of political economy, which demands of any permanent industrial system that it shall produce, not only wealth, but an equable and just distribution of wealth. It is indicted in the name of a free republic, which it threatens by its money rings and its corruption frauds; by its purchase of public servants without dissembling, and in the open markets. It is indicted in the name of society, because it converts legitimate and healthy competition into private war, in which labor is arrayed against capital and capital against labor, in which organizations of workingmen are arrayed against organizations of capitalists—a war the evils of which acuminate only in the greater evils of combination and monopoly."

Sir John Stuart Mills says; "Morally considered, its evils are obvious. It is the parent of envy, hatred, and all uncharitableness. It makes everyone the enemy of all others who cross his path: and everyone's path is constantly liable to be crossed." This is contrary to the teachings of Christianity. The laboring classes are awakening from their long torpor, and under the influence of an inspiring Christianity and public education, discover that they are not merely a "hand," but also a head, and a heart; and if they do not become entangled in these secret societies that teach anarchy, socialism, etc., they can by their votes bring about a change in the affairs of the nation that will be

www.LatterDayTruth.org

a benefit to them. Christianity teaches to a certain extent that this could be done by an industrial partnership, in which the profits, the losses, and the control of all the world's industry shall be shared by all, and an industrial oligarchy shall give place to an industrial democracy.

We now wish to investigate and see if the bulk of the population, those whose hands guide the machinery of the world, have shared in the world's general advance. It will be of small importance to the laborers if the world has advanced, unless the blessings of wealth won by material progress have, like the rain from heaven, fallen on the poor as well as the rich. If it has only served "to make the poor poorer, and the rich richer," it would have been better if it had never advanced, and the mass of beings would have been happier by remaining in the primitive bonds of the old conditions, with no general display of luxury to tempt, no newborn desires to be appeased. Let us see, therefore, if labor has gained by this prosperity, or if its recompense has been only the gleanings of the harvest, a few stray ears that have been left after others have garnered the golden grain. Let us go back to the "good old times" that the demagogues talk so much about and see what we find there. We learn from history that the laborer in those "good old times" could only by the strictest economy keep his children from starvation and himself from the jail. The comforts and conveniences of life now common in the humblest homes were utterly unknown to him. His carpet was sand sprinkled on the floor. China, glass, and common prints that are now in the reach of almost all were beyond his reach. Neither the iron stove nor lucifer match had yet been thought of. His dingy rooms were warmed by an open fire of wood, which gave out much smoke and little heat. In McMaster's History of the People of the United States we read that, "the laborer rarely tasted fresh meat, and a pound of salt pork cost him two-fifths of a day's work." A days work will now buy half a barrel of flour. In 1784 corn was 3s per bushel, wheat 8s 6d. His rude and coarse food was served in pewter dishes and eaten with the roughest implements. Such fruits as peaches, grapes, tomatoes, sweet corn and lettuce were unknown to him. An unskilled laborer by working from daylight to dark could earn 2s a day. In 1793 the Schuylkill and Susquehanna Canal Co. paid their workmen $5.00 a month with board and lodging, and got all it wanted at that price. The government paid their soldiers $3.00 a month. Farmers in 1797 paid their hands $3.00 a month for which sum they would work from daybreak until eight or nine at night. But in those days capital and labor had not arrayed themselves against each other.

Those that think the time of Washington was an ideal age for the poor, will have some difficulty in reconciling these views with the fact that the laborer who met with an accident or sickness a century ago was almost certain to be arrested by the sheriff as soon as he recovered, and be imprisoned in a loathsome jail for the small debt he had incurred during his disability. To-day under the same circumstances, he would be put into an ambulance, and taken to a hospital, and receive surgical skill and good nursing. To-day wages are much higher than in the good old days, for they have increased, from 20 to 70 per cent. The hours of labor have also been reduced 20 per cent. In Mr. Mulhall's "History of Prices" he shows that textile fabrics are 11 per cent cheaper than they were in 1850, books and papers 33 per cent, and the same amount of labor will now buy the workingman of Europe 140 pounds of bread as against 77 pounds in the decade ending 1860. The deductions of this eminent statistician are that "15 shillings will now buy as much manufactures as 20 s in the years 1840, 1850, but in matter of food we shall require 22s; and that taking increased wages and food values together, the workingman is able to purchase 21 per cent more of the necessaries in beef, butter, sugar, wheat, and coal than in 1840. Enhanced rent reduces his ability considerably, yet after allowing for this, there is still a gain of ten per cent.

To-day our educational advantages are far superior to the "good old times." For now we have free schools, free libraries, art galleries, museums, and parks, which all have had an educative influence of the highest tendency upon the people, for the keys which unlock all human knowledge are in the hand of all, and few need now fail for want of opportunity. In these days we find better education, and in increased savings the masses of the people are better, infinitely better, than they were fifty years ago.

Under the best conditions there will always be much to deplore. The poor will always be with us, and as long as the race endures there will be folly and sin. Progress has no power to eliminate these things, but it can, through Christianity, alleviate them.

The most sweeping acknowledgment of what Christian men have done in regard to the laws of the land for the good of the poor is seen from 1833 to 1885. They have had the corn laws repealed, various factory acts passed, the hours of labor fixed by law. The inspection of mines, brickfields, and canal-boats have also followed, and a natural system of education, and enforced sanitation have aided greatly the workers' condition. Such a splendid list of laws for the amelioration of social and industrial conditions were never before placed on a statute book.

We are yet, as a nation, very far from doing our whole duty to the laboring class; but we have grown in this respect. Deeds of cruelty to the poor that would pass unnoticed in olden times now call down the scorn of the world. The treasures of science and art, once especially reserved for the rich, are now laid without price at the feet of the poor.

In summing up this matter we find: First, that the laboring man has advanced in the last forty years in regard to wages and education. Second, that the initial force for the advance came absolutely from Christianity, and that it is through the further practical application of Christian principles that we must look for its continuous advance. We must look to the divine life for perfect knowledge and direction for the model by which all actions should be guided, and the principles on which all society should be ordered. We must learn before it is too late that the burden of the oppressed will become too heavy for the oppressor; that those who take up the sword to destroy, will meet destruction. The rule of mercy, sympathy, and charity, is the only one that abides, and all else turns to ashes of bitterness and disappointment.

In spite of those who look only on the dark side and see only riots, strikes, and anarchical doctrines, we believe that if we as a nation do all we can to promote the general application of Christianity, to the national, social, intellectual, and individual life, that we can reconcile labor and capital.

(To be continued.)

### THE FOREIGN TRADE OF CHINA.

ACCORDING to the official statement the foreign trade of China during the last year aggregated $250,000,000. But despite the fact that this was the highest total ever recorded, the year can scarcely be said to have been a prosperous one. Competition was so severe that profits were small or nothing at all. A number of the banks had to reduce their rates of interest and two of them suspended altogether. In the import trade cotton goods are credited with an increase of nearly $9,000,000 over the value of these fabrics for 1890, and woolen goods with a gain of $1,000,000. Importation of American sheetings show an excess of 307,000 pieces over the previous year, the total import, 2,008,000 pieces, being the greatest known, and American drills an excess of 263,000 pieces. The consumption of kerosene has risen from 8,256,000 gallons in 1882 to 49,348,000 gallons in 1891, and of this 39,349,477 gallons come from the United States and 10,000,902 gallons from Russia. The competition between these two oils during the last four years has not as yet materially affected their relative standing.

EVERY time some people speak in church the Devil feels better.

www.LatterDayTruth.org

# Conference Minutes.

### NORTHERN NEBRASKA.

Conference convened at Fremont, Nebraska, May 27th, 1892, G. M. L. Whitman president, James Huff secretary. Visiting brethren W. M. Rumel and C. W. Prettyman were granted voice and vote. Book of Rules of Order and Debate were adopted. Elders reporting, J. Caffall, H. J. Hudson, R. M. Elvin, W. Walters, W. M. Rumel, C. W. Prettyman, N. Rumel Sr., N. Brown, J. Anderson, E. H. Boulson, M. W. Sampson, and J. Huff. Statistical reports received from Columbus, Lake Shore, Omaha, Platte Valley, and Union branches. G. M. L. Whitman reported as delegate to General Conference. An appeal case from the Omaha branch was presented and referred to a committee of three consisting of Brn. Nelson Brown, E. H. Boulson, and M. W. Sampson, with instructions to report at the afternoon session if possible. District treasurer reported: On hand at last report $6.69; received during four months $3.25; total $9.94. Bishop's agent reported: On hand last report and received during four months $207.12; paid out $138.50; balance on hand $68.72. Report received and audited. Bill of expenses of G. M. L. Whitman to General Conference in the sum of $10.35 allowed and order drawn on district treasurer for amount. G. M. L. Whitman sustained district president, James Huff sustained clerk. G. M. L. Whitman sustained as Bishop's agent, and office of district treasurer abolished. Committee on appeal reported that in their judgment there was no grounds for the appeal; report of committee adopted. District president requested to appoint two-days meetings as he may deem advisable and to give notice of same four weeks before the time in *Saints' Herald*. A collection was ordered for morning and evening service, for the purpose of paying the debt of the Fremont church. Evening session devoted to Sunday school association work. Preaching by Elders Alexander H. Smith and James Caffall. Adjourned to Platte Valley, Nebraska, the last Friday in September, 1892, at 7:30 p. m.

### FAR WEST.

Conference convened with the Pleasant Grove branch, Saturday and Sunday, June 4th and 5th; T. W. Chatburn in the chair; C. P. Faul secretary. Committee on credentials: A. W. Head, P. Peterson, W. Summerfield. Branch reports: Delano 81. Edgerton Junction 24. Pleasant Grove 66. German Stewartsville 67. DeKalb 65. St. Joseph 246. Elders reported: W. Summerfield, T. T. Hinderks, T. Revel, J. Lampert, T. Worral, L. L. Babbitt, T. W. Chatburn baptized 8, J. M. Terry, F. C. Graham, M. H. Forscutt, W. Lewis, S. Alcott. Priests: A. W. Head, P. Peterson, C. Householder, C. P. Faul. Teachers: T. McKee, B. Dice, J. Limb, L. Hovenga. Deacons: L. Neidorp, L. L. Babbit. Bishop's agent's report read. It was moved that in reading the report, the names of the poor be omitted. Report returned for correction. A question was asked in regard to dropping a member's name from the record whose whereabouts is unknown, the member being under trangression at the time of moving from the branch. The matter was referred to a committee to present the matter to the next General Conference. Officers for the ensuing quarter: T. W. Chatburn president, T. T. Hinderks vice president, C. P. Faul secretary. The Bishop's agent was sustained. A vote of thanks was tendered the quorum of Twelve and General Conference for returning Brn. M. H. Forscutt and T. W. Chatburn to the district, as petitioned. The time and place for holding the next conference was left to the president. Preaching by M. H. Forscutt and T. W. Chatburn. Adjourned.

IT never helps us to walk any straighter to watch another man's feet.

# Sunday School Associations.

### LITTLE SIOUX.

Report from March 11th to June 10th. Convened at Magnolia, Iowa, June 10th. Number of schools reporting 7; number of schools represented 7; number of delegates present 18; number of schools in district last report 6; number received since last report 1; present number 7; total membership of district last report 336; present membership 376; gain in membership 40: amount on hand last report 80c.; on hand 80c. Interest better than at any previous time.

J. F. MINTUN, Dist. Supt.,
NANNIE SEDDON, Dist. Sec.

The following named persons were elected officers for the ensuing year: J. F. Mintun district superintendent, S. B. Kibler assistant superintendent, Nannie Seddon secretary, Frank Hill treasurer.

# Miscellaneous Department.

### PASTORAL.

SOUTHEASTERN MISSION.

I desire to notify all the brethren who are appointed to labor in the Southeastern mission, that I will expect them to report to me once in three months, of labor done and the condition of the work in their fields of labor; and further, that the church expects that each one will strive in all diligence to fulfill their appointments. And it is expected that all other officers will labor as their circumstances permit under the direction of local authority.

Brethren, let us labor together in unity and love for the upbuilding of the cause we love so well. And to those who toil in the affairs of life, the Lord has said we should labor together with God for the accomplishment of the work entrusted to all. (See D. & C., page 346, par. 3.) Then let me urge upon all to pay in their tithes and offerings into the Lord's storehouse, that the work may be sustained, and that when the Lord shall come we may receive the reward of the just.

My permanent address is Garland, Butler county, Alabama.

Yours in gospel bonds,
M. M. TURPEN,
Missionary in Charge.

By and with the consent of Bro. J. R. Lambert, Bro. Evan Davis will devote a portion of his time in Mound Valley, Kansas.

JAMES CAFFALL.

*To Saints of Northern Nebraska District:*—A two-days meeting will be held at Waterloo, Nebraska, commencing July 28th, at eight p. m. Do not miss it. A good time, which means permanent good for the cause, is anticipated. Will the scattered Saints in this district please send me their addresses, stating if openings for preaching in their vicinities can be had.

Believing that one (if not the first) of the laws of God is order, I desire to call your attention to it, especially those in organized branches, because from this law sprang into life all that is desirable unto man on earth or in heaven; peace, love, unity, strength, power over all evil, and an inheritance in God's kingdom, life everlasting, eternal glory. Shall we not then use wisdom, and if we desire any outside of branches to administer the rites of baptism and confirmation, first consult presiding authorities of the respective branches, thus avoiding an occasion of confusion or offense. To some this may appear a small matter, but very important results have followed attention to small matters.

Far be it from us to bar out of our district laborers for Christ; we feel the need of more even now; yet we wish to insist (and shall do so as long as we have the right) that they confer with and obtain from proper authority permission to so labor. It is our earnest desire that none should be offended, either of the past or in the future; therefore, Saints, let the dead past bury its dead, and go on to perfection. As the parched tongue panteth after water, so my soul desireth a new wreath of glory for these thy people, O Lord, whose bands shall be strong in love, unity, and interwoven with charity.

Saints of Omaha and the Northern Nebraska district, we shall need this if we are to carry the standard of the great King.

In bonds of peace, your humble servant,
G. M. L. WHITMAN,
Pres. of Dist.

### SECOND QUORUM OF PRIESTS.

*To the Second Quorum of Priests; Dear Brethren:* Please take notice that on the 19th day of June, 1892, T. R. White, President of your quorum, was ordained to the office of an Elder; and while He who knoweth all things best has blessed us while together, ever let his loving Spirit be with you until victory is won.

T. R. WHITE.

### MARRIED.

GREEN—JANSEN.—At the residence of the bride's parents, four miles north of Stewartsville, Missouri, Tuesday, June 7th, 1892, Mr. Edward Green of Galesburg, Illinois, to Miss Emma Jansen of St. Joseph, Missouri; Elder T. T. Hinderks officiating; then followed a feast of the good things of the earth. Many friends and relatives witnessed the ceremony.

### DIED.

POTTER.—At St. Joseph, Missouri, June 23d, 1892, Della, wife of Bro. Charles R. Potter, aged 30 years, 4 months, and 23 days. She was buried at Davis City, Iowa, June 25th, 1892. Funeral services conducted by Elder H. C. Smith of Lamoni, assisted by Elder Z. H. Gurley of Pleasanton.

ALEXANDER.—At San Benito, California, April 24th, 1892, Bro. Levi Alexander, aged 63 years, 6 months, and 27 days. He was born in Milton, Ohio, September 27th, 1828; was baptized December 13th, 1873, by Elder J. R. Cook. He leaves a widow and four children, three sons and a daughter. Funeral sermon by Elder Eugene Holt, at the Jefferson schoolhouse.

CLAPP.—At Santa Ana, California, June 18th, 1892, of a variety of diseases, Bro. Lewis Francis Clapp, aged 59 years, 5 months, and 12 days. He was born in Calloway county, Kentucky, January 6th, 1833; was a boy at Nauvoo in the days of Joseph the Seer; thence to Utah in 1852, and to California in 1853. In 1855, at San Jose, he was united in marriage to Sister Ruth Condit, daughter of Elder Amos Condit. In 1873, while living in Long Valley, Monterey county, he and his wife united with the Reorganized Church, being baptized by Bro. J. R. Cook. Though sometimes disheartened by the ways of men, yet he held to his faith in the doctrine of Christ, and died in that hope, His wife and and nine sons, and three daughters deeply feel his departure, and mourn a kind husband and faithful father. The funeral sermon was preached by Bro. H. A, Stebbins to a gathering of earnest and attentive people. Bro. H. L. Holt offered prayer upon the occasion. Bro. Clapp left to his children the heritage of a good name.

MAULE.—At Raglan, Harrison county, Iowa, June 6th, 1892, Minnie May, daughter of Bro. Donald Maule, aged nineteen years and nine days. She was baptized October 10th, 1886, at Raglan, Iowa, by Elder Phineas Cadwell; confirmed by Elders E. C. Brand and J. F. McDowell. Her twin sister died of the same disease, consumption, less than one year ago, by whose side she was buried. The funeral, conducted by Elders P. Cadwell and A. M. Fyrando, was largely attended.

www.LatterDayTruth.org

### ITEMS OF INTEREST.

Galesburg, Galena, and Rock Island, Illinois, report terrific wind, rain, and hailstorms on the 23d ult. Much damage was done to property; bridges were washed out. The amount of damage to public and private property cannot be estimated. Galena was almost submerged. A cyclone destroyed towns north of Galena in Southern Wisconsin. Telegraph communication being cut off, it is impossible to obtain full particulars of the disaster. Rock Island was deluged. Streets were converted into roaring streams, and many were impassable. The Mississippi River rose eighteen inches, and is rising at the north.

AURORA, Ill., June 23.—Fox River has reached the highest point known in thirty years and is still rising. Blackberry Creek has grown into a lake. Aurora's ball park, which is on an island, has disappeared from sight. Lew Steward's park at Plano is six feet under water. For some time after the storm the Chicago, Burlington and Quincy tracks between Chicago and Aurora were under water.

JOLIET, Ill., June 23.—Will county was visited to-day by a heavy rain, which filled the gutters with water. The Desplaines River is a torrent, and the creeks and small streams have overflowed their banks.

MASON CITY, Ia., June 23.—Last night seven bridges went out on the Milwaukee road between Calmar and McGregor. No trains have crossed to-day. A heavy storm has characterized every day this week. The crops, however, are far enough advanced to be out of the way of danger.

NEW HAMPTON, Ia., June 23.—A heavy windstorm swept through a territory of several miles in extent between here and Oelwein last night. Several persons are reported killed and many injured. Section men on the Kansas City road report six killed at West Gate. For miles in every direction barns, buildings, and churches were leveled to the ground.

INDEPENDENCE, Ia., June 23.—Continued rains last night and to-day have raised rivers and creeks above the high water mark of thirty-four years' standing. The Wapsipinicon has risen five feet to-day and continues to increase at the rate of five inches an hour. All the county bridges are gone and one iron bridge. Two piers of the Illinois Central railroad bridge have been washed away, and there is but eighteen inches space between the rolling trains and twenty-five feet of angry waters. Three dozen families have been driven from their homes, telegraph and telephone lines are down, and water mains crossing the river are broken, leaving the city dry.

DIXON, Ill., June 24.—For the first time in ten years Rock River has overflowed its banks in front of this city, and many families have been driven from their homes on both sides of the river. A number of families moved out last night in boats. A part of the bulkheads at the Dixon Milling Company's mill were washed out this morning. The Belt Line along the river front is afloat, and the Fargo shoe factory is flooded with water. The water to-night is still rising, and is now seventeen feet above low water mark. Serious apprehensions for the safety of the city are felt.

AURORA, Ill., June 24.—News from the great storm from the surrounding country shows that a great deal of damage has been done to the farming community. At Montgomery, below here, 200 acres of corn six inches high are under water. Many bridges over creeks have been washed out. At Big Rock yesterday a furious windstorm raged, trees were torn up by the roots, barns and windmills blown down, and roofs blown off.

MASON CITY, Ia., June 25th.—Complete reports from the cloudburst that laid waste many sections of Chickasaw county are now in. At Fredericksburg two persons were killed and a dozen injured, some fatally. At Sumner five persons were killed outright. The destruction to property and growing crops will exceed $300,000. The homes of twenty-eight farmers are completely destroyed and as many more are partially wrecked. Throughout the path of the storm the destruction of crops is complete. The first train on the Milwaukee road came through to-day. Many of the farmers are insured and the balance have decided to ask for assistance.

NAPERVILLE, Ill., June 24th.—The Du Page River is inundating all cellars along Water street. Both of the Chicago and Naperville Stone Company's quarries are again flooded. The railroad bridge spanning the river from the north to the south quarry is giving way, and it is feared will go out. Hundreds of acres of farming land are under water, and the loss will foot up many thousand dollars. The river kept rising until noon, when it began to subside, and has since fallen about eight inches.

DAVENPORT, Ia., June 27th.—The river continued to rise until noon to-day, but the water in now receding. It will be several days before business can be resumed in the flooded districts.

BURLINGTON, Ia., June 27th.—The river has been rising steadily all day at the rate of about one inch in two hours. The river is eighteen miles wide a short distance above this city. The low lands are all flooded. Much stock is in danger. The river is backing up into the sewers and many cellars in the business portion of the city are flooded. Up to the present time railroad traffic in the immediate neighborhood of the city has not been hampered.

OTTAWA, Ill., June 24.—The terrific rains of last night have had an important effect in the valley of the Fox River, and the damage to property along that river for a distance of forty miles is greater than that of the May deluge.

In the northern part of the State the Fox River is fed by hundreds of small creeks, and at an early hour this morning it began to overflow its banks here. The volume of water and the velocity at which it is running have surprised the oldest residents of the town.

The little town of Wedran, northeast of this city, is under water to a depth of four feet, the water having risen to a point eight feet above the high water mark in May.

Hundreds of acres of farm land lying between Ottawa and Aurora are submerged, which means the destruction of the crop. The low lands in the central and eastern portions of Ottawa are flooded to a depth of five feet, and several families have been compelled to leave their homes. The water in the Fox River is still rising and the Illinois has assumed almost the width and depth caused by the May flood. There is not a dam left in the Fox River.

Chicago was treated to a tremendous downpour of rain on the 24th. Basements were flooded and the business of stores badly interfered with. 8.72 inches of rain have fallen in the city during the month of June, exceeding the rainfall record of all previous months.

WARSAW, Ill., June 27.—The Mississippi is now four inches higher than during the rise of May. There are thousands of dollars in growing wheat in the levee district south of here saved from the previous high water now threatened, with little hope of saving it. The levee situation is critical.

ROCK ISLAND, Ill., June 27.—The flood of the last few days is the greatest ever known, a large portion of the city adjacent to the river having been inundated. It is estimated that fully 200 families have been driven from their homes by the rising waters. Rock River is still raging and the wagon and railroad bridges are in danger of being swept away. The town of Milan is situated in the midst of a sea. The water rushes through the streets in small rivers and in no part of the town is communication possible other than by means of boats. This morning James Post attempted to wade across the street near the river and was swept out into the rushing waters and drowned. His body has not been recovered.

Dispatches of the 27th and 28th report waterspouts, cloudbursts, and floods at Knowlton and other points in Quebec, and Racine, Wisconsin. The amount of damage in Brome county, Quebec, is estimated at $100,000.

ST. PETERSBURG, June 24th.—The Governor of Samarcand has issued a public warning to travelers, notifying them of an outbreak of cholera in that city.

The Czar of Russia is the largest individual landowner in the world. The area of his possessions is far greater than that of the entire Republic of France.

ST. PETERSBURG, June 25th.—The harvest prospects in ten of the Russian provinces are almost hopeless.

ST. PETERSBURG, June 29.—A number of doctors sent by the government have arrived at Baku to aid the physicians there in combating the ravages of cholera. The Russian flotilla in the Caspian Sea has been ordered to watch all ships leaving Persian ports. The quarantine stations in the trans-Caspian territory have been increased in number, and a week has been added to the time to which individuals are subjected to quarantine. All imports of food are subjected to a strict medical examination and everything known to medical science will be done to stamp out the scourge. In Dzisak, in Turkestan, 130 of the inhabitants have died from the disease in four days. The epidemic prevails in a more virulent form at Kaahka, in the trans-Caspian territory. Brandy, sugar, and tea are daily distributed to the troops.

The fears that the disease would invade European Russia have been realized, and already several hundred cases have been reported on this side of the frontier. The inhabitants and the troops stationed in the towns along the frontier are panic-stricken. The wealthier class of the population is seeking safety in flight from the infected towns and villages.

It is reported that cholera has appeared at Tsaritzin on the Volga. If the report is true the scourge is almost certain to ravage the famine-stricken provinces.

VICKSBURG, Miss., June 29.—A district ten miles wide and thirty to forty long in Catahoula and Concordia Parishes has been inundated for weeks and large numbers of the comparatively dense population are in great want. Persons who have visited the section to scatter scanty contributions to the suffering people have returned and say the destitution there cannot be exaggerated. Little relief has so far been afforded the sufferers.

SIMLA, June 24.—Advices received here from Afghanistan show that the rebellion among the Urgaghan Haxtras against the Ameer is assuming formidable proportions. Of the 5,000 regular troops and the 5,000 irregulars sent against the rebels, 250 of the regulars and 1,200 of the irregulars have been killed in the various engagements that have been fought. The Ameer's soldiers have been dispirited and many of them are deserting.

ST. PETERSBURG, June 26.—A total of 164 cases of cholera has been reported at Baku during one week, with seventy deaths from the disease.

FLAGSTAFF, Arizona, June 25.—Mormon Bishop Lot Smith was killed near here yesterday by a Navajo Indian, but no details were received except the fact of his death. Smith was one of the four leaders of the Danites, or destroying angels, and he inflicted a heavy loss on the government during the Mormon war of 1857 by burning wagon trains, and when the Edmunds law went into effect Smith disposed of his ranch near Salt Lake and joined a Mormon colony in Arizona, where he lived till death. He was noted for fearless courage.

www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges ....$1 50
Imitation Morocco, gilt edges ..... 2 00
Morocco, gilt edges..... 2 50
Roxburg Turkey, gilt edges..... 3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ..... 4 00
New Testament, inspired ..... 75

## Book of Mormon.

Roan, sprinkled edges..... 1 25
Imitation Morocco, gilt edges ..... 1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library ..... 1 25
Imitation Morocco, gilt edges ..... 1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges ..... 1 25
Imitation Morocco, gilt edges ..... 1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides..... 2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only) ..... 1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as 'The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages ..... 70
Leather binding..... 1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges..... 1 50

## Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages..... 1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ..... 75

## Songs of Zion.

'aper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25 250, 50c.; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 .....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100 .....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz. 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 .....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31 What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25 250, 50c.; 500, $1; 1,000,... .....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36. The Spaulding Story Reexamined; per doz.. 20 per hundred .....1 25
41. The Gospel; per doz 5c.; 100, 25c.; 250,.. 50 500, $1; 1,000.....1 75
42. Rejection of the Church; per doz., 15c , 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75

Trial of the Witnesses to the Resurrection of Jesus Christ; 5c. each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent.....4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50
Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall.....1 00
Josephus, complete, library leather .....3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00
Mosheim's Church History, 2 volumes .....4 00
Baldwin's Ancient America (illustrated) .....1 80
Rollin's Ancient History, two volumes in one...4 00
The Koran, library leather .....2 25
Gieseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes.....10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine .....2 00
Cruden's Complete Concordance of the Bible ...1 75
Apocryphal New Testament.....1 65
Elders' Diary, by Joseph Luff..... 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing o Children, and Marriages..... ....2 00

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25

## Teachers' Bible.

Eyre and Spottiswoode's ministers' and Sunday-school teachers' Bible. Flexible binding, Levant silk sewed, kid lined, thin paper. This edition forms a book about one inch thick, and contains the "aids to the student," including concordance, maps, etc. Many prefer this to the Oxford edition. Price $4.75.

## A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

## GERMAN TRACTS.

☞ Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

www.LatterDayTruth.org

# OGDEN, UTAH, has the finest climate in the world. Wonderful sanitary Hot Springs and Bathing resort. The great Railroad Center of the Rocky Mountains. Hundreds of Iowa people in Ogden. Every prominent church is represented.

☞ $100,000 in the treasury to be expended at once on public school buildings.

*Crops never fail. Butter making, Poultry raising, Fruit growing, &c, are very profitable.*

**FARM AND CITY PROPERTY**

for sale by me at reasonable prices and on easy terms.

**Nice Residence Lots $200 and upwards.**

☞ *Remember,* Ogden has the finest water system, also modern Electric Street Railways.

8 & 9% money placed on gilt edge security.

Correspondence solicited. Reference, Ogden State Bank.

**E. T. DOBSON,**
Real Estate and Loans.

# Zion's Ensign,

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restor ed gos pel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Also a special feature for the next four or five months is the

**WHITE-BOX DEBATE,**

which is now appearing in its columns. Beside much other matter of interest to the Saints and those inquiring for the truth. All the

**Sermons** delivered at the **General Conference**

have been reported in full and will appear in the Ensign in their order. These sermons alone are worth many times the price of the paper.

Price—Three months - - 25c.
Six months - - 50c.
One year - - $1.00

**ZION'S ENSIGN,**

**Box 175. Independence, Mo.**

R-I-P-A-N-S TABULES

**REGULATE THE**
**STOMACH, LIVER AND BOWELS,**
AND
**PURIFY THE BLOOD.**
**A RELIABLE REMEDY FOR**
**Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.**

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

**THE RIPANS CHEMICAL CO.**
10 SPRUCE STREET, NEW YORK CITY.

# PATTIE; OR, LEAVES FROM A LIFE.

(NOW READY.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of tha same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

# Autumn Leaves,

With Frontispiece each Month.
Published monthly, 48 pages, neatly covered.
Price per year - - $1.50.

MRS. M. WALKER,
Editor and Publisher.

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### Teachers' Helps.

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### Cards and Tickets.

Fancy cards, large, five kinds, per 100 ..... 75
Fancy cards, small, ten kinds, per 100 ..... 50
Good Behavior tickets; per 100, 15c.; 1,000....1 00
Prompt Attendance Tickets; 100, 15c.; 1,000 ..1 00

### Winnowed Songs.

Each 40c., half doz. $2.25, per doz. .....4 50

## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**
OF
# PRESIDENCY AND PRIESTHOOD;
THE
**Apostasy, Reformation and Restoration,**
BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF: *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

**On Sale at the Herald Office,**

# With the Church In an Early Day.

**Price $1.14 postage prepaid.**

## BOOKBINDING.

**HERALD OFFICE BINDERY—**

All kinds of Bookbinding done at Reasonable Rates:

Herald volumes, library leather backs and corners, marbled edges .....$1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco.....1 25
" " half morocco .....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

# Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions. The index is rearranged, the subjects and citations furnishing a complete analysis of the contents.

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

# Ruins Revisited,

AND THE

# World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH,

BY S. F. WALKER

For sale at the Herald Office. **Price $1 00**


www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, July 16, 1892. No. 29.

FloraLScott

## THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa.

Subscription price $2.00 per year; Six Months $1.00; Three Months 50 cts.; single copies 5 cts.; Sample copies free.

The Traveling ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, fifty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## TO ADVERTISERS.

THE SAINTS' HERALD circulates in every State and Territory in the United States except the Carolinas; also in Canada, Great Britain, etc. Having a field peculiarly its own, it is steadily growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

### SPECIAL NOTICE.

YOUR *Herald* label should be noticed, and if in arrears, all subscriptions should be paid. Collections are slow, and it will save time and means to the publishing department if all subscriptions and book accounts are paid up. Please remit at once to the Business Manager.

HERALD OFFICE.

### THE TEACHINGS OF EXPERIENCE AMONG ANIMALS.

IN this age of steam and electricity, the old theory that the animal kingdom consists of living automata, is happily exploded. The mental capacity of the "younger brethren of humanity" is now an admitted fact. A soul and an intelligence has been ascribed to them differing from man's in degree only, and not in kind—differing only as the inexperienced child's differs from the cultured and matured man's. The merit of recognizing and doing justice to the mental capacities of animals is due to the fearless and unprejudiced investigations of natural science.

We must, at the outset, have a clear conception of what constitutes experience. Every experience presupposes an occurrence, the recollection of a past occurrence, the consequent recogintion of the present, a comparison of it with the past, and, above all, a deduction from it as to a future. Strictly speaking, then, experience involves three distinct intellectual activities, viz., memory, comparison, and deduction, from whose joint action the experience proceeds.

The proofs that experience is the guide of life among the lower animals may be found very low in the scale of animal organisms. The *razor shell* (a mollusk), as soon as the tide retreats, buries itself in the sand, often to the depth of several feet. The fishermen who hunt them use a long thin iron rod, hooked at the end, or they sprinkle a little salt in the hole to drive out its occupant. This generally succeeds; there is a movement in the sand, and half the creature appears on the surface. With a quick movement the fishermen tries to seize him; if this fail, the mollusk vanishes into his hole, and all the blandishments of the fisher's art would fail to tempt him out a second time—the mollusk has profited by experience.

Similar conduct of animals which cannot be regarded as other than the result of experience, may be noted among the most diverse species.

A fox that has once been caught in a trap, and fortunately regained his freedom, will profit by the experience and beware of traps in the future; the same is true of many other animals, and of birds also. Quail which have once been netted by the allurements of the "call," if they regain their freedom, will never be allured by it again. Every hunter is familiar with the fact that it is much easier to outwit a young animal than an experienced one.

Bortase tells a very interesting story of how a lobster got the better of an oyster. The lobster several times inserted his claws in the half-opened shell, but the oyster always closed in time to save himself. The lobster then seized a stone, and inserted it quickly into the cautiously opened shell and devoured the oyster. Monkeys secure oysters by the same trick, but there is nothing so remarkable in that, as their intelligence is well known. Kirby tells of the bees, that after repeated raids of the "death's head" upon their store, they build a sort of bulwark of wax about the hole of entrance to keep him out. Dugès observed a spider which had seized a bee from behind, and thus hindered it from flying. The stronger bee, however, had its legs free, and walked off with the spider, which tried to drag her into his den. The struggle lasted some time, when the spider lowered itself with its prey by a thread. The bee's legs were useless in mid air, and the spider clung to her, until he had accomplished his fell purpose.

It is impossible to argue that these are exceptions, which afford no proof of a general intellectual capacity in animals. Every such experience is individual, and, from the circumstances of its origin, cannot extend to the species. We must concede, too, that, even among animals, there are individuals much more highly gifted than the general run of their species. Innumerable instances are seen among horses, dogs, elephants, and monkeys; to deny the fact, would be to deny the capacity of animals for further development. The possibilities of such advance are, of course, limited, but so also is the possibility of human advance, although the boundary line is not yet in sight.

The higher animals are much more ready to meet exceptional exigencies than the lower, both because their capacities are greater, and because they have been more highly developed by a wider range of experiences.

Strend possessed a cat which he frequently experimented on with the air pump. The cat soon learned to put her paw on the opening from which the air was being drawn off. The same thing was observed of a frog, but it is difficult to determine whether this may not have been accidental.

Winckellt had a tame fox which was in the habit of stealing eggs; fresh boiled eggs were placed in his way, and after he had once burnt his mouth, he had had enough of eggs.

A dog observed that every time his master rung the bell a servant came; and one day, the servant having neglected to bring his dinner, he, too, rang the bell, and on the servant appearing, he walked to the dish to point out the omission.

Such instances of the cleverness of animals might be multiplied a hundredfold, but what is cleverness save the right application of past experience? Man goes a step further, summarizes and generalizes on past experience, and deduces general rules for universal application. The lower animals cannot do this. Their capacities are limited to dealing with individual instances as they arise. They are incapable of generalizing; the process is beyond the limitations of their capacities.—*Review of Reviews.*

---

CAKE which has become stale can be turned into a dainty pudding by soaking it in scalding milk, beating well, and adding the juice and grated rind of one lemon, one tablespoonful of butter, one of sugar, and one egg. Beat all together till light, and bake in a quick oven. Eat with hard sauce. Care should be taken that the pudding is done just as it is to be eaten, as it becomes heavy if it stands.

www.LatterDayTruth.org

## *A. W. SHERMAN,*

**PHYSICIAN & SURGEON,**

LAMONI, IOWA.

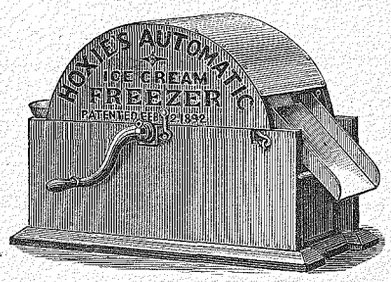
Special attention given to the

EYE, EAR, NOSE, AND THROAT.

HOXIE'S AUTOMATIC

# Ice Cream Freezer

CAPACITY




UNLIMITED.

**For Hotels, Restaurants, and Family Use.**

Will freeze Ice Cream, Lemonade, Sherbets, and all kinds of Ices instantly. Several Machines combined in one, with saving of 80 per cent of Ice. Agents wanted. Exclusive territory can be secured by addressing

**Hoxie Automatic Ice Cream Freezer Co.,**

17 CHARDON ST., BOSTON, MASS.

**HOMES.** If you ever expect to move to Lamoni, now is the time to buy a nice large Residence Lot for $100, on easy terms of payment. Only ten minutes walk from L. D. S. church.

Write for Plat to

D. F. NICHOLSON,

3 Care Lamoni State Bank.

## L. A. FOWLER,
## CONTRACTOR & BUILDER

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

## This Speaks

For itself. The following letter from a Brother ought to convince any sane man or woman that the sale of our Bed Springs is a profitable business *if pushed.* We *furnish Model* and Case, Sample Spring, Circulars, etc., *free to Agents* (conditionally), and Springs, to be paid after delivered, if satisfactory reference is given and the orders *taken first.* We also have other *Household Necessities* for agents to sell. Suitable for *either sex, young* or *old. Write* for *circulars* and *terms.* Do not fail to *mention* the *Herald.* Write quick if you wish to *secure territory* and make money.

Yours in bonds,

B. F. ORDWAY & CO., PEORIA, Ill.

WATERVILLE, Kan., April 26, 1892.

B. F. ORDWAY, *Dear Bro:*—The treatment I have received from you and the firm you represent demands that I (right here and now) acknowledge my indebtedness to you for your courtesy and liberality in your dealings with me; and my experience with Ordway's Portable and Adjustable Bed Springs warrants the statement that THEY ARE THE BEST, and superior to any known Bed Spring.

On the 13th of last September I commenced selling your Springs in Garfield township, Clay county, Kansas. Called at seven houses and sold and put up 5 sets of Springs, traveling along a section line running east and west, selling on each side of the road for a distance of 2¼ miles. From that time up to the present I have met with similar success. I take the Springs around and show them, and they sell themselves, and those who purchase one set generally buy more afterwards, and they always recommend your Springs. Henceforth I shall endeavor to devote ALL MY TIME to selling Ordway's Portable Bed Springs exclusively. Yours for business,

E. BLOMBERG.

## "NOT HOW CHEAP, BUT HOW GOOD."

We carry a well selected stock of

**General Merchandise,**

and our constant aim is to please customers, and give them good values. We take pride in selling goods we can guarantee, and that we know will give satisfaction.

☞ Call and see us.

Yours truly,

**Blair Mercantile Co.**

# 4 LOTS

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

**CHOICE RESIDENCE LOCATION.**

Terms reasonable. Call on or address,

J. A. GUNSOLLEY, Lamoni, Iowa.


## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:—

Chicago, Illinois, services every Sunday at 2:30 p.m., in Hall C, No. 213 W. Madison street. Sunday school at one p.m.

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

London, England, meetings on Sundays at 3 and 6:30 p.m., Tuesdays and Thursdays at 8 p.m., at Samaritan Hall, No. 1 Arbour square, West, Commercial road, East.

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10:30 a.m., 6:30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7:30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Sheffield, Langsett road; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays, 7:30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Leeds, Wellington road, New Wortley; services Sundays 10:30 a.m., 6:30 p.m. Thursday, 7:30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a.m. and 7:30 p.m.


## DR. JOHN H. HANSEN,

LAMONI, - - IOWA.

(Graduate Kentucky School of Medicine,)

*TEN YEARS EXPERIENCE.*

**CHRONIC CASES A SPECIALTY.**

## FOR SALE AT LAMONI,

A well established Photograph Gallery,—Gallery and Residence combined; Residence on first floor; Building new. A good opportunity for the right party. Good reasons for selling. For particulars and terms address,

A. M. CHASE, LAMONI, Iowa.

Will rent to right person, with privilege of buying.

Robt. Winning, President. **LAMONI** D. F. Nicholson, Cashier.

# STATE BANK

(Successor to Farmers Bank of Lamoni.)

Paid up Capital.....$25,000 00

Liability of Stockholders.....$50,000 00

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

# PROGRESS!

*The "Patriot"*

Has taken another step forward. It prints

**ALL AT HOME,**

and is therefore enabled to greatly enlarge its more useful departments, and make room for some additional ones. Send for free sample copy.

Lambert Brothers, Lamoni, Iowa.

## SPIRITUAL GIFTS

AND

## THE SEER OF PALMYRA:

Or

**SEQUEL TO SPIRITUAL GIFTS.**

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

## Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions. The index is rearranged, the subjects and citations furnishing a complete analysis of the contents.

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, July 16, 1892. No. 29.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, July 16, 1892.

CONTENTS:

EDITORIAL:
Prayer in Union....453
Nominations to Office, etc. ....454
Secrecy....455
Cheaper Testaments ....456
Science....456
MOTHERS' HOME COLUMN:....457
To the Sisters....457
Gospel Boat Fund....458
Home Column Missionary Fund ....458
Conference Notes ....458
LETTER DEPARTMENT:....459
ORIGINAL ARTICLES:
Nomination of Branch President....461
"Common Consent" ....463
Can Forgiveness Result Without Gospel Obedience?....464
Proposed Funeral Sermon....464
SELECTED ARTICLES:
The "Word of God"....465
CONFERENCE MINUTES:
Chatham....467
Montana....467
POETRY:
Light....458
Ripening Wheat....458
MISCELLANEOUS:
Notice—E. A. Blakeslee....468
Notice—H. A. Stebbins....468
Conference Notice ....468
The Debt of Canada....464

## PRAYER IN UNION.

LABORERS in the same field, working to the same end should not be found injuring each other, or putting things in each other's way. For this reason we dislike to even appear to be in opposition to any work being done in the church. But as many others have done, we plead the great desire to foster the good of the whole body for attempting further on the subject of the Prayer Union.

It is clear that there is a fair resemblance between Sr. Eleanor and us, as to what the object aimed at by the Prayer Union at the start was. She seems to agree with us that organization was not thought of at the beginning. That is as we understood it and as we now comprehend it. That it was intended to create and foster an increase of life and spirituality among the sisters, and especially to benefit those who might not be in such conditions that they were able to attend the prayer meetings held at stated times by the church. We agree in that view. We also agree with the idea that it was to benefit all who choose to take advantage of the scheme to enhance their spiritual interest—none being excluded.

We cannot see that we have in any wise misunderstood or misstated the Prayer Union, or shown an unfriendly spirit toward it; on the contrary, the Editors of the HERALD have always stood in the defense of the right of the sisters not only to avail themselves of the opportunity to "be with the Lord" and learn of him in the Prayer Union; in the sense of setting apart some specific day and hour each month, or each week in which the tired feet should stop in their ceaseless journeyings, the weary hands lay by their daily stint, the overburdened brain and aching heart put away for a time their cares and the sister Saints each and all repair to a wonted place of prayer and there seek to the Divine One over all, for light, help, comfort, guidance, and for the furtherance of any agreed upon object in which one, a few, or the many might have special interest.

There is strength in unity, and none need strength more than those who are accounted weak. What objection could there legitimately be to such service as is here mentioned? We have surely thought there was none; nor can we now think that anyone does seriously object. But, it is thought by some that there might possibly be a greater good result if there were a widely extended organization among the sisters, having a located dictating head, and agreed upon constitution, by-laws, and all the other adjuncts of societies formed for specific objects. This thought, with what it is believed would grow out of an organization has formed a basis for objection to the Prayer Union. It may be a remote contingency that is feared, but while it is a possibility, it forms the objection still. Personally, we have not joined in this fear, for the reason that we think it impolitic to be worried by remote contingencies while graver duties require attention and absolute, present labors demand our care; and because we felt assured that there was sufficient forethought and wisdom with the leaders among the sisterhood to repress any tendency to diverge too far from safe paths.

The apparent controversy that has been going on has caused us no alarm, other than the reflection that some tender minds would be hurt, thinking their purposes would be misconstrued and their liberties endangered; all of which would seem to be threatened if the Prayer Union should be assailed and abandoned.

To us there is no necessity for distress, or alarm among the sisters in regard to the matter. Those who may have met together heretofore, or who may now choose to meet, are at liberty to assemble when and where it may be convenient and agreed upon; choose some one of their number to lead and have charge, either temporarily or for a time agreed upon; and proceed to secure from divine blessing the light, aid, comfort, and spiritual advancement desired. Those sisters living isolated and far from others of the faith may still hold to the day and hour period, and so be in accord with their more fortunate sisters living near together.

These meetings ought not to be held on the times when the prayer meetings in the branches are held. If they are it will be much to the discredit of the sisters, and will give rise to serious objection to the movement.

Sr. Eleanor states that it was not intended that these Unions should in anywise interfere with the regular prayer services; this we believe, and see no reason why they should.

No further organization than above written of is needful; any more than a widely diffused organization is needed in connection with the ordinary prayer meetings held in the church. The desired unity of objects to be made the subject of consideration and prayer may be reached, as heretofore, by leaflets and by publication in the Home Column; in which column the matters connected with the sisters' work may be properly presented, subject to the supervision of the Editor to whom the conduct of that department is intrusted.

The Editors of the HERALD are quite willing to read any and all suggestions as the brothers or sisters may choose to submit with regard to the HERALD and its management, editorially, reserving their right to profit by what consideration commends to them and to let the remainder alone.

---

THE Ogden Daily *Post*, for Monday, June 27th, reached us July 1st and contains an excellent notice of the effort of Bro. Hyrum O. Smith, in the Pavilion, in Lester Park. Bro. Smith's topic was the "Cure for Infidelity." Of the preacher the *Post* says:—

> Elder Smith is a man full of vigor and enthusiasm in his work, and is a fluent and forcible speaker.

The *Post* further states that Bro. "Alexander H. Smith, second son of the Prophet, came here with Elder Smith, (H. O.,) but left for Salt Lake, where he is at present. The effort to

www.LatterDayTruth.org

be made in Utah seems to be opening promisingly. Bro. H. O. Smith wrote on the 27th:—

The interest seemed to be very good at my meetings here yesterday; trust that we may be able to do some good. Was interviewed by the reporter of the Daily *Post* last night; have not seen the published result.

## NOMINATIONS TO OFFICE, ETC.

BY two articles in this issue, and this editorial the attention of the Saints will be called to the action of the Decatur district conference in regard to the nomination of branch presidents, by missionary in charge and by president of district; and similar nominations to branch offices by branch presidents; the action referred to seemingly restricting nominations to the officers named.

There will be more or less talk about this action, for it and against it, in many, possibly all branches; we therefore caution the Saints, especially the elders to be temperate in their statements, and cool and good tempered in their discussions. There will be frequent allusions to the "law of God," and the consequences of continuing in it, and departing from it will be presented with more or less earnestness; and unless much carefulness is used on both sides things will be said and written that it would be better had they not been written or said.

It should be remembered that there is no specific rule of law defining whose duty it is to make nominations to the various offices in a branch organization, and none creating a privilege to thus name such officers. There are passages of the law which may be construed to apply to both sides of the question as we already see by reading the two articles referred to in the opening lines of this writing. It is therefore a matter of propriety or impropriety, a question of correct or incorrect procedure to be determined, not by specific legal enactments governing in the case; but by a consideration of the object to be obtained by the appointment, the best methods to reach such object, the probable mistakes likely to be made, and the possibility of an abuse of the method and the evils to result therefrom.

There is a difference between the officers in the church in its general form and officers in the branches and districts, and other organizations, incidental to the progress of the work and the advancement of its necessities; and there is not an absolute necessity that the methods employed in the one should be made to control in the other. As, for instance, the officers in the church in its general form are, it is believed, designated by the Spirit of revelation, which identifies them as being entitled to, or holding the priesthood; this identification comes through certain channels for the securing of better obedience to the will of the Master in church work; while the officers for a branch, or a district are selected from among those already known to hold the priesthood, and the choice of the people is made with a view to their understanding of the fitness of the individual to fill the office, perform the duties of it wisely, equal to the emergencies of it and in agreement with the wish of the people governed. In the first instance the people must by vote sanction the call designated, and may by vote refuse; the privilege to do either being secured to them by the command providing for the "common consent."

Another difference between the two classes of officers is that the officers of the church as a body hold their offices for life, or during good behavior; while branch officers hold for a time specified by the will of the people, obtained by proper common consent; the one set of duties are to be discharged with a view to the rules governing the whole church as a body, and for the whole; the other set of duties are to the care of a specific number designated by local organization, number and name, an integral portion of the whole, but not the whole.

It is true that the local organization is held to the service of God by the same general rules that hold the service of all; but the local organization may make and observe rules that might not be applicable to the whole body; and it is certain that appointments to service as branch officers do not carry with them office in the general church.

There is no law, that we are aware of, to be specially pleaded in either side of the dispute; except as it is done by implication, and much of that will be by a forced construction. The custom and usage of the church may be pleaded, and as against these the action of the Decatur district is an innovation, beyond question. It is an attempt to prescribe a rule to become a custom in the district to regulate the procedure in case of choosing officers for branches in the district. The example may be followed by other districts and it may not; certainly, the action of the Decatur district does not in any sense bind any other district; and it is presumed that the question if raised in other districts now will not be so easily disposed of as it appears to have been in the first named.

The right to primarily name the candidates to be chosen by a branch to fill the various offices in it, does not inure to any one or more persons, by virtue of the office which they, or he may hold; the right of "voice and vote" in the branch attaching to every member alike, by virtue of membership in the church, and not by virtue of office. The right to a "voice" in the deliberations of the branch, includes the right and the privilege to name persons as candidates for any and all offices in the branch, and the giving of reasons therefor, as well as the right to express an opinion upon any and all measures presented for consideration and action at the business sessions, general, or special.

The "common consent" of the church demands that the right to express a choice for any one, or more of the candidates to be presented be guaranteed to every member, such choice to be affirmed or denied by vote of all. Both sides, if there be two, will concede this. The right to refrain from voting for anyone presented that a vote may be taken, or to refuse to vote for anyone so presented remains to each also. It remains, therefore, as a conclusion that whoever may nominate, the consent of those to be presided over, or whose officers those chosen are to be, must be obtained by an expression of choice made by vote.

The members of the Decatur district have the right to make a rule of the kind named, if they see fit so to do; but a rule so at variance with long standing custom, ought not to have been adopted until such publication of the resolution had been had in the district as would have secured the notice to all necessary to obtain the intelligent consent of all. As it now stands, no notice that such action would be asked for, or such resolution presented was given. It was even a "surprise" to the missionary in charge; one who should have known of such intended action, if anyone; more especially, as he himself is a member of the district.

It may be said that the law says that "the elders" are to meet "from time to time" to do "whatever business is necessary" to be done. But this quotation is inapplicable in the case, as no such business was "necessary." It was an innovation upon the custom of the church, and being that should not have become a rule until time had been given for an examination of it; and then an opportunity afforded for those desirous of voting upon it to be present with the knowledge that it would be acted upon.

It is within the possibilities that a grave conflict between a branch and the president of the district, or of the conference, or the missionary in charge, might occur, in which case should either of the last named decline to nominate upon the refusal of the branch to accept his choice as at first named by him, then the branch under the rule could not choose an officer to preside; or if the branch should refuse to sanction any choice that

www.LatterDayTruth.org

either of the officers named might make, then in like manner under the rule the branch would be left without a presiding officer.

It may be urged that this is a remote contingency, which is granted. It is a contingency, which is likely, however, if a branch should by any means gather the idea that there was a disposition on the part of a missionary in charge, or a president of a district to force some person on them as a presiding officer whom they would not otherwise choose. In such a case the contingency would at once occur, and it might prove to be difficult of settlement.

The common consent of a branch may be ascertained and secured, when nominations to offices in the branch are made by the missionary in charge, or the district president, if it be conceded that the members of the branch are at liberty to vote either for, or against one so nominated; but, if it be held that either of these officers has the only right to nominate, and that the branch should ratify the nominations made by him because of that right, then the common consent cannot be obtained, because consent so enforced is not free, and cannot be freely accorded by all. If it is true that under such a rule a nomination is equivalent to, or means a choice, or election of the branch, then in that case there is not such a consent secured as is meant in the expression "common consent," as named in the law. That consent means the consent of all properly obtained. Any method of procedure that does not offer an equal chance to all to express in freedom of speech the freedom of choice would be a mistake, and would be liable to gross abuse of the liberties of the people. And by so much as this rule by which nomination to the office of presiding elder of a branch is confined to one or two by virtue of their office rather than their membership, by just so much is there a restriction upon the membership of the branch at large, and by so much will there be a failure to obtain the common consent.

The tendency toward favoritism gives color to the thought that where nominations are left to the will of "Tom, Dick, or Harry," it is possible for a few unscrupulous, or ambitious members of a branch to take the lead of affairs and by being first in their nominations to secure control of affairs, not always to the good of the branch. This if urged as a reason in support of the rule referred to is not good; because the same objection will lie against an ambitious, or unscrupulous missionary in charge, or a district president of a similar character. The objection is not good for another reason, and that is, that in a branch where such ambitions are known to exist the members can by other nominations of good and conservative men counteract, or prevent altogether the evils to be inflicted by such a course; provided that the members are left free to make such other nominations, thus affording the better elements an opportunity of selecting such a man as will properly conserve the good of all without injury from his own ambitions.

We believe that the right to nominate men to be chosen to preside over a branch should remain with the members of the branch, to be exercised at their discretion; which right they may delegate to the missionary in charge, the district president, or a committee of their own number, from time to time, as they may choose; but we see no necessity, and no propriety in conceding that right to nominate as belonging to such missionary in charge, or district president, as a prerogative of right appertaining to them.

## SECRECY.

WE are always more or less fearful of whatever among the affairs of men puts on an air of secrecy and mystery. Anything which challenges us to silence at once loses a degree of interest for us.

"Fear God and keep his commandments for this is the whole duty of man. For God will bring every work into judgment, with every secret thing."—Ecclesiastes 12.

This was written a long time ago; but it is as wise and as applicable as if written on yesterday.

We concede to the Almighty the right to clothe his creations, and the laws by which they are governed in inscrutability. And were man possessed of the same degree of goodness, we might not then object to his acts being covered from human sight by the mask of mystery. The too prevalent absence of goodness as an abiding quality in human character warns us, however, that all that is human may be sadly wrested from what is good and of benefit to man, individually and as a race, hence we fear to trust whatever is of human origin that demands secrecy as a prerequisite.

To be pledged by an oath to be silent in regard to what we may see or hear; without reference to what it may be in itself, or what its tendendency, has always been repugnant to us, and we think should be to every man.

We find no restriction to secrecy in the gospel. Every rite and ordinance from the preaching of the word to the washing of feet may be performed with doors open to the touch of the people, both in and out of the fold. The rite of laying on of hands for the conferment of the Holy Ghost, the blessing of children, or the healing of the sick may all be opened to the view of the inquiring or the curious.

We believe that the reason for this openness will be found in the instruction which the Father gave to the Son when he sent him on his royal mission of mercy, should that instruction ever be made known. It is certainly deducible from the manner of Christ's teachings and his open performance of his duties as a gospel minister. "My Father worketh hitherto and I work." "I do only that I have seen my Father do;" "The Father which sent me, he gave me a commandment, what I should say, and what I should speak."

The very significant fact that whatsoever man may do in secret is to be made manifest (brought to the light), should make men careful how they become parties to works of secrecy and darkness.

"Walk in the Light," is a fervid injunction to avoid mysticism and secrecy. Oaths, bonds, chains are reserved for condemnation in them who impose them. Hence Saints should have none of them. The gospel covenant, openly assumed is a virtual promise before God to do no evil thing and to do all that is good within one's power to accomplish. The Christian's true safety is "Do good unto all men; especially unto them which be of the household of faith."

This making a brotherhood of all mankind is commensurate with the divine clemency, the "salvation which hath appeared unto all men." All need, hence all are recipients.

The one obligation to do all the good that man is capable of is enough. No oath that man may impose at any altar, can add to the value of that one obligation. No combination of weird environments, or significance of paraphernalia can enhance the solemn nature of that covenant. It is made in time to be answered in eternity. It is a contract entered into between man and his God for service upon the part of man for eternal life the gift of God; the earnest of which is vouchsafed to man on God's part by the conferring of peace such as the world cannot give, and the bestowments of the Spirit of truth, the Comforter the Holy Ghost, by which he that is become an heir of God is identified as a co-heir with Jesus Christ. There is no oath bound covenant to service or labor that is so good, so honorable, so grand in itself, or in the benefit and glory that result to him who makes and keeps it. It is a covenant not affected by any changes in the mutable affairs of man, nor by death—it is in fact an eternal bond.

One of the main reasons why the Saints are as a rule opposed to, or extremely hesitant about signing temperance pledges, in the Red, White, or Blue Ribbon Temperance Clubs, is due to their peculiar investiture of their baptismal covenant with a sacred character as a promise to be temper-

www.LatterDayTruth.org

ate and sober. To many of them the signing of a pledge in Club or Lodge, would be the equivalent of an acknowledgement that they doubted, or felt distrustful of the covenant already made with their Lord; a thing that they feel they cannot conscientiously do. As they feel toward the temperance movement in this regard, so do many feel in regard to all orders and societies having in their constitutions, or by-laws, the taking of an oath of allegiance and secrecy. It is not because they hate their fellow men, or feel under obligation to make war upon the societies as organizations; but it is because they feel assured within themselves that it is not wise to burden a covenant with God by adding to it unnecessary obligations imposed by oaths made to their fellow men—mortals like themselves. We think it to be wise that Saints do not burden their lives and consciences with unnecessary oaths.

### CHEAPER TESTAMENTS.

SUNDAY school workers and others will be interested in noting our list of New Testaments—Inspired, and King James's Translations—which will be found with Sunday school supplies. The thirty cent edition of the Inspired Translation New Testament is issued for the especial purpose of supplying Sunday schools with cheap copies of that work. The only difference between it and the seventy-five cent edition, is in the style of binding. The King James's Translations are sold at or near cost. Schools in large cities can save cost of postage on the latter by purchasing at American Bible Society's depositories.

FROM a late *Deseret News* we learn that Elder David McKenzie, of the Utah Mormon Church, when preaching in the Tabernacle, in Salt Lake City, June 12th, among other things said:—

> The Church now is not making converts by the hundreds and the thousands as in the early days of the Church. Are, then, he asked, our Elders less capable than our early preachers?

We are pleased that the Utah Mormon ministers are prompted to inquire *why* they are hindered in their efforts to build up the church, and *why* their work in that direction is so barren of gospel fruit. Intellectually and educationally their ministry are far superior to the ministry in the times of Joseph the Seer, but in the times of the latter there was an increase in the yearly ratio of converts made up to 1844, from a beginning with six members in 1830, so that in fourteen years there were added to the church from 150,000 to 200,000; whereas in the Brighamite Church, with 10,000 or more to begin with in 1844, it now probably numbers much less than 200,000, and many of them members only in a nominal sense.

If the Utah Mormon ministers would learn *why* their efforts are so fruitless in gospel work, let them examine into the necessary results of polygamy at home and abroad; also as to the inevitable results of priestly domination in spiritual, social, and temporal concerns; also as to their unscriptural doctrines of Adam-God, excessive tithing, building numerous temples without specific command of God, and their lawless theories in respect to the transmission of the presiding prophetic office and the presidency of the high priesthood, etc., etc., and then let them remember that whatsoever is not ordained and appointed of God he will not approve nor favor.

We have of late observed in the reports of conferences in the Utah papers, that there have been very few baptisms throughout the United States and Territories in Canada, or in the British Isles, and but few in other parts of Europe, the Sandwich Islands, and Australia. There seems to have been a steady decrease, notably since 1852, when many new heresies were announced publicly in that church, and the ratio of decrease has continued to augment and become more pronounced as the years pass by; whereas, if that church was acceptable in the sight of God, the ratio of increase should be greater yearly in proportion to the efforts made.

The Utah Mormon Church claims to be the little stone kingdom of Daniel 2:34, 35, 44, 45, and Doctrine and Covenants 65:1. But where is the increase as promised in those texts! If they *alone* are the kingdom of God, as they claim, how does their kingdom compare with these and similar texts!

If it be said that the growth of the Reorganized Church is also slow, we would remind our readers that it has had to make its way against "the world, the flesh, and the devil," to which has been added all the prejudice, reproach, and innumerable other hindrances and stumbling-blocks cast in its way by the different phases, factions, and fragments of the great latter day apostasy predicted by Paul in 2 Thess. 2:3-12; 1 Tim. 4:1-3; 2 Tim. 3:1-9, also by the Book of Mormon 4:4, and by the Doctrine and Covenants 38:4, 7; 94:5; 100:2, 3; 105:5, 9, 10; 107:14, etc. It has required great and continued labor to explain and teach and regulate and set in order the work of the church and remove the hindering heaps of error, heretical rubbish, "gather out the stones" of moral offense and doctrinal stumbling, and call the people back to "the old paths, where is the good way." But this work is being successfully done; and once accomplished it is hoped it will not need to be done again in this dispensation.

If the Utah ministry would, like Ezra of old, say as he did, "And now, our God, what shall we say after this? for we have forsaken thy commandments," and then "seek the law of the Lord, and to *do* it, and to teach in Israel statutes and judgments" ordained of God, then would the Lord scatter away their darkness, give them spiritual light and power, make their enemies to be at peace with them, and give them good success in the conversion of souls and building up his church in earth.

### SCIENCE.

SCIENCE has a deal of fighting to do, has always on hand a *casus belli*, and is always ready to do battle. One of the latest attacks, and one that is likely to be quite as fiercely urged by pikes of facts and lances of argument as any other, will be found outlined in the following clipping from one of the journals of the times. We commend it to the reading of the thinkers.

#### COAL NOT OF VEGETABLE ORIGIN.

Vegetation that will produce coal will not grow where there is no coal, and it is just as reasonable to claim that grass and trees originally produced the soil on which they grow as to claim that a certain kind of vegetation produced our coal beds. Which must be located first, the soil or the plant? Do the hickory, the ash, and the pine start without soil and afterwards produce the soil on which they grow, or is it the soil that produces the trees?

One of the principal arguments used in support of that theory is that the plants are found imbedded in the coal. We also find imbedded in the clays and stratified rocks the remains of every known animal, therefore we must conclude that the stratified rocks and clays in which these fossils are found were produced by the decay of these animals. If we follow this theory to its legitimate end, we must conclude that the earth was originally produced by the growth of vegetation, and this would be analogous to the old belief that the world rested on the shoulders of a man whom they called Atlas. It was skeptical to ask on what the feet of Atlas rested, as it is now skeptical to ask from whence came the coal contained in the plants that are supposed to have produced our coal beds, or on what did vegetation subsist while attaining the necessary volume in order to produce the earth or even our coal beds?

We must have a starting point. Either the coal existed before the vegetation, or the vegetation was here first. If the former, then coal was not of vegetable origin: if the latter, then vegetation will grow without carbon, which is an impossibility.

Carbon is the only substance that enters into every animal and vegetable growth, and therefore coal necessarily existed on the earth prior to animal and vegetable life. Neither animal nor vegetable life could exist without carbon. Then why do we say that vegetation produced carbon, when the immutable law of nature declares that carbon produced the vegetable kingdom?

If coal is of vegetable origin, we would find most coal where there is most vegetation. The facts are the reverse, for there is least coal where the greatest amount of vegetation is found and most coal where least vegetation is found. Very little coal is found in the tropics. All around the earth near the equator is found the most abundant growth of trees and plants, and why do we not find coal there? Because vegetation does

www.LatterDayTruth.org

not produce our coal beds. Vast coal fields underlie the regions of perpetual snow where vegetation scarcely has an existence.

But supporters of that theory may claim vegetation existed when these now ice-bound coal beds were deposited. In many cases there is no evidence that vegetation ever existed where the carbon beds now lie. Black lead, graphite, plumbago, is the heaviest formation of coal, and as the vegetable theory demands that coal could be formed only in water, this form of coal, being very heavy, would not float very far away from the vegetables that formed it, as would the lighter formations of coal. Therefore we would expect to find a greater number of vegetable fossils in graphite than in the coal we use for fuel, but no vegetable fossil has ever been found in graphitic carbon, and therefore it could not have been produced by vegetable decay.

Although called black lead, there is no lead in graphite, and it is found in various countries and used in various arts besides that of making leadpencils. This coal formation is a standing menace to the theory that coal is formed from vegetable decay.

I ask my readers to patiently peruse my argument while I knock the prop from under the vegetable theory of coal, for upon this theory rests the whole structure of geology, and we cannot hope to advance in any of the sciences connected with geology till we have demolished this most pernicious theory of coal formation.

I have only given a few of the irrefutable arguments on this subject and the best evidences are yet to follow.

## EXTRACTS FROM LETTERS.

We received word from Bro. J. W. Gillen, dated, steamer Etruria, June 24th. He says:—

On the 18th inst. at 11:30 a.m. Brn. Gomer Griffiths, Marce Sorenson, J. R. Evans, D. F. Richards, J. Wahlstrom and wife, Sister Page, Sister Wilkison, and your humble servant, set sail for Europe, in good health and spirits: with full trust and confidence in God that he would give them a prosperous voyage across the great deep, and up to the present we have been made to realize that his protecting care has been over us. We expect to reach Queenstown to-night, about twelve or one o'clock, and Liverpool some time to-morrow afternoon, probably about four or five o'clock—all are cheerful and fully determined to do all in their power to build up the work in the various fields to which they are appointed. We need your prayers and coöperation, and trust we shall prove ourselves worthy of your utmost confidence.

We feel confident that these brethren will be blessed in their labors.

Bro. Charles Derry says of the *Herald:*—

I appreciate the great improvement in the the *Herald*; its dress, its make up, its beautiful type, and the editorial matter, and in fact the general tone of the paper; and I wish it God speed as the messenger of peace and truth. Surely if the Saints can appreciate real worth none will be without the *Herald*. And, moreover, they will manifest their appreciation of it by paying for it promptly.

Bro. T. W. Williams wrote June 27th from Pittsburg, Pennsylvania:—

Prospects are encouraging; baptized three adults at Wellston recently, and two here yesterday. Expect to return to Southern Ohio in the early part of the month, and will probably remain until early fall. All the missionaries in the Southern district are at work and are successful; quite a number have been baptized of late. All goes well.

FOR every failing a man can point out in others he has two of his own.

## EDITORIAL ITEMS.

Bro. M. M. Turpen had stopped at Keighley, Kansas, *en route* to his southern field and preached and revived the work, baptizing four. He was assisted by Bro. Silas Madden; so writes Bro. N. Abrahams, who suggests that the ministry in that field continue the work.

Bro. William Davis writes from Huron, Michigan, where he has been laboring in connection with Brn. R. Davis and A. Barr. When they began, serious threats were made against them, but labor was continued, resulting in the baptism of twenty-two. They were opening up at other points.

We have an unsigned letter dated Grove, Arkansas, June 25th, earnestly urging an early and protracted ministerial visit from missionaries of that mission. The writer pleads the necessity of feeding the scattered sheep; that the shepherds give their lives for them if necessary.

Bro. Joseph Luff reached his field, Idaho, June 23d. He is of the opinion that but little change has occurred at Soda Springs since 1889. Sr. Luff and babe are with him at the Springs, for the benefit to be derived from drinking soda water brewed by nature in the fastnesses of the eternal hills.

Ten thousand "children of the street," bootblacks, newsboys, messenger boys and those of all classes, boys and girls, were given an "outing" at Garfield Park, Chicago, June 30th, under charge of Superintendent Daniels, of the "Waifs' Home," a benevolent institution established to benefit the uncared for children of the inter-ocean city. From the account in the *Times* for July 1st it was a happy illustration of what a well directed effort can do to help humanity.

Bro. T. W. Smith may be addressed care of C. A. Parkin & Co., No. 2910 Market street, San Francisco, California.

Brn. R. R. Dana and D. L. Harris were to start for Arizona, their field, about June 25th; so states the former in a late letter.

By card from Bro. Leonard Scott, dated at Coldwater, Michigan, June 27th, we learn that three were baptized on the 5th, two of them daughters of Bro. William Lockerby, the other a daughter of Sr. Elsie Lockerby. This makes ten baptized there during the month of June; nine for the Coldwater branch and one for Clear Lake. Others were expected to be baptized on the 3d July. Bro. Scott adds: "All goes well; Saints are rejoicing."

Bro. William Young, Cozad, Nebraska, writes the 30th ult. He is having a series of conversational discussions with the several ministers at Cozad, and being the only Latter Day Saint in the vicinity, is kept busily at work at times in behalf of the cause. He urgently asks that an elder visit that point.

Bro. H. T. Curtis, Richmond, Missouri, reports "times dull, but church work is on the move." Brn. W. T. Bozarth and James Thomas had been laboring there.

Brother Henry Sparling, Willow Springs, Missouri, July 2d, reports progress in that portion of the Missouri mission. He baptized twelve at Vera Cruz, and others are being added at various points where he and other elders are at work.

# Mothers' Home Column.

EDITED BY "FRANCES."

"The ills we see,
The mysteries of sorrow deep and long,
The dark enigmas of permitted wrong,
Have all one key.
This strange sad world is but our Father's school;
All chance and change his love shall grandly overrule.
What though to-day
Thou canst not trace at all the hidden reason
For his strange dealings through the trial season,
Trust and obey;
In after life and light all shall be plain and clear."

## TO THE SISTERS.

AGAIN we have to ask your indulgence in regard to letters which we have not been able to publish for want of space. From this fact, as in many another one a lesson may be learned by which we should profit. It is not probable that one in fifty of the sisters have recently been writing for the Column, but the supply exceeds the space. How easily, then, can it be sustained, if only its friends mean that it shall be. We aim when space cannot be found to publish entire letters, to make extracts therefrom, but sometimes we fail even in this. What then? Has your letter been written in vain? No, it has not. It has been a blessing to you and strength to us. It is comforting to those who labor for others, simply to know that they are remembered; and many times a simple sentence from a letter never published, has brought tears to our eyes and courage to our heart.

Then, because our space at times becomes crowded, and your letters lie over or remain unpublished, do not come to the conclusion that they are not needed and so cease to write; but when you have words of encouragement to write, sent them in; when some lesson which if communicated might do others good comes under your observation, pen it down and send it to us. It is not labor bestowed for our benefit, but for the cause of Christ; and while we are thankful to you, it is the church—yes, humanity at large for whom you are laboring, and God will reward you.

## PRAYER UNION.

### SPECIAL REQUESTS FOR PRAYER.

Sr. M. Spauswick, of Persia, Iowa, asks your faith and prayers that God may, if it be his will, heal her of her affliction. Of late she has been a great sufferer.

www.LatterDayTruth.org

### RIPENED WHEAT.

We bent to-day o'er a coffined form,
And our tears fell softly down;
We looked our last on the aged face,
With its smiles of peace, its patient grace,
And hair like a silver crown.

We touched our own to the clay cold hands,
From life's long labor at rest;
And among the blossoms white and sweet,
We noticed a bunch of golden wheat
Clasped close to the silent breast.

We know not what work her hands had found,
What rugged places her feet;
What cross was hers, what blackness of night—
We saw but the peace, the blossoms white,
And the bunch of ripened wheat.

As each goes up from the field of earth,
Bearing the treasures of life,
God looks for some gathered grains of good
From the ripe harvest that shining stood,
But waiting the reaper's knife.

Then labor well, that in death you go,
Not only with blossoms sweet;
Not bent with doubt and burdened with fears,
And the dead, dry husks of wasted years,
But laden with golden wheat.

—*Louisville Courier-Journal.*

### GOSPEL BOAT FUND.

| | | |
|---|---|---|
| Amount to date, June 30th | | $107 90 |
| Ella Brannan, Colo | $1 00 | |
| M. A. Twaddle, Cal | 2 00 | |
| Thos. and Sarah Hartnell, Mich. | 1 00 | |
| Mite Society, Magnolia, Ia | 5 00 | |
| Sunday school, Allendale, Mo | 97 | |
| Bessie Blasdell, Mich | 5 00 | |
| Lester Wildermuth, Ia | 1 00 | |
| L. E. Carpenter, Mich | 25 | |
| Morgan Watkins, Neb | 1 00 | |
| Alice Watkins, Neb | 1 00 | |
| H. J. Hudson, Neb | 1 00 | |
| Sarah Hudson, Neb | 1 00 | |
| Geo. W. Galley, Neb | 1 00 | |
| Jas. Warner, Neb | 50 | |
| Jas. McAlister, Neb | 25 | |
| Maggie Chew, Kan | 50 | |
| Eliza Johnston, Kan | 25 | |
| Sr. Sprague, Kan | 10 | |
| J. Burns, Kan | 25 | |
| H. Boston, Kan | 25 | |
| Mrs. Downing, Kan | 10 | |
| Bro. Sragne, Kan | 15 | |
| C. E. Guinand, Kan | 20 | |
| A. Guinand, Kan | 25 | |
| Bro. Williams, Kan | 20 | |
| M. A. Witherel, Kan | 50 | |
| | | 24 72 |
| Amount to date, July 8th | | $132 62 |

### HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Amount to date, June 30th | | $4,290 11 |
| Mary Roberts, Ia | $ 1 00 | |
| Sarah J. Green, Cal | 3 00 | |
| Catharine Herrick, Ia | 1 00 | |
| Morgan Davis, Ia | 1 00 | |
| M. A. Witherel, Kan | 1 00 | |
| | | 7 00 |
| Amount to date, July 8th | | $4,297 11 |

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

### CONFERENCE NOTES.

I HAVE thought all the while to write something of my trip to the late General Conference. Somehow after getting into a way of putting it off, it is more difficult to make our beginning; but after reading some things of late that others have recently written, we feel as if we can keep still no longer.

First, our trip to Independence was very interesting and quite pleasant. With the company that boarded the same train, it could not well have been otherwise. We left the depot at Lamoni feeling as if all would go well while we were away, having been assured by the worthy Mayor of the town that those left behind expected to have a better time than when we were all at home, which I have no doubt some of them really did, especially those whose parents had gone. After changing at Bethany Junction to the St. Joe train, we were pleased to find some added to our number of conference goers, from Kirtland, Ohio, also from Ottumwa, Iowa, and a little farther on a sister from Ridgeway, Missouri.

One thing that came into our minds as a kind of duty, on our way down, was; if possible to assist at least in diverting, for the time, the minds of those of our company whom we knew had been so actively engaged with office work of late, and were now on their way to help perform work that would be even more complicated.

As we sped along on our way and the jokes passed around the company we were convined that some were equally as good at diverting their minds from business to pleasure, and the entertainment of others, as of wielding their pens when at their desks; hence, any extra effort on our part would not be necessary. When the supper hour drew near, and the discovery was made that we would have no time for getting even a look at the lunch counter, was when we began to realize that we were hungry, brings to mind the adage that a person never appreciates a thing till he is deprived of it.

At the place where the street cars of Kansas City meet the dummy line to Independence, we met with a very affable old gentleman and his wife who keep a lunch counter which is usually fully up to the demands, but were evidently not expecting a crowd. We were a little peculiar, and wanted mostly hot water to drink, instead of tea or coffee. Some were supplied with this, but the hopes of others were not realized; for when they wanted milk to drink they found out that the calf had had its share first, and was not to be put off with only part, but took it all. Others joined our numbers at this place, and all who so intended reached Independence that same night, even though Tuesday's *Ensign* did get the notice of the late arrivals somewhat mixed.

The day following was the last of the session of the Sunday School Convention. It was with a great degree of satisfaction that we noted the apparent progress of the work in this line. For one we are expecting good results the present year, for we not only noticed a disposition of earnestness manifest on the part of those at the head in this department, but felt the power of the Holy Spirit in the meeting to a marked degree, which only added to our belief that the Lord is present with those who will look after the tender lambs of the fold.

If all who attend the General Conferences could only bear in mind that this meeting is the congress of the church where we meet to compare views and discuss methods or the best means of forwarding—what, our own business? no, but the great work of Him whose servants we are, then the business of the church might be more readily faciliated. Considering that the church is growing rapidly in numbers, and the great expense necessary to holding a general conference, even at the present time, it ought not be surprising to the Saints, it seems to me, to find that at no distant date, either our General Conferences will have to be changed to biennial, or take some other appropriate means of transacting business.

Already there is a proposition to enlarge the present almost unwieldy body by the admission of the priests as *ex officio* members of conference.

It may reasonably be expected that upon the passage of such a rule, that the next move must be to admit all the members of this same priesthood, which will bring in all teachers and deacons.

MORE ANON.

## Selected Poetry.

### LIGHT.

THE following exquisite poem, by William Pitt Palmer, was some years ago pronounced by one of the most eminent of European critics to be the finest production of the same length, in our language:—

From the quickened womb of the primal gloom,
The sun rolled black and bare,
'Till I wove him a vest for his Ethiop breast
Of the threads of my golden hair;
And when the broad tent of the firmament,
Arose on its airy spars,
I penciled the hue of its matchless blue,
And spangled it round with stars.

I painted the flowers of the Eden bowers,
And their leaves of living green,
And mine were the dyes in the sinless eyes,
Of Eden's virgin queen;
And when the fiend's art in the trustful heart
Had fastened its mortal spell,
In the silvery sphere of the firstborn tear
To the trembling earth I fell.

When the waves that burst o'er a world accursed,
Their work of wrath had sped,
And the Ark's lone few, tried and true,
Came forth among the dead,
With the wondrous gleams of the bridal beams,
I bade their terrors cease,
As I wrote on the roll of the storm's dark scroll,
God's covenant of peace.

Like a pall at rest on the senseless breast,
Night's funeral shadow slept—
Where shepherd swains on Bethlehem's plains,
Their lonely vigils kept;
When I flashed on their sight the heralds bright
Of heaven's redeeming plan,
As they chanted the morn of a Savior born—
Joy, joy, to the outcast man.

Equal favor I show to the lofty and low,
On the just and the unjust I descend;
E'en the blind, whose vain spheres roll in darkness and tears,
Feel my smile, the best smile of a friend.
Nay, the flower of the waste by my love is embraced,
As the rose in the garden of kings;
At the chrysalis bier of the worm I appear,
And lo! the gay butterfly's wings.

The desolate morn, like a mourner forlorn,
Conceals all the pride of her charms,
'Till I bid the bright hours chase the night from her flowers,
And lead the young day to her arms;
And when the gay rover seeks Eve for his lover,
And sinks to her balmy repose,

www.LatterDayTruth.org

I wrap the soft rest by the zephyr-fanned west,
In curtains of amber and rose.

From my sentinel steep by the night-brooded deep,
I gaze with unslumbering eye,
When the cynosure star of the mariner
Is blotted out from the sky;
And guided by me through the merciless sea,
Though sped by the hurricane's wings,
His compassionless, dark, lone, weltering bark,
To the haven home safely he brings.

I waken the flowers in the dew-spangled bowers,
The birds in their chambers of green,
And mountain and plain glow with beauty again,
As they bask in their matinal sheen.
O, if such the glad worth of my presence to earth,
Though fitful and fleeting the while,
What glories must rest on the home of the blest,
Ever bright with Deity's smile.

# Letter Department.

DEWEESE, Neb., June 18th.

*Editors Herald:*—The work in Southern Nebraska is opening up in good earnest. Although we have had much bad weather until of late, yet I have been constantly laboring in the field, and have been unable to visit several points that I had hoped to reach before this.

Since the April conference I have preached several discourses in Lincoln and vicinity. We now have a membership of more than twenty at that place, including a priest, teacher, and deacon and the brethren there hope soon to be organized as a branch. I have also held a series of about twelve meetings at the Graf schoolhouse near Beatrice. The attendance and attention at each of those places was good. We now have a membership of five in the city of Beatrice. Of late I have been holding meetings with good interest and fair attendance at Hartwell and Snowflake, in Kearney county. Last week I had the pleasure of inducting into the kingdom the wife of Elder Theo. Powell.

Since Tuesday of this week I have been holding services at a schoolhouse near Deweese, where the gospel hitherto had never been preached by the elders of the church. We have had good meetings, the attendance and attention being excellent. To-morrow I expect to baptize a Mr. Jarrod, of Fairfield, at this place. I baptized Mrs. Jarrod last fall. Her husband at that time was not prepared to go with us, but now feels that he made a mistake in not then accepting the gospel. It affords me pleasure to see him now offer himself for admission into the kingdom, as I feel sure he will be blessed in his deed. I am stopping while at this place with Mr. Dalton, the husband of Sr. Mary Blodgett. He is a Baptist by profession, but since becoming acquainted with the claims of the Latter Day Saints, has modified his opinions in many things. He is quite friendly to the cause, and has been of good service to us in this section of country.

Next week I expect to go to Fairfield to hold a few services, by request of Bro. and Sr. Jarrod and others. Bro. John Hopper of that place has been quite sick for some time, but was hopeful of returning health at last reports.

I had hoped to have been at Elkton, Hebron, Naponee, and Dawson county before this, when I was last at said places, but I hope the friends there will not think I have forgotten the work at those points. I have done and am still doing all I possibly can, and will be sure to get round to the work as fast as is practicable. I am hoping Bro. Shute has been to Naponee and is working through the southern tier of counties by this time.

Will Bro. Rumel of Central Nebraska district please notice that there are several Saints living in Lincoln county, and that there is a good field for work there. A letter directed to Bro. Casper Sivits, or Bro. John Hillman, North Platte, will find them. Also in Dawson county is a fine field for labor. A letter addressed to Bro. John Stroude, Sumner, Dawson county, will meet with a response. I expect to go there myself if possible in a week or two. I have labored at both of said points with good success. I am in the work for all I am worth, and believe that the prospect is good for all the work the elders can do in this district. I am glad to see through the *Herald* that the laborers are prosecuting the work with good success.

FAIRFIELD, June 22d.

Since writing the above I have been strongly beset by the so-called Christians. Their elder with a good many of his congregation have been regular attendants during the series of meetings held near Deweese. On Sunday they showed fight and have made things quite hot. Last night the elder got so excited that he was almost uncontrollable. I have offered to maintain the cause against any representative man of the Christian church, Clark Braden excepted. Elder Abberly of Lincoln has been mentioned by them as a man that would suit them as a champion. I am slightly acquainted with the gentleman, and told them I would cheerfully meet him if necessary. I am for peace with all men, but I don't propose to hear the cause reviled without doing my best endeavor to keep the colors flying.

Your brother in Christ,

CHAS. H. PORTER.

SANDOVAL, Illinois, June 20th.

*Editors Herald:*—After our quarterly conference I came to Odin on the 16th, and secured the use of the Christian church, and held meetings there all last week to small congregations. A Bro. Ward and wife of the Christian Church have given their names for baptism, and yesterday I came on to this town. Bro. Campbell lives here; he obtained the Christian church of this place; had quite an appreciative congregation last evening. At the close I was congratulated by a number of men, and one told me he believed every word of the discourse. I am booked to preach here to-night. I left Bro. L. F. Daniel at Odin to look after the interest of the work there. Somehow the Christian Church people are treating us very kindly in this part of the country. The people have heard that I once belonged to the Christian Church, and I suppose they want to know the reason why I left them and united with the sect that is everywhere spoken against. While I do not think many will unite with the church now, yet I am thankful for the privilege of bringing the work before the people, and of sowing the seed. The honest in heart will receive it whether many or few.

The people are wholly taken up at present with the political question, and while so absorbed, cannot be diverted to the religion question, yet I feel encouraged to press on. Am feeling well in spirit. I often think of the Saints at Lamoni, and of the glorious time we have enjoyed together in "sitting together in heavenly places in Christ Jesus."

In bonds,

I. P. BAGGERLY.

RUNNELLS, Iowa, June 10th.

*Editors Herald:*—I have often been asked by the Saints why I did not write to the *Herald*. The only reason is, I would much rather read a letter from some one else than my own, and I never like to put myself ahead for fear some one might think I was too conspicuous. But when I read Bro. J. F. Mintun's letter in *Herald* of June 18th "What's the Trouble?" I thought like him, "I am one of the troublers;" so I concluded to write a few lines and let the fault-finders grumble all they have a mind to; for some people would grumble and find fault on almost any occasion.

I was called here to preach the funeral sermon for Sr. Montgomery. I have often seen full houses, but it seemed that on this occasion there was not room enough left to chuck another one in endways, and I had the best of attention for one hour and twenty minutes. The sister was not long in the church, but she left a grand testimony. A few hours before she died, she said she was happy, and that she was dying in the Lord. She is the wife of the gentleman who was moderator for Rev. Dungan at the debate held at Runnells, by Bro. E. L. Kelley and Mr. Dungan; so Mr. Dungan did some good, for he convined one at least that we had the truth. Oh, how much easier it is to preach a sermon for one who has lived as this sister has done, and died leaving a bright testimony of the truth behind her! I hope her husband will soon obey, for he believes it also.

The good Lord has been with me in preaching his word, and in defending his truth when attacked by the enemy, but the wrost crank of all the cranky cranks I ever met, was at Angus, June 15th. May the Lord forgive him, for he certainly knew not what he was doing. I love to exchange views with the reverends when they come with full intention to annihilate our doctrine, but as I am still very hard of hearing, I cannot get along as well as I used to, for often I cannot hear them. I still beg an interest in the prayers of the Saints in my behalf. I will soon go to Eastern Iowa again, for a number have written me to return. I expect to organize a branch in Bremer county soon.

So far I have had but one letter from the Nauvoo and String Prairie district in Iowa asking me to come, in answer to my request

www.LatterDayTruth.org

in *Herald* some time since; so I will labor elsewhere until I hear from them. I baptized two at Angus the 12th, and Bro. J. B. Roush baptized two at Perry on the 19th; so the work is slowly onward. There are many things to discourage, yet I hope by the help of God to press onward. In bonds,

J. S. ROTH.

---

TEMPLE, Ohio, July 4th.

*Editors Herald:*—The Maine and Massachusetts reunion will be held at Pearl Lake, Massachusetts, beginning on the 6th of August next. Ample preparations will be made to entertain all who may attend, in accordance with the provision of resolutions passed at the last reunion; that is, each family or person will be expected to provide for themselves at their individual expense, except the ministry and the brethren attending from the State of Maine; they will be provided by the committee. The reunion has grown into such large numbers that it became necessary that each attendant be required to defray his own expenses. It will occur at once to anyone who thinks, that the caring for from one to three hundred persons for ten days or two weeks is attended with a large expense, and the best way to meet it is to let each one do his or her part by caring for themselves. Family tents may be arranged for beforehand, reasonably, by either renting or purchasing them. The Saints and friends of the cause in the New England and Eastern States and Nova Scotia are especially invited to attend. Come and spend your vacation at this beautiful lake side; enjoy the association the Saints, the preaching of the word, the open air for ten days or two weeks, to be renewed and built up spiritually and physically, to return home joyful and full of life, faith, energy, hope, and usefulness. Pearl Lake is one mile from the railroad depot on a line running from Boston to Providence. Bro. W. W. Blair of the Presidency, and Bishop E. L. Kelley are expected to be present, together with as many of the General Conference appointees to the Eastern mission as can consistently attend.

For information, write to Brn. F. M. Sheehy and Joseph F. McDowell, No. 8 Bellevue Ave., Providence, Rhode Island. Come and let us make this the best and most inspiring, soul-cheering, and profitable of any reunion yet held.

WM. H. KELLEY,
Chairman of Reunion Committee.

---

HORNERSTOWN, N. J., June 25th.

*Editors Herald:*—I left home May 2d, for my field, Eastern Pennsylvania, and arrived in time to attend conference in Brooklyn, New York. We had a very peaceful session. Bro. M. F. Gowell preached Sunday morning, and the writer in the evening. The Saints seem encouraged in the good work. I have since labored in Bald Mount, Meshopin, Elwell, Forksville, Pennsylvania, and Baldwin, Maryland. Called at Plymouth; found Sisters Jones and Isaacs still in the faith. Have opened one new place in Sullivan county, Pennsylvania, with good prospect. The heavy rains prevented me from doing as much as I desired. Shall return there soon and continue the work. The Saints in Philadelphia are looking for Bro. Parsons to come to their assistance.

I have been well received by Saints and friends. While in Pennsylvania, I met with two Methodist ministers and had an opportunity of conversing with them on the doctrine. I gave one of them the Voice of Warning and tracts. They seemed willing to hear and investigate our claims. One of them attended our meetings and assisted me in opening services, also invited me to his house. Your brother,

H. H. ROBINSON.

---

MEMPHIS, Tenn., June 27th.

*Editors Herald:*—I was baptized by Elder William Newton of Armstrong, Kansas, in August, 1889; and although but a babe in the work, I have had many testimonies of its divinity, and can truly say the signs follow the believer; and I feel to praise God for being permitted to hear the gospel, which I know is the power of God unto salvation.

We moved here from Kansas City in May, 1891, and were sorry to find no Saints in such a large city, but through bearing testimony and loaning church publications I found one honest-hearted man, an Episcopalian, who was willing to investigate, and as a result he went to St. Louis and was baptized last October.

I was permitted to meet with the St. Louis Saints at the dedication of their handsome and neatly finished chapel June 5th, and had the pleasure of meeting with President Joseph Smith, and Joseph Luff and James W. Gillen of the Twelve. Bro. Gillen preached the dedicatory sermon on Sunday morning. In his discourse he outlined the setting up of Christ's church or kingdom, the apostasy, and the restoration, in an able manner. I had also the pleasure of hearing three eloquent and instructive sermons by President Joseph Smith, and one from Bro. Luff, all of which were nourishing food to the hungry soul.

On June 11th, by request, Bro. T. C. Kelley of Southern Illinois, and Bro. Griffin of Fulton, Kentucky, visited us and commenced a series of meetings on Sunday the 12th, we having secured the use of a hall for two preaching services on that date. We then continued preaching services each night for two weeks at our residence, corner Iowa and Kentucky avenues, we having a commodious room which would seat about fifty persons, and although circumstances were against us, viz., hot weather and scant ventilation, yet there was considerable interest manifested which kept increasing, and on Thursday, June 23d, Bro. Kelley led five precious souls into the kingdom through the waters of baptism. One of them was our daughter Annie who was a member of the Catholic Church, having accepted that faith on account of her mother who was a Roman Catholic prior to her baptism by Elder William Newton, which occurred one week after my baptism, and who departed this life January 27th last, rejoicing in the faith once delivered to the Saints, which thought causes us to praise God for his marvelous work. The Armstrong Saints will be glad to hear of Annie's baptism. I think there are others near the kingdom here; some are waiting to learn more about the doctrine, and if we can have more labor performed in the near future, I believe we will have a branch organized before long.

Bro. Kelley returned to Fulton, Kentucky, this morning, Bro. Griffin having gone home a week ago, so we are left as sheep without a shepherd; but it is my earnest prayer that God in his infinite mercy will guard and keep us in the narrow way and not suffer us to be overthrown in the wilderness.

If Bro. Nunley passes through Memphis this year I hope he will not forget us, or should any other of the ministry or Saints come, please stop, and we will use you the best we know. Bro. Kelley promises, nothing preventing, to visit us again in October. He has made many friends while in our midst, and we will be anxiously awaiting his return. He is a noble representative of the church; he presents the principles of the latter day work in an eloquent, fearless, and unassuming manner; speaking as one having authority; proving himself to be a workman that needeth not to be ashamed, rightly dividing the word. I ask the prayers of the Saints that God will recognize and bless the weak efforts we are making. Our little band now numbers nine.

Your brother in Christ,

HUGH SANDS.

---

CLINTON, Mo., July 1st.

*Editors Herald:*—Since writing you, Bro. A. White and I visited Taberville May 21st, held a few meetings, and baptized Mrs. Della Hays. On the 23d we commenced at Walker, and on the 26th baptized Mrs. Harriett Leeper and Mrs. Melissa Vaughan. On the 28th baptized Mrs. Hannah Crampton, all estimable ladies of high standing and worth in society. Left meeting in charge of Brn. A. White and A. J. Keck.

On the evening of the 28th Bro. Macrae and self commenced at Mobley schoolhouse near the scene of the White-Box debate. Large crowds, and great interest manifested.

On June 4th attended the Clinton district conference held in El Dorado branch; large attendance and an enjoyable time indeed. A sumptuous basket dinner on the grounds Sunday. Saint and sinner felt a welcome that kings might envy. Long live the generous-hearted El Dorado Saints!

By previous call and intimation of the Spirit, Brn. Adam J. Keck, Daniel Palmer, and C. E. Reynolds were ordained to the eldership; Bro. T. R. White's ordaination as an elder was also arranged for. Bro. W. P. Crayne, a promising young man, was ordained a priest. The ordinations to the office of priest of Brn. E. T. Atwell, of Rich Hill, and John F. Mannering, of Lowry City were ordered. Through previous arrangements met many of the general and district conference appointees who were to labor in Southwest Missouri mission. Called and met the ministry at eight a. m. on the 5th; had a profitable session. The circumstances and surroundings of the ministry were personally inquired into. Fields most accessible and the time that could be devoted to the preaching of the word was thoroughly considered

www.LatterDayTruth.org

and the needs of the mission arranged for as follows: Brn. E. A. Davis and W. S. Macrae associated and to labor in extreme Southwest Missouri field, extending north to Vernon county line; E. Curtis and A. J. Keck south to Barton county and north to limits of mission; A. White and Swen Swenson in more central part of mission which includes the Clinton district; Henry Sparling and Joseph Ward in Howell, Ozark, Douglas, Texas, and adjoining counties; J. W. Beebe and Daniel Palmer in Cedar county, and if circumstances admit, in Dade; A. Lloyd and F. C. Keck in Cedar and Vernon counties; Joseph Sterling and R. T. Walters in Vernon and Cedar counties, or that part embraced by the Veve branch; Henry Way and W. P. Crayne in St. Clair county; C. E. Reynolds to labor under the direction of the president of El Dorado branch; Elders C. M. Schrader, H. E. Goff, B. A. Atwell, J. Anderson, and A. Kent to labor as circumstances admit. All laborers not associated with a General Conference appointee to report their labors to presidents of districts in which they are appointed to labor; all others to report to missionary in charge of mission. The foregoing arrangements were made after conferring with president of district, he concurring; other laborers to be directed in their mission work when circumstances are better known.

Bro. Alfred and self returned to Walker and held another weeks meeting, and went thence to the Veve branch, where we enjoyed a two days meeting which was largely attended. I took in Schell City, and while there was presented with a fine and elegant "crazy quilt." I am not conceited enough to imagine that I deserve such a beautiful and costly prize as this presented by twenty-two ladies of Schell, of whom only five are members of my church. I hope my actions in days to come may speak to the kind-hearted donors that I am a Christian man and one that loves God and humanity. The prize is all the more appreciated when it is known that it comes from many of those that heard me in my defense with both Elder W. W. Blalock of the Christian Church and the Rev. J. B. Box of the Baptist faith, when our faith was put upon trial for all it was worth. I am happy to state also, that though some of the donors held membership with the churches that opposed me, they yet appreciated my method of defense above that of my opponents, and felt to honor my cause by presenting this elegant prize to its defender. I fully appreciate the kindness, and utter no mere complimentary phrase when I say, it excites my respect and admiration for the distinguished qualities that are thus exibited by the donors.

On the 19th I spoke at Deepwater, where the Saints have fitted up quite a good hall for their services. On the 25th Bro. A. White and I met Bro. Swenson at Taberville, where we held a few meetings and organized the Taberville branch, with a membership of twenty-two. Bro. Alonzo I. Roberts was chosen president and ordained an elder; Lucius A. Lyon, who held the office of priest, was chosen presiding priest; Alva W. Hadley was chosen and ordained teacher; Sr. Emma F. Masterson, whose address is Taberville, Missouri, was chosen clerk. Bro. Roberts' address is Rockville; Lyons', Prairie City; Hadley's, Taberville. One lady gave her name for baptism on our return.

I left Sunday evening after organization for Prairie City, where I expected to speak that evening, but was prevented by storm. Brn. W. and S. remained at Taberville and, I learn, baptized Mr. Wait, an aged brother from the Baptist Church, on the 27th. July 2d and 3d I am billed for Deepwater, and probably from 7th to 17th at La Due. Grove meeting announced at Taberville commencing 23d and closing 31st. Bro. A. White will have it in charge, as I am billed to be in South Missouri on the 23d to assist Brn. Sparling, Ward, Bootman, etc., in organizing a branch or two, and to look up that part of my mission field.

Favorable reports are coming in from most of the laborers. Bro. Curtis baptized five a few days ago at Virgil City; Brn. Lloyd and Keck four more in Vernon county; Bro. D. C. White is to baptize two at Clinton Sunday. The brethren are moving all along the line, and good results are expected.

The committee on locating and setting the time of the SOUTHWESTERN MISSOURI REUNION have their report made out. They have secured a fine grove three fourths of a mile southwest of the public square in Clinton, Henry county, Missouri. The grounds are among the finest in the State and near by the great artesian well that furnishes nearly one million gallons hourly of the finest medical water found in the Southwest; all the grounds and well privileges free. Railroad street car running to and from the camp grounds, and will carry passengers to and from the grounds for five cents; fine privileges for tenting purposes. The committee expects to have the camp lighted with electric lights; no moon, stars, candles, or lamps needed there! Two direct railroad lines from Kansas City; one from Hannibal and St. Louis, one from Nashville, Springfield, etc., one from South Missouri, Kansas, and Texas, which enter direct into Clinton. The committee will make an effort at once to secure rates and report later in the season.

Don't forget the time, *September 15th to 25th*. This time is set so as to not conflict with the Iowa Reunion. We hope none will wait for a special invitation, but will feel interested in our efforts to establish our cause in the hearts of the people in Missouri where the cause must flourish and prosper before the fulfilling of God's purposes or the "Redemption of Zion" can come in. All are invited to come! Come with tents, bedding, and a camping outfit. Those that wish to put up at a public house can be entertained at reasonable rates with number one accommodations. There is a fine hotel at the well of some fifty rooms, besides the many others in the town. Hay, feed, and fuel will be furnished on the grounds at reasonable rates; also straw for bedding purposes.

But few Saints live directly in Clinton, and they will have their hands full in making the general arrangements that will necessarily fall upon them. Everybody come prepared to care for themselves and a few more besides, and then no one will go away disappointed. We have had some experience in "the trade" and know it hurts to be "left out in the cold." We want everybody to be cared for and enjoy themselves. Come prepared, or write the secretary of the committee, and state just what you want.

In bonds,

I. N. WHITE.

P. S.—The names and addresses of the committee of the South west Missouri Reunion are: J. H. Wells, Knobnoster; D. C. White, Clinton; A. Lloyd, Eldorado Springs, Missouri; F. G. Pitt, president, No. 29 Goethe street, Chicago, Illinois; I. N. White, secretary, Clinton, Missouri.

# Original Articles.

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

## NOMINATION OF BRANCH PRESIDENT.

IN the *Herald* for July second, page 435, I find the minutes of the Decatur district conference, in which are some resolutions upon the subject of nominating branch presidents; and as I believe said resolutions are an innovation upon the usages and law of the church, I ask for space that I may give my reasons for so believing.

The grandest principle in the philosophy of this church that inspires my soul with love and adoration for its Author, is the agency of man. Whenever I stand before the public and have an occasion to refer to this God given right unto man, my whole being is illuminated with heavenly light, as in holy boldness I declare the crowning glory of man,—his agency,—and that for the right use of this agency God will hold him responsible. In proof of this I quote: "The Lord said unto Enoch, Behold these your brethren; they are the workmanship of my own hands, and I gave unto them their knowledge, in the day I created them, and in the garden of Eden gave I unto man his agency."—Doctrine and Covenants 36:7.

I cannot and I will not of my own volition surrender to any man or organization of men my "knowledge" or "agency;" for God hath admonished me, "Let no one deceive himself that he shall not account for his stewardship unto me."—Doctrine and Covenants 118:4.

I do not wish to appear before my fellow citizens in the kingdom of God in the attitude of an alarmist, but as "eternal vigilance is the price of [our] liberty," we are under obligation to God to "hold that fast which thou hast, that no man take thy crown."—Rev. 3:11.

The noblest crown that can be worn by mortal is the right of self-government. The incipient steps have been taken to deprive us of this right; for when the privilege of nominating those who shall preside over us is

www.LatterDayTruth.org

denied, our franchise to vote for the nominee furnished us by some one, perhaps not a member of our branch, or perhaps not of our district, becomes a mere farce. The gospel is granted unto us that we might be emancipated from bondage of every character. Should we yield to this innovation, the word of God in the preface to the Book of Covenants is without meaning to us; for there it is stated "that man should not counsel his fellow-man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord."—Doc. and Cov. 1:4.

Whenever we surrender our right, the individual right of every member of the branch, to nominate those whom we prefer to act as the officers of our branch, we have surrendered our right to speak in the name of the Lord, and our trust is in "the arm of flesh." There comes ringing down the corridors of time these words of paramount importance: "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."—Jer. 17:5. When we give up the right of nomination, we depart from the law of the Lord, for the law provides that the president of a branch shall be CHOSEN *and* SUSTAINED *by the* VOTE *of the* BRANCH.

In the exercise of your agency, dear Saints, please remember that Christ hath promised to every member of the church, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14:26. The Holy Spirit is the safest teacher ever granted to man by our heavenly Father, and we need not hesitate to invoke its presence and instruction, for the Master promised: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Matt. 7:7.

There is another reason why I oppose the resolutions referred to; they would make nugatory the very basic principle of our church institution namely, the principle of "common consent." This principle is the central one from which all other governmental principles radiate. It is in fact the nucleus of our ecclesiastical federation. True, the priesthood is the gift of God, but the authority to use the priesthood is vested in the body,—in the church. The priesthood is put to work in the following manner: Any member of the body, (be it branch, district, or general conference,) exercising his right under the rule of "common consent," nominates by motion, the body ratifies by vote. This was the rule adopted April 6th, 1830. In proof, here are the words of the first prophet: "Having opened the meeting by solemn prayer to our heavenly Father we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by an unanimous vote."—Life of Joseph the Prophet, p. 75.

The same rule was observed at Amboy, Illinois, April 6th, 1860: "On motion of Isaac Sheen, Bro. Joseph Smith was unanimously chosen President and Prophet of the Church of Jesus Christ of Latter Day Saints, and successor of his father." Again: "On motion Bro. Joseph Smith was ordained to the office of President of the Melchisedek priesthood."—*Herald*, vol. 1 p. 106. These examples, accepted and approved of God, should have great weight with us in the consideration of this new departure.

Again: "And all things shall be done by common consent in the church."—D. C. 25:1.

It cannot be expected that the hundreds and thousands of Saints throughout the whole church, will peaceably give up their "common consent" right to the few. The word of the Lord in September, 1830, to the church was: "And my servant Joseph shall be appointed to preside over the conference by the voice of it."—D. C. 27:4. And this instruction was carried out at the said conference, as it has been up to the present date. See *Herald* for April 16th, 1892, p. 243: "At ten a. m. the large audience was called to order by President Joseph Smith, and on separate motions Presidents Joseph Smith and W. W. Blair were voted presidents of the fortieth General Conference of the Reorganized Church." Thus you perceive that the first conference ever held, and the last conference held by the true Church of Christ, have strictly adhered to the "common consent" rule.

In the last revelation cited, you may find: "Neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, and by the prayer of faith."—D. C. 27:4.

The first church meeting was held on the basis of "common consent," and notwithstanding we accept and live by this rule of "common consent," on June 4th, 1892, thirty-six votes make a rule for the government of over fifteen hundred of a membership, whose consent has not been obtained, and the law is explicit: "*All things* MUST *be done in order and by common consent.*"

I am opposed to the resolutions for the reason that the authority cited does not justify the adoption of the innovation that I hereby seek to prevent. Let us put it under a critical, analytical examination as to what it does treat upon. First, it speaks upon a document that was before the church for several years, and known as the "Epistle of the Twelve." Some from the reading of said "Epistle" thought that districts were not provided for in the law. To correct this the Lord said: "In the meantime, branches and their officers, and districts and their officers, are to be considered as provided for by my law to carry on the work of the ministry in caring for the membership of the church, and to relieve the Twelve and Seventy from the vexation and anxiety of looking after local organizations when effected."—D. C. 120:1. The Lord seemed to have taught in 1890, that the watchcare of the membership was provided for in his law, and there is not a word in the above that would furnish a shadow upon which to predicate a rule that district presidents and missionaries in charge are alone authorized to nominate branch presidents. The traveling ministers—Twelve and Seventy—are to be freed from all vexation and anxiety of local organizations. The Lord saw things contrariwise to what the advocates of this new departure see the workings of the law and usage of the church that has been in force for more than sixty years. The remainder of the paragraph refers to the organizing of new districts and branches, and will furnish no material with which to construct this innovation of late origin. Thus it is clearly demonstrated to every gospel soldier that section 120, par. 1, furnishes no more authority for resolution authorizing the nomination of branch presidents by presidents of districts and missionaries in charge, than the acts of Cornwell's Parliament would. It is a little strange that the resolution, as adopted, makes the district president the kite, and the missionary in charge the tail to the kite.

Centralization of power and authority with God is absolutely safe, but centralization of power and authority with or in man has ever wrought disastrously to the populace, and it ever will till the righteous King shall reign. The pursuit of knowledge and intelligence elevates and refines mankind, while servitude and work-a-day plodding bring humanity into a condition of moral pigmies. Each member of the church is a unit of the integrals, and by divine appointment all are interdependent, one upon the other: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized

www.LatterDayTruth.org

into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?"—1 Cor. 12: 12-17.

This clearly teaches that each member must be recognized in his place, and it is my conviction that every member of a branch should be recognized as having the right of voice and vote, including the privilege of nominating one to be voted for to be presidents, if he so elect. I therefore suggest that the Decatur district rescind the resolutions on the nomination of branch presidents, as passed June 4th, 1892, at its next stiting of conference. And may God guide, bless, and direct all into light, peace, and unity.

ROBT. M. ELVIN.

## "COMMON CONSENT."

"AND all things shall be done by common consent in the church, by much prayer and faith; for all things you shall receive by faith. Amen."—Doctrine and Covenants 25:1.

"Neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith."—Doctrine and Covenants 27: 4.

Please notice the phrase "*all things*," in the above quotations, which establishes the applicability of the law of common consent to every department of church work. The Lord is a consistent being. He would not give a law for our observance and then violate that law himself. His word, too, is true, and therefore harmonious. We conclude, therefore, that whatever the Lord has done in the building up of his work, or whatever he has commanded his people to do, it is in perfect harmony with the law cited above.

God chose Joseph Smith, the first, and by vote he was accepted in his office by the church. The same is true of his successor. In Doctrine and Covenants 99: 6, we have the following: "The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church."

If it be claimed that the revelation of 1890, paragraph 2, vests the right of choosing all branch officers with the branch itself, we reply, not more so than does section 104: 11, rest the right of choosing the first presidency, with the church. Of the first, the language is, "chosen and sustained by the vote of the branch." Of the second, "of the Melchisedek priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church."

Unto Oliver Cowdery and David Whitmer it was given to nominate the first twelve. (Doctrine and Covenants 16: 6.) In the Reorganized Church, they have either been selected in a similar manner or presented to the church by direct and verbal revelation through the president of the church. In 104: 43, is found provision for the seven presidents of the seventy to choose other seventy, and so on till there are seven complete quorums, "if the labor in the vineyard of necessity requires it."

In 107: 38–46, the Lord nominates a long list of officers from patriarch down to deacon. He orders that they shall be presented to the church in the following manner: "The above officers I have given unto you, and the keys thereof for helps and for governments, for the work of the ministry, and the perfecting of my Saints, and a commandment I give unto you that you should fill all these offices and approve of those names which I have mentioned or else disapprove of them at my general conference," etc.

Now all the above, and much more which might be cited, being in harmony with the law of common consent, how can a late writer to the *Ensign*, affirm that the action of the Decatur district in the passage of resolutions authorizing the president of the district and the missionary in charge to nominate branch presidents, and the branch presidents to nominate other branch officers, is "contrary to the spirit and genius of the restored gospel, which provides that 'all things shall be done by common consent in the church.'"

The writer who makes this assertion, with a number of other similar ones, was himself chosen, or nominated, a member of the High Council, in 1890, by a few individuals (revelation of 1890, paragraph 9). Was this done in opposition to the law of common consent?

If the brother's letter had contained a scrap or two of evidence, it would evidently have had more weight with many of the Saints; but, although destitute of that desirable ingredient, it serves to notify the Saints where the brother stands on the questions referred to above.

But the brother says, "Let me give you the history of these resolutions as I know them." He then proceeds to say that at the annual business meeting of the Lamoni branch, the first Tuesday in May, "there was made a resolution that the missionary in charge nominate the branch president, this was amended so as to read missionary in charge and district president, nominate the branch president, and as amended prevailed by a vote of 18 for, 16 against. Thus 34 votes done the business for 780."

I wonder how many members of the conference, besides the brother, were acquainted with "the history of these resolutions!" Why did not the brother tell us who made the motion which resulted in this dangerous (?) innovation in branch and district? Now it so happens that the writer of this article was also present at the branch meeting referred to above. Not having the secretary's record before me, I write from memory, as I presume the brother did.

The motion was made by Bro. George Derry of the High Priest's quorum. The motion was that the district president and missionary in charge nominate the branch president. J. R. Lambert moved to amend by striking out the words "and missionary in charge." The amendment was lost, and the original motion was adopted with a vote of 18 against 16.

Right here I digress for a moment and call attention to a peculiar coincidence, the like of which is not of infrequent occurrence, though it is not always seen by the reader. In the same number of the *Ensign* containing the brother's communication, is found a letter from Hiteman, Iowa, over the signature of John R. Allen, in which occurs these words: "I feel thankful that we have a paper that we can give to our neighbor, without fear of being misrepresented." Of course we do not hold the *Ensign* responsible for the matter contained in the brother's contribution, nor for the misleading and extremely superficial statement of Bro. John R. Allen; but it simply serves to show how easily good people may be deceived, and the necessity for greater care on our part, that we may broaden and liberalize our views. The idea of any paper, or individual, being entirely free from error, in statement and doctrine, and therefore fit for a final standard of appeal, is as absurd as it is dangerous.

But to return. My idea is that when a man is nominated for any office in the church by virtue of the operation of a rule adopted by the branch or district in which he is to hold office, and the nomination is indorsed by the branch or district, as the case may be, it is done by common consent. If not, what becomes of our constant manner of placing men in office in the general church? Is the Board of Publication filled annually in violation of this law? Was our present Bishop and his predecessors forced onto the

www.LatterDayTruth.org

body contrary to the law of common consent?

If it be said that the examples referred to are provided for in the revelations and articles of incorporation, I reply, the Decatur district has, by common consent, provided for the very thing which the brother says violates that law! Moreover, will he be so kind as to cite the law, anywhere in the revelations, which states the *modus operandi* of making branch or district officers?

The action of the Decatur district in the adoption of the resolutions, supposed to be objectionable, was a surprise to me. I did not know that anything of the kind was coming up, and for some reasons, I am glad I was not there. To my mind it is a step in advance, and is in the strictest harmony with the spirit and genius of the work as set forth in the revelations contained in the sacred books of the church. And in my opinion, whoever takes opposite ground will find himself, like the brother, hemmed in and confined to unsupported assertion.

J. R. LAMBERT.

## CAN FORGIVENESS RESULT WITHOUT GOSPEL OBEDIENCE?

THERE are thousands who answer the question affirmatively, and cite as proof the thief on the cross, the man taken with palsy, etc. The writer is prone to confess that a superficial glance at these texts leads to such conclusion, yet finds himself in doubt when examining the "commission," the statement of Jesus to Nicodemus, etc.

The statement of the Master to the thief that he would that day be with him in paradise, while the Scriptures remain silent as to his ever having obeyed, has led many thousands to believe that obedience is not at all essential, even to salvation.

Had the Son of man power to forgive sins where no obedience had taken place? "Man, thy sins are forgiven thee," and "but that ye may know that the Son of man hath power upon earth to forgive sins (Luke 5: 20, 24), strongly imply that he had and exercised the power of forgiving sins where no gospel obedience had resulted. Of course it may be said that none but a disciple would manifest such faith, as likewise the woman who touched the hem of his garment; yet it is but inference, and have we any proof that obedience was a prerequisite?

Did "Thy sins are forgiven thee" imply all the sins committed, or only such as might have caused the leprosy? If the man had never been baptized, was it possible for *all* his sins to be *then* remitted? If Jesus had the power to forgive without, why the need of the gospel?

A "disciple" argument is portrayed by this illustration: A man, the father of three sons, may have wealth valued at $3,000, and will it equally among them. While in life he may make what disposition he chooses, as the will or testament is never in force while the testator liveth; but when dead this wealth will be disbursed only in accord with the terms of the will. So it was with Jesus. In his will he decreed that remission came only by obedience, and while in life he could grant or withhold as he saw fit; but when the testament came into force through his death, remission could only be had in harmony therewith.

Is it true that he did have and exercise such power while in life, and will some of the *Herald* writers take the subject up and fully discuss it? The writer is doubtless but one of many desiring information on the point.

J. W. WIGHT.

ARGENT'S HILL, March 19th.

## PROPOSED FUNERAL SERMON.

MY DEAR WIFE:—As we are often separated on account of the gospel we love and cherish so dearly, I thought I would write you a few lines of what seems to be a great weight upon my mind. You know I am quite young and inexperienced, but this great trouble of mine must be publicly told; it is to prepare and deliver a funeral sermon, and no doubt you will be surprised when I tell you that no one is really dead, but there is every appearance of it. Perhaps you remember about me delivering a funeral sermon over one beloved one who has gone to the paradise of rest; but the one which I am now thinking so deeply about is entirely different; in fact I have seen but little about the matter in any of our church papers. Perhaps I may be wrong, but I will venture a few thoughts to you to see what you think about the matter.

You will remember the quotation that "She who liveth in pleasure is dead while she liveth," and if a man is "baptized with Christ" he puts on Christ, hence becomes a new creature. Well, now, there are elders, priests, teachers, etc., who were baptized years ago, and although the Sun of righteousness has shone upon them, and the refreshing showers from the Father's hand have been falling fast and free, still there is no appearance of life in some of these plants. Where the trouble is I have not been able to fully determine, but some I have carefully noticed for years, and there appears to be not the least appearance of life, or they would certainly move. Now do you not think it is time, seeing the laborers are so few and the harvest so great, that some one should prepare a sort of sermon for these living but apparently dead beings? Now, I am sure of this one thing, that the Lord never calls anyone, no matter what may be his position, without there is a special work for him or her to accomplish; and what troubles me the most is this: It would be far better in the world to come never to bear the title of elder, priest, teacher, etc., than to bear it and be dormant. What their harvest will be, God only knows; but this we know, that we should "seek no crop where 'twas not planted." We see the forces of other denominations running everywhere to tell the story of that spark of light and truth they claim to love, while a number of ours who have beheld the true light in its pristine beauty and have heard the latter day message of one crying in the wilderness "Prepare ye the way of the Lord," still sit at home silent, knowing that each Sabbath brings us nearer the dawning of that bright and happy day to those who are alive in Christ.

Do you think it would be better to prepare a funeral sermon for those who appear to be so nearly dead, or one on the resurrection? for if our forces are not awakened by some means or another I am afraid the Master will come and find most of us asleep and unprepared. To those who look for him he will appear the second time without sin unto salvation, and we are all commanded to work, and watch, and wait, so that when the trumpet sounds to arise and go to meet our Lord we may hail him with joy at the applaudit "Well done," and not have it said to us "Depart hence, ye never knew me." Why did they not know him? They were dead while they lived.

If any man will do his will he shall know of his standing with the Lord.

Yours as ever,

## THE DEBT OF CANADA.

THE Dominion is running in debt at an alarming rate for so small a population. During the month of May the net debt increased $1,051,543, and the gross debt now amounts to $290,083,635. Adding the unearned subsidies will carry the debt over to $300,000,000. This is a pretty heavy burden for five or six million people to carry. It contrasts strongly with the debt of the United States of about $800,000,000, carried by a population of 65,000,000, and which is steadily diminishing. The debt of Canada is about $50 for each inhabitant, while that of the United States is only about $12.25. No wonder that Canadian people are flocking to this country by thousands. A long period of high taxation stares them in the face, and their ability to meet it has been lessened by the operations of the American tariff.—*Boston Journal.*

## WHY THE "RED SEA."

MANY persons have puzzled their brains wondering why the "Red" Sea should be so called. The name was originally applied to it because portions of it are covered with patches from a few yards to some miles square composed of microscopic vegetable animalculæ which dye the waters a blood red. When not affected by these organisms the "Red" Sea is intensely blue, the shoal waters showing some shades of green.

www.LatterDayTruth.org

# Selected Articles.

## THE "WORD OF GOD."

BY THE REV. MORGAN DIX, D. D., D. C. L.

"THE foundation of God standeth sure."—2 Timothy 2:19.

It was once said by Dr. Liddon that the second Sunday in Advent might almost be called the yearly festival of Holy Scripture. I intend to speak to you this morning of the extraordinary position in which we seem to be placed at the present day, on the question about the truthfulness and trustworthiness of that volume which we love and accept as the Word of God.

And first of the Old Testament: The books which make it up have been known and read for more than 2,300 years. The history of the Jewish canon is necessarily obscure; but in the old traditions of the Jewish people on this point there is no intrinsic improbability, and certainly they are much more credible than the bold inventions of their impugners. The Hebrew canon was uniform and consistent with our own; and there is ample witness to its authority and to its gradual formation in accordance with the independent results of internal evidence. The great synagogue, consisting of able and learned men of their day, determined, as is generally allowed, the canon. The volume thus set forth, as inspired and authentic, was widely known and read in the tongue of the Jews; and about 250 years before Christ, when Greek had become the speech of cultivated and civilized people, it was translated into that language. In those two tongues it was read by Jew and Gentile.

Nineteen hundred years ago, Christ came into the world; men beheld His glory, full of grace and truth, and the world changed. The Old Testament Scriptures were known to Him, as one might say, by heart. They were, to use the words of Newman Hall, our Savior's Bible.

He made them His text-book; they were the basis of His teaching. He used them for argument, for illustration, for proof; He showed how they prophesied of him; He expounded to His disciples in all the Scriptures the things concerning Himself; He gave the Hebrew canon to His Church, with His witness to its truth; Moses, the prophets, the Psalms, were now, as it were, signed, sealed and delivered to after ages, by the infallible and divine Savior of mankind. The apostles began their preaching with texts from these books. When St. Paul says that we through patience and comfort of the Scriptures have hope, he is referring to the Old Testament as he had it then, as we have it now. When St. Peter speaks of Christ as the chief cornerstone, elect and precious, he quotes from Isaiah the prophet. They commented on passages from those sacred writings, in letters to the churches. The volume came, with its contents unchanged and unimpugned, into the possession of the Catholic Christian Church.

After some time a second volume of Holy Scriptures was added to the first; not suddenly, but after long use, and with great critical pains and care. It consisted of a collection of writings dating from twenty to sixty years after the Ascension. The history of the formation of this second volume, known as the New Testament, resembles that of the first. The books of which it is composed came by degrees into wide circulation; they were read in all parts of the Church; a clear and definite public opinion of their genuineness was formed. The honor of a place among inspired writings was cautiously conceded. Many other contemporaneous writings were rejected as apocryphal; those which finally made up the New Testament held their ground. Subjected to a thorough sifting process, continued through 200 years, at a time when the facilities for such examination were largest, and when there was no lack of profound students and scholars in the Church, they received at last, about the beginning of the fourth century, the seal of authority from councils in East and West; not as if that action made the canon; it simply bespoke a universal conviction as to the character of those books. Thus, the Bible, complete in Old and New Testament, came into its present and final shape. And from those old times to our own day it has been venerated throughout Christendom as the Word of God. This is, in brief, the story of the Book, from our time back to 1,600 years ago, and back of that 700 more; and with such a record as to its authenticity and genuineness it has reached our hands.

Consider next its literal history; a history so remarkable as to throw every other of the kind into the shade. No book can be compared with the Bible, in versions, editions, and circulation. The history of those versions begins on the threshold of the third century if not before. We find the Greek of Ephesus, Athens, and Rome, the Latin of Carthage, the Coptic of Egypt, the Syriac of the East. These are the beginnings of a mighty flood rolling down to our own day. The Bible is now read in at least 300 languages and dialects. To speak of the present century only, some 200,000,000 of copies have been distributed by societies, and countless millions more by private enterprise. New translations and versions continue to appear, and in all this time no diminution has occurred in the contents of either section, and no solid ground has been shown for any important change in any part.

As for the moral and spiritual history, it is even more wonderful than the literary. The hearts, the consciences, the intellect of vast multitudes of every race, whom no man can number, witness to the salutary and strengthening power of the Word of God. It has been indeed a lantern unto the feet and a light unto the paths of men. To speak first of the Old Testament, let me quote the words of Dr. Liddon: "Could any merely human author have stood the test which the Old Testament has stood? Think what it has been to the Jewish people throughout the tragic vicissitudes of their wonderful history. Think what it has been to Christendom. For nineteen centuries it has formed the larger part of the religious hand-book of the Christian Church; it has shaped Christian hopes; it has largely governed Christian legislation; it has supplied the language for Christian prayer and praise. The noblest and saintliest souls in Christendom have one after another fed their souls on it, or even on fragments of it. Throughout the Christian centuries the Old Testament has been worked like a mine, which is as far from being exhausted to-day as in the apostolic age."

Of the New Testament, the same and more might be said; it seems even nearer and dearer to us than the Old; it is the production of our own household; the cherished, the sacred treasure of our Christian home.

I have said a very few words, where volumes might be written; but time permits no more than this by way of historic reminder. To pass on: The age is fruitful in strange phenomena; but one of the strangest is this: that so many persons have allowed their faith in this Book to be shaken, after all this time, and with all this evidence of its real place in the world. The disquiet, the panic, the surrender of reason and sound judgment, observable in many quarters, is generally attributed to the cogent force of what men style the higher criticism. Is there any process less worthy of confidence or respect?

As for criticism, there is one kind which is legitimate and necessary; it has been going on for more than 2,000 years, and to it we owe the text of a volume of which the original manuscripts disappeared long since. Ezra, in the fifth century before the Christian era, was no doubt a critic of that respected and honored class; so were the seventy translators at Alexandria; so were Origen and Epiphanius, Theodore of Mopsuestia, and Chrysostom; so was St. Jerome; and of such were Wickliffe and Coverdale, Griesbach and Tischendorf. It is the legitimate business of criticism to settle the text; and to decide questions of date and authorship, not by

www.LatterDayTruth.org

preconceived theory, or fancy, or prejudice, but by the canons applicable to the case; the methods are the same in all literature. This work began when the writings composing the Old Testament were collected, collated, and edited; it was carried on, in the case of the New Testament Scriptures, with assiduity and ability for three hundred years, in the face of the best scholarship of the pagan world and under incessant fire from heretical schools whose life depended on establishing their objections.

The result is seen in the place of the Bible as the Book of books, attested as such by a scrutiny to which no other book was ever subjected, and which this book has triumphantly withstood.

Now what is this shadow, this cloud, which has come over so many people to-day; this baleful suspicion of the chief treasure of the Church? Let us consider if it be not a result and an indication of an inveterate tendency in human nature to resist authority, to do without the light from above, and to make private opinion the final test of truth.

So long as the sacred Scriptures have been presenting their claim to attention, so long has bitter opposition to that claim been made. The claim explains that opposition; the claim, and the contents of the Book. It professes to be the Word of God to men; inspired; and therefore essentially unlike other books. It contains the history of supernatural religion. It demands faith and obedience. Such claim, profession, and demand account at once for the resistance, the opposition; they cause an inevitable recoil. The claim can only be denied by denying the character of the Book, its divine source, its inspiration in a sense in which no other book in inspired, its moral authority, its truthfulness as a record of supernatural things.

Attacks on the Book on that line have been going on ever since the Book came out with its claim, its profession, and its demand. The battle has been waged long and bitterly. In our day it is conducted with fresh vivacity, by rejectors of divine authority and deniers of supernatural religion; with hopes inspired by recent alleged scientific discoveries, and with reliance on a new and surprising method of dealing with the Scriptures. It is not now so much a question of historic testimony and exterior evidence; but the implement for settling date and authorship is human intuition. The firm ground of history is abandoned for that of theory, impression, and conjecture. The old hostility to supernatural religion and Church authority expresses itself in this new criticism. In fact, it is not new. It is a revival of the assault on Christianity by the pagans of the early centuries. It may be plainly seen in the annals of the Reformation in the sixteenth century. Martin Luther was a higher critic of this type when he rejected the Epistle of St. James because he could not square with it his special theory of justification. His argument was: "I am undoubtedly right in my statement that man is justified by faith only. St. James says, 'By works a man is justified and not by faith only.' That is enough to condemn him; I reject St. James, and designate his epistle as an epistle of straw; he and I do not agree; and I must be right and he must be wrong." That is the analysis of the process by which the Scriptures are now to be dethroned from their place. Whatever that be in the Bible which cannot be squared with the prejudices, the prepossessions, the ideas of our own time, must be thrown out as spurious, or regarded as uninspired and without other than human authority. The Bible is the barrier in the way of complete license of thought on religion, and therefore the Bible must be, somehow or other, disposed of.

This process, in the shape with which we have to defend ourselves from it, began in Germany; thence it spread to France, to England, to America. It is here in full bloom, and bearing fruit after its kind. But wherever we study it, we find it, in essential features, the same.

First, it makes little if any account of external testimony and historic evidence: the conclusions of the great scholars and students, who knew and used the Scriptures from the beginning; the work of the great synagogue, and the Catholic councils; the uninterpreted and universal assent of the last two thousand years, are no weight against a prejudice existing in the critic's mind.

Secondly, It practically invests the modern critic with a power to intuitive discernment, an ability to recognize truth without any aid from historic or other facts. In examining the sacred canon, the critic has no new facts to show; yet he says, with an air of supreme authority if not of actual omniscience, "This writer was a romancer and fabulist; that writer never lived; this book was not written by him whose name it has borne between two and three thousand years; these discourses and the history were the invention of subtle, priestly conspirators." And when asked how he has made these astounding discoveries, he has not a word of historic testimony to present, but he says, "My criticism proves them; modern learning establishes them; they are the ascertained results of the best thoughts of the day." In fact, these results, thus paraded before us in the stilted and bombastic style which we know so well come down, at last, to nothing better than guesswork and fancy; they are the fruit of difficulties which lie in the mind of the critic, and have no foundation in legitimate inquiry. They are the result of a process correctly described as "free conjecture operating upon the sacred text."

Criticism of this kind has been well stigmatized as "flimsy criticism," a species of criticism unheard of except in the case of the Word of God. An intelligent layman has well expressed himself on the last point, as follows:—

"No other author, ancient or modern, has been subjected to any such ridiculous criticism; for not one of this class of critics would dare apply his system to Homer, or to Thucydides, or to any other historian. It is strange, but it is a fact, that only to ancient Hebrew literature, in the Bible, has anyone ever dreamed of applying the system. It would be ridiculed by the whole world of scholarship, if applied to any other department of historical literature. And if directed toward any practical subject, in which men had immediate personal interest, it would have no currency, make no impression. But for that seeming original perversity which leads so many to wish that the Bible might be proved a fable, this modern Biblical criticism would have been recognized everywhere as flimsy and of no value—would, indeed, have had no existence."

Thirdly, It is worthy of note, how offensive and insolent is the spirit of the modern attacks on the Bible. In a style most flippant and conceited, they brush all real evidence aside; and after we have presented full and complete historic proof of the error of their statements, they reaffirm those statements as if nothing had been or could be said against them.

Fancy a man standing up and announcing, in a dogmatic manner, that St. John did not write his gospel, as if he had received a direct revelation of the news. He does not go on as he ought to, and tell his people what Westcott says, that "the chain of evidence in support of this Gospel is complete; that not one historical doubt is raised from any quarter." He does not refer them to Watkins, nor quote his words: "There has been no decade of any century of the Church's history, from the end of the second down to the end of the eighteenth, in which the undisputed acceptance of the fourth Gospel in the Church cannot be traced: Catholics —Anglican, Roman, and Greek; Protestants—Lutheran, Reformed, Nonconforming; tradition of the Church, consciousness of the individual, history, criticism, the practical test of use and effect in Christendom during these hundreds of years, all utter one

www.LatterDayTruth.org

voice." He does not, perhaps he dares not, tell his people that our great Lightfoot wrote, with dying hand, "We are compelled on critical grounds to accept this fourth Gospel as the genuine work of John the son of Zebedee." He does not tell them of Ezra Abbott and Andrew P. Peabody, and their unanswerable works in proof, on external and internal evidence, of the authorship of St. John. In fact, his is a higher criticism; much higher; by its aid men leave the solid ground and soar away on the fitful current of uncertain wind. The authority of the Church, tradition, the verdict of the centuries, the conclusions of scholars, the preponderating weight of evidence, must yield to the higher value of a private opinion held in defiance of them all.

The question about the authorship of St. John's Gospel is but one instance of the way in which people have been fooled to-day: they are driven from their moorings on the sure anchorage of the Word of God, by bold talk and claims which cannot be maintained. Yet, were there time, it would be in order to show them how very little, at the worst, those enemies of ours can effect. Hostile criticism, after all the hard work of the last one hundred years, has been forced to partial concessions. Even the most radical of that class now admit that the Epistle to the Romans, first and second to the Corinthians, and the Epistle to the Galatians were undoubtedly written by St. Paul not later than twenty-five or twenty-eight years after the death of the Lord.

Now these writings alone contain the whole Gospel, as we believe it; if it need documentary proof it has it in these, which can never again be attacked by any sane author. And again the people should consider how the Church is behind and back of the New Testament. There were no documents at all in the first age, yet the Gospel was taught as we have received it. The New Testament did not take its final shape till the fourth century; yet the Church all that time grew and spread from land to land. Her testimony as witness to the truth cannot by any effort be silenced; and we may with modesty and with confidence predict the arrival of a day of reaction, when assaults like those which we have been considering will have little or no weight with the people, and when it will take something stronger than the opinion of a skeptic to shake them from their foundation on the testimony of the Church to the value of her inherited treasures. From legitimate criticism, on the line of historic witness and external evidence, we have nothing to fear. From illegitimate criticism, on the line of conjecture and intuition, we have only to fear panic on the part of the weaker sort; but panics are brief, and early come to an end.

There is one more point which I wish to commend to your reflections. In this controversy over the trustworthiness of the Bible is bound inextricably and indissolubly the question as to the trustworthiness and veracity of the Lord Jesus Christ. The end of the displacement of the Bible from our lecterns as a truthful book would be the dethronement of Christ as a teacher of the truth. Questions have been raised as to the limitation of His human knowledge; we know that he grew in wisdom as well as in stature; He told us that on some points,—as on the coming of the last day,—neither He, nor the angels of heaven, had knowledge, but only the Father. But to build on such admitted facts and statements a theory which would represent Him as having been deceived by frauds and forgeries, as constantly appealing to books as little worthy of respect as the False Decretals as drawing arguments from writings of whose spurious character men must have been aware, admitting that their origin was so recent as our critics say it was; this is to push the matter to a point at which we must deny the authority of Christ over our intellect, and dismiss Him as a teacher on whom we can depend. It is a dreadful prospect, but it is the point to which this free and flimsy criticism tends. Christ, the ignorant, the dupe of literary frauds; could He have been the only wise God, the Light, the Truth? Was he then more than a man, a fallible man, a teacher who might sit with advantage at the feet of some modern professor and learn lessons from him? It is an awful thing to put into words; but I ask you, How could you keep on thinking as you do about your Lord, trusting to his every word, feeling Him to be all that He is to you, kneeling to Him, praying to Him, commending yourself to Him for life, for death, for eternity, if meanwhile you felt you had the right, after all this, to sit down in cold blood to study the subject of the Blunders of Jesus, and His Mistakes in dealing with the Scriptures of His day, or worse, to ask yourself the question, Why, if He really knew better, He kept on speaking and arguing and preaching as He did, but never gave a hint that the whole Jewish people had been deceived about their Scriptures, and that He intended to keep up the deception? Is this, indeed, the inner, the real meaning of much that we hear about us in very careful language, in very deceptive words, in general and loose phrases, about the assured results of modern scholarship, and the cancelling of the judgment of centuries? Does it mean that numbers are drifting into bald Socinianism, and ready to deny that Christ was and is God over all, blessed for evermore? The Old and the New Testaments belong to each other; the Old leads into the New, and the New bears witness to the Old. We accept, we love them both. We feel that to destroy confidence in either is to destroy confidence in both. The New Testament, when most vehemently attacked, has been most successfully defended. It will be so with the Old, on which the assault is to-day most violent. The battle against God's Word to man has been incessant, however that Word has come to us; it has always ended in impressing men more deeply with the wisdom of trusting to Him rather than to themselves. The foundation of the Lord standeth sure. Jesus Christ is the Infallible Word of God; and the Word of our God, by His mouth, is the truth for time and for eternity. — From *The Churchman* (Epis.), New York, December 19, 1891.

## Conference Minutes.

### CHATHAM.

Convened at Lindsey, Ontario, June 11th and 12th, 1892. Elders J. H. Lake president, George Green assistant; J. H. Tyrrell secretary, R. Coburn assistant. Branch reports: Battle Hill 27; 1 baptized. Tilbury 41; 1 expelled. Ridgetown 21; 1 baptized. Blenheim 45; 2 baptized, 3 removed, 1 died. Zone 53. Petrolia 42; 1 baptized, 1 died. Lindsey 37; 1 expelled, 1 removed. Chatham 70; 2 baptized, 1 died. Longwood 15. District officers were sustained. Elders' reports: E. Delong baptized 10, S. Brown baptized 5, E. Carlton, R. Coburn, Levi Annett, George Green, and A. Vickery. Priests' reports: S. W. Tomlinson and James Williamson baptized 1. Bishop's agent's report: Receipts $427.52; expenses $300.75; balance on hand $126.77. District treasurer's report: Receipts $26.23; expenses $26.23. Preaching by Elders J. H. Lake, R. C. Evans, G. H. Hilliard, and E. Delong. Quite a spiritual time was had to the comforting of the Saints. Adjourned to Blenheim, second Saturday and Sunday in October.

### MONTANA.

Conference convened at Reese Creek, June 25th, 1892; president of district in charge. Branch reports: Gallatin 68. Deer Lodge 48; 1 received, 6 baptized. Anaconda and Victor not reported. Officers present and reported: Elders, J. E. Reese, J. Bamber, W. Nelson, J. F. Jemison, and G. Reese. Priests, J. Pritchard, T. Harris, M. Lundwall, and J. Eliason. Bishop's agent's report: On hand last report $45; receipts 50c; on hand $45.50. Report approved. The general authorities of the church were sustained. J. E. Reese sustained president and Bishop's agent, and G. Reese as secretary. Nine were baptized at the Sunday morning services, prayer services in the afternoon. Preaching by Elders G. Reese and J. E. Reese. A vote of thanks was tendered Bro. John Pritchard for his services as chorister, and Sr. Emma Pritchard for her services as organist. Adjourned to Deer Lodge, Montana, Saturday, September 24th. The conference was a decided success throughout.

THERE are people who sing, "I care not for silver and gold" who always come out ahead in a horse trade.

IF some people had faith to move mountains they would soon make all their neighbor's land very hilly.

www.LatterDayTruth.org

# Miscellaneous Department.

### SPECIAL NOTICE.

In harmony with a resolution passed by the General Sunday School Association, the officers of the Association have secured following named persons to act as a "Lesson Help" committee: Sr. M. Walker, Sr. Anna Stedman, and Bro. J. A. Gunsolley. This committee are at work on the Helps, and promise the first issue ready for mailing the 1st of September.

The schools that have been using the first publications of Helps will kindly move along in their work as best they can, not neglecting the teachers' meetings, until the first issue is out.

Subscription papers have been forwarded to the district superintendents for circulation among the Saints, asking for contributions to put the Sunday school organization upon a reasonable financial basis.

We trust the lovers of this work will readily realize the need of this, and respond to the call heartily and at once. Announcements as to price of Helps, etc., will follow as soon as ascertained.

In gospel bonds,
E. A. BLAKESLEE.

### NOTICE.

From July 20th to August 10th all church and personal letters may be sent me me addressed to "San Francisco, California, care C. A. Parkin & Co., 2910 Sixteenth street." Packages of branch reports or other church business which do not need immediate attention may be marked "REPORTS" on the the outside and will be retained at Lamoni and placed in the vault for safe keeping until my return there the latter part of August, as expected. Before July 20th address, "care C. T. Howland, Room 15 Phillips Block, Los Angeles, California.

H. A. STEBBINS,
3t Church Sec'y and Recorder.

### CONFERENCE NOTICES.

Conference of the West Tennessee and Kentucky district will convene at Foundry Hill, Henry county, Tennessee, July 23d and 24th. Come all who can.

P. B. SEATON, Pres.

### DIED.

BROWN.—At Blenheim, Ontario, June 14th, 1892, Sr. Margaret Brown, aged 47 years, 1 month, and 21 days. She was born at Carlingford, Ontario, April 24th, 1845; united with the Presbyterian Church about the year 1860, lived a consistent member until June, 1872, when she united with the Close Communion Baptists, and remained in fellowship with them until the winter of 1877. On hearing the gospel preached in its fullness by Elder John Shippy at Carlingford, she obeyed, being baptized May 23d, 1878, by Bro. Joseph Luff, and confirmed by the same. She was faithful in the service of God; loved her religion, and enjoyed the gift of prophecy, being always willing to give a reason for the hope she obtained through the gospel, and was the means of showing others the way of life and salvation. In 1882 she moved with her parents to St. Marys, remaining there until the fall of 1889 when she moved to Blenheim. In April, 1891, she was seized with a stroke of paralysis, which affected her entire left side, and left her an invalid until the day of her death. Funeral services were held at the Saints' chapel, June 16th, in charge of Bro. John H. Lake; sermon by Bro. G. Hillard.

CHASE.—At Brockton, Massachusetts, June 19th, 1892; Elder Isaiah L. Chase, president of the Brockton branch, aged 45 years, 6 months, and 15 days; loved and respected by all who knew him for his quiet manner and pure life. Funeral sermon at his late home June 21st, by Elder John Smith, and on the 22d his body was taken to Dennisport for interment. May God comfort the widow and children.

### ITEMS OF INTEREST.

DURANGO, Mex., June 24.—In the States of Durango and Coahuila there has been no rain for the last four and a half years. Lands where corn and cotton were formerly raised are now barren. The General Government has removed all duties on corn and beans, enabling the poor to purchase food supplies at comparatively low prices. There are 2,000 men and several hundred teams employed in the construction of the Mexican International road to this city from Torreon. Following the construction camps are 5,000 half-starved Mexicans. When the mules of the camp are taken out in the morning their places are filled by the hungry mob, who fight for the grains of corn they find in the refuse. Whenever one of the animals dies or is killed they fall upon the body like vultures.

HAMBURG, June 24. — Thirty thousand Mause rifles and 150 tons of cartridges are being shipped from this port for Pekin, consigned to the Chinese Government.

A Davenport, Iowa, telegram of the 2d reports a cyclone which swept over five miles of territory north of that city, destroying farm buildings, uprooting large trees, etc. It was the heaviest storm ever known in that section. Ottawa, Illinois, and Beatrice, Nebraska, also report severe storms and damage to property. A Springfield, Illinois, item of the 3d reports cyclones at Chapin, Winchester, Jacksonville, and Franklin. The storm was "terribly severe." The latter place was visited by a terrible cloudburst.

Further telegrams of the 3d report $10,000 loss at Lima, $30,000 to $40,000 at Carey and Findlay, Ohio, and vicinity, also great damage at Ottumwa, Iowa, and Plymouth, Hartford City, and Huntington, Indiana, all from windstorms, cloudbursts, and cyclones.

It is stated that among every 1,000 bachelors there are thirty-eight criminals; among married men the ratio is only eighteen per 1,000.

Anent the chance of death in war, a carefully deduced calculation at the battle of Solferino, a bloody engagement, shows that 700 bullets were expended to every man wounded and 4,200 for each man killed.

February is the month in which the greatest number of births occur; June the month in which occur the fewest.

A scarlet-fever epidemic prevails in London. Already 2,360 cases have been reported. The Asylums Board is causing huts to be hastily erected on the grounds of the hospitals for the reception of patients suffering with the disease.

Three and a half millions of people are always on the sea.

Most of the immigrants this year came from Germany, the Fatherland furnishing 135,000, Ireland 60,000, and Italy a few more than that number.

The heat prevailing in Bombay is abnormal, and the death rate has risen to over forty per 1,000 per annum, being the highest figure attained within twelve years.

Galileo's first telescope was made out of a common lead pipe, into the ends of which were glued ordinary spectacle glasses.

Advices from Singapore state that an earthquake that occurred at Taroena, in the Island of Sangir, did much damage to property. Sangir is a small island of the Malay Archipelago. It is thirty miles long, with an average breadth of ten miles. The surface is mountainous, and in its center is a volcano.

There are 10,000 parishes in England with only church schools.

LONDON, July 5.—The St. Petersburg correspondent of the *Times* says: Cholera appears to be advancing towards Moscow. It is privately reported that the disease has appeared on the other side of the Volga in Samaria. The mortality is increasing in Baku and its suburbs.

PARIS, July 5.—Dr. Proust, in a report to the Board of Health on cholera in the Caucasias says the greatest public vigilance will be necessary if the cholera spreads to the shores of the Black Sea, as there is every prospect of the present epidemic following the course the disease took in 1831 and 1847.

Fresh deaths from cholera have occurred in the suburbs. Dr. German Zee describes the condition of the barracks of Paris as scandalous. He says they are perfect hotbeds of infection and that some of them have not been cleaned, whitewashed, or repaired in a century.

A terrific wind and rainstorm did heavy damage at Helena, Montana. The Scandinavia church was almost demolished by lightning.

North Buckfield, Me., and adjoining towns were visited by a cyclone. Dwellings and barns were leveled and cattle and crops destroyed. No lives were lost.

MONTREAL, Que., July 5.—With the exception of the first Sunday in April rain has fallen in Montreal during every Sunday in April, May, and June. Sunday was also wet. Farmers are complaining that the low lying crops are ruined. A farmer from St. Laurent states that there are potato fields in that district which have been under water for the last ten days. The growth has been stopped and in cases the plants have begun to rot.

QUEBEC, July 5.—Continued wet weather is damaging the crops in this district. Prayers are offered here for sunshine, while in the district of Rimouski prayers are offered for a few showers as the crops are in danger through drought.

A bloody battle was fought between Pinkerton detectives and employees of the Carnegie Steel Company at Homestead, near Pittsburg, Pennsylvania, on the 6th inst., in which numbers were killed and wounded on both sides. The iron workers had gone out on a strike against a reduction in wages, and Pinkerton detectives had been secured to guard the property of the Steel Company, which was, supposedly, to be operated by non-union men. The battle resulted by the Pinkertons attempting to take possession of the mill property which was filled with armed strikers. The affair has caused more than a national sensation. The State militia has not yet been ordered out.

St. Petersburg dispatches of the 6th report cholera within 200 miles of Moscow. In Baku, the Russian port on the Caspian Sea, the deaths number 100 daily. The disease is rapidly increasing in severity throughout the Caucasus.

PARIS, July 5.—The disease known as Choleraine, which has been prevailing in the suburbs for some time past, is becoming worse. There were twelve deaths from the disease yesterday.

A repetition of the late floods is reported from St. Louis, Alton, and Lewiston, Illinois, destroying replanted crops and doing much other damage in the surrounding country. Little Rock telegrams announce great distress in portions of Arkansas.

---

The July ARENA contains a richly illustrated paper on "Women in the Alliance Movement," by Annie L. Diggs. A paper by H. A. Higgins on the "Basis of Currency," in which he ably answers Mr. Carnegie's A B C of money and Mr. Harter's recent attack on silver. Among the political papers in this issue, are "Why the Democrats Should Elect the Next President," by Hon. W. E. Springer-leader of the present House; "Why Republicans Should Elect the Next President, by Hon. J. C. Burrows, M. C., from Michigan; "Why the People's Party Should Elect the Next President," by Hon. Thomas E. Watson, of Georgia.

www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges ....$1 50
Imitation Morocco, gilt edges .....2 00
Morocco, gilt edges.....2 50
Roxburg Turkey, gilt edges.....3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ..... 4 00
New Testament, inspired ..... 75

## Book of Mormon.

Roan, sprinkled edges.....1 25
Imitation Morocco, gilt edges .....1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides.....2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only).....1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages ..... 70
Leather binding.....1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges.....1 50

## Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages.....1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25 250, 50c.; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 .....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100 .....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz. 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 .....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31. What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25 250, 50c.; 500, $1; 1,000,... .....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36. The Spaulding Story Reexamined; per doz.. 20 per hundred .....1 25
41. The Gospel; per doz 5c.; 100, 25c.; 250,.. 50 500, $1; 1,000.....1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75

Trial of the Witnesses to the Resurrection of Jesus Christ; 5c. each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent.....4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50
Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall.....1 00
Josephus, complete, library leather .....3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00
Baldwin's Ancient America (illustrated) .....1 80
Rollin's Ancient History, two volumes in one...4 00
The Koran, library leather .....2 25
Gieseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes.....10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine .....2 00
Cruden's Complete Concordance of the Bible ...1 75
Apocryphal New Testament .....1 65
Elders' Diary, by Joseph Luff..... 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood.

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing o Children, and Marriages..... ....2 00

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25

## Teachers' Bible.

Eyre and Spottiswoode's ministers' and Sunday-school teachers' Bible. Flexible binding, Levant silk sewed, kid lined, thin paper. This edition forms a book about one inch thick, and contains the "aids to the student," including concordance, maps, etc. Many prefer this to the Oxford edition. Price $4.75.

## New Tract.

No. 46. The Pure Gospel of Christ. A list of questions and answers, with blank form preaching notice on the back; same size as Epitome; per doz., 5c.; 100, 25c; 250, 50c.; 500, $1.; 1,000 .. ... 1 75

## A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

www.LatterDayTruth.org

# Zion's Ensign,

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restored gospel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Also a special feature for the next four or five months is the

**WHITE-BOX DEBATE,**

which is now appearing in its columns. Beside much other matter of interest to the Saints and those inquiring for the truth. All the

**Sermons** delivered at the **General Conference**

have been reported in full and will appear in the Ensign in their order. These sermons alone are worth many times the price of the paper.

Price—Three months - - 25c.
Six months - - 50c.
One year - - $1.00

**ZION'S ENSIGN,**

**Box 175. Independence, Mo.**

RIPANS TABULES

REGULATE THE
STOMACH, LIVER AND BOWELS,
AND
PURIFY THE BLOOD.
A RELIABLE REMEDY FOR
Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

THE RIPANS CHEMICAL CO.
10 SPRUCE STREET, NEW YORK CITY.

# PATTIE; OR, LEAVES FROM A LIFE.

(NOW READY.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of tha same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

**On Sale at the Herald Office,**

# With the Church In an Early Day.

**Price $1.14 postage prepaid.**

# Ruins Revisited,

AND THE

# World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER

For sale at the Herald Office. **Price $1 00**

# Autumn Leaves,

With Frontispiece each Month.

Published monthly, 48 pages, neatly covered.

Price per year - - $1.50.

MRS. M. WALKER,
Editor and Publisher.

## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

## GERMAN TRACTS.

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith. 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### Teachers' Helps.

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### New Testaments; Inspired Translation,

limp cloth binding, 30c. each; $3.30 per doz. net.

A special, cheap edition for Sunday schools; same size and type as the stiff board bound 75c edition.

### New Testaments:

King James' translation; three sizes; American Bible Society's editions; cloth binding.

Brevier type, 18 mo., 25c. each net; the same per doz.

Agate type, 32 mo., (smaller) 15c. each; $1.60 per doz net.

Pearl agate type, 32 mo., 10c. each; $1.00 per doz. net.

These books are kept in stock to supply schools and other patrons with good, cheap Testaments at very low prices.

### Cards and Tickets.

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100 ..... 50
Good Behavior tickets; per 100, 15c.; 1,000 ...1 00
Prompt Attendance tickets; 100, 15 ; 1,000....1 00

### Winnowed Songs.

Each 40c., half doz. $2.25, per doz. .....4 50

### Zion's Hope,

A large, four page Sunday school paper for children; illustrated; edited by Sr. M. Walker. 50c. per year; In packages of four, five, or six to one address, 40c. each per year; in packages of seven or more, 35c. each.

HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**

OF

# PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

# BOOKBINDING.

**HERALD OFFICE BINDERY—**

**All kinds of Bookbinding done at Reasonable Rates!**

Herald volumes, library leather backs and corners, marbled edges .....$1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco.....1 25
" " half morocco .....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**


www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, July 23, 1892. No. 30.

## THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa

Subscription price $2.00 per year; Six Months $1.00; Three Months 50 cts.; single copies 5 cts.; Sample copies free.

The Traveling ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, fifty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

### HIPPOLYTUS AND HIS WITNESS TO THE GOSPELS.

THE REVEREND GEORGE T. STOKES.

*Sunday at Home, London, May.*

HIPPOLYTUS of Rome is a writer whose activity, literary and religious, stretches over the last ten years of the second century and the first thirty years of the third. He was the disciple of St. Irenæus, the most learned Christian writer of the second century.

Hippolytus was a voluminous writer and commentator on both the Old and New Testaments, but my purpose here is to call attention to his "Refutation of All Heresies," discovered only fifty years ago; and this, not with the object of discussing these heresies, but with the more profitable object of making them bear witness to the writings of the New Testament, and this they do most effectually. Let us take an instance or two from this long-lost work of Hippolytus.

The Ophites reverenced the Serpent, whom they identified with the Logos or Eternal Wisdom, the Enlightener of mankind. They are described by Irenæus, the teacher of Hippolytus, as well as Hippolytus himself. They must have existed, therefore, from the earlier part of the second century. Now we find, both from Irenæus and Hippolytus, that they quoted the books of the Old and New Testaments to support their system. Therefore, the books of the New Testament must have been universally regarded as authoritative when this sect started. That was early in the second century. The Ophites not only quoted our sacred books, but also spoke of them as decisive, inspired utterances, just as an ordinary Christian would now.

Let us take, again, the case of the Valentinian heresy as described by Hippolytus in his sixth book, where he again quotes largely from the writings of that sect, and shows that they, too, quoted and acknowledge the books of the New Testament as authoritative and inspired, about the middle of the second century.

This, however, is not the only light which the newly discovered book of Hippolytus throws on the New Testament. Hippolytus is one of the first writers to introduce us to Heracleon, the earliest commentator on the New Testament. That commentator, strangely enough, was a disciple of Valentinus, as Hippolytus expressly informs us. Then, when we turn to the copious writings of Origen, the contemporary of Hippolytus, we have numerous extracts from the commentary of this Heracleon.

Origen and Hippolytus, when combined, clearly show us what the Valentinians of the middle of the second century thought of St. John. They agreed in the opinion of Tatian and of the universal Church, that St. John's Gospel was an authentic and an inspired document.

These are some, but only some, of the points on which the "Refutation of Heresies" confirms the Christian faith. And now another work of Hippolytus has come to light. To Dr. Basilios Georgiades of the Greek Church, we owe the discovery of the long-lost commentary of Hippolytus on Daniel. The former existence of that work had long been known, but only a few small fragments of it had come to light until Dr. Georgiades discovered a manuscript containing it, in the theological school of the island of Chalee near Constantinople.

That Commentary is worth quoting for many reasons. It shows the method of prophetical interpretation current in the Church of Rome about the year 200. It reveals the belief and teaching of the Church upon the great mysteries of the Christian faith, and it shows the view of the most learned member of the Christian Church upon the canon and authenticity of the New Testament.

Hippolytus in this Commentary quotes the four Gospels as being the very words and teaching of Christ; quotes the Acts of the Apostles, second Thessalonians, and the Revelation of St. John, and treats them all as of equal authority.

It is evident, then, from the commentary, that the Gospel of St. John, and the other books then written, must have been acknowledged as authoritative, authentic, and inspired books, before the heretical sects—Gnostics and others—broke off from the Church of the second century, which must have been about the year 135.

Thus it is that the modern discovery of the long-lost works of Hippolytus helps to confirm the impregnable rock of Holy Scripture as contained in the New Testament.—*Literary Digest.*

### USEFUL INFORMATION ABOUT CONSUMPTION.

THE Society for the Prevention of Tuberculosis, which was organized in Philadelphia recently, will prove an inestimable boon to the poor, for it proposes to work among them with scientific methods and to teach them also how to guard against contagion. Plain facts about tuberculous diseases will be given in the form of pamphlets to these people, and the Boards of Health throughout the State will be requested to list such diseases as contagious and report all cases. It will also be the duty of the boards to inform nurses in charge of patients how to destroy the sources of contagion. This precaution is absolutely necessary, as is demonstrated by the experience of Dr. Flick of Philadelphia, who has made a study of consumption with special reference to its contagious character. Topographical charts of the Fifth Ward of that city which he has prepared show that the disease observes all the usual laws of contagion; that persons who come into contact with the affected persons or who live in close proximity to them fall victims to the disease; that every new case is contracted through the medium of a disease germ, which can be accounted for; that the disease reappears in the same locality in from one to two years; that it has a preference for filthy neighborhoods and that its grouping is identically the same as that of typhoid fever, smallpox, scarlet fever, and diphtheria. The maps of Dr. Flick are dotted to indicate houses in which consumptives have been found, and the grouping of these dots seems to prove beyond question the epidemic form of tuberculosis. It will be the business of the society to disinfect and purify the haunts of the disease and enforce the lesson of cleanliness among those who are likely to fall victims to it.—*Sel.*

www.LatterDayTruth.org

## *A. W. SHERMAN,*

## PHYSICIAN & SURGEON,

LAMONI, IOWA.

Special attention given to the

EYE, EAR, NOSE, AND THROAT.

## For Sale Cheap, Photographic Outfit.

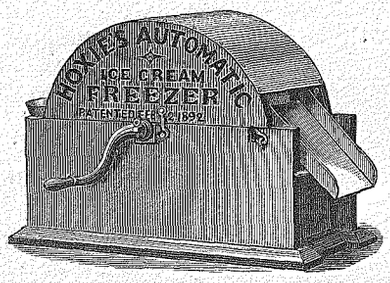
A rare chance for some young man able to travel, or located in a large town. Good business; easy to learn. Cause for selling, sickness. For terms write,

C. E. BENNETT, German Ridge,
Perry Co., Indiana.

HOXIE'S AUTOMATIC

## Ice Cream Freezer

CAPACITY




UNLIMITED.

**For Hotels, Restaurants, and Family Use.**

Will freeze Ice Cream, Lemonade, Sherbets, and all kinds of Ices instantly. Several Machines combined in one, with saving of 80 per cent of Ice. Agents wanted. Exclusive territory can be secured by addressing

**Hoxie Automatic Ice Cream Freezer Co.,**
17 CHARDON ST., BOSTON, MASS.

## L. A. FOWLER, CONTRACTOR & BUILDER

LAMONI. - IOWA.

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

## THIS SPEAKS

FOR ITSELF.

The following letter from a Brother ought to convince any sane man or woman that the sale of Ordway and Company's Bed Springs is a profitable business *if pushed*. The Company *furnishes* Model and Case, Sample Spring, Circulars, etc., *free to Agents* (conditionally), and Springs, to be paid after delivered, if satisfactory reference is given and the orders *taken first*. They also have other *Household Necessities* for agents to sell. Suitable for *either sex, young* or *old*. *Write* for *circulars* and *terms*. Do not fail to mention *Herald*. Write quick if you wish to *secure territory* and make money. Address,

B. F. ORDWAY & CO., PEORIA, Ill.

CEDAR GROVE, Ind., April 19, 1862.

MESSRS. ORDWAY & CO., *Gentlemen:*—I have been selling your Portable Self-adjustable Bed Springs for some time, and find that THEY GIVE ENTIRE SATISFACTION wherever sold, and are the best thing for a beginner I know of. It is a PLEASURE TO SELL them, also A SOURCE OF PROFIT beyond anyth'n' I had expected, when I began selling them. Since the beginning of the year have sold about 160 sets of your Springs, and have not been working near all the time. Have sold as many as 8 sets per day.

Consider your dealings with me as being fair, and even liberal. Accept my thanks for prompt filling of orders sent you from time to time. Enclosed find order for 50 sets of your Springs. Yours in bonds,

C. W. CHAPPELOW.


J. W. Wight, Queensferry, Victoria, N. S. W.
John R. Evans, 51 Bute street, Aberdare, Glamorganshire, Wales.
Isaac M. Smith, Galien, Michigan.
E. L. Kelley, Presiding Bishop, Lamoni, Decatur co. Iowa.


## "NOT HOW CHEAP, BUT HOW GOOD."

We carry a well selected stock of

## General Merchandise,

and our constant aim is to please customers, and give them good values. We take pride in selling goods we can guarantee, and that we know will give satisfaction.

☞ Call and see us.

Yours truly,

Blair Mercantile Co.

**PARK** addition to Lamoni is but ten minutes walk from L. D. S. church, and large, beautiful Residence Lots are now selling at $100, on easy terms of payment. Write for Plat to

D. F. NICHOLSON,
4 Care Lamoni State Bank.


## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:—

Chicago, Illinois, services every Sunday at 2:30 p.m., in Hall C, No. 213 W. Madison street. Sunday school at one p.m.

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

London, England, meetings on Sundays at 3 and 6:30 p. m., Tuesdays and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, West, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10:30 a.m., 6:30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7:30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Sheffield, Langsett road; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays, 7:30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Leeds, Wellington road, New Wortley; services Sundays 10:30 a.m., 6:30 p.m. Thursday, 7:30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a.m. and 7:30 p.m.


## DR. JOHN H. HANSEN,

LAMONI, - - IOWA.

(Graduate Kentucky School of Medicine,)

*TEN YEARS EXPERIENCE.*

CHRONIC CASES A SPECIALTY.

## 4 LOTS

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

**CHOICE RESIDENCE LOCATION.**

Terms reasonable. Call on or address,
J. A. GUNSOLLEY, Lamoni, Iowa.

Robt. Winning, President. **LAMONI** D. F. Nicholson, Cashier.

## STATE BANK

(Successor to Farmers Bank of Lamoni.)

Paid up Capital..... **$25,000 00**
Liability of Stockholders..... **$50,000 00**

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

## PROGRESS!

*The "Patriot"*

Has taken another step forward. It prints

## ALL AT HOME,

and is therefore enabled to greatly enlarge its more useful departments, and make room for some additional ones. Send for free sample copy.

Lambert Brothers, Lamoni, Iowa.

## SPIRITUAL GIFTS

AND

## THE SEER OF PALMYRA:

Or

**SEQUEL TO SPIRITUAL GIFTS.**

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

## Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions. The index is rearranged, the subjects and citations furnishing a complete analysis of the contents.

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, July 23, 1892. No. 30.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, July 23, 1892.

CONTENTS:

EDITORIAL:
Lesson Helps....469
Three W's....470
Questions and Answers....470
Astronomy and Revelation....471
Apostolic Succession....472
News from Independence....472
Baptism....472
MOTHERS' HOME COLUMN:....473
Which will Tip the Balance?....473
Gospel Boat Fund....474
Home Column Missionary Fund....474
LETTER DEPARTMENT:....474
ORIGINAL ARTICLES:
The Successor....478
Labor and Capital.—No. 4....480
SELECTED ARTICLES:
The Woman's Cause is Man's....481
The Relation of Christian Principles to Civil Government....482
CONFERENCE MINUTES:
Galland's Grove....483
Nodaway....483
Western Maine....483
Nevada....483
Northern Illinois and Southern Wisconsin....483
Northern Minnesota....483
MISCELLANEOUS:
Second Quorum of Elders....484
Pastoral—James Kemp....484
Review of Reviews for July....474
Southern Michigan and Northern Indiana S. S. Convention....484

## LESSON HELPS.

THE committee on Lesson Helps, provided for by action of the late convention of the General Sunday School Association, is now busily at work on the new lessons, and expects to issue the first series as a quarterly in time for use September 1st, as announced by Bro. E. A. Blakeslee in our last issue. The July 30th number of the *Hope* (which see) will contain further information on the subject.

This work has been already commended to the Saints, but we wish to again commend it to their special attention—to urge that there be unity and prompt action upon the part of the various Sunday schools in adopting the Lesson Helps now being prepared. The committee appointed to prepare the Helps is a competent one. Trained, experienced educators are members of it, and all are capable and devoted to conscientious doing of their work. These facts, with the general movement in the church toward improved, systematized methods of Sunday school work should convince all that to adopt the plans of the General Association in the schools is the right course to pursue in order to move forward. To neglect it is to remain in the rear.

The Life and Mission of Christ is the subject of the first course of lessons, a fitting theme for a beginning—the center from which all religious circumferences must be viewed. All our scholars and teachers should have the aid and benefit these helps will afford; we hope they will therefore promptly come into line and be ready for the course of study to begin September 1st. Sunday school teaching is similar to preaching in this; one may scatter in all directions as with bird shot and hit nothing, or may by proper method bring his points out clearly and fix them in the minds of his pupils. The injunction to study to show himself approved, to become a workman that needeth not to be ashamed, rightly dividing the word of truth, is applicable to all teachers, in class as in pulpit. The Lesson Helps are designed to render necessary aid in so doing. It is probable that they will contain maps descriptive of Bible lands; sacred music may also be a feature, if it be found practicable to add it. The mechanical make up of the work will be first-class.

Schools and individuals will aid the work by sending in their subscriptions promptly. A complete list should be on file at the Herald Office in order to unitedly begin with the September quarterly.

## THREE W'S.

A BROTHER writing to his wife in a late HERALD asks suggestively whether it is better for him to prepare a funeral sermon, or one on the resurrection; as he is impressed that many have a name to live, but seem to be dead; he adds significantly, that "we are commanded to work; watch and wait." If he is correct about this command, what need he be troubled, as those of whom he writes are sure to be found in one of the three "w's," working, watching, or waiting.

It is said that a man cannot do two things at once and do them well; which we suppose is as true of those classes comprised in the three w's as of any other peoples. If a man works well he has little time to watch and none to wait. The qualities that make a good watcher are not usually found in a thorough worker, and one who waits well, is neither a watcher, nor a worker.

We presume that the command to work, watch, wait, was given to suit the condition of the whole mass; some of whom have the qualities and disposition to work more or less developed and do something with a degree of will and energy; other some have the faculties of earnest desire to know, perception of what is to be seen in, of and about everybody and everything, hence are admirably fitted to watch, and see that everything goes well, and nothing amiss; the other some, have predispositions not to work, and having not the curiosity to inquire, care nothing about what they don't know, and believe beside that if it is for them to know it will come to them by and by, hence their ability to wait is remarkable.

For these reasons we think that our brother who is evidently part worker and part watcher, better wait a while before be prepares a funeral sermon; and in joining the active workers wake up somebody, for it may be that those he fancies dead are of the sleeping virgins, five of whom were wise and five foolish, all worthy when awake, though some had not made ready before going to sleep. Wake them up brother, wake them up.

---

BY letter from Bro. Alexander H. Smith, dated at Salt Lake City, July 11th, we learn that Bro. T. W. Smith had been prostrated by a stroke of paralysis. Bro. Smith reached Salt Lake City, on Saturday evening the 9th, at near midnight in seeming good health. He spoke in the chapel on Second South street on Sunday at eleven a. m., and again at 7:30 in the evening; and was on his way from the chapel to his lodging place when he was stricken. He was unconscious when Bro. Alexander wrote, and had lost the use of his entire left side.

Bro. Alexander Smith at once called in one of the ablest physicians in the city, Dr. J. M. Benedict, who examined the stricken man, and stated that there was no hope of his recovery.

Bro. T. W. has not been quite well all spring and summer; but was in hopes that mountain air and the salubrity of western surroundings for a time would cause his disability to pass.

We may hope that the Giver of all life may restore Bro. Smith to wonted health again; but must be resigned to concede in this as in other dispensations of a similar kind in the past, "In the midst of life, we are in death."

If Bro. T. W. can be safely moved he will be returned to Independence,

www.LatterDayTruth.org

where his home is, for care. His condition is critical; but we sincerely hope that it will not be made the occasion for unwise demonstrations of any sort among the Saints. He is at the residence of Bro. Ethan Barrows, where all that kind hearts can devise and kind hands do will be done.

Advices from Brethren Alexander H. Smith and Joseph Luff, July 12th, state that within twenty-four hours after Bro. T. W. Smith's attack, there was a marked improvement in his condition, and there are now some favorable indications for his partial, if not complete recovery.

## EDITORIAL ITEMS.

THE harvest becomes greater though the laborers increase. Bro. B. H. Case of Coal Hill, Arkansas, writes asking "who is to blame" that that promising field is not pruned. He mentions the voluntary willingness of leading people to investigate, some of whom believed, but have passed away without opportunity to be baptized. Bro. Case is ill, and asks prayer for restoration to health.

Bro. F. R. Tubb, London, England, writes to correct a misstatement in the General Conference minutes of the English mission. It was the Hanley (not Hackney) Saints who at such sacrifice built a house of worship.

Mrs. C. Bishop, a sister, her maiden name Catharine Wiat, her address care of R. E. Peterson, Milton, Florida, asks that Saints who may know of her aunts—Maria and Nancy Whitaker, or her uncle—Stancel Whitaker, children of William and Elizabeth Whitaker, will please so inform her. The parties mentioned were last heard of in Texas, and once from Butler county, Alabama.

Bro. J. B. Gouldsmith, Brownville, Nebraska, is about to enter that portion of the field, and asks to hear from Southeastern Nebraska Saints who desire labor. He reports progress at Auburn where he has been preaching.

A card from Bro. M. T. Short, Sharon, Pennsylvania, July 8th, reports three baptized and others favorable to the cause. Bro. Short was to act as moderator for Bro. L. W. Powell in a discussion to begin on the 11th.

Bro. R. R. Dana wrote from St. Johns, Apache county, Arizona, the 6th inst., that he was now in his field, and expected to soon be joined by Bro. D. L. Harris who is delayed at home by death and sickness in the family. He finds an interest in the question of the succession to the prophetic office, among members of the Utah church.

Sr. Mary Bankester, Bromley, Alabama, reports the monthly appointments of Bro. L. Booker who has of late removed to Florida.

Bro. William Crick, of the *Ensign*, made us a pleasant call recently while visiting at Lamoni.

Bro. James McKiernan, Farmington, Iowa, July 8th, writes: "I am getting along with my new house now so that I expect to be in the field again in a short time,"

Bishop Kelley is home from Independence. Of the work and the Saints there he makes a good report.

Bro. W. W. Blair was at Temple, Ohio, on the 7th, would leave there on the 8th for Pittsburg, and other points; has appointments reaching to September 15th. Expects to attend the Reunion of the Massachusetts district, at Pearl Lake, Rhode Island, on August 6th next.

Bro. J. F. Mintun in company with Brn. D. Chambers and A. M. Fyrando held tent meetings at Mondamin, Iowa, June 19th–28th with fair interest; one was baptized. Laboring afterwards at Little Sioux, the young people took an active part and were much blessed. One was also added there. Scattered Saints in the northern part of the Little Sioux district who know where labor could be done to advantage are requested to so notify Bro. James McKiernan, in charge.

Bro. William L. Mitchell, Park City, Utah, would like addresses of Saints "living at or near Willow Springs, Missouri, on the railroad between Kansas City and Alabama."

Please note the change in prices of Sunday school cards, also of various numbers of the *Hope* in packages to one address.

Bro. J. W. Wight sends us copies of the Manning River *Times* dating from October, 1891, to May, 1892, containing letters on religious topics, apostolic succession being one of them, attacks on Mormonism, and replies by Bro. Wight, in which the latter shows the better side of the controversy in good form. It is conceded that Bro. Wight is an earnest, spirited, able defender of the faith.

The present opportunity is all that will ever be given. He who neglects the now of time, will never be ready for the then. It is now, or never. Opportunities once passed never return. If improved they are always ample in point of time for accomplishment, if ignored they are always too short.

Letters are received from L. L. Wight, Bandera, Texas, and B. S. Hamilton, Sedan, Montana. Both contain words of cheering import.

We are obliged to merely note the contents of many very interesting letters which, did space permit, we would like to publish in full.

Bro. William Strange, St. Thomas, Ontario, writes of the labors of Bro. G. H. Hilliard in the Canada mission as timely and likely to bring excellent results.

## EXTRACTS FROM LETTERS.

Bro. A. J. Kenison, Harlan, Kansas, July 5th:—

The people here are anxious to give our ministers a hearing. We patiently await the time when the Kansas missionaries can give us a call. We live in hope and try to live our religion. Our faith has not abated one jot; I know that the work is of God. It was confirmed to me by the ministration of a personage and by the Spirit, besides other ways too numerous to mention.

Bro. Leonard Scott writing from Coldwater, Michigan, July 11th, says:—

Yesterday (Sunday) we were troubling the waters for the fifth time and three more were baptized into the kingdom of God. A large, interested audience attended the services preceding the baptism—they come by threes, "One of a family and two of a city." This makes thirteen in the past four weeks we have been privileged to induct into the one fold, and still they come. We fully expect many others next Sunday. The cause is magnifying gloriously in this part.

## QUESTIONS AND ANSWERS.

*Ques.*—Is it not a sign of indifference when members willfully absent themselves from sacrament and then come and partake of it at the close of the preaching service? Is not the practice encouraged by so doing? And has not the deacon or whoever prepares the wine a right to clear the table after sacrament? If not, why?

*Ans.*—Just what such a habit as the one referred to in the first query may be denominated, we do not know, and do not think it should be encouraged. The deacon should prepare the emblems as instructed by the presiding elder of the branch, all members of which should commune together in peace and harmony while they partake of the Lord's supper. Sec. 17 par 22 D. and C. states that, "It is expedient that the church *meet together* often to partake of bread and wine in remembrance of the Lord Jesus." See also Sec. 119: 5, in which express commandment is given that there be no contention concerning the sacrament. If there is one ordinance in the observance of which the Spirit of unity and solemnity should prevail it is this. It should not and will not be difficult for all who have a disposition so to do, to properly observe it.

*Q.*—Has a teacher the right to pass the sacrament to the congregation, when asked by the presiding officer to do so?

*A.*—Yes. If occasion requires; no more available officer being present.

*Q.*—Is bearing an office in the priesthood the only necessary qualification for performing the above mentioned duty?

*A.*—No. The man should be clean in person, and so far as known free from blame for wrongdoing.

*Q.*—If two or three Saints chance to meet at a house, (not in a meeting capacity,) but should desire while together to unite in prayers on behalf

www.LatterDayTruth.org

of each other and the cause, and while so engaged, the spirit of prophecy should come upon one of them, (an elder,) would it be illegal for him to deliver the message thus given by the Spirit?

*A.*—No.

*Q.*—What was the first start of the Gentile race?

*A.*—In Bible usage the word Gentile signifies a person who is neither a Jew nor a Christian, and also relates to nations that have not received the true faith, or law of God. It was and is applied by the Jews to all those not of their nationality, and is derived from the Hebrew *goyim*, signifying *nations*, and is first mentioned in Gen. 10: 5, and there refers more directly to the posterity of Japheth.

*Q.*—Is the ordinance of washing of feet held and practiced by the church?

*A.*—With the Latter Day Saints this ordinance belongs more particularly to the school of the prophets, (see Doc. Cov. 85: 45, 46,) but the washing of feet is to be used, when conditions demand it, as a sign and seal by the ministry whereby they may witness before heaven that they are clean from the blood of those for whom they have sought to minister. (Doc. Cov. 23: 6; 60:4; 83:16; 96:1; etc.) Jesus washed his apostles' feet after the supper, (John 13: 4–6), but we do not find that he taught it by precept or example as applying to the membership of the church.

*Q.*—Are we to understand Luke 16: 19–31 as a parable or as a history? "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead,"—Luke 16: 19–31.

*A.*—Jesus does not intimate that it is a parable, but a relation of what had actually taken place. If it be said that much of the language used is clearly figurative, our reply is that *all* language is largely so. Rich men and poor men had lived and died, and were environed in life with conditions such as or similar to those described in the text cited. It was also a fact that the Jews believed that when the righteous died they went to "Abraham's bosom," while the wicked passed into temporary punishment: "Now as to Hades, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished; a subterraneous region, wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it cannot be but there must be in it perpetual darkness. This region is allotted as a place of custody for souls, in which angels are appointed as guardians to them, who distribute to them temporary punishments, agreeable to every one's behavior and manners. In this region there is a certain place set apart, as a lake of unquenchable fire, whereinto we suppose no one hath hitherto been cast, but it is prepared for a day aforedetermined by God, in which one righteous sentence shall deservedly be passed upon all men; when the unjust, and those that have been disobedient to God, and have given honor to such idols as have been the vain operations of the hands of men, as to God himself, shall be adjudged to this everlasting punishment, as having been the causes of defilement; while the just shall obtain an incorruptible and never-failing kingdom. These are now indeed confined in Hades, but not in the same place wherein the unjust are confined. For there is one descent in this region, at whose gate we believe there stands an archangel with a host; which gate when those pass through that are conducted down by the angels appointed over souls, they do not go the same way, but the just are guided to the *right hand*, and are led with hymns, sung by the angels appointed over that place, unto a region of light, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoicing in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil; no burning heat, no piercing cold; nor are any briers there; but the countenance of the fathers and of the just, which they see always, smiles upon them, while they wait for the rest and eternal new life in heaven, which is to succeed this region. This place we call the bosom of Abraham."—Josephus, page 608. Be it remembered that Jesus was then teaching the Jews, and he seeks to show to them the verity of the future conscious existence of man; the certainty of future blessings and punishments being given according to men's deeds as death finds them; the binding force of God's commandments to men, and the fact that he will not work miracles simply to beget faith in the ungodly, but that such must bow to the majesty of the word of the Lord as given to them.

## ASTRONOMY AND REVELATION.

CAMILLE FLAMMARION the eminent French Astronomer presents some interesting thoughts in a New York *Sun* article entitled, "Birth of the Earth and its death in the millions of years to come." After reviewing various theories of astronomers and geologists concerning the development and extinction of planetary systems, he concludes as follows:—

We have seen twenty-five stars flash with a spasmodic gleam and then fall into death-like extinction; shining stars hailed by our fathers have disappeared from celestial charts; a large number of red stars have entered on their period of extinction; the sun is only a star and will share the fate of its sisters. Suns, like worlds, are born to die, and in eternity their prolonged career will have lasted only the space of a morning.

Then the sun, an obscure star, but warm and filled with electricity, and, without doubt, lighted vaguely by undulating gleams from the magnetic dawn, will be an immense world, inhabited by strange creatures. Planetary tombs will continue to revolve about it till the solar republic is entirely blotted out and disappears, to leave room for other planetary systems, for other suns, other worlds, other human races, and other souls—our successors in universal and eternal history.

Such is the destiny of the earth and of all worlds. Must the conclusion be drawn that the day will come when the universe will be but one immense funereal tomb? No; else it would have been only that since eternity began. There are other things in nature than blind matter; an intellectual law governs the entire creation; the force that rules the universe cannot remain inactive. New stars will rise from the ashes of the past. The conjunction of old débris will cause new flames to spring forth, and the change of motion into heat will recreate nebulæ and worlds!

Universal death will never reign!

There is much in the conclusions of such scientists, rightly interpreted, to confirm the fundamental teachings of

www.LatterDayTruth.org

Christianity, and of the Seer in the revelations of June, 1830, and December 27th, 1832. A portion of the former revelation reads as follows: "The heavens they are many, and they cannot be numbered unto man, but they are numbered unto me, for they are mine, and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words. Behold this is my work to my glory, to the immortality and eternal life of man." The same reasoning that leads to the conclusion concerning the governing force of intellectual law—God—confirms the doctrine of our immortality.

---

BRO. F. R. TUBB, wrote from Hackney, London, England, June 21st, in good spirits. He writes that the elders are now being confronted by the question, If the Utah Mormons have abandoned polygamy in Utah, why are they seeking to migrate to Mexico, for the purpose of there setting up its practice, as alleged in the public prints.

The intention to so settle in Mexico, and for the purpose of practicing the dogma of plural marriage has been openly denied by the Utah Church in its references to the matter; and as sincere as their abandonment of the practice is, so is their denial in reference to Mexico.

It is perhaps not known to those who pester our elders with such questions, and possibly it may not be known to the elders themselves, that the cutlivatable lands of Utah are pretty much all taken up where irrigation is practicable and are occupied; hence an overflow into Mexico, and other adjacent territory is a matter of physical necessity, and not a matter of religious choice, or authoritative direction. It is likely that the settlement in Mexico means nothing more than the placing of a portion of the population which needed to be provided for. This is a sufficient answer to such captious questioners.

---

## APOSTOLIC SUCCESSION.

THERE was a correspondence between a Mr. John Foley and a Mr. F. C. Boyce, on the subject of Apostolic Succession in the Manning River, Australia, *Times*, May 28th, 1892. In the same paper occurs the following notice of an effort made by Bro. J. W. Wight on the same subject.

On Thursday evening, at the Protestant Hall, Taree, Elder Wight gave an address upon the subject of Apostolic Succession. There was a large attendance, some fifty or sixty persons being present. Mr. Charles Avery, of Forster, accompanied Elder Wight, and gave out the hymns sung, and offered up extempore prayer; and Miss McLaughlan played the accompaniments. In a plain, practical, and eminently earnest manner, after reading a portion of the New Testament, Elder Wight showed that, in his opinion, it was impossible to claim Apostolic Succession in any of the churches at present in existence, because the necessary orders of apostles, evangelists, pastors, teachers, etc., etc., ordered and fixed in the time of the Savior, were not to be found in any. Mr. Wight disclaims altogether the opinion entertained by some churches, that Christ founded his church upon the Apostle Peter, and referred to the rebuke given to Peter by his Lord and Master—"Get thee behind me, Satan: thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men." Elder Wight showed from the New Testament, that all the Christian Churches had apostatized from the primitive church, but that they should be reclaimed from their apostasy in the fulness of time ere the second coming of the Savior. Mr. Wight answered two questions, which were asked at the conclusion of his address, in a satisfactory manner; and said that it was unlikely he would again address them in Taree, as he had the intention of returning to America at the beginning of the year. There cannot be the least doubt that Elder Wight is an earnest, educated Christian, who knows and believes thoroughly in the Holy Scriptures before all things; and so doing, has made them his zealous and constant study. He claims the right to his own opinion, and freely allows that right to all others.

---

## NEWS FROM INDEPENDENCE.

THE *Chicago News Record* for Saturday, July 2d, has the following concerning the taking of evidence at Independence. Either the *News* has a dolt-head for a reporter, whom some mischievous wisher of ill to the Saints has "stuffed" or the reporter is himself a shrewd, unscrupulous defamer of other men's beliefs, or the Saints at Independence have been very unfortunate in stating their faith to the people. Which is it, ye dwellers at the hub?

INDEPENDENCE, Mo., July 1.—The taking of depositions to be used in the suit for possession of the "temple lot" began Tuesday. The temple lot is a large plot of ground located in the heart of Independence and is worth over $1,000,000. The lot is now in the possession of the Church of Christ, better known as the Hendrick branch of the mormon church. The Reorganized Church of Jesus Christ of Latter Day Saints professes to be the proper descendant of the original church and is a claimant to the title to this lot. The suit is in the United States court and the plaintiff, the reorganized church, is represented by a number of attorneys, among them Senator Edmunds. The depositions are being taken by the defendants, the Hendrikites. Sensational testimony is expected and the burden of the proof will be concerning the claim of Joseph Smith to the position of president. Testimony that will prove that the original Joseph Smith practiced polygamy, which is denied by the present mormon church, will be presented and also that before the death of the original Joseph Smith the position of president was delegated to him by one Strang.

The temple lot is considered sacred by all true mormons, who believe that the ownership of this lot is essential to salvation and that the church owning this sacred land will be the last and true church. If the Hendrikites should win the title to it over the best half of the city of Independence would be clouded. Hence the suit affects more than the mormon lot. The mormons believe that at a day not far distant all followers of the original Joseph Smith will be called to Independence as their future haven of rest. They believe that the night before the meeting day a temple will rise all complete upon this temple lot and it will be on a scale never equaled since the days of Solomon. This temple will only be open to those who belong to the church which owns the temple lot. These and many other teachings are the reasons for this litigation. In the testimony to be introduced will be a letter written by the president, Joseph Smith, who was killed in 1845, and this letter makes the assertion that Joseph Strang was to be his successor. Plates found in the ruins of the house occupied by Joseph, which have been translated and which substantiate the letter, will also be introduced.

---

## BAPTISM.

THE following from the *Sunday School Times'* International Lesson for July 17th, "The First Christian Church," contains good evidences on the subject of Baptism. All the writer's statements concerning John's and the apostles' baptism will hardly be accepted, however.

### ORIENTAL LESSON-LIGHTS.

BY H. B. TRISTRAM, D. D., LL. D., F. R. S., CANON OF DURHAM.

BAPTISM.—Three special features characterize the infant Church at its earliest commencement; and all of these are more or less illustrated by customs or ceremonies already known among the Jewish people. They are baptism, the common life of the society, and the breaking of bread. Baptism, or ceremonial purification by water, was no new institution peculiar to the Christian Church, nor even to the Jewish. The natural connection in the mind between physical and spiritual pollution suggested the typical washing with water as a symbol of purification in every form of religion, ancient or modern, throughout the world. It was practiced as systematically by the Egyptians, Greeks, and Romans as by the Hindoo, who to-day believes that he washes away his sins in the waters of the Ganges. Ceremonial ablutions were continually practiced under the law of Moses. Especially was this the case in the admission of the high priest to his office, to which he was instituted first by washing or baptism, then by anointing, and lastly by a special sacrifice (Lev. 8). That these were thoroughly understood as figurative by the devout Israelite we know from many passages, especially in the Psalms: "Wash me thoroughly from mine iniquity;" and from the Prophets, "A fountain opened for sin and for uncleanness." In the elaboration of ritual by the rabbinical teachers, these washings had, as we know from the Gospels, been greatly multiplied, and some of them were inferentially set aside by our Lord. But it is worthy of especial note that at all times baptism was required among the Jews for the reception of proselytes. The Talmud teaches "Israel was admitted into covenant by three things,—by circumcision, baptism, and sacrifice. So, whenever a Gentile desires to enter into the covenant of Israel, and place himself under the wings of the divine Majesty, and take the yoke of the laws upon him, he must be circumcised and baptized, and bring a sacrifice; or, if it be a woman, she must be baptized and bring a sacrifice." Hence, when John preached repentance, baptism would naturally be accepted as the sign of the reception of his teaching; that is, the symbolical washing away of the guilt of the sins, for which repentance had been professed and declared. By receiving his baptism, his followers sealed their enlisting into the company of those who renounced the sinful customs of their age, and declared their expectation of the speedy coming of the Messiah. This belief was clearly implied, as we see from Acts 19: 4. There was also a confession of sin (Matt. 3: 6). With what words it was accompanied

www.LatterDayTruth.org

we know not; but it clearly fell far short of the full significance of Christian baptism, as did probably the baptism performed by Christ's disciples before the ascension; but, at all events, during the whole of our Lord's earthly ministry, baptism was the initiatory rite of reception among his followers. Thus we can well understand how all those who were pricked in their heart, and sought salvation, would, whether Jew or Gentile, alike accept the duty of being baptized as the first step in their profession of acceptance of Christ Jesus.

The College, Durham, England.

# Mothers' Home Column.

EDITED BY "FRANCES."

"We get back our mete as we measure,
We cannot do wrong and feel right;
We cannot give praise and feel pleasure,
For justice avenges each slight.
The air for the wings of the sparrow,
The bush for the robin and wren;
But always the path that is narrow
And straight for the children of men."

### WHICH WILL TIP THE BALANCE?

WE have several sons, some of whom began the use of tobacco when quite young, although they had been warned repeatedly against the evil and experience habit. As they grew older and experience taught them what they failed to learn by good advice, (that it is a filthy and troublesome habit,) they resolved to quit its use. When they had almost conquered their appetite for it, and were beginning to feel proud of their victory, here comes a brother intent on doing good and saving souls. The Saints get him a place to preach in, and he preaches a series of powerful sermons, and some, perhaps, are convinced of the truth. But what about the boys? Well, during the stay of the elder they discover that he chews tobacco, and their good resolutions, together with their parents' influence over them, vanish like a cloud of smoke, and they come with, "Why, mother, using tobacco cannot be so bad, for Bro. —— uses it, and I'm sure he's a good man; he says it's good for him, and I really believe it agrees with me too; and then after all, the Word of Wisdom isn't a commandment." And they begin anew with the vile stuff, supposing that if it is not wrong for the elders who should be examples to the flock, it is not wrong for them. What *can* parents say or do? When *will* we regain what we have lost by this brother's self-indulgence and indiscretion? He comes to do good, and perhaps gets one to enter the fold; while on the other hand those already in are weakened in moral courage, and may wander from the faith. One may say, "O, if they are that easily led to do wrong there is no hope for them." But even the strongest among us are liable to err. What, then, should we expect of youth and inexperience, especially when they take a servant of God as a pattern.

Now while I love this latter day work above all earthly things, and honor and respect the calling of the servants of God, I claim the right as a mother to proclaim against an evil that may hinder the well-being of my children who might some day be called to bear the gospel message. The Lord said, "Feed my lambs." What! shall they be fed on tobacco? But are they not just as good as feeding them on tobacco when they say in their presence that it does not hurt, but is good for them? Paul said: "If meat make my brother to offend I will eat no meat while the world standeth." Cannot our tobacco-loving brethren say the same of tobacco, and remember the injunction, "Be ye clean who bear the vessels of the Lord."

Good advice should be taken though given by JERUSHA.

## PRAYER UNION.

### SPECIAL REQUESTS FOR PRAYER.

Sister Kinsley of Walnut Creek, California, requests your faith and prayers that her life may be spared and she be permitted to raise her family. She has lately obeyed the gospel.

Sister Mary Hopkins of Princeville, Illinois, requests the prayers of the Union in behalf of her daughter Mamie who is very low with consumption, that she may be healed. There is no hope but in prayer.

Sister Effie Sherman of Battle Lake, Minnesota, who has been very low for a long time with dropsy and heart trouble, asks the prayers of the Prayer Union.

FULTON, Wis., June 25th.

*Dear Sister Frances:*—My heart is so filled with joy for God's goodness and mercy that I feel I must write and tell you the good tidings. My husband and I attended the conference, at East Delavan, of the Northern Illinois and Southern Wisconsin district; and we did have such a spiritual feast with the Saints. On Sunday, June 12th, I saw my husband with three other precious souls, buried in baptism beneath the crystal waves of Lake Geneva. You may know it was a happy day for us, and I felt that we were now one indeed. I did not know he had made up his mind to obey until Sunday morning, and could hardly believe it true, although dear Sr. Southwick felt that it would be so when she saw us come, and it was predicted in tongues that it would be so last fall, when mother and I visited East Delavan. I feel so strengthened to see God's promises fulfilled, and know that he is a prayer hearing and a prayer answering God to-day even as in the past. In the latter part of the day we enjoyed such an outpouring of the Spirit as it has never been my lot to witness, and I heard others say "it was like the early days." I felt that it was indeed good to be "a Saint in latter days." My husband had always had a desire to see some of the "gifts" manifested, but was not permitted till after obedience, and we felt glad that it was so.

We met many elders and Saints whom we were so glad to hear and get acquainted with; but it seems as though the Saints are all old friends. We felt it quite a privilege to listen to Bro. Lambert of Lamoni. Bro. Pitt and Bro. Hougas also broke to us the bread of life. And many others whom we were not permitted to hear in the pulpit we enjoyed in conversation, and their testimonies and God's words through them. On Monday we, with other Saints who remained and those who reside there, enjoyed a picnic and ride on a steamer on Lake Geneva. I think it will always dwell in my memory as one of the lovliest of God's handiwork. The waters are clear as crystal, with pebbles at the bottom. Fish were darting to and fro; and as we had some fishermen in our company many of the poor fish were captured for our supper. As we came back aross the lake, the air was fresh after a shower, and the Saints singing, "In the sweet bye and bye we'll inherit this beautiful world." I for one felt that it was well worth striving for.

Please pray for us that we may be faithful unto the end and purify ourselves that we may be fit to dwell with Him, and have our children with us. Thanking you for your many kind words in the past, I remain,

Your sister in Christ,

MARY HOAGUE.

WYANDOTTE, Mich., April 15th.

*Dear Sisters:*—I for one would not wish to to see the space given for our use closed, for I love to read the letters from the mothers with their counsel and advice. To say I love the latter day work, is a tame sentence compared with what I feel. More than tongue can express is the joy, peace, and strength I receive in times of trial and tribulation, of which I have had many in the last ten months; but I hope it is mostly over now.

Since last June we have never been without sickness in our home. Last summer baby had cholera infantum twice and Alice our eldest daughter had typhoid fever; but, although her fever was very high she came through all right. One day when the turning point came and she seemed a little lower, while fasting and in prayer at her bedside, the Spirit seemed to surround me and gave evidence to my mind that she would get well. At the same time I was led to pray for a friend who was at the point of death and who they said could not get well. I asked the Giver of all good to restore her to health again that she might live to enjoy the company of her little son whom she had just brought into the world, and I felt so sure she would get well that I was happy. About four o'clock p. m. my husband came home and said this friend was dead. As I had been praying in her behalf about ten a. m. I asked at what time she died, and was told about eight a. m. I thought it very strange that I should have the evidence I did, but I consoled myself with the thought, she was gone before I asked. Then I feared concerning Alice. My husband went to see the corpse the same evening, as he would have no other time, and came home in a few minutes with the joyful news that she was not dead but out of danger. Had been recovering since ten a. m. or thereabouts. You can imagine my feelings just then, and I told my husband what had taken place, and praised God for it all. To-day she is a happy mother and has called on me several times since, but is ignorant concerning what I have here written of her recovery. I could write pages telling of God's goodness to me and mine, but will refrain for fear of being too lengthy. Our other two children were down with scarlet fever last winter, and we lost a sweet little darling named America Isle. She is at rest. Willie, our only son, is left entirely

www.LatterDayTruth.org

deaf and the doctors say he will never hear again; but I am trusting by God's help he will. He nearly died. It was a life and death struggle for three weeks. He says of his little sister who is dead: "Put her little clothes away till she gets alive again." Oh! how glad I am he learned that much before he became deaf. She is not mourned as lost but we expect to see her come again when Jesus comes.

I would like to speak concerning the Prayer Union and will another time. Do not let it go down. Your sister,

LIZZIE EVISON.

---

SAN FRANCISCO, Cal., March 14th.

*Dear Sisters:*—We organized our Prayer Union three years ago with nineteen members, strong in the faith, and the Spirit of God came not only in word, but in power more than once. The Spirit told us on one occasion that no stumbling-block should be in our way that He would not remove inasmuch as we were faithful, and many other things which have been fulfilled to the letter. When the different articles came through the *Herald* that caused so many to stumble, and so many Unions fell, (we know of a few,) we made the covenant closer, for we believed God the same yesterday, to-day, and forever; and, thank God, we have held the fort. I fasted and prayed on Tuesdays for six weeks to know how we stood in our Father's kingdom, and, dear Saints, I would to our Father every one of you could get the testimony I got. You, no, not one of you would ever doubt that the Father recognizes our Prayer Unions. He heartily indorses them. I would like to tell you that testimony, but it would take too much of your space and time. Suffice to say it was enough for a few of us to cling closer to the cross. We are striving to be worthy of the crown laid up for those who endure to the end of the race. Oh! how many are called, but how few will endure to the end! Dear sisters, take courage. Go on! God does hear and answer our prayers. He never lays upon us more than we can bear.

Pray for me, for I am afflicted. My friends advise me to go to a doctor, but the good Lord has made it known to me that I shall be healed through your prayers. I know he is faithful, so please remember me. I was very much afflicted by a cough some time ago and and the same Spirit fell on me, promising that I should be healed by some one who would pray for me at the prayer meeting we were then in, and I told them so. Immediately the Spirit fell on Bro. C. A. Parkin, and such a prayer as he offered in my behalf! Thank God, I was healed. My boy had enlargement of the liver. The doctor told me he was liable to drop dead at any time though he looked perfectly healthy. He had faith, was administered to, and healed, for which I thank God.

Your sister,

M. DOUGLAS.

---

THOSE who are troubled with sun-pain over the eye, lead hammered very thin and placed over the eye and held in place by bandage will remove the pain. It must be kept on a day or two.

### GOSPEL BOAT FUND.

| | | |
|---|---|---|
| Amount to date, July 8th | | $132 62 |
| M. H. Raymond, Mont | $5 00 | |
| S. E. Strickland, Ill. | 2 00 | |
| Brownville Sunday school | 21 | |
| Janet Strang, Cal. | 85 | |
| South Arm S. S., Mich. | 2 00 | |
| Margaret Steel, Ohio. | 10 | |
| L. W. Torrence, Ohio | 5 00 | |
| Moorhead S. S., Iowa | 11 75 | |
| E. B. Farrar, Cal. | 50 | |
| Mary Burchell, Utah | 50 | |
| Charity Bates, Iowa | 5 00 | |
| Alice and Ada Barnes, Ohio | 1 00 | |
| M. J. Killebrew, Mo. | 1 00 | |
| H. W. Wetherbee, Ill. | 50 | |
| J. S. Vantreese, Iowa | 1 00 | |
| Amanda Wood, Iowa | 50 | |
| Knobnoster S. S., Mo. | 2 00 | |
| Hiram Davis, Cal. | 1 00 | |
| Oakland Branch, California. | | |
| William Hart | 50 | |
| Frances M. Hart | 50 | |
| William Rowlands | 50 | |
| Emma Rowlands | 50 | |
| Ann Bolton | 10 | |
| Josie Bardwell | 15 | |
| Susie Brown | 30 | |
| S. Price | 50 | |
| Sr. Greenwood | 50 | |
| Bro. Cockerton | 50 | |
| Bro. and Sr. Ferris | 50 | |
| Bro. Duncan | 50 | |
| Henry Rowlands | 50 | |
| Charlotte Phillips | 25 | |
| Margret Kaigan | 15 | |
| H. P. Brown | 1 00 | |
| Bro. and Sr. Vernon | 50 | |
| Lulu Morrison | 50 | |
| Sr. Saal | 25 | |
| Sr. Duncan | 10 | |
| Nettie Brown | 10 | |
| Sunday School | 1 50 | |
| Hannah Brown | 50 | |
| | | 50 31 |
| Amount to date, July 16th | | $182 93 |

### HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Amount to date, July 8th | | $4,297 11 |
| J. M. Teagarden, Tex. | 1 00 | |
| A Sister, Lamoni, Iowa | 32 | |
| J. S. Vantreese, Iowa | 1 00 | |
| Amanda Wood, Iowa | 50 | |
| L. Albertus, Iowa | 3 15 | |
| | | 5 97 |
| Amount to date, July 16th | | $4,303 08 |

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

---

### REVIEW OF REVIEWS FOR JULY.

The character sketch of Benjamin Harrison in the July number of the *Review of Reviews* is by General Thomas J. Morgan, a personal and political friend of the President. While naturally friendly and appreciative, the article is yet discriminating. The *Review of Reviews* is a non-partisan magazine, and publishes this sketch of the Republican nominee now on account of its timeliness, for the same reason that it gave in the February number a character sketch of Governor Hill, and may be expected to give in the August number a character sketch of Mr. Grover Cleveland.

The mind of the American public has been so engaged with home politics during the last month that it has given little attention to foreign affairs. In "The Progress of the World" of this number are discussed, as well, the political and social movements most prominent in other countries of the world, particularly the political situation in Great Britain. The reader who has likewise allowed the general news to escape his attention will find in the department, "Record of Current Events," a full summary of the world's happenings during the month. The department of "Leading Articles" includes a larger number of topics than usual. Mr. W. C. Edgar, who has had in charge the distribution of the Russian relief cargo of the steamer Missouri, contributes to the July number an exceedingly interesting paper on "Russia's Conflict with Hunger." The article contains portraits of Count Vorontsoff Daskoff, Executive Head of the Czarewitch's Relief Committee, and of the Grand Duchess Elizabeth, at the head of the relief committee in Moscow, and scenes from the famine district.

---

## Letter Department.

MASONVILLE, Ont., July 11th.

*Editors Herald:*—Since I have been in my mission I have had some very pleasant experiences; the Lord has truly blessed me in many ways. The conference in the Chatham district was said to be the best that had ever been in the district. The Lord truly met with his people there by his Spirit, and peace prevailed and the preaching was excellent, and Bro. G. H. Hilliard enjoyed the spirit of his calling; his preaching had a telling effect with the Saints, and even the world's people were heard to say it was the best they ever heard. We then visited some of the branches and he preached and exhorted the Saints on to duty and good works, and on the 25th of June we met here to hold the conference of the London district. We enjoyed a pleasant and profitable time, and on Sunday we went to the grove on Bro. Wilson's place, and Bro. R. C. Evans discoursed on the subject of restitution of all things and he enjoyed the liberty of the Spirit of the Lord, and told the story in a telling manner. In the evening we prepared seats on the lawn in front of Bro. Wilson's house, and Bro. W. J. Smith stood on the porch and told the poople of the marvelous work and a wonder that the Lord had promised to perform in the day when the book is delivered to one that is not learned (Isaiah 29: 12) and he told it in a manner that must do good to those who had ears to hear.

On Monday the Saints met in the church at nine a.m. for prayer service and we had an enjoyable time, such as none but the people of God can realize, and as it was raining and the Saints could not go to their homes, we met at two p.m. for preaching by Bro. E. K. Evans; but it was thought best to have a prayer meeting, and the Lord gave his people a parting blessing, and Bro. E. K. Evans was called to the office of an elder, but was not ordained, for the conference had adjourned, but it will be attended to soon as a vote of his branch is taken.

A committee had been appointed to pur chase a tent for the district and during the conference about $50 was given for the same and I learn that a tent has been bought for $50. It was a $100 tent, but it had been used some, and I expect Bro. R. C. Evans and A. E. Mortimer are holding forth in the tent at Stratford ere this. Bro. Mortimer is to assist by the use of a cornet, as he is one of the best cornet players in Ontario. It is to be hoped he will not give an uncertain sound so the people will not have an excuse for not preparing for the battle.

I have remained here since the conference, and have had some meetings and baptized five, three of them heads of families. We had a grove meeting on Sunday the 10th; not so many of the world's people as I have seen

www.LatterDayTruth.org

at grove meetings, but those who came paid marked attention, and I preached twice in the grove and at 7:30 the people gathered at the church expecting to hear preaching and I preached again. It was more than I have done for a long time, preach three times in one day, twice in the open air; but the Lord was my help, and my voice kept quite clear. We have decided to have a grove meeting on Sunday the 17th on Bro. Henry Snell's farm about ten miles from here. After that I expect to go to Proton, where the Saints have their new church about ready for use.

The work is onward. What we need is more laborers. Hope the Lord will remember his harvest field and send more laborers into it. In hope,

JOHN H. LAKE.

---

BURLINGTON, Iowa, June 27th.

*Editors Herald:*—I have found the majority of the Saints at Burlington alive in the work, showing good evidence of past faithful labor, viz., men, women, and children ready for baptism, and some investigating. The Sunday school is in a flourishing condition under the superintendency of Bro. Charles Craig. Bro. F. Johnson, president of the branch, has labored persistently and well, and deserved the honor of baptizing the nine souls referred to by Bro. Crabb. The 29th ult. was a red letter day in the experience of many, especially I think in the case of Grandma Salisbury, who saw her daughter—Mrs. Wayland—baptized into the fold of Christ, and heard the glorious promises given her at confirmation. But not less could have been the joy of Sr. Maggie Wright; for she saw her husband and daughter obey the gospel, and has strong evidence that her loved ones are born not only of water, but of the Spirit.

On the following day I went to Montrose and labored with Bro. Crabb, and had the pleasure of hearing him expatiate on the wonders of "The land of the free and the home of the brave," to the satisfaction of the G. A. R. and the loyal citizens of Montrose. The effort was good and appreciated. Bro. Daniel Tripp is president of the branch there. He is standing like a soldier at his post, and deserves the prayers of the faithful, as he is much tried. The conference was well attended, considering the bad weather had previously. A spiritual time was had at the Sunday school exercises on Sunday morning under the direction of Bro. Charles Craig. The best evidence of its good work was given on the previous Sunday, when three of Sr. Morton's class were baptized. We had the pleasure of hearing Bro. McKiernan preach after Sunday school. The afternoon prayer and testimony meeting was remarkable in that there was but one prayer offered, and the clear and touching testimonies of those lately baptized, and the great joy of their loved ones. Bro. James Richardson of Keb, Wapello county, was ordained a teacher and many administered to, and some have since testified of blessing received at the administration.

On the 8th inst. I went to New London to preach the glad tidings; was met at the depot and cared for by Bro. Washburn. I found by his conversation that he loved to tell the story. Perhaps if faithful he will be called to tell it from the platform. On the 12th inst. I led three souls into the water, one an old lady of sixty-eight years troubled with erysipelas in her right limb. I am glad to hear that the swelling is gone and the eruptions are leaving without the aid of medicine. I listened for and heard these new born souls testify, and I have the joy of knowing that they too are born of the Spirit. I preached ten discourses near New London to full houses with good liberty. Others are believing, but for reasons best known to themselves are not yet willing to take up their cross and join the church of God. Bro. Charles Willey is presiding at New London; he preaches every two weeks. Am glad to say he is respected by all and he has joy in his labor.

I left New London for Mt. Pleasant on the 20th inst., in the company of Bro. F. M. McDonald, and spent a pleasant time at his house, sowing the seed among a few friends. I hope to return at some future time and sow more freely when it is possible to obtain a hall. Bro. and Sr. McDonald say that they will be glad to welcome any elder passing through Mt. Pleasant; they are easily found.

The Saints at Burlington have paid for a lot and in a few weeks will start building a church house. Bro. Charles Craig of West Burlington is treasurer and will be pleased to receive large or small contributions to aid them. Who will assist them? The work in Burlington as elsewhere has got to move. We need a few wheels to make it run easier.

I go to-morrow to Keb and pray that I may have the Spirit to preach the word in plainness and power. In hope,

WILLIAM WATERMAN.

---

BATSON, Arkansas, July 3d.

*Editors Herald:*—Since I wrote you we have been a called upon to close in death the eyes of our dear little son. We followed his lifeless clay to its last resting place and saw the portals of the tomb close over his remains, and it seemed that my fondest hopes and brightest expectations were buried with him. I thought to teach him the way of the Lord. Beloved Saints, we desire that you remember us in your prayers that our lives may be shaped so that God will count us worthy to keep those that are spared to us that we may raise them up in the Lord.

Our lots are cast away out in these mountains with no Saints near us, and where a part of the train was made up that was massacred at Mountain Meadows, yet by the help of God and the guidance of the Spirit I have removed a great amount of prejudice. Oh how I wished yesterday for an able defender of the faith once delivered to the Saints! The occasion was the decorating of the graves where my little Eddie is buried. I was asked by the committee to make an address, and I in my weak, embarrassed way tried to tell the people whence came death and how the resurrection of the dead. There were about three hundred people present and with solemnity reigning in every heart one of God's called and sent messengers would have done some good work. There are quite a number here who seem very anxious to hear one of our elders preach, and I think as soon as crops are laid by and the rushing work is over an arbor meeting would be a success. Should an elder come this way if he will write us at Batson we will meet him with a team at Coal Hill and will be glad to share our humble home with him while he labors for the Lord. I feel sure there are some here who will obey the sospel.

Yours in bonds,

J. W. NANNY.

---

OMAHA, Nebraska, July 7th.

*Editors Herald:*—Having read Bro. Parrish's letter regarding what appears upon the *Herald* covers, I must say that the old adage, "What is one's meat is another's poison," must be true; at least our tastes must be different, as I hope the *Herald* will not change its articles on the cover. I said to myself when I read that "training" article, "What a splendid illustration for us elders, to keep us in trim for the gospel work of preaching; and if our hearers lived as much in line with hygienic law, the preachers would have better hearers as well. When a boy I remember hearing a talented Methodist preacher discoursing upon a topic which he at least thought ought to be very interesting, and finding a number of his hearers asleep, made the remark, "We preachers in New England have to preach to baked beans and pork." Perhaps New England congregations are not the exception to the rule. I have often thought when hearing sermons that if the preacher had ate less of the yellow legged chicken and stuffing we would have had a better discourse. I also believe that if preachers and hearers would live more hygienically, in other words, keep the Word of Wisdom, we should hear less complaint of poor health, and less time would be spent by elders in administering to the sick.

I have one article of food to speak against which is almost universally used, and doubtless it lies at the bottom of more ill health than any other; that is *fine flour bread.* It is a curse to humanity, and I consider the invention of the bolt to make fine flour a detriment to our race.

My taste differs from some of my brethren on another topic. There are most excellent sermons, editorials, letters, and original articles; but to my taste the sisters' column is the richest in spiritual food. I might secure a number of writers who have written most excellent articles, but how much may be learned by reading such as Jennie Clay's and Jennie Stephenson's letters of how poor, human nature has to struggle to overcome our fallen natures; and what *good* advice is often given by its editor to such. Very seldom do I even tell anyone what struggles I encounter, but it does me good to know that there are clouds of witnesses to encourage me to try and overcome. Sometimes, even in my seasons of prayer, while especially trying to say, "Father forgive them," the tempter will say, "Now can you say that, after they have so shamefully abused you?" I often have to beg piteously of my "Father to help me to *forget* as well as forgive;" then I feel better about it.

Bro. Editors, please do not discontinue articles such as are on the covers. I do not

www.LatterDayTruth.org

find fault with the Bible nor with Bro. Paul because he so often alludes to battles and races as an incentive to Christian courage and manliness. Before I send my *Heralds* to have them bound I must pull off the covers to save many excellent articles. Another small article in the Mothers' Home Column, "Live Like Lovers," is worth committing to memory, and will do to practice in the church as well as by husbands and wives. Live like lovers! W. F. SEWARD.

---

BIRMINGHAM, England, June 28th.

*Editors Herald:*—On the 14th inst. I left home in company with Bro. J. R. Evans for Pittsburg, Pennsylvania. The parting with loved ones was the hardest trial of my life. I seem to realize more than ever before that it is much easier for us to say "Thy will be done" than to carry it out at all times. On the 18th inst. Brn. Gillen, Evans, Richards, Sorenson, Wahlstrom and wife, and Srs. Page, and Wilkinson, and the writer sailed from New York City on the magnificent steamer Etruria. No one but our heavenly Father knows how sad and lonely we felt as the grand old vessel bore us so rapidly away from our loved ones and the dear land of our birth. It was impossible for us to keep back the tears, as we realized that we would soon be far away from them to make our home for a time among strangers and in a strange land. On board ship, we sung the following hymn, number 200 in Saints' Harp:—

"My times are in thy hand:
My God! I wish them there;
My life, my friends, my soul, I leave
Entirely to thy care.

"My times are in thy hand,
Whatever they may be;
Pleasing or painful, dark or bright,
As best may seem to thee.

"My times are in thy hand;
Why should I doubt or fear?
My Father's hand will never cause
His child a needless tear."

I am sure we sang the above hymn with the Spirit and the understanding. I rejoice that I have such faith in God, that I can leave my all in his hands.

We had a very pleasant voyage; There were 1,100 souls on board, and only a few of the passengers got sick. Bro. Wahlstrom got sick soon after we left New York and continued ill until we reach Liverpool. Bro. Sorenson, Richards, and the sisters were sick part of the time; Brn. Gillen, Evans, and myself were able to partake of our meals at the call of the bell. It took me about two days to get my sea legs on. Well, I think we proved to be very good sailors considering that we had no rough sea. We arrived in this city last evening and were made welcome by Bro. Thomas Taylor and wife, with whom we are stopping at present. Bro. Caton's wife died yesterday at three p. m. May God bless him and his children in their great sorrow and bereavement. We have not met with many of the English Saints as yet. It was late Saturday night when we arrived in the great seaport city of Liverpool. We remained there over Sunday and ordained Brn. Sorenson and Richards to the eldership, and on Monday we parted for our respective fields of labor.

I like the appearance of this country very much. Of course there are a great many things here that look queer to us, such as the railroad cars that we ride in, eating five or six meals a day and the fact that we eat dinner here while you are at breakfast. It does not get dark here till near eleven o'clock. It is now 12: 30 p. m. here and 6: 30 a. m. in Lamoni.

My permanent address will be 38 Pershore Road, Edgbaston, Birmingham, England. Kind regards to the brethren in the office and all the Saints.

Your brother and coworker,
GOMER T. GRIFFITHS.

---

KINGSTON, Missouri, June 20th.

*Editors Herald:*—As we are contemplating building a church at Kingston in the near future, and as we as a branch have already taken action to do our best to accomplish the same, considering that such a house is very much needed here, and that it will be a benefit to the cause, as we are not very full handed in this world's goods, we earnestly ask and desire the aid of all who may feel disposed aid us in the enterprise. If anyone wishes to contribute anything, they can send to Bro. John Wright, Kingston, Missouri.

We expect to commence the work in a very short time if not hindered in some unavoidable way. Any aid will be thankfully received. Yours for truth,
R. PHILLIPS.

---

BOORAL, N. S. W., June 10th.

*Editors Herald:*—At Argent's Hill we were made welcome at the home of Bro. and Sr. Argent, whose love for the work is so bountifully shown in their efforts to make the elders comfortable; in fact they fully evince what the gospel does for all who *live* it. May their declining years be made up of joy and peace, and they receive a final crown in glory celestial. More can none receive.

The latchstring is always out at Bro. and Sr. Ballard's as well, and while they were the pioneers of the work in this place, they still stand firm like the mighty oak, unshaken by the winds of persecution that have beaten against their spiritual houses. "Aunty Jane" McKay with her husband, as yet but a brother-in-law, but who seems just like "one of us," are also ever ready to give a hearty welcome to their humble hearth, and on the last night of our stay they gathered the neighbors in for a service, and the writer had much liberty of the Spirit in speaking of the first principles. But to make mention by name of all the numerous progeny of these three families would occupy too much space; suffice it to say they are worthy of their progenitors; one can largely forget the sting incident to a separation from the dear ones at home when among such as these.

From here we went a hundred and thirty miles farther north, onto the Clarence River, and into a country never before opened up by our elders; yet here they had "heard," so that one can feel it to be impossible to go where the name of the Palmyra Seer has not gone and been either "for good or for evil," making our home with Mr. and Sr. McMullen, the former seeming to be as anxious for the spread of the work as we, and who extended an invitation to "stay longer," when at the end of three weeks we found it necessary to right about face that time might be had to visit all the places mapped out before final departure.

A greater interest has never been seen in Australia than was manifested on the Clarence; the last night the hall was literally packed, with a number outside, and this at the close of a day that had left a record of one hundred degrees in the shade and had extended this feature of itself far into the night, so that the atmosphere was much hotter than the subject, "hell," its name notwithstanding. For one hour and thirty-five minutes this vast audience evinced both patience and interest, and seemed much pleased to hear this subject shorn of its fire and brimstone. The heat in the room may have had something to do with their appreciation, as it was certainly an opportune time to talk of cooler regions in the abode of the wicked than they had hitherto learned; at least they gave a practical demonstration by way of contributing over $10.00 at the close. With reluctance we left, but began immediate arrangements for Bro. Butterworth to visit them, all of which were just about complete when the last mail brought the news of four appointed to this mission. Whether this will make any diffierence in his willingness to come to this Colony has not been learned.

Reaching Nambucca, we made a visit to the "Heads" as soon as weather would permit, and succeeded in rousing the best interest yet seen in the place, as well as firing up the Saints to renewed diligence and zeal. Returning from service one night we were "drenched to the skin," our umbrellas and wraps proving of little avail against the torrents of rain madly driven by a gale of wind blowing at the time. The writer was glad to get out of his wet clothes and into the warm bed, and next morning when regaled in Bro. A's trousers and Bro. Ben Buckman's boots and socks, he reflected on the time when Bro. Burton had worn a pair of this same Bro. B's trousers and had been obliged to tie a large red hankerchief around him to hide the place where they were not large enough, and was pleased that his proportions were more in keeping with Bro. A's.

Returning to Argent's Hill we found the ferry punt at Taylor's Arm unable to take us across on account of flood waters, so were obliged to put our sulky on a little rowboat and take it over and let the horse swim behind. So much for missionary life in Australia.

A short stay in the branch, a last farewell by the writer, a hundred and sixty miles through mud and water, and we are home for the Easter-tree entertainment, having travelled over 800 miles since the first of the year with horse and sulky. A short stay and off, as the work yet to be done requires effort, and a peculiar stir in the district relative to apostolic succession has aroused the missionary fire. Reaching Laurieton we stopped the while at the pleasant home of Bro. and Sr. Rodger, and here we witnessed once more an increased interest over previous efforts. It is here that the newspaper controversy is en-

www.LatterDayTruth.org

tered into, as will be seen by the papers sent this mail. After delivering nine sermons we visited some of the scattered ones, staying over night in a "bush" country at the home of Bro. and Sr. McLaughlin, thence to Killawarra, to receive a genuine welcome at the home of Bro. and Sr. Moore. Here the hall is closed against the Catholics and Saints so that we hold service in the house with a few "outsiders" out. In Wingham, some five miles away, apostolic succession is discoursed to about thirty, thence to Taree where you will learn by the paper concerning our reception. Would it have been right to let this unlooked for, but splendid opportunity pass?

Home again; sulky left and horses taken. These we put on a large steam punt and go twenty miles up the river. Putting them ashore we tie them to some trees and give them some provender brought for the purpose. We remain over night with the genial puntmen, one a Catholic, one a Presbyterian, and the third, Bro. L. Anderson, a Norwegian by birth and who may yet be of use among his nation. Saddling our horses we start for Bullahdelah next morning, where we arrive about noon, and having secured the school of arts we make a house to house announcement and have a good hearing that night. At three p. m. Sunday about sixty are out, and at seven the large hall is filled, when infant baptism is the theme. At this service the banker, postmaster, and one of the teachers are present, the former holding a long and favorble chat the next morning with the lecturer. For the following night, "hell" is to be examined, and we have never before had such a large house on a week night. Our views on this subject are generally well received in the Colonies, and on this occasion elicited much praise. The above-mentioned were all out as well as a life insurance agent and a doctor, the two latter being especially "taken." When starting for this place next morning, we were prevailed upon to leave an appointment for next Sunday. Here we have had a good hearing the last two nights and are to close to-night with infant baptism as a farewell theme. We are informed that a minister is anxious to measure theological swords at this place on baptism and laying on of hand. Whether he is bravest in our absence remains to be tested, as we have signified a readiness on our part, and will leave propositions and address looking to that end. After Sunday we will go home where preparations will be made to remove the family to Wallsend; thence, after a two months stay, to Victoria, where we will remain till time to start for the States.

In reviewing the current year now gone and the latter six months of the preceding one, it is safe to state that there has never before been such an eager desire for gospel truth manifest. While baptisms have been but few during that time, it will be well to remember that Bro. Avery and self have opened up a number of new places. Besides this the writer has felt moved to treat such subjects as "hell," "infant baptism," "is there a God?" etc., etc., striving to serve them as a sort of reasoning for the "first principles" to feed the almost morbid appetite in this direction, with an effort to tone up the diseased spiritual system. Newspaper controversies have been entered into, and on one occasion a public challenge was inserted in the papers giving a Wesleyan minister who had tried to bring us into disrepute the opportunity of proving his charges. As yet he has failed to notice it in any way, though more than six months ago, so that it did him an injury and us a good. This course was pursued only as a means of standing on church dignity.

Hopefully,

J. W. WIGHT.

---

CLARKSBURG, W. Va., July 7th.

*Editors Herald:*—I have been laboring at Good Hope and in Doddridge county near Greenwood on the B. and O. R. R. The schoolhouse at Good Hope which was closed against me in March last was opened freely by the authorities and filled with attentive hearers. I have now baptized four there and my sister will be baptized soon. The way of truth is opening up and prospects are better than ever before for the triumph of the Lord's work. I am anxious to be doing more, but am often interrupted by my companion's sickness; have many calls that I am unable to fill.

I have a two-days meeting appointed for 16th and 17th at the schoolhouse on "upper cabin" in Doddridge county, near the home of Bro. and Sr. Williams. I would be glad to have one of the missionaries for West Virginia with me there. I want (and have promised) to bring Brn. Williams, Brown, Moler, Goodrich, or Matthews with me if possible. Brethren, if you read this letter, as you should do, you will consider this a call for you as I do not know where to address you; but do not all come at once. However, I can find plenty for you to do if you should all come. I have a two-days meeting also for the 6th of August at Good Hope, this county, where there is a splendid opening now. Some of you come over and help us.

Yours for the crown,

D. L. SHINN.

---

INDEPENDENCE, Mo., July 11th.

*Editors Herald:*—The defendants in the temple lot suit entered upon their work with one L. D. Hickey as chief backer last week. The Hickey, Strang, and Hedrick combination is a wonderful thing. About as powerful as the Brigham, Woodruff, Hedrick combine. It is a little singular that all of the pretensions, and "ites" and "isms" which have been cursing each other for the last twenty years should all at once bob up and embrace each other and unite in waging war against The Reorganized Church. Hall as chief of the Hedrikites vehemently attacks the character of Joseph Smith the founder of the church and these other parties which have been feigning at least a belief in the divine mission of Smith for the last thirty years, rush to Hall's assistance; as though the very existence of their organizations depended upon proving, as Hall claims, that Joseph Smith was a false prophet.

We are feeling as well and courageous, however, as Paul did when he was contending against "the world, the flesh, and the devil," and expect to in the end, have what is our own. Hall, Woodruff, and Hickey; that is a happy combine. The Saints here are doing excellently under the pastoral charge of Bro. John A. Robinson and the work presents a bright and hopeful side. This is a time when Saints everywhere are called upon to act and stand steadfast in the defense of the truth. Certainly all are under the vigilant eye of the Master, and who can fail of performing his whole duty in such an hour.

My prayer is that every member shall be found standing by the gospel ship.

Ever confident in the truth yours,

E. L. KELLEY.

---

BAY CITY, Mich., July 11th.

*Editors Herald:*—After my last from St. Thomas, Ontario, I visited London and preached a few times, then went on an excursion to Toronto, then on to Shelbourne and Masonville branches to the London district conference. Conference begun at ten a. m. Saturday, June 25th, and held over until Monday noon. Business passed off about in the usual manner, Elders Lake, Mortimer, Evans, Smith, and the writer doing the preaching. After noon Monday we had Saints' meeting; the gifts were manifested, and all were cheered and comforted. Over fifty dollars was subscribed to purchase a tent for the district, and Elder McKenzie went to Toronto on Tuesday and bought one that originally cost one hundred dollars (and it was said to be about as good as new) for fifty dollars and I suppose ere this they are in the field with their tent. This will give them a chance in cities they could not otherwise have.

I then went across the lake to Niagara Falls; confirmed one there and one at Fort Erie, preached twice at the Falls, and four more were baptized by Bro. Dickhout, a resident priest there. I confirmed them, and came back to Detroit, Michigan, and preached for the Saints there three times and left them feeling well, and came on to this place where I met Elders E. C. Briggs of the Twelve and F. M. Cooper of the Seventy, busy looking after their work. We have held three meetings here, and there is to be another to-night, and Elder Cooper preached once out five miles from town, Cooper and myself doing the preaching here under the direction of Bro. Briggs. They need a good minister here, and another in Detroit all the time. I expect to leave here to-morrow, and go thorough Northern Michigan, then back through Southern Michigan and Northern Indiana. The brethren sent out by General Conference where I have been, seem to be energetically engaged doing duty for the Master, receiving some help from local brethren. I hope the Saints will remember that we have a large force of missionaries in the field, and we have depended on their liberality, to support the families of those elders, and we want you to come up with your tithes and offerings that their wives and children may be properly cared for. Then no doubt your prayers will be more effectual. And those who are able, let them not forget the "Reserve and Saints' Home Fund.

In bonds,

G. H. HILLIARD.

www.LatterDayTruth.org

JEFFERSON, Iowa, June 24th.

*Editors Herald:*—I have not cast my lot with any church, and as I had heard so much talk about the Saints and against their work as Christians, I was anxious to attend one of their meetings. Having an invitation from some of my friends in the faith to attend their Sunday school convention at Angus, June 10th, I resolved to go and meet my two sisters there and have a short visit, but to my surprise I found not only two sisters, but all brothers and sisters to me. I was treated so kindly by the Saints that I could hardly tell who I had come to visit. While with them it brought to my mind Hebrews 13:1, 2: "Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." I must say there is more brotherly love in this church than in any I have ever attended. I think if this kind of spirit could exist in more of the churches the Christian population would increase greatly in a short time.

As to the Saints' doctrine, I am not at present prepared to say anything about it. I was very sorry I could not remain over Sunday owing to business arrangements. I was prevented from staying longer, but was there long enough to find them all diligent workers for the Master. I think they come nearer living up to what they preach than any church I ever attended; in fact I do not see how any fault can be found with them. I am not speaking from a Bible standpoint, but from Christian practice and brotherly love. My father sent me one number of the *Herald* which I read with great interest. I love to read testimonies when they are in favor of the Savior.

I was greatly blessed by meeting with the good people at Angus, and to know that everyone was putting his mind and heart to the work for Christ. I always feel it my duty to speak in favor of the divine Ruler whenever opportunity is offered. I thank the good brethren of Angus for their kind attentions shown me. I also desire an interest in the prayers of all God's people.

Yours in love,

JOHN D. MOWRY.

---

TEMPLE, Missouri, June 12th.

*Editors Herald:*—I desire to say that I am a doubter; that is, I have my doubts about the divinity of the Scriptures and the divine mission of Christ; but I know that doubts do not change either, and therefore are no evidence that they are not instituted of God; and I am frank to confess that the world is made better by the Christian system, and I want to say to those in it, to stay in it and work for it; for if there is no reality in it you are just as well off as you would be out of it; and if it is ordained of God, you are on the safe side; so I say again, "Hold fast that which is good."

I want to give a synopsis of my views. To illustrate: I have a father and mother who have gone to try the realities of the next world. They were true Latter Day Saints. I believe they are saved, not because they were Saints, but because they were good, noble, loving, forgiving people. I once knew a man as good as he well could be; he belonged to the Baptist persuasion. I believe he is saved, not because he was a Baptist, but because he was a noble, loving, forgiving man. I believe there are men with great, big hearts who make no profession of religion who will be saved, not because they made no profession of religion, but because they were good, loving, charitable men. I believe that the all-wise Creator is merciful and forgiving, and I do not believe a forgiving Father can damn a good, loving, and forgiving man. I trust the foregoing lines will suffice to show that I believe that man will be judged by his deeds, and not by his profession.

I have great sympathy for the Latter Day Saints; I believe they have been greatly wronged; but I believe the day of persecution is about over, at least I hope so. I truly wish them success, and if it is the recognized church of God, I do hope and pray that God will so enlighten my mind that I can see and obey its principles; and if there is efficacy in prayer I want all good people to pray for me; for my salvation is as dear to me as anyone.

I wish you success.

H. B. JORDAN.

---

# Original Articles.

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

## THE SUCCESSOR.

IN looking over a lot of tracts, pamphlets, etc., to see what I needed to take with me on my mission, I found, among others, a tract of five pages, entitled, "Who was the Successor of Joseph Smith?" issued from "Coldwater, Michigan, June 15th, 1891;" and in it I find an effort made by the writer to determine this question. Quoting from page 2, I find these words: "A Book of Rules was adopted by the church, which contained provisions for filling up any vacancy that might occur by death or otherwise. By this book I will show who was the man that was appointed and ordained to fill Joseph's place. There is no great mystery in the matter; we only take the Book of Rules, and by that identify the man:—

"First, When was the man to be appointed? Book of Rules, section 43, part 1: 'And this ye shall know assuredly, that there is none other appointed unto you to receive commandments *until* he be taken. . . .' There is nothing mysterious about this. All there is in it, there was no one to be appointed until he was taken. This settles the question adversely with those usurpers and false teachers who claim Joseph did ever ordain a man (or boy) to stand as president of the church *before* he was taken. Comment is unnecessary. The next question is, Let the book tell us through whom was the successor to be appointed. It reads: 'But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him. . . .'—Book of Rules section 43, part 2. We need nothing plainer on who was to appoint. We all know how President Harrison appoints officers in the Federal Government, and the plan was carried out on the same principle by Mr. Smith in appointing his successor. Further comment on this is not needed. The next question we want to learn is the extent of Mr. Smith's power in planting a man in his stead. We will let the book settle this also. Book of Rules, section 43, part 2, says: 'If it [the gift] be taken from him, he shall not have power *except* to appoint another in his stead,' etc."

Although the writer declares that "further comment" is unnecessary, I for one consider that some further comment is necessary for the simple reason that it may be questioned whether Joseph Smith could possibly do otherwise than appoint (nominate), or designate any to be the divinely selected successor of himself *before* he was taken. Taken from life, taken from the church, taken to God is what is meant, I suppose. He could not do the appointing, selecting, or nominating *after* he was taken.

Now what is claimed by the President of the Reorganized Church? Is it that he was *ordained* by his father president of the church, prophet, seer, revelator, and translator? He has never made any such claim. Joseph Smith the Martyr could not *ordain* in the sense of the term as commonly used in the church any man (neither his son, nor anyone else) in his stead, as president of the church "in his *stead*," so long as he retained that office himself; and if *that* is the "gift" referred to, which was not to be given to another "until he be taken [away by death]," then should he have ordained a man (or boy) *before* he was taken, it would have to have been done (according to the "Book of Rules" section 17, par. 17) by "direction of a high council or general conference," which was not done in the case either of Joseph Smith, the son, nor of James J. Strange, nor of Brigham Young.

Again; if he had ordained a successor in this manner *before* he was "taken," it would prove that he had for some cause lost his right and title to the office or gift to which his successor was to be appointed "in his stead." But if the office or gift was not to be lost or taken from him *until* he was "taken" by death, then he was to remain in possession of that office or gift until death, and consequently another could not be *ordained in his stead*, unless he ceased to act. If "President Harrison" had the right (which he has not) to appoint his suc-

www.LatterDayTruth.org

cessor, and had the right (which also he has not) to inaugurate or "swear in" his successor, the very moment that work was accomplished he would cease to be president of the United States. But unlike the President of the United States, Joseph Smith had the right (given him of God) to designate, nominate, or appoint the one to succeed him in his "gift," be that what it may have been; and if that gift was (as it is clearly stated to be) the privilege of receiving from heaven "commandments" to the church, then holding that gift (of revelation), he would of course be taught of God who the successor should be. Living witnesses testify, and others now dead have testified, that Joseph the Seer as he is called, did designate or appoint by revelation his son to be his successor.

If Joseph Smith said, as some allege, that "I am no longer your prophet, but this my son is your prophet," it would prove that he had lost his "gift" if the prophetic blessing was that gift, and that would prove the revelation false, which declared that it should not be given to another until he be taken. And if he appointed another in his stead, in the sense of ordaining him, it could only be because it was taken from him because he did not abide in the Lord, for it was not to be taken from him if he did abide in the Lord, until he was taken from earth life. Now let any man or class of men set up the claim that Joseph Smith became a fallen prophet in 1834, or in 1844 (or at any other time), they must show that he appointed another in his stead, which of course must have become a matter of notoriety in the church. For fall if he did, (and no matter what the cause of his falling may have been,) he was to retain that much of his "gift," or the Holy Ghost, that would enable him to reveal the choice of God in the line of successorship. If he fell did he do this? If he did not so appoint a successor, then he fell not. No successor was ever named by him until just before his death, and no matter whom he designated (not ordained, but simply revealed as the divinely chosen one), he did not say that Brigham Young, David Whitmer, or Granville Hedricks was the one.

"He that is ordained of me shall come in at the gate, and be ordained as I told you before."—Par. 2, sec. 43. How "ordained of me," the Lord? By the personal laying on of his hands? Nay; but here evidently the word "ordained" means, as elsewhere, appointed or chosen, as in par. 3, sec. 49; for instance: "And again I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man." The term "ordained" here cannot mean the laying on of hands, but means appoined, or approved. He, therefore, who is appointed, or selected and approved of God to succeed Joseph Smith to the gift of receiving commandments of God to the church, must come in at the gate or door; that is, not climb in in some unknown and unauthorized way, but by the divinely appointed way, and be ordained (in legal form) as I told you before. Now had the Lord ever told them before how the president of the church—who is to be "like unto Moses," and "to be a seer, a revelator, a translator, and a prophet, having all the gifts which he bestows upon the head of the church"—had the Lord told the church how the president of the high priesthood should be ordained, and had he told it *before* February, 1831? Yes, at the time the church was organized, on April 6th, 1830, the rule was given, which was, that the president of the high priesthood (or presiding elder) was to be ordained by vote of a High Council or General Conference.

Joseph Smith was a prophet, seer, and revelator, and translator before he received any ordination whatever. And he could not have been ordained to the presidency of the high priesthood until that priesthood was given the church, and there is no account of any such priesthood being bestowed prior to April 6th, 1830. There was no High Council organized at that date, nor a General Conference, that could be held. And it was in April, 1832, when Joseph Smith was acknowledged at a General Conference as president of the high priesthood, consequently was not ordained prior to that date as president of the church, by either a General Conference or High Council. Yet he was a prophet, seer, revelator, and translator before there was even a branch organized, or before there was a church over which he could be called to preside. Now what was Joseph Smith to retain until death? The presidency of the church, or his "gift" of prophecy, revelation, etc? The latter, evidently.

"But," says one, "the president of the church is to possess these gifts." True, but if he cannot possess them until he become by ordination (under any hands, angelic or human) the president of the church, then was Joseph Smith a prophet, seer, etc., until he became president of the church; yet it is an unquestioned truth, that he was such for a couple of years before there was a church to preside over.

Now, what was his successor to succeed to principally? I answer, his "gift" of receiving revelations and commandments from God to the church. Did God ordain, that is, appoint or choose him to that calling? Yes. And was that his "anointing," was that his "blessing," even to be a prophet, etc? What Latter Day Saint will deny it? Well, if it is so, whom has the Lord declared that he has appointed to that blessing? Hearken: "For this anointing have I put upon his head that his blessing shall also be put upon the head of *his posterity* after him." Yes, "after him," that is, to succeed him. (Section 108, par. 18.) Now let us see if it was Joseph the father's blessing to be a seer, etc.: "Behold there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church," etc. Again: "Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive as if from mine own mouth," etc. (Section 19, par. 24).

Now, whatever blessing, gift, or calling that God had put upon the father was to be put upon the head of his "*posterity;*" And neither Strang, nor Whitmer, nor Hedricks, nor Young, nor even his own brothers, were his "posterity." Not only was the one who should receive the "gift" and calling of God to receive revelations and commandments to the church to be ordained, but must be ordained to teach the revelations which had already been given up to that date (February, 1831), but also those which should afterward be given through him whom God had appointed. Now has Joseph the son taught the revelations given through his father? I answer, Yes. "But," say certain ones, "he never taught the revelation on polygamy. Well, how could he, when he was to teach what God had given already on the subject of marriage which reads thus: "Thou shalt love thy wife with all thy heart, and shall *cleave unto her* and *none else*," etc.? And how could he teach that, when he was to teach the revelations which should be given *after* February, 1831, one of which reads, "For marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation;" It being "lawful" that man should have one wife, it is not "lawful" that he should have two or three or more. And if the earth would answer the end of its creation through man having but one wife at a time, it would not answer that end or object in the polygamous course. Joseph taught and teaches all that *God* ever gave through his father. If Joseph taught polygamy or gave a revelation on polygamy, then he was a false and fallen prophet; he did not abide in the

www.LatterDayTruth.org

Lord, he lost his "gift" and "blessings."

Now, who did he "appoint in his stead?" Somebody who taught the same doctrine and who fell likewise? or did he appoint one who would teach and has taught all the revelations that *God* gave through him? Did Joseph Smith fall, he would lose all power save the one privilege of appointing another "in his stead," in his place, which he had forfeited by transgression; and as the church must have a prophet, through whom the Lord would reveal his secrets, or give revelations and commandments through to the church, some one would have to be appointed by him before he was taken. But was this done? Did Joseph appoint another to take his place because he had his gift taken from him, because he did not abide in the Lord? Who can prove this? If he did, when and where did a High Council or General Conference order the ordination of the man who was to take Joseph's place which he had lost by transgressions? If he did not fall, was he to "appoint another in his stead?" I answer, No, because he was to retain his gift and calling until his death, if he did not lose it by transgression. If he appointed no one in his stead because he retained his gift until he was taken, was there any appointing to be done? I answer, No, but simply an anointing, and a blessing to be given the one whom God had already ordained; that is, appointed, when he said that the "blessing" (or gift or calling) should be put upon "the head of his *posterity*." The Lord settled the successorship three years and a half before Joseph's death. God had ordained that Joseph's "posterity" should receive his "blessing" or gift. It was not merely the unimportant matter of having place in a boarding house at Nauvoo, but it was the all-important grace of being like Abraham in that in Joseph and in his seed all kindreds of the earth should be blessed; that is, in some sense, through Joseph and *his seed* all nations are to receive a blessing. Doubtless it is the blessing that will follow the preaching of the pure and perfect gospel through a valid, and God-favored and ordained ministry proclaimed. Through men blessed and sent by Joseph's seed will the gospel be carried to all nations, and by it be blessed. Thousands were blessed in this manner who were sent by Joseph, prior to 1844, and thousands and tens of thousands will be blessed through his seed. Nations which never heard the gospel in the days of the father, will hear it through those sent by the son, if not sons of Joseph.

But Joseph's successor must be ordained by "angels," it is claimed. Was Joseph ordained by the laying on of the hands of Peter, James, and John? Did Joseph claim it? Where is the statement? But admitting it, who can prove that the present Joseph has not received the visitations and administrations of angels? "Well, he does not openly claim it." No, for he is not so presumptuous as some others have been; he is not so anxious for adoration and worship as some others have been; he does not boast of the secret things of God revealed to him. But he will not, and cannot deny that he has been taught of God by messengers from heaven, and not once, or twice, or thrice. "But he is not a seer," says one. Well, is there anything to *see* at present, that anyone can tell of? "But he is not a translator." Bring him an inspired record written in an unknown tongue that is to be by divine commandment translated now, and see.

If God has any work for a seer or translator to do, he will doubtless bestow the gifts to the one entitled to it. The President of the Reorganization came in at the gate. He has been properly ordained, and he teaches all that God ever gave through his predecessor. What more can be asked?

T. W. S.

## LABOR AND CAPITAL.—NO. 4.

### CHRISTIANITY THEIR ONLY RECONCILER.

BY FANNIE JONES.

TURN with me to Ecclesiastes 5: 9, and you will read, "Moreover the profit of the earth is for all." Carlyle has truly said that, "It seems a great truth, that human things cannot stand on selfishness, mechanical utilities, economics, and law courts; that if there be not a religious element in the relations of men, such relations are miserable, and doomed to ruin."

Aristotle said that "every community is established for the sake of some good end." The writers have clearly shown that a country should be governed by such wholesome laws as to place a happy and virtuous life within the reach of all its citizens, and thus by cultivating the better parts of men raise them in the scale of being, so that they can exercise all their moral, intellectual, physical, and spiritual energies. If there are any unfair social and industrial conditions existing in a country that prevent them from so doing, it should be the first object of that country to remove those causes. One thing we must all bear in mind, that we are born with unequal mental and physical powers, and in consequence there are some whose thoughts direct the workshop, others whose wisdom guides the course of empires, and others who are incapable of formulating an idea unconnected from their bodily wants. To some is given strength, to others the power to gain knowledge, and then again some can hardly learn the rudiments of education; and we find that the results are that a great artist can produce a picture in a few months that will sell for a larger sum than a house painter can earn in a lifetime, and a celebrated poet will be paid more for his written thoughts in verse than an ordinary clerk can get for a whole year's service. Thus we plainly see that value is in nearly every case governed by natural and unequal endowments.

If strength were as rare as genius, strength would perhaps command the profit on its labor that genius now does; but as the contrary is the case, it must occupy a subordinate position. From all this it follows that if one person obtains wealth by personal ability, and another can only obtain food and clothing, it is in many instances only an inequality resulting from the operation of natural laws, and not the fault of the country. Cadman says: "A desire for property is one of the elements of our nature, and that the right of private property harmonizes with the human constitution, as divinely ordained." "Every strike of workmen for higher wages is an expression of this desire, a demand for a larger share of the property they assist in producing; and if it is laudable for them to seek a better payment for the use of their natural powers, it cannot be a sin for the capitalist also to try and obtain a commensurate return for the ability which he displays in the employment of his savings and talents. A condemnation would apply to both with equal force."

If every man is the creator of his own capital, either by inherent powers, or by combination with those who possess wealth-making qualifications, the capital and labor question would not be so hard to solve; but as wealth is constantly accumulating, and it does not die with its owner, a large amount is every day acquired by inheritance, and thereby comes into the possession of some who have nothing to do with its creation. If every man had only what he earned, the discontent of the laboring class would be unreasonable.

A great many arguments might be advanced in favor of the right of the creator of wealth to leave it to whom he pleases, but the question arises, "If rich men as is often the case, are contented to live in idle indulgence, and do nothing to deserve it, why should one man have so much and another so little?" Could it not be possible, and without injustice, to restrict each one's individual share of the world's wealth? It is certainly an unfair social condition for which there must be a remedy for a child to be born to a life of poverty, to have to struggle from the cradle for its bread, and to pass from birth to death as millions do, engaged all the time in a sharp fight with his

www.LatterDayTruth.org

fellows for the bare necessities of life. Why should one child come into the world in this manner, and another, perhaps his inferior in natural endowments, have every step in life made smooth by wealth he did not earn? Perhaps some will say, "Why is one child blind, a mute, or a cripple, while another has full use of all his senses? Do you not know that the laws of the land cannot give sight or speech? But they can prevent a little infant from holding in its grasp untold wealth.

The Bible teaches that a vast accumulation of wealth in the hands of a few is wrong, and the Israelities were prohibited from holding land more than fifty years, and in the year of Jubilee every man was to be returned "unto his possession." The object of this law, it seems, was to make all comfortable.

Turn to Behrend's Socialism and Christianity, page 169, and you will find the following doctrine promulgated: "The withdrawal of the man demands the disintegration of his fortune; its speedy return to the vast industrial territory from which it was gathered is as much a law of nature as the burial of the body when the spirit has departed. The earth belongs to the living, not to the dead. The genius of invention is one of the rarest of all faculties, but the right of the inventor to ownership in his discovery is limited to seventeen years, after which it becomes public property. The ripest scholarship, the most pregnant ideas, the liveliest intellectual fancies, when committed to print, can only be held as the private property of the author for twenty-eight years for copyright, fourteen years renewal, after which he is divested of them. Have the earnings of one kind of ability a greater sanctity than that of another? And if the inventor's and author's heirs are totally deprived of participation in the resulting profits of their kinsman's talents, would it be wrong to take something from the legatees of the capitalist, and stockholder, and apply the unneeded surplus of extinct effort to the immediate furtherance of social welfare?"

Nature teaches that all things return to the earth or their original elements. The leaves that fall from the trees are blown by the winds to enrich the soil; the accumulation of waters gathered by the rivers are again scattered in a myriad of drops over the land. Nature increases, but returns her increase to invigorate the future, but man accumulates and tries to hold for his personal descendants more than they can rightfully use. J. A. Froude in "Politics of to-day" says: "He has made property of things which never ought to be property, and absolute property where only a qualified property ought to exist. Private property, in every defense made of it, is supposed to mean the guarantee to individuals of the fruits of their own labor and abstinence. The guarantee to them of the fruits of the labor and abstinence of others, transmitted to them without any merit or exertion of their own, is not of the essence of the institution, but a mere incidental consequence, which, when it reaches a certain height, does not promote, but conflicts with the ends which render private property legitimate."

How can any country, or its wealthy people, be absolved from blame if the working people are placed where they are deprived of every opportunity for becoming decent or pure? It is hard to understand how any sincere believer in the teachings of Christ can devote his life to the accumulation of wealth without giving a thought to the men and women in his employment, or their homes. This is irreconcilable with the faith he professes.

Revolutionary measures, or any legislative steps which in the least infringe on the liberty of the citizen, cannot be justified, until it has been clearly shown that the menace cannot be removed by peaceable means. Now I believe that without the Wheel, Alliance, or Labor Union, which are secret societies, with a continued agitation and constant appeals to the conscience of the people, in the same way that Jesus appealed to the conscience of the individual, the time will soon arrive when measures which are not at variance with liberty, and which will be free from the seeds of tyranny, will be brought about. Civilization is on the march. The tremendous awakening of the present time among the masses shows their moral energy. It is giving energy and force to character.

Many wild and destructive theories are in the air. The conservative forces of society are the proper ones to guide any movement on this labor question. The churches, as a rule, are not on the side of the masses. Indeed, their influence, with some honorable exceptions, rather appear to be reactionary. Much that agitators and anarchists say about society is true, but they must not be allowed to manage the affairs of the land, because they are too radical in their views. The neglect of the churches to keep pace with social progress is largely responsible for socialism among the so-called laboring classes. The churches do not treat a poor man like a brother. Before they can do any good they must simplify their beliefs towards God, and beget an enthusiasm for humanity. Lord Macaulay says: "The more carefully we examine the history of the past, the more reason shall we find to dissent from those who imagine that our age has been fruitful of new social evils. The truth is that the evils are, with scarcely an exception, old. That which is new is the intelligence which discerns and the humanity which remedies them."

There will always be some who will view every attempt to remove present wrongs as ineffectual, and wasted endeavors. Unfairness in plenty there still is, but men are not ground down by oppression, The humblest person in the land is as secure in his life, liberty, and property as the highest. The signs of the times show sympathy for labor, poverty, and misfortunes, which hovers everywhere, and only wants direction to crystallize into a mighty effort. We must work for a closer bond of unity "in the liberty wherewith Christ hath made us free;" "For all the law is fulfilled in one word, even this: Thou shalt love thy neighbor as thyself."

## Selected Articles.

### THE WOMAN'S CAUSE IS MAN'S.

FRANCES E. WILLARD.

*Arena, Boston, May.*

IF women had a little more ingenuity it would be well for them. There is not a college now closed to us, nor a professional school that would not open with a wedge of gold. If we had given to woman's cause all we have given to theological seminaries, there would not be a shut-up college in America to-day. Rich women must pry open for us these barred entrances to liberty, as Miss Garrett did, when she with a single purpose set herself to found, in connection with John Hopkins University, a medical college which should be open to women. There is not a barrier in Church and State that would not melt at the high temperature of molten gold.

The noblest way in which to think of men or women is to think first of their mode of enduring nature, their spiritual part, that which all human beings have in common, and by which they are separated from the lower orders of creation. All else will some day fall away from us, but spirituality is an undying characteristic. To legislate for a women first of all as a being endowed with intellect, sensibilities, and will is the truest way to legislate. To educate her because she has these characteristics is the noblest way in which to give her an education. To think of her in these categories, helps him who thinks more than the thought of her can help him otherwise. The whole intention of the woman movement is not to declare the rights of women, or to usurp power, or to alienate men, but on the contrary it is to unite men and women

www.LatterDayTruth.org

on the most enduring plane; to study the harmonies between them, to prove that their interests are indissolubly linked; and it is a far more scientific, sensible, and Christian way of dealing with one half of the human race, because it is equally in the interest of the two halves.

These are the two lines in which the great augment proceeds: Conservaties say, "Let man have his virtues and woman hers;" Progressives answer, "Let each add to those already won the virtues of the other." Man has splendid qualities, courage, intellect, hardihood; who would not like to possess all these? What woman would not be the nobler and greater if they were hers? And what man would not be grander, happier, more helpful to humanity, if he were more patient, gentle, tender, chaste?

Three million women in the United States earn their own living. Forty-four hundred branches of gainful occupations are now open to "wage-earners." Twenty-five years from now we shall have the joy of elminating that expression from the language. The only wage will be character then, and coöperation will be the method of everyday living. We want this no longer to be the monastic world of men and women who, in isolation like that of the mountain peaks, look down upon their brothers and sisters in the valley. We want it no more to be the world where the harem makes women but the sport and joy of men. But we want it to be the homelike world, the world of Barak and of Deborah, of Albert and Victoria, of Robert and Elizabeth Browning, of Daniel and Mary A. Livermore, of Henry Blackwell and Lucy Stone—the world of high and holy comradeship, that shall endure when this earth shall pass away, and we go onward into others that gleam yonder in space. It is for such a world that the W. C. T. U. prays, works, and waits.

Even now this new life has come. Its signs and tokens are all about us, and he who runs may read. Lord Salisbury stands up in Great Britain to say that the mother island has a million more women than men, and that they should be placed in a position to protect themselves through the ballot which shall give them voice in the laws by which they are governed. Sir George Gray, of New Zealand, the greatest soul in a new civilization under the Southern Cross, carries this measure through one branch of the newly elected legislature, and barely misses it in the other.

Notice the straws upon the surface of events:—

Within a few weeks, a civil-service examination in the Chicago post office wins for a lady from scores of masculine competitors a prominent position.

An entrance examination recently secured for a lady in our University at Evanston the scholarship only given to the best equipped high-school graduate in Cook county, of which Chicago is the center.

A Scotch lassie was one of sixteen hundred, mostly lads, who sought admission to London University this autumn, and on examination she stood at the head of the entire column.

Forty thousand girls are now studying in colleges.

To-day education and property are the two great powers of the world, and they stand related in the order I have named. They outrank physical force by as much as the tick of the telegraph outranks the pounding of the Percheron's hoof on the highway.

Meanwhile the alcohol and tobacco habits are stunting the physique and deteriorating the brain of man, until as Dr. Benjamin Ward Richards declares, but for the purer blood and brawn of English motherhood, the point of irremediable degradation would not be far off. Much as we mourn this loss of power in men, we cannot fail to see that it puts such a premium on clear brains and steady hands, as speeds women on their way to full partnership in all this world's affairs, and helps the hope that the twentieth century shall open the broad, bright, shining path where man and woman "shall woo *perfection* side by side."—*Literary Digest*, May 14th.

## THE RELATION OF CHRISTIAN PRINCIPLES TO CIVIL GOVERNMENT.

JAMES M. KING, D. D.

*Christian Thought, New York, June.*

IN considering this question, we must not confound Christian principles with the teaching and working of the Christian Church. The organized Church has often exhibited utter absence of Christian principle, and has been both the author and instrument of governmental tyranny and cruelty, the partner of power and of the oppressor.

The union of the Church with the State under Constantine undoubtedly revolutionized Roman legislation, but that union, and every other example of it in history, has eventually retarded and never permanently promoted the incorporation of Christian principles in the law of nations in such form as to impress their binding force on the consciences of men. Christian principles must emanate from the people, and thus reach the legislators if they are to be permanent and pervasive in their influence.

The author of Christianity dictated no particular form of civil government. He taught submission to the Roman government of His day, knowing that if individual characters were reformed, governments would also be, and, therefore, He gave principles as seeds in the soil of individual character, which, He knew, would furnish a harvest of equal rights. There is hardly a law on the statute book of any nation, designed to protect the rights of man as man, that did not have its birth in Christian principles. Christianity, too, gave a new conception of the character and position of woman, and of the relation of husband and wife.

Perhaps the most important and appropriate question for our consideration is: What is the relation of Christian moral principles to our civil government? On this point, the eminent political philosopher, De Tocqueville says:—

"The sects which exist in the United States are innumerable. They all differ in respect to the worship which is due to the Creator; but they all agree in respect of the duties which are due from man to man. Christian morality is everywhere the same. Christianity by regulating domestic life, regulates the State."

These utterances, as intelligent citizens of this Republic, we do well to meditate on. In the words of an eminent thinker: "The assumption that the American Republic occupies a position of indifference to all religions is contradicted by the facts of our history, of our laws, and by all sound philosophy."

Church and State coexist in this land, but they are not wedded. We have not, however, in any sense an absolute separation of Church and State. While we have no established national Church with obligatory membership, and no taxation for the support and promulgation of any creed, and while citizenship and political rights are independent of Church membership we are not a nation without religion. The union of Church and State is a different question from the union of religion and the State. Separation of religion from the State is impossible.

Legislation is the expression of human sentiment, and it would seem to be the shallowest kind of pettifogging to claim that legislation for the punishment of offenses against God and religion was dictated by a desire simply to lessen human evils regardless of the fear and favor of God. Christianity constitutes the most important part of the common law of the land.

"There has never been," says Professor Bryce, "a civilized nation without a religion, and though many highly civilized individual men live without it, they are so obviously the children of a state of sentiment and thought, in which religion has been a powerful factor, that no one can conjecture what a race of men would be like, who had, during several generations, be-

www.LatterDayTruth.org

lieved themselves to be the highest beings in the universe, or, at least, entirely out of relation to any other higher beings."

History tells us that hitherto civilized society has rested on religion, and that free government has prospered best among religious peoples.—*Review of Reviews.*

# Conference Minutes.

### GALLAND'S GROVE.

Conference convened at Galland's Grove, Iowa, June 3d, 1892; C. E. Butterworth president, W. W. Whiting assistant, J. Pett secretary. Branches reported: Galland's Grove 261. Camp Creek, no change. Coalville, no change. Boyer Valley 103; 2 received, 1 removed. Mason's Grove 120; 5 removed. North Coon 47; 7 baptized, 1 died. Elders' reports: C. E. Butterworth baptized 5, S. Jordison, W. A. Carroll, J. Pett, H. O. Smith, J. N. Simmons, C. J. Hunt, J. L. Gunsolley, J. T. Turner baptized 2, H. M. Daniel baptized 1, W. W. Whiting, J. R. Rudd, and M. Lynch. The resolution passed at the last quarterly conference in regard to the lesser priesthood reporting was corrected so as to read as passed, "That the lesser priesthood be not required to report at our quarterly conferences, except those engaged in missionary labor in the district. A series of two-days meetings were appointed to be held in the different branches in the district, the elders in charge to set the time of holding said meetings. Bishop's agent's report: Cash on hand at last report $110.65: received since $220.65; total $331.30; paid out $226.50; balance $104.30; John Pett, agent. Brn. C. E. Butterworth and W. W. Whiting were sustained as president and assistant of the district. Preaching during conference by Brn. C. J. Hunt, C. Derry, and H. O. Smith. Adjourned to meet at Deloit at call of the district president.

### NODAWAY.

Conference convened at Sweet Home, June 3d and 4th. Elders reporting: Bro. Rudd, H. Kemp, J. Hawley, O. Madison, W. Powell baptized 1, M. P. Madison, R. K. Ross, and James Thomas. Priests: A. Jenson, J. H. Byergo, J. Smith, J. Curtis. Teachers: C. C. Nelson, J. Ford, F. Hill. Deacon, Robert Nelson. Bishop's agent's report, C. C. Nelson subagent: On hand last report $146.25; receipts $25: paid out $85; on hand $86.25; R. K. Ross, on hand $20; total $106.25. Branch reports: Platte 86; gain 1. Stanberry 19. Ross Grove 32. Sweet Home 27. Bro. M. P. Madison was ordained a seventy, John Smith and Joseph Curtis elders, and F. Hill a priest. All district officers were sustained except the president. Bro. M. P. Madison was chosen in his stead. Preaching by Henry Kemp. Adjourned to Guilford, September 3d and 4th.

### WESTERN MAINE.

Convened with the Green's Landing Branch, June 11th and 12th, 1892; W. G. Pert chosen to preside, E. H. Pert clerk. Branches reporting: Green's Landing, Brooksville, Bray's Mountain, and Dixfield Center. Elders reporting: U. W. Greene, G. W. Eaton, M. F. Gowell, W. G. Pert, J. J. Billings, and S. S. Eaton. Teachers, S. G. Cunningham, J. E. Eaton, Alonzo Hutchinson, and J. H. Robbins. Deacon, J. H. Eaton. Bishop's agents report referred to an auditing committee and found correct: On hand last report $18.26; received $89.00; paid out $86.26; on hand $21. Moved that S. G. Cunningham be ordained a priest, and that West Surry and vicinity be his mission. Conference moved to accept the Eastern and Western Maine Sabbath school association which will convene Saturday at ten a. m. before every conference; U. W. Greene superintendent, J. H. Eaton assistant, E. M. Walker secretary, S. G. Cunningham treasurer. S. G. Cunningham was ordained a priest, and E. H. Pert a teacher. Five were baptized. Sunday evening at 6:30 the officials met in council, to ascertain the willingness of the officers to labor for the advancement of the cause, and to form an idea of the standing of the branches. Preaching by Elders M. F. Gowell and U. W. Greene. Adjourned to West Surry, Maine, September 3d and 4th.

### NEVADA.

Conference was held in the Mottsville schoolhouse, June 19th; T. R. Hawkins, president and clerk. Branch reports: Diamond Valley 38; Mottsville 34; Dayton 14; Carson, Elko, North Ruby Valley, no reports. No report from Bishop's agent, he being absent. Financial matters talked over. Elders D. R. Jones and T. R. Hawkins reported. T. R. Hawkins was chosen president and clerk until the next conference, to be held in the Mottsville schoolhouse, November 20th, 1892, at ten a. m. At the afternoon session, prayer and testimony, the schoolhouse was crowded, enjoying a very profitable season.

### NORTHERN ILLINOIS AND SOUTHERN WISCONSIN.

Conference convened with the East Delavan branch, June 11th and 12th. F. G. Pitt was chosen to preside. Branch reports: Braidwood 50; 1 died. Courtland 36; 3 baptized. Streator referred back for correction. Reorganized First Chicago referred back for corrections. Unity 22; 3 baptized. Plano 200; 1 baptized, 1 removed, 1 died. Mission 100; 3 died. East Delavan 51; 1 baptized. Officials present and reporting: Joseph R. Lambert, C. J. Lanphear, E. M. Wildermuth, F. M. Cooper baptized 4, F. G. Pitt baptized 1, H. Southwick, T. Hougas, G. Scheidecker, C. D. Carter baptized 3, C. H. Burr, A. Delap, W. Vickery baptized 1, W. R. Calhoon, O. N. Dutton, H. J. Worby, and F. J. D. Earl baptized 2. The two last are priests. Delegates to General Conference reported nothing of note. Bishop's agent T. Hougas reported: On hand March 1st, 1892, $136.75; receipts $419; paid out $144; balance on hand $411.75. A. Anderson was ordained a teacher, and A. Fisher a deacon, by Brn. J. R. Lambert and F. G. Pitt. Bro. H. Southwick was sustained district president, and W. Vickery secretary. Visiting brethren were invited to take part in the conference. The following preamble and resolution was presented by Bro. J. R. Lambert, and was on motion referred to next conference: Whereas, considerable inconvenience sometimes results from districts being located in two or more different States, and, Whereas, it is our opinion that the Wisconsin part of this district might either be added to the Western Wisconsin, or the State of Wisconsin be divided into two districts to be known as the Northern and Southern Wisconsin districts, therefore be it resolved, that we refer this whole matter to a committee of three, who shall confer with a similar committee appointed by the Western Wisconsin district, and that these committees investigate the matter herein set forth, and in the form of a petition, report to the next Annual Conference that which, in their judgment would best serve the interests of the two districts, and the missionary work therein. Also that this committe be authorized to confer with the committee appointed by the Kewanee district, in establishing the boundary lines between the two districts. On motion brethren Vickery of Plano, T. Hougas of Seneca, and H. Southwick of East Delavan, were appointed a committee to confer with the committee of the Kewanee district to determine the boundary line between the Northern Illinois, and the Southern Wisconsin and the Kewanee districts. The secretary was authorized to issue letters of removal to members of the Leland branch. A two-days meeting was appointed to be held in Mission branch, September 3d and 4th. Report of Sunday school secretary was read, saying that Sunday school work was at a low ebb through the district for lack of workers. Preaching by Elders T. Hougas, F. G. Pitt, and J. R. Lambert. A vote of thanks was tendered the East Delavan Saints for their kind hospitality. Adjourned to Plano, October 1st and 2d.

### NORTHERN MINNESOTA.

Conference convened at Friberg, Minnesota, June 4th, at ten a.m.; J. T. Martin president, G. L. Jones secretary. Branch reports: Oak Lake 74; 4 baptized, 2 died, 5 removed. Union 57; 5 received, 1 expelled. Central 14. Ministry reports: Elders, T. J. Martin, G. Gould. H. B. Fay, A. Whiting, W. Barnhard, J. A. Davies, and I. N. Roberts. Priests, W. W. McLeod. Teachers, J. L. Mathewson and P. W. H. Martin. T. J. Martin was sustained president, and G. L. Jones secretary for the ensuing year. The resignation of A. Tabbut as Bishop's agent was accepted, and W. W. McLeod was recommended to be appointed in his stead. Preaching by Elders T. J. Martin, J. A. Davies, I. N. Roberts, and A. Whiting. Conference adjourned to Maine, Otter Tail county, Minnesota, during the new moon in October.

# Miscellaneous Department.

### ITEMS OF INTEREST.

The population of France continues to decline. The death rate of 1890 was in excess of the birth rate, the excess of deaths over births being 38,000. The root of the evil is stated to be the small family. The average number of children to the French family is only one and one-half, and this average is said to be diminishing, whereas the English average is 380 to the 100 families, and the average of Europe is more than 300. Is the French nation doomed to disappear?

A scientific writer says that astronomers are waiting anxiously for the 5th of August. On that day Mars will arrive directly opposite this earth, at a point reached but once in every fifteen years. When in this position the distance from the earth is reduced to about one-quarter. Thus, on August 5th Mars will be 35,000,000 miles away. Ordinarily it is 141,000,000, and this means a distance of 17,500 through the great Lick telescope.

The oft-repeated statement that the women are in the majority in the United States is not verified in the results of the 11th census. The returns show 32,067,880 males and 30,554,370 females, an excess of 1,513,510 males. This is probably due to the excess of male immigrants over female. Of the native population, the females are in excess.

In Japan for every 100 men there are only 97.92 women.

A recent flood in Fukushire, Japan, submerged 1,000 houses, swept 600 bridges away, drowned 34 persons, and inundated 4,000 acres of rice.

Cholera is spreading rapidly and widely in Russia. Cablegrams of the 9th report its progress half way up the Volga, and at other points in the empire. It has appeared at Moscow. Something akin to it prevails in Paris. Various governments and cities are taking precaution against it.

St. Johns, New Foundland, has been completed wiped out of existence by fire. The loss is placed at $15,000,000. Twenty lives are known to be lost. 15,000 people are homeless and dependent upon outside aid. All the government records have been burned; all stores and provisions have been lost, and

www.LatterDayTruth.org

forest fires raging all around the city prevent communication except by water. Unless aid is furnished at once many must die of starvation.

CHRISTIANIA, July 10.—A disastrous fire broke out yesterday afternoon in the Town of Christiania, and half of the best part of the town is in ruins. It is estimated that the loss will reach the sum of $3,500,000.

The immigration for the eleven months ending with May was the largest ever recorded—546,200. The restrictive measures passed two years ago have been followed by the arrival of over 1,000,000 persons.

The result of the English elections is a gain of 37 Liberals in the House of Commons, enough to defeat the Salisbury government should a division occur. It is understood that Lord Salisbury will remain in office until his policy is not sustained, in which event he will recommend the queen to send for Mr. Gladstone to form a new ministry.

ST. PETERSBURG, July 12th.—Friday 191 new cases of cholera and thirty-two deaths were reported in Astrakhan, sixty-three cases and sixteen deaths in Saratoff, 180 cases and thirty-seven deaths at Baku, six deaths in Tiflis, and nine new cases in Tsarisin. Three thousand emigrants from infected districts are quarantined in the roadstead at Astrakhan. They are in a miserable condition, being without medical attendance and food and water being scarce. The Caspian flotilla is seizing all vessels that try to evade quarantine. Large numbers of the inhabitants are fleeing from Astrakhan and Saratoff.

Baku is almost deserted. The terrified populace stormed the railway stations, helped themselves to tickets when the officials refused to supply them, and traveled on the roofs of the railway carriages.

The absence of the Czar at the present moment is unfortunate, as nobody has authority to overrule the red tapeism which delays imperative measures and decisive action.

PARIS, July 12.—Fourteen deaths attributed to cholerine were reported in this city yesterday. Prof. Peter of the Necker Hospital expresses the opinion that the prevailing malady is true Asiatic cholera. On the other hand Dr. Prendergast and others who have had wide experience in the East are equally positive that it is not Asiatic cholera.

PARIS, July, 12th.—A terrible accident occurred at three a. m. at St. Gervais les Bains, in Savoy, resulting, probably, in the death of hundreds of persons. The Bionassay glaciers, which extend from the northwest side of Mount Blanc, became detached and swept down the side of the mountain, carrying the baths and the hamlet of Le Fayet into the torrent. The loss of life was appalling. The full mortality is not yet known. The latest estimate of the number of dead is 130.

SPRINGFILD, Ohio, July 13th.—The most destructive tornado which ever visited this section of the country struck the southeastern portion of the city, the residence portion, this morning and completely demolished about thirty residences and partially ruined over a hundred more. But two persons are possibly fatally injured, but the loss in property is between $100,000 and $200,000.

VALPARAISO, Chili, July 13th.—The residents of Arequipa, about 40,000 people, are greatly alarmed owing to an outbreak of the Volcano Misti, a few miles northeast. It is 18,538 feet high and has been inert for several years, but of late there have been heavy earthquake shocks daily. There is an alarming increase of the influenza epidemic.

While there are now 1,000,000 Hebrews in the United States, there are over 5,000,000 in Russia.

A disastrous cyclone is reported in Manitoba by Winnipeg telegram of the 11th.

Mount Etna is in a state of eruption.

### PASTORAL.

*To the Saints in Colorado, Greeting:*—Brethren and sisters: As Bishop's agent for this State I wish to congratulate you for what you did last year in the way of tithing. I think some of the brethren and sisters did well, and indeed the church appreciates what you have done. But I wish to remind the Saints that the coffers of the church are now low, and as we wish to keep all the missionaries in the field that were appointed last General Conference, we must remember that some of them have families that have to be supported, therefore we wish all to come up to the help of the Lord. Send in your tithes and offerings and see if the Lord will not pour you out a blessing. Take him at his word and see if he is not true to his promise.

Send all moneys to me by postoffice money order on Denver postoffice, or by registered letter. Address James Kemp, Hutchinson, Jefferson county, Colorado.

JAMES KEMP, Agent.

### SECOND QUORUM OF ELDERS.

By advice from president of quorum I hereby request that each member will send me their address, as we are getting up a circular with all the names and addresses of our members; also those wishing quorum licenses can have them by sending me items of ordination. Please respond to this at once and help us in our labor.

ARTHUR ALLEN, Sec.

No. 1220 Walnut St., Kansas City, Missouri.

### CONFERENCE NOTICES.

Conference of the St. Louis district will convene in the Saints' church, No. 2518 Elliott avenue, August 27th, at eight p. m., and hold over Sunday. The different branches in the district, and the ministry, will please take notice and report, and attend if at all practicable.

J. C. CRABB,
W. O. THOMAS.

The Mobile district conference will be held with the Saints at Three Rivers branch, September 3d at ten a. m.

G. T. CHUTE, Dist. Pres.

### BORN.

DOSS.—At Perry, Iowa, October 22d, 1883, to Mr. W. J. and Sr. Doss, a daughter. Blessed June 17th by O. B. Thomas, and named Alta Winifred.

DOSS.—At Perry, Iowa, April 17th, 1889, to Mr. W. J. and Sr. Doss, a daughter. Blessed June 17th by J. S. Roth, and named Adaline Louise.

ELEFSON.—Near Eagle Grove, Iowa, November 3d, 1891, to Bro. Oliver and Sr. Amelia J. Elefson, a daughter. Blessed at the home of Bro. Eli Hayer, July 12th, 1892, by Elder Robt. M. Elvin, and named Olive Amelia.

### DIED.

MONTGOMERY.—At Runnels, Polk county, Iowa, May 5th, 1892, Sr. Margaret Ann Montgomery. Funeral sermon June 19th by J. S. Roth. Text, Rev. 14:13.

ROBERTS.—At Keokuk, Iowa, July 4th, 1892, Edward Ellsworth, only son of Bro. R. S. and Sr. Emily Roberts of Farmington, Iowa. He was born November 15th, 1865, at Farmington, Iowa. His life and life history has been connected with Farmington. He met untimely and sudden death, being run over by an electric street car, in Keokuk. Funeral services were held in the Latter Day Saints church, Farmington, Iowa, in charge of Elder James McKiernan, assisted by Revs. Hatton, and Fraker, of the Baptist and Methodist churches. This sad ending to celebration day will hereafter mark it as the saddest in the calendar to Bro. and Sr. Roberts. This leaves them without support and both are aged and afflicted. The city demonstrated its sympathy with them in their bereavement by almost a unanimous attendance at the funeral.

HELMICK.—At Skyatook, Indian Territory, June 20th, 1892, Sr. Allison Helmick. Deceased was born in Indiana, June 25th, 1875, and therefore lacked five days of being seventeen years old. She was baptized by W. F. Clark, June 11th, 1890, and had great faith in the restored gospel. Funeral sermon will be preached in the near future.

Another hand is beckoning us,
Another call is given,
And glows once more with angel steps,
The path that leads to heaven.

TEMPEST.—On June 21st, 1892, Josie Edna, daughter of Bro. Joseph and Sr. Dinah Tempest, aged 1 year, 8 months, and 2 days. She was born October 19th, 1890; blessed June 5th, 1892, by Elder T. W. Smith. She was a sweet and intelligent child. Funeral sermon by Elder J. Armstrong; text, Matthew 19:13:, 14. Funeral from the Latter Day Saints' church to Wyeuka cemetery, Nebraska City, Nebraska.

O, Thou who called our darling one,
Help us to say, Thy will be done.

ROBERTS.—Edward H. Roberts was born in the city of London, England, March 5th, 1809. He went to Canada in 1817; was married to Eliza Smith December 29th, 1834. He came to Iowa in 1844, and was baptized June 17th, 1866, by, elder J. H. Lake, at String Prairie, Lee county, Iowa; was ordained to the office of elder July 19th, 1868 and served continuously and faithfully as a church officer during his life. He resided in Farmington, forty-eight years, and died of heart disease June 23d, 1892, aged eighty-three years, three months, and eighteen days. He was the father of six children, four of whom are living. He leaves the companion of his early manhood, the mother of his children, a loving wife to struggle on a few more years in sorrow and gloom, unaided and uncheered by his presence. Three of his children were present to cheer and sympathize with their lonely mother. An extensive circle of relatives, neighbors, and friends extend to her and them their sincerest sympathy. Funeral services were held at the Latter Day Saints' church June 25th, 1892, Elder James McKiernan preaching the funeral sermon. The fact that fully one third of those in attendance were compelled to remain standing outside for want of room shows the respect had for Bro. Roberts.

ROSS.—At her home near Tabor, Iowa, June 30th, 1892, Sr. Ida Ross, aged twenty-four years and eight months. Deceased was born October 5th, 1867; united with the church August 25th, 1888. She had a lingering illness from February last that wasted away her mortal frame, but her spirit was as bright as it was pure to the last. She lived a honorable and virtuous life, was respected, and greatly beloved by all who knew her; a faithful worker in the Sabbath school cause; a tender-hearted and affectionate daughter. As a member of the church, she lived blameless. Her deep interest in the work, and the great love for her Savior. Sr. Ida left a mother, two loving sisters, one brother and a host of friends who greatly mourn their loss. Funeral services by Elder Henry Kemp.

## Sunday School Associations.

### SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Convention met at Clear Lake, Indiana, June 3d, 1892, at ten a. m., S. W. L. Scott president, J. D. Corless secretary. No reports from schools. Reports and suggestions were made by S. W. L. Scott, F. M. Cooper, Starr Corless, and Sr. M. Corless, all of which were good. D. B. Teeters was elected president, Dean Corless secretary, and E. Whaley treasurer. Preaching in the evening by Elder F. M. Cooper. Adjourned to meet at call of district president.

www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges ....$1 50
Imitation Morocco, gilt edges ..... 2 00
Morocco, gilt edges ..... 2 50
Roxburg Turkey, gilt edges ..... 3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ..... 4 00
New Testament, inspired ..... 75

## Book of Mormon.

Roan, sprinkled edges ..... 1 25
Imitation Morocco, gilt edges ..... 1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library ..... 1 25
Imitation Morocco, gilt edges ..... 1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges ..... 1 25
Imitation Morocco, gilt edges ..... 1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides ..... 2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only) ..... 1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers, ..... 30
Muslin binding ..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages ..... 70
Leather binding ..... 1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges ..... 1 50

## Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen ..... 1 00
Limp muslin covers ..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding ..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages ..... 1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages ..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen ..... 1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100 ....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25
250, 50c.; 500, $1; 1,000 ..... 1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 ..... 1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100 ..... 2 25
10. The Narrow Way; per doz. 15c., 100 ..... 1 10
11. The Plan of Salvation; per doz. 30c., 100 . . 2 25
12. The Bible *vs* Polygamy; per doz. 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 . . 1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 ..... 1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100 ..... 1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100 . . 1 10
23. Baptism; per doz. 20c., 100 ..... 1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100 ..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100 . . 1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100 ..... 40
31. What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100 ..... 25
250, 50c.; 500, $1; 1,000 ..... 1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36. The Spaulding Story Reexamined; per doz.. 20
per hundred ..... 1 25
41. The Gospel; per doz 5c.; 100, 25c.; 250,.. 50
500, $1; 1,000 ..... 1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 .... 1 75
44. Crooked Paths; per doz. 25c., 100 ..... 1 75
Trial of the Witnesses to the Resurrection of Jesus Christ; 5c each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent ..... 4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin ..... 1 50
Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall ..... 1 00
Josephus, complete, library leather ..... 3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes ..... 4 00
Baldwin's Ancient America (illustrated) ..... 1 80
Rollin's Ancient History, two volumes in one ... 4 00
The Koran, library leather ..... 2 25
Gieseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes ..... 10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine ..... 2 00
Cruden's Complete Concordance of the Bible ... 1 75
Apocryphal New Testament ..... 1 65
Elders' Diary, by Joseph Luff ..... 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding ..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages ..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each ..... 20
In paper, 15 cts.; ten or more, each ..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood.

In paper covers, 8 cts. each; per dozen ..... 75
Without covers 5 cts. each; per dozen ..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages ..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing of Children, and Marriages ..... 2 00

## District Records.

Printed and bound similar to Branch Records ... 3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100 ..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen ..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25

## Teachers' Bible.

Eyre and Spottiswoode's ministers' and Sunday-school teachers' Bible. Flexible binding, Levant silk sewed, kid lined, thin paper. This edition forms a book about one inch thick, and contains the "aids to the student," including concordance, maps, etc. Many prefer this to the Oxford edition. Price $4.75.

## New Tract.

No. 46. The Pure Gospel of Christ. A list of questions and answers, with blank form preaching notice on the back; same size as Epitome; per doz., 5c.; 100, 25c.; 250, 50c.; 500, $1.; 1,000 ..... 1 75

## A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

www.LatterDayTruth.org

# Zion's Ensign,

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restored gospel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Also a special feature for the next four or five months is the

**WHITE-BOX DEBATE,**

which is now appearing in its columns. Beside much other matter of interest to the Saints and those inquiring for the truth. All the

**Sermons** delivered at the **General Conference**

have been reported in full and will appear in the Ensign in their order. These sermons alone are worth many times the price of the paper.

Price—Three months - - 25c.
Six months - - 50c.
One year - - $1.00

**ZION'S ENSIGN,**

**Box 175. Independence, Mo.**

**REGULATE THE**
**STOMACH, LIVER AND BOWELS,**
AND
**PURIFY THE BLOOD.**
**A RELIABLE REMEDY FOR**
**Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.**

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

**THE RIPANS CHEMICAL CO.**
10 SPRUCE STREET, NEW YORK CITY.

# PATTIE; OR, LEAVES FROM A LIFE.

(NOW READY.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of tha same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

**On Sale at the Herald Office,**

# With the Church In an Early Day.

**Price $1.14 postage prepaid.**

# Ruins Revisited,

AND THE

# World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER

For sale at the Herald Office. **Price $1 00**

## GERMAN TRACTS.

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.


## TO DENVER, COLORADO.

The BURLINGTON ROUTE will run a special train to Denver, Colorado, called the GRAND SOUTHERN IOWA SPECIAL TRAIN, which will leave Burlington, Iowa, August 7th, at 8 o'clock a.m.

Those contemplating a summer trip to Rocky Mountain resorts, or to California points, would do well to avail themselves of this opportunity. They can thus attend the twenty-fifth Triennial Conclave of the Knights Templar to be held at Denver, Colorado, August 9th, this special train being run for that purpose, running directly through over the main line of the Burlington Route, and passing principal stations as follows:—

| | | | |
|---|---|---|---|
| Mt. Pleasant | 9:00 a. m. | Creston | 3:10 p. m. |
| Fairfield | 10:00 a. m. | Corning | 3:45 p. m. |
| Ottumwa | 11:00 a. m. | Villisca | 4:15 p. m. |
| Albia | 11:50 a. m. | Red Oak | 4:45 p. m. |
| Lv. Chariton | 1:10 p. m. | Glenwood | 5:50 p. m. |
| Osceola | 2:00 p. m. | Pac. Junct., | 6:00 p. m. |

Connections from branch line stations can be readily made at these points.

This train will stop for dinner at Chariton, supper at Lincoln, Nebraska, and breakfast at Akron, Colorado, meals 50 cents, thus passing through Iowa, Western Nebraska, and Eastern Colorado in daylight, reaching Denver at 11:30 a. m., August 8th, being but *one night en route.*

Baggage, smoking, chair, and Pullman cars will make up this train, and all necessary arrangements for the comfort and enjoyment of excursionists will be provided.

HALF RATES will be made from all points to Denver and return. This low rate, and the extended time limit for return, namely, October 11th, will no doubt be taken advantage of by summer tourists and excursionists desiring to make a prolonged stay in the Rocky Mountains and Pacific Coast resorts. The conditions of the Knights Templar tickets from points of the Iowa Division will permit the going journey to be made over the Burlington's main line to Denver, and return the same route, or through Southern Nebraska, by way of St. Joseph or Kansas City, and special tickets will be prepared to provide these advantages.

The Denver and Rio Grande Railroad Company will also make excursion rates from August 7th to 31st inclusive, to all points of interest in Colorado, and other passenger associations will offer equal inducements for visiting Salt Lake, Ogden, California, the North Pacific coast, and other points west of Denver.

Further information will be cheerfully furnished on application by any C. B. & Q. ticket agent, or

W. J. DAVENPORT, Asst. Div. Pass. Agent, Council Bluffs, Iowa.
J. M. BECHTEL, Div. Pass. Agent, Burlington, Iowa.


## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

# Autumn Leaves,

With Frontispiece each Month.

Published monthly, 48 pages, neatly covered.

Price per year - - $1.50.

MRS. M. WALKER,
Editor and Publisher.

## New Testaments; Inspired Translation,

limp cloth binding, 30c. each; $3 30 per doz. net.

A special, cheap edition for Sunday schools; same size and type as the stiff board bound 75c edition.

## New Testaments:

King James' translation; three sizes; American Bible Society's editions; cloth binding.

Brevier type, 18 mo, 25c. each net; the same per doz.

Agate type, 32 mo., (smaller) 15c. each; $1.60 per doz net.

Pearl agate type, 32 mo., 10c. each; $1.00 per doz. net.

These books are kept in stock to supply schools and other patrons with good, cheap Testaments at very low prices.

## Cards and Tickets.

Fancy cards, large, five kinds, per 50 ..... 75
Fancy cards, small, ten kinds, per 100 ..... 50
Good Behavior tickets; per 100, 15c.; 1,000 ..1 00
Prompt Attendance tickets; 100, 15 ; 1,000....1 00

## Winnowed Songs.

Each 40c., half doz. $2 25 per doz. .....4 50

## Zion's Hope,

A large, four page Sunday school paper for children; illustrated; edited by Sr. M. Walker. 50c. per year; In packages of four, five, or six to one address, 40c. each per year; in packages of seven or more, 35c. each.

HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**
OF

# PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

# BOOKBINDING.

**HERALD OFFICE BINDERY—**

**All kinds of Bookbinding done at Reasonable Rates!**

Herald volumes, library leather backs and corners, marbled edges ..... $1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco ..... 1 25
" " half morocco ..... 1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**


www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, July 30, 1892. No. 31.

Flora L. Scott

## THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa

Subscription price $2.00 per year; Six Months $1.00; Three Months 50 cts.; single copies 5 cts.; Sample copies free.

The Traveling ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, fifty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

### RELIGION IN NEW ENGLAND.

DECADENCE OF THE CHURCH IN THE LAND OF THE PURITAN FATHERS.

NEW England, the home of the puritan fathers, seems to be on the down grade. The religious life of that section of the country, which since its first days has been the center of religious thought and the inspiration to religious effort, has less of the true spirit of growth than is to be found in the new, less theological, but more practical west. The sterility of mere theology finds in this condition new and pertinent illustration. President Hyde of Bowdoin college has an article in the June *Forum* under the rather doleful title, "Impending Paganism in New England," nor are the conclusions at which he arrives more assuring than his subject. He believes, and attempts to prove, that the rural inhabitants of New England are becoming in a literal and acquired sense pagani. He presents statistics which indicate that the churches no longer attract the people in that section, where a few years ago it was the custom to spend about the entire Sabbath day at some form of service. Waldo county, in Maine, contains 6,987 families; there are a dozen different church denominations represented, but only 2,137 of these families attend church. Oxford county contains 7,288 families, of which 4,577 report that they attend no church. Fifteen counties, with an aggregate of 133,445 families, report that 67,842 families attend no form of divine service whatever.

As to the cause of this state of affairs President Hyde says: "Excessive emphasis upon the transcendence as distinct from the immanence of God is the deeply buried and far-reaching root; extreme individualism is the decaying and unsightly trunk; superfluous sects are the gnarled and knotty branches; doctrinal abstractions are the dry and juiceless leaves; artificial and unreal sermons are the blighted and bitter fruit—which together constitute the tree which is now cumbering the ground of moral Christianity. God is regarded as a being who laid down certain laws, made certain covenants, drew up a certain plan of salvation, was a party to certain transactions, published certain books two or three thousand years ago. Each man feels especially commissioned to discover God's will, both for himself and for everybody else. The theology taught is too abstract, formal, it lacks vitality, and preaching gives place to sermonizing, and eloquence is esteemed an end in itself, at the expense of "directness of speech, force of character, and simplicity of heart."

President Hyde thinks the cures for this state of affairs are in greater heart sympathy among men, a broader social nature, the study of, and active participation in, the practical problems of life by the clergy, and the sweeping away, or, at least, softening, of denominational lies.—*Sel.*

### WHAT CHRISTIANITY HAS DONE.

SOME gentlemen tell us very complacently that they have no need of religion, they can get along well enough without it. Let me tell you, my friends, the worst kind of religion is no religion at all. And these men who live in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the Gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their bodies like the South Sea Islanders or cut off their heads and tanned their hides like the monsters of the French Revolution. When the microscopic search of skepticism, which has hunted the heaven and sounded the seas to disprove the existence of a Creator, has turned its attention to human society and has found a place on this planet ten miles square where a decent man can live in decency comfort, and security, supporting and educating his children unspoiled and unpolluted, a place where age is reverenced, infancy respected, womanhood honored, and human life held in due regard—when the skeptic can find such a place on this globe where the Gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither, and then and there ventilate their views. But so long as these men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Savior who alone has given to man that hope of eternal life which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom.—*Sel.*

### SERMONS IN SATIRE.

THE right kind of a smile never hurts a prayer meeting.

If you set up for a growler you can always be busy.

The only sins that God cannot forgive are those you desire to keep.

There is no mansion in heaven for the man who is mean to his wife.

Every time you look at a sin it seems to become a little better looking.

There isn't a bit of religion in making a boy do a man's work with a dull hoe.

It is only when a man gets where he has nothing left to be proud of that the devil leaves him.

People who blow their own horns do not always furnish good music for other people.

The religion that is noisy in church is sometimes very quiet in places where it is more needed.

A man with only one coat never has to lie awake and worry for fear it will become moth-eaten.

Praying to the congregation may sound very nice, but it never attracts any attention in heaven.

It is a step toward heaven to find out that we are made of the same kind of clay as other people.—*Ram's Horn.*

I DO not ask you to be anything but a glad, sunny woman. I would have no counsels of mine recommended by long faces and formal behavior. I would have you so at peace with heaven, with the world, and with yourself that tears shall flow only at the call of sympathy. I would have you immaculate as light, devoted to all good deeds, industrious, patient, heroic. And crowning every grace of person and mind, every accomplishment, every noble sentiment, every womanly faculty, every delicate instinct, every true impulse, I would see religion upon your brow, the coronet by token of which God makes you a princess of his family and an heir to the brightest glories, the sweetest pleasures, the noblest privileges, and the highest honors of his kingdom.—*Dr. Holland.*

SODA will remove all dirt from celluloid collars and cuffs, and make them white. Wet the collar first, then rub the soda on.

Ten per cent of the population of India are widows.

www.LatterDayTruth.org

## *A. W. SHERMAN,*

## PHYSICIAN & SURGEON,

LAMONI, IOWA.

Special attention given to the

EYE, EAR, NOSE, AND THROAT.

## H. L. TILTON,

**1881.** LAMONI, IOWA. **1892.**

## GENERAL MERCHANDISE,

**Strictly Cash and Produce.**

A CASH STORE can and will sell goods for less money than any house doing a credit business.

WE SOLICIT YOUR PATRONAGE.

## For Sale Cheap, Photographic Outfit.

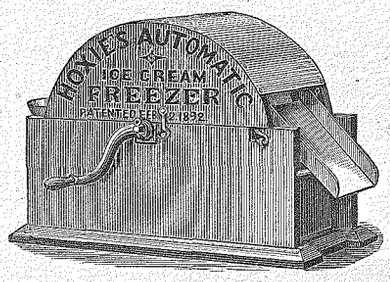
A rare chance for some young man able to travel, or located in a large town. Good business; easy to learn. Cause for selling, sickness. For terms write.

C. E. BENNETT, German Ridge,
Perry Co., Indiana.

HOXIE'S AUTOMATIC

## Ice Cream Freezer

CAPACITY




UNLIMITED.

**For Hotels, Restaurants, and Family Use.**

Will freeze Ice Cream, Lemonade, Sherbets, and all kinds of Ices instantly. Several Machines combined in one, with saving of 80 per cent of Ice. Agents wanted. Exclusive territory can be secured by addressing

**Hoxie Automatic Ice Cream Freezer Co.,**
17 CHARDON ST., BOSTON, MASS.

## LOTS.

A few choice Residence Lots for sale on easy terms, within ten minutes walk of L. D. S. church. Price $100. Write for Plat to

D. F. NICHOLSON,
1 Care Lamoni State Bank.

## L. A. FOWLER, CONTRACTOR & BUILDER

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

## FOR SALE AT LAMONI,

A well established Photograph Gallery,—Gallery and Residence combined; Residence on first floor; Building new. A good opportunity for the right party. Good reasons for selling. For particulars and terms address,

A. M. CHASE, LAMONI, Iowa.

Will rent to right person, with privilege of buying.


E. C. Briggs, (home address), No. 1621 Quincy place, St. Louis, Missouri; (mission address) No. 171 East Randolph street, Chicago, Illinois.

J. W. Wight, Queensferry, Victoria, N. S. W.

John S. Roth, Grinnell, Powesheik co., Iowa.

J. F. Mintun, Magnolia, Harrison Co., Iowa.

Alexander H. Smith's home address is now Lamoni, Ioa.

J. H. Tyrrell, Secretary Chatham district, Box 396 Chatham, Ontario.

Elder Thomas Bradshaw, No. 48 Repton street, Limehouse, London, England.


## "NOT HOW CHEAP, BUT HOW GOOD."

We carry a well selected stock of

## General Merchandise,

and our constant aim is to please customers, and give them good values. We take pride in selling goods we can guarantee, and that we know will give satisfaction.

☞ Call and see us.

Yours truly,

**Blair Mercantile Co.**


## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:—

West Oakland, California, Montana Hall, Adeline Station, Seventh street.

Chicago, Illinois, services every Sunday at 2:30 p.m., in Hall C, No. 213 W. Madison street. Sunday school at one p.m.

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

London, England, meetings on Sundays at 3 and 6:30 p. m., Tuesdays and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, West, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10:30 a.m., 6:30 p m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7:30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Sheffield, Langsett road; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays, 7:30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Leeds, Wellington road, New Wortley; services Sundays 10:30 a.m., 6:30 p.m. Thursday, 7:30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a.m. and 7:30 p.m.

John R. Evans, 51 Bute street, Aberdare, Glamorganshire, Wales.

Isaac M. Smith, Galien, Michigan.

E. L. Kelley, Presiding Bishop, Lamoni, Decatur co. Iowa.


## DR. JOHN H. HANSEN,

LAMONI, - - IOWA.

(Graduate Kentucky School of Medicine,)

*TEN YEARS EXPERIENCE.*

**CHRONIC CASES A SPECIALTY.**

## 4 LOTS

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

**CHOICE RESIDENCE LOCATION.**

Terms reasonable. Call on or address,

J. A. GUNSOLLEY, Lamoni, Iowa.

Robt. Winning, President. **LAMONI STATE BANK** D. F. Nicholson, Cashier.

(Successor to Farmers Bank of Lamoni.)

Paid up Capital..... **$25,000 00**
Liability of Stockholders..... **$50,000 00**

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

## PROGRESS!

*The "Patriot"*

Has taken another step forward. It prints

## ALL AT HOME,

and is therefore enabled to greatly enlarge its more useful departments, and make room for some additional ones. Send for free sample copy.

Lambert Brothers, Lamoni, Iowa.

## SPIRITUAL GIFTS

AND

## THE SEER OF PALMYRA;

Or

**SEQUEL TO SPIRITUAL GIFTS.**

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio Liberal Discount to Agents. 4apr

## Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions. The index is rearranged, the subjects and citations furnishing a complete analysis of the contents.

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, July 30, 1892. No. 31.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, July 30, 1892.

CONTENTS:

EDITORIAL:
Book of Mormon—Its Uses ..... 485
Rev. Joseph Cook on Mormonism..... 486
The First Discoverers of America .... 487
Gospel Work..... 488
MOTHERS' HOME COLUMN:..... 488
LETTER DEPARTMENT:..... 490
ORIGINAL ARTICLES:
Sermon by Elder R. M. Elvin..... 492
The Devil in Tears..... 496
CONFERENCE MINUTES:
London ..... 497
Southern Michigan and Northern Indiana ..... 497
MISCELLANEOUS:
Pastoral—Thomas Matthews ..... 497
Pastoral—E. C. Briggs..... 497
Notice—Wm. H. Kelley..... 499

## BOOK OF MORMON—ITS USES.

"WHAT purpose does the Book of Mormon serve?" This is a question often asked and even sometimes by Latter Day Saints. A correct answer should be given such inquiry, let it come from within or without the church, for it must be conceded that, if God is its author, abundant reason will be found for its appearance. inasmuch as none of his works exist in vain.

When Paul was called in question for his faith and claims and conduct in Christ before King Agrippa and wife and Festus the governor, the king said to him, "Thou art permitted to speak for thyself." Now it is equally just and right that the Book of Mormon be heard for itself as to the chief points of its mission among men, and when this is done it answers with no uncertain sound that its first and highest object is to proclaim the divinity of "Jesus the Christ" and the fact of his glorious resurrection from the dead—facts on which forever hinge the wonderful and matchless work of redemption revealed in the gospel. Immortality and eternal life are revealed in the gospel, and all mankind should be interested in the evidences which demonstrate the divine certainty of these things, for the gospel teaches that, "as in Adam all die, even so in Christ shall all be made alive. But every man in his own order." Therefore, testimony that is sound and conclusive in support of this claim, and settling securely this greatest of all questions, should be and is of the very highest value to all mankind. And it is to supply such testimony from a new source (yet one provided for in Bible promises relating to such a book to be revealed in the Lord's due time), a source ordained in the wisdom of God and environed on every side with such harmonious evidences of heavenly design and purpose and direction as to carry conviction of its divinity to the souls of all honest, faithful, patient inquirers.

Standing at the very gateway of this treasure-house of gospel knowledge we find emblazoned in plain terms upon its first portal (the fly leaf) these words as to the purport and purpose of the Book of Mormon: "And also to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations." This, then, is the high and most important mission of this sacred record. Can the soul conceive of a loftier purpose! When the deity of Jesus the Christ is proved, then around that all-glorious fact revolves the noblest aspirations, the highest hopes, the purest resolves and the divinest ambitions possible to mortals or to angels. Surely the mission of the book is worthy its marvelous and wonderful claims.

To further learn what objects are to be attained, and what purposes served, in the coming forth of the Book of Mormon, we present its own claims as follows:—

And it came to pass that the angel of the Lord spake unto me, saying, Behold, saith the Lamb of God, after I have visited the remnant of the house of Israel, and this remnant of whom I speak, is the seed of thy father; wherefore, after I have visited them in judgment, and smitten them by the hand of the Gentiles; and after the Gentiles do stumble exceedingly, because of the most plain and precious parts of the gospel of the Lamb which has been kept back, by that abominable church, which is the mother of harlots, saith the Lamb, I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb; for behold, saith the Lamb, I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed and dwindle in unbelief, and also the seed of thy brethren; behold, these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb; and in them shall be written my gospel, saith the Lamb, and my rock and my salvation; and blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountain shall they be.

And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of the Jew, that it came forth from Gentiles, unto the remnant of the seed of my brethren; and after it had come forth unto them, I beheld other books, which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles, and the remnant of the seed of my brethren, and also the Jews, who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb, are true.

And the angel spake unto me, saying, These last records which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him or they cannot be saved; and they must come according to the words which shall be established by the mouth of the Lamb: and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb; wherefore, they both shall be established in one; for there is one God and one Shepherd over all the earth; and the time cometh that he shall manifest himself unto all nations, both unto the Jews, and also unto the Gentiles; and after he has manifest himself unto the Jews, and also unto the Gentiles; then he shall manifest himself unto the Gentiles, and also unto the Jews, and the last shall be first, and the first shall be last.—1 Nephi 3: 41–43.

The above quotation makes the following notable claims,— 1. That the Book of Mormon contains the gospel of Christ, therefore his "rock" and "salvation." 2. That it is one of "other books" coming forth in connection with the Bible "unto the convincing of the Gentiles, and the remnant of the seed "of Nephi's brethren," and also the Jews, who are scattered upon all the face of the earth that the records of the prophets [under the Old Testament] and of the twelve apostles of the Lamb [under the New Testament] are true;" for it is promised that "these last records which thou [Nephi] hast seen among the Gentiles, [one of which is the Book of Mormon,] shall establish the truth of the first which are of the twelve apostles of the Lamb [the New Testament], and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the eternal Father, and the Savior of the world, and that all men must come unto him or they cannot be saved; and they must come according to the words

www.LatterDayTruth.org

which shall be established by the mouth of the Lamb; and the words of Lamb shall be made known in the records of thy [Nephi's] seed, as well as in the records of the twelve apostles of the Lamb [New Testament]; wherefore, they both shall be established in one."

Such are some of the chief objects to be attained by the Book of Mormon.

That the Book of Mormon is designed to confirm and establish the claims of the Bible and with the latter define and determine and maintain the doctrine of Christ by irrefutable proofs among Gentiles, Jews, and the house of Joseph mixed and scattered among the nations far and near as well as those aboriginal in America and its adjacent islands, is seen in the following quotation which is the teaching of the prophet Lehi to his son Joseph in respect to the prophecy of his forefather Joseph, the son of Jacob, who was sold to the Egyptians:—

For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. Yea, Joseph truly said, thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. And I will give unto him a commandment, that he shall do none other work save the work which I shall command him. And I will make him great in mine eyes: for he shall do my work, And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel. And Moses will I raise up, to deliver thy people out of the land of Egypt. But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth my word only saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord. And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord. And thus prophesied Joseph, saying: Behold, that seer will the Lord bless: and they that seek to destroy him, shall be confounded: for this promise, of which I have obtained of the Lord, of the fruit of thy loins, shall be fulfilled. Behold I am sure of the fulfilling of this promise. And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation; yea, thus prophesied Joseph, I am sure of this thing, even as I am sure of the promise of Moses: for the Lord hath said unto me, I will preserve thy seed forever. And the Lord hath said, I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much: for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand: and I will make a spokesman of him. And the Lord said unto me also, I will raise up unto thee fruit of thy loins: and I will make for him a spokesman. And I, behold, I will give unto him, that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it. And the words which he shall write, shall be the words which are expedient in my wisdom, should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust; for I know their faith. And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simpleness of their words. Because of their faith, their words shall proceed forth out of my mouth unto their brethren, who are the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers.—2 Nephi 2: 2, 3.

The above text foreshows the coming of the Book of Mormon, the source from whence it would come, the person by whom it would come, and many of the important objects that would be attained by its coming and teachings. Are not these purposes worthy indeed! Do they not tend to the glory of God, to the unity of his people, and to the present and future happiness of man!

The religious world is divided and subdivided in respect to matters of man's duty and service to God, and millions there are who have no regard for religion under any form, some of whom deny the being of a God. Prof. Drummond says: "Can we shut our eyes to the fact that the religious opinions of mankind are in a state of flux? And when we regard the uncertainty of current beliefs, the war of creeds, the havoc of inevitable as well as of idle doubt, the reluctant abandonment of early faith by those who would cherish it longer if they could, is it not plain that the one thing thinking men are waiting for is the introduction of Law among the Phenomena of the Spiritual World?"

The Book of Mormon furnishes added evidences of "Law among the Phenomena of the Spiritual World," and it does so in unity with the evidences furnished by the Bible and other sources of correct knowledge, and it thereby gives to man everywhere greater certainty and added rational assurance of the being and attributes of God, the divinity of Christ and his doctrine, and the certainty of redemption in the gospel plan.

---

A BROTHER in the field wrote lately in regard to his ministry:—

"The Saints, so far as I could judge, were pleased with my ministrations; and in my preaching of the word, I know that God's power overshadowed me, and that all is well, and I feel at peace."

How truly is the Master keeping his promise: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

Every faithful heart in the ministry feels this peace.

---

## REV. JOSEPH COOK ON MORMONISM.

WE reproduce the following from the pen of Captain John Codman, of New York, a writer of some celebrity and long acquainted with Utah, the Mormons, and their history, and the author of a widely read book called "The Mormon Country." The article appeared in the *Boston Transcript* about March 9th or 10th past.

We met Captain Codman at Soda Springs, Idaho, in 1885 and had long and interesting talks with him on the condition of things in Utah. He showed that he was well informed on the situation, friendly to the people, though opposed to the evils he thought obtained there. We think he measures Rev. Joseph Cook quite fairly.

It is the great effort of Mr. Joseph Cook to establish his own position so that any view he may take of religion or politics from that commanding eminence may be at once recognized as beyond dispute. His religion being his own standpoint, he concludes that it should necessarily be the standpoint of all men. He possesses the exact requisite of faith or credulity as some persons may consider it. He believes in the miracles of the Old and New Testaments and in the application of certain texts which favor what is called Orthodoxy, and he is sure that he is right. Consequently he has little charity for Unitarians and Universalists who may differ from him on these particulars in any degree, and none at all for agnostics who make no such pretensions to the absolute knowledge of God and his "plans" that is so clear to his own mind. On the other hand, Mr. Cook has no patience with the Episcopal idea of apostolic succession or with the ceremonies of that Church, and he utterly abominates the excessive superstitions of the Roman Catholic and the Mormon denominations.

Of course Mr. Cook has the right to indulge his self-sufficiency to any extent in maintaining that he and those who believe exactly as he does are absolutely in the right, and that those who differ from him are absolutely in the wrong; but in order to make this desirable point he is not justified in misrepresenting the faith of others. It does not follow that because Mr. Cook is right Unitarians and Universalists may not have some claim to a modified Christianity, or that agnostics are infidels. Neither does it follow that on the other side of this luminous central figure the Episcopalians are to be shut out of the kingdom because they believe a little more than Mr. Cook, or that the Roman Catholics and the Mormons will suffer eternal perdition because their faith or credulity, whichever it may be called, exceeds his own in so much greater degree. I mean to say that in the minds of most people these dire consequences are not likely to result from a divergence of opinion from that of Mr. Cook, although they seem to be fully established in his own mind.

Now, being so firmly persuaded by it, why need he use any other weapon in his arguments than the truth? In a report of his lecture, published in the *Transcript* of last evening, we read:—

"The Mormon monster has put on a mask,"



www.LatterDayTruth.org

said Mr. Cook, as he began his prelude. "He has quietly ascended the back stairs of the National Capitol, where he persistently knocks for admission as a State. Political support is promised to the party which favors it the more. Shall we have a Mormon State? Answers of 'no' come from all parts of the country. Two schemes are now proposed for Utah—Statehood and home rule; but the Americans resident in Utah are opposed to these measures which would result in the domination of the Mormon Church. These Gentiles, as the Mormons term them have rights which must be respected. The Mormons still have a majority in the Territory of from 10,000 to 15,000. They are still under priestly control, and polygamy has not been abolished, in spite of all that has been said. It still remains for us to do much to push forward a reformation in the Territory which will not be fit for Statehood before the end of the century. Could there be a restricted emigration, it is possible that the Mormon cancer would be withered."

I am sorry to say that Mr. Cook is not alone even in cultivated Boston in his ignorance of the tenets of Mormonism. In his case, too, I call it ignorance, as indicating a lack of intelligence, instead of a deliberate perversion of facts in regard to which, as a public lecturer, he ought to be informed. No choice is left for him to stand upon either ground.

Whatever the lecturer may have thought or known about the subject he was discussing, I have no doubt that the large and otherwise intelligent audience before him actually connected Mormonism and polygamy as inseparable and believed that the former was the corner stone on which the latter was reared. On the contrary, Mormonism flourished and increased in a greater ratio than it has since in the first years of its establishment before Joseph Smith introduced polygamy as a hideous excrescence in its superstructure.

What was the faith of the Mormon Church? What has it been? What is it now? Succinctly it was a full, implicit and literal belief in the absolute verbal inspiration of the Old and New Testaments, supplemented by an equal belief in the "Book of Mormon," a supposed discovery unearthed by Joseph Smith, and which, however absurd its claim to divine authority, does not contain a single line or word that is at variance with sound and pure morality. To this is added what these people consider the logical belief that if God revealed himself to the church of old, he can do so again, and that, therefore, such revelations are binding upon its members. Thus, when Joseph Smith, in order to extricate himself from some family difficulties in which he had become involved, saw fit to have this "revelation" establishing polygamy, his followers accepted it as readily as the Roman Catholics accepted the decree which went forth that the pope was infallible. They accepted it with the greatest reluctance, as is shown that, in the whole history of the church, there never was a time when a greater proportion of the people than one out of ten availed themselves of the permission to enter upon plural matrimony. Such was Mormonism in its second stage. We have not space to recapitulate to congressional legislation nor to expatiate on the introduction of railroads and factories and the influx of "Gentiles" which made this especial institution so unpopular that it finally became unbearable, until President Woodruff promulgated his proclamation, induced, as he said, by a divine revelation, abolishing polygamy from that time forth and forever. The announcement was made in the Tabernacle before an assembly of ten thousand people, and it was unanimously confirmed by that immense audience. It was the happiest day I ever knew among the people of Utah. For years and years nine-tenths of them have carried the heavy and unwholesome burden which belonged only to the other tenth on their shoulders, out of obedience to the laws of their church. They, in common with the others, have suffered all the oppresssion that it has brought upon them. and now they feel, that like Christian in the "Pilgrim's Progress," this burden not however of their own sin, but of the sins of others, having fallen, they could stand and walk upright like men. And yet Mr. Cook does not deem them sincere. He intimates that they would like to pick it up again to groan beneath its weight. He may reply that if Statehood should be accorded to Utah, the fealty of the people to the church would reinstate polygamy. He might as well argue that in this day of enlightenment the fealty of the Roman Catholics to their Church in the United States would restore the Inquisition, or that if they had it in their power the Southerners would restore slavery. No, the Mormon Church has come back to its first principles from which in a evil hour it strayed.

What these principles were has already been stated. They involve a greater degree of faith than is comprehended in the orthodoxy of Mr. Cook, but it is a faith that does them no harm and is not productive of harm to others. And I say without hesitation that the teachings to which I have often listened in the hamlets and villages of Utah far and wide, and when polygamy was seldom alluded to, especially since it has become a thing of the past, are more in accordance with those of our common Lord and example Jesus Christ than any that I have ever heard in any of the other churches of our land. The people of Utah, take them "by and large," are more honest, industrious, temperate, frugal and upright in their daily life, more charitable and sympathetic to their neighbors, more recognizant of the ties of human brotherhood than any number of people who can be found in the same number of square miles in the United States.

This is high praise, but from an acquaintance with them of twenty years I am qualified to know that they deserve it.

And these are the men who Mr. Joseph Cook, the Reverend Joseph Cook, says are still nursing a "cancer" that disqualifies them from enjoying the privilege of Statehood. But it must be remembered that they do not, as a majority, ask for Statehood. They recognize the public sentiment against them, unjust though it is, and only ask for "home rule;" something that many of our newspapers urge for Ireland while they maintain that our own fellow citizens should still be held in bondage. The people of Utah arewilling to remain on probation until everybody, excepting, of course, Mr. Cook, is satisfied that they are honest in their abandonment of polygamy. It is not to be a question of Republicanism or Democracy with them, for they do not desire to take any part in national politics. They do not ask for a full measure of justice, they only ask us to overcome our prejudices to the extent of being in some degree generous.

JOHN CODMAN.

St. Denis Hotel, New York, March 8.

---

BRO. SIMON SMITH has the following in the St. Joseph, Missouri, *Herald* for July 8th; which paper gives him much opportunity for giving the people correct ideas about the Book of Mormon and the original settlers in this land.

THE FIRST DISCOVERERS OF AMERICA.

EDITOR HERALD:—Your issue of present date has in it a very noteworthy item respecting the Indians at South Dakota Agency, which shows to some degree the good work done by the Catholic Church, a part of which reads: "Iron Feather of Devil's Lake, offered resolutions which were adopted declaring that as the name of Christopher Columbus meant Christ bearer, his discovery of America brought the knowledge of Christ to half the world; that the Indians of all America should be most thankful to God for the Gospel of His Son." By this speech of Iron Feather it infers that Columbus was the first man that brought Christianity to America. If Iron Feather will read the Book of Mormon, which book sets forth that it is a history of his forefathers who came from Jerusalem 600 years B. C., he will find that Nephi and his brother Jacob taught Christ in America 570 years before Christ came in the flesh; and also that Jesus Christ the son of God appeared in person after his resurrection, in the year A. D. 34, to the Indians' ancestors and ministered unto them, and at the same time ordained twelve men as ministers to minister in His name upon this continent, which was done at the "City of Bountiful," which place is now called "Palenque," in Chiapas, Mexico. And notwithstanding the good done by the Catholic priests and other ministers claiming to be of Christ, and of making those Indians acquainted with the Bible, (the fore part of which is also a history of those Indians' ancestors, which part was till the time of Zedekiah, king of Judah, and which was had among those here in America in connection with their records of the Book of Mormon until the fourth century after Christ,) but the Book of Mormon shows their origin and history for a thousand years, as also the gospel of Christ that was taught by the ministers of Christ some four hundred years. Hence the Catholic Church was not the first people who taught Christianity in America, as brought here by Christopher Columbus. Respectfully,

SIMON SMITH.

ST. JOSEPH, MO., July 6th, 1892.

---

## EDITORIAL ITEMS.

A BROTHER writes us suggesting that if each adult member in the branches will send him a certain amount he can buy a tent and proceed to place it in charge of an elder and have the gospel preached at his home, where a church cannot be secured, because of opposition. Zeal is good and has its place, but anyone should readily see that such plans are entirely impracticable. There are hundreds or thousands of places from which calls come and which the elders are looking after as fully as possible, making best use of the light and discretion given them in the prosecution of their work. Informal penny and nickel collections have been suggested and urged *ad infinitum*. Such matters as tent purchasing for field work etc., should be taken up only through the common consent of Saints in the local or general fields, as the case may be, and be placed under the management of those in charge. It is fair to presume that officials in charge will carefully consider the wants of said fields, also the practicability of plans proposed to further the interests of the cause. Consult them; they understand the condition of affairs where they have oversight. "Let all things be done decently [properly] and in order."

Bro. J. W. Bryan, Elkhart, Texas, writes that he is discussing with an Adventist and is satisfied so far with the help received.

Bro. R. Etzenhouser wrote from Washington, Indiana, that his work was attended with discouraging features, but he was hopefully striving to speed the plow.

www.LatterDayTruth.org

Bro. Alexander H. Smith returned to Independence, Missouri, with Bro. T. W. Smith in charge, at which place Bro. T. W. Smith will be taken care of as well as it is possible, under the oversight of Bro. R. May, Bishop's agent. The Saints of Independence, we are sure will not see one so stricken lack for proper attention. Bro. Alexander started from Salt Lake City on Tuesday evening, July 19th, expecting to reach Independence on Thursday afternoon, the 21st. All is being done for Bro. T. W. Smith that can be.

The following double commendation addressed to the *Independeut Patriot*, is from Bro. I. R. Price, of Avon, Montana: "Your payer and the SAINTS' HERALD are the best papers I ever read; so much solid reading matter in them that it would be hard to get along without them, as I have been a subscriber to your paper since the first issue, and for the HERALD since June, 1869. I trust they may be long-lived."

The truth circulates in strange channels sometimes, reaching all, as it should. A brother writes that having loaned a copy of the Voice of Warning to a salooonkeeper, his customers so persistently read it that he has been unable to read but one or two chapters. All like its subject matter.

The obituary notice of Bro. Clapp in our issue for July 9th should read Lewis Franklin, not Francis. He emigrated to Utah in 1850, not 1852.

Bro. Dian Carter, Blair, Nebraska, writes that now is the accepted time to open the work there where opposition has heretofore prevented. We note these suggestions in case the ministry are able to answer the calls.

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

Bro. Joseph R. Lambert arrived home on Monday the 18th inst. after a protracted series of labors in the eastern portion of his field.

The Fourth Annual Catalogue of the Humeston, Iowa, Central Normal University reaches us. Among the Faculty we notice the name of Sr. Frances Walker, of Lamoni, instructor in literature, rhetoric, elocution, and common branches.

Bro. E. A. Stedman arrived from the Minnesota field on Monday July 18th.

We notice that Bishop Kelley has been departing and arriving this week. He is a busy man.

A letter from Virgil City, Missouri, recent date, reports five baptisms resulting from the labors of Brn. E. Curtis and A. J. Keck. The effort there will be continued by Bro. R. Walters.

Letters are received from Bro. C. H. Burr, East Delavan, Wisconsin, and Bro. David Brand, Marengo, Illinois. The latter desires the address of Elder "W. F." Cooper, for whom he has mail, and whom he wishes to see. His hospitality will be extended to elders laboring at Marengo.

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

## GOSPEL WORK.

IN *The Church Union* for the 15th ult. we find the following wise sentiments, by Dr. Parkhurst, and commend them to our numerous readers:—

Every Christian, layman or clergyman, must exercise his own judgment as to the wisest way of getting at the facts, but he has got to get at them somehow; he has got to know the world that he is ministering to. He has got to understand the conditions to which as a law and gospel worker his appliances are to be adjusted. A Christian must spend a good deal of his time in his closet, but his closet must open into all outdoors. Our only way is to deal with the world as a concrete fact, understood in the details of its condition, motives and life. These are matters for the church and for young men to take a smart hold of.

Christianity has got to be understood as a utility before it will be in a situation to command the respect and secure the allegiance of hosts of our younger men, who have the good sense to prize religion just as they would anything else—according to the amount that it can be made to do. The original church was able to work a revolution, for the reason that it pushed directly into the thick of the world. Christ was an out-of-door creature, and He kept His disciples out in the open air. He maintained between them and the world they were to help save by immediacy of contact. By His own divine touch He kept them pure and then shoved them into the thick of the world's defilements. This world is a dangerous world, and if you lay square hold upon it you will have to be careful. If you fling yourself into the current you will have to battle the current or you will get swept down the stream. If you come into direct touch with the world, either the world will blacken you or you will whiten the world. There will be no third alternative. So that if, like the Lord, your ambition is to brighten and sweeten sin-befouled humanity, like the Lord also you will have to spend a good deal of time with God in the heights in order that safely and unstainedly you may move through the thick of polluted men in the depths.

THE less a man amounts to the prouder he is of his ancestors being big people.

THE best farm in the promised land is always the one which has the biggest giants living on it.

# Mothers' Home Column.

EDITED BY "FRANCES."

"The sharpest conflict of the world comes first of all in the human conscience, and that close battle is set by the Spirit of the living God."

JONESPORT, May 11th.

*Dear Column:*—It is with a degree of thankfulness to the Lord in regard to the work here, that I take my pen to write a few thoughts to you. Some of our members have been grieved many times in consequence of the lack of interest manifested by the majority of the Saints here, so few comparatively, attending meetings, Prayer Union, Sunday school, etc. It is only the few now that keep the "campfires burning," and the Lord is working with them and blessing according to faithfulness. A few of the sisters continue to meet for prayer, and ofttimes the eyes of all present are bathed in tears, from the time of the opening prayer, until the pleadings of the last petitioner at the throne of grace have ascended on high, then there is a hushed stillness that seems too sacred to be broken by conversation. The Prayer Union has truly been a power for good in this branch.

The gospel has been preached here more or less for the past twenty years, and it had seemed as though the people had hardened their hearts against it. But the Lord in speaking to his elders through the prophet many years ago had said. "After your testimony cometh wrath and indignation." He has been pleading by mercy and goodness all this time and the people have rejected the overtures of mercy. But during the past winter he has plead by judgment. La grippe in a severe form visited our town, and within a radius of two miles, containing not over five hundred inhabitant at the most, fifteen of that number died in less than three months, taking some of the most robust men of the town. It seemed to be more fatal where the gospel had been preached most. The islands were entirely exempt from it, and just a few miles above and below the point mentioned but few cases and no deaths that I am aware of. Many of the Saints were sick, but no deaths. There is no surety of our escaping these things unless we comply with the requirements. The Lord has given a word of wisdom in regard to the matter, and if we keep it he has promised that the destroying angel shall pass by and not slay us.

Bro. Joseph Lakeman has been preaching here some for the past few months and has awakened quite an interest. He has a standing appointment for every alternate Sunday, nothing preventing. Many who were much opposed have invited him to their homes and some are investigating the doctrine. The prospect for doing gospel work here is more flattering than for some years. That the Lord is working with the people is quite evident. Last Sunday Bro. Lakeman baptized a man who has been bitterly opposed to the work, so much so that he did not want to listen to his wife, who was a member of the church, read anything pertaining to the gospel, not even a chapter in the Bible, and

www.LatterDayTruth.org

had made a vow that if he ever joined the Latter Day Saint Church he hoped that God would let his right arm drop from his body. He had two boys, the elder of whom was his idol. A few weeks ago he was taken sick and died. After his burial the father was completely broken down with grief. He found no rest, no peace, no consolation anywhere. Finally he sought the Lord in prayer and covenanted with him that if he would reveal to him concerning his boy whether he was happy or not he would do all in his power to bring sinners to Him. The Lord heard his prayer and showed him the boy in a vision. He said he looked beautiful and there was an expression of such peace and happiness upon his countenance that he no longer doubted in regard to his being happy. Then he began to fulfill his covenant which he had made with the Lord, and has told his experience in public and in private, trying to convince the people that God reveals himself in this age. He commenced to study his Bible and asked God to direct him in the right way; and he was led to meet with the Saints in Sunday school and meetings and finally obeyed the gospel. Previous to his baptism he witnessed before the church that he had repented of his sins, and he went to those whom he had injured in any way, and asked their forgiveness, and while upon the water's edge he publicly confessed in regard to the vow he had made. Truly his is a genuine repentance, and the majority of the people have to confess that nothing but the power of God could have wrought such a marvelous change in a man. I think it would be a difficult matter to find a person who is more happy than Bro. McKeown. He no longer mourns the loss of his boy, but rejoices in the Lord. With faith in the ultimate triumph of the gospel and the redemption of those who comply with all its requirements, I remain, Your sister,

LIZZIE AMES.

## EXTRACTS FROM LETTERS.

Sr. Amanda Wood, of Wheeler, Iowa, writes expressing her gratitude for the privileges and comforts of the gospel. In speaking of the great prejudice felt against the church and its publications she expresses the wish that all might lay aside their prejudice, and pities the narrow mind which fears to investigate.

Sr. Effie Ross, of Bandera, Texas, writes words of encouragement, which are fully appreciated by us. To the sisters she says: "I find so much comfort in reading your letters, that while I feel I am but a small drop in the ocean, yet I hope I may say something that will cause some lonely sister to look up. My heart does rejoice and is exceedingly glad when I read how this great work is rolling on. We have preached here once a month, prayer meeting twice, and the Spirit always meets with us, and we know the work is true."

Sr. N. S., of Oakley, Kansas, writes that they are very lonely without the company of the Saints. Bro. S. D. Payne stopped with them a few days on his way to his home in Nebraska, and their hearts were made glad. She also bears testimony to having been healed through the prayer of faith.

Sr. Emma Donaldson, of Woodbine, Iowa, writes that she desires to have more of the loving Spirit of the Master to guide her from day to day. She writes in the highest terms of praise of their Sabbath school. She earnestly exhorts all fathers and mothers to strive to train their children in youth that they may honor them when they come to man's and woman's estate. She also bears a strong testimony to having been healed through obedience to the ordinance of God's house.

Sr. E. A. Gill, of St. Edwards, Nebraska, sends a long and interesting letter which we regret not having space to publish in full. She thanks the Saints who have prayed for her and is realizing the benefits of their prayers. With Sr. Stephenson she finds lack of patience, especially with her own, her greatest enemy. One point of her letter we note with especial pleasure. She says: "One thing I have neglected in years gone by, which is to study the Bible. I have been studying it more of late years; and the more I read it the more I want to read it, and I would like to say to the young Saints, Try it and see if it will not be the same with you." She earnestly invites the elders to come that way when they can, and she will try to get a place for them to preach in—says that the people turn out well to hear whatever comes along.

### GOSPEL BOAT FUND.

| | | |
|---|---|---|
| Amount to date, July 16th | | $182 93 |
| Mrs. R. Partridge, Ill | $2 00 | |
| Susan Warnock, Ia | 1 00 | |
| Sarah Pendleton, Ia | 1 00 | |
| Mary Warnock, Ia | 1 00 | |
| Catharine McGee, Cal | 1 00 | |
| Mary Ode, S. D | 1 00 | |
| Pauline Higgins, Utah | 1 00 | |
| Lamoni S. S., Ia | 49 | |
| Eliza Stone, Ill | 1 00 | |
| C. M. Gregson, Ill | 26 | |
| Sarah A. Hopkins, N. J. | 50 | |
| Isaac True, O | 1 00 | |
| Martha Brand, Ill | 1 00 | |
| Mite Society, Ray, Ind | 5 00 | |
| | | 17 25 |
| Amount to date, July 21st | | $200 18 |

In *Herald* of July 16th is a credit of $5 to the Gospel Boat Fund from Bessie Blasdell, Michigan, which should have been Coleman Sunday school, Michigan.

### HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Amount to date, July 16th | | $4,303 08 |
| M. P. Matthews, Ia | $1 00 | |
| Pauline Higgins, Utah | 1 00 | |
| | | 2 00 |
| Amount to date, July 21st | | $4,305 08 |

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

LITTLE SIOUX, Ia., April 19th.

*Beloved Home Column:*—Duty seems to be calling me to add my mite to sustain this department of the *Herald*. One can read and pray and profit by what she reads, another can write and practice what she teaches as much as lies in her power, and there will be others led to do likewise.

I have, several times, after coming from prayer meeting or reading some sketch, taken up my pen and jotted down the ideas or new thoughts they aroused, thinking I would sometime copy it on suitable paper and send it to the *Herald* or *Hope*. But in reading it over and thinking of copying I would come to the conclusion it was not worthy the space in the *Herald* nor the time to copy. And the passage of Scripture in 1 Cor. 12:7 would come to my mind: "But the manifestation of the Spirit is given to every man to profit withal. I would then say to myself, "That was for me, and not for the Home Column; I must profit by it," not thinking your readers might profit by it too, and I lose none of the profit by so doing. My weakness and inability to write was uppermost in my mind. I often think this is one and the main reason there are not more who write for the Column. As we grow older in the work and try to live godly lives and increase in knowledge, we see how little at most we understand of God's works, and the knowledge he possesses. All the wisdom this world contains came from him and "the half has never been told," and when one realizes that there is no branch of science that man can complete, or learn thoroughly (the more he learns the more he finds there is to learn), is it a wonder "that other class—that class who can, but do not write to the Column," hesitate to write? For each one, though capable, feels their weakness compared with certain of their fellow men—or at least I imagine it to be the case—unless urged by the Spirit to the extent that they do not care for criticisms being made, after they have done their best. I admit this should always be the case. Our readers, also, should have charity for us.

I think I have said enough by way of apology, and will now ask a little advice in regard to the training of children. I have two boys, seven and eight years old, and would like to hear from some mother who has reared her sons and they have rewarded her by being godly men. Tell us your method of government; that is, in demanding obedience? What amusements did you allow them to participate in etc.? For the benefit of some who have children who say naughty words, I will tell you how I punish my boys, and I find it works well. I call them to me and tell them I am very sorry my little boy's mouth is not clean, I shall have to wash it out so such words cannot stay there, and I take a clean cloth and water with soap on the cloth and "wash out the naughty words." I do not allow them to use slang nor "by-words," so as to get in the habit of it. It is hard to keep their language perfectly pure when going to school, mixing with all classes of children and hearing impure talk. But I always talk to them and try to prevent a repetition of the same. If you allow children to use even a little slang it is a step toward swearing. They become accustomed to it and it is "not quite harsh enough," "not enough force to it," so stronger words are used; and even these become "too tame," and they resort to swearing, as it is commonly called, and at last our sons, whom we would have godly men if our desires were granted, are taking God's name and his Son's name in vain, and the habit becomes so rooted and grounded in them they do not realize how often such words fall from their lips. And even after they have taken the name of Christ upon them the enemy

www.LatterDayTruth.org

overtakes them and suddenly without warning, he arouses their anger and draws from their lips the language he loves to have God's people use, thus bringing disgrace upon the person and reproach upon the church, though much regretted by the person. Brothers and sisters, we cannot be too careful in this regard. If our children are not perfect with our careful attention given them what would they be without it? Sisters, do not use slang and by-words yourselves, they are needless; it is unbecoming as Christians, and unladylike—and if your boy uses them help him to stop the use of them—they are not saintlike, neither gentlemanly.

Yours in favor of sustaining the Home Column.

A. ELLA MILLER.

## PRAYER UNION.

### SPECIAL REQUESTS FOR PRAYER.

Sr. D. L. Choat of Knoxville, Arkansas, requests the prayers of the Union in behalf of Mrs. M. Jett and her little babe, both of whom are sorely afflicted.

# Letter Department.

LOS ANGELES, Cal., July 11th.

*Editors Herald:*—Since April 30th, the day of our arrival in California with Bro. and Sr. J. F. Burton, my time has been constantly occupied in traveling and preaching, in becoming acquainted with the Saints and with the work in these regions, in correspondence and writing for the church, and in trying to help the cause in various ways as the needs appeared. Have preached every Sunday; also more or less during week evenings as places were found and opportunity presented namely: at San Bernardino, Garden Grove, Laguna, Los Angeles, El Casco, Santa Ana, Whittier, and near Azusa, also addressed the people of Beaumont and Glendale upon the subject of prohibition.

Our first Sunday was spent in San Bernardino, where we were welcomed by Brn. H. C. Smith, H. W. Patterson, W. M. Gibson, and other brethren and their families. During that week we went to Santa Ana and attended the reunion in the Newport branch May 6th, 7th, and 8th. It was pleasant to meet with many whom I had known by name for years but never before met in person. Excepting for the continued illness of Bro. D. S. Mills the time there was a very enjoyable one, the only regret expressed being that the days provided were not enough. A whole week was needed and the interest was only fairly started when the meetings closed. Afterwards with Bro. Burton I visited El Toro and Laguna and preached once. Staid with Bro. Glaud Rodger whose house is right in the canyon and between the rocky walls that rise seven or eight hundred feet above on either hand. During the same week I preached two more evenings in the Newport chapel, also on the following Sunday, May 15th, in the same place twice.

On the 22d spoke in Los Angeles and attended prayer meeting. During the week with Bro. C. W. Earl visited his father and mother near Azusa and held service; also blessed his brother's children. For two weeks, from May 28th to June 10th, was at San Bernardino and up in San Gorgonia valley, preaching six times in the city during Sundays and week evenings, and at El Casco in the canyon; also spoke upon the subject of temperance in the Methodist house at Beaumont. While in the valley we were the guests of Bro. and Sr. N. W. Best also visited Sr. Ann Singleton and Bro. and Sr. J. R. Jeffries. For whoever loves the mountains that is a delightful valley to dwell in.

After preaching a few evenings in San Bernardino and visiting the aged Saints there and at and near Colton, with Brn. Burton and Gibson, I returned here, via Riverside and Santa Ana. Since then have preached in Los Angeles, Garden Grove, and lately, for several evenings, in Whittier, a new field of occupation for our faith. Quite an interest was manifested by some, and the work needs continuing. Probably Brn. Heman, or Brn. Pickering and Bailey may see to it. I also preached at Santa Ana (June 19th) the funeral sermon of Bro. Lewis F. Clapp, brother of Elder J. C. Clapp. Sunday, July 3d, was at Garden Grove again, and this last Sunday (10th) spoke here in Los Angeles.

There are fields to be occupied and need of labor both within branches and outside. The stay of Bro. Heman in this country will help the cause at San Bernardino and elsewhere. Brn. W. P. Pickering and Charles Bailey are now out in the district, but Bro. Burton has gone this week to the northern part of the State. The prolonged and serious illness of Bro. D. S. Mills has stopped his faithful labors, hence the working force is very small, especially if Brn. Gibson and Dana have gone to their fields, as I suppose they have before this time.

To those interested will say that my wife has been slowly gaining in strength, and if it shall prove to be a permanent benefit we will be still more thankful. With this hope and for this purpose we came to California. Were the circumstances favorable we would remain longer, but I must return to my work, and my wife is not willing to remain behind and let me return to our desolate home without her. Indeed it will be hard to bear together, to say nothing of either being alone there.

From the beginning we could ask nothing more in kind attention and hospitality than has been shown us voluntarily by the California Saints; indeed we have had many more invitations than we could comply with, so that, had we the time, our stay here might be extended much longer.

July 20th is our date of leaving, and with a stop of a few days each at Tulare (Bro. Clapp's) and Fresno (Bro. Garner's) we expect to reach San Francisco the 27th. What places we can see after that is uncertain, as I wish to reach home before August closes, after calling at Salt Lake City and Denver a few days. For, while I feel much interested in the Saints and in the growth of the cause here, and though I like the climate and the country better the longer I stay, yet, for the sake of my office work, I am becoming anxious to return to Lamoni. Like everywhere else there is enough to be done here; and it is the work that I most enjoy, notwithstanding it has its trials and unpleasant experiences. However the Saints are the best people in the world, and Christ's gospel is the best of all things to labor for. Wealth and ease cannot take its place with those who have learned to love it.

Your brother in the truth,

H. A. STEBBINS.

---

BEATRICE, Nebraska, July 14th.

*Editors Herald:*—I was called to Beatrice July 4th to conduct the funeral services of Sr. Hatfield; a good many of the neighbors were present. Never having heard a discourse delivered by an elder of the church before, they seemed greatly interested and asked me if I could come back and preach for them provided a suitable building could be obtained, to which I agreed. The matter was at once discussed and Srs. Annie Fitton and Mary Harmon waited on the school board and obtained permission to hold services in a vacant schoolhouse which is well fitted up with seats, etc.

We commenced our services on the evening of the 11th and have now held three services and the interest seems to be increasing. One of the daily papers yesterday contained an item stating that "Mormon missionaries are in town, and were holding meetings in full blast at the Glenover schoolhouse." I mentioned the item last night and explained the difference between us as a church and the Brighamites, which seemed to give satisfaction to the hearers. I cannot tell what the result will be but hope it will be good. Last night the attendance and attention were excellent.

An attempt has been made on several occasions to open the work here but hitherto it has been a failure because we found it impossible to obtain a place in which to hold services, hence we consider ourselves fortunate in being so favored at the present time. We expect to remain over Sunday.

Your brother in Christ,

CHAS. H. PORTER.

---

COOK'S POINT Texas, July 13th.

*Editors Herald:*—Our district conference is past; had a good time, better attendance than usual, and most of the ministry made reports, as did all branches except one. At its close two made application for baptism; others seem to be near the kingdom and will soon come in I think.

The good work still moves on amid all opposition; some came out to our meetings who never came out before; more calls for preaching than we can fill just now. We will try to do the best we can under the circumstances. I aim to start out again soon; cannot tell what direction, as I am now in suspense on account of waiting to receive a notice from the brethren in Bell county as to what a Whitmerite is doing, who has been trying to slip in somewhere and give some of his errors to the brethren for truth, and thereby deceive some. I have heard that one of them aims to preach or lecture at Elmwood soon. I aim to attend when he does so, if I learn the time, and am quite sure I will; for there are men there on the tower who will sound the

www.LatterDayTruth.org

alarm. I would not notice the said Whitmerite in discussion if all our members were posted as they should be, but some are not, therefore they have to be defended; hence my suspense for the present.

I want to correct a mistake that Bro. A. B. Moore made about who opened the place for preaching at Rogers, Bell county, Texas. In his letter he said Brn. A. J. Moore and M. Sorenson did it, whereas it was done by Bro. Heman C. Smith, about six or seven years ago, and has been followed from that time until now by different ones of us. I have no doubt but what Bro. Moore will be glad of this correction.

In bonds,

E. W. NUNLEY.

---

PIPESTONE, Minn., July 14th.

*Editors Herald:*— Since leaving home and friends I have labored as best I could, considering the rainy weather, which has hindered much. I attended the conference of the Northern Minnesota district held at Friberg, Otter Tail county, June 4th and 5th. I never attended a meeting where a better spirit prevailed all through, as it did at this one. The meetings were all seasoned with the pure love of God. The preaching was to the point, each speaker enjoying that measure of the Spirit that commanded the close attention of the large congregation present at each service. The Saints at Friberg deserve credit for the way in which they entertained those in attendance at this meeting. There was a general turnout from all parts of the district, showing a greater interest in the work of God than in times past. I am proud to see a better feeling now than what existed when I came to this mission two years ago. May it continue, is my prayer.

There are so many places waiting for some one to come and preach that it causes me sorrow in my heart that we cannot have two or three more elders in this large field. Brn. Davis and Stedman are working together, while I am alone. The work is advancing nicely throughout the mission as far as I am acquainted with it. There have been fifteen baptized since General Conference; expect to baptize some here the coming week. Prejudice is high at this place; no Saints living here, I have made my home with Mr. and Mrs. Henderson since last spring. They have been acquainted with the church for years, but for reasons best known to themselves have not yet obeyed the gospel, but will in the near future. They have stood by me through all the opposition in this part of the mission; have given me a home, clothing, and money. I hope to pitch the gospel tent here soon and sound the gospel so all can hear who will come out.

I left Brn. Davis and Stedman at West Concord holding forth in the tent, I having preached at the same place several times. Have partially arranged for a debate at the place above named with a man by the name of L. T. Nichols; will send the propositions when arrangements are completed. Crops are fine in this State, and if frost does not come early there will be a large harvest. Will begin meetings near here the coming week if all goes well.

Will the Saints in Minnesota and the Dakotas please write me at Pipestone, Minnesota, and give me true statements in regard to opening up the work in their neighborhoods.

My faith grows stronger all the time and hope to endure to the end. May the Lord be with and lead his people aright.

In bonds,

I. N. ROBERTS.

---

PETROLIA, Ont., July 14th.

*Editors Herald:*—On account of the serious illness of my aged father I was called to Michigan, but returned last week and am holding meetings early every evening. Last Sunday I baptized one noble man who bids fair to make a successful worker for Zion's cause. I intend going from here to Sarnia the beginning of next week and will write of prospects there. The little band of Saints here have done nobly in repairing their church; they have it newly papered and cleaned. Last Tuesday a number of us met to make ready and clean the church for worship, and last evening I spoke on the mission of Joseph the martyred prophet. I was blessed with the Spirit, liberty was granted, and we thought he was equal to other prophets of past ages.

The Saints are somewhat scattered in this place; only a few of them take the *Herald*. I hope the remainder will soon be able to avail themselves of the opportunity of reading it as it comes weekly with cheering news on all sides.

I was pleased to meet at our late conference, Brn. Lake, Hilliard, and R. C. Evans, whom I never met before, also Bro. Green, district president. I think I can safely say that everybody who attended was highly pleased, feeling it was the most peaceful and spiritual time ever held in this district.

In bonds,

EDWARD DELONG.

---

ANAA ISLAND, Oceanica, April 11th.

*Editors Herald:*—Not having time to get the minutes of the General Conference translated, I will send a brief note of them. Beginning the 6th ending the 10th inst., considerable business was done; the entire sessions were well attended and harmonious. Elder Derrien was appointed to Vaitutuka to labor, and Elder Tapuna to Tubuai. Elder Metuore will serve as Bishop's agent for both divisions of the mission in the absence of Bro. Derrien. Pohemite was continued secretary of mission. The conference passed a resolution that the mission would defray the expenses of a boat if one was furnished, desiring the Bishop there to specially advise in the matter. Elder John Hawkins agreed to travel the coming year most of the time with the one in charge as interpreter, the conference agreeing to support him. Sufficient means was raised to equip those appointed for their journey to their fields. There was one ordained to the office of teacher, one to the deaconship, ten baptized, three children blessed, five sermons, one social meeting in which thirty-five bore testimony and one offered prayer. The conference adjourned to meet April 6th, 1893, in Kaukura.

A vote of thanks was tendered to the branches on this island for the kindness shown the visiting members, it being a heavy strain on them to bear the burden of a general conference. The cause is gaining, and omens are encouraging. Over seventy were baptized in mission during the past conference year.

L. R. DEVORE.

---

BROKEN BOW, Neb., July 17th.

*Editors Herald:*—I answered the call for preaching at Westcott, given through the *Herald*, June 24th, and preached three discourses; had a crowded house and very good attention; think good may be done there in gospel work. I will call on Bro. William Young, of Cozad per his request in *Herald* of 16th inst.

I am having quite a lively time with the Seventh-day Adventists. They are teaching seventh day observance all around where I am preaching, and I am following their man and handling the Sabbath question the best I can by the help of the Master, and I have shaken the faith of one or two of that persuasion. We are having a good hearing. My prayer is that good may come of the excitement.

I attended the Fremont Nebraska conference; had a good time. I am under great obligation to Bro. and Sr. Ogard, and Bro. and Sr. Suttles for their kindness in caring for me. Fremont is one of the prettiest spots on earth.

Yours in bonds,

C. W. PRETTYMAN.

---

BEVIER, Mo., July 16th.

*Editors Herald:*—Owing to building a house this spring I have not been able to put full time in the field, but while building I preached on Sundays in Kansas City, Walnut Park, Holden, Lee's Summit, and Independence, and called to administer to the sick thirty-four times. I am out in the gospel field again; I visited Stewartsville, preached two sermons, and attended the prayer meeting on Sunday, July 8th; we had a splendid time, God's Spirit was present in prophecy. I next visited St. Joseph and spent the Fourth of July with the Saints and children. Met in the park a little out of the city, and there we had a splendid time. Here we were with the bread that perisheth served by our noble sisters. I spoke in the mission house at St. Joseph to a full house, attended the prayer meeting in the new church, where the Master's Spirit was with us, and I was pleased to find such a change of feeling among the Saints; all seemed to work more in harmony, and to look forward to the happy sweet by and by. That is the way to live, my brethren and sisters. Brother T. W. Chatburn has done a good work in that district and the Saints speak highly of him. May God bless him.

I arrived here in time for conference and found all ready for business; it passed off well. Here I met Brn. D. Campbell, D. E. Tucker, Thomas Wellington, and J. T. Williams; the preaching during conference was done by Brn. Wellington, Tucker, and Foss, and on Monday night Bro. Tucker spoke in the Saints' church; on Tuesday

www.LatterDayTruth.org

night I spoke again, and on Friday I was called upon to preach the funeral sermon of Bro. and Sr. Thompson's son. Our church being too small, we got the Welsh Congregationalist church, and while that was packed full, as many more stood without, estimated to number in all over seven hundred people. Ninety of the Odd Fellows were present with their band. The deceased was a member of that society, and honor and respect were shown the young man and his parents.

Bro. Campbell left for home, Bro. Wellington to preach a funeral sermon at Higbee, and Bro. D. E. Tucker left for St. Catherine. I go to Higbee. Yours truly,

J. C. FOSS.

---

KING'S MILL, Ark., July 14th.

*Editors Herald:*—I have been laboring for truth in Northern Arkansas most of the time since conference. Much prejudice exists in some parts here; I was refused the use of two churches in the immediate vicinity where I was raised. This does not discourage me, however, for some even here are investigating. I preached a series of sermons in the northern part of Sharp county and baptized one, also one a few miles south. Satan's agents are on the alert of course, but I am happy to say that the influence of the little stone cut out of the mountain is being felt in Northern Arkansas and that the cause of truth so mighty in the north is spreading southward. I hope to see unity of action among the ministry and laity this year, that we may labor together for the upbuilding of God's kingdom.

How pleasant to think of the many letters from elder to elder, from elder to laity, and from all to the church publications, each bearing the sweets culled from actual experience in the warfare, in which our weapons are not carnal. Thus the Saints become knit together in unity and peace.

C. J. SPURLOCK.

---

NORTH BEND, Nebraska, July 7th.

*Editors Herald:*—I have just finished reading "The Ruins Revisited" by S. F. Walker, and cannot resist the temptation of recommending it to the readers of the *Herald* as just the book to meet the atheist with, as the writer proves religion on a scientific basis. He proves his points without the aid of the Bible, but by astronomy, geology, and ancient history. It is a very interesting book and ought to be in the hands of every elder in the church, as it is the only writing in the church that does not prove the "Book of of Mormon" from the Bible. He proves if the traditions of the flood had all been lost, a full account could have been made up from American sources. The author says that "the flood legend is sculptured on the great calendar stone in the city of Mexico," and proves by Delafield and Kingsborough the similarity between the Bible stories and ancient Mexican picture writing. The position taken by him is that the prehistoric inhabitants found in America are the lost tribes of Israel, and he proves it by ancient tablets found here. When an infidel reads "Ruins Revisited" in connection with the Bible and "Book of Mormon," he cannot help but saying, if he has any thinking faculty, that the truth of Christianity has been established. Let me again urge those that wish to find out the wonderful relics that have been found in America to send for this book.

FANNIE JONES.

---

LAMONI, Iowa, July 20th.

*Editors Herald:*—I arrived home Monday afternoon, having been gone since May 27th. Would have remained at least two or three weeks longer, in Eastern Iowa, had not ill health driven me home.

Since last writing I have preached four times in Plano, twice in the Mission branch, twice at Rock Creek, and twice at Montrose, Iowa. Attended three prayer meetings in Plano, and by request, took charge of two of them; one in Rock Creek, and one in Montrose, being placed in charge of both of them.

I was grieved, and somewhat perplexed, for a time, over the low, bad condition of the Plano branch. Bro. Pitt and I attended their last business meeting and helped them out what we could. We did not attempt to destroy their agency, dear *Herald*, nor prevent them from speaking "in the name of God, the Lord, the Savior of the world;" but believing that the same privilege belonged to every member of the church, to be exercised *according to the work which God and the church require him to do*, we spoke freely, offered some suggestions, and felt blessed of God. I believe the meeting was a success. Bro. C. I. Carpenter was called and ordained to the office of priest, under the strong endorsement of the Spirit. Bro. Vickery was chosen president; Bro. Carpenter priest; Geo. Vandran teacher, and Bro. Fisher deacon. A number of causes, some of which are of long standing, have produced a deadness in the Rock Creek branch. However, our meetings were good, especially the prayer meeting, though it was poorly attended.

The Montrose branch, too, is far from where it should be. The difficulties which have occurred in their midst are not badly complicated in their character. I trust the branch will find itself entirely equal to the task of removing them; but if not, the president of the district should assist them promptly and cheerfully. Allowing such troubles to remain in branches for years, till the district in which said branches are located are thoroughly permeated with the poison sent out, is a bad mistake; at the same time it is conceded that we should always seek to act wisely, and avoid acting hastily, or rashly. We had three good meetings at Montrose, and I feel assured that there is a people there who desire to serve the Lord in his own appointed way.

I was pleased with my short visit to the Mission branch, in the Northern Illinois district. The branch seems to be in good condition. Some outside help, this fall, in preaching the word, I think would be a benefit to the work in that place.

It is good to rely upon God, to believe in and seek to live in obedience to his word.

In gospel bonds,

J. R. LAMBERT.

# Original Articles.

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

## SERMON BY ELDER R. M. ELVIN.

[Reported for the Herald, by E. Stafford.]

THE preacher read for the morning lesson Jeremiah 31:31–37. He then said: In the revelation given to the church by the great prophet of the nineteenth century, you will find these words: "For it shall come to pass in that day, that every man shall hear the fullness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter, and shed forth upon them, for the revelation of Jesus Christ."—D. C. 87:4.

The restoration of the gospel, although one of the oldest topics spoken upon by the elders of the church, is ever new and interesting; so to speak, the foundation of our presenting to the world our claims as an organization, and as a ministry. It gives the reason why that, as a church, we are placing before the world the gospel, asking them to consider it as we preach it; and when this claim that there is a restoration of the gospel is made, it carries with it the thought, and cannot be otherwise, that there must of necessity have been a falling away from the gospel, a departure from the way of the Lord; a turning from the commandments that God had given; a ceasing to practice that which was given to the church as a necessary means whereby we might obtain eternal life. And in paragraph 4 of section 87 is a statement made that there is a time coming in which all men are to hear the gospel in their own tongues, and in their own languages. The church was very small, the work was very insignificant in 1833. In March, when this revelation was given, it had gone through but a very small portion of our nation. I do not know that there had been entertained, to any great extent, any idea of a foreign mission, or any effort to send the gospel outside of America. At the time this revelation was given to the world, notwithstanding the smallness of the church, the few that were ordained to carry abroad the restored gospel, God indicated that there was a time coming in the which all men should hear its gladsome sound in their own tongue, and in their own language. This revelation seems to be made fresh, and new, and alive, when we contemplate the late effort that has been put forth by this church, and of what has been done in the past; and when we contemplate that which has to be done, we are but in the primary effort,

www.LatterDayTruth.org

in the incipiency of the work; we are but in the primary class of this great work, notwithstanding there are in this congregation before me this morning those who are come from several nations, and still this gospel shall be preached to those who dwell beneath every flag that floats over the entire earth, yet the future development of this work guided by the hand of God who alone can accomplish it, will assume infinitely greater proportions than at the present time. And in the future, when we look back the work at the present will appear small.

In view of what has to be done, how earnestly should the people of God be engaged in the carrying forward of that great work. I wish to call your attention this morning to some of the prophecies both in the Old Testament and in the New, as to what was understood by those ancient men, that God had a marvelous work and a wonderful work that was then afar off, as they saw by an eye of faith, and by the Spirit which God gave unto them. The first I call your attention to is the word of Peter, as he stood on the Eastern Continent, and preached of this restitution spoken of by all the holy prophets since the world began. Turn to the 3d chapter of the Acts of the Apostles, and read from the 19th to the 21st verses inclusive. Speaking to the Jewish nation he says: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." When that which is spoken of in this paragraph which I have read in the Book of Covenants, when the gospel shall be preached to all men in their own language, the heavens cannot and will not retain Jesus Christ, but he will come to the earth; he will gather together his jewels at his coming; he will bring about the organization of that divine kingdom that shall be from the river to the ends of the earth. This apostle, whose mind was illuminated by the power of God's Spirit, told these Jewish people in a few words, that so far as they were concerned they had all had the opportunity, and they had sinned away the privilege of their redemption, when they lifted up their voice and said: "Away with him, away with him!" "We will not have this man to reign over us!" "Crucify him, crucify him!" There had been taken from them the privilege, the right, the opportunity to the blessing of the redemption of Jesus Christ and the benign influence of the gospel, that they might be through obedience to the same preëminently the people of God, and they were cast off, and the time specified that they should remain cast off. The gospel was taken from them, and given to a people that should bring forth the fruits meet for that kingdom, and will continue until they shall say, "Blessed is he that cometh in the name of the Lord."

We have a prophecy of Isaiah to which we call your attention. In the 5th chapter and 26th verse, he tells us this: "And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly." The prophet says here that God will lift up an ensign, in the future. That is supposed by many religious people to have been done by Christ at the commencement of the Christian era, but we will try to show you it was in the future from the time of Christ that this ensign was promised to be lifted up. Now notice that when it is lifted up, it is from far. If we were to ask, What definition shall we put upon that little word *far?* Does it relate to time? If so, it was for many years after the prophet prophesied that it was to be done. Christ came many hundreds of years after this prophecy was delivered. If it should be defined to be miles, the prophet was standing near the very place where Christ lifted up his warning voice to the people in the days of his mission on earth.

We are prepared to say to you understandingly that the prophecy relates to a different time, and to a different place; to a place at a much greater distance from Jersualem than where the prophet stood; so we must look elsewhere than to Jerusalem and the country of which Jerusalem was the capitol for the lifting up of the ensign. The word says when the ensign is lifted up the Lord shall hiss unto them from the *end* of the earth. This end of the earth could not be considered as relating to time, or the end of the world; because if so, what would be the necessity of lifting up the ensign when there was no one to be benefited by it? It must be considered the end of the earth as to distance from where the prophet stood; and when we shall have examined the map of the world and shall attempt to locate the end of the earth from where the prophet stood, we will discover that location to be in America.

Now we find another prophecy in the 11th chapter, beginning at the 12th verse: "And he shall set up an ensign for the nations [not for the Jews, but for the nations; he is going to lift up an ensign now], and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. [From the four quarters, or great divisions; from the isles and continents of the earth this gathering is to take place.] The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."

This is not a gathering of Israelites from Egypt, but is to be a greater gathering from the four quarters of the earth; an assembling of the outcasts of Israel, and the gathering together of the dispersed of Judah out of all nations where they have been scattered; and in gathering both, from the east and from the west, it was to be not like it was when God brought Israel up out of Egypt; that that is referred to as a type of this great work that was in the future from the time in which the prophet is prophesying these things that should transpire; and in this we believe there is absolute harmony with other prophecies that we may read to you.

We next refer to Daniel 2d chapter and 45th verse: "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Without stopping to bring to you historical proof, I might here state that the gold, the silver, the brass, and the iron all represent great empires—nations of the past; but out of them have come crystalized governments, forming church and state, that have banded men together, forming them into societies, antagonistic in many respects to each other, contrary to that which God has purposed when he shall set up that ensign, when he shall set up that kingdom, when he shall bring in that peculiar work that is here spoken of that shall break in pieces and destroy these kingdoms.

The light and truth of God's kingdom will penetrate the hearts and brains of men, and will cause them to cast aside that which is not in accordance with God's revealed will; it will

www.LatterDayTruth.org

therefore change, will revolutionize not only the churches, but the state and nation, and thus prepare the people for that universal kingdom when Jesus Christ shall be King of kings and Lord of lords. We read in the 44th verse: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

While our brethren of other churches are so firm in the belief that this prophecy of Daniel had its beginning and consummation while Christ was here in the flesh, we present this as a proof that they are mistaken; for he came not to the Gentiles; his mission was to his own people; he was of the tribe of Judah, and he came to the nation known as the nation of Judah, whose capital was Jerusalem. He came unto his own, but his own received him not. He offered them the benefits of the kingdom, and they refused them; and he prophesied that inasmuch as they refused them the kingdom should be taken from them and given to another people. That was the word of Christ, and if that kingdom of which Daniel is speaking here was set up in the days of Christ, he is in conflict with Christ; for he tells us plainly that when that kingdom of which he speaks is set up it shall not be destroyed, and shall not be given to another people, but shall remain with the people among whom it was set up.

We concede that the Jews were the people among whom Jesus Christ began his preaching, among whom he organized his church; but they as a nation refused to receive his preaching and have not yet received Christ, and are still looking for the Messiah; and the kingdom established by Christ was given to another people, the people among whom it was established having proved themselves unworthy of it. The work established in the nineteenth century, though strange it may seem to some, is nevertheless true. The word of God to Latter Day Saints is that the priesthood "hath continued in the lineage of your fathers" down to the present time, and must still continue until Jesus Christ shall come; and the only answer that I have to give to individuals when they say anything concerning the presidency and prophetic office of the church of Latter Day Saints is this: That since the days of Jesus Christ and the apostles, it has continued down, and God saw fit in the nineteenth century to speak to Joseph Smith, and outside of that family there is to be no prophet or president until Jesus Christ shall preside and shall be the prophet.

There is one more verse in this second chapter of Daniel that I wish to call your attention to, the thirty-fourth verse: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." I wish to emphasize the above in as few words as possible. When Jesus Christ came here that great image—the iron part of it—was in its very strength, in the height of its power; the Roman government had universal sway almost over the entire nations and tribes of the earth, and in the days of Christ no disintegration had taken place, but that universal authority was vested in the Roman government while Christ and the apostles were here, and Christ himself paid tribute to it; for he sent Peter to the water and told him to cast in the hook and draw out a fish with a piece of money in his mouth, and with that money pay tribute for himself and Peter. And when they asked of him, "Is it lawful, to give tribuute unto Cæsar, or not? And he asked to be shown the tribute money and they brought unto him a penny, and he said unto them, "Whose image and superscription is this? They say unto him Cæsar's. Then saith he unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Jesus Christ recognized the authority and rule of the Roman government in its universal sway at the time he was here. The Roman government then, at the time of Christ and the apostles, was one universal kingdom, and was not divided into ten parts until three or four hundred years from the commencement of the Christian era; therefore the setting up of the kingdom spoken of by Daniel in his second chapter could not take place in the days of Christ.

Some further proof may be found concerning the time of the setting up of the kingdom spoken of by Daniel, in the second chapter of Zechariah and the first four verses: "I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him. And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein."

Please note very carefully that these words are not the words of Latter Day Saints, but of the ancient prophet; they were not made to our order; they may have been made for us and given to us, but not made to our order. This prophet lifted up his eyes—there must have been an occasion for it—and when he had done so, he beheld there was a man—an angel—and that angel had a measuring line in his hand. The very fact that a measuring line was in his hand signified that he was there for business. The prophet wanted to know what he was going to do. "Whither goest thou?" And the angel answered and said, "To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof." They have lost the dimensions of Jerusalem; its original inhabitants have been carried to the four quarters of the earth, and in accordance with the promises of God to their fathers as made known through the prophets, they are to be brought back to their own land; and the dimensions of Jerusalem being lost, it is necessary now that Jerusalem should be measured, and God is taking cognizance of what is being done; and one angel that has the measuring line says to another angel, "While I measure Jerusalem, you run and speak to that young man [and by the way that young man will give ear to that which the angel shall speak to him], and tell him that Jerusalem, the loved city of the eternal God, the place where Jesus Christ commenced his Father's work on the earth, shall again be inhabited as towns without walls for the multitude of men and cattle therein." Will you please tell me what reformer ever gave this proclamation? Do you find it in the writings of Wickliffe? in the writings of Luther? of Melancthon? of John Wesley? or of Alexander Campbell? Did you find it treated of in the proclamation of their sermons? Did you find that they had proclaimed the fact that an angel had come and authorized them to lift up their voice and say that Jerusalem shall be inhabited again by God's chosen people? It is too late for any of them to do so now. Did anyone do so? A young man in 1830 made a solemn proclamation—indicating it several times prior to that, but in 1830 he made a proclamation that the Jews should return to Jerusalem—that the land should be occupied again by the children of the people who once occupied it. The proclamation has been made, and is in keeping with the prophecy given by Zechariah. It has now gone forth and found a lodgment in the hearts of thousands to-day; for in the sixty years the Latter Day Saints have been preaching this doctrine in the different congregations that have heard them, there have been men and women, who, while they have not united with them, received of the inspiration the Saints received, and imbibing the same faith concerning the restoration of the Jews and the return of that ancient covenant people to the holy city of Jerusalem, thousands to-

www.LatterDayTruth.org

day have taken up the refrain, and it has been sounded abroad through the entire earth. The Latter Day Saints have been in advance in this work. Others are now engaged in proclaiming these things, but are sixty years behind the Palmyra Seer.

The disciples came to Jesus to ask a question as follows (Matt. 24: 2): "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" For once they had failed by their own insight to comprehend his meaning; and they came to him privately, saying, Now tell us these things, and when they shall take place? And that answer is found in the fourteenth verse of this same chapter. And here is a very pertinent answer that Jesus Christ gives as to his second coming, and the end of the world: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

It is claimed that the gospel has been preached ever since Christ began the work, and if we go to ask the Catholic brethren as to whether the gospel had been preached in all the world, they would tell you, Yes, sir; there was not a nation nor tribe that their priests had not gone to among all the nations of the earth. The Catholic priests have been the most industrious missionaries the world has ever seen, and have furnished more martyrs than any other church that I am aware of in trying to carry the news as they hold it to all the people of the earth. Then if they are preaching the gospel why has not the end come? An effect always takes place after a cause. If you should place your finger in the fire it will burn it; if you should take a dose of strychnine it will kill you; if you should fall into the water and fail to get your head above it, the consequence is you would drown; so it is that this gospel shall be preached in all the world for a witness unto all nations; and then shall the end come. One good Baptist brother in Council Bluffs told me that the end had come, and we are now living in the millennium. I asked him, "When did the millennium commence?" He said, "In the year 1806." I said, "Brother, do you believe the Devil is to be turned loose?" He answered, "Yes." If we are now living in the millennium, what will it be when the Devil is turned loose? No, we are not living in the millennium, but in the time of the end just prior to it. I would ask, Do we need any better proof than the daily papers afford of the signs of the times? Every daily paper we get bears witness to the fact that we are living in the day when the end shall come.

I ask you to notice Ephesians 1:9, 10. I am not going to read to you the whole Bible; I have quoted but a tithe, though, of what might be brought. It reads: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

Do you not discover the same inspiration in this that was found in my text in the Book of Doctrine and Covenants, wherein the promise is made to all men that they shall hear the gospel in their own tongue and in their own language? In the promise in this statement it is still stronger, perhaps, than that which I have found in the Book of Covenants, in that he promises in the dispensation of the fullness of times that the Lord Jesus Christ shall gather into one in him all those that are in heaven, and all those that are on earth. He does not propose to be limited as to time; neither death, hell, the grave, the Devil with all his power, nor all the opposition of the earth can withstand or hinder him from accomplishing that great gathering in one, in him. In the book of Revelation we have another statement (it is so familiar to Latter Day Saints it is hardly worth while quoting it), in the 14th chapter and 6th verse is stated what this man on the isle called Palmos saw; he saw what was to be done in the future. He says: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Why, this seems to be the same kind of inspiration that is contained in the Book of Covenants; the same that inspired Joseph Smith to write that all men shall hear the gospel in their own tongue and in their own language. It must have operated upon the man on the isle of Patmos when he saw the angel bringing the gospel; for when this gospel was to be brought it should be to every nation, kindred, tongue, and people.

I wish to emphasize that the means by which this restitution of the gospel shall be made known is by an angel, and is one more proof from the Scriptures that it was an angel that should bring the gospel. In Galatians first chapter we have the proof that an angel was to bring it, perhaps you may not have noticed this. I read from the 6th verse: "I marvel that you are so soon removed from him that called you into the grace of Christ into another gospel: which is not another, but there be some that trouble you, and would pervert the gospel of Christ,"

Now notice we emphasize this: "But though we or an *angel* from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

Paul clearly understood that when the restitution of the gospel should take place, it would be by an angel; and when the angel should bring his message, it should be compared with that which he and his brethren had preached; and if this angel's message should be contrary to that preached, or if any man should bring a gospel not in accordance with that they had preached, then they were to be accursed. Do you see any reason for this peculiar phraseology?

I will tell you here, that just as soon as God makes a manifestation of his power, the Devil stands ready to counterfeit. I heard Joseph Smith say once that while men of God were standing on his right hand, the Devil was standing on the left had. Just as soon as God gives revelation for the carrying on of his work, the Devil is ready to give revelation also, not unto those that do not believe in revelation, but unto men and women who do believe in revelation. Just as soon as God established his work, and before it was very well effected in Ohio, we find an organization that was effected in the church, not outside of it; and they had a peepstone, and had come together in the house of David Whitmer, and there was the first revelation presented from the Devil unto the church; and the men that gave heed to that revelation which came through that peepstone, their work was valueless to the church, and has been to this time. Spiritualism has been to work from that time to this, and there has been abundance of revelations given from that source, derogatory to the work of God. The Christian churches say "There is no answer from God now; and whereas he spoke to our fathers in time past, we have the oracles of God for our guide; there is no necessity for angels' visits now," and consequently conclude there is no necessity for a restoration of the gospel. But we have seen that there is a necessity for a restoration of the gospel; that it is to be restored by the ministering of angels and to be preached in all the world to every kindred, tongue, and people; that every man is to hear the gospel preached in his own tongue, and in his own language, before the end comes.

I wish to read from the Book of Covenants; I do not desire to weary you, but wish to read that which has often cheered and warmed my heart,

www.LatterDayTruth.org

and made me glad in this great work. Sec. 110: 19: "Now, what do we hear in the gospel which we have received? A voice of gladness! A voice of mercy from heaven; and a voice of truth out of the earth, glad tidings for the dead: a voice of gladness for the living and the dead; glad tidings of great joy; how beautiful upon the mountains are the feet of those that bring glad tidings of good things; and that say unto Zion, behold, thy God reigneth. As the dews of Carmel, so shall the knowledge of God descend upon them.

"And again, what do we hear? Glad tidings of Cumorah! Moroni, an angel from heaven, declaring the fulfillment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book. The voice of Michael on the banks of the Susquehanna, detecting the Devil when he appeared as an angel of light. The voice of Peter, James, and John, in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, delaring themselves as possessing the keys of the kingdom, and of the dispensation of the fullness of times. And again, the voice of God in the chamber of old father Whitmer, in Fayette, Seneca county, and at sundry times, and in divers places, through all the travels and tribulations of this church of Jesus Christ of Latter Day Saints. And the voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam, down to the present time, all declaring each one their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little and there a little—giving us consolation by holding forth that which is to come, confirming our hope.

"Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceeding glad. Let the earth break forth into singing. Let the dead speak forth anthems of praise to the King Immanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prisons; for the prisoners shall go free.

"Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your eternal King. And ye rivers, and brooks, and rills, flow down with gladness. Let the woods, and all the trees of the field praise the Lord; and ye solid rocks weep for joy. And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy. And let the eternal creations declare his name forever and ever. And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life; kingdoms, principalities, and powers."

Can there be words more comforting and inspiring than these that fell from the lips of the prophet! He was imprisoned for the testimony of Jesus, as he penned these words in the midst of great persecution and ill-treated in many ways, but the inspiration of the Almighty reached him, and he penned these glad words to you Latter Day Saints. Can it be possible that your hearts have not been illuminated by the grand work in which you have been called, and in which the angels of God rejoice, and the Son of God will extend and is ready to reach forth his hand to bless you so that you may be able to contemplate the grandest work that the world has ever seen, to be consummated in this the dispensation of the fullness of times. It may not be possible that we shall all live to see the Son of God come in his glory in the clouds to the vanquishing of every enemy that opposes him, but if faithful we shall come forth in the resurrection of the just.

I am conscious, this morning, that by abiding in the conditions of the restored gospel, to which I can raise my hand to heaven and testify that it is true, and placing my hand upon my heart can testify in the name of Jesus Christ, that holding faithfully to the "rod of iron" I shall come forth singing the everlasting praises of God and his Christ.

LAMONI, Iowa, June 19th.

## THE DEVIL IN TEARS!

MR. BUDGE.—"Good morning neighbor Trudge. What's amiss with you this morning? You are wonderfully hilarious; I heard you laughing half way down the block."

*Mr. Trudge.*—(Breaking out in hilarious laughter.) "Ha! ha! ah! ha! ha! The funnest thing of my lifetime. I have seen the Devil." And again Mr. Trudge went off in a peal of laughter.

*Budge.*—"Seen the Devil! Horrors; you don't mean to say, sir, that you have—actually—seen—the—Devil?"

*Trudge.*—"Yes, sir. I mean to say that I—have—seen—the—Devil."

*Budge.*—"Well, if you have, I cannot see that it is anything to laugh at. It seems to me that if I had seen him, it would be solemn enough to scare me too much to be a subject of laughter. And—"

What Mr. Budge would have said was lost in such a roar from Mr. Trudge that that gentleman just let his jaw drop, and stared at his neighbor, as if he was not sure that he was altogether sound. After awhile Trudge's paroxysm of laughing passed off leaving him looking very red in the face, watery about the eyes which he was vigorously wiping, and a little bit foolish—much as if he wanted to laugh again. Budge finally said: "Suppose you tell me all about this seeing of the Devil. I don't believe it; but I may be able to explain it to you perhaps."

Trudge still seemed inclined to laugh; but suppressing the inclination as soon and as well as he could, he said:—

"You know that I live out of town quite a piece; and that between the town and my house the Widow Tallbridge's farm lies just beyond the bridge over the creek on the further side from the town, there is about a quarter of a mile of scrubby poplar, small oak, sumach, and hazel brush on either side of the road which runs in places for rods close by the widow's outside fence, the fence itself being one of the old fashioned zigzag, or Virginia worm fence, made of rails, and staked and ridered. In places the road is all in the shade, and in others portions are in the light. Well, this morning as I was coming leisurely along this piece of road, singing 'O, Canaan, O, Canaan, I'm bound for the land of Canaan;' just in one of these dark places I heard a dismal groan; very much as if some one was in great distress or grief. Of course I stopped singing, and felt a little queer, for it was not fully light, and I'm not very brave anyway. As I stopped singing, I stopped walking too, and then I heard some one moaning and weeping, as if in the very depths of anguish. I thought it very strange that anyone should be there at that time; but yet that it must be some one in distress; and if there was, it was only human and right to go and find out what the trouble was, and help whoever it might be, if I could. So I stepped forward a little in the road, which just there bore a little to the right nearer to the fence, and into one of the light spots—and there I saw his his Satanic Majesty sitting on the rider with his legs curled up enough for his hoofs to rest on the top rail of the fence under the rider; his face hidden in both hands, elbows resting on his knees, his tail hanging limp and loose over his left arm; altogether a woe-begone looking individual, weeping bitterly, now and then wringing his hands, writhing and moaning, and muttering half audible sentences indicative of extreme mental anguish. Why, there was even a sorrowful dip to his very horns—poor Devil, I felt awful sorry for him, and in my sympathy forgot to be afraid of him. I went up pretty near to him before he saw me; but when he heard my step on the gravel by the side of the road he looked up;

www.LatterDayTruth.org

and as if the sight of me increased his misery, he began weeping afresh. I spoke to him and said: 'What is the matter with you, that you are so disconsolate?' He took his hands from his face down which the tears were flowing, and said to me: 'I have been lied about and abused, ever since I turned Devil; and all sorts of evil stories, big yarns, and lies of the blackest character; and all manner of evil things that were true have been told of me; and I have stood it all without a murmur. You see I thought it was all right my being the Devil; but now somebody, I don't know who, Clark Braden, maybe, has gone and told that I wrote the Book of Mormon; and it's the biggest ever told out of Hell; and I can't stand it any longer. My heart is clean broke.' He flung his hands up over his head, wrung his hands as if he would tear them in pieces, and got so mad that the leaves of the bushes by the side of the road shriveled and shrunk, it was so hot, 'I have done many awful mean and wicked things; but I never thought anybody could be so low and mean as to accuse me of having written the Book of Mormon. It is more than I can bear.'"

Now, who did tell that story on the Devil?

## Conference Minutes.

### LONDON.

Conference convened with Masonville (Ontario) branch, June 25th, 1892: Eld. J. H. Lake chosen president, Eld. R. C. Evans vice president; Elders John Shields and W. J. Smith secretaries. Resolved that visiting brethren have the right of franchise at this conference. Branch reports: St. Thomas 77; 4 baptized. London 207, gain 10. Windham 38; 5 baptized. St. Marys 45. Toronto 18; 2 baptized, 4 received. Garafraxa 83; 12 baptized. Egremont 66; 5 baptized, 4 removed. Masonville 96; 5 baptized, 3 died. Proton 60; 5 baptized, 2 died. No report from Alliston, Cameron, Corinth, Ellice, Irondale, Monmouth, McKillop, Niagara Falls, Riverview, Usborne, and Waterford branches. Ministry reports: Elders, R. B. Howlett baptized 4, W. Corbett baptized 4, T. A. Phillips, W. Strange, J. Shields baptized 18, R. C. Evans baptized 30, A. E. Mortimer baptized 3, J. H. Taylor baptized 4, W. J. Smith baptized 5, J. H. Lake (number of baptisms not had by secretary), J. L. Mortimer baptized 4, J. McLean, J. McKenzie, and Walter Morrison. Priests, E. K. Evans baptized 6, and F. Gregory. Report of E. K. Evans, Bishop's agent: Balance on hand last report $106.80; received since $521.52; paid out $492.94; cash on hand $135.38. Audited and found correct. E. K. Evans was sustained Bishop's agent, R. C. Evans district president; J. McKenzie chosen vice president, and John Shields secretary. Resolved that this conference ask the coöperation of the Chatham district also the districts of Michigan to try to bring the General Conference to Canada in 1894. Resolved that the tent committee now consider the advisability of purchasing a horse, harness, wagon, and cornet for the use of this district, and that they now be appointed to collect money and report to this conference. Court of elders appointed to examine the matter of James A. McIntosh report: "We cannot proceed with the case as notice has not been served on him of time of place and meeting, and we hereby recommend that the matter be referred to the district president to be attended to as soon as practicable." Tent committee report: "We have on our list $50.35; cash on hand over $30; we have the promise of a new set of harness in the winter worth $13. We appeal to all branches to appoint a reliable person to collect moneys and forward the same to E. K. Evans, Clifford, Ontario, as we desire to have the tent and cornet by the 10th of July." Preaching during conference by Elders G. H. Hilliard, R. C. Evans, and W. J. Smith. Adjourned to St. Thomas, Ontario, subject to call of presidents of mission and district.

### SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Conference convened at Saints' chapel, Clear Lake, Indiana, June 4th. Hiram Rathbun president, Starr Corless secretary, L. Scott assistant, Leonard Scott chorister, Margie Scott organist, Eda Teeters assistant. Elders reported: H. Rathbun, L. Scott, F. M. Cooper, L. B. Scott, H. A. Richardson, J. B. Prettyman, H. Rathbun Jr., and W. J. Smith. Priests: J. Emerich and J. Erter. Teacher, D. B. Teeters. Branch reports: Clear Lake 69, Dimondale 19, Coldwater 102, Marcellus 13, Galien 130, Knox 17, Lansing 25, Maumee 21, Evergreen 26. A petition from the Detroit (Evergreen) branch read; they did not wish to become a part of Canada mission; the request granted. The authorities of the church were sustained, also missionary in charge E. C. Briggs, and laborers F. M. Cooper, W. J. Smith, I. M. Smith, and L. Scott. H. Rathbun was sustained president and S. Corless secretary. A petition from the Buchanan Saints asking to be organized into a branch was granted, and the district president authorized to organize them at his earliest convience. Edwin J. Goodenough was ordained an elder. Bishop's agent's report was read, audited, and accepted. Wm. Lockerby was sustained as Bishop's agent. Preaching by Elders L. Scott and F. M. Cooper. Adjourned to Coldwater, at call of president.

## Miscellaneous Department.

### PASTORAL.

*To the scattered members of the Syracuse, Ohio, branch:*—Every duty we accept brings new obligations. Since the branch has seen fit to put me in charge, and the majority of our members are scattered, I hope all of you are holding firm to the faith. Knowing the needs of the church in the district as I do, I have been impressed to write thus and ask you, one and all, to aid and impart of your means for the cause you love, as the Lord has prospered you, thus proving your faith by your works. Years ago it was revealed to us when there was no branch in this district but at Syracuse, that in time to come there would be branches established on the east and on the west, on the north and on the south of us, and it is being fulfilled in part; but this has come about by labor, means, and toil, and the demand is growing.

Dear Saints, let us do our part. It is the littles put together that will accomplish the work, and the Lord will bless you for the aid you thus give to establish his kingdom among the children of men.

I also ask of you, as one of the committee on tent, to contribute a little. A goodly portion of the money has been collected, and some have done well in aiding us. I am acting as in the past, receiving funds in the branch for the Bishop's agent, also collecting money for tent. It can be sent to Bro. A. B. Kirkendall, Creola, Vinton county, Ohio; he is the treasurer on tent. Remember that Bro. S. J. Jeffers of Vale's Mills, Ohio, is our Bishop's agent. He is worthy of your support. I respectfully appeal to you thus, praying that you will aid in the good work.

THOMAS MATTHEWS, Pres.

*To the Saints of the mission assigned to my charge, comprising Northern Indiana, Michigan, Wisconsin, Minnesota, the Dakotas, and Manitoba; Greeting:*—(I suggest that it be known as the Lake mission hereafter, and shall for convenience so name it until you decide otherwise.)

It is with no ordinary feelings that I desire to address you upon the importance of the work we are each equally interested in. Salvation is an individual matter, and yet collectively worked out; in fact, we are dependent upon each other for ultimate triumph, as closely as any one member of our natural body is in sympathy with every part of the system, as if one part is disturbed, so are all parts discomforted, agreeing with the ancient apostle who said: "And whether one member suffer, all the members suffer with it." The above principles being true, you can see the absolute necessity that our interests should be one, and harmonious. Collectively and individually we are all dependent upon God for life and eternal glory, therefore "we must obey him or suffer." Every inducement is held out through the divine law to prompt to welldoing, as revealed in the following golden texts: "And we know that all things work together for good to them that love God."—Rom. 8: 28. "If ye love me, keep my commandments."—John 14: 15. Again, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."—John 15: 10. "And how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine."—Ex. 19: 4, 5. "If thou shalt hearken unto the voice of the Lord thy God, blessed shalt thou be in thy city and . . . in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store."—Deut. 28: 2, 8. "Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be *sent away*, and *shall not inherit the land*."—D. C. 64: 7. "And inasmuch as men do good, they shall in nowise lose their reward."—D. C. 58: 6. "Let no man deceive himself that he shall not account for his stewardship unto me."—D. C. 118: 4. "Neither shall anything be appointed unto any of this church contrary to the church covenants, for all things *must* be done in order and by *common consent* in the church, by the *prayer of faith*."—D. C. 27: 4. "Verily . . . whatsoever ye shall ask in *faith, being united in prayer* according to my command, ye shall receive."—D. C. 28: 2. "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—Luke 11: 13. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. 11: 6.

The forgoing are gems upon which all Saints are expected to base their hope, and succeed. Personal ambition to be first, or to get the praise of men, is no part of the gospel, but is abominable in the sight of God and abhorrent to spiritual-minded men and women and was the moving cause that led a bright and honored angel to rebel against God and he "fell like lighting from heaven" (Luke 10: 18); and the least exhibition of it cannot be hid from the eyes of the Saints for a single moment, and they are also as sensitive as the apple of the eye to an inuendo, or the least slighting remark that reflects upon their fellow laborer who is baptized by the Spirit into the body of Christ. It is so manifestly con-

www.LatterDayTruth.org

trary to the very genius of the gospel for an officer of the church to disrespecfully speak of another officer, that he should be at once rebuked, and reported to his presiding officer, giving the details of his improper remarks so that such wickedness may be at once arrested and the honor of the law magnified: "And ye shall see that my law is kept" (D. C. 41: 2), means that the elders will not be innocent if they are not vigilant in their watchcare in protecting the pure and good from the comtamination of the evil and vile slanderer.

Work is the watchword for all true-hearted Saints, that they may have treasures laid up in heaven. Repentence should be taught and *insisted upon* before any should be baptized; in fact, the elders should not evince so much care about *baptizing* people as they do about *seeing that* those who are *interested* are indeed *well instructed* in the things of the kingdom of God, and are truly converted.

"And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye rceceive none such among you if they are married, and if they are not married, they shall repent of *all their sins*, or ye shall not receive them."—D. C. 42: 20. "All those who *humble themselves* before God and desire to be baptized, and come forth with *broken hearts* and contrite spirits, and witness before the church that they have *truly repented of all their sins*, and are willing to taken upon them the name of Jesus Christ, having a determination to serve him to the end, and truly *manifest by their works* that they have *received* of the Spirit of Christ *unto the remission of their sins*, shall be received by baptism into his church."—D. C. 17: 7. "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."—1 Cor. 3: 12–15.

Now associate the above thoughts with Daniel's statement, "And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars for ever and ever." But if during the "trial" of their faith, as Peter calls it, "though it be tried with fire" (1 Pet. 1: 7), said converts are burned up instead of being "found unto praise and honor and glory at the appearing of Jesus Christ," you readily see how such converts are like the "hay, wood, or stubble;" and if the minister is *saved of doing no evil*, he still suffers loss for the unsatisfactory work done in bringing in such converts, who not only make shipwreck of themselves, but they cause the waste of valuable time and money of the faithful who are compared to the "gold, silver, precious stones;" and the cost and damage done by such evil-minded members is charged up to the unwise minister, hence he suffers loss commensurate to the evil of his unwise work.

Ordinations should not be sought for by anyone, and when it is manifest that such is the fact, it is evidence that such a one has been called by the power of darkness, and should not be ordained to any office or in other words, if he has been called, the adversary is seeking to unduly urge him to seek ordination. The office should in all cases seek the occupant, and those whose duty it is to ordain them who are qualified, having the several gifts and calling of the Holy Ghost, should be the first to suggest the office to them who are thus called and chosen; in other words, those who are enjoying the gifts and calling of a minister for Christ should be recognized and ordained accordingly by those whose duty it is to ordain the officers of the church; and that entirely excludes anyone seeking office in the church.

And it is very improper for members to ask, "When are you going to organize a branch here?" It suggests too many things all at once to be profitable to the interest of the Saints. Those who should perform that most important work of organizing churches should be left without the trammel of office seekers to deal with. Modesty and meekness seek to be qualified to do good with zeal and energy as men of business with a cheerful heart and countenance, always happy to see work performed to the glory of God; and from such grand disciples it is not a difficult task to officer a branch with the *right man* in the *right place*. Presiding, executive ability, and the gift of preaching the gospel are not always the graces of the same member of the one body, and to make a mistake and ordain one to an office that another is called to would be fatal, not only to the one so ordained, but to those to whom he is to minister, and darkness ensues and the adversary has an advantage over the whole body; disapointment is realized at once, distrust and unfaithfulness ensue, which bring distraction and confusion.

It is the duty of all the Saints to be epistles approved of, as those who are exemplary in the right use of sound words in winning precious souls to Christ. All Saints should pray often; where many or few can meet and agree they have the promise that God will be in their midst. Who would not love to be where the Lord has promised to meet with you, for the law so reads, that all should be led by the Holy Spirit; and he who absents himself from the meetings of the Saints evinces in tones louder than audible words that he loves darkness rather than light; and the evidence that anyone is called and chosen in the church cannot be except there is coupled with it a hungering after righteousness and a sure studying to be approved. Zeal without knowledge is blinding, pernicious, and the very element that Satan delights to revel in. Avoid it as the ground where tares are wont to grow.

Wisdom suggests that laborers whose duties are to preach the word when they are among the Saints where branches are not yet established, should avoid expressions which lead them to think they cannot have meetings, pray, or attend to their Christian duties except some of their number are ordained and branches are organized. Avoid giving expression to the idea that will give the ambitious office seeker hope that he will soon as ever be given a chance to rule over his fellow men.

And to those who are indeed ministers for Christ: In the absence of any specific direction, your calling and ordination empower you to be diligent workers. Do not think you can do too much, preach too often, open up too many new places where you can find hearing ears and willing hearts to receive the word of life; and it is suggested that you each keep a record of work done and meetings held, so a summary can be made of what has been done when you come to give an account of your stewardship next conference; not that a race should be run by any for the sake of reporting number of meetings; nor that meetings should be held just to report the number; but it is due the church to know if any of her servants are not diligent workers. Let us all feel the greatest liberty to work in the mission to your utmost ability. Christ alone is the Master, and we are brethren. Let confidence, love, and peace be our ruling star, and believe indeed that those who should ordain officers, organize churches, are as anxious to see the work done as any good Saint can possibly be; but remember, O remember that the laying on of hands suddenly upon any man does not qualify him to administer in spiritual things.

In accordance with instructions of the First Presidency, Elder F. M Cooper is appointed in charge of the field in Michigan and Northern Indiana, Elder W. S. Pender of Wisconsin, and J. Arthur Davis of Minnesota and the Dakotas; and anything that would come under the province of the missionary in charge may properly be referred to them. Brethren of the above fields, it is very necessary for the good of the cause that you prosecute the work as best you can in your several appointments and thus assist in looking after the interests of the cause of Christ. Open up all the new places possible and follow up such efforts so none are neglected.

All general appointees will please take notice and support the efforts of said field officers. District presidents will also open up new fields as much as possible, and all district officers report and act under their direction; and it is also suggested that all the presiding elders and priests join in with them to extend our blessed Master's work in every part of the mission *to the utmost extent of your ability*. Each study the word and *preach it*, seeking to present it in the most pleasing manner to the salvation of souls. Leave all ordinations or the agitation of ordinations alone in the hands of those appointed to attend to that *most important work*.

Priests should visit the house of *each member* of the church as often as practicable in their several missions, teaching by example as well as precept. Teachers and deacons who are *standing ministers*, should watch over the churches always, see that there is *no iniquity*, or *hardness with each other*, neither *lying*, *backbiting*, nor evil speaking. Let us all strive to work in harmony, and as brethren help each other to build up the kingdom in every place where we can find open doors and willing hearts to hear the glad tidings of a risen Redeemer.

Brethren Cooper, Pender, and Davis—field officers in the Lake mission—endeavor as far as possible and practicable to organize branches, and where you cannot consistently, prompted by the Spirit of God, have all scattered members unite with the nearest branch, that all the members of our mission shall be enrolled on some branch record ere another General Conference. Presidents of branches, take special pains that all difficulties are settled speedily as possible, so that the other officers of the church may not be hindered thereby from more important work, and tender-hearted Saints grieved thereby and the church disgraced in the sight of the world, and proved to be a stumbling-block to the honorable and upright who are seeking the kingdom of God.

I cannot refrain from one more suggestion to presiding officers of the field, district, and branches: If any officers of the church are not laboring in all diligence in their office in which they are appointed, let note be made of that fact, and report the same; for they should "not be counted worthy to stand" as ordained ministers, and thus shall everyone be looked after and no partiality shown. And every member should read the Scriptures and literature of the church.

Let idle talebearing be ignored altogether. Study the word, establish Sunday schools, literary societies, singing schools, and the sisters' sewing societies, suppers, and entertainments, forgetting not your hour of prayer while you study in your "different organizations for good," to improve every opportunity in an innocent way to raise means to establish the cause of Zion all along the line of Christain duty. And be assured, your cheerful, helping hand is appreciated by all the spiritual and good.

Let all fastidiousness and overmuch carefulness about where you hold your entertainments be put away, and use your churches and halls for any laudable purpose to raise means to build up the cause of God. Of course where you can without much expense spare the parlor, do so, and upon the ground that you would spare any of your own private parlors but do not think any place is too good that is in your reach for the innocent gathering of the social element of the church; and if the profits gained thereby are lawful to be used in Zion's cause, then there is no place too holy to be occupied in gathering it, and thus every member of the church strive to bear their portion of the burden of the work, that each have equal share in the reward laid up for the faithful.

www.LatterDayTruth.org

The Bishop's agents, Brethren William Lockerby of Coldwater, Michigan, and Andrew Barr of Forester, Sanilac county, Michigan, are good and true men, anxious to record all your names on their books, so you will get credit for all you do on earth, that it may correspond with the book of life out of which all shall be judged, not for what you believe, but for what you do. Please get the addresses of the other agents in the mission and come to their help with a hearty good will; for they are all agents of the grand, divinely appointed Bishopric of the church.

Bro. F. M. Cooper's standing address is No. 821 Second street, Bay City, Michigan. Let him know your whereabouts and the demands to hear the word in his field. Brethren W. S. Pender and J. A. Davis will please publish their addresses in the *Herald*, the organ of the church, so you can know where to find your field officers; and by their coöperation we hope to fill every call to hear the word in every part of the mission.

My standing address while in the mission is, Room 31, No. 171 East Randolph street, Chicago, Illinois. I would be pleased to have the address of those in Manitoba. Give me directions so I can find the Saints, and of the interest and prospect of the work there. Others on the route to and from the extreme northern part of my mission who would like a visit from some of our missionaries do likewise, and we will try and supply your demands as fast as we can.

Pray and work day and night that the Lord of the harvest will send more laborers into the vineyard; for truly the hastening time has come to gather in the wheat, that the tares may be burned. May the grace and love of God abide with you evermore.

Your coworker in the gospel of Christ,
E. C. BRIGGS,
President of the mission.

Home address is, No. 1621 Quincy Place, St. Louis, Missouri.

## MARRIED.

VANFLEET—AMES.—At San Bernardino, California, July 10th, 1892, Bro. Frank B. Vanfleet and Sr. Effie Ames, Elder Heman C. Smith officiating. Shortly after the ceremony the happy couple took train for Cucumongo, where a comfortable home had been prepared and furnished by the groom. May happiness and peace attend their pathway through life.

## DIED.

PARK.—At Montrose, Colorado, June 11th, 1892, Jesse R., son of Bro. Thomas A. and Sr. Eva Park, aged 6 years, 2 months, and 4 days.

He's resting in his lowly bed,
He's free from toil and care;
But tears of sorrow oft are shed
For him who sleeps so sweetly there.

THOMPSON.—At Bevier, Missouri, July 13th, 1892, Noah Thompson, aged 21 years, 4 months, and 3 days. Funeral sermon by Elder J. C. Foss, assisted by Elder D. E. Tucker.

FLAGG.—At Avon, Washington, March 9th, 1892, Bro. Josiah Flagg, aged 80 years and 9 months. He passed away quietly with faith in God.

NANNY.—At Batson, Johnson county, Arkansas, April 8th, 1892, Benjamin C., son of Bro. John and Mrs. Nanny, aged 2 years, 7 months, and 1 day.

COFFMAN.—Sr. Rebecca Coffman, wife of Bro. Jacob Coffman, passed from earth life May 31st, 1892. She was born in East Tennessee, December 28th, 1807, married to him who was her companion at the time of her death, January 22d, 1828, thus sharing each other's joys and sorrows over sixty-four years. Sr. Coffman was a member of the Baptist Church for years, but became convinced of the divinity of the restored gospel and united with the church, remaining a faithful member till death. She was laid to rest in the Magnolia cemetery, June 1st, funeral sermon being preached June 19th at Little Sioux, Iowa, by Elder J. F. Mintun, from 1 Cor. 15: 55.

PETT.—Mary Ann, wife of Elder John Pett died of a rupture of a blood vessel in the head, at her home near Dow City, Iowa, July 11th, 1892. She was born in Oxfordshire, England, June 10th, 1826, being aged at death 66 years, 1 month, and 1 day. She was married to Bro. John Pett in Birmingham, England, September 14th, 1845, where she was baptized in November, 1849, by Elder Peter Clinton, and with her husband emigrated to Utah in 1853, where she was baptized into the Reorganization near Great Salt Lake City, September 9th, 1863, by Elder E. C. Briggs, being confirmed in the above-mentioned city the same day, by Elders E. C. Briggs and Alexander McCord. The family moved to this State in 1864, locating within a few miles of their present home, where they have a wide circle of relatives and friends. Sr. Pett will long be remembered as a loving and true wife, an affectionate mother, a devoted Christian, and a true neighbor, ever willing to sacrifice her time and means, it being her greatest pleasure to bless and make others happy. The first death in the family was that of their little daughter, Kezia Jane, who died at the age of 7 years, 7 months, and 7 days, while on their way to the States, and was buried at Fort Bridger. Sr. Pett was greatly beloved by all who knew her, and leaves a husband and ten children, also many other relatives, brethren, sisters, neighbors, and friends to mourn their loss, though they know their loss is her gain. Funeral services conducted by Elder Charles E. Butterworth, at the home, under the shade trees, July 14th, 1892, where from three to five hundred people from far and near had gathered to pay their last respects to the departed. The text used for the occasion was, "What is man, that thou art mindful of him?" coupled with the 9th and 10th verses of the 2d chapter of 1 Corinthians, omitting the first word in 9th verse. Everything was tastefully arranged for the occasion, the casket being almost covered with beautiful flowers so arranged as to point from the cross to the crown, and from the white morning-glory to the ripened sheaf of pure fall wheat. The Galland's Grover choir was at its post and beautifully rendered the anthem, "Vital Spark" and hymns No's. 881, 850, and 859; music, "Siloam," "Primal Praise," and "Rest."

Her sons acted as pallbearers, and with tender hands and loving hearts laid their mother's remains to rest in the Holcomb cemetery.

JEWELL.—At San Francisco, California, June 23d, 1892, Sr. Nora, daughter of Judge A. D. and Sr. A. M. Boren, and wife of Mr. L. B. Jewell. The remains were embalmed and brought to San Bernardino, where they were buried from the Saints' church on June 28th. Funeral services conducted by Elder Heman C. Smith, assisted by the Rev. Mr. Branard. A very large concourse of relatives and friends attended, and bore testimony to her worth. She was born May 30th, 1850, on Honey Creek, Iowa. She leaves one son and daughter.

AMES.—In Brockton, Massachusetts, November 15th, 1891, Bro. William Ames, aged 67 years, 3 months, and 2 days; baptized in June, 1883. Funeral services at his home by Elder Joseph F. McDowell, November 18th, text Job 14: 14. It was a splendid discourse, full of truth, and deep. Bro. Ames had been sick since last August. He was a man respected by many. May God bless the widow and children, and watch over them.

HATFIELD.—At Beatrice, Nebraska, July 4th, 1892, Sr. Dora Ann Hatfield, aged 40 years, 8 months, and 12 days. She was baptized at Deloit, Iowa, April 15th, 1885, by Elder Ira Goff. She had been afflicted with cancer for several months, during which time she displayed Christian resignation as becoming a saint of God, her faith in the latter day work remaining firm and unchanged. She left to mourn her departure her companion, Bro. John Hatfield, and a married daughter, Sr. Ella Thompson of Beatrice, also an infant daughter two months old. The funeral services were held at the residence by Elder Charles H. Porter, assisted by Elders J. W. Waldsmith and Frank Chatburn. The bereaved ones have the sympathy of their neighbors and friends; and best of all, they have the fond recollection of a life well spent and a faith unswerving in the cause which she with them had espoused, which brought her comfort in life, and peace in the contemplation of her departure.

TWADDLE.—At Franktown, Nevada, July 7th, 1892, after much suffering, Jane, wife of the late Elder John Twaddle. She was born in Edinburg, Scotland, July 25th, 1822; baptized there in the early days of the church. The family emigrated to America in 1848, settled in St. Louis, and from there removed to Salt Lake in 1853. Not being satisfied with the doctrine taught there, they drifted on to Nevada, in 1860. She was baptized into the Reorganized Church June 30th, 1867, by Elder Alexander H. Smith. From that time until death she tried to live a consistent Saint; she was a loving wife and mother. She leaves a family of seven children, four boys and three girls, all grown; also a number of grandchildren. Funeral services were conducted by Elder T. R. Hawkins at her residence. She now sweetly rests till Christ shall call her from the dust to receive a glorious reward.

WRIGHT.—At her home in Plano, Illinois, June 26th, 1892, of Bright's disease, Sister Anna M., wife of Mr. John H. Wright. She was born August 19th, 1850, and was therefore, at death, 41 years, 10 months, and 7 days old. She was joined in marriage to John H. Wright, August 17th, 1869. There were born unto them seven children, six of whom, with her husband are left to mourn their loss. Sister Wright was baptized into the church April 9th, 1882, since which time until her death, she remained in the faith. She desired to depart, and died with a bright hope of future bliss. The funeral services were conducted by Elder J. R. Lambert, assisted by Elder W. Vickery, in the Stone church, at two p. m., June 29th. The Scriptures used as a text were John 8: 51; 11: 26.

## NOTICE.

The Massachusetts district conference is appointed to be held at the time of holding the reunion at Pearl Lake, Massachusetts, beginning August 6th next, as per announcement in *Herald*. The conference will convene on Saturday the first day of the reunion, and sessions will be held from time to time as wisdom may direct, until the business is finished. The branches will please send in full and complete reports. Arrange such items of business as pertains to the conference that they may be properly presented and considered. It is desired that as many as can will attend the conference and the reunion. Come with the view to aid in the good work, to help as well as be helped, that benefit may accrue to the district in a business sense, and to each member thereof in a spiritual and moral sense.

By order of the district,
WM. H. KELLEY,
Missionary in Charge.

TEMPLE, Ohio, July 16th.

## CHURCH LIBRARY.

Bro. T. W. Smith has donated to the church library, a new and recently issued book, entitled, "Great Disasters and Horrors in the World's History." Thanks.

JOHN SCOTT, Librarian.

TO HAVE PRETTY TEETH.—If you want your children to have pretty teeth you must begin with the second dentition to press back with the finger every morning the teeth which have a tendency to project forward and to pull forward those which tend backward. As a wash, boil in a tumblerful of water a pinch of quassia wood with a pinch of pulverized cacoa. It strengthens the gums and whitens the teeth

www.LatterDayTruth.org

without injuring the enamel which covers the bone. Wash the mouth after each meal with lukewarm boiled water.

### ITEMS OF INTEREST.

There are now seventy schools for the deaf and dumb in the United States, and there is also a college for them located at Washington, D. C.

There are 250,000 words in the English language.

The levees protecting New Orleans are to be raised three feet, requiring the expenditure of millions of dollars.

The mortality among children during the present hot weather in New York City is very great.

SYDNEY, July 18.—Rumors have reached here from Timor that there has been a volcanic eruption on the Island of Sangir, one of the Philippine group, and that most of the inhabitants have been killed.

A native from the Talatee Islands, who landed at Selangen four weeks ago, brought a remarkable story to the effect that several other natives had just returned from a voyage near Sangir. They had intended to land on the island, but were prevented by the sight of mountains belching forth smoke and fire. They reported that the "whole island was on fire."

The water along the coast was full, they said, of half-burned wreckage, pieces of houses, and charred bodies. The whole population, estimated at about 12,000, seemed to have been swept into the sea or burned, as not a living soul was to be seen. Streams of lava were still flowing toward the shore, showing that the activity of the volcanoes had not abated.

The steamship Catterthon, from China to Sydney, brought a similiar story into port with it yesterday. Near Sangir, its Captain said, it had passed through miles of debris dissimilar from anything he had before seen at sea. Poles and sides of huts, most of them charred and broken, were mingled with such utensils as the natives of the Philippines use in cooking. Many unrecognizable objects resembling charred human trunks were also seen.

Articles of head dress in the wreckage were identified by a sailor who had lived in the Philippines as peculiar to the natives of Sangir and the near-by islands of the Philippines group. The ship was three hours and a half in passing through the wreckage.

These reports are partially credited here, although they are believed to have been exaggerated. The formation of Sangir is volcanic and several small craters near the center of the island are known to have threatened activity during the last ten months.

The Captain of the Catterthon also says the Island of Luzon, the largest of the Philippine group, has recently suffered severely from eruptions, the fire from which caused wide-spread devastation.

LONDON, July 16.—The epidemic of cholera is not of so highly infectious a character as former outbreaks. Few persons are attacked in proportion to the population, but the disease is quickly fatal. The disease is raging with extreme violence among the workingmen of Tsaritzin, where many of them have died twenty-four hours after they were attacked. The religious communities in Moscow are organizing processions to appeal to God to stay the scourge.

ST. PETERSBURG, July 16.—The medical department is distributing cholera disinfectants at cost price. The Czar presided today at a council which discussed the question of appointing an official with dictatorial powers to combat the epidemic in the Volga provinces.

CATANIA, July 17.—The volcanic manifestations at Mount Etna continue with unabated vigor. The immense columns of smoke and ashes which were hovering over the burning mount have grown so dense as to cover everything in the vicinity with a mantle of darkness, and the craters are not visible. The largest craters are still ejecting immense masses of boiling lava, the streams of which are steadily growing wider, and are as steadily creeping with terrible persistency foot by foot upon certain of the villages lying on the mountain slopes.

PARIS, July 17. — Eighteen deaths from cholera occurred in the northern suburbs of this city Thursday and Friday of the present week.

PARIS, July 19.—Ten deaths from cholera have been reported at Aubervilliers and one death at Stour. Both of these villages are only about five miles north of this city.

ST. PETERSBURG, July 19.—An official report was issued giving the number of cases of cholera reported and of the deaths which resulted from the disease on the 15th and 16th inst. It gives the following statistics for various places where the scourge has made its appearance:—

July 15: Astrakhan, 391 cases and 225 deaths; Saratoff, 82 cases and 43 deaths; Tsaritizn, 89 cases and 54 deaths; Samara, 51 cases and 20 deaths; Kazan, 7 cases and 3 deaths.

July 16: Astrakhan, 269 cases and 218 deaths; Saratoff, 90 cases and 62 death; Samara, 62 cases and 32 deaths; Kazan, 5 cases 3 deaths.

ST. PETERSBURG, July 15.—A statement issued by the Agricultural Department, compiled from the reports of 4,100 agents, says that an average harvest of winter wheat and rye is expected, but the corn crop will be under the average. A good crop of summer corn is assured. Other summer crops are above the average. The hay and fodder crops are good in the black earth regions. Elsewhere they are fair.

The Missouri River has begun to fall at Lexington, Missouri, greatly relieving the minds of owners of farms in the bottoms.

Near Camden, Arkansas, an electrical and windstorm did much damage to property. A wall near a large house was shattered by lightning.

Pique has converted a whole village from the Roman Catholic faith to Protestantism, the Bishop of Cahors having refused the celebration of a second mass in their church Sundays.

Severe thunderstorms have done immense damage in various parts of Germany. The Berlin Fire Brigade had sixty calls, either to quench fires started by lightning or to pump water out of flooded basements.

A thousand children are born in London work houses yearly.

A Hebrew soap manufactory has recently been established near Jerusalem.

Here is another instance of the increase of sympathy between the East and West, so far as educational interests are concerned. When Prince Damrong was in England a little while ago, he was so struck by the educational methods of the British and Foreign School Society's Training Colleges that he requested the authorities to take charge of a young woman student from Siam. And now the Gaekwar of Baroda has sent two students to the National Training-School of Cookery in London.

The School of Pedagogy established by the University of the city of New York is proving a success. Its object is to give graduates of other schools and colleges an adequate preparation for teaching and it is conducted on the same basis as the schools of law, medicine, and theology. At its commencement this year the degree of Doctor of Pedagogy was bestowed upon seven graduates, that of Master of Pedagogy upon twenty-two.

Pekin *Times:* To the average man human rights means simply his own rights.

The savings bank was invented by a clergyman.

The little Island of Jamaica sells annually to the United States bananas exceeding in value the entire apple, peach, and cherry crop of this country.

The Bible is the best book in the world.—*John Adams.*

I account the Scriptures of God to be the most sublime philosophy.—*Newton.*

There is a power in the direct glance of a sincere and loving soul which will do more to dissipate prejudice and kindle charity than the most elaborate arguments.—*George Eliot.*

We can do more good by being good than in any other way.—*Rowland Hill.*

There are more than 2,000 square miles of valuable timber land in Newfoundland.

LONDON, July 20.—A *Chronicle* dispatch from Baku says: 80,000 of the 100,000 inhabitants have left the town, carrying the infection of cholera throughout the empire. The price of bread is tripled.

ST. PETERSBURG, July 20.—The following official cholera returns are published:—

July 17.—Astrakhan, 266 new cases, 182 deaths; Saratoff, 100 new cases, 78 deaths; Samara, 56 new cases, 45 deaths; Kazan, 29 cases, 1 death. July 16.—Tsaritzin, 124 new cases; 70 deaths. July 16.—Rostoff, 35 new cases, 12 deaths; Azoff, 18 new cases, 9 deaths. Up to July 18.—Voronesh, 4 new cases, 2 deaths; at stations on the Voronesh-Rostoff railway, 34 new cases, 20 deaths.

LONDON, July 20.—The Berlin correspondent of the *Daily News* says: The Russian Minister of the Interior has prohibited the sale of the St. Petersburg *Gazette* owing to its publishingtrue accounts of the cholera epidemic.

ROME, July 20.—The province of Ravigo, in the northern part of Italy, was swept by a tornado yesterday. An enormous amount of property was destroyed, and it is believed many lives were lost. The village of Polesella, situated on the left bank of the River Po containing nearly 4,000 inhabitants, was almost completely destroyed. Many of the villagers were buried in the ruins of their homes. Troops have been sent to the scene from Ravigo to help recover the living and the dead. A dispatch received late to-night says that forty houses and the municipal buildings were destroyed in Polesella. So far at least two persons are known to have been killed outright and six injured.

CATANIA, July 20.—The terror of the people living in the vicinity of Mount Etna is increasing in consequence of the renewed violence of the eruptions from the different craters of the volcano, and the prolonged subterranean rumblings which are becoming more and more frequent. The poorer inhabitants of Nicolosi, who have been driven from their customary field work by the advance of the lava, are being supplied with free bread and soup. The houses of the town were severely shaken to-night, many windows being shattered.

---

THE July number of the *American Antiquarian* has a biographical sketch of Mr. H. H. Bancroft, the eminent historian, with a fine steel plate engraving for the frontispiece. It also contains a portrait of Major J. W. Powell, and a finely illustrated article on Idolatry in America, written by the Editor, and another on the Pre-Columbian Discovery, by Rev. J. P. McLean. The number also gives a summary of all recent archæological discovories and a brief notice of archæological books. As a class journal the Antiquarian has no equal. Devoted to the subject of American antiquities as it is, it deserves the patronage of all intelligent readers. Published at 175 Wabash Ave., Chicago, Ill.

---

THE blindest people are those who never find out that they cannot be happy in their own way.

www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges....$1 50
Imitation Morocco, gilt edges.....2 00
Morocco, gilt edges.....2 50
Roxburg Turkey, gilt edges.....3 75
Flexible covers (similar binding to Oxford Teacher's Bible).....4 00
New Testament, inspired..... 75

## Book of Mormon.

Roan, sprinkled edges.....1 25
Imitation Morocco, gilt edges.....1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library.....1 25
Imitation Morocco, gilt edges.....1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges.....1 25
Imitation Morocco, gilt edges.....1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides.....2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only).....1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages..... 70
Leather binding.....1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges.....1 50

## Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages.....1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25
250, 50c ; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100.....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100.....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz. 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100.....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body;" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31 What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25
250, 50c.; 500, $1; 1,000,... .....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36 The Spaulding Story Reexamined; per doz.. 20
per hundred.....1 25
41. The Gospel; per doz. 5c.; 100, 25c ; 250,.. 50
500, $1; 1,000.....1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75

Trial of the Witnesses to the Resurrection of Jesus Christ; 5c each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent.....4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50
Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall.....1 00
Josephus, complete, library leather .....3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00
Baldwin's Ancient America (illustrated) .....1 80
Rollin's Ancient History, two volumes in one...4 00
The Koran, library leather .....2 25
Gieseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes.....10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine .....2 00
Cruden's Complete Concordance of the Bible ...1 75
Apocryphal New Testament .....1 65
Elders' Diary, by Joseph Luff..... 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing o Children, and Marriages..... ....2 00

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25

## Teachers' Bible.

Eyre and Spottiswoode's ministers' and Sunday-school teachers' Bible. Flexible binding, Levant silk sewed, kid lined, thin paper. This edition forms a book about one inch thick, and contains the "aids to the student," including concordance, maps, etc. Many prefer this to the Oxford edition. Price $4.75.

## New Tract.

No. 46. The Pure Gospel of Christ. A list of questions and answers, with blank form preaching notice on the back; same size as Epitome; per doz., 5c ; 100, 25c ; 250. 50c.; 500, $1.; 1,000.. .... 1 75

## A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

www.LatterDayTruth.org

# Zion's Ensign,

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restor ed gos pel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Also a special feature for the next four or five months is the

**WHITE-BOX DEBATE,**

which is now appearing in its columns. Beside much other matter of interest to the Saints and those inquiring for the truth. All the

**Sermons** delivered at the **General Conference**

have been reported in full and will appear in the Ensign in their order. These sermons alone are worth many times the price of the paper.

Price—Three months - - 25c.
Six months - - - 50c.
One year - - $1.00

**ZION'S ENSIGN,**

**Box 175. Independence, Mo.**

R·I·P·A·N·S TABULES

REGULATE THE
**STOMACH, LIVER AND BOWELS,**
AND
**PURIFY THE BLOOD.**
A RELIABLE REMEDY FOR
**Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.**

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.
Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address
THE RIPANS CHEMICAL CO.
10 SPRUCE STREET, NEW YORK CITY.

# PATTIE; OR, LEAVES FROM A LIFE.

(NOW READY.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of tha same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

## GERMAN TRACTS.

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

# Autumn Leaves,

With Frontispiece each Month.
Published monthly, 48 pages, neatly covered.
Price per year - - $1.50.
MRS. M. WALKER,
Editor and Publisher.

# Ruins Revisited,

AND THE

# World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.
BY S. F. WALKER
For sale at the Herald Office. **Price $1 00**


## FIND OF A LONG-LIVED HUMBUG.

THE cold bath is going out of favor. There was, indeed, an element of humbug in the noisy enjoyment of the man who in the dead of winter broke thin ice to gain ablution. The ghastly smile and the chattering of teeth gave the lie to his protestations of delight. The Japanese, whose civilization may well excite envy, shun cold water as neither refreshing nor cleansing. The poorest inhabitant has a fire of charcoal lighted under a movable tub. And just as hot tea in summer is more cooling than iced drink, so is hot water to be preferred to cold; nor need the advocate of this principle be necessarily a disciple of Hahnemann.

---

THERE are so many temperance men who take their blue ribbons off when they go away from home.

THERE is a great deal of praying done that is full of the narrowest kind of selfishness.


# Ministry Cards

Of the smaller size previously advertised, also of the larger size, like the one below, can be had promptly for the low price of $1.15 for 250, or $4 00 per 1,000. Prices of the smaller size are $1.00 for 250, or $3 50 per 1,000. Send in your orders. They are an excellent aid to Ministers.


## WHAT WE BELIEVE.

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

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

We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are: First, Faith in God and in the Lord Jesus Christ; Second, Repentance; Third, Baptism by immersion for the remission of sins; Fourth, Laying on of Hands for the gift of the Holy Ghost; Fifth, We believe in the Resurrection of the body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired; Sixth, We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good or evil they shall have done.

We believe that a man must be Called of God, and ordained by the Laying on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

We believe in the same kind of organization that existed in the primitive church; viz.: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of Scripture is not full, but that God, by his Spirit, will continue to reveal his word to man until the end of time.

We believe in the powers and gifts of the Everlasting Gospel; viz.: The gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, etc.

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

We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God.

We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county, and state, and consequently better fitted for the change which cometh at death.

We believe that men should worship God in "Spirit and in truth;" and that such worship does not require a violation of the constitutional law of the land.

(More reading matter furnished free on application to address on other side.)


## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, $5c., cloth covers, 50c.

Send in your orders at once.

# THIS SPEAKS

FOR ITSELF.

The following letter from a Brother ought to convince any sane man or woman that the sale of Ordway and Company's Bed Springs is a profitable business *if pushed*. The Company *furnishes* Model and Case, Sample Spring, Circulars, etc., *free to Agents* (conditionally), and Springs, to be paid after delivered, if satisfactory reference is given and the orders *taken first*. They also have other *Household Necessities* for agents to sell. Suitable for *either sex, young* or *old*. *Write* for *circulars* and *terms*. Do not fail to mention *Herald*. Write quick if you wish to *secure territory* and make money. Address,
B. F. ORDWAY & CO., PEORIA, Ill.

WATERVILLE, Kan., April 26, 1892.

B. F. ORDWAY, *Dear Bro:*—The treatment I have received from you and the firm you represent demands that I (right here and now) acknowledge my indebtedness to you for your courtesy and liberality in your dealings with me; and my experience with Ordway's Portable and Adjustable Bed Springs warrants the statement that THEY ARE THE BEST, and superior to any known Bed Spring.

On the 13th of last September I commenced selling your Springs in Garfield township, Clay county, Kansas. Called at seven houses and sold and put up 5 sets of Springs, traveling along a section line running east and west, selling on each side of the road for a distance of 2¼ miles. From that time up to the present I have met with similar success. I take the Springs around and show them, and they sell themselves, and those who purchase one set generally buy more afterwards, and they always recommend your Springs. Henceforth I shall endeavor to devote ALL MY TIME to selling Ordway's Portable Bed Springs exclusively. Yours for business,
E. BLOMBERG.

HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**
OF
# PRESIDENCY AND PRIESTHOOD;
THE
**Apostasy, Reformation and Restoration,**
BY WM. H. KELLEY.
Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

# BOOKBINDING.

**HERALD OFFICE BINDERY—**

All kinds of Bookbinding done at Reasonable Rates!

| | |
|---|---|
| Herald volumes, library leather backs and corners, marbled edges | $1 50 |
| Autumn Leaves, half roan, cloth sides | 1 00 |
| " " half imitation morocco | 1 25 |
| " " half morocco | 1 50 |

Books of similar size at same rates.

**Prices include cost of returning to sender.**


www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, August 6, 1892. No. 32.

Ella L. Scott

## THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa

Subscription price $2.00 per year; Six Months $1.00; Three Months 50 cts.; single copies 5 cts.; Sample copies free.

The Traveling ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, fifty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

### FRUIT A PERFECT FOOD.

SOME people are afraid to eat fruit, thinking that fruit and diarrhœa are always associated, when, if they understood the true cause of the diarrhœa, they would know that it was caused by eating meat. In hot weather meat putrefies very quickly, and during this process alkaloids are formed which are very poisonous, acting as emetics and purgatives. 'Tis true that fruit eaten green or between meals will interfere with digestion and cause bowel troubles; but use fruit that is perfectly ripe at meal time, and only beneficial results will follow.

Acids prevent calcerous degenerations, keeping the bones elastic, as well as preventing the accumulation of earthy matters. This is because of the solvent power of the acids; but manufactured acids are not harmless, as are those which nature has prepared for us in the various kinds of fruit. Fruit is a perfect food when fully ripe, but if it were in daily use from youth to age there would be less gout, gallstones and stone in the bladder. Stewed apples, pears, and plums are favorite articles of diet. For breakfast or luncheon, in the dining room or in the nursery, there are few table dishes more wholesome and more delicious than well stewed fruit served up with cream or custard.

There are many persons, however, who cannot eat it on account either of the acidity of the fruit or the excess of sugar necessary to make it palatable. Sugar does not, of course, counteract acidity; it only disguises it, and its use in large quantities is calculated to retard digestion. The housewife may, therefore, be grateful for the reminder that a pinch, a very small pinch, of carbonate of soda, sprinkled over the fruit previously to cooking, will save sugar, and will render the dish at once more palatable and more wholesome.—*Medical Classics.*

### SOME DON'TS FOR THE PULPIT.

DON'T exaggerate.

Don't fool with doubts.

Don't let success tip you over.

Don't dabble in business ventures.

Don't get the dumps. Live in the sunshine.

Don't make long pulpit prayers. Tedious petitions drag heavily.

Don't imitate others. Better be a poor original than a fine copy.

Don't mumble your words. Chew your food, but not your language.

Don't preach long sermons. Your congregations should be glad to hear you again.

Don't speak in a monotone. The voice has numerous keys; play on as many as possible.

Don't harp too much on one string. Variety is pleasing and God's word gives ample choice for themes.

Don't tire people out with long introductions. You can spoil the appetite for dinner with too much thin soup.

Don't figure for a larger field of labor. If the Lord has anything bigger for you he will let you know it.

Don't neglect study and closet prayer. The finest human pipes gives forth no music unless filled with divine breath.

Don't seek the praise of men. Preach in such a way that they will not be so much pleased with you as displeased with themselves.

Don't bawl or scream. Too much water stops the mill wheels and too much voice drowns sense. Thunder is harmless, it is the lightning that strikes.

Don't be envious of other and more successful ministers than yourself if it is in your nature—"That green-eyed monster"—pray the good Lord to cast it out.

Don't go on after you have finished, saying, "as I said before." If you said it before, say something else after. Let the clatter of the mill cease when the corn is ground.

Don't get the blues on stormy days because only a few are out. Preach your level best to small assemblies. Jesus talked to one woman at the well, and she got Samaria out to hear him the next day.

Don't exhaust your lungs, but keep them full. Take long breaths, then you will not close each sentence with a terrible gasp ah, as if dying for air ah, and to strain your lungs ah, till the Philistines make sport of you, ah.

Don't advertise false isms and the men who create them. It is not necessary to expend consecrated energies in striking at gnats with the club of a Hercules.—*Sel.*

### THE SEPTEMBER ARENA

Will contain an illustrated symposium on Women's Dress Reform or Improvement, prepared under the auspices of the National Council of Women. Among the writers who will appear in the September issue in the symposium are May Wright Sewall, who has prepared the introduction; Annie Jenness Miller, who writes on an Artistic and Suitable Business Dress; Frances E. Russell, Lines of Beauty; Elizabeth Smith Miller and Frances M. Steel also contribute notable papers to this symposium, containing an equally strong array of talent. Never before has there appeared such a magnificent discussion of this important theme by representative thinking women.

Since its inception the *Arena* has shown greater hospitality to women and the cause of women than any other review in either America or Europe. All problems affecting the progress and advance of women have been ably and sympathetically discussed in its columns. The *Arena* is the one review which is indispensable to every progressive and thoughtful woman to-day. Price: Single Copies, 60 cents: $5.00 per annum.

Address all orders to Arena Publishing Co., Copley Square, Boston, Mass.

### BEET SUGAR MAKING.

PROF. LLOYD has just made his first report of the work at the Sugar School of the University of Nebraska. The course is one of scientific research into the culture and utilzation of the sugar-beet. The school opened in January last with twenty-five pupils. There were two lectures on the chemistry of sugars, technology of beet-sugar manufacture and culture of the sugar-beet, and five hours of laboratory work each week. Under the second head of lectures the various processes that the beets, juice, and sugars undergo, from the washers to the granulator, were studied in detail. Both the French and German forms of machinery were described. As each process was studied, the methods of the analysis of its products and by-products were referred to. The study of sugar-house control was in this way presented to the student. The laboratory work of the course consisted in analyses of the various products and by-products of the sugar factory. The lectures were also supplemented by practical work at the station farm. Several students who have taken the course, which closed May 6, are prepared to do polariscopic work in sugar factories.—*Sel.*

WHEN you are lost in the forest wilds remember that the points of the compass can be told from trees by the following simple observations: The side of a tree on which most of the moss is found is the north. If the tree is exposed to the sun the heaviest and longest limbs will be on the south side.

www.LatterDayTruth.org

## *A. W. SHERMAN,*

**PHYSICIAN & SURGEON,**

LAMONI, IOWA.

Special attention given to the

EYE, EAR, NOSE, AND THROAT.

---

## H. L. TILTON,

**1881.** LAMONI, IOWA, **1892.**

**GENERAL MERCHANDISE,**

**Strictly Cash and Produce.**

A CASH STORE can and will sell goods for less money than any house doing a credit business.

WE SOLICIT YOUR PATRONAGE.

---

## LAMONI ILLUSTRATED

is the name of a proposed book, which, if published, will contain several Photo-engravings. showing Church, Schoolhouse, Herald Office, Residences, etc., with a description of the Religious, Educational, and Business facilities; the price will be 25 cents. It will be necessary to have orders enough to insure first cost before publishing. All who would like one should please notify me at once. Address,

PETER M. HINDS,
Care Herald Office, Lamoni, Iowa.

---

## For Sale Cheap, Photographic Outfit.

A rare chance for some young man able to travel, or located in a large town. Good business; easy to learn. Cause for selling, sickness. For terms, write

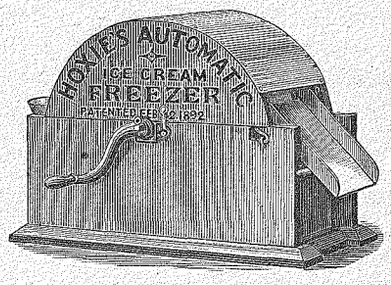
C. E. BENNETT, German Ridge,
Perry Co., Indiana.

---

HOXIE'S AUTOMATIC

## Ice Cream Freezer

CAPACITY




UNLIMITED.

**For Hotels, Restaurants, and Family Use.**

Will freeze Ice Cream, Lemonade, Sherbets, and all kinds of Ices instantly. Several Machines combined in one, with saving of 80 per cent of ice. Agents wanted. Exclusive territory can be secured by addressing

**Hoxie Automatic Ice Cream Freezer Co.,**
17 CHARDON ST., BOSTON, MASS.

---

**$100** will buy a choice Residence Lot in my Park Addition to Lamoni, within 10 minutes walk of L. D. S. church. Terms easy. Write for Plat to

D. F. NICHOLSON,
2 Care Lamoni State Bank.

---

## L. A. FOWLER, CONTRACTOR & BUILDER

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

---

## "NOT HOW CHEAP, BUT HOW GOOD."

We carry a well selected stock of

**General Merchandise,**

and our constant aim is to please customers, and give them good values. We take pride in selling goods we can guarantee, and that we know will give satisfaction.

☞ Call and see us.

Yours truly,

**Blair Mercantile Co.**


---

## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:—

West Oakland, California, Montana Hall, Adeline Station, Seventh street.

Chicago, Illinois, services every Sunday at 2:30 p.m., in Hall C, No. 213 W. Madison street. Sunday school at one p.m.

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

London, England, meetings on Sundays at 3 and 6:30 p. m., Tuesdays and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10:30 a.m., 6:30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7:30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Sheffield, Langsett road; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays, 7:30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Leeds, Wellington road, New Wortley; services Sundays 10:30 a.m., 6:30 p.m. Thursday, 7:30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a.m. and 7:30 p.m.

---

Joseph F. Burton, 2910 Sixteenth street, San Francisco, California, care C. A. Parkin.

E C. Briggs, (home address.) No. 1621 Quincy place, St. Louis, Missouri; (mission address) No. 171 East Randolph street, Chicago, Illinois.

John R. Evans, 51 Bute street, Aberdare, Glamorganshire, Wales.

Isaac M. Smith, Galien, Michigan.

E. L. Kelley, Presiding Bishop, Lamoni, Decatur co. Iowa.]

---

NEW YORK CITY, July 7th, 1892.

I am here taking a special course in Chronic Diseases and Diseases of Children.

If you owe me, please pay what you can to Mr. Weld, or Barrows, who will give you receipts. I am greatly in need of money, as expenses are very high.

J. H. HANSEN, M. D.


## 4 LOTS

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

**CHOICE RESIDENCE LOCATION.**

Terms reasonable. Call on or address,

J. A. GUNSOLLEY, Lamoni, Iowa.

---

Robt. Winning, President. **LAMONI** D. F. Nicholson, Cashier.

## STATE BANK

(Successor to Farmers Bank of Lamoni.)

Paid up Capital.....**$25,000 00**
Liability of Stockholders.....**$50,000 00**

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

---

## PROGRESS!

*The "Patriot"*

Has taken another step forward. It prints

**ALL AT HOME,**

and is therefore enabled to greatly enlarge its more useful departments, and make room for some additional ones. Send for free sample copy.

**Lambert Brothers, Lamoni, Iowa.**

---

## SPIRITUAL GIFTS

AND

## THE SEER OF PALMYRA:

Or

**SEQUEL TO SPIRITUAL GIFTS.**

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

---

## Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions. The index is rearranged, the subjects and citations furnishing a complete analysis of the contents.

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

---

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, August 6, 1892. No. 31.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, August 6, 1892.

CONTENTS:

EDITORIAL:
Inspired Immorality....501
Capital *vs.* Labor....502
"A Mormon Memory"....502
Questions and Answers....503
The Usual Average....503
Miss Willard on Lay Representation..503
Heresy Again....504
Christianizing Japan....505
MOTHERS' HOME COLUMN:....505
A Voice from the Sea....505
What Shall We Reply?....506
South Sea Island Sisters—Donations..506
LETTER DEPARTMENT:....507
ORIGINAL ARTICLES:
Letter from Elder C. Scott....510
A Plea for Our Girls....511
Joseph Smith *vs.* Mohammed....512
Time of Crucifixion....513
Labor and Capital.—No. 5....513
Answers to Queries....515
CONFERENCE MINUTES:
Eastern Iowa....515
Des Moines....515
Northeast Missouri....515
Northern Michigan....515
Southern Indiana....515
Montana....515
Kewanee....515
Nauvoo and String Prairie....516
MISCELLANEOUS:
Reduced Rates—Clinton Reunion....516
Northern and Central California Reunion....516
Corrections in Bishop's Report....516
Notice District Superintendents....516
SUNDAY SCHOOL CONVENTIONS:
Northern Illinois and Southern Wisconsin....516
Texas Central....516

## INSPIRED IMMORALITY.

ROUND LAKE, N. Y., July 6.—The Rev. George Morrow of Allegheny, Pennsylvania, who has been officiating here with the Christian Alliance, was requested to leave the grounds yesterday, which he did. Charges of the grossest immoralities on his part had been sent to Major Chamberlain, President of the Alliance, and on being confronted with them Morrow not only admitted their truth, but claimed that he acted under the inspiration of the Holy Ghost. His wife accompanied him.

The foregoing clipped from a late issue of the Chicago *Tribune*, offers subject for thought.

Immorality is bad enough when it is perpetrated by those acknowledging no restraint from vice in any sort of bond to God or humanity; but immorality indulged in by priestly professors and under claim to inspiration as its motive, or sanction, is close by the infernal. The source whence such inspiration comes is not difficult to determine.

These latter days are being particularly cursed by this sort of thing. Some clerical vogue yields to temptation of the lust for gold, power, or the flesh, falls into the trap the Devil has set for him, and then when caught he takes shelter under the plea of inspiration. Or, some rascally devotee deliberately sets his heart upon gratifying his greed for gold, his love of power, or his fleshly lust; when to further his schemes and make sure of his victims among his fellow devotees, innocent and honest minded, he becomes inspired and puts on the robe of sanctity to accomplish his ends and the ruin of those who trust him.

From the Jesuits all through time to the Prince Michael, lately sent to penitentiary from Detroit, Michigan, for debauching little Bernice Bechel under the plea that it was not Michael Mills, the man, but Prince Michael, the spirit, which had been sanctified, it has always been the same—the devil turned saint.

It was inspiration that led Freeman, a religious crank, to sacrifice his child by slaughter at his own hand, to appease God's wrath and turn it aside from the father and the devotee. It was inspiration that caused that priestess on a Hawaiian Island to kill the three or four people, one an innocent lad, that excited her frenzy. It is inspiration that is leading his worship George Schweinfurth, the Rockford Messiah, to hold his court at that well appointed farmhouse in one of the most beautiful vallies this side of Italy, where his will is law and men and women yield money, labor, will, and body to his desires and commands. It is inspiration that is building up the Koreshan followers at Chicago. In short the time is replete with instances where deceptive vice sits behind an outward screen of inspiration to work iniquity—gross immorality. We are not so much surprised at the impudence of the imposture as we are at its success. We are every day more and more astonished at the ease with which cunning men secure a footing, place, and this world's wealth by a well kept cloak of sanctity and inspiration.

It is true that some men of the far past who did grave wrong, bear the character in history of having been inspired; but, so far as we have read the history their wrongdoing was not at the instigation of their inspiration; nor were they at the time of their wrongdoing under the spirit which gave them that inspiration.

Solomon, the wise, received as a gift to exercise that which gave him clebrity as a wise man, yet he in folly turned from the teaching of his wisdom and committed folly, great folly in Israel, but he at no time claimed that he was inspired to commit that folly nor does the history so shelter him. The Lord, in charging a good man on this continent against the folly and wickedness done by this wise man called his conduct "abominable," and stated that he would not have his people lead into similar folly and wrong.

The inspiration of God neither tempts a man to do what is foolish, vain, or wrong, nor inspires him in the doing of it. It is time that men everywhere should rebuke the outrage on the attribute of heaven, and punish severely the man who does immoral things and takes shelter under the plea that he was inspired to do it. In every case where such a plea is entered it ought to be the province of the court to add to the penalty affixed to the crime exemplary punishment in attestation of the extra turpitude that attaches to the commission of crime in the name of inspiration. Or, the courts should have the privilege of adding to the plea of inspiration when made that it was of the Devil.

The obtaining of money, goods, or lands without just return of payment through claim to spiritual name and position is swindling, and of the most deceptive and alluring sort; and the indulgence of fleshly passion under the guise and plea of sanctity is licentiousness of the wickedest kind; sanctified lust is human passion hideously disguised, and should be reprobated and punished, and its victims released from its thrall.

Pleas of "emotional insanity," and "inspiration" as excuses urged in extenuation for crimes committed should not be allowed in earthly courts; and we much doubt that they will be permitted in the heavenly tribunals: "For God will bring every work into judgment with every secret thing."

---

THE Editor of *Our Dumb Animals* says:—

We most respectfully but earnestly ask the about *twenty thousand editors* who will receive this paper to use their influence with all "*Horse-Breeding Associations*" to effectually stop the life mutilation of American horses by docking, by adopting a rule *that no prize shall be awarded to a mutilated horse.*

We think "docking" horses is brutalizing to those guilty of such a cruel deed and also to those who patronize it, to say nothing of the pain and after-discomfort suffered by the animal. It cannot be otherwise

www.LatterDayTruth.org

than that the creature suffers much in the cutting off a portion of his tail and in its subsequent treatment, and then the animal is deprived of nature's provision for keeping off insects, and of part of a member that adds beauty to a noble, stately, most useful domestic animal. Don't "dock" nor "prick" the tails of your animals, lest you seek to be wiser than the Maker, and you be found at last a cruel fool.

## CAPITAL VS. LABOR.

It was a sad and humiliating spectacle to see in these times of peace 8,000 state troops—infantry, artillery, and cavalry on guard at Homestead, on the Monongahela River, about fifteen miles above Pittsburg, Pennsylvania. Brn. E. Curry and family, J. Reese, H. Benner and the writer, on the 18th of July, visited that notorious locality (made so by the labor strike at the Carnegie, Phipps & Co. steel works and the battle that followed between the strikers and Pinkerton detectives), and there witnessed an afternoon review of the troops. The undulating hillsides dotted with the tents of the camp, the dreadful strains of the military bands, the deafening roar of cannon, the shouts of the officers in command, the waving of banners, the thundering tread of horse and foot in their varied evolutions and clouds of smoke and dust, while the little city of a few thousand with its great manufactories and kindred industries lay crouching and hushed below like a frightened, smitten creature, told the story of the grinding greed of capital, the violent resentment of labor, the strong arm of civil power, and the unequal strife waged between the rich and the poor, capital and labor.

It was wrong when the strikers by their leaders resisted the sheriff's posse who went to Homestead to maintain civil law, and it was wrong when they fired upon the Pinkerton detectives without the authority or color of law. But no amount of sophistry can justify the oppressive method of the Carnegie company toward the humbler class of their workmen, those receiving but $1.25 to $1.50 per day for the heaviest, grimiest labor, and that of a kind that rendered their expenses for food and clothing very great in proportion to their wages. These toilers, many of them, had created a large proportion of the millions gained by Andrew Carnegie and his fellows, and were then rewarded with the mites grudgingly doled out by the hands they had abundantly filled. It is not surprising that these men thought they had "equitable rights" in the wealth represented by the Carnegie, Phipp & Co. steel works and that they were morally justified in resisting efforts made by the sheriff's posse or the Pinkerton's to deprive them of such fancied rights. But they erred. The laws of the land were against them. And,—more's the pity,—Capital, which should befriend its producers, was uncompromisingly against them.

This striking business is generally harmful to all parties concerned, and notably so to the toiler, for the latter is more directly dependent for the pittance that keeps the wolf from the door and gives scanty sustenance to wife and little ones. Yet while he is conscious that the chances are against him, that common impulse, instinct, intuition, or what you will, that impels the animate world to self-protection and protection of dependent ones, moves the menaced and oppressed laborer to clutch the straw that deludes him with hope of relief in joining the "strike." Forbearance should be shown this class and harsh judgment witheld, even though the striker be in the fault.

If men would rightly consider that God "hath made of one blood all nations of men," also that those "that are strong ought to bear the infirmities of the weak," nay, more, "that every man's brother shall preserve the life of man," as is taught in the Inspired Translation (Gen. 9: 13), there would be no occasion for these labor troubles that now afflict the sons of men and threaten to disrupt the industrial world, but labor would be cheerfully rewarded at its worth and capital be used for the common good.

Andrew Carnegie sprang from the lower walks in life, his father and mother were among the humblest dwellers in Allegheny City, and young Carnegie was so poor when he went to service that his first overcoat he ordered to be made of the cheaper, coarser grades of cloth, so that he knows by his own experiences what it is to wrestle with poverty. For these reasons, and for the higher reason that man should seek to bless his fellow man, Andrew Carnegie should be the first and readiest to consider and provide for the dependent laborer and bear with his infirmities and his errors. In this way he could build a name that would be honored and loved when his munificent gifts to libraries in America and Europe, his baronical castle in Scotland, his Music Hall in Allegheny City, and his vast steel producing industries in Pennsylvania, will be crumbled in dust and remembered only in pity for his pride and in condemnation of his pitiless greed of wealth and worldly fame.

May we not hope that the nation, or the respective States, will soon provide laws for the proper arbitration of questions arising between labor and capital? Or must we wait the coming of the Holy One for such relief!

There is "a great diversion among the people," and it affects every department of society, religious, political, and social, as the Book of Mormon predicts and the signs of the times portend great evil ere the coming of the Lord.

## "A MORMON MEMORY."

It is only of late years that things like the following have come to the light for the general public, the probable reason for which is that immediately succeeding the death of Joseph and Hyrum Smith there was an active fear in the minds of some, that there would be an attempt at retaliation, either by private individuals in revenge; or by public prosecution for murder, hence all persons who may have known anything of the affair kept still lest they might be made to appear as witnesses. It has finally become settled that this fear is groundless, as no one of the friends of the Smiths has ever made such an attempt by private violence, nor has any other effort ever been made to prosecute than was made by the county authorities at the time, which prosecution failed for want of evidence.

The desire for revenge is an unchristian desire, and no co-follower of Jesus Christ as Joseph Smith taught him, could then or can now afford to cherish such desire. The Lord had said many years before that tragedy, "Vengeance is mine and I will repay;" and the killing of Joseph and Hyrum Smith was no worse to them than was the killing of any of the martyrs; and but for the fact that it occurred in a time and in a State where better things should have been had, it would have been no worse in its effects than was the killing of Lovejoy, one of the anti-slavery apostles, at Alton. Occurring as it did, however, the killing of Joseph and Hyrum Smith was succeeded by that which has resulted in great evil to many, which evil they might have been able to avert had they lived; but which might have also overwhelmed them too, as it did many others—who can tell.

The statement of Mr. Dickinson that some man "well known at the time," undertook to tamper with him and the guard, advising them to withdraw the loads from their guns and put in blank cartridges, is strongly suggestive that when he and his comrades refused to comply, they were removed and another squad put in their place, it was done for a purpose, and that there was a plot to kill the prisoners, in which plot it was intended the guard should share.

The extract was taken from the Burlington *Hawkeye*, but was credited to the Carthage *Republican*, by that journal:—

Uncle Sammy Dickinson, a pioneer resident of Hancock county, Illinois, saw Joe Smith,



www.LatterDayTruth.org

the Mormon prophet, killed, and tells about the tragedy in an interesting interview in the Carthage *Republican*.

Mr. Dickinson was a member of the Carthage Grays at that time, and was with a squad detailed to guard the old stone jail in which Smith was incarcerated. A short time before the tragedy occurred, a man, well known at the time, came to Mr. Dickinson and other members of the squad and advised them to withdraw the loads from their guns and substitute blank cartridges. They refused to do so, however, and the man went away. Shortly afterwards the squad was relieved and another placed on duty around the jail.

While standing about fifty or seventy-five yards east of the jail with no intervening objects, Mr. Dickinson saw the mob come out of the front of the timber to the northwest and surround the jail. Some few shots were fired by the guard and some scuffling, but nobody was hurt. He saw them rushing up the stairway and heard shots in the jail. He saw men pointing guns at the windows, changing their direction as Joe Smith ran from one window to another. He saw Smith throw up the east window and put out one leg as if to jump. Several shots were fired at Smith from the men on the ground outside. Smith fell out of the window to the ground between the well and the window. He raised himself on his hands and knees, but soon fell prone dead. In a very short time after the killing the mob disappeared, and it was not long until the town was nearly deserted by its citizens. He saw the bodies of the two Smiths and the two wounded men taken to the Artois Hamilton hotel.

Mr. Dickinson says that during the day prior to the killing, he was in the jail a short time. The two Smiths and their companions were sitting on chairs conversing. During a pause in the conversation Hyrum Smith sang a song called "The Poor Wayfaring Man," in the sweetest voice he ever heard.

## QUESTIONS AND ANSWERS.

*Ques.*—What *degrees* of perfection must be attained by the Saints to entitle them to a part in the first resurrection and reign with Christ upon the earth?

*Ans.*—That degree that insures to them the reception of the Spirit, by which they are enabled to cry "Abba Father."

*Q.*—Did the Witch of Endor actually or only apparently bring up the spirit of Samuel?

*A.*—The record does not state that Saul saw either Samuel, or anything that personated him. The woman saw something which she declared were "gods ascending out of the earth." (*a*) Saul then asked the woman, "What form is he of?" and she replied, "An old man cometh up; and he is covered with a mantle." (*b*)

By this description, vague as it was, Saul "perceived" that from the woman's description that she saw Samuel. The woman supposed so too and from this knew who Saul was.

The whole proceeding took place through the mediumship of the woman, conversation and all. It is not unlikely that the woman was well informed concerning the history of Saul, the straits to which he was reduced and the prophecy that Samuel had already uttered against him and in favor of his enemy. The spirit simulated Samuel, and the words of this spirit through the woman as she delivered them to Saul caused his uneasiness and distrust in his fortunes to culminate in great fear; and he would have retraced his steps but he could not.

To us the transaction is much like many of the so-called spiritual manifestations of the present day, where the medium is the one that both sees and hears and communicates to the seeker, without the seeker either seeing or hearing anything which is not said and suggested as seen by the medium.

*Q.*—If the spirit of Samuel was not present, but an evil spirit that counterfeited Samuel, how could the evil spirit faithfully predict the future as in this case it seems that the death of Saul and his sons and defeat of the army was truthfully foretold?

*A.*—The fall of the house of Saul and the rising of David had long before been predicted; and it was but an easy task for the spirit that simulated Samuel, or the woman to interpret the omens of the coming end. Saul and his party fought in one portion of the country and David in another. Saul was overcome, David was not, and it was many years after the death of Saul that David was finally seated on the united throne.

*Q.*—Is it safe to admit that an evil spirit can accurately foretell future events?

*A.*—Yes, when those events have in effect been already foretold by legitimate authority. Devils said of the Son of David, "Hast thou came to torment us before the time?" They knew that there was a time foretold, as did others not devils.

*Q.*—What did Paul mean by saying, "Drink no longer water, but take a little wine for the stomach's sake"? Did he mean spiritual wine or literal wine?

*A.*—He meant wine, the juice of the grape, and gave the advice to a man evidently in poor health, who needed the stimulus found in the wine of the country, pure and simple.

(*a*) 1 Sam. 28: 13. (*b*) 1 Sam. 28: 14.

---

THIS will interest those who think the fates are against the continuance of monarchical principles:—

A curious list has recently been made of the Kings and Emperors of Europe who have been overtaken by misfortune. It appears that 364 have been ousted from their thrones, 108 have been condemned to death and executed, 21 have committed suicide, 34 are on record as having been placed under restraint in consequence of having become insane, 123 have been killed in warfare, 25 have been tortured to death, and 251 have been officially declared to have been assassinated. The number of monarchs who are suspected of having been assassinated is infinitely greater. It will be seen from this that the possession of a throne is not without its extremely objectionable and disagreeable features.—*New York Recorder*.

## THE USUAL AVERAGE.

THE Saint George Stake, of the Utah Mormon Church is situated in the extreme south of the Territory and "embraces all of Washington county, Utah, a part of Lincoln county, Nevada, and the extreme northwest corner of Arizona."

Of this Stake, Elder Andrew Jensen has lately written some statistics, which we give as found in the *Deseret News* for July 12th:—

"Whenever the members of the Stake Presidency or others have to visit all the wards and branches in the stake, it means a journey of five hundred miles over the worst roads imaginable."

The Stake is officered as follows. "One Patriarch, 224 Seventies, 175 High Priests, 315 Elders, 36 Priests, 52 Teachers, 282 Deacons" with "2157 lay members." There are "1416 children under eight years of age, making a total of 4658 souls, divided into 811 families."

This is not six members to the family. It gives one officer to each three members, officers included, one in three; 1085 officers and 2157 non officeholders.

The Virgen City ward has 300 souls, or 53 families; Grafton has 78 souls, 16 families; Rockville has 251 souls, 37 families; Springdale 119 souls, 18 families; Harmony has 119, 31 families.

## MISS WILLARD ON LAY REPRESENTATION.

MISS FRANCES E. WILLARD, the chief leading spirit in the "Woman's Temperance Union," and an active worker in the "Equal Rights Convention" lately held in Chicago, has this to say in a recent letter relative to female representation in the Methodist General Conference:—

If I did not believe that the coworking of men and women as the laity of the Methodist Church would be to the great advantage of the church as a whole, I should never have declared for that side in the great controversy. This goes without saying I think, on the part of all the good Methodist people who have devoted thought and effort to the movement in the last years. I have always believed that the word "laity" meant the men and women who were in the church and were not ministers, and that an explicit and clear explanation of this definition was made in the discipline. No argumentation has moved my mind in the slightest degree concerning this view, and I am confident that it will be held by historians when the smoke and the din of the battle shall have cleared away. The common ethics of the outside world would be sufficient to teach that it is not just for one third of a church to exclude from representation in the making of the laws by which they are controlled the other two thirds. I have never doubted the outcome in a church so large, open-hearted and clear-headed as the one founded by Susanna Wesley's son. It is only a question of time, and I do not think that the time is going to be long; tokens are on every hand to prove this, and the Omaha conference has given not a few already. It is my earnest hope that the conference will vote that the word "laity" means, in respect to delegates, just what it has always meant in the common acceptation of the term, namely, those members of the church who are not ministers. This is the very simple, reasonable and just way out of the present controversy, which to my mind was wholly unnecessary and is to be greatly regretted, except that it has caused a great amount of reflection and has produced "an

www.LatterDayTruth.org

arrest of thought" among hundreds of thousands of well-intentioned minds.

In the light of Holy Writ, the history of all ages, and notably that of the nineteenth century, it seems next to nonsense, if it were not cruel and mean to question the absolute need for woman to labor in the great work of education and reform, everywhere, save alone in the reserved duties pertaining to the executive ministrations of the priesthood. Nature, as well as grace, has made it impracticable for woman to fill the full requirements of the priesthood.

## HERESY AGAIN.

ULTRA-CONSERVATIVE Presbyterianism in Scotland, its stronghold, is being awakened and is likely to feel the full force of the spirit of the age which has so greatly transformed its creed in America. The following indicates something:—

LONDON, July 18.—The Rev. George McGuffie, a young Presbyterian minister, after having attracted much attention throughout Scotland by his eloquence and logic while assistant to the Rev. Donald Fraser at Inverness, accepted some time ago a call to the English Presbyterian church at Etal, a border village between England and Scotland. The congregation of the church soon doubled as a result of the new pastor's popularity. Rumors reached the Presbytery of Berwick, however, that McGuffie was preaching heterodox doctrines. A hasty inquiry was had and McGuffie was suspended indefinitely. At a meeting the male members of the congregation almost unanimously voted confidence in the pastor's orthodoxy. The women were equally favorable toward the pastor, but were not given a voice in the proceedings.

Yesterday the Presbytery sent the Rev. Robert Scobie to notify McGuffie of his suspension, and to officiate in his stead. Scobie found the church door locked against him, and guarded by about 200 men and women. A war of words followed, the people threatening to thrash Scobie if he attempted to enter the church. After warning McGuffie that he would be deposed from the ministry altogether if he occupied the pulpit, Scobie retired. The crowd then went to McGuffie's house and induced him to occupy the pulpit and preach. After the service a meeting of the parishioners was held, at which it was resolved to secede from the Presbyterian Church of England, and to remain isolated if the Scottish Presbytery refused to accept them.

## EXTRACTS FROM LETTERS.

BRO. JOSEPH F. BURTON, wrote July 21st from Oakland, California:—

Bro. George Lincoln is purchasing two tents for reunion, which placed together, will be 24x60. Each tent 24x30, to be held in each district for ministry use between reunions. Bro. Clapp is getting ready to move on to the Islands. I am trying to detain him for reunion. All is well here. I go to Walnut Creek now.

Sr. Jennie E. Randolph, writing from Kibbie, Illinois, July 21st, says:—

The Saints here were made to rejoice in the presence of Brn. J. A. Morris and L. F. Daniel, who came here on last evening to hold a series of meeting. They came from Bell Air where they went to hold meeting, but owing to the busy time there they thought it best to postpone until later so they came on here. Bro. Daniel delivered a most excellent sermon on last evening. Bro. Morris is to speak to-night. We also had the pleasure of meeting Bro. R. Etzenhouser as he was on his way to Indiana; he preached four discourses by which he won friends, and should he come again he will be treated with the greatest respect.

Bro. W. M. Rumel, wrote from Belmont, Nebraska, July 20th:—

Three were baptized in the vicinity of Hay Springs on the 10th inst., and some others will be soon. We expect to organize a branch there, if agreeable to Bro. Caffall. Am at present laboring in Dawes county. The demand for preaching is increasing at many points.

Bro. F. C. Smith, wrote from Paradise, Michigan, July 21st:—

I have been holding meetings here every night for about two weeks, with a good interest. This little town is in quite an excitement over religion. Some say they never heard such preaching in their life; some say, O, yes, he will preach all right now; but when he gets you he will take you all to Utah. I am going from here to Lake Ann, where I expect to baptize some.

Bro. Eri B. Mullin who some time since removed from Missouri to Oklahoma, has succeeded in securing a new post office known as Jay, Oklahoma county, O. T. He writes under date of July 18th:—

I am here among the red men, and get a part of their trade. When they were gathering to have their solemn dance, some time ago, the one that Bro. Lambert spoke of in his paper, several stopped in the store. The women and girls talked, laughed, and went on, about like several of our own race would have done or do when together; but I could not understand them. They are very friendly to me, though they seem distant when we first meet, and kind of grunt and make signs instead of talking as they ought to. There is one living close to me that has his thousands of cattle roaming over the prairies and about five hundred head of horses, mules, and ponies. And O, you ought to see these people, or family, they are not a bit stuck up, but are plain comfortable people.

Bro. Charles H. Porter wrote from Wilber, Nebraska, July 25th:—

One baptized at this place yesterday by Bro. Frank Chatburn. Three gave me their names for baptism at Beatrice last week. Shall administer the ordinance on Wednesday of this week. Others are seemingly near the kingdom at that place. The weather here is very hot and dry. Wheat harvest is nearly completed. The crop is exceptionally good. The corn crop will be light even with favorable weather from this time forward. The Wilber Saints are looking forward to and planning for the annual camp meeting to be held near there of which notice will be given through the *Herald* later.

Bro. Heman C. Smith wrote from San Bernardino, California, July 22d:—

I go to-morrow to Fallbrook, San Diego county, to open a new place; and possibly to meet a Methodist preacher who is reported to have said that he knew Joseph Smith stole cattle, for his father and his wife's father both saw him drive them off in broad day light. How fortunate for Joseph that this man's illustrious parents were the kind who never told on a fellow.

Bro. John H. Hansen, sojourning in the great city of New York for a time, writes thus about association with the Saints:—

I am here in the great metropolis of America, and yet so far as I can learn, except one person I am the only Latter Day Saint among over one million of people.

I have for years been so used to the company of the Saints that I hardly appreciated it; but when I came here it was but a short time till I wanted to call some one "brother;" to see some one who shared my hope of eternal life. Two weeks ago I attended the Sunday school of the Saints at Brooklyn; and yesterday, I attended their testimony meeting in the afternoon and preached to them at night. I enjoyed fair liberty; and felt to thank God that I had not quite forgotten how to thrust in the sickle. The are some very fine Saints there. I enjoyed the few hours that I spent among them very much. I took tea with Bro. Potts, where quite a few of the Saints met with us and made the time pass pleasantly, talking of the things of the kingdom of God.

## EDITORIAL ITEMS.

READ the letter of Sr. O. Frances Hiatt in this issue, and see how a little timely wisdom and courage, exercised by a student girl turned the tide of prejudice and removed one of the most artfully constructed stumbling-blocks from the way of the inquirer; that is the Spaulding story origin for the Book of Mormon. Sr. Hiatt was purposely prepared to answer this by having both the Book of Mormon and the story at hand to show the difference.

Bro. John S. Parrish is making a good soldier; see his letter from Obi, New York.

Bro. Joshua Armstrong, of Nebraska City, being in readiness to take the field assigned him, desires that the Saints and friends in Sarpy, Cass, and Otoe counties, Nebraska, who may desire preaching in their localities will write him, care box 656, Nebraska City, Nebraska. He desires the address of Bro. G. M. L. Whitman; will Bro. Whitman please send it to him.

Bro. Alexander Smith reached Independence, Mo., Thursday, the 21st, at six p. m. with Bro. T. W. Smith in his care. They were met by Bro. R. May and others, and Bro. T. W. was removed to his own house, where he is being cared for as well as is practicable. Bro. May writes that Bro. T. W. is very helpless, having no use of the left side, and but little of the right. Bro. William Anderson, of Lamoni, who saw him on the night of Sunday, July 24th, reports him as being quite low.

The sisters may be interested in the advertisement in this issue, of the September *Arena*, which will contain an illustrated symposium on Women's Dress Reform or Improvement, prepared under the auspices of the National Council of Women. This is a question which has been discussed by our people. It would probably be well to note how others not of us view it.

Bro. R. J. Anthony was at Soda Springs, Idaho, July 21st. He had held four meetings at Blackfoot, and was to return there for the 24th. Prospects were not flattering in that part of the field. The former adherents to Joseph Morris were still wait-

www.LatterDayTruth.org

ing for the things covered in the mystical foreshadowing, but were very kind and pleasant. Bro. Anthony adds: "My heart is in the work, and I desire to do more good."

Bro. C. C. Reynolds writing from Buffalo, Scott county, Iowa, states that he is at present filling weekly appointments in the Methodist church at that point. How long he will be permitted the use of the church he does not know; thinks, however, it will not be long. He had been at Nashville, where the congregations were small but attentive.

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

---

WE are indebted to *Our Dumb Animals*, June number, for these extracts from a sermon by J. Minot Savage to a large audience in Boston, Massachusetts, May 8th last:—

Why, in the nature of things, should there be anything but love and friendship between man and beast? It is a constant source of amazement to me as to what it is in us that makes us feel we are not having the best of good times *unless we are killing something*. It is only a short time since live pigeons were shot from the traps. *Why must we coin our enjoyment out of blood?*

Take the anglomania for the fox hunt. Bravely attired men and women, a pack of hounds, and one or two little frightened animals shunted over the land till at last the brush becomes the property of some dainty lady.

What is a preserve? *Merely a place where animals and birds are grown to be shot by this and that person.* The keepers are sent to drive the birds within range, while the men stand in their tracks and have a half-dozen guns loaded for them, with which to destroy them.

Now turn to our domestic animals, and ask yourselves what natural right a man has to turn into a slave any animal whatsoever. I am not going to become sentimental, but I want you to think of the true justice underlying this.

At Senator Stanford's place in California I saw his great stables. He took me out to see his colt's kindergarten. Here they have their little trotting circuits, and here they are taught to develop whatever powers they may possess. And I was told that if any keeper swore at, or even spoke roughly to, a horse, he was instantly discharged.

I must pass now to the relation we stand in *to animals as pets.* I am amazed as I go through the world to see the treatment of cats and dogs. *I have wished I could put the boy in the place of the cat*, and thus teach him the lesson of mercy by suffering.

To the above we may add the following correction and translation of Genesis 9: 2–6, which reads thus:—

And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth. And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But, the blood of all flesh which I have given you for meat, shall be shed upon the ground, which taketh life thereof, and the blood ye shall not eat. And surely, blood shall not be shed, only for meat, to save your lives; and the blood of every beast will I require at your hands. And whoso sheddeth man's blood, by man shall his blood be shed; for man shall not shed the blood of man. For a commandment I give, that every man's brother shall preserve the life of man, for in mine own image have I made man.—Genesis 9: 8–13, Inspired Translation.

Nothing more humane can be found than what is recorded in verses 11, 12, 13. God holds man responsible for his good conduct toward "all flesh," and he demands that man shall not take animal life except there exists absolute need. If mankind acted in harmony with the spirit and intention of this commandment, needless suffering by the animal creation would be unknown, and this condition of things would largely promote the higher instincts of the race in a large degree and purify and strengthen man in all his associations with animal natures, and bring the lower orders up into far higher conditions. This is what the Lord has promised to do, for "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; *and a little child shall lead them.* And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play upon the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. For they shall not *hurt* nor *destroy* in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11: 6–9.

Lord, hasten that happy time!

---

### CHRISTIANIZING JAPAN!

THE following taken from the *Deseret News*, of late date would indicate that modern Christianity was not making rapid progress in converting Japan.

Sanguine Christian missionaries in Japan have endeavored to create an impression abroad that the inhabitants of that country are almost ready to embrace Christianity *en masse*. The fact is, however, that of a population of forty million souls, only forty thousand are professed Christians of the various denominations, and for each Christian church, there are at least five heathen pagodas. Now, a missionary reports that the heathen population in Japan are organizing societies to defend the people from further encroachment by the foreign religion. A Mr. Carey says, that when he, a short time ago, passed through Takefu, he noticed on almost every door in the city a board bearing an inscription, stating that the occupants had solemnly promised never to have anything to do with Christianity.

This seems to prove that the Japanese after years of studying the new religion as presented by the various missionaries, have finally come to the conclusion that their own theology is superior and worth maintaining.

---

HEALTH and good-nature are generally associated together.

EXERCISE to the extent of great fatigue does more harm than good.

# Mothers' Home Column.

EDITED BY "FRANCES."

"Have you made a consecration,
Of your time, and earthly store?
Have you placed them on the altar?
Then the Master asks no more.
Thus, O Christian, may we journey,
Showing forth the Savior's praise,
With our lamps all brightly burning,
That the world may catch their rays.
Tell me, brother, worn and weary,
Toiling o'er life's pathway dim,
Are you shedding light for Jesus?
Are you witnessing for him?"

### A VOICE FROM THE SEA.

*Dear Readers of the Home Column:*—Will you lend an ear while I relate some of the hardships of this mission? March 27th we arrived on this island for the conference, and stepped on shore where some sixty Saints were camped. It was about eight a. m. We were sick and sore, and had eaten nothing that morning. Our mail for three months was handed us, and all three sat down and read about one and a half hours. Therein we read of the death of Sr. Helen Smith, who was hurried to her grave by passing through similar hardships we had been passing through for four days past.

That night while others lay sleeping, I lay thinking. I wept for the loss of Helen, yet I praised God in my heart that she had been permitted to return to her native land and see her relatives again, and that she died in the midst of many friends, who tried to relieve every want.

On reading of an effort made for a "Gospel Boat" our hearts swelled with gratitude and praise to God; but reading from *Heralds* and private letters suggestions by some that a boat worth from $300 to $800 would meet the demand, our hearts were pained, yet we must consider this: How can the church there know just what kind of a boat is needed? Let me tell you about a $600 or $800 boat. They are lagoon boats, small, and mostly without cover to shelter from storm. Against the baggage which is stowed in each end, there may be room for a couple to crowd in and lie down. One could perhaps stand this if not given to seasickness; but we both usually get sick immediately after starting, and remain so till the end of our journey, straining every few minutes, till seemingly the body would burst asunder. And my suffering is increased by an added sick headache. At every turn of the boom I am forced to crawl up and lie with my head up hill or I would either die or lose my mind with the intense suffering. As soon as we land I am better, and I crave something to eat; but the suffering of my husband continues for a time, and he cannot eat much for a day or so. Again while we both lie so sick tossed to and fro by the motion of the boat, ofttimes the waves dash in the boat, saturating our bed, pillows, and clothes, and we must lie and bear it, with no place to go, and not able to go if we had a place. Do you wonder Sr. Helen was hurried to her grave? Bro. T. W. was never seasick, therefore cannot fully sympathize with those who are. We have prayed and fasted, and have tried everything that white man or

www.LatterDayTruth.org

native has suggested as a cure or preventive. I have sat and sang for two hours trying to keep my mind off, and to make myself believe I was not sick, but all in vain. Can our bodies long endure this strain? Bro. Hawkins is not sick, but old and too afflicted to crowd himself down in some narrow place on or among boxes, and he suffers much. As the Lord has willed it we have never been in any long, heavy storm, but in squalls of short duration. To be in a storm out at sea in such a small boat, what chance would we have for life? Would we not be liable to be blown away or capsized?

What we need is a larger boat, with a cabin, with three to four comfortable bunks, and cabin well ventilated. A small cook room where something warm may be had to tone up the stomach a little, for the whole crew needs it. In calm moments we have asked ourselves this question: Is this people worth such privation, suffering, and sacrifice, with the many other obstacles we have to meet? We have together taken the matter before the Lord in prayer, and each time we arise more determined, more willing to sacrifice and be patient for this people's sake, teaching them to the best of our ability. They need looking after often, as they are easily led away. Some islands have never yet had a missionary from America with them. Bro. Smith was willing and anxious to visit all, but Sr. Helen's health would not permit, neither could they always get boats.

We expect to visit some of those immediately after conference, as brethren have come for us. They lie eastward from this from two hundred to five hundred miles. We believe God put it in our hearts to appeal to the church in America for help, and I firmly believe it will be granted, for that same God knows that we do not ask it for ourselves alone, but for this people's sake and his own cause. If for our own comfort, pleasure, and peace, we could and would return to our own beloved country, and enjoy the precious fruits of the land, the companionship of those of our own tongue, the comforts of home, the blessed privilege of mail, and the pleasant and convenient traveling facilities. It is not for these things we are here. There is a work to be done that requires much self-sacrifice, and we still pray for "help."

Your sister in Christ,

ELLA R. DEVORE.

ANAA ISLAND, Oceanica, April 6th, 1892.

### WHAT SHALLL WE REPLY?

BRETHREN and sisters who read the *Herald*, what shall our reply be to this voice which comes from over the deep waters? Is there one of you who can carefully and calmly read the above and not feel your hearts respond in sympathy?

From the beginning of this effort we knew that without the help of the ministry it could not succeed, for it is the ministry who come in direct contact with the members of the body, and as they better understand, or are supposed to, the needs of the work than the laity, and as such questions need to be presented and explained, who are so well qualified as they to do it? And not this only, but to urge upon the people the needs of the work.

We hear of many objections to this work,—the building of a boat for the use of our missionaries,—but to our mind the first *valid* one has yet to be presented, for the objections to the use of money for this purpose as being uncalled for and unwise, constitutes the objector into a judge, whose opinion must be admitted to be more weighty than that of the Bishopric before it can or ought to have influence with anyone.

The men whom God has set in authority over the temporal affairs of his kingdom have (through their presiding officer) pronounced the cause a worthy one, and have also said: "Evidence as to the size and kind of vessel, like that pertaining to SAINTS HOME, uses of RESERVE FUND, etc., may very properly be filed with the Presidency or Bishopric, to the placed at the proper time in the hands of a committee assigned to the work of procuring a *missionary boat*."

But we find that the advice of the Bishop in regard to "*filing evidence*" or objections, has been of little avail, if indeed it has not been utterly disregarded; and we are firmly pursuaded that if each objection to this enterprise which is lying around loose as it falls from the lips of those to whom appeals are made to help *just a little* to roll on this work, could be coined into dollars, the Bishop could order a boat to-morrow, pay for it, and have money left.

What then shall we answer? Are there not enough Calebs and Joshuas in this camp of modern Israel to answer, "Let us go up at once, . . . for we are well able to overcome"?

We are firmly pursuaded that there are enough, and they will yet be heard from, though these unfiled objections fall around like the leaves of autumn; because we have faith in God who will bring it to pass. We are not yet prepared to believe that the carpers and objectors are in the majority, and we expect with all confidence to live to see the consummation of this good work; and not this alone, but to see the Bishopric put in funds for the establishment of Zion according to the plan God has ordained. Let us not then become weary nor faint in our minds, but send back the answer ringing over the waves of the broad Pacific, "Hold the fort." Can we do less than this? Can we as members of the church send missionaries to lands like this, and not be willing to do all in our power to alleviate their hardships? We are abundantly able to do the little they ask. Only a respectably safe way of getting from island to island. We are not at all discouraged, for the fund is increasing, and will increase until Bro. Kelley will feel safe in appointing a committee for preparing a gospel boat.

In this issue will be fund a list of contributions from the sisters of those far-off islands for the purpose of carrying on the gospel work. Of these contributions Sr. Devore says: "The amount already given in to the Bishop's agent has prepared one elder to go to Vailitutuhy (an island under English rule), and has assisted two others on their missions. The conference thought it one of the best things ever gotten up, and commended the sisters for so nobly responding, and also tendered me a vote of thanks for leading them into the light of such a noble work." And now, sisters, shall we rally around this faithful gospel worker? You of the East, who know Sr. Ella personally, will you not devise ways and means for speeding this work? If only the Saints in the unity and faith (which God surely requires) would awake to the need of this missionary work, it would be done, and that, too, speedily.

### SOUTH SEA ISLAND SISTERS.

*Donations from January 1st to April 6th, 1892.*

Manihi Branch, Manihi Island.

| | | | |
|---|---|---|---|
| Ella R. Devore | 20 | Gahei | 70 |
| Repeta | 20 | Hui | 70 |
| Taitua | 1 10 | Tekeu | 1 00 |
| Gaki | 1 20 | Fagu | 1 10 |
| Taio | 70 | Punau | 70 |
| Teanini | 1 00 | Teua | 1 20 |
| Puatua | 80 | Tukihipo | 20 |
| Tarava | 1 00 | Teata | 70 |
| Huarei | 20 | Vehi | 80 |
| Tegahe Pou | 1 10 | Piritake | 30 |
| Hio | 1 00 | Teagai Pou | 60 |
| Teaua | 1 00 | Tehuihui | 1 20 |
| Teura | 1 20 | Taurua | 1 20 |
| Hinagaro | 80 | Hio Temarii | 1 30 |
| Tekapu | 50 | Nohouma | 70 |
| Temarama | 50 | Puahi | 1 20 |
| Heraka | 20 | Terava | 20 |
| Hoaia | 1 10 | Teio Taurua | 1 10 |
| Mataigo | 70 | Tetope | 1 20 |
| Maui | 1 10 | Kamana | 30 |
| Tohu | 50 | Temahau | 20 |
| Marutake | 60 | Teio Teuu | 70 |
| Ruarago | 20 | Rua, Bro. | 90 |
| Karoariki | 60 | Tepogi | 10 |
| Gaki Teuu | 50 | Teauini | 40 |
| Hinau | 1 10 | Garutake | 40 |
| Manava | 1 00 | Hinau | 60 |
| Tutamahine | 70 | Makiua | 40 |
| Tematai | 70 | Poimata | 10 |

Temarie Branch, Anaa Island.

| | | | |
|---|---|---|---|
| Taurua | 10 | Reitere | 10 |
| Terouru | 10 | Teraro | 10 |
| Tekahu | 10 | Repeta | 10 |

Takaroa Branch, Takaroa Island.

| | | | |
|---|---|---|---|
| Ella R. Devore | 50 | Tapihei | 20 |
| Kapua | 40 | Tutamahine | 40 |
| Tekonea | 10 | Nua | 10 |
| Repeta | 40 | Kanaho | 20 |
| Tepogi | 10 | Tiraha | 20 |
| Tehaumana | 30 | Kapua | 20 |

Takapoto Branch, Takapoto Island.

| | | | |
|---|---|---|---|
| Matahiapo | 1 00 | Tetohau | 90 |
| Ella R. Devore | 40 | Taiaua | 90 |
| Teuanui | 90 | Tuhagaia | 20 |
| Teumia | 90 | Terika | 1 00 |
| Tevaha | 90 | Terava | 70 |
| Tepori | 90 | Kahura | 70 |
| Temataha | 80 | Tuhigo | 60 |
| Tepogi | 80 | Huiraa | 60 |
| Temarama | 90 | Tepoe | 60 |
| Repeta | 40 | Teuma | 60 |
| Kahupogi | 90 | Togi | 60 |
| Hina | 90 | Tekomito | 50 |
| Tena | 90 | Faumea | 10 |
| Ragipuni | 80 | Tekonea | 10 |
| Rahea | 90 | | |

Tematahoa Branch, Anaa Island.

| | | | |
|---|---|---|---|
| Tagia | 50 | Teikapaea | 50 |
| Temikia | 50 | | |

Tuuhora Branch, Anaa Island.

| | | | |
|---|---|---|---|
| Tahiapura | 10 | Manava | 10 |

## PRAYER UNION.

### SPECIAL REQUESTS FOR PRAYER.

Bro. William Franklin, of Flintville, Wisconsin, asks your faith and prayers in behalf of his mother, who is a great sufferer, that God may be pleased to restore her, or release her from her suffering, if it be his righteous will.

Sr. Sarah Hills, of Tabor, desires to be re-

www.LatterDayTruth.org

membered by the Prayer Union, that if it be the Lord's will she may be raised from her bed of affliction.

MEMORY TEXTS FOR AUGUST.

First Thursday, Psalms 50: 5–14. Alma 16: 25. Doc. and Cov. 32: 3.

Second Thursday, 2 Nephi 15: 1. Psalms 144: 12.

Third Thursday, Doc. and Cov. 108: 10, 11.

Fourth Thursday, Book of Mormon 4: 4. Doc. and Cov. 108: 5–8.

ELEANOR.

GOSPEL BOAT FUND.

| | | |
|---|---|---|
| Amount to date, July 21st | | $200 18 |
| Jennie E. Knight, Ia | $ 1 00 | |
| Sr. Alexander, Ia | 50 | |
| Sisters' Aid Society, Armstrong, Kan | 5 00 | |
| Anna Yates, Cal | 1 00 | |
| H. J. Davison, N. S. | 1 00 | |
| Green's Landing S. S., Me | 8 60 | |
| Sisters' Aid Society, Plano, Ill | 5 00 | |
| Mary C. Despain, Ill | 1 00 | |
| Mattie E. Howey, N. D. | 25 | |
| Sr. M. A. Allen, Cal | 2 50 | |
| A Sister, Cal | 2 00 | |
| Lou Berry, Ia | 1 00 | |
| A Friend, Mass | 1 00 | |
| S. M. Ellison, Ia | 5 00 | |
| Nellie Hall, Ia | 1 00 | |
| Emma Hall, Ia | 1 00 | |
| Sr. E. Ransom, Mo | 1 00 | |
| Lizzie Schulte, S. D | 50 | |
| Emma Burton, Cal | 50 | |
| I. L. and H. C. Hughes, Neb | 1 00 | |
| Allendale S. S., Mo | 10 | |
| Jacob Boas, Mo | 1 00 | |
| Sisters' Aid and Hawthorn Societies, Independence, Mo | 10 25 | |
| Robert Ouldcott, Ill | 25 | |
| August Johnson, Mich | 1 00 | |
| Mrs. H. E. Williams, Okla | 50 | |
| Nellie and Lina Yohe, Ill | 57 | |
| Effie L. Adams, Neb | 5 00 | |
| | | 58 52 |
| Amount to date, July 29th | | $258 70 |

In *Herald* of July 2d a credit of $2.00 to Clara Bradt, should have been Sisters' Mite Society, Boston, Massachusetts, by her.

In *Herald* of July 23d a credit of $5.00 to L. W. Torrence should have been to Margaret Cramer.

HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Amount to date, July 21st | | $4,305 08 |
| J. T. Johnson, Kan | $ 3 00 | |
| Sisters' Aid Society, Armstrong, Kan | 15 00 | |
| Ella Brannan, Colo | 2 00 | |
| M. H. Raymond, Mont | 5 00 | |
| Emma Burton, Cal | 50 | |
| Amanda S. Yohe, Ill | 45 | |
| Ina A. Shawl, Kan | 50 | |
| | | 26 45 |
| Amount to date, July 29th | | $4,331 53 |

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

*Sr. Frances:*—In *Herald* of the 18th is an article entitled, "A Retrospective Glance," which speaks just what is needed for encouragement, exhortation, caution, and comfort. While reading it I was prompted to write you as the movement to have the Prayer Union sustained by the General Conference, was seconded by me.

I must first relate a dream I had last winter. I dreamed I saw a glorified human body. I cannot do it justice in describing it, it was so beautiful, without a fault, but I will give an idea of it. Its head was round and full, with an oval face, and dark, full eyes. The whole form was not too fleshy nor too spare. The limbs were dimpled and tapering, the skin of a transparent whiteness, and it was reclining on its left side. I stood admiring it with rapture; and taking hold of the tips of the fingers of the right hand I raised it up exclaiming, "How beautiful!" The hand was of an exquisite shape. I awoke with ecstacy pervading my whole being, wondering what it meant. And I thought, Is that the way the Saints will be when they arise in the likeness of Christ? If it is, I thought, truly it is worth living for. But O, what battles to be fought and sometimes so silently, all shut up in one's own breast, with scarcely a ray of hope, and the enemy so near that his presence is felt! Even those who should be your dearest earthly friends look sternly upon you as though they were in league with the foe, and you many times feel like giving up in despair. But suddenly the heavens opens, reinforcement comes, the foe is scattered, and peace reigns for a time, until another cloud arises of another character. It seems as though we must be on the lookout all the time. To live aright truly calls for a warfare, and these words often flit through my mind: "Who will abide Christ's coming?" Surely it will not be those who are asleep, or those who are careless as to God's commands, and have settled back upon their oars, contenting themselves that God will not mind little sins, when they know it is written, "There shall in no wise enter into it, any thing that defileth," etc. Then it is reasonable that everything that defileth should be cast off now. We cannot afford to run the least risk.

But I see I am straying from what I intended to write. While attending one of the prayer meetings at the last General Conference, that same glorified body came again to me with the impression that it represented the church, and I would see it in its beautiful state or perfection. Then at the close of the conference, when they were voting to sustain many things, an influence came over me which caused the blood to rush to my face, with these words bearing on my mind: "Have the Prayer Union sustained." I looked around to find some one whom I knew to speak to about it, but found no one; and being of a timid nature I hesitated to speak to strangers, thinking they might not be members of the church. Still the promptings came with more force and feeling. The time was precious. I ventured to speak to one who proved to be the president of the Prayer Union at Independence, Missouri, and it seemed to come to her like the one thing needful. Still she hesitated, and wished me to make the motion, which I felt was impossible. Then I told her if she would make the motion I would second it. She arose and made the motion, which I seconded, and as soon as it was passed by the conference that same glorified body was presented to me again, with the words, "You have lifted the hand."

Dear sisters, I have felt that the Prayer Union was a great help to the church, and felt grieved that it should be questioned. Consider in how many ways the hand helps the body. There is not one portion of the body that is not depending on the service of the hand; therefore the more we meet and speak oft to one another to cheer the fainting ones, and for God to heal the ailing ones, the more we are being fitted for such help that we may be called upon to perform. Sisters, we need not hesitate any longer, as though we had been doing some wrong. The church has authorized us to proceed in the good work. We are all interested in this latter day work, desiring to abide in the law that binds the church. And was the restored gospel of Christ brought forth without the help of the handmaiden? No, indeed; she had her part to perform. Then let us take courage, as we view the great latter day work of the eleventh hour, for we are assured the hour is swiftly passing; and too soon will the Lord appear to many who have been dilatory. Therefore, sisters, as often as we can converse with one another about this glorious gospel that brought us out of Babylon, the more does the truth shine and our faith is strengthened. The Prayer Union has been a great help to many weak ones, and many have felt God's healing power in answer to our united prayers. Therefore as the hand is lifted may it be in readiness to perform all duties, relying on the Master that giveth liberally and upbraideth not, is the prayer of your tried sister in Christ, who desires your prayers,

JENNIE KRAHL.

# Letter Department.

DES MOINES, Iowa, July 22d.

*Editors Herald:*—Although not yet a year has passed away since I made a covenant with my Lord at the water's edge, and I am young in years, being only seventeen, yet I do not think I am too young to bear my testimony of his goodness to me.

I can truly say that I know I am engaged in the work of the Lord, for it is written (John 7:17): "If any man do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

After my baptism all went well for a time and I wondered, many times, how anyone could say that the path is thorny. Temptations did not beset me as I had thought they would, and Oh, how easy it was to serve God! At last, however, I began to realize that all was not smooth sailing. Attending school, I was thrown into the company of so many giddy girls, who, many of them, reproached me for "turning good," as they expressed it. One, however, was my friend and to her I turned for comfort. With her I was free to talk of my newly embraced work, and at last my companions, seeing that all ridicule had no effect, gradually ceased their persecution, and I was allowed to go in peace.

One day in recitation, the subject of the Book of Mormon and the Spaulding Manuscript was discussed. Having a copy of both, I produced them for inspection, and to my great joy I saw that the veil was removed from the eyes of several, and they realized that all was a false statement concerning that holy book, as far as its being taken from Spaulding's work was concerned.

My father has not yet embraced the gospel,

www.LatterDayTruth.org

and it is my desire to walk in a manner worthy of a Latter Day Saint, that I may let my light shine and thus lead him, and others, also, to investigate the truth.

I am thankful to my heavenly Father for the privilege given me to be numbered with the Saints, and when I think how many, so much more intelligent than I, so much better than I, in every way, are without the light of the true gospel, I wonder why it is that I have been permitted to enjoy the blessings of his Holy Spirit. I have received rich promises, which I have faith to believe will be fulfilled; and realize that I am endeavoring to serve a prayer hearing and a prayer answering God.

We are having a tent meeting here, and although the attendance has not been very good yet. the interest is increasing, and prejudice has been removed from the minds of several of my acquaintances, who once persecuted the Saints. One, an old man now, once sought, in company with his father, a Mormon elder's life, because he had baptized one of his (the persecutor's) relatives. This same man is now on the verge of becoming a "deluded Mormon" himself. Prejudice is clearing away and the way becomes brighter for which we "Praise God from whom all blessing flow."

Your sister in Christ,

O. FRANCES HIATT.

---

MONDAMIN, Iowa, July 20th.

*Editors Herald:*—I was baptized into the church January 26th, 1891. The result of my obedience was an unexpected revelation to me; the peace of God attended my investigations, and it all seemed entirely different from my former religious experiences.

I at one time heard a sermon by Elder C. E. Butterworth on the subject of being baptized in an acceptable manner. It worried me so that I could but ponder and pray over it. I resolved to ask the Lord to show me if the work I had accepted was his. I was at peace as soon as I had risen from my knees. That night I had a beautiful vision in answer to prayer. I seemed to be in utter darkness and in the midst of awful noises, such as the wailing of animals and the piercing cries of human beings, accompanied by the sound of tramping feet close behind me. I tried to get away, but could not until a voice said, as a hand was gently laid upon me, "Look in peace and in humble prayer, straight ahead." (I had been trying to look back.) As I did so all was dark, but a bright light shone in the east, followed by a sound that shook the earth, and these words came to me: "It is the trumpet sound of Israel. Our Savior is coming." I looked and saw a beautiful cloud encircled in light and on it our Savior descending to earth. The darkness parted in front of me, and I beheld a beautiful city of gold on the top of a high hill of velvety green, surrounded with a high fence or wall. There was a gate right in front of me, and a keeper who called out, "All come who will." I thought I wanted to go, and started; and to my surprise, lo, at my feet lay a most beautiful river of pure, clear water. I thought I could not cross, when I was caught up and walked the water, entered the door or gate, and thought I heard it close. I was ascending the beautiful steps of gold when I awoke. I felt that my prayers were answered and thanked God for his mercy to me.

I am on the road, rejoicing, praying God that all may hear and accept the gospel in its fullness. Your sister,

LOUISA WILTFONG.

---

OBI, New York, July 20th.

*Editors Herald:*—There are no Saints here, but there are friends for the truth's sake, and quite a number of them, too; and such whose kindness to me, because of the cause I represent, makes me thank and praise our great leader, Jesus.

My entrance into this neighborhood last Saturday seemed to be a signal for alarm, especially to a so-called Reverend. What caused that? Can it be that a western man, six feet four in height, is looked upon in the east as a formidable person? Perhaps it is the truth I so feebly try to represent that has alarmed them.

I was told Saturday that a quarterly meeting of a certain so-called church was holding over that day and the next Sunday. I attended the Saturday night session of it with my good friend Charles Childs, and I saw that I was an object of curiosity. Sunday at eleven, it seems the so-called Reverend had been fully informed, and he then made a mean, covert attack upon me and the cause I represent, and concluding, announced he would continue evening meetings into the week till at least Wednesday night. This was a surprise to everybody. Several have told me that at such quarterly meetings it was heretofore usually somewhat difficult to get him to preach even Sunday night. But he had thus thrust a "revival" meeting upon the farmers right into hay harvest.

I had not been introduced to the so-called Reverend when he made his attack, and it was, therefore, wholly wanton and unjustifiable. I had given no word, nor deed, nor look to cause it. It was a hint to me to "move on," and I did not propose to submit. As soon as he had finished his harangue it came to me that I might hold a "revival" if he could. I had intended to hold meetings Sunday only, on account of harvest, and had already set my meeting on Sunday at three p. m., so as not to conflict with the quarterly meetings held the same day. My meeting was to be at a schoolhouse near by, his in their church.

Accordingly, at the conclusion of our Sunday service I announced one for Monday night. I did not and do not propose to be "squeezed out" in any such way. I was assured by several if I had not been here no one could have kept the so-called Reverend here longer than Monday morning. I determined that while our friends for the gospel's sake here were willing, I would continue my "revival" as long as I had an audience of one. I concluded to draw the line there, and if it numbered less than one I would close. I proposed to "die game;" and one here enjoined me not to give up. Sunday night the opposition intimated his "revival" would continue probably all week.

I suggested after service Monday evening to quit, but I found that the audience almost as one mind was in favor of keeping up the "revival." The result is that Monday night there were ten more at our service than the other place, and Tuesday night our audience was still larger by ten.

I do not state these facts to boast. I wish the Saints to hear the news. Amidst it all I have prayed fervently to be humble. I have been blessed in presenting the Scriptures, and feel encouraged in the prospects for good here.

So you see that as hay harvest is the principle harvest of this dairy country, the farmers being now in the midst of it, with two "revivals" on their hands, and a "Reverend" and a six feet four Missourian in their midst, they shall keep busy, at least.

I find a picturesque, hilly country, which delights my eyes, with romantic vales and glens, limpid streams and springs of pure water, a contrast indeed to Missouri. There are plenty of opportunities, therefore, for health giving exercises by walking; and I have when Mr. Childs was crowded for time raked hay and driven the mower for him. Thus I have good health, and best of all the Spirit in a degree; the ——— people are congenial and warm-hearted, and so, is not God working among men, and blessing us his feeble Saints?

I said I had been harvesting hay. I hope to harvest souls before I go from here. If the Lord so grants, having done so, I shall then preach in two other schoolhouses where I have been invited to occupy, and then on to the other points in this county. I cannot be at the reunion in Massachusetts. I am sorry, but there is so much to do here. In fact these folks would be displeased if I should leave. Not, however, on account of their regard for me save for the truth's sake. That makes me love them more.

JOHN S. PARRISH.

---

QUESTA, New Mexico, July 10th.

*Editors Herald:*—James L. Spencer, of El Moro, Colorado, wrote me a letter of inquiry about the lands of New Mexico, especially Toas county. I wish to answer it through the *Herald*, as I know there are many who have no lands for homes. There are ninety thousand acres of land in one valley here—good lands, and a fine climate. It is adapted to wheat, corn, potatoes, peas, alfalfa, and all kinds of vegetables; and as for stock, it is good for stock raising. This land has no water on it. There will be a ditch ten miles long to build, or sink artesian wells, which can be done easily. Can raise good fruit here; good water, plenty of game in the mountains and fish in the streams. I am an old miner; this place has plenty of mineral—gold, silver, copper, lead, and platinum. This country has not had much attention given it; it only needs capital to come in and help us out. And as for your machinery, if you do come, bring it with you. We raise fine wheat here, and thrash it with sheep, and then haul it fifty miles to mill; so you can see the condition of the country.

God bless all Saints and the latter day work. Your brother,

G. W. PAYNE.

www.LatterDayTruth.org

DENVER, Colorado, July 18th.

*Editors Herald:*—Upon investigation I became satisfied that the little furore of excitement attendant upon the expectation of a joint discussion at Wray, Colorado, was caused by some preaching done at the North Willow schoolhouse, within a few miles of Wray, by a Mr. Strong, ridiculing the thought that any of the Spiritual manifestations in apostolic times, have been or would be enjoyed subsequent to the demise of the apostles; and thus discussing on one occasion he demanded to know, if anyone of his auditors had ever heard or known of such blessings being enjoyed, whereupon Bro. E. D. Bullard responded affirmatively and asked if he would discuss the matter with an elder of the Latter Day Saints. Mr. Strong signifying his willingness, in company with Bro. E. D. Bullard, Bro. C. R. Duncan (halting at Wray on his way to conference) visited Mr. Strong. No decision was reached, but some corresponding was done. On my arrival at Pittsburg, Kansas, May 8th, I received some documents sent to Bro. Duncan to Cuba, Kansas, forwarded by Bro. D. to me at Council Bluffs, thence to Pittsburg, with an explanatory note from himself. It seemed necessary, so I wrote to Mr. Strong, as the exgencies seemed to demand, which brought a lengthy reply from Mr. C. Braden, which unfortunately failed to reach me until the lastday of May, at Fremont, Nebraska, and which I answered with all possible speed. I had informed Mr. Strong that I expected to be at Haigler, Nebraska, about the last day of May or early in June, and on my arrival there I learned that Mr. C. Braden had been at Haigler and delivered three lectures, and on June 5th a Mr. Chase, of Haigler, handed a lengthy document from C. Braden to Bro. James Wiltfong for me, and a brief one from Mr. Strong dated June 1st, with considerable Campbellite bluster, both of which I answered, as best I could; and for what cause I do not attempt to divine the firing from the Campbellite battery ceased. I subsequently learned that though no agreement had been reached, C. Braden published an article in the Wray *Rattler* that a discussion was to have been held May 10th, but the Mormons had backed out. However, Bro. E. D. Bullard applied to the editor, obtained the use of the columns, and denied that any agreement had been made for a discussion. Braden wished to publish more, but the editor refused.

I began labor in Haigler, Nebraska, June 3d and continued there, at Wray, at the North Willow schoolhouse until July 10th and while efforts failed to attract in Wray, the attendance at Haigler was fair. That at the North Willow schoolhouse, Colorado, very far exceeded my expectations. I did considerable preaching there two years ago, attendance being fair, but there did not appear the interest as on this occasion. Mr. Braden told the people at the above place that the Book of Mormon taught polygamy, and that the Mormons were taught to lie, steal, etc. Sr. Belle Bullard being present noted his quotations and at the close of his lecture asked him for proof that the Book of Mormon taught polygamy, etc., which he very effectively evaded, asking her where her preachers were; whereupon her sister, Sr. Willis, replied that they were not around in advance berating people's characters.

I made no reference to Mr. Braden save to refute the charge he made against Bro. E. L. Kelley, saying he backed out of the third proposition at Lamoni in May. Having the needed documents, I showed that I, Clark Braden, did the backing down from that proposition.

Mr. Strong preached every alternate Sunday at the above schoolhouse for some time before the excitement, but has not been there since; and although I held about seventeen meetings there he did not put in an appearance. Mr. B. tauntingly said that the cowardly Mormons would be around after he was gone, but he was near a telegraph wire, and it being touched they would see a ghost; but whether the telegraph wire was touched and he failed to hear the click, or it was not touched, I do not know; but I didn't see the ghost.

There seemed to be a perfect indifference especially at Wray about hearing the great Braden. At his third lecture at Haigler I was told his congregation dwindled down to ten. In conclusion I think the church has given Clark Braden all the notoriety she can well afford. Two have been baptized in Colorado and two in Haigler since the organization of the branch.

I arrived at this point on the 15th. The Denver branch is doing fairly well. Was permitted to preach twice yesterday. The recent visit of Brn. R. J. Anthony, A. H. Smith, T. W. Smith, and E. L. Kelley is having a salutary effect. Bro. Kaler is bestirring himself, gaining the respect and confidence of the Saints. A letter from one of my colaborers tells of the propriety and necessity of a more general effort to concentrate labor, traveling over less territory and doing more preaching. This is hopeful. Go on and prosper, Bro. ——. Yes, you will be excused for traveling less and preaching more every time.

In gospel bonds,

JAMES CAFFALL.

P. S.—I do not wish to make you Herald Office folks proud, but think the binding of the Harps and Doctrine and Covenants sent, pretty good; and if no one thumps them with his fist, props the window open with them, or gives them to the baby to play with they will last and wear well. J. C.

---

INDEPENDENCE, Oregon, July 18th.

*Editors Herald:*—We are at work in our tent: good congregations, good liberty, and good attention, with increasing interest in two ways. Honorable men and women are being awakened on one side, while the old fellow and his imps are awakening on the other, and are showing their interest in our welfare by throwing fireballs and trying to burn our tent, but we are not very much worried about it. Bro. Daley is as well as usual and my health is better that for some time past. The pastors of this place had closed all their churches and we have never been able to reach the people before, but thank God a few of the good brethren have provided a tent through which we are now reaching them, and it has proved just what I expected: we can reach at least twenty-five in a tent to one in other ways, and can thoroughly work every place we go with less expense than in any other way. The outlook is encouraging so far. Yours in bonds,

A. HAWS.

---

MORRISTON, South Wales, July 12th.

*Editors Herald:*—I am now in the land that gave birth to my parents: it was also in this country that they were born into the kingdom of God and his Christ. At the time that the work was at its zenith in Wales my father was a deacon in the Merthyr branch, which was the largest in Wales. On the 9th inst. I left Cardiff for this place and stopped a few hours in Merthyr, where my parents resided for a number of years. It was here that my brothers and sisters, with the exception of my youngest brother, spent their childhood days; and in one of the large cemeteries near the city my brothers Joseph Hyrum, David, and one sister were laid to rest years before I was born. As I walked up and down the streets and looked at the house where my parents resided, I must confess that it made me feel very queer, and for a moment I really wished my folks still lived there, as I felt such a longing in my heart to see my dear parents; but such desire cannot be fully realized in this life, as my father has gone to his rest lo these many years, and my dear old mother is thousands of miles across the sea; hence I never hope to meet them in their native land; but have the grand hope of meeting them in that better land wherein will dwell peace and righteousness.

I am traveling over the mountains, hills, and valleys of Great Britain to publish salvation unto my fellow men, and I do earnestly pray that my weak efforts way not be in vain.

On Saturday the 2d inst. the remains of the wife of Bro. C. H. Caton, secretary of the English mission, were laid to rest in one of the large cemeteries of Birmingham to await the resurrection of the just. The deceased was greatly beloved by both Saints and friends.

During our stay in Birmingham we made our home with our worthy brother, Thomas Taylor and his excellent wife, both of whom are noble Saints and an honor to the cause. The latter has been very ill, but was improving in health when I left. Bro. Gillen left for Manchester on the 4th inst. I expect to meet him on the 30th. The English mission conference convenes at Leedson the above date. The officers and Saints that we have met in England and Wales, have given us a hearty greeting, and have said, "Brethren, we welcome you." The work in Wales is in a very poor condition, but we have a goodly number of able, spiritual-minded brethren here, and I am of the opinion that by a united effort on the part of Saints and officers a good work can be accomplished within reasonable time. Of course it will require great patience, considerable means, and much faithful labor to bring about the desired results.

It is with pleasure that I note the fact that the Saints both in England and Wales speak

www.LatterDayTruth.org

very highly of the labors of Brn. C. Derry, J. W. Briggs, Josiah Ells, J. Jeremiah, J. T. Davis, his son Evan, Bro. Reese (of Montana), and J. D. Jones and others who have been here from America. Brethren J. R. Evans and D. F. Richards are working with a will. I expect to meet them on the 14th at Llanelly; the district conference will be held there on the 16th inst. I preached here last Sunday night, and speak again this evening: I am stopping at present with Bro. Gibbs and family, who are doing all in their power to make my visit pleasant.

Yours in haste,

G. T. GRIFFITHS.

---

WEIR, Kansas, July 25th.

*Editors Herald:*— Weir City Sunday school withdrew from the hum and bustle of the city, on the "Glorious Fourth," to a beautiful grove one and one half miles northeast, where they had a very enjoyable time, singing songs of Zion, patriotic songs, and declamations, with some appropriate remarks by the older ones, swinging, etc. Abundance to eat and drink was provided; and a shade of sadness seemed to pervade the faces of some of the juveniles when they had to retire late in the day leaving lemonade and ice cream which they were unable to consume. Some of the Pleasant View Saints met with them. The Sunday school is increasing in numbers and interest.

I have preached a few times in Weir, since the April conference; once since Bro. Caffall's departure from here in May. Since then I have preached some west; but mostly southeast, from four to ten miles, in six different places. Next Sunday I have a grove meeting appointed on the east of Cow Creek, where I have been preaching in schoolhouses. I have baptized ten, and many others seem very much interested. Sore eyes have been prevalent here, and for three weeks back I have been hardly able to see to drive to my appointments; am getting better now. Am greatly blessed in presenting the word.

Ever in bonds,

D. S. CRAWLEY.

---

PARRISH, Illinois, July 21st.

*Editors Herald:*—The second day of the present month found me wending my way to Johnson county, my objective point, Tunnel Hill. After arriving I was driven by Mr. Joseph Smith to the home of Bro. Daniel Webb, where I was made welcome, and invited to make his place my headquarters while sojourning in that region of country. The indications were not flattering for gospel work. We met on Sunday morning a small number of Saints and friends, Bro. T. C. Kelley presiding. When the service began with "How firm a foundation, ye Saints of the Lord," the glow of the Holy Spirit was sensibly felt by your writer, and we felt "'twas good to be a Saint in latter days."

We continued our meetings till the 10th. On the 7th I had the pleasure of baptizing two promising young ladies. Bro. T. C. Kelley did all he could to make our meetings interesting and our stay as pleasant as possible. This is the birthplace and early home of Elders W. H. and E. L. Kelley, and it seems strange that any of the relatives of those men should be found outside of the "Kingdom of God;" but so it is.

The 13th found me at this place, "contending for the faith once delivered to the Saints" in the M. E. Church house. Owing to the busy season of the year our congregations have not been large, but they have been very attentive. The 19th I baptized two more here. We close our efforts here this evening if there is no more additions. Have been greatly blessed in my ministry, for which I praise our heavenly Father.

At work and in the faith,

I. P. BAGGERLY.

---

# Original Articles.

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

## LETTER FROM ELDER C. SCOTT.

A FEW notes concerning passing events in this part of the moral vineyard may be acceptable to you. Our workers in the ministry are moving along in the line of duty, I believe, each trying to fulfill the weight of his calling. This city and vicinity is historic as related to the former years of this Latter Day work. It was here that aspirancy chose to exalt itself and take the seat rightly belonging to another and other changes in church government radically detrimental to the progress of the cause of God were perpetrated, and a partial consequence was that the confidence and faith of a number were weakened and broken; and here some of the living evidences of that broken faith still remain, sad examples of a faith wrecked by the dark aspirancy of other evil designing and misguided souls. It was here that after having said to the Saints, "You are now without a prophet, seer, and revelator in the flesh," and after the Martyr had been slain, Brigham Young *assumed* the role of that holy office, without precedent, and contrary to all law governing such case. Do not misunderstand me that here the unwarranted assumption received its crowing touch; but here that dark and unholy impress in outline, conceived in secret council began to take color and impress.

When in conversation a few days ago with two of the official advocates of that illegal faith blighting cause, and I deplored the fact of their advocacy of it, reviewing the hope blights, dead anticipations relative to the endless hereafter, strewn along its historic path, they coldly replied, "We are satisfied!" I felt sad; I wished better of their labor; but with an air of self-sufficiency they silently turned and went their way. After such a meeting one can better understand the strange, persistent spirit of Caiaphas, the self-confidence of the Greek priest, the stolid recklessness of the Mohammedan, and the unconquered slavery of the Jesuit.

No one is responsible but the soul itself if it turn willfully from the truth and fall, but to be darkened and blindly led into an organized combination of all that has opposed the moral and spiritual advancement of the world, and then the discovery of our dark condition lands us hopelessly in perdition, is altogether different. An incomprehensible and indescribable responsibility attaches to the reckless advocate of such combination. Such are truly not able to see when good is sent to them. Why? Is it everlasting chains of darkness that bind them? "*We are satisfied.*" What an argument! So say the Hindoo, Brahman, Buddhist, and Parsee; and so say the Mohammedan and superstitious Catholic; also thus do many unthinking Protestants talk. But the true Saint who realizes that "eternal vigilance is the price of liberty," and is ever on his watch, like David, will never be "satisfied" till found in the likeness of his Master, resurrected to glory.

On the 3d inst. (Sunday) Dr. Thomas of Chicago having been employed by the management of the "Twin City Chautauqua" to come and lecture, did so, speaking in the afternoon from the text, "This is life eternal, that they might know thee the only true God." He defined life to be "the adaptability of the complex organism to its environments," and argued that as long as "ease" characterizes the situation all goes well, but if an uncongenial condition in any of the environments occurs, "*dis*ease" is the result; and if there is not a restoration of the normal condition of the environment, ultimate dissolution of the organism will occur. But he *had* to admit that the organism will ultimately disorganize anyway; and so the spirit is disengaged, and voyages off to other environments congenial to its exalted condition. He omitted the personal pronoun *thee* in quoting the phrase, "to know thee the only true God." The human race is just being born into the realm of intellect. *This* is an age of intellectual unfoldment; it is an era of justice, love, beauty, freedom, goodness, and nobility. No one can know God who is not experimentally cognizant of these principles. In fact, "to know, is to be: to be is to know," are his exact words. Of course it was in the power of any of the race to know God prior to our era, if the Doctor be correct; for they did not know enough about the sum of the principles that constitute God "to *be* God;" for, "to be is to know." "I do not know that post, save objectively; or the piano: I cannot be a post or a piano."

I wondered what the thousands who

www.LatterDayTruth.org

heard the Doctor would have thought who took so kindly to these views could they have listened to one of O. Pratt's fulminations immediately following, on "passing by the angels" and becoming Gods! He then tried to transport the minds of his audience through the unlimited realms of the universe, citing infinite distances of world from world, and then asked them to conceive, if possible, of a *personal* God *big* enough and *strong* enough to make such a big world; and after bringing into grand view the glorious universe of the infinitely majestic Creator, he gracelessly dropped us all back into the misty mazes of Brahmanism, of the gray uncertain dawn of the past: a world full of thought rolling into existence without an original thinker! We are left in a cradle of *thought*, rocking over the crested, turbulent billows of an ocean of *indefinable speculation!*

"Brahma, in impersonal essence, is conceived as the primal existence. . . . Banish a personal God from the universe, as some modern scientists would do, leaving nothing but nature with her original nebula, her endless cycles, her unconscious evolutions, and we have something very like Brahmanism."—Myer's Hist. p. 10.

The lesson derived from the foregoing is, that when men in their investigations refuse to be governed longer by the Almighty's standard of truth, and like the unfortunate star that, refusing longer to abide its destined pathway amid the ether heavens goes wandering through endless darkness, so man goes into the limitless expanse of uncertainty, darkness, and doubt. We boast to-day of the intellectual advancement being made, and so we may of some departments of the realms of thought and knowledge; but when we attempt to transcend the bounds of revelation in the religious expanse, and then compare the present with the, to us, cloudy past, the real advancement does not materialize in respect to many of the subjects involved. To illustrate. Take the idea of the Brahman with respect to the Creator, as above cited, and compare it with the following: "We understand God to be life, simply; that is everywhere, no more in one place than in another."

Again: "The noble forest trees, sun, moon, and stars, all things are gods to you; for they minister unto the needs of your soul. It is vain to suppose that you can all bow down to, and truly serve one God."—*Banner of Light*, 1865, 1866.

Such is the belief of Spiritualism of to-day. A God "without body or parts," is but the modern formulation of the foregoing idea, from the Protestant theological standpoint.

The former idea of God, indefinite and vague, is the result of man's departure from the truth in the early ages of the race, and the reëxpression of that same idea now is due to an apostasy from Christianity as set forth in the New Testament. These false teachers deny "the only Lord God," and per consequence, "our Lord Jesus Christ" (Jude 4), and say that nature, Adam, or "the sum of all good principles" is God, and deny thereby that Jesus is "the express *image of the Father's person!*" Whither is the trend of modern thought? Man becoming God is a reversal of the creative order. Surely this "turning of things upside down shall be esteemed as the potter's clay" (Isa. 29: 16): "for shall the work say of him that made it, he made me not? or shall the thing framed say of him that framed it, *he* had *no understanding?*" simply evolved!

Notice closely the verbs "made" and "had" in this citation. Hear creation proclaiming its march from nonentity to infinite Godhood, then tell me, is not this empty boast of a vain, ignorant world an unanswerable evidence that we live in the day of the fulfillment of this wondrous prophecy?

So it appears, Mr. Editor. Strange events are occurring in the intellectual, as well as the grosser realms of the world, so that the opening paragraph of my letter will not be mistaken by readers.

A number have been added to the branch here by baptism and by letter since the first of May, so we have some reason to be encouraged, though there are so many discouraging things around us. Brethren McKinzie and Dodson look after appointments for preaching at places out from the city, and their labors are appreciated. Bro. Derry, district president, is on the move and giving satisfaction; so we learn.

The introductory waves of the slight agitation of the elements hailing from the Decatur district have just struck us, and we are challenged to pause and think, and prompted to inquire, Have certain missionaries in charge, together with district officers, just made the discovery that certain rights inhere in them that we have failed to recognize during the past sixty years? This right to nominate branch officers, if their duty by virtue of office, as provided by the law, where is the law? If provided for in the law, why ask the "common consent" to go through the formality of vesting those officers with that which is *already* theirs by law and office? If the right to nominate branch presidents, inheres in the members of the branch as well as the right to vote to sustain, as our practice has hitherto been, why, by what principle of law do members surrender part of their legal rights to others? If such prerogative is not legally the right or duty of missionaries in charge and district presidents, why centralize more power within them than their God-given office legitimately vests them with? But if this right legally belongs to them by virtue of office and law, it is not in the power of "common consent" to give or convey by its vote. There is a difference, it seems to me in the acknowledging of a divine call, by common consent, to any *given office* in the church, and the selection of some one so called to act for a specified time in some capacity, legally in the church. The latter, God has by law, left with the church, to a certain extent: the former he has not. The latter, God, by law vests in the body, not in certain individuals; thus: "And all things shall be done by common consent in the church."—D. C. 25: 1. I am content to leave all rights, prerogatives, and privileges just where God vests them.

COUNCIL BLUFFS, Iowa, July 14th.

## A PLEA FOR OUR GIRLS.

I HAVE been reading with interest Sr. Eleanor's "Fireside talks with our girls," and found them especially instructive; but one sentence in No. 4 brings a feeling of sadness to my mind and causes me to ask the question, Can it be true? Is it a fact that our girls, young sisters in the church, those who have been taught the first principles of the gospel and have gone forward in obedience thereto and taken upon them the name of Christ thereby promising to keep his commandments, are still so willful and headstrong that they will go right on doing just as they please in spite of what God's word may be about any matter of importance, or what those appointed as teachers may say about it? Now, my dear young sisters, this is a grave charge, and I sincerely hope that time will prove Sr. Eleanor is mistaken in her feelings about our girls, and that our young sisters will prove to the church that the word and work of God is dear to their hearts, and that they intend to be obedient to the will of the Lord whenever it is made known to them.

But has the question of how we shall dress ever been explained so that we could understand it correctly? It is plain to be seen that the older ones do not understand this matter alike. Sr. Eleanor tells us that if we will get the heart right first, the dress will adjust itself. Does this mean that if there is anything wrong with my manner of dress that getting my heart right will change the dress? Or does it mean that the wrong was all the while in the heart, and no fault to be found in the mode of dress? If the fault is in the heart alone, where is the need of mentioning the dress at all. But if there is anything contrary to God's law in our mode of dress, does it lie entirely in our following the latest fashions? If so, should we

www.LatterDayTruth.org

return to some old fashion and dress as people did one or two hundred years ago? But if part of our modern fashions are something necessary, comfortable, neat, and plain, are they not just as good as though the fashion was a hundred or a thousand years old. And again; if part of our modern fashions are wrong in God's sight, should it not be explained so we could understand it alike. If it is considered by the church to be a subject of no importance, why need the sisters be writing about it, seeing they do not understand the matter alike. I confess that I am unable to understand everything without some teaching. I have never read in God's word where we are commanded to all dress alike, or all in one color, or without plait or gather; but pride of heart is spoken of in God's word so many times in connection with apparel, that it would seem that there might be some way of displeasing our heavenly Father by our manner of dress. Some of the older sisters say they think that when we are with Romans we should do as Romans do; that is, conform as far as possible to the style of dress of those around us. Now I believe that is what our girls, as well as others, would generally like to do; and now what we want to know is, Is there anything in God's word to show that our modern style of dress is wrong?

I think Sr. Eleanor is right in that we should take more than one quotation of Scripture in order to find out the meaning intended to be conveyed upon any important subject. In the second book of Nephi, 12th chapter, speaking of the people in our day we read: "Yea, they have all gone out of the way; they have become corrupted. Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted; and their churches are lifted up; because of pride they are puffed up. They rob the poor, because of their fine sanctuaries; they rob the poor, because of their fine clothing; and they persecute the meek, and poor in heart; because in their pride, they are puffed up. . . . They have all gone astray, save it be a few." Again we read in the Book of Mormon, fourth chapter, also speaking of the world's people in our day. Mormon says: "But behold, Jesus Christ hath shown you unto me, and I know your doing; and I know that ye do walk in the pride of your hearts; and there are none, save a few only, who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts. For behold, ye do love money, and your substances, and your fine apparel, and the *adorning* of your churches, more than ye love the poor and the needy, the sick and the afflicted. Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick, and the afflicted to pass by you, and notice them not?"

Now, the above cannot mean the rich alone, because it is speaking of the majority of the people, "all save a few." The majority are not rich. It portrays a terrible state of affairs, and if the Saints conform to the ways of the world in this respect, how much more will they be under condemnation, seeing they are set to be a light to the world. And now what our girls as well as older ones want to know is, what God does require of them? And when those appointed to feed the sheep and lambs shall have done their whole duty, I hope and trust our girls will be found on the side of truth, even if it should require a sacrifice.

E. L. ANDERSON.

## JOSEPH SMITH VS. MOHAMMED.

EDITORS HERALD:—In conversation with a gentleman of some note a short time ago, in reference to the work of Joseph Smith, he stated that all the difference between Smith and Mohammed was that Mohammed possessed power that Smith was not able to obtain. This conversation led me to examine the claims of Mohammed in comparison with those of Joseph Smith. The religion called Mohammedanism is professed in one part of Europe, and in most parts of Asia and Africa. The founder of this religion pretended to be a prophet sent from God; but it is universally allowed by all who are not Mohammedans, and who have searched carefully, that his religion was a contrivance of his own, and that the author was an enthusiast and an impostor. Even those who reject Christianity do not think Mohammedanism to be true, nor do we ever hear of a deist embracing it from conviction.

Joseph Smith also claimed to be a prophet sent of God. Here, then, we have two religions coexisting in the world, and both pretending to be revelations from heaven. One of these we believe to be a fraud, the other we affirm to be true. If this be so, upon comparing them and their authors we may expect to find a most marked difference between them, such difference as may naturally be supposed to exist between an imposition and a divine institution, between truth and falsehood; and this I apprehend will appear to be the case with regard to Joseph and Mohammed and their respective religions.

Mohammed was a man of considerable rank in his country; he was the grandson of a man of the most powerful and honorable family in Mecca, and though not born to a great fortune, he soon acquired one by marriage. These circumstances would, without any supernatural assistance, greatly contribute to the success of his religion. A person of considerable standing by his wealth, of such descent, and nearly allied to the chiefs of his country, taking upon himself the character of a religious teacher in an age of romance and barbarism, could not fail to attract attention and followers. Joseph Smith did not possess these advantages of rank, wealth, and powerful connections. He was born of parents of very humble conditions of life. His relatives and friends were all in the same humble situation. He was bred up in poverty, and continued in it to some extent all his life. A man so circumstanced was not likely by his own personal influence to force a new religion, much less a false one, upon the world.

Mohammed indulged himself in the most licentious practices; he perpetually transgressed rules which he had prescribed for himself. He made use of the power which he had acquired, to gratify his passions without control, and laid claim to a special permission from heaven to riot in the most unlimited sensuality. Joseph, on the contrary, preserved through life the most unblemished purity and sanctity of manners. Mohammed was violent, impetuous, and sanguinary. Joseph was meek, gentle, benevolent, and merciful.

The appearance of Mohammed was not foretold by ancient prophecies, nor was there at the time any expectations of such a person in that part of the world. The work of Joseph Smith was clearly predicted by some of the ancient prophets, also by John the Revelator.

Mohammed never presumed to foretell events, for this plain reason: He could not foresee them; and had he foretold anything which did not come to pass, it must have entirely ruined his credit with his followers. Joseph Smith foretold many things which actually came to pass, particularly the scattering of the Saints, the war of the great rebellion, his prophetic conversation concerning the work of Stephen A. Douglas, also his own death by the hands of a wicked mob. If there were no other evidences, these predictions would be sufficient to establish his divine mission.

Thus if we take a retrospective view of the grand and noble work accomplished by that unlearned individual while opposition raged on every hand, we must conclude that the hand of God was in the work.

Mohammed told the Jews, Christians, and Arabs that he taught no

www.LatterDayTruth.org

other religion than what their fathers taught, that of Abraham, Ishmael, Moses, and Jesus. This would naturally prejudice them in favor of his religion. Notwithstanding Joseph preached the gospel as was preached by Christ and his chosen apostles, it was a religion that directly opposed the most favorite opinions of a majority of the religious teachers of his day. He had no compromise to make with any of them; he did not wish to deceive, did not tell them they were honest, and all would be well in the end. No; he said to the doctors of divinity: "You are all laboring under a broken covenant. The time has fully come for the gospel in its fullness to be restored to the inhabitants of the earth. The angel has come with his message; the everlasting gospel will now be preached to all that dwell upon the earth, and to every kindred, tongue, and people, saying with a loud voice, 'Fear God, and give glory to him; for the hour of his judgis come: and worship him that made heaven, and earth, and the sea, and the fountains of water.' "

It had been a long time, perhaps twelve hundred and sixty years, since that glory had been given to man. The idea of fearing God and giving glory to him had not been in the minds of men; they had as they thought a divine person in the chair of St. Peter, had been giving glory to poor dying mortals like unto themselves. During this time of darkness, or about the end of this period, here comes the angel as had been predicted. The true light then entered into the world. The everlasting gospel is being preached in our time; the word of the Lord is going while the mighty crash of nations is upon the world. The everlasting gospel will go to every nation under the sun. While many religious persons make light of the claim of the Saints, the gospel is traveling; the nations are not keeping up with the signs of the times.

The gospel restored to the people through Joseph Smith will yet shake the nations of the earth. We are living in the hour of God's judgment; the shaking time is now upon us. This is the time Paul tells of, as we see recorded in his letter to the Hebrews. I thank God for the restored gospel. The wicked inhabitants of this planet cannot stop its progress this time; they may just as well contemplate making a new world as to think of obstructing the everlasting gospel in its line of march.

Besides the powerful attractions of sensual delights, Mohammed had another still more efficacious mode of producing conviction and gaining proselytes; that was by force, violence, and arms. He propagated his religion by the sword; and, till he made use of this instrument of conversion, the number of his proselytes was a mere nothing. Joseph employed no other means of converting men to his religion than persuasion, argument, exhortation, and showing the fulfillment of prophecies. He made use of no other force than the force of truth, no other sword than the sword of the Spirit; that is, the word of God. He preached peace to the world. Without power, without support, with but few followers, without one circumstance of attraction, influence, or compulsion, he triumphed over the prejudices, the learning, the religion of his country, and thousands were converted to the truth. While it is true that many of the Saints went into wickedness and things unauthorized, the same things were done by the disciples in the days of Christ and the apostles. Why should it be thought a strange thing now? While Christ was in the world, in consequence of one statement many of his disciples went back and walked no more with him. Such does not surprise me in the least.

Now, dear brethren and sisters, we who have received the gospel in confidence have no doubt of the truthfulness of our faith. We feel assured that if we fight for the king of saints, when he comes we will be clothed upon with immortality; that Christ will give us eternal life. It is worth working for, it is worth dying for; a home in the holy city, a home at the right hand of the Majesty on high, and to drink of the water of life. O, my thirsty soul, may I once reach that happy clime, and eat of the fruit of life! It is worth our utmost effort, worth our utmost care—all we can do to obtain it. O, why stay away from it! Why not do his commandments that we may dwell there! One commandment of Jesus is, Come to me, come to my yoke, come to my government; "Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and you shall find rest to your souls."

J. W. STONE.

SPRINGERTON, Ill., June 13th, 1892.

## TIME OF CRUCIFIXION.

THE article, "Time of crucifixion and resurrection" in vol. 38, No. 39, p. 624 in the paragraph which refers to the age of Christ at his baptism, and the crucifixion, I wish to make more plain or specific by a few additional words to save probable questions in the matter, a part of which reads: "The margin opposite this account of the baptism of Jesus shows A. D. 27. But no mention is made whether it was at the commencement of the year or otherwise when Jesus was baptized, but if it was in the first month of the year" A. D. 27, "and add four years that have been left out of the Christian, vulgar era, Jesus at the time of his baptism to the end of the year 30 A. D. would be thirty years old, as recorded by St. Luke," which the chronology in the margin of King James' translation of the Scriptures opposite the account of his baptism should show, instead of A. D. 27. . . "And to be consistent with facts in the matter respecting the age of Jesus Christ at the time of the crucifixion, the chronology of the New Testament . . . show that he was thirty-three years old at that time, . . . as shown by the chronolgy, . . . and also by the Nephite historian."

Of course you are well aware that the Bible has been corrupted more or less by uninspired men, as has also the doctrine of Christ; but the Book of Mormon and the mission of Joseph Smith, whom God inspired to bring it forth is not only correcting the creeds of Christianity, but also the chronolgy of the world; which must be apparent more or less to those who will investigate those things, as set forth in the Book of Mormon and Doctrine and Covenants.

Yours in faith,

SIMON SMITH.

## LABOR AND CAPITAL.—NO. 5.

### CHRISTIANITY THEIR ONLY RECONCILER.

BY FANNIE JONES.

PAUL says in 1 Timothy 6: 17–19, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; . . . laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

The Bible clearly defines the ethics of ownership and shows what should be the bearing of the rich toward the poor in their daily intercourse. The Bible is full of passages on this subject and tells us, "If riches increase, set not your heart upon them." Christ and his apostles everywhere denounced the accumulation of wealth for its own sake, enjoined the obligation of sharing it with the poor and taught by the parable of the rich man and his storehouses the folly of depending upon riches. Christ always speaks of worldly possessions in the nature of a stewardship, for the good or evil use of which the owner will be held to a strict account. Christ teaches that the laying up of great treasures that the possessor may enjoy himself without regard to others, is a sin. What is wealth compared to the eternal gifts to which we are heirs through Christ; "for what shall it profit a man, if he should gain the whole world and lose his own soul?"

"The early communism of the apostles," Mr. Bruce says in Gesta Christi, page 96, "is an evidence how deeply

www.LatterDayTruth.org

these instructions penetrated: but nothing in the words of Christ or his disciples shows that they set forth this as a model for the future." "The great principles they taught were, not to hunger for riches, to be content, and if wealth came, to hold it rigidly as a trust for the good of humanity, and employ it to the advantage of the unfortunate." To fulfill the law of Christ was to bear one another's burden, and there is no better way than by sharing with the needy his dispensations of abundance.

One of the offices of Christianity is to teach wealth its purpose; and as labor has been raised by Christianity and ennobled, so also capitalists will be led to acknowledge that they are only custodians of whom "much will be required."

Wealth is not self-creative. To acquire it some one has toiled; so it is concentrated labor. To retain it, some one has exercised self-denial; for it is the accumulation of savings. Every dollar in the first instance was made by hours of hard work; it had to be won at first by somebody from nature's strongholds. The crude material must be dug from the ground, or felled in the forest, or dragged from the sea; then it has to be wrought into form for use, which is a process of bodily exertion and skill. The present owner may have come by his possessions easily, but some one had to earn them at first.

Wealth is the most irresistible force that mankind acknowledges. It moves senators to enact laws favorable for the rich, and it also controls the voice of the people. Wealth rules, and the spoils of the earth are brought to its door. It can start into activity the workshops, or draw the fires that furnish bread for thousands of men. It can distill happiness and comfort, or embitter the lot of the laborer with gall and wormwood, and it does these things so constantly that all are forced to acknowledge that capital is a great power.

For lack of a small portion of money many poor creatures have sought the waters of earthly oblivion; others have steeped their souls in deadly crime. For lack of money children have been dying in squalid hunger, while women have stood over them with unutterable anguish in their hearts, and men have cursed the hour they were born. Murder, suicide, and starvation have been the portion of creatures like ourselves, children of God, who could see plenty on every hand, but dare not touch except as criminals.

The Savior, knowing all, gave solemn warning against the misuse of wealth and the incrustation of selfishness. Christ's teaching on this subject is the most perfect and unsurpassable moral code in the ethics of ownership that can be found in all literature. There are some splendid sentiments scattered through Roman literature, but they lack life, personality, the warmth of humanity, and read more like beautiful words put together than noble inspirations welling from the conviction of a full heart. Compare the shallow humanitarianism of the Roman philosopher Seneca with the precepts of Christ. His political maxim was, "Terror is the safeguard of a kingdom," and reflects that he lived under the reigns of Claudius and Nero. There is nothing in the ancient classics that can compare to the teachings of the gospel. The words of Jesus had the breadth of eternity, for by obeying them man has been transformed from an intelligent animal into a being little lower than the angels; and they fit him for life here and hereafter.

It is often argued that Christian rules for governing men's actions in ousiness life are inapplicable. Leaving moral and Christian obligations aside, I will answer this question on an economic ground. Does it not pay to be a fair master, to refrain from cutting down wages to the lowest notch, to take active interest in the workmen? Is it not an incontrovertible fact that those communities are always the most tranquil, prosperous, and contented where capital looks upon their workingmen as other than machines for extracting the utmost amount of profit out of labor? The strikes, riots, and labor troubles that afflict modern society are attended by a loss of profit that a more conciliatory policy might obviate. In most disputes the largest gains would have been attained by mutual consensions.

The king in purple, the merchant, the millionaire, the laborer are only short time guests in this world, and if we abuse God's hospitality by greed and selfishness, how can we hope that when the gates of heaven are unclosed that he will bid us enter; for has he not said, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

There are two ways of treating men in the matter of wages; the first is to pay them as little as they will take, the second as much as the profits on their labor will allow. The one is the parent of anarchy, communism, hatred, strikes, and discontent. Virtue, manhood, society, religion have no deadlier foes than those who "oppress the hireling in his wages." "No man," says President Chadbourn, "or corporation has a right to carry on a business that destroys manhood by paying such low wages that the worker can scarcely keep alive his own life or that of his family. It is a matter that concerns others besides the payer and receiver; for the avaricious employer in his pursuit of riches leaves a trail of discontent and the community has the task of undoing his mischief. He does more to set class against class, disturb religion, and injure his neighbors than many who offend against the law of the land."

The second method: "Masters, give unto your servants that which is just and equal," promotes national pride, manhood, religion, and represses crime and impurity, and produces citizens whose citizenship is the pride of the country. This law of God is the best law for industrial society. If all employers were to pay no more than would furnish a bare subsistence, there would be little money to spend, and two thirds of the manufactories would have to close; while on the other hand, the more equitably the products of labor are distributed by just payment, the more money will there be in the hands of the laboring classes with which to purchase articles of manufacture. It is a great mistake to suppose that the lowest priced labor is the cheapest. The farmer who expects to do a good days plowing will see that his horses are in a proper condition from food and stabling. What oats are to horses, money is to man. The employer who desires honest service of any kind must offer value for value. There is a school of philosophy to-day which has Mr. Herbert Spencer as leader, which bases its premise on a supposed "irreconcilable divergence between the duty of helping one's self and looking to others for help." "With level, plumb, and rule they would accord all a just equilibrium; but if they sway to the right or left, it is at their peril, and for those that fall society must have no further concern." Such a doctrine is the apotheosis of selfishness, and the very opposite of Christianity. The more Christianity becomes despoiled of dogmas the more can be seen Christ's ideas of moral and social reforms. "The latent possibilities of most people are much higher than their attainments." "They are stunted and dwarfed by unfavorable conditions," thus the better part of themselves does not expand.

The Spencerian disciple claims that men have no right to call upon legislative bodies to remove unfairness and help the poor. According to that theory we would be obliged to give up our State aid hospitals, orphan asylums, and close our schools and colleges. Is not Christ's way the best: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them"?

Every selfish use of wealth for inordinate display or startling luxury, every misuse through arrogant power, and every action that shows a cold

www.LatterDayTruth.org

indifference to the well-being of the masses who toil, will only bring on another reign of terror; but "He that despiseth the gain of oppressions, . . . bread shall be given him; his waters shall be sure."—Isaiah 33:15, 16.

(To be continued.)

### ANSWERS TO QUERIES.

*Ques.*—What meaneth "He that doubteth is damned"?

*Ans.*—Where sufficient evidence has been received in regard to things of God to establish a truth, doubt condemns.

*Q.*—If mind is the spirit of man, what condition is one in who has lost his mind? Is such a one dead yet living? or is such a one possessed by a spirit not of man?

*A.*—He would be dead. (See James 2:26.) It is possible for man to be in possession of a spirit not of man, as in the case of Saul and many others who could be named.

*Q.*—Does the Devil know what a sane person thinks or purposes if such a one does not write or speak his thoughts?

*A.*—It is written, that the Devil knew not the mind of God. When man receives the Spirit of God in fullness, his thoughts and purposes will be unknown to Satan; until then I think he has power to discern the thoughts and intents of man.

*Q.*—Do you not think it safest for anyone to never make a vow or promise?

*A.*—In making a vow or promise there should be certainty of being able to fulfill, in this there is safety.

J. H. DRURY.

### FOREIGN INDUSTRIES MAKING WAY IN JAPAN.

BOSTON *Journal:*—The efforts of Japan to introduce foreign industries are meeting with considerable success. There are already no fewer than thirty-nine cotton spinning mills, employing 386,000 spinners, and representing a paid-up capital of nearly $10,000,000. Silk spinning also is conducted on a small scale, and so is cotton and woolen weaving. Besides the naval yards there are three good-sized ship-yards in the country. Paper making has been attempted and the industry is extending rapidly. Match making, breweries, tanneries, glass works, and chemical works are all represented. Some of these industries are not as flourishing financially as might be wished, but this is due largely to the inexperience of those back of them or the slowness of the Japanese to take up with the products.

### KNOW TOO MUCH ABOUT GERMS.

"YES, we know too much about germs. We have isolated ever so many, and can describe them so explicitly that a wayfaring man, though a fool, need not err in recognizing them. But of what use is our knowledge to our patrons? Suppose I tell one of my patients that the comma bacilli are destroying his lungs and that they are so situated that I cannot destroy them without killing him. Had I not as well say (as of old), you have consumption and will most likely not get well? In other words, has the germ theory improved the treatment of consumption? I do not think so."—*Dr. Howle, in Western Medical Reporter.*

## Conference Minutes.

### EASTERN IOWA.

Conference convened with the Jackson branch at Amber, Iowa, June 3d, 1892; all officers present. J. S. Roth president, J. W. Sutton clerk, J. B. Roush assistant. Branches reported: Apostolic, Fulton, Butternut Grove, and Jackson—no change in the branches since last report. Ministry reports: Elders, J. S. Roth baptized 4, C. C. Reynolds, W. Turner baptized 4, and J. Shippy. Priests, J. R. Sutton baptized 2, J. B. Heide, J. B. Roush baptized 3, J. Heide, J. Bradley, and J. R. Johnson. Teacher, J. W. Sutton. Bishop's agent, Warren Turner, reported: On hand last report $101.27; received since $293.50; total $394.77; paid out $179.50; on hand $215.27. Report audited and found correct, and agent sustained till next conference. All of the district officers were sustained till next conference. Resolved that we sustain the church authorities with our means, faith, and prayers. A resolution from Fulton branch was presented, in which it was asked that John Heide and J. R. Sutton be ordained elders in the church, according to a previous call. On motion they were ordained to that office. Preaching services were conducted till Sunday evening. Adjourned to meet at Clinton, Iowa, first Friday in March, 1893.

### DES MOINES.

Conference convened at Angus, Iowa, June 11th, 1892, with the district president in the chair; G. M. Jamison secretary, J. B. Roush assistant. Branch reports: Boonesboro 62, loss 2. Oskaloosa 11, a new branch. Newton 51. Des Moines Valley 74. What Cheer 21, loss 9. Des Moines 108, gain 6. Sheridan 69. Keystone 28, gain 3. Edenville and Union not reported. Visiting brethren were invited to take part in the interests of this conference. Ministry reports: Elders, J. S. Roth, M. Houghton, G. Shimel, Joseph Knox, W. C. Nirk, O. B. Thomas, and James Knox. Priests, W. Johnson, G. M. Jamison, and J. B. Roush. Report of James McKiernan on gospel tent was received and tent put in care of Eld. O. B. Thomas. J. S. Roth, Bishop's agent, reported, including report of book agency. Report of delegate to General Conference heard and accepted. All presiding officers of the district sustained for three months. The district Sunday school association reported; report accepted. Adjourned to Runnells, Iowa, the first Friday of the Iowa State Fair.

### NORTHEAST MISSOURI.

Conference convened with the Saints at Bevier, Missouri, July 9th, at ten a. m.; D. Campbell president, W. Chapman secretary, J. Tanner assistant secretary. All visiting brethren were invited to take part in conference. Branches reported: Bevier, gain 2; Higbee, gained 2; Huntsville 7, new branch; Hannibal. Ministry reports: Elders, D. Campbell, D. E. Tucker, D. L. Winn, T. D. Williams, W. H. Vincent, R. R. Jones, T. Wellington, J. T. Williams, and E. Rowland. Priests, J. A. Tanner, W. Chapman, and F. A. Evans. Teachers, J. Waltenbaugh, J. T. Richards, J. J. Morgan, and J. W. Morgan. Deacon, W. Kelso. Bishop's agent's report referred to a committee; report found correct. A recommendation from the Bevier branch asking that Bro. F. A. Evans be ordained an elder was read and referred to a committee consisting of Brn. Campbell, Foss, and Tucker, which recommended that he be so ordained. It was so ordered, and he was ordained at the social meeting Sunday afternoon, July 10th. The following officers were elected: D. F. Winn president, J. T. Williams vice president, W. Chapman secretary. A vote of thanks were tendered the Bevier orchestra. Preaching by Brn. Wellington, Tucker, and Foss. Adjourned to meet at Higbee, Missouri, November 5th, 1892, at ten a. m.

### NORTHERN MICHIGAN.

Conference convened at Bay Port, Michigan, June 25th and 26th, E. C. Briggs in the chair, F. M. Cooper secretary *pro tem.* Branch reports: Coleman 53. Bay Port 102. St. Thomas 30. Iosco 59. Juniata 60. Five Lakes 55. Freesoil 29. Chase 24. Forester 25. Pigeon River 26. Elders' reports: A. Barr baptized 2, L. Phelps baptized 12, E. C. Briggs baptized 12, Robert Davis baptized 15, R. E. Grant baptized 13, W. Dowker, J. J. Cornish baptized 25, W. Davis baptized 18, J. J. Bailey baptized 3, J. H. Peters. Priests' reports: S. Bruce, J. A. Grant baptized 5, D. Smith baptized 5, F. H. Brooks, F. S. Brackenbury, F. C. Smith baptized 22, G. Jenkinson baptized 9, J. Keplinger, C. K. Greene baptized 1, P. W. Surbrook, Thomas Rawson. Bishop's agent's report accepted. Several resolutions were passed in regard to district affairs. Preaching by E. C. Briggs, F. M. Cooper, and J. J. Cornish. Adjourned to Juniata, October 8th and 9th.

### SOUTHERN INDIANA.

Conference convened with Union branch, June 18th; David Scott president, M. R. Scott Jr. secretary *pro tem.* Branch reports: Union 42; 1 baptized, 3 removed. Washington 62; 5 baptized; David Stites ordained an elder. Bird's Eye 18; 2 received. Ministry reports: Elders, J. M. Scott baptized 1, R. Etzenhouser baptized 5, W. Marshall, and D. Scott. Priests, W. Burton and W. Kelley. Deacon, J. Fewell. Union branch requested conference to correct license of Wm. Marshall, also that M. R. Scott be ordained a priest, which requests were granted. R. Etzenhouser and Wm. Kelley appointed a committee to audit report of M. R. Scott, Bishop's agent. Same was found correct, as follows: Received $354.53; expenditures $354.50; due church 3 cents. The appointment of district president was left with the missionary in charge. W. H. Kelley was chosen secretary for ensuing year. Preaching by Brn. R. Etzenhouser and W. H. Kelley. Conference adjourned subject to call of missionary in charge, he to give notice in *Herald* at least six weeks prior to the time.

### MONTANA.

Conference convened at Reese Creek, June 25th, 1892; president of district in charge. Branch reports: Gallatin 68. Deer Lodge 48; 1 received, 6 baptized. Anaconda and Victor not reported. Officers present and reported: Elders, J. E. Reese, J. Bamber, W. Nelson, J. F. Jemison, and G. Reese. Priests, J. Pritchard, T. Harris, M. Lundwall, and J. Eliason. Bishop's agent's report: On hand last report $45; receipts 50 cents; on hand $45.50. Report approved. The general authorities of the church were sustained. J. E. Reese sustained president and Bishop's agent, and G. Reese as secretary. Nine were baptized at the Sunday morning services; prayer services in the afternoon. Preaching by Elders G. Reese and J. E. Reese. A vote of thanks was tendered Bro. John Pritchard for his services as chorister, and Sr. Emma Pritchard for her services as organist. Adjourned to Deer Lodge, Montana, Saturday, September 24th. The conference was a decided success throughout.

### KEWANEE.

Convened at Millersburg, Illinois, June 4th and 5th, 1892, at ten a. m.; J. W. Terry president, John D. Jones secretary. All visiting brethren invited to participate in the business. Branch reports: Buffalo Prairie 48; 1 removed. Millersburg 53; 3 baptized, 1 received. Kewanee 77; 12 baptized. Bishop's agent reported: Collected $186.50; on hand last report $51.81; by Bishop Kelley $9.40; total $247.71; disbursements $193; balance on hand $54.71. Accepted as correct. Elders Wheeler, Chisnall, Terry, Jones, H. Holmes, Larne, L. L. Jones, and T. F. Stafford reported. Resolved that F. G. Pitt, J. Chisnall, and J. D. Jones form a committee to confer with the

www.LatterDayTruth.org

authorities of Northern Illinois district and such others as are interested, and establish permanent boundary lines of our district, and report results to next conference. A resolution was adopted requesting the present Bishop's agent to continue. Resolved that John D. Jones, as he requests, be released from the secretaryship of the district, and Alma Whitehouse take his place. Resolved that the Millersburg and district secretaries confer with each other in order to make the two records agree. Preaching by Elders J. R. Lambert, W. S. Pender, and John Chisnall. E. E. Wheeler was ordained to the office of seventy by Elders Lambert and Pender. Two were baptized. General authorities of the church sustained. Adjourned to Buffalo Prairie, Illinois, at ten a. m., September 3d.

### NAUVOO AND STRING PRAIRIE.

Conference convened at Burlington, Iowa, June 4th and 5th, at 10:30 a. m.; W. McGahen president, S. J. Salisbury assistant; Fred Salisbury secretary. James Richardson, of the Keb branch, was ordained a teacher. Branches reporting: Farmington, Keokuk, Montrose, Pilot Grove, Rock Creek, Burlington, and Keb. All in good standing. No report from New London branch. Ministry reports: Elders, W. McGahen, S. J. Salisbury, J. C. Crabb, W. Waterman, F. Johnson, C. Willie, B. F. Durfee, J. H. Lambert, W. Lambert, and J. McKiernan. Priests, R. Sherman, G. Essig, and D. Tripp. Teachers, H. Keastner and J. Richardson. Bishop's agent, J. H. Lambert, reported: Balance last report $21.54; received $15.15; total $36.69; paid out $22.52; balance $14.17. Report audited and found correct. Preaching by Elders S. J. Salisbury, James McKiernan, and B. F. Durfee. Adjourned to Rock Creek branch, Hancock county, Illinois, September 3d, 1892, at 10:30 a. m.

# Miscellaneous Department.

### REDUCTION OF RAILWAY RATES.

The committee appointed to secure reduced rates on the railroads for the Missouri Reunion, to be held at Clinton, Missouri, September 15th to 25th inclusive, have secured rates on all roads running into Clinton, viz.: The Missouri, Kansas and Texas, The Kansas City, Fort Scott and Gulf, and The Kansas City, Osceola and Southern. These all grant rates as follows: One fare, plus twenty-five cents for the round trip; which includes transportation to and from the grounds and depots.

Applications have been made on a number of roads; when secured notice will be given.

J. D. WHITE,
Secretary committee on arrangements.

### NORTHERN AND CENTRAL CALIFORNIA REUNION.

Reunion will convene at Irvington, Alameda county, California, from ten a. m., September 3d to 18th. All persons wishing to come by rail will write to George S. Lincoln, 2910 16th Street, San Francisco, for certificates, to be signed by the ticket agent, where you buy your ticket for Irvington. The secretary of the reunion will also sign it, and one third rates will be given to return home, during or after reunion. Tents can be rented on the ground at about the following rates: Seven feet square, three feet wall, $3.10; 7x10x3, $3.45; 10x12x4, $5.20. They can be bought from C. A. Parkin & Company for $10.75, $11.75, and $20.00, poles and pins included. Arrangements are made for the purchase of two tents, 24x30, costing about $70.00 each, to be united, making one tent 24x60 for the reunion. The tents will be used in the two districts between reunions. Those who have subscribed for the purchase of these tents, or who wish to help pay for them, will please send their offering at once to C. A. Parkin, 2910 16th Street, San Francisco, so that they can be made immediately. Persons wishing to rent furnished rooms, or rooms in private houses, with or without board, will apply to Simeon Stivers, Irvington. There will be a lunch counter on the grounds, or near by. Meat, bread, groceries, vegetables, etc., can be purchased on the grounds. Arrangements will be made for those who wish to camp, and horses pastured at reasonable rates. Come one and all.

GEO. S. LINCOLN, Dist. Sec.

### CORRECTIONS.

In the published Annual Report of the Bishop to April, 1892, as published in the *Herald* of May 28th, 1892, please note the following corrections:—

1st. Henry C. Smith, Tithing, $52.20, instead of A. C. Smith.

2d. J. W. Newberry, Argyle, Iowa, T., $100.00, instead of I. W. Sr. J. W. Newberry, Argyle, Iowa, T., $25.00, instead of I. W.

3d. Levi Phelps, Michigan, T., $16.00, instead of Levi Philips. Leonard Stover, Michigan, T., $5.00, instead of Stores. Zelly Brooks, Michigan, O., 15 cents, instead of Celly Brooks. Hartnell, in each instance, instead of Harknell or Hocknell.

4th. Central California District: Sisters Emma Burton, M. A. Twaddle, and S. Headricks; and Brethren Eugene Holt, M. Clark, W. N. Dawson, H. S. Green, E. J. Clark, Daniel Brown, J. H. Creamer, N. Carmichael, William Pooler, Albert Page, and Jeremiah Root, all should read tithes instead of offerings.

5th. Northern California District: Instead of Mary E. Anderson, read Sr. Mary E. Andrews.

Respectfully submitted,
E. L. KELLEY, Bishop.

### CONFERENCE NOTICES.

The conference of the Central Nebraska district will convene at Clearwater, beginning September 3d, at eleven a. m. We would like to hear from all who have done any labor in the district. Let as many attend as possible, that a good time may be had; you will be provided for.

W. M. RUMEL, Dist. Pres.

### DISTRICT SUPERINTENDENTS.

The General Superintendent wishes to communicate an important matter to each one of you, but he cannot do so without your full permanent address. Let us know who and where you are. Send your address *at once*, to E. A. Blakeslee, Galien, Michigan.

GOMER WELLS, Sec.

### NOTICES.

By order of the district conference a two days meeting will be held at Lansing, Michigan, August 6, and 7. A full list of such meetings will appear in next *Herald*.

H. RATHBUN, SR., Dist. Pres.

### BORN.

JUDSON.—At Lamoni, Iowa, September 17th, 1891, to Arthur and Sister Lillie M. Judson, a son. Blessed July 17th, 1892, by Elders Robt. M. Elvin and E. L. Kelley, and named Ralph Allen.

### DIED.

HOPKINS.—On Wednesday, July 20th, at 8:30 a. m., Mamie, second child of J. H. and M. L. Hopkins. Mamie Genevra Hopkins was born in Akron, Illinois, August 18th, 1875, and died in Princeville, Illinois, July 20th, 1892, aged 16 years, 11 months, and 2 days. The funeral services were conducted Thursday afternoon at two o'clock by Elder John Chisnall, of Kewanee, Illinois, assisted by Rev. Taylor of this place, and were attended by a large concourse of relatives and friends.

SPONEGAL.—At St. Phillip, Indiana, July 8th, 1892, Mary Emily Sponegal. She was born June 2d, 1859; baptized 1875, by I. P. Baggerly. Funeral sermon will be preached the second Sunday in August, by I. P. Baggerly. All the Saints and ministry are requested to attend.

HACKETT.—Bro. John M., son of Frank and Ann Hackett, was born in the village of North Freedom, Sauk county, Wisconsin, February 7th, 1876, died July 20th, 1892, aged 16 years, 5 months, and 13 days. He leaves a wide circle of relatives and friends to mourn, their loss, his eternal gain. He was loved by all who knew him. Funeral took place Friday, July 22; sermon by Elder J. P. Dillen; assisted by A. L. Whiteaker. Text: 1 Cor. 15; chapter 10 to 14.

SNEATHEN.—At Parrish, Illinois, May 18th, 1892, Sr. Mandy Sneathen. Deceased was born January 1st, 1852; united with the church September 12th, 1887, baptized by Bro. George Hilliard. Funeral sermon by I. P. Baggerly.

### ITEMS OF INTEREST.

The late fire at Bay City shows the following losses, representing over a million of dollars in worth:—

As careful a statement of the burned buildings as could be made places the number as follows: Dwellings, 235 to 250; Second Baptist and Fremont Avenue Methodist churches; stores and saloons, 30; hotels, 3; barns, 38, lumber yards, 2; roller rinks, 2; blacksmith shop, paint shop, livery stable, office, shingle shed, sawmill, salt block, and cooper shop. Owners of property are scattered all over the city and anything like a complete statement of the loss is impossible to obtain. The heaviest losers are, of course, the owners of the mills and the lumber.

TO FLAVOR cake after baking, turn out and drop essence on the bottom while hot; turn back and let the flavor steam through.

# Sunday School Associations.

### NORTHERN ILLINOIS AND SOUTHERN WISCONSIN.

Convention was held at East Delavan, Wisconsin, June 10th, called to order by assistant superintendent, Elder E. M. Wildermuth, who presided, the superintendent being absent; C. I. Carpenter secretary *pro tem.* Reports of officers and delegates to General Convention were read; also reports from schools at East Delavan, Wisconsin, and Chicago, Mission, and Plano, Illinois. Sr. B. Randall of Sandwich, Bro. M. Danielson of Mission, and Sr. H. Fogg of Plano were appointed a committee on entertainments for the ensuing year. Delegates were admitted from Plano, Chicago, Mission, and East Delavan. Officers elected for the ensuing year: C. I. Carpenter superintendent, C. H. Burr assistant, Sr. Belle Randall secretary and treasurer. The convention then adjourned to meet at same place and one day previous to the convening of the district conference in the fall. After the session had adjourned the association was invited to remain in body and witness an entertainment programme rendered by the East Delavan school. The good Spirit prevailed in all sessions and everything passed off without a jar. The next session of the district association will be held at Plano, Illinois, we think September 30th.

### TEXAS CENTRAL.

Convention met with the Shady Grove school (Burleson county), July 8th, at 7:30 p. m.; F. C. Gough superintendent, T. L. Veale secretary *pro tem.* Reports were read and accepted from the following schools: Texas Central, Elmwood, Shady Grove, and Bethel. Brn. F. C. Gough and E. W. Nunley reported their labors in the Sunday school work. E. W. Nunley was chosen superintendent, and W. G. McIntosh secretary and treasurer. Adjourned to meet on Friday night at 7:30 p. m. before the full moon in October, 1892.

www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges....$1 50
Imitation Morocco, gilt edges .....2 00
Morocco, gilt edges.....2 50
Roxburg Turkey, gilt edges.....3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ..... 4 00
New Testament, inspired ..... 75

## Book of Mormon.

Roan, sprinkled edges.....1 25
Imitation Morocco, gilt edges .....1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides.....2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only) .....1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages ..... 70
Leather binding.....1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges.....1 50

## Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages.....1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25 250, 50c.; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 .....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100 .....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz. 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 .....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31. What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25 250, 50c.; 500, $1; 1,000,... .....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36. The Spaulding Story Reexamined; per doz.. 20 per hundred .....1 25
41. The Gospel; per doz 5c.; 100, 25c ; 250,.. 50 500, $1; 1,000.....1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75

Trial of the Witnesses to the Resurrection of Jesus Christ; 5c each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent.....4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50
Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall.....1 00
Josephus, complete, library leather .....3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00
Baldwin's Ancient America (illustrated) .....1 80
Rollin's Ancient History, two volumes in one...4 00
The Koran, library leather .....2 25
Gieseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes.....10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine .....2 00
Cruden's Complete Concordance of the Bible ...1 75
Apocryphal New Testament .....1 65
Elders' Diary, by Joseph Luff..... 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing o. Children, and Marriages ..... ....2 00

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25

## Teachers' Bible.

Eyre and Spottiswoode's ministers' and Sunday-school teachers' Bible. Flexible binding, Levant silk sewed, kid lined, thin paper. This edition forms a book about one inch thick, and contains the "aids to the student," including concordance, maps, etc. Many prefer this to the Oxford edition. Price $4.75.

## New Tract.

No. 46. The Pure Gospel of Christ. A list of questions and answers, with blank form preaching notice on the back; same size as Epitome; per doz., 5c.; 100, 25c ; 250, 50c.; 500, $1.; 1,000.. .... 1 75

## A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

www.LatterDayTruth.org

# Zion's Ensign,

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restor ed gos pel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Also a special feature for the next four or five months is the

**WHITE-BOX DEBATE,**

which is now appearing in its columns. Beside much other matter of interest to the Saints and those inquiring for the truth. All the

**Sermons** delivered at the **General Conference**

have been reported in full and will appear in the Ensign in their order. These sermons alone are worth many times the price of the paper.

Price—Three months - - 25c.
Six months - - - 50c.
One year - - $1.00

**ZION'S ENSIGN,**

**Box 175. Independence, Mo.**

R·I·P·A·N·S TABULES

REGULATE THE
**STOMACH, LIVER AND BOWELS,**
AND
**PURIFY THE BLOOD.**
A RELIABLE REMEDY FOR
**Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.**

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.
Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address
**THE RIPANS CHEMICAL CO.**
10 SPRUCE STREET, NEW YORK CITY.

# PATTIE; OR, LEAVES FROM A LIFE.

(NOW READY.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of tha same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

## GERMAN TRACTS.

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith. 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

# Autumn Leaves,

With Frontispiece each Month.
Published monthly, 48 pages, neatly covered.
Price per year - - $1.50.
MRS. M. WALKER,
Editor and Publisher.

# Ruins Revisited,

AND THE

# World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.
BY S. F. WALKER
For sale at the Herald Office. **Price $1 00**

## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

**On Sale at the Herald Office,**

# With the Church In an Early Day.

**Price $1.14 postage prepaid.**

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH
AT THE HERALD PUBLISHING HOUSE,
**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### Teachers' Helps.

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### New Testaments; Inspired Translation,

limp cloth binding, 30c. each; $3.30 per doz. net.

A special, cheap edition for Sunday schools; same size and type as the stiff board bound 75c edition.

### New Testaments:

King James' translation; three sizes; American Bible Society's editions; cloth binding.

Brevier type, 18 mo , 25c. each net; the same per doz.

Agate type, 32 mo., (smaller) 15c. each; $1.60 per doz net.

Pearl agate type, 32 mo., 10c. each; $1.00 per doz. net.

These books are kept in stock to supply schools and other patrons with good, cheap Testaments at very low prices.

### Cards and Tickets.

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100 ..... 50
Good Behavior tickets; per 100, 15c.; 1,000 ...1 00
Prompt Attendance tickets; 100, 15 ; 1,000....1 00

### Winnowed Songs.

Each 40c., half doz $2 25, per doz .....4 50

### Zion's Hope,

A large, four page Sunday school paper for children; illustrated; edited by Sr. M. Walker. 50c. per year; In packages of four, five, or six to one address, 40c. each per year; in packages of seven or more, 35c. each

## BOOKBINDING.

**HERALD OFFICE BINDERY—**

All kinds of Bookbinding done at Reasonable Rates!

Herald volumes, library leather backs and corners, marbled edges .....$1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco.....1 25
" " half morocco .....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

# Ruins Revisited,

AND THE

# World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.
BY S. F. WALKER.
For sale at the Herald Office. **Price $1 00**

# THIS SPEAKS

FOR ITSELF.

The following letter from a Brother ought to convince any sane man or woman that the sale of Ordway and Company's Bed Springs is a profitable business *if pushed*. The Company *furnishes* Model and Case, Sample Spring, Circulars, etc., *free to Agents* (conditionally), and Springs, to be paid after delivered, if satisfactory reference is given and the orders *taken first*. They also have other *Household Necessities* for agents to sell. Suitable for *either sex, young* or *old*. *Write* for *circulars* and *terms*. Do not fail to mention *Herald*. Write quick if you wish to *secure territory* and make money. Address,

B. F. ORDWAY & CO., PEORIA, Ill.

CEDAR GROVE, Ind., April 19, 1862.

MESSRS. ORDWAY & CO., *Gentlemen:*—I have been selling your Portable Self-adjustable Bed Springs for some time, and find that THEY GIVE ENTIRE SATISFACTION wherever sold, and are the best thing for a beginner I know of. It is a PLEASURE TO SELL them, also A SOURCE OF PROFIT beyond anything I had expected, when I began selling them. Since the beginning of the year have sold about 160 sets of your Springs, and have not been working near all the time. Have sold as many as 8 sets per day.

Consider your dealings with me as being fair, and even liberal. Accept my thanks for prompt filling of orders sent you from time to time. Enclosed find order for 50 sets of your Springs. Yours in bonds,

C. W. CHAPPELOW.

## TO ADVERTISERS.

THE SAINTS' HERALD circulates in every State and Territory in the United States except the Carolinas; also in Canada, Great Britain, etc. Having a field peculiarly its own, it is steadily growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, August 13. 1892. No. 33.

Inst. Soth

THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa

Subscription price $2.00 per year; Six Months $1.00; Three Months 50 cts.; single copies 5 cts.; Sample copies free.

The Traveling ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, fifty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## WONDERFUL SIGHTS ON THE SUN.

THE ancients who believed that the sun was as smooth and spotless as a golden mirror would be unspeakably astonished if they could see it as it has appeared when viewed with telescopes the last few days. Two large groups, or rather rows, of spots, which are yet visible near the center of the disk, have exhibited to a wonderful degree the terrific energy of the explosive and cyclonic forces that are now, month by month, gathering greater energy upon the sun. Holes large enough to swallow up the earth, with plenty of room to spare, have been formed there in the sight of the astronomer; shining bars have been shot across the dark chasms like bridges of fire; the twisted forms of the great flame-like phenomena which project hundreds of miles over the edges of the seemingly black and bottomless pits have given evidence of the operation of a mighty whirling power, and the puncturing of the bright disk with crowds of comparatively small black holes in the neighborhood of the greater spots has shown that over hundreds of thousands of square miles of the solar surface a tremendous rain of ejected matter is falling back upon the blazing photosphere.

Yet the changes that these outbursts are able to effect in the solar light and heat bear so small a proportion to the whole radiative energy of the sun that it is still an open question whether the earth feels them to a perceptible degree or not. It is only when a sun bursts out with such overwhelming might as was exhibited by the famous star in Cassiopea in 1572, or by a star in Cygnus in 1876, or by a star in Andromeda in 1885, that the planets circling around it are swept with fire. There is no known reason to believe that our sun will behave in that manner, at least in our time, and so everybody can enjoy the marvelous spectacle of the sunspots without apprehension for their consequences.

## DO! A FEW WORDS TO YOUNG PREACHERS.

DO TRY to be manly. A manly young man is a man despite his youth.

Do be dignified. Stoop not to the trivial or the uncertain pleasures of life.

Do stop courting the girls, and wait at least until you can buy your wife a calico dress before becoming a benedict.

Do try to honor your calling by showing that it is first in your thoughts and hopes.

Do quit that disgusting habit of fishing for compliments, and let your work speak for itself.

Do stop thinking that because a few old grannies say it, that you are an intellectual giant.

Do have the manhood to keep out of neighborhood quarrels. Stand aloof.

Do try to be a preachar in fact, and not simply in your "tone" and the length of your coat.

Do remember that the time you spend in idle company lowers you in public esteem.

Do have a regular hour for study and stick to your purpose.

Do consider your responsibilities, and never attempt to preach without preparation.

Do keep your promises, and show by your life that you respect your word.

Do leave your notes at home, fill your mind with truth and speak from the bottom of your heart.

Do keep out of debt. Nothing will hinder you more than obligations that you cannot meet.

Do keep in mind the fact that you are laying the foundation for the future. Build with care.

Do learn to hold your tongue and hold it with all your might.

Do be true to the faith, but be sure you know what the faith is. Study the Book.

Do bear in mind that you are only one among many and that wisdom will not die with you.

Do be humble, and let your light shine through your tongue, your hands, your feet.

Do respect men of experience who have trodden the path before you.

Do try to be natural in the pulpit. Just be your every day self.

Do try to cultivate your voice. Despise not the benefits of vocal culture.

Do keep your mouth clean. A "yarning" preacher is a disgrace to any church.

Do read the papers and keep up with the times.

Do one thing. Keep your heart on the chief object of your life.

Do keep away from the blacksmith shop, the post office, the corner grocery except when you have business.

If there is anything in this article that applies to preachers they are welcome to it. It is not copyrighted. —*Johnson's Quarterly.*

## OUR NEIGHBORS ON MARS.

"IF you want to see a magnificent, a terrifying sight, take a peep at the planet Mars through a powerful telescope," said Prof. P. P. De Witt. "A mighty world, with its seas, continents, and icy poles, appears to be swinging directly over your head. It seems so close that you instinctively begin to look for the people who inhabit it. Mars is more like the earth than any of the other planets, and is well fitted to be the home of human beings. Many astronomers believe that it is inhabited. The strongest evidence in support of that theory is the existence of canals on Mars. Some astronomers think they may be rivers, but they are too uniformly straight to be the unassisted work of nature. Besides, some of them cross each other at right angles, showing conclusively that they are works of art. Now, as we have practically abandoned canals in this country, we may pride ourselves on being somewhat in advance of our celestial neighbors. Still, it is possible that they may have so improved water navigation that their boats excel in speed, safety, and comfort our boasted railways. Perhaps telescopes will yet be invented powerful enough to give us a good view of our neighbors. When that is accomplished if they are equally progressive some method of communication may be devised by a future Morse or Edison. It is just possible that the people of Mars are better opticians than we, and that the people of that planet are well posted in regard to Parisian fashions and American inventions. Did you ever think when you step outdoors that perhaps a dozen people on that distant planet are laughing at the cut of your clothes?"—*Globe Democrat.*

## MRS. GLADSTONE TO WRITE.

MRS. GLADSTONE has contracted to write a series of articles for *The Ladies' Home Journal*, of Philadelphia, especially intended for American women. The series will be called "Hints From a Mother's Life," and in it the great English statesman's wife will tell the method which she adopted in bringing up her children. As Mrs. Gladstone is one of the most practical women in England, and her children have all attained positions of eminence, her articles for the *Journal* will have a peculiar interest to every mother in the land.

www.LatterDayTruth.org

## *A. W. SHERMAN,*

**PHYSICIAN & SURGEON,**

LAMONI, IOWA.

Special attention given to the

EYE, EAR, NOSE, AND THROAT.

---

## H. L. TILTON,

1881. LAMONI, IOWA, 1892.

**GENERAL MERCHANDISE,**

**Strictly Cash and Produce.**

A CASH STORE can and will sell goods for less money than any house doing a credit business.

WE SOLICIT YOUR PATRONAGE.

---

## LAMONI ILLUSTRATED

is the name of a proposed book, which, if published, will contain several Photo-engravings, showing Church, Schoolhouse, Herald Office, Residences, etc., with a description of the Religious, Educational, and Business facilities; the price will be 25 cents. It will be necessary to have orders enough to insure first cost before publishing. All who would like one should please notify me at once. Address,

PETER M. HINDS,
Care Herald Office, Lamoni, Iowa.

---

## For Sale Cheap, Photographic Outfit.

A rare chance for some young man able to travel, or located in a large town. Good business; easy to learn. Cause for selling, sickness. For terms, write

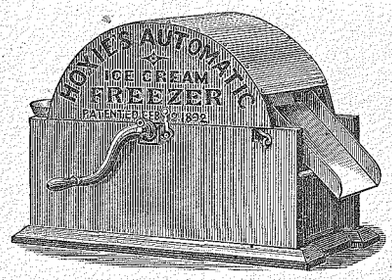
C. E. BENNETT, German Ridge,
Perry Co., Indiana.

---

HOXIE'S BROS. AUTOMATIC

## Ice Cream Freezer

CAPACITY




UNLIMITED.

**For Hotels, Restaurants, and Family Use.**

Will freeze Ice Cream, Lemonade, Sherbets, and all kinds of Ices instantly. Several Machines combined in one, with saving of 80 per cent of ice. Agents wanted. Exclusive territory can be secured by addressing

**Hoxie Automatic Ice Cream Freezer Co.,**
17 CHARDON ST., BOSTON, MASS.

---

**HOMES.** If you ever expect to move to Lamoni, now is the time to buy a nice large Residence Lot for $100, on easy terms of payment. Only ten minutes walk from L. D. S. church.

Write for Plat to

D. F. NICHOLSON,
3 Care Lamoni State Bank.

---

## L. A. FOWLER, CONTRACTOR & BUILDER

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.


---

Joseph F. Burton, 2910 Sixteenth street, San Francisco, California, care C. A. Parkin.

Isaac M. Smith, Galien, Michigan.


## "NOT HOW CHEAP, BUT HOW GOOD."

We carry a well selected stock of

**General Merchandise,**

and our constant aim is to please customers, and give them good values. We take pride in selling goods we can guarantee, and that we know will give satisfaction.

☞ Call and see us.

Yours truly,

**Blair Mercantile Co.**


---

## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:—

West Oakland, California, Montana Hall, Adeline Station, Seventh street.

Chicago, Illinois, services every Sunday at 2:30 p.m., in Hall C, No. 213 W. Madison street. Sunday school at one p.m.

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

London, England, meetings on Sundays at 3 and 6:30 p. m., Tuesdays and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10:30 a.m., 6:30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7:30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Sheffield, Langsett road; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays, 7:30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Leeds, Wellington road, New Wortley; services Sundays 10:30 a.m., 6:30 p.m. Thursday, 7:30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a.m. and 7:30 p.m.

---

G. M. L. Whitman, No. 1418 N. 21st St., Omaha, Neb.

J. T. Davis, Netawaka, Kansas.

E. L. Kelley, Presiding Bishop, Lamoni, Decatur co. Iowa.

---

NEW YORK CITY, July 7th, 1892.

I am here taking a special course in Chronic Diseases and Diseases of Children.

If you owe me, please pay what you can to Mr. Weld, or Barrows, who will give you receipts. I am greatly in need of money, as expenses are very high.

J. H. HANSEN, M. D.


## 4 LOTS

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

**CHOICE RESIDENCE LOCATION.**

Terms reasonable. Call on or address,

J. A. GUNSOLLEY, Lamoni, Iowa.

---

Robt. Winning, President. **LAMONI** D. F. Nicholson, Cashier.

## STATE BANK

(Successor to Farmers Bank of Lamoni.)

Paid up Capital.....$25,000 00
Liability of Stockholders.....$50,000 00

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

---

## PROGRESS!

*The "Patriot"*

Has taken another step forward. It prints

**ALL AT HOME,**

and is therefore enabled to greatly enlarge its more useful departments, and make room for some additional ones. Send for free sample copy.

Lambert Brothers, Lamoni, Iowa.

---

## SPIRITUAL GIFTS

AND

## THE SEER OF PALMYRA;

Or

**SEQUEL TO SPIRITUAL GIFTS.**

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of Facts and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

---

## Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions. The index is rearranged, the subjects and citations furnishing a complete analysis of the contents

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

---

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, August 13, 1892. No. 33.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, August 13, 1892.

CONTENTS:

EDITORIAL:
Capital *vs.* Labor....517
Change in Russia's Government....518
Questions and Answers....518
MOTHERS' HOME COLUMN:....520
Union in Purpose....520
To the Prayer Union....521
LETTER DEPARTMENT:....522
ORIGINAL ARTICLES:
Apostolic Jurisdiction....526
SELECTIONS:
Millennium at Hand....529
CONFERENCE MINUTES:
Eastern Maine....530
Western Texas....530
Alabama....531
MISCELLANEOUS:
Two-Days Meetings—Southern Michigan and Northern Indiana....531
Pacific Coast Saints—C. A. Parkin....531
Camp Meeting—Fremont District....531
Camp Meeting—Southern Nebraska....531
Two-Days Meetings—Decatur District 531
Notice by G. H. Hilliard....531

## CAPITAL VS. LABOR.

IN the late troubles at Homestead, Pennsylvania, the significance of the caption has been reversed and it was and now is labor *vs.* capital.

With all right-minded citizens we deplore the results of violence that followed the strike of the steel workers in the Carnegie Steel Mills; but for all the sympathy we may have for the wage worker we do not feel that it is either wise or profitable to ignore some facts and sterling truths connected with and suggested by these troubles.

"Labor *vs.* Capital," is a trite saying and is used by the orators of the rights of labor in a great many ways to create prejudice against that class of the community having money needful for more than their daily support. But there is very little or no capital in unorganized, or badly directed labor.

A pound of powder may be scattered over a floor in a room and exploded with but slight demonstration of power, a single grain or a few, or the many lying loosely disconnected having but little force; but gather the scattered grains, put them compactly together and confine them in bounds, and then when exploded there is a display of force and power—for good if legitimately used for proper purposes, for evil if improperly used for improper purposes. So it is with individualized labor. Diffused and separate it is of little worth as capital; and may be utilized only by the most careful economy in the use of its results, and the wisest direction of its forces.

"All capital is the product of labor." This is one of the sayings most fatefully abused by the quasi politician of any shade of politics; and is only true in seeming. A hill of clay is a bank of capital more or less valuable according to the demand for the use of that which skilled labor may produce from the raw material. Labor however skillful it might be, could not create capital much or little, out of the contents of the hill, no matter how excellent they might be if there was not a demand for the articles which might be made from them. Labor in no sense produces the raw materials upon which it operates. These have been created by the Divine power, and for the benefit of man. All that labor does is to take the crude materials and from them produce that which men use because of need, or by reason of want, using the word in the sense of what may be desired but which man could well do without.

Capital is whatever a man or a company of men may have from which supplies may be drawn for existing demands for which an equivalent is paid in money. One man has a thousand acres of land. It is hilly, rough, and unfit for cultivation. Underlying it is a deposit of coal. It is a mine of vast wealth; but not a day's labor has ever been bestowed upon it by man in its creation. The coal is needed by other men; both for bodily comfort and for all purposes for which heat is required. He has a few neighbors who have not land or coal but have the health and strength to labor. He says to them, If you will combine your labor upon this coal deposit in getting it to the surface and to the market I will give you a proportion of what it is sold for. They agree to do so; holes are dug, winches put up, and shafts put in and the coal is raised and offered for sale. In a short time the plant is increased, the demand having become greater, and all at once the original holder of the thousand acres of worthless land becomes a "coal baron," is removed from his working neighbors by a working man's class prejudice, and becomes a "foe to the working man," all because it is alleged that labor produced his wealth.

What is true of this supposed mine, instances of which have occurred in hundreds of different places, is true of a great many of the industries of the United States. A few only have been the direct result of the grasping disposition of wealth existing in the minds of men already wealthy, who have joined their means to "grind the faces of the poor" to increase their already great wealth. The Carnegie mills at Homestead were the result of a demand for cheaper steel created by the needs of commerce. The men at the head of the enterprise have grown up with the mill work of the region, and the mills have been the development of necessity. The growth of these mills has been phenomenal, and the aggregation of wealth therefrom great as it is, has been a consequence, possibly unforeseen on the part of the man who first began the works. Had there been no mills at Homestead then there had not been an army of workers with the host of camp followers, wives, helpmates, children, and citizens of various walks and callings, from the bootblack to the saloon keeper; "the butcher, the baker, the candlestick maker," the lawyer, the doctor, the carpenter, the brick layer and all the other classes of laborers and merchants of every degree which go to make the town. Much of the wealth which makes up the capital of the Carnegie company is locked up in the piles of brick and mortar, the machinery of every kind with the walls that shade and roofs that shelter it and the men who work it; all of which are employed by the working man as necessary adjuncts to his labor, which supports himself, and his camp followers; put there and maintained for his use by those who ostensibly employ him. All that the vast aggregation of mills is good for is to shelter and help the workman whose labors are intelligently directed to produce the steel ingots, rails, frames, beams, pillars, etc., for which there is a demand and for which money is paid. The organized working body is the condensed pound of powder, the output the display of the magnificent force contained within the rules and obligations existing between the hands and brains of employers and employees. The strike scattered the integral parts, diffused the power, and is represented by the scattered grains of powder which flashing by themselves accomplish nothing.

We have no sympathy with those men who went there as private police, hired to awe and put down the workmen. They provoked the strife and were worsted. Neither have we sympathy with the laborers who theoretically took the organization by the throat and proceeded to dictate to

www.LatterDayTruth.org

both capital and labor. They were misguided by the unreasoning prejudice resulting from a grave misunderstanding of the conditions properly existing between labor and capital and seriously aggregated by demagogues among the working men themselves; whose impracticable schemes for political and legislative adjustment of the suppositious conflict of capital against labor, are so wild and visionary that they take shape in such deeds of lawlessness as taking the company's property into possession, keeping not only the owners themselves out, but also bidding defiance to the county officers and rudely hustling them out of the properties thus boldly confiscated when civil authority was appealed to; and finally attacked the life of one of the agents of the incorporation, by one who if not an accomplice, is one who has been wrought up to his evil deed by the false teaching he had heard in regard to the rights of labor as against capital.

The working man accuses the man of capital with combining with others to employ moneys for the use of labor for the purpose of creating vast wealth; yet the working man assembles with others of his kind combining together to dictate terms to these men of money and to control his fellow workmen of all classes as well. If the right of consociation for the purpose of bettering his condition inheres to the working men, the same right inheres to men of every class; and no law can possibly be enacted with the first in view that does not provide for the second; and while the abuse of the right may occur, it is true of this case no more than in every other. The benefits to accrue from combination of the laboring men to protect the rights of the laborer, is just as liable to be abused, as is any privilege of combination that may be beneficial to capital; and this has been amply manifested at Homestead. Thousands of workmen, who had not one single reason for complaint against their employers, or of their condition have been called from remunerative employment, all to foster the rapacious greed of a few fellow workmen, who as compared with themselves and many others in the land were being paid large sums. Besides this, these striking workmen not only refused to do the work waiting to be done, but they surrounded the mills and machinery provided for doing the work to prevent thousands of their fellow workmen of the United States, equally as needy of employment and its wages as they, if not more so, from using them; equally refusing to do the work themselves and to allow others to do it. So strenuously did they determine to do this, that even since violence against nonunion men has been prevented by the presence of the militia of the State of Pennsylvania, the statement is made by the union men that these "mills shall not be run by nonunion men. We will destroy them first."

This is but the legitimate result of the policy pursued by the working men who have in this instance, as in many others shown within themselves the same greed for advancement and the same grasping and use of despotic power of which they so bitterly complain in their employers, or as they put it "these grasping monopolies."

We do not doubt that some who read this will find fault with us as siding with Carnegie & Co. and all other capitalists; but whoso does this will mistake. We sympathize with the working man, and would be pleased to see him making progress; but when he deliberately destroys the means of his own progression, we feel sorry for him, and cannot commend his folly.

Strike out of our social polity such works as the Carnegie steel mills, with their kindred great and small, throughout the country, and thousands upon thousands of men, willing and able to work, with their wives and children would be deprived of means of life, and desolation and despair would follow. A proper understanding of the relation of labor to capital would prevent it.

## CHANGE IN RUSSIA'S GOVERNMENT.

ST. PETERSBURG, Aug. 2.—An important change is impending in the method of conducting the central government. The Czar, according to the new arrangements, will appoint directly a Minister President, who will distribute the ministerial portfolios himself and will be alone responsible to the Czar. M. Abazor Abaza will probably be the first President appointed.

Does not this impending change in the government of Russia indicate that the prevailing love of liberty is forcing an entering wedge into the iron rule of the Autocrat of all the Russias that will finally cause it to lose its present firm grasp upon the people. If M. Abazor Abaza proves to be a man of democratic tendencies, they will be apt to be called out and exercised in response to the demands of the people for their rights. At all events he or his successors are apt to grant concessions which in due time will pave the way to further ones, and it is by no means improbable that Russia may make rapid strides in self government. The late famine with its accompanying list of privations and evils, the prevailing cholera epidemic, the impoverished condition of so many of his subjects are evils which call too loudly for even a Czar to disregard in any sense. The people demand a better administration. They are encouraged in it by the united voice of humanity and civilization. Their demands are just and are bound to receive more attention than heretofore. The principle of equal rights is becoming so generally diffused among the masses in all civilized countries that it has become a reconstructive moral force against which no potentate can hope to long prevail. The divine right of kings is a misnomer. It signifies the suppression and withholding of human rights.

Let the "Minister President" of Russia improve the conditions of the people, and the logic of events among them will finally be, "We are better without the rule of a Czar."

## QUESTIONS AND ANSWERS.

*Ques.*—Is it right for an elder to teach that we as Saints are not born of the Spirit till after the first resurrection?

*Ans.*—It may be right in the sense of its being a privilege for an elder to state that it is his opinion that a man is not born of the Spirit till after the first resurrection; but it is not right for an elder to teach it as a correct doctrine; for it is not in accord with the Scriptures.

Paul teaches that those who are obedient are not in the flesh, but in the Spirit, "if so be that the Spirit of God dwell in" them. "Now if any man have not the Spirit of Christ he is none of his."—Rom. 8: 1–16.

If men do not receive the birth of the Spirit until the resurrection there is but little meaning to the teaching of the apostle and the evangelists; as we comprehend them.

## EDITORIAL ITEMS.

THE *Independent Patriot* of Lamoni, has built itself a new office and is installed in it; publisher, editor, type, press, fixtures, and all; and Editor Lambert is happy. If you happen to be at Lamoni, call and see him.

Bro. James Caffall states in his letter from Denver, in our last, that he "does not wish to make us Herald Office folks proud;" because of the quality of the binding of our books, Harps, and Doctrine and Covenants; but we are a little proud for all that, as the binding is done by boys and girls raised in the faith, and if it disarms the criticism *we* have had to stand in days back because of poor binding, we are not only a little proud but quite thankful.

Bro. W. W. Blair will have reached Plainville, Massachusetts, by August 2d, where he will attend the New England Saints' Reunion.

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



www.LatterDayTruth.org

Elder Henry Sparling, Willow Springs, Missouri, writes of the late labors of Bro. Isaac N. White in that portion of his mission. Large audiences greeted him; prospects were good for additions by baptism. Bro. White is a live man; one who makes things move wherever he goes.

Bro. William Waterman, Burlington, Iowa, writes that carpenters and masons are at work on a church edifice in that city, where the Saints are now holding meetings in private residences. They expect to occupy snug new quarters before winter. He had baptized four at Keb, Iowa, recently.

Bro. George Adkins, Wakenda, Missouri, wishes to notify Brn. D. E. Tucker, R. L. Ware, and other missionaries of that field that two places for preaching are open in Wakenda, besides the branch meetinghouse. The local work is in good condition; a united branch is ready to second the efforts of the ministry.

A. A. Farra, Wheeling, Fulton county, Arkansas, "a well wisher" who knew some of the Saints in Ohio, asks that a minister be sent there to present the word of life.

Bro. G. J. Waller, of Honolulu, Hawaii, adds a further word of cheer from that growing mission in a letter dated July 19th: "Have baptized one since I last wrote you. Everything progressing nicely in the work. Love to all the Saints." It must be a source of almost infinite satisfaction to Bro. Waller and to every faithful man or woman to note that success—good to the cause—results from their efforts in the Master's service. The promise, "Lo, I am with you always" contains more of cheer and assurance, of true satisfaction and comfort than any other possibly can.

Bro. Alexander H. Smith arrived home from Independence, Missouri, where he had left Bro. T. W. Smith comfortably cared for, after bringing him from Salt Lake City.

Bro. William Anderson came in from St. Louis, Missouri, where business interests had called him. He reports missionary work astir throughout the Decatur, Iowa, district, with encouraging prospects in all quarters.

Bishop E. L. Kelley left Lamoni the 1st inst. for various points in the Eastern mission.

Pres. Joseph Smith left home the 2d inst. for a brief trip to Independence, Missouri.

The farmers of Southwestern Iowa and Northern Missouri now report prospects excellent for a crop of corn. Growing weather has been so favorable and work so diligently continued that crops are about up to the usual conditions of growth for this time of year, with fields clean and well worked. The transformation is a happy one from gloomy foreboding in the excessively wet spring to happy encouragement in the fine summer weather of the present. Large and small fruit is quite scarce.

Bro. John Hawley, of Sheridan, Missouri, one of the early day Missouri Saints, was with the Lamoni Saints on Sunday the 31st ult.

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

Bro. W. W. Blair was at Fall River, Massachusetts, when last heard from. He reported weather as very warm.

Letters are received from Brn. B. F. Durfee, Keokuk, Iowa, and Lewis Dawson, Ellensburg, Washington. The latter asks prayer in behalf of his mother, Sr. A. Dawson, who is ill.

---

BRO. G. T. GRIFFITHS wrote from Llanelly, South Wales, July 20th in good health and spirits. He thinks there is opportunity for a good work, but deplores the low spiritual condition of some who should be pillars, but are almost like broken reeds.

Bro. Griffiths states that the habit of drunkenness is one of the great drawbacks to spiritual advancement in Wales; and expresses great regret for it. It is quite strange that Saints will allow strong drink and tobacco, two of the most useless things for man in existence to take them from faith and duty.

Bro. Griffiths states that Brn. J. R. Evans and J. T. Richards are faithfully at work.

---

LESSON HELPS of the first series have been mailed free to all Sunday schools that have been using them, in order that such schools be supplied with lessons until the new Helps are issued. A review of former lessons will be found profitable.

Send in your orders for the new quarterlies. They will more than equal your expectations. We want a complete list to begin with.

---

BRO. HEMAN C. SMITH, writing from Fallbrook, San Diego county, California, July 25th, says:—

I have opened here in a new place, occupying a hall in town. The opposition is of a vindictive nature, disposed to resort to slander, but some are disposed to hear, and I baptized two yesterday. Elder White, the M. E. minister from San Bernardino, is here and I learn he was appealed to for something against me. While Rev. White is strongly opposed to our religious views, I learn that he had the manhood and veracity to tell the truth about my character at home, which I apppreciate.

It is very gratifying to know that while there are those strongly opposed to the work who would use any lapse from right doing on the part of our representative men against that work, and be glad to do it, they are foiled by the clean lives our brethren are striving to lead. It pays to be straight and clean in gospel life, brethren; always remember that. If the faith is attacked let it be upon its merits, not upon the bad life of its defenders.

---

### EXTRACTS FROM LETTERS.

Elder L. W. Powell wrote August 1 from Sharon, Pennsylvania:—

On the 22d ult. I closed a nine nights discussion with a Christian minister in their church at Beaver Center, Crawford county, Pennsylvania. A very large attendance was present throughout and friends were made for the cause we love, although the Christians smarted under the lash of truth. The Saints were strengthened, and we came out of the battle glad that we were Latter Day Saints.

Bro. E. C. Briggs, Alpena, Michigan, August 1:—

We organized the Alpena branch yesterday. The outlook is good for the work in this district; all it needs is vigilant, good work done now to assure grand success in gathering many precious souls into the garner of the Lord, and confirming those already in the church. We need all the help we can have from the office and the prayers of the Saints. I wish it was possible that Bro. Joseph Snively could come and help us in this district this fall and winter. Bro. Hilliard of the Bishopric is in the spirit of his calling, giving us much encouragment and comfort in this district. I am sorry he cannot be with us until our October conference.

---

### UNLIMITED POSSIBILITIES OF GOOD.

THE success of Dr. Keeley's treatment of drunkenness has opened up new possibilities in the field of temperance work. There can be no question as to the progress made during the last half century in the matter of moral sentiment. This has been of value chiefly in the education of public opinion, but it has not met all the requirements of the case. It is certainly best to prevent, if possible, the formation of taste for liquor, but where this taste for liquor has been acquired moral sentiment ends and medical science begins. Dr. Keeley has answered the question, "What shall be done with the drunkard?" The church says, "Convert him." The legislator says, "Punish him." Dr. Keeley says, "Cure him." That drunkenness can be cured is shown by the testimony of 30,000 men, graduates of Dwight and its various branches, such as that at Oak Crest, Md., and temperance workers everywhere have begun to avail themselves of this new weapon. Certainly its possibilities seem unlimited.—*Baltimore Methodist.*

---

DR. SAMUEL H. PENNINGTON has withdrawn from the First Presbyterian Church of Newark, New Jersey, because of objections to the adoption by the church of the Rev. Charles S. Robinson's new hymn-book, "Laudes Domini." He claims the book is too full of hymns of the new Moody and Sankey order, the "Hallelujah! 'Tis Done," "Just Now Come to Jesus," and others of the sensational sort, to the exclusion of the more conservative productions of Watts, Wesley, Diddridge, Toplady, Montgomery, etc. A still more serious accusation is that forgery has been committed in the arrangement of these hymns.

---

IF there is one time more than another when a woman should be entirely alone, it is when a full line of clothes comes down in the mud.

TO KEEP EGGS.—Pack them in dry sawdust; it is superior to salt, lime, oats, or anything. Put the small end down.

www.LatterDayTruth.org

# Mothers' Home Column.

EDITED BY "FRANCES."

"God's ways seem dark, but, soon or late,
They touch the shining hills of day.
The evil cannot brook delay,
The good can well afford to wait."

* * * * *

"Never give up; there are chances and changes
Helping the hopeful a hundred to one;
And, through the chaos High Wisdom arranges,
Ever success—if you'll only hope on."

## UNION IN PURPOSE.

"If," said Christ "ye are not one, ye are not mine." In the sense of unity of purpose, we believe that from first to last the Sisters' Prayer Union has been one. In our own mind we are most fully persuaded that the object had in view by each one who sent us their name, thereby expressing a willingness to become a member thereof and assume the duties devolving upon such membership, was growth in spirituality and helpfulness to the cause of Christ. This is our firm conviction, and it is strengthened as we compare letter with letter and article with article. But, while union of purpose has prevailed, as Sr. Eleanor clearly shows, there has been a misconception upon the part of some as to the *means* of obtaining the desired end.

Sisters, let us count the present as a new period in the history of the Prayer Union, and profiting by the mistakes of the past, renew our efforts, walking in the clearer light furnished by the lamp of experience. And counting the present a new period, let us examine the matter carefully before starting afresh in order to be certain that we understand just what we obligate ourselves to do, when sending our name to the Home Column or giving it to any local Union as wishing to be enrolled a member of the Sisters' Prayer Union. By the sending of your name for enrollment you signify your wish to become a member of the Union; and being a member of the Union implies that you have promised to consecrate one hour (or such a portion of time as you can spare) in each week to prayer and supplication for the following subjects:—

The first Thursday in each month you are to pray for the church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase, and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

The second Thursday: Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

The third Thursday: Missions and Sunday school work, and the church publications. Also for the poor, the sick and afflicted.

The fourth Thursday: Zion, our country, its welfare and prosperity, and its speedy purification by the reception of the truth. That the scattered remnants be gathered in, and the kingdom of Christ be established.

The fifth Thursday: The gathering of Israel to their land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

You will notice that provision is made for five Thursdays, but when only four occur in a month, this last list of subjects is of course omitted, as on the first Thursday in each month the subjects for that day should be used. At first it was thought best to have a special hour, but this proving inconvenient for many and impracticable for others it was decided that any hour of the day which suited best would be a better plan.

Do we now understand that Prayer Union embraces the idea that no matter how widely we are separated—whether we go to God in our closet or meet together with others of his hand-maidens—our petitions in these few points are to be the same. Of course each one will pray for other things as her soul is drawn out to do, but whatever else is prayed for, these specified petitions are not to be forgotten. Thus upon the first Thursday in each month the burden of prayer is to be: for Zion and her prosperity. Upon this one subject *all unite*, hence the name Prayer Union. Another point of union which cannot be overlooked is the *Memory Texts* connected with each subject and each day of prayer. This is what Sr. Eleanor refers to when she says: "I for one resume the burden of the work with reluctance." For all these past years Sr. Eleanor has (with very few exceptions) patiently selected such portions of the word of God from one of the three books as would best illustrate or throw light upon the subjects to be prayed for.

Do you ask the object had in view by this? The Psalmist says: "Thy word have I hid in my heart." The memory is not the heart, but it is a broad avenue to the heart; and when the memory is stored with the instructions gained from the word, it is a great help in the Christian warfare. It is more than this; for it becomes a grand educator and makes us familar with the word of God and the doctrines of his gospel, and leads us to that very hiding of it in the heart which the Psalmist speaks of. Let it not be forgotten then that these selected passages of Scripture are to be *memorized* during the week before the time when you meet for prayer, and the leader of the meeting should be able to repeat them without reading them from the books. Stop here just a few moments for thought and to gather up the importance of this idea. In the formation of this "Union of Prayer," growth in spiritual things was the object sought. We cannot grow either physically, mentally, or spiritually without labor; for God had so created us, has so ordained it. In earnest labor for the good we cease to do evil. The mind that is vacant is open to evil impressions and the heart to evil guests. Store the mind with good thoughts and there is little room for evil. Cultivate the good diligently and the evil has no chance to grow. All this was prayed over and carefully thought out when the Union was contemplated; and if it has produced such good results in its imperfect carrying out, what may we not look for when it is thoroughly understood, and when every member comes up to the full discharge of duty.

Another idea: The church is *growing*. Sisters, do not forget this. Rapid strides are being made, and the doors of usefulness for women are flung wide open on strong hinges. Are we ready to occupy? If not, then prepare to do so; for if you do not, God will call upon others who will enter and help to roll on his work. Can any one of you devise a better plan than this weekly study of the word of God united with prayer as a foundation for climbing to the heights yet to be reached? If so we would be glad to know what it is.

One thought in conclusion: Upon the distant islands of the Pacific Sr. Ella Devore has organized this work, and finances are connected with it. Let her remember that her work is under the special supervision of those who have charge of the mission and who, being there know far better than anyone here can know, the needs of the field in which she is laboring. Let her not be troubled by anything which has been said in regard to this matter, but remember that what is necessary in one place is frequently unnecessary in another, and especially is this true in the case of the mission in which she is engaged. May God continue to bless and prosper the noble, self-sacrificing work in which she is so actively engaged, and may it strengthen her hands and cheer her heart to know that upon the third Thursday of each month a united prayer is going up from the Sisters' Prayer Union for the blessing of God to be upon his missionaries and their labor.

One other feature of *unity* must not be overlooked: We refer to the special requests for prayer as published in the *Herald* from time to time. Herein lies the noblest feature of the Union. "Teach me to feel another's woe," says the poet; and when our soul feels this burden of another, takes it up and carries it to God in supplication, then do we realize the full meaning of the divine injunction, "Bear ye one another's burdens, and so fulfill the perfect law;" for while prayer is not all that is required of us, prayer not only "moves the arm which moves the universe," but moves our own hearts and hands as well to do that which God demands of us if we wish to follow him.

## PRAYER UNION.

### SPECIAL REQUESTS FOR PRAYER.

Sr. Maggie Campbell requests your faith and prayers in behalf of Sr. Jane Campbell, of Proton, Ontario, that the Lord may restore her to health.

Elder M. F. Gowell also requests your faith and prayers in his behalf that the Lord may strengthen him physically to prosecute his calling with diligence.

You are also requested to especially intercede for the infant daughter of one who is not a member of the church. The name is not given, but the condition of the little one is described as being very painful.

Sr. Anna McIntyre of Abilene, has had her little girl stolen from her and asks you to pray that God may restore her to her almost heartbroken mother. Sr. McIntyre once belonged to the South Logan branch.

www.LatterDayTruth.org

### GOSPEL BOAT FUND.

| | | |
|---|---|---|
| Amount to date, July 29th | | $258 70 |
| S. M. Nightengale, Cal | $1 50 | |
| Esther Bryden, Neb | 50 | |
| Lizzie Watkins, Neb | 25 | |
| Ethel Watkins, Neb | 25 | |
| Lucinda Hartnell, Ia | 1 00 | |
| B. A. Greer, Ia | 1 00 | |
| L. D. S. S. S., Thurman, Ia | 4 19 | |
| L. B. Richmond, Kan | 50 | |
| Three Sisters, Mass | 1 00 | |
| Jno. S. Keir, Ill | 1 00 | |
| Agnes Keir, Ill | 1 00 | |
| Alex Keir, Ill | 1 00 | |
| Peter Moler, Colo | 50 | |
| Independence S. S., Mo | 3 05 | |
| O. M. Pierson, Ind | 50 | |
| Jake Ford, Ind | 1 00 | |
| Union S. S., Washington, Ind | 50 | |
| M. A. Ford, Ind | 25 | |
| Lizzie Monroe, Ind | 05 | |
| Harriet A. Smith, Ill | 25 | |
| Mary Alderman, Ill | 25 | |
| Geo. Jenkins, Mich | 1 00 | |
| Charlotte Jenkins, Mich | 1 00 | |
| Jay Jenkins, Mich | 1 00 | |
| Oak Lake Branch, Northern Minn. | 7 75 | |
| E. R. Feawell, Wis | 25 | |
| Viola Ritter, Ill | 1 00 | |
| Thos. Harris, Mont | 2 55 | |
| D. A. Moore, Mont | 1 00 | |
| Jno. E. Reese, Mont | 1 00 | |
| D. R. Harris, Mont | 1 00 | |
| Jenette Harris, Mont | 1 00 | |
| Alex. T. Harris, Mont | 05 | |
| Perla A. Harris, Mont | 05 | |
| Roy L. Harris, Mont | 05 | |
| Earl E. Harris, Mont | 05 | |
| Mary Reese, Mont | 25 | |
| Jno. Pritchard, Mont | 1 00 | |
| M. J. Eukes, Mont | 1 00 | |
| Wm. Nelson, Mont | 1 00 | |
| D. N. Williams, Mont | 50 | |
| Dora Williams, Mont | 50 | |
| Frank Moore, Mont | 1 00 | |
| E. A. Turner, Mont | 1 00 | |
| Wm. Leeper, Mont | 1 00 | |
| John Eliason, Mont | 5 00 | |
| J. P. Jenkins, Mont | 1 00 | |
| Frank Christofferson, Mont | 1 00 | |
| Nettie Jones, Mont | 1 00 | |
| Catharine Barton, Ohio | 50 | |
| Zanie Bierly, Ohio | 50 | |
| Ada Barton, Ohio | 25 | |
| George Barton, Ohio | 25 | |
| Emmett Barton, Ohio | 25 | |
| Mary Elliott, Ohio | 25 | |
| A. B. Ervin, Ohio | 25 | |
| Phebe Ervin, Ohio | 25 | |
| L. L. Bierly, Ohio | 20 | |
| Amanda Bierly, Ohio | 10 | |
| Alonzo Landrum, Ohio | 10 | |
| Amy Landrum, Ohio | 10 | |
| Effie Ervin, Ohio | 5 | |
| Eliza Leeson, Ohio | 5 | |
| Flora Ervin, Ohio | 10 | |
| Ida Stevison, Ohio | 10 | |
| | | 56 84 |
| Amount to date, Aug. 5th | | $315 54 |

### HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Amount to date, July 29th | | $4,331 53 |
| Elizabeth Jackson, Neb | 1 00 | |
| Sarah Jones, Mo | 50 | |
| Mrs. J. W. Temple, Ill | 8 00 | |
| Hans Hayer, Ill | 1 00 | |
| M. A. Christy, Mo | 50 | |
| | | 11 00 |
| Amount to date, Aug. 5th | | $4,342 53 |

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

### TO THE PRAYER UNION.

*Sisters:*—I have had serious doubts about the expediency of resuming this work because of the tendency exhibited to make it a bone of contention instead of fulfilling its design of uniting us together in closer bonds of unity and peace. I am slow to believe that any of those who took the covenant upon them with a knowledge of its design and appreciation of its spirit have ever been guilty of the charges made against them. But there seems to have been some who have entered upon it without adequate conception of it, and some in entire ignorance of its aims. It is my opinion that whatever inharmony exists in the Union has grown out of this cause rather than from any serious departure from the original idea by those who understood it; and it is these latter who have experienced the blessing of it from whom come the cry: "Do not let the Prayer Union go down." It is this thought and this opinion that induces me once more to take up the pen to address you such words of warning and encouragement as I can.

Although when the scheme was at first proposed organization was not a part of the plan, yet I have never objected to it, but have seen and conceded its advantages where it was practicable to so organize; and I know that in many instances it has been a real source of strength to weak branches of the church; and I have indorsed, and still do indorse, such work as legitimate results of the real spirit of our Prayer Union. I am confident that no one of the leaders in this work has ever contemplated a consolidation of these organizations under the management of a "dictating head." If any really think that such an idea existed it is a grave mistake. It was, however, contemplated holding a convention or reunion of these organizations every year during Conference, and steps were taken towards that end at the Conference of 1890, and it is still my strong conviction that it would result in great good as a means of a clearer comprehension of the Union and of keeping it to its object as it grows and extends its operations. One reason for this conviction is the mistakes that have been made in the past by some who have attempted to organize something under the name of our Prayer Union, but which, except in name, has nothing in common with it. When the idea of holding our convention prevailed there was a request made of the various unions known as Prayer Unions to send a report of their organizations, their manner of conducting them, and the benefits, if any, derived from them. About two hundred responded; and as no further attempt has been made to carry out the reunion plan, these reports are still on file in my hands. It is found on reading them that those enrolled from the start of the movement with an understanding of its intent, report the growth of love, and unity, and spiritual knowledge, and progress; of blessings received as individuals, and to the branches where they were in operation. They tell of determination to keep the blessings thus received and to go onward and upward, with lamps trimmed and burning. My heart thrilled as I read them, and I knew that whether observed at home or together God would bless the work where the end was sought to be attained.

But, in strange contrast to these came some like the following, which I copy entire, excepting names:—

"Report of the Sisters' Prayer Union and Aid Society. Organized November 20, 1890, with 15 members. Minutes from November to January lost by fire. Total financial report from January 1 to March 12, 1891, $10.35. Total expenses $6.45. Balance on hand $3.40. Average attendance eight.

"——— ———, Pres.,
"——— ———, Sec."

That was all. Can anyone tell me what that has to do with the Prayer Union? It is only given as a sample of quite a number of others, in one of which the writer says: "We considered the matter and resolved to set apart one hour for prayer, and we have observed it quite often; but sometimes we do not have time for it." And yet they call it a "Prayer Union." Oh woman! Poor slave, with no mind, or thought, or time, or idea of anything better in life or religion than ceaseless grinding toil for the bread that perishes! Can any wonder that God in pity for the daughters of his church should have devised a plan to call them apart a little while out of each week that they might find their way to a higher plane to which he calls them? And does it not excite your pity that they cannot lift their eyes from the muck rake long enough to get a glimpse of the golden crown that heaven offers them?

We have no fault to find with Aid Societies in their proper place. That they have done good we know and acknowledge. But cannot these careworn and overworked mothers and home-keepers put aside all these worldly schemes to watch one hour against the spiritual foes that beset us? The church is in need of financial aid, and that the poor are always with us is true; and God has given us laws by which both may be provided for if we faithfully live up to them. Other means may be acceptable, but we are apt to overlook God's laws while we are trying to contrive other means to raise money for the work. The Prayer Union asks you to give one hour out of the first Thursday in each month to the study of and prayer over God's way to supply the financial needs of the church. It asks you to give one hour apart from all other work to the study of the books in connection with every part of church work. It has no need of money; it wants you to put all worldly and secular matters out of your mind and choose the better part for one hour.

It is not wonderful that those who have not time to pray should find time to quarrel over the management or the disposal of the fruits of their labor, and manifest jealousy and bickering over their officers. They have no more conception of the aims of the Prayer Union than have the Knights of Labor.

I feel equally certain that there has been no time for quarrels where the sisters have understood and honored the spirit of the Union and kept the hour sacred to the purpose to which it is ordained. It ought to be seen from these facts that it is not organization that is accountable for the faults charged upon them, but the things foreign to its aims that have been attempted in its name.

I believe that, had the sisters carried out the reunion plan as proposed, these abuses discovered through those reports would have been remedied, and perhaps would have saved us the grief and trouble of the last two years.

www.LatterDayTruth.org

But now that the head of the church has expressed an opinion that such conventions are not desirable, I am sure we will all cheerfully acquiesce without regard to our own wishes or opinions in the matter.

We will try to resume the Scripture lessons as before and request that those who are anxious to have the work continue will favor us with their help by sending memory texts.

And now, dear sisters, we have had much to discourage us, and I for one resume the burden of the work with reluctance: it has proved a burden most hard to bear. We may still meet with much to discourage us in the future; but if God owns the work and calls to its performance, we, I trust, are all ready at the call. Let us strive more earnestly than we have ever done to lay aside every weight and run with gladness the race set before us. May the things that we have suffered work together for our good to the end that unity, love, and peace may prevail indeed.

ELEANOR.

---

ORANGE, Cal., July 7th.

*Sr. Walker:*—Having just read the two articles in regard to the Prayer Union in *Herald* of June 18, I feel like offering a few thoughts also, though it may be a late date to do so.

The writer of the article "Prayer Union" on page 390, says: "Organization is not a necessity." To this I say Amen. Still I am in favor of the sisters meeting wherever it is practicable, for I believe it to be beneficial. The agreement made by the sisters sending in their names was to devote an hour of a certain day of the week to prayer in behalf of given subjects (which in their various branches cover nearly the whole ground), and to me it seemed only the exercise of individual liberty accorded to all, whether those living in the same community met together and kept that hour unitedly, or at home by themselves, and not a departure from the original idea. But converting this hour set apart for prayer into an organized prayer and testimony meeting, occupying perhaps two hours, is a departure. In the past I have assisted in organizing prayer unions, because others organized; but never with a view of making them testimony meetings. I have given my voice againgst a treasury and treasurer. I still favor meeting where the sisters are disposed to do so for these reasons:—

1. I believe each is strengthened by hearing the prayers of the others and feeling the influence of the witness-bearing power of the Spirit. What mother's heart can fail to enter into sympathy with another mother while she pours out her soul to God in behalf of her children; especially if there be those among them who have not yet come into the fold of Christ, or if they seem to be departing from the path of rectitude. Again; can we hear another pray for our dear ones without our hearts being drawn to them in love and gratitude? In this way the hearts of the sisters are knit more closely together than if all was done in secret, and if thus mingling their prayers each week, they are not likely to grow very cold towards each other or harbor many hard feelings.

2. In endeavoring to keep the hour at home, a large majority find it quite difficult to retire for that length of time from their families, especially in small houses where there does not seem to be a private room in the house, even if the door could be kept closed it does not shut out sounds, and the one at prayer would have their minds diverted by hearing all that was being said by the rest of the household. It may seem strange to dwellers in Eastern houses that every room should be so constantly occupied; but I assure you I have been in many houses where there was no portion of it to which one could retire for prayer undisturbed. If a guest could not, how much less the mother of the family.

3. Callers and visitors often claim the time thus set apart till from one cause and another the hour goes past unobserved so often, it is in danger of being abandoned altogether.

I do not see the necessity for organization; simply an agreement among the sisters which one of the number who meet together is expected to suggest that the time has arrived for them to commence their devotional exercises; to read or recite the subjects for prayer for the day for the benefit of those who do not remember them, and to offer the first prayer, seems all that is requisite. These duties must of necessity fall upon some one, and it is only in keeping with order and propriety that such a one should be previously named. They may agree that one may retain this position for a certain length of time, or that each member who is willing may take their regular turn each week; but there is no need to dignify such a one with the title of president, there being nothing to preside over. Each sister surely has the liberty of making her prayer in her own way.

No money is needed to carry on the Prayer Union, consequently there is no necessity for a treasury and treasurer. Doubtless the desire often arises in the hearts of those who have felt the presence of the Lord near unto them and have oft been made partakers of his blessings through these seasons of prayer to make him an offering, which is indeed a good desire. But is not the church treasury always open to receive offerings? Besides, there are several funds now open for which aid is solicited. If the offering was made to the Lord before leaving home—by setting apart the desired amount to be sent to either of these funds—would it not be just as acceptable to the Lord? And also be in fulfillment of the scripture, "Let not thy right hand know what thy left hand doeth"? And it would save the sister's feelings who has the desire to give, but has not even ten cents at her command; and also save some one the responsibility and care of the moneys thus collected. Having no books to keep, there is no need of a secretary. Nor do I favor the course adopted by many of transforming the Prayer Union into an ordinary prayer and testimony meeting. It may be asked by some why I do not favor testimony, as well as prayer. I might give several reasons, but this one will suffice: It is not a testimony meeting. Perhaps not a meeting at all; simply a resort to a quiet undisturbed place for prayer, with possibly a song or two of praise. "But," says one, "you have shorn the Prayer Union of almost everything."

Yes, everything but prayer. That was all we agreed to do when we sent in our names. Such was the form that the Prayer Union took in my mind, and such prayer unions would not in any way take the place of the regular branch prayer and testimony meetings, but rather would prepare the hearts of those who attended for a better enjoyment of them. It is not at all strange that all did not see alike in regard to what the Prayer Union was or should be, since many good men as well as women fail to see even the Scriptures in the same light; but by gleaning "here a little and there a little," we will come to a better understanding.

The above was written some two weeks ago, but before it was all prepared for publicatton the *Herald* of July 16th comes to us conveying almost the same thoughts and words; still I send this that my views may be known also.

SISTER EMMA.

---

# Letter Department.

DETROIT, Minn., August 2.

*Editors Herald:*—I was glad to read Bro. I. N. Roberts' letter in the *Herald* July 28; the account he gave of the Northern Minnesota conference at Friberg, June 4 and 5, was excellent; it was one of the best meetings I have attended for some time. The branch there worked hard and the result was a good meeting.

I am kept busy preaching all the time I can give to it, and have calls that I cannot answer. People are asking questions; they are willing to learn, and are ready to admit that they do not know it all. There are some things that discourage us, but more to encourage; and when we feel discouraged if we ask for help and ask aright, my testimony is that we get it.

I want to write about the blessings Brn. Andrew Tabbutt and George Gould received through the prayer of faith and the laying on of hands. Last winter Bro. Tabbutt was taken sick with la grippe. He sent for me and I administered to him, but no change was perceptible. I went again with Bro. Fisher, and this time the la grippe was conquered, but his old stomach trouble came back and everything he would eat distressed him. We all prayed for him, and Bro. Tabbutt was shown that he must have three elders. After much difficulty, a long delay, and many obstacles overcome, Father Gould, Bro. Freeman Anderson, and I met at his house May 27. Bro. Tabbutt told us he expected a blessing. We administered to him and he felt relieved; we administered again in the evening, and again early in the morning, between four and five o'clock. Then the elders bade him good-by and went out and got into the wagon to go home. While there we were all surprised to hear the voice of Bro. Tabbutt, and looking toward the house saw him dressed (he had not before been dressed for nine weeks) and standing in the doorway. He continued to improve, and now does considerable work for which blessing he gives God the glory. Bro. Gould has had kidney trouble for many years. While at

www.LatterDayTruth.org

Bro. Tabbutt's he asked us to administer to him. He was so bad he could not lie on a bed, and all the sleep or rest he got was in a chair. After the administration I told him he could go to bed and rest, and he did so; and in a letter to Bro. Tabbutt, July 6, he testified that he still enjoys the blessing.

I have been as brief as possible, but I bear my testimony to the truth of the latter day work. Right living, right thought and actions, and concentration of thought and effort will bring success in the gospel work as well as in any other.

Your brother,

THOMAS J. MARTIN.

---

NASHVILLE, Mo., July 30.

*Editors Herald:*—We have been blessed with a feast of the word of God, presented by Bro. E. A. Davis. He and Bro. W. S. Macrae came here the 28th ult. After spending the night with us, Bro. Macrae went eleven miles south and preached three times on the 3d inst., having good attendance and interest. Bro. Davis delivered two excellent discourses on the 3d inst. in the Christian chapel of our little village, to attentive, curious, and interested listeners. Several expressed high appreciation of his talk, others complimented him highly for his splendid oratorical qualifications, and all desire to hear him again. We have a good class of people here, and I think by perseverance, earnest and diligent labor, much good may be accomplished. The brethren promised to call again this fall and hold meetings for several days. We look forward to their return with joyous expectation of success in their labors for the Master here.

Bro. Davis preached on the 10th at a country schoolhouse several miles away. The curiosity of his congregation was somewhat aroused and they expressed a desire to hear more, not having been satisfied, still desiring to feast of the blessed word of truth and life. We followed Bro. Davis to Galesburg on the 17th inst. where we met Bro. O. P. Sutherland and his noble wife. Bro. Rainbolt and myself were baptized by Bro. Davis. We had confirmation meeting at Bro. Rainbolt's residence where, by having obeyed the law, we were permitted to enjoy the promise of the power and influence of the Holy Spirit. We felt indeed that our action met the divine approbation of our heavenly Father; we rejoiced exceedingly that we were permitted to become subjects of his kingdom. I have been a firm believer in this work for some time, but felt that I did not have the strength to live a Christian life, and overlooked the fact that obedience to the gospel was the only means whereby I might obtain strength to walk the path of duty. To our friends who believe and have not obeyed the gospel and are waiting for strength to live a righteous life, I would say, Comply with the requirements of the law by which strength has been promised, and it will be given. I desire to learn and do my duty and the will of the Lord; and that I may ever be faithful, firm, and steady, striving diligently to live a righteous life; that I may grow in grace and knowledge of the truth. I ask an interest in the prayers of the Saints.

My parents and myself are the only members of the church here. We are very lonely indeed. We rejoice when we are permitted to receive any of the Saints and elders in our home and indescribably appreciate their society. We did not have the pleasure of hearing Bro. Macrae, but hope we may this fall. We wish this latter day work, the noblest work of God and man, a triumphant success.

Your sister,

MOLLIE WEST.

---

HENDERSON, Iowa, July 28.

*Editors Herald:*—I am proud of this work and am glad that I ever embraced it. We have a prosperous branch here and best of all a Book of Mormon class organized, which is a source of help to us; and not to us alone, but to outsiders as well, for they seem to attend and pay attention.

O how much we need to be up and going. There is one place in God's word where it says "To him that knoweth to do good and doeth it not, to him it is sin." There are many ways in which we can do good. One is in our social meetings, to take part therein, and do our duty even though we think it will edify no one. Can we not do great good in aiding the ministers of the cross, those who have shouldered the great work of spreading the truth of this latter day work? Dear brothers and sisters, let us not look for them to do it all, but let us be up and doing; especially those who are young in the work, like myself, let us arise, for the time will come when we will have to carry on the work, or let it fall. Which shall we do?

JOHN E. KITTER.

---

MANCHESTER, Texas, July 26.

*Editors Herald:*—Bro. A. J. Moore and S. W. Simmons have been here with us for nearly three weeks. They left this morning for Grady, Indian Territory. Brn. Moore, Simmons, and the writer commenced meetings at the Saints' chapel the second Sunday in July, and closed the third Sunday night; we had good interest, eight being baptized and others almost persuaded. The Red River branch is in the best condition I ever witnessed before. The Saints are rejoicing to see truth prevail.

Leaving Manchester Tuesday the 19th, we reached Blanton, about eight miles distant, by eleven a. m. Bro. Cravens has prepared a large, nice arbor in which to hold meetings. We commenced Tuesday evening with reasonable attendance; but Bro. Simmons having the toothache, and with regular Texas water to drink, became dissatisfied. The next morning the writer and Bro. Amos were sitting on Bro. Craven's porch, Bro. Simmons, looking as if he had eaten a sour persimmon, pronounced this a hard neck of the woods. He is not used to all kinds of treatment; but I presume he got broken in. However, we continued meetings until the 26th. Bro. Moore preached two sermons, then played off on us and returned to Manchester to conduct meetings for the Saints. Bro. Simmons was taken sick on Friday, with fever, and continued to get worse until Monday; but by the help of a loving Father he was able to start home this morning. The writer was left alone to fight the good fight at Blanton; he baptized one on the 25th, and left others investigating.

I am glad to have the opportunity to meet and labor with such noble workers as Brn. Simmons and Moore. I leave in a short time for Southern Arkansas to remain all fall. The Saints in Arkansas can address me at Manchester if they need my assistance. I will do all I can for the cause, for I am satisfied it is the marvelous work spoken of by the prophet of ancient times, that was to be accomplished in some period of the world's history. To my mind God will hasten his work in due time. In bonds,

JEFFERSON D. ERWIN.

---

MISSOURI VALLEY, Iowa, July 31.

*Editors Herald:*—We are doing our best here; we have secured the Christian church in which to hold our weekly prayer service, at 2:30 p. m. The hour is rather unsuitable, but is the best we could do. Our congregations are small as yet, only a few outsiders attending, and not all the Saints attend. One member of the Christian Church attends regularly, and takes part in the service, and says he feels more of the Spirit in our meetings than in any of their own.

When those who are not of us can so testify, why will those who are of our number absent themselves. That the Spirit meets with us to comfort, bless, and strengthen, we can all testify; God is as good as his word.

We had a call yesterday from a man in Plattsmouth, Nebraska, (John M. Seagraves,) who with his aged wife is ready for baptism; he has heard no preaching for years, but through reading the church publications and talking with the few Saints in Plattsmouth has been convinced of the truth. He was formerly a member of the Christian Church and says he has done some preaching, but now holds membership in no church. His wife, who is seventy-seven years old, has belonged to the Baptists for sixty-six years. Will the brethren who have charge of that territory please see that these people have an opportunity to obey? His address is, Dr. John M. Seagraves, Plattsmouth, Nebraska; residence, two doors west of Riley Hotel.

Should any of the ministry think of making Missouri Valley a call, please notify us two or three days ahead so we can insert a notice in the daily papers that it is a Latter Day Saints meeting; for it was only upon these conditions that we could get the use of the church for preaching service. We send for some tracts for free distribution, thinking thereby to reach some who would not otherwise hear.

Yours for the truth,

W. F. DONALDSON.

---

BROOKLYN, N. Y., July 31.

*Editors Herald:*—We had a very pleasant visit from Bro. John H. Hansen of Lamoni, last Sabbath, July 24. He occupied the stand and did good service for the cause here. The Saints enjoyed his remarks very much, although but few came out on account of the warm weather. Bro. Hansen will be welcomed by the Brooklyn Saints any time he chooses to call. In gospel bonds,

JOSEPH SQUIRE.

www.LatterDayTruth.org

1477 North Halsted St.,
CHICAGO, Ill., July 26th.

*Editors Herald:*—I arrived here about May 5th, and acting by advice of those in authority, I directed my first efforts to the work in this city. I found the conditions here peculiar and somewhat discouraging, more so than I had anticipated, though I had visited here several times; but it is difficult for one to discover the true inwardness of affairs until he begins actual labor. I soon found that the difficulty here could not be removed in a day, but being the accumulation of years, the result of wrong-doing on the part of some, mistakes, misunderstanding, lack of confidence, and many other things on the part of others, the evil had become both complicated and deep-rooted, and must as a consequence require time, patience, forbearance, and wisdom more than human to entirely subdue and bring about that condition of peace, love, and unity so much desired. Had it not been for the assurance of divine help, I should have felt it entirely useless trying to do the work required of me here; but realizing that I am but an instrument, I am willing to be used as the Master may direct, the work being his as well as the honor and glory for whatever good is accomplished. One thing that has greatly strengthened me is the universal support I have received thus far. I was placed in charge of the branch at the first meeting, and an effort was made soon after to fully organize the branch. This was only partially successful, however, as we are still lacking a teacher, but another effort will be made soon to fill the vacancy.

Our Sunday services are well attended, and a good interest seems to be manifest by both Saints and those not members. My preaching, however, has not been satisfactory to myself. I do not enjoy the same degree of liberty I did in Independence. It is difficult to account for this, as I could hardly ask to be better sustained by the members. I am blessed when speaking in other places, but in this branch I do not have the liberty that I need, but shall continue to do the best I can.

We have some excellent Saints in Chicago, and as new ones are constantly coming in, I see no reason why the church should not be fully and fairly represented in this great city. The scattered condition of our membership, some living from ten to twenty miles apart, is a great disadvantage, both in regard to their meeting with the Saints and in being visited by the officers. I have had to do considerable visiting, and I find that street car fare runs away with lots of money. If the many who write me to visit friends would think to inclose car fare, and those who write would kindly inclose stamp for reply, it would be a great help. Sometimes one visit requires the use of two or three cars. This is what makes it so expensive for a large family to attend meetings even once a week. If it were not for this, our Sunday school would be more fully represented by small children. Our Sunday school, however, is doing fine; the young people manifest an interest and zeal that is truly commendable; some of them not members, but we hope will be soon. Our district association, too, has a live young brother for superintendent, Bro. C. I. Carpenter, of Plano, under whose management we hope to see the Sunday school interest of the whole district receive new impetus.

On the whole I think we have every reason to be encouraged as we are gradually improving. I know of no serious difficulty now, save that which is in the hands of higher authority, and which we had hoped would have been adjusted ere this, as its effects are felt and that not for good, which tends to retard the work, not only in the branch, but in the district as well, for in the whole district is manifest the blighting influence of the Chicago troubles.

I have not been able to get out in the district much as yet, as it seemed absolutely necessary that the meetings here should be kept up now that they are started again with so good an interest; and, as I am comparatively alone so far as preachers are concerned, I can do but little in the district. I feel the great necessity of an assistant, who could change about with me in the district and branch. Bro. Southwick, the district president, is the only conference appointee in the district, and he is only to labor as circumstances permit. I hope ere long that something will occur to enable me to spend at least a part of my time in the district where I am receiving so many calls to come and help them. Bro. Lambert, though his stay was short, did good service, and he was well received both here and in the other branches he visited. We need just such labor as he performed, and need it continuously to get the branches into a wide-awake, active condition. The field is white, but oh how few are the laborers!

I earnestly crave an interest in the prayers of God's people, that I may receive the sustaining influence of the Spirit, that I may be able to accomplish the work required at my hands.

In gospel bonds,
F. G. PITT.

---

LOCKARTVILLE, N. S., July 19.

*Editors Herald:*—Speaking of the gospel boat in my last letter I said I would tell the Saints why I am particularly interested in the matter, in my next: 1st. The boat is needed; those who have the best opportunity to know say so, and I believe it. 2d. It is an appeal from those of our number who have been sent and have gone for Christ's sake from home and country and are making great sacrifices for the cause and need the encouragement that a hearty response of the church would give them. 3d. It opens up an avenue through which all may become joint sacrificers for the same object, thereby creating more interest in that special mission to which our minds will more naturally wander and for which more prayers will ascend. 4th. It is a difficulty met, an obstacle overcome, showing what kind of material our church is made of. When railroad companies cannot lay a track around a mountain they go through it. Is their work more important than ours? I might name several other reasons but those are sufficient.

Now the cause for those reasons being impressed upon my mind is due to the fact that I myself am similarly situated, with this difference: While Bro. and Sr. Devore have too much water between them and the desired points, I am favored with too much land. The former missionaries to Nova Scotia will understand me.

Herewith I send, according to promise, the first dollar I had an opportunity to earn. The opportunity soon came and I gladly accepted it; perhaps not so poetically or ethereally as some super-refined minds would desire—simply as a chance to help a brother haul out manure for turnips; good, healthy, honest labor however.

Looking for the final triumph I remain,
Yours for the truth,
H. J. DAVISON.

---

DES MOINES, Iowa, July 27th.

*Editors Herald:*—I was baptized by Elder J. A. Carpenter in May, 1887, and since that time have had many unmistakable evidences that this is the way that leads to life eternal. How thankful the Saints should be to know that God deals with his children now just as he did in all ages. I know that I have received direct answers to prayer many times, which helped to strengthen and build me up in the work. I have witnessed all the visible gifts of the gospel and have seen some remarkable cases of healing; I have proved God in many ways and find his promises to be true in every instance. I have much to thank my heavenly Father for, because he has blessed me far more than I have been worthy of. I am not as far advanced as I ought to be, considering the chances I have had; but hope I am waking up to a sense of my duty. Though God has blessed me so much, I believe I have lost many blessings by not being more faithful.

I left my home in Five Lakes, Michigan, last April for Highland Park Normal College, this city. I have found it a first-class institution in every respect. Here I formed acquaintance with Bro. V. W. Gunsolley, and he directed me to the Saints' church. I met with the Des Moines Saints for the first time, July 3, accompanied by Bro. Gunsolley. I found them to be alive to the work. Elder N. A. Baker, presiding elder, is the right man in the right place; he is a man of talent, and an earnest worker for the cause of Christ. May God bless him in his labor.

On Monday, July 4th, I went to the Saints' Sunday school picnic held in a beautiful grove in the city. The exercises in the forenoon were devoted to the school; the afternoon exercises consisted of music, song, and speeches.

July 17 we enjoyed a testimony meeting that is worth noting, for the Spirit of God rested upon us from the time the first hymn was sung till the close of the meeting, which lasted two hours. Words of comfort and cheer were spoken through the Spirit to a number of the brethren and sisters, and I believe everyone present felt the presence of God's Spirit. In the evening a series of tent meetings were commenced at the corner of Clark and Thirteenth streets by Elders Thomas and Shimel, assisted by Elders Baker and Knox, which continued one week, but here as in many places the people do not want to hear

www.LatterDayTruth.org

the gospel of Christ preached, so but few come out to hear. The ministers of other faiths would go from house to house and warn the people to not come out to hear such a deluded sect. The congregations were small, but much prejudice was removed among the few who came and the good seed was sown liberally, and I believe will bring forth fruit in due time.

Permit me to make mention of the meetings held in the tent, Sunday, July 24. At eleven Bro. Shimel delivered an excellent discourse assisted by Bro. O. B. Thomas. The prayer meeting at three o'clock was another feast to my soul; Bro. Cook was in charge, assisted by Bro. Thomas. Several prayers were offered and twenty-one testimonies were borne; they were all spiritual and right to the point. I believe each Saint felt that it was good to be there. The evening discourse was delivered by Bro. Thomas. It was a grand sermon, and many important points were brought out.

May God bless every effort put forth for the advancement of his cause.

SHELDON ARMSTRONG.

---

MONDAMIN, Iowa, August 2.

*Editors Herald:*—I am holding services at Moorhead, Iowa, expecting to raise the district tent at Soldier to-day, to begin services Thursday. Attended the two-days meeting at Little Sioux last Saturday and Sunday, where an excellent spiritual time was had. Many from other branches were present and were kindly cared for by the Saints and friends there, and returned home feeling that it is good to be a Saint and worth a consistent effort to be a true one, to be worthy of such blessed associates, and privileged to enjoy such soul-inspiring instruction.

The meetings here are largely attended; the best of interest is shown, and with but few exceptions the Saints are alive to their duties and privileges. Nowhere have I seen the devotedness and sacrificial interest taken by the sisters in the church as is shown here by the Sisters' Aid Society, with Sr. Sarah Hoffman as its president. The interest they have shown and the good spirit with which they carry on their work has enlisted much help from their neighbors. What they have accomplished when they have at times had to meet so strong opposition through prejudice can be accomplished by the sisters in many if not all the branches, if they will not deny themselves the power by which to accomplish it—unity; and with unity in this department can the power of truth be shown equally as well as in any other, and as much good be done to advance God's work.

The branch here is enjoying a spiritual feast in all its services, especially in prayer meetings, which are held each Sunday evening, at which time the gifts of the Spirit are given to confirm the Saints. Bro. Montague with his corps of officials are active in trying to purify the branch of all iniquity; they try to merit the approval of their God in the fulfillment of their duties, and the Lord has greatly blessed them in their labors, and the influence of their work is extending for miles around. While the people seem interested where meetings have been held since last I wrote for the *Herald*, they are slow to obey. Large attendances have greeted the preaching of the word at Steer Creek where Bro. D. Chambers and I held tent services just previous to my coming here, but no fruit gathered. However, the seed was widely scattered.

May the Master assist the laborers, that his kingdom may shine forth as the brightness of the sun in the firmament, and the glory of God soon be revealed.

In the vineyard and at work,

J. F. MINTUN.

---

INDEPENDENCE, Oreg., July 26th.

*Editors Herald:*—I left San Francisco, California, June 6th, on the steamer for Yaquinna Bay. I arrived at Bro. A. P. Morris's place, Sweet Home, Oregon, June 10th. I met Bro. A. Haws there and continued meetings with him for eight nights; baptized five, six since I came to Oregon. Bro. Morris took us by wagon to Scio, a distance of about thirty miles, where we preached in the M. E. church three nights. I then held a debate with a Dr. Conklin for three nights, two and a half hours being allowed each speaker each night. From what I heard some of the Christians say, I assure you it was a glorious victory for the cause. We then hired a man and team to take us to Independence, where we were kindly provided for—taken in and made to feel and know that we were welcome—at the residence of Bro. and Sr. H. H. Jasperson. I am proud of them, for their daily walk has been such as to gain the respect and confidence of all the citizens of the town. Bro. Jasperson also gave twenty-five dollars toward purchasing our tent; he also helped us make the seats, paid drayage, and helped get the tent started in the field. May God bless them for their hospitality to us. Bro. Thompson at or near Sweet Home gave us thirty dollars toward purchasing the tent, and others have given a few dollars; so we are in debt but five dollars. We have good seats and a fifty candle power lamp, which lights our tent up in good shape. We will have preached nineteen times in it to-night. We have had very good congregations and good liberty, and some are convinced that we have the truth; all they lack is courage to obey.

We will move to Monmouth, Polk county, Oregon, a distance of two miles, in the morning. We each have a cot, but no blankets nor cooking utensils; we did not need them here, for we had a good room, and bed and board at Bro. and Sr. Jasperson's, and we will be furnished at Monmouth with bed and clothes by Dr. Parrish and wife. The Doctor is a cousin to Bro. Haws. They are kind to us, and God will reward them.

We have put up a box in the tent; if anyone feels disposed to assist us they have an opportunity to do so. We have received twelve cents in seventeen nights. Our trust is in God that we will be provided with the means to carry on the tent, for I am satisfied we can reach the people with a tent better than any other way. If praying will supply our wants we will have an abundance, for Bro. Haws and myself are doing our part of that. I heard that a brother who labored in this state and slept in a straw stack said it was a splendid place to pray. I fully realize the truth of that statement.

I have been kindly treated so far. I had a good home at Bro. and Sr. Morrison's at Sweet Home, who are truly God's children. I feel very grateful for their kindness. At Scio I was taken in by a stranger, Mr. J. Bellieu. He is one of the noble men, and his wife one of the noble women of the earth. I will not be able to travel much over my field, for I will have to remain with the tent, as I have no one else to work with Bro. Haws. My permanent address is No. 2428 J. Street, Sacramento, California. I will remain at Monmouth, Polk county, Oregon, for the next three weeks. In bonds,

THOMAS DALEY.

---

BRITISH HOLLOW, Wis., July 27th.

*Editors Herald:*—Our grove meetings of the 17th and 24th were well attended. Bro. Smith could not come as had been announced, consequently a number of the Saints were disappointed in not getting to see him. We had advertized his coming in three of the county papers, which brought together a large crowd to hear the "authority" presented in the forenoon and the "restoration" in the afternoon. Last Sunday's effort was on the "Book of Mormon," which was the last of about twenty-five discourses at that place (Burton). They were well received, and many are near the kingdom.

Burton is quite an Advent neighborhood of the Seventh-day persuasion; but many of them are anxious to hear both sides discussed, and have obtained Elder Sanburn to come and present their side. We were asked by some if we would enter into a public discussion, to which we answered, "Certainly." They then asked us to write out a notice to that effect, which they would present to the elder; but as he will not be back again for a week I cannot say what will come of it. One thing is quite certain; they have not got a man who can stand against the arguments of Bro. Pender on the Sabbath; that is his stronghold. With the aid of Lambert and Scott, together with the Spirit, we have nothing to fear.

We began services in Rockville, near this place, last evening, to a more than average sized congregation, considering weather, harvest, etc. A couple of Brighamites were here three years ago, and I understand that Bro. Gurley received a dose of eggs at Potosi a mile and a half from here. We are in the work to do the Master's bidding. If we get eggs, bullets, or even death; this world does not end all. Your brother in Christ,

J. W. PETERSON.

---

BELL, Iowa, July 26th.

*Editors Herald:*—The Galland's Grove district is very large, and therefore much of its territory has never yet been canvassed by our ministers, because "The harvest truly is great, but the laborers are few;" and the same is perhaps true of nearly every district in the church.

Since the General Conference I have been very busy with ministerial labor; and the good Father has greatly blessed me with the assistance of the Spirit which has made my

www.LatterDayTruth.org

labor pleasant indeed, and for which I thank God. At least sixteen have been added to the church. Elders J. M. Baker, J. T. Turner, J. L. Gunsolley, H. Daniels, H. O. Smith, and C. E. Butterworth doing the baptizing.

It is now nearly two months since Bro. C. J. Hunt and the writer started out with the gospel tent belonging to the district, during which time we have generally had a good attendance of attentive listeners. At Charter Oak the few Saints living in town and adjacent country assisted greatly by their presence, and by caring for the missionaries when at their homes. At this place Bro. Hunt was taken very sick, but his zeal would not permit him to remain behind, so he followed the tent to Glidden, but was too sick to do any preaching; but thank God he is now able for duty again. He is one of God's noble men, and an excellent laborer and a pleasant companion. Sr. Vickery, whom we found in the city, proved to be a true Saint and friend in time of need. May God bless her and her family.

While at Glidden I learned what it is to be tent watcher, preacher, and nurse combined, though some of the good Saints of the North Coon branch came in a distance of from seven to eleven miles to assist us in our services, and help make our meetings a success by the excellent music rendered. Our grove and tent meetings held on the premises of Bro. B. Salisbury were well attended, there being about two thousand people present the last Sunday. Our meetings were quite spiritual throughout, though there was but one baptized. Bro. W. Whiting, the writer, and others have just closed a pleasant two-days meeting at Deloit.

If all Saints could but realize what an influence for good they might have in their own neighborhoods, surely all would strive harder to become "living epistles read and known of all men" for good. It is indeed pleasant to preach in a vicinity where Saints live in harmony with their profession, even if there is but one or two families in each locality.

In my labors as a minister for Christ I have been made to know the comfort and confidence which God seals to the hearts of his children by the Holy Spirit, even in the darkest hour of our bereavement, because of our knowledge of him and his power to save, so that "we sorrow not, even as others which have no hope." "Precious in the sight of the Lord is the death of his Saints." And God manifests his love for them to the living by dreams, visions, and revelations.

While at the funeral of Sr. John Pett I learned the following from members of the family which shows the truthfulness of the above statement: Sr. Pett was under the shade in the dooryard facing the northwest, when she was struck with death, Monday, near noon. Sr. Mary Ann Shaw, her eldest daughter, saw in open vision on Sunday morning (day before) two beautiful white clouds floating off to the northwest, and she was surrounded with a halo of glory which imparted to her the knowledge that she was surrounded by the angels of God, whom she felt sure she could have seen, if she had wished; but on account of a protracted illness which had made her weak in body she desired not to see them. A neighbor woman, not a member of the church but one upon whom Sr. Pett had waited several times when sick, saw Monday morning (the day of Sr. Pett's death) in a dream Sr. Pett passing by, and spoke to her; but as she received no answer, said it could not be Mrs. Pett, for she would have spoken to her. She watched, and the personage went off in two beautiful clouds which were a little to the northwest of where she was. Sr. Ellen Young, another daughter, said to me: "O, Bro. Butterworth, I have had such a grand testimony from the Lord since mother's death, and I know she is not here, for she is in the paradise of God, and it is only her body that is before us. O, I needed this evidence so much to enable me to bear up at the present hour. And God was good enough to give it to me." Who can doubt the goodness of God or the truthfulness of Paul's words, "But unto every one of us is given grace according to the measure of the gift of Christ."

I have now been laboring under General Conference appointment for over four years, and I think I can truthfully say that wherever it has been my lot to stay with members of the church, (and non members,) with but one exception (and that was where I was paying for my board) I have been kindly received and cared for, each family doing all that was necessary, according to their circumstances, to make my stay with them as pleasant as possible. I am thankful to each and all for kindness received, and shall continue to thank God that he has fulfilled upon his part in that I have wanted for nothing.

CHAS. E. BUTTERWORTH.

# Original Articles.

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

## APOSTOLIC JURISDICTION.

I HAVE read and carefully reread an article in four parts, published in the *Herald*, and entitled, "The Successor." In perusing and pondering over the contents of this article I have been surprised, grieved, and pained, for I could not escape this conclusion: If this article correctly sets forth the faith of the Reorganization then I am not in the faith, nor have I ever been. I have then one of two courses to pursue; aamely, consider myself not in the faith, or deny that some of the positions taken in said article are the faith of the Reorganization. I choose the latter and do hereby enter my protest. I shall not accept these utterances as church doctrine until the church declares them so to be.

I heartily agree with the writer in his leading conclusion; viz., that Joseph Smith, son of Joseph the Seer, is the lawfully and God appointed successor. But I would need to be converted to the doctrine that "the end justifies the means" before I could indorse all the positions taken. Though I think some of the arguments used therein weaken his case I have no disposition to criticize the first three parts of the article; but the fourth is to my mind unfair, misleading, and erroneous in many respects; and he who occupies the ground there taken subjects himself to defeat at the hands of any able and skillful opponent.

I take issue with the writer upon the following points:—

1. "That the church was organized, builded solidly and well" when no quorum of Twelve was in existence. If he will modify the statement by saying the church was "partially organized" I will agree that so far as it was organized it was "builded solidly and well;" but I must look upon it as having been an imperfect organization, or I must look upon the adding of the quorum of Twelve as having been superfluous. I had always understood the elders to teach that the church of Christ could not exist as a perfect organization without apostles, prophets, evangelists, pastors, teachers, etc. If "the church was organized, builded solidly and well, and flourished greatly" without a *quorum of Twelve*, so it did without a *First Presidency*, without a *High Council*, without *high priests*. Then to claim that the authority of the Twelve was not needed at Nauvoo after the death of Joseph Smith *because* prior to 1835 the church existed without it, is by parity of reasoning to reject the necessity of a High Council or high priests there. In short, it is to say if an imperfect organization existed at one time then an imperfect organization is sufficient for all time. Now while I do not indorse the measures of the Twelve at that time I certainly think it was their duty, in the hour of the church's peril, to be there to aid in every legitimate way in setting things in order. Had they not been there they would have rendered themselves subject to charges of disinterestedness and cowardice, and I think that we of the Reorganization would have rung these charges in their ears with telling effect long ago.

2. I take issue with this statement: "Therefore whatever rightful presidency pertained to them [the Twelve] was 'abroad,' in their mission field, and not in Zion nor her organized stakes." This conclusion is not justifiable from the evidences cited. The writer quotes Doctrine and Covenants 104: 11 as follows: "The twelve traveling counselors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world; *thus differing* from other officers of the church in *the duties* of their calling." He then labors hard to show that they differ in *this:* That their duties are abroad, and not in Zion or her stakes. The language conveys no such thought, but the plain inference is

www.LatterDayTruth.org

that they *differ* because not limited to any part of the world, but the duties of their calling is in *all the world*. To exclude Zion and her stakes would limit them, and render the express declaration of the law of none effect. As the work progresses, and other stakes are organized this policy would limit more and more the field of the Twelve, and clash more and more with the law which says they are "special witnesses of the name of Christ *in all the world, thus differing*" from those who are localized in the duties of their calling. Doctrine and Covenants 105: 7, 8; 104: 12, 13; 107: 40; *Millennial Star*, vol. 15 pp. 205-6; vol. 15 p. 213, are quoted to show that the Apostles hold the key to unlock the door to the nations; that their mission field is abroad; that they are to travel and *preach*, and that they are to labor under direction of the First Presidency, etc., none of which I suppose anyone ever has or ever will deny. But there is not one word in all these passages to exclude their authority from Zion or her stakes. But the opposite of this is plainly taught as follows: "The Twelve are a traveling, *presiding high council*, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeable to the institution of heaven, to build up the church and regulate *all the affairs* of the same, *in all nations;* first unto the Gentiles, and secondly unto the Jews." *All* nations would include the United States, would it not? Would not *all* the affairs of the church in the United States include those of Zion and her stakes? *But* Joseph the Seer said: "That *the Twelve* will have no right to go into Zion or any of its stakes, and there undertake to regulate the affairs thereof, where there is a standing High Council; but it is their duty to *go abroad* and regulate all matters relative to the different branches of the church."—*Mill. Star*, 15: 261. This statement is classed by the writer as being among the "facts of church law and ruling precedent." Now I may not know the difference between a "ruling precedent" and a precedent that does not rule, but I am not ignorant of the fact that this is neither law nor precedent. It is *opinion* only. An opinion too, which (if intended to mean what this writer interprets it to mean) has no warrant in the law, but which does violence to the law in this: It limits the jurisdiction of the Twelve where the law does not limit it. An opinion that so far as I have seen received the indorsement of no quorum, conference, or assembly. We can receive as law the unsupported opinion of no man. Joseph the Seer did not expect it. He said: "If any things should have been suggested by us, or any names mentioned except by commandment, or 'thus saith the Lord' we do not consider it binding; therefore we shall not feel grieved if you deem it wisdom to make different arrangements."—*Mill. Star*, 17: 54. True, Joseph the Seer "was fully authorized and divinely qualified to organize the church, set the priesthood in order," etc. But it was thought necessary as a safeguard to the church that even revelations coming through him should have the indorsement of the quorums. Is it safe then to receive as law his opinions without such indorsement? To me they are not law, and I am surprised that anyone should refer to them as "law" or "ruling precedent." Besides all this, Joseph the Seer has occasion to modify his views on this point, if indeed he ever intended to convey the idea he is represented to have conveyed. This opinion was delivered May 2, 1835. On February 12, 1836, Joseph the Seer wrote the following: "Resolved: That no one be ordained to any office in the church in this *stake of Zion, at Kirtland*, without the unanimous voice of the several bodies that constitute this Quorum, *who are appointed to do church business* in the name of said church; viz., The Presidency of the church, and Council; *the Twelve Apostles of the Lamb;* the twelve High Counsellors of Kirtland; the twelve High Counsellors of Zion; the Bishop of Kirtland, and his Counsellors; the Bishop of Zion, and his Counselors; the seven Presidents of the Seventies; until otherwise ordered by the said Quorums."—*Mill. Star*, 15: 644.

According to this opinion given over nine months after the other, the Twelve formed a part of the grand Council "appointed to do church business" in the *Stakes of Zion*, and no ordination could take place in Kirtland (A STAKE) without their approval in connection with other authorities. The distinction between Zion and her stakes, and abroad, seemed to be this: In the latter field they acted independently, while in the former they acted conjointly with other quorums. This was not Joseph's opinion only, however, but this resolution was presented to the Twelve Apostles February 13, and they reported "*perfectly acquiescing*" (p. 644). On the 17th it was presented to the High Council of Kirtland and indorsed "*unanimously*" (p. 645). On the 18th the High Council of Zion indorsed it *unanimously* (p. 645). On the 22d the Presidency of the church "*unanimously agreed*" to it (p. 646). Afterwards in a joint council the Presidents and Counselors of the following quorums acting separately indorsed it; viz., Deacons, Teachers, Priests, Bishop of Kirtland, Bishop of Zion, Elders, High Priests, Seventy, High Council of Zion, High Council of Kirtland, the Twelve, and the Presidency (p. 647). Then it was passed by the assembled quorums as a whole (p. 648). The opinion of May 2, 1835, if adverse, is by the action of these bodies *literally snowed under*, and yet it is continually harped that Joseph the Seer said "the Twelve would have no authority in Zion or its stakes."

As a further evidence that the opinion of May 2, 1835, is erroneous, I present the fact of its being contrary to the voice of the Spirit to the Reorganization. On that memorable 2d of May in connection with what we have quoted, and among other things Joseph said: "*No standing High Council will ever be established only in Zion or one of its stakes.*" The voice of the Spirit to a council met to consider this subject at Independence, Missouri, April 17, 1888, was: "There is necessity for a High Council, *not only in Zion, but also among Zion the pure in heart*, that the church may be prepared for matters that *cannot be attended to by the traveling High Council*. It is acceptable that such High Council be organized." (See also Doctrine and Covenants 120: 19.) As the result of this instruction we have a standing High Council which is neither the High Council of Zion, nor of one of its stakes. I gave my vote to accept these revelations. I sustain our present High Council *for the purpose named*, and therefore reject the opinion of May 2, 1835, wherein it is adverse. He who will take the trouble to read the law in connection with the resolution passed by the quorums at Kirtland will discover it to be in harmony therewith, at least so far as the Presidency, Twelve, and High Council are concerned. The language of the law is: "The standing high councils, *at the stake of Zion*, form a quorum *equal* in authority, in the affairs of the church, in all their decisions, to the quorum of the *presidency* or to the *traveling high council*."—D. C. 104: 14. Equal where? Not abroad certainly. Then within their jurisdiction—the stakes of Zion of course. Then so far as their jurisdiction extends their decisions are equal to the Twelve or Presidency. If the Twelve have no authority in said stakes they have none as they are equal. The High Council of Zion possesses no greater authority than the High Councils at the stakes (v. 15); that is, equal authority with the Twelve and Presidency. The resolution of February 12, 1836, in providing that these quorums should act conjointly, in church business, in the stake of Kirtland, was in harmony with the law. The Twelve would not be justified in ignoring the High Council while within the jurisdiction of the High Council; nor would the High Council be right in assuming entire control to the exclusion of the Twelve, for at the stakes of Zion their decisions are equal. Coöperation and

www.LatterDayTruth.org

agreement between these quorums are what the law contemplates. Of course while one part of this grand council is absent the other part may attend to business at home; but for them to say, You must stay away; or, You have no voice here if you do come, is nonsense, and contrary to "the law and ruling precedents." True, the Lord instructed the Twelve: "Trouble not yourselves concerning the affairs of my church in this place," etc.—D. C. 105:11. But because they were not to be *troubled* about affairs while gone, does that imply that they had no jurisdiction? Pshaw!

3. To refer to the Seer's statement to the High Council of Zion, July, 1834, as evidence that they were the legally appointed authority through which the will of the Lord was to come if the Presidency was taken, is misleading. The Seer said that he told them: "If I should *now* be taken away, I had accomplished the great work of the Lord, and that I had done my duty in organizing the High Council, through which Council the *will of the Lord might be known* on all important occasions in the building up of Zion and establishing truth in the earth."—*Mill. Star*, vol. 15 p. 109. Had Joseph been taken *then* the High Council would (possibly) have been the highest authority in the church, but the quorum of Twelve Apostles was not organized until 1835. When they were organized conditions were changed, and consequently the rule here laid down might not have applied. Besides, this was not the word of the Lord, and Joseph was acting and speaking under *supposition* to some extent; in proof of which, see *Millennial Star*, 15:423. In speaking to the Twelve Joseph says: "I *supposed* I had established this church on a permanent foundation when I went to Missouri, and indeed, I did so, *for if I had been taken away, it would have been enough*, but I yet live, and therefore God requires more at my hands." His idea was, as can be plainly seen, that the foundation was laid at the time, and had he been taken at that juncture the word of the Lord might have come through the High Council; but it by no means follows, even if he was right in his supposition, that they would be the mouthpiece of the Lord after the church was more perfectly organized. That the High Council was to administer *in* all the spiritual concerns of Zion; that they could properly speak on morals and business interests; that they could denounce false doctrine, etc., etc., I would not deny; but that all this rules out the Twelve from acting in the affairs of Zion I do not see.

4. I take issue with the position that the Twelve were next to Joseph "only in a limited sense, and that related particularly and chiefly to their gospel work abroad in their missionary field." As we have seen, they had equal jurisdiction with the High Council and Presidency in Zion and her stakes, and in addition had general jurisdiction abroad under the Presidency which the High Council did not have. The "law and ruling precedents" show plainly that in the absence of the Presidency the Twelve represented the Presidency of the church. Joseph the Seer said: "I next proceeded to explain the duty of the Twelve, and their authority, which is next to the Presidency; . . . also the Twelve are not subject to any other than the First Presidency; viz., myself, Sidney Rigdon, and Frederick G. Williams, who are now my counselors; (and where I am not, there is no First Presidency over the Twelve.)"—*Mill. Star*, vol. 15 p. 595. Such at least was the opinion of Joseph the Seer; and while I do not present it as law or precedent, I present him as being at least as good authority as he who limits the second place of the Twelve to their missionary field. Joseph makes no exceptions of Zion and her stakes, but assigns them the second place wherever they are. In addition to this, members of the quorum of Twelve were acknowledged as Presidents of the church in Far West *where there was a High Council*, and as such on different occasions *presided over the High Council*, and made *nominations* to *fill vacancies in High Council*, in proof of which I cite the following: At a meeting "of the committee of the whole church in Zion, in general assembly," February 5, 1833, the following was passed: "That Thomas B. Marsh and David W. Patten be Presidents, *pro tempore*, of the Church of Latter Day Saints in Missouri, until Presidents Joseph Smith, junior, and Sidney Rigdon, arrive in the land of Zion."—*Mill. Star*, 16: 116. These men were both members of the quorum of Twelve, and by this we see their right to preside was recognized in the absence of the Presidency, notwithstanding there was a High Council there. March 10, 1838, the High Council met in Far West, Missouri, when Thomas B. Marsh and David W. Patten presided, evidently by virtue of their being Presidents of the church. (See Doctrine and Covenants 99: 6; *Millennial Star*, 16:116-17.) April 6th, 1838, at a meeting at Far West for the purpose of celebrating the anniversary of the church, "and to *transact church business*," Joseph Smith junior, and Sidney Rigdon presiding, among the officers elected we find the following: "Thomas B. Marsh President *pro tempore* of the church in Zion, and Brigham Young and David W. Patten his assistant Presidents."—*Mill. Star*, 16: 132. This makes it more emphatic that the church considered it proper to recognize the Presidency of the Twelve even in the stake of Far West (*the High Council being present*). The other two had before been recognized in that capacity, and as Brigham Young of the Twelve had since arrived he was added to the Presidency. The next day, April 7th, the first quarterly conference of the church at Far West convened. "*Presidents* Joseph Smith junior, Sidney Rigdon, T. B. Marsh, D. W. Patten, and B. Young took the stand." In the minutes of this conference we find the following: "President John Murdock represented the High Council. The report was favorable. The seats of Elisha H. Groves, Calvin Bebee, and Lyman Wight were vacant, in consequence of their having moved so far away they could not attend the Council. *Thomas B. Marsh nominated* Jared Carter, to fill the seat of Elisha H. Groves; John P. Green, that of Calvin Bebee; and George W. Harris, that of Lyman Wight; which nominations were severally and unanimously sanctioned."—*Mill. Star*, 16: 132. These nominations must have been made by Thomas B. Marsh by virtue of his being President of the High Council. (See Doctrine and Covenants 99: 5.) After all that has been said and written of late years it seems strange to read of an apostle of the quorum of Twelve presiding over the High Council *in a stake of Zion*, but it is no more *strange* than *true—such is the record.* April 28, 1838, the High Council again convened at Far West, Thomas B. Marsh and David W. Patten presiding. (*Millennial Star*, 16: 148.)

5. I object to the comment made on Doctrine and Covenants 104:30. It reads: "It is the duty of the Twelve, also, to ordain and set in order all the other officers of the church, agreeable to the revelation which says:" (Then follows a quotation from a revelation, which revelation unfortunately has not been preserved.) The author of "The Successor" comments as follows: "The above quotation . . . does not mean, nor teach that the Twelve shall 'ordain and set in order all the other officers of the church' besides themselves, but such as *are mentioned* immediately following," etc. Others than whom? This language certainly implies that those *not to be ordained* by them *were* mentioned, and they were to ordain and set in order *all the others.* That it means all except themselves has been the general opinion so far as I know. The present Presidency of the church in commenting upon the charge given to the Twelve in 1861 concerning the executing of the law of tithing, said: "The charge to the Twelve is intended to define *their duty* as an *advisory* and *judicial* body; *with whom lies the 'regulating' of the 'affairs of the church' according to the law.*" (See *Herald*, vol. 25 p. 142.) The present President of

www.LatterDayTruth.org

the church said: "The duties of the Twelve, as a quorum, are to sit in council upon matters appertaining to the spread of the work abroad, *and the firm continuation of it in the land of Zion;* and upon this is based the recognition of their right to ordain and set in order all other officers of the church."—*Herald*, vol. 9 p. 129. All others except whom? Evidently all except themselves, for there are none but the Twelve named here upon which to base a distinction. According to this opinion they have something to do with "ordaining and setting in order" both abroad and in Zion. While at my house in San Bernardino, California, January 2, 1889, President Smith wrote in answer to questions propounded in writing by Mr. David Seely as follows: "The Twelve, properly chosen, and acting in their legitimate calling may ordain all other officers in the church, when such officers are properly called and chosen." "None of our elders maintain that the Twelve, properly called and acting in the line of their duty before God, have not the power to organize and set in order all the other officers in the church; but we all hold that there is no power given the Twelve to lord it over God's heritage, the church, and rule the church, teach doctrines contrary to the revelations in Doctrine and Covenants, and establish usages and practices without direction of the Lord and the consent of the church. You have simply misunderstood our teaching on this point." Mr. Seely was a high priest in the church of the valley, and consequently they may have this opinion to use, if they so elect, against the position taken in the article, "*The Successor.*" In connection I cite the revelation of 1873, Doctrine and Covenants 117: 3: "Let my servants, William W. Blair and David H. Smith, be chosen and ordained to be Counselors to my servant, the Presiding Elder of my church. Let them be set apart to this office by the laying on of hands by my servants whose duty it is to ordain and set in order the officers of my Church; and let my servants, the President of the High Priest's quorum and the President of the Lesser Priesthood, also lay their hands upon their brethren who are to be Counselors, but let my servants of the Twelve be the spokesmen." This cannot be understood to have been a special provision in an emergency, for no emergency existed. Joseph was there, competent and able to ordain his counselors; but the Lord commanded that the Twelve ordain them, and based the command upon the fact that they were those "whose duty it is to ordain and set in order the officers of my church." The fact that Joseph the Seer was ordained by high priests, and he ordained his own counselors, before there was a quorum of Twelve, and before the revelation was given defining it to be the duty of the Twelve, cuts no figure in this controversy whatever. The fact that hundreds have been ordained, and many are constantly being ordained by others not of the Twelve does not interfere with the Twelve having general supervision of this work and its being done in harmony with their direction and counsel. The revelation of 1890 contemplates this very thought in organizing districts and branches, and provides where the Twelve cannot be present in person it is to be done "with the consent, knowledge, and direction of the missionary in charge," unless done by order of the conferences. In this connection let it be understood that what is said of the Twelve largely applies to the Seventy also under circumstances set forth in Doctrine and Covenants 120: 3, as follows: "The Seventy when traveling by the voice of the church, or sent by the Twelve to minister the word where the Twelve cannot go, are in the powers of their ministrations Apostles," etc. President Joseph Smith in commenting on Doctrine and Covenants, section 104, says: "Paragraph 12 gives the regulating presidency to the Twelve, acting in unity with the Presidency; and par. 13 gives something like the same power of regulating to the Seventy."—*Herald*, 17: 434.

There are many other expressions in the article referred to which are to me objectionable, but I believe they are connected with the points I have noticed, and so will add no more. I have approached this task with much diffidence, and yet I have felt somehow that my duty would not be discharged by following my inclination to remain silent. I do not know that I shall consent to be drawn into any further controversy; but I respectfully ask a careful consideration of the law and facts set forth in this writing.

With due respect for all concerned, I am, I hope, in the faith,

HEMAN C. SMITH.

# Selected Articles.

## MILLENNIUM AT HAND.

### LIEUTENANT TOTTEN DECLARES THE DAY OF GRACE IS ABOUT OVER.

NEW HAVEN, CONN., July 12.—Lieutenant Totten, Fourth Artillery, United States army, who is about returning from Yale University as military instructor, was found at his home yesterday afternoon and he talked freely regarding his ideas of the advent of Christ and the millennium.

"Jupiter goes into perihelion," he said, "on the 24th of this month at seven p. m. At this time the giant of our solar system is 42,000,000 miles nearer the sun than when he is in aphelion. His magnetic influence upon the central orb is therefore at the maximum, and from that date onward, as from noon onward in ordinary days, we may expect severe demonstrations of solar power.

"All of the disturbances in climate that have been the daily record of the past few months are due directly to this perihelion passage of Jupiter, and just as the sun is warmer from noon onward to three p. m. so will we have more and more of varied cataclysms from now until the planet passes well beyond his sphere of maximum influence."

In reply to specific questions Lieutenant Totten said:—

"It seems useless to reiterate my predictions; they are all in black and white, and though few heed them, facts bear them out and justify me in every scientific position I have taken.

### DOES'NT THINK HE'S AN ALARMIST.

"I am more concerned about this than I can express, for while the mass of men take it for granted I am merely 'a crank' and 'an alarmist,' I have ample testimony from thousands who have read my books, that they are absolutely in accord with current events.

"We are living in the most critical days the world has ever seen, and I am perfectly willing—nay, anxious—to go on record that things will by no means get better, but rather worse—so it is peculiar—so it is fulfilling day by day, and those are blind who do, or will not, see it.

"Take this partial summary of events: Since January 1 there have been four destructive windstorms, killing nearly 200 persons, viz.: April 1, Missouri and Kansas, 75; May 16, Texas, 15; May 27, Wellington, Kansas, 53; June 16, Southern Minnesota, 50.

"In the same period there have been four great floods, viz.: April 11, Tombigbee River, 250; May 18, Sioux City, Iowa, 35; May 20, Lower Mississippi, 36; June 5, fire and flood, Oil Creek, Pennsylvania, 196.

"There have also been four mining disasters, viz.: January 7, McAllister, Indian Territory, 65; April 20, Minersville, Pennsylvania, 12; May 10, Roslyn, Washington, 44; May 14, Butte, Montana, 11.

"Three fires have been unusually disastrous to life, viz.: January 21, Indianapolis, Indiana, surgical institution, 13; February 7, Hotel Royal, 30; April 28, theater, Philadelphia, 12.

"Besides these there were: On March 21, an explosion at Jordan, Michigan, by which 10 lives were lost; June 13, the explosion at the Mare Island Navy Yard, which killed 13, and June 15, the fall of the bridge

www.LatterDayTruth.org

over the Licking River by which 32 lives were sacrificed.

LOSSES BY MINOR ACCIDENTS.

"These are the principal disasters of the year, and they involve an aggregate of 960 lives. Adding to this total the sum of losses by minor accidents we have the following sad and unusual record: By fire, 876; by drowning, 1,364; by explosions, 313; by falling structures of various kinds, 267; by mine disasters, 308; by windstorms, 340; by lightning, 320; grand total, 3,588.

"The total loss of life by these causes during the whole of last year—and 1891 was one of the most destructive years on record—was 5,762. So it is evident that 1892 will far surpass its predecessor.

"The best way for the individual to demonstrate this to his own satisfaction is to mark the concurrent events recorded in his daily newspaper for a single month. They range through all classes of phenomena, moral quite as well as physical, and the public press seems to have long ago exhausted its vocabulary expressive of their unusual and astonishing character.

"It is also generally admitted that the frequency of disaster due to atmospheric causes is not to be explained by the facility of modern news gathering," and the Lieutenant maintains that "such general and astonishing matters as those of late date must have a super-terrestrial origin."

"But did not your predictions as to March 29 fail—i. e., as to its being the last day of grace?"

PREDICTIONS BORNE OUT BY FACTS.

"By no means. I have been persistently misrepresented and misunderstood as to that statement. I believe we are in the time of the end, and that it began March 29, and, as a matter of fact, all of the unprecedented events of this year seem to have occurred since then.

"The human race owes a debt to its maker; its legal time ran out, as though it were a note, on March 29. Its three days of grace, as it were, extended from March, 1889, to March, 1892; and whether the world will see it or not they exactly cover the period of my own testimony here in New Haven.

"All this is quite as surprising to me as it can be to those who have actually followed that testimony as borne out in the seven volumes I have published during that period. My own constituents know it, and they already number many thousands, as evidenced by the sale of my books.

"I never said or meant that 'grace' as a beatitude was to be over with the late passover, nor that the Holy Spirit would be withdrawn at that time, nor that repentance as such would be fruitless thereafter. I have written just the opposite, and am not responsible for what others have assumed. I meant we are now in the days of 'fact,' and this will be more and more apparent in the future.

"We were in the days of 'faith.' Now, as faith is no more faith, when fact supplants it, so the day of 'grace' is necessarily over when the period of payment, or 'judgment'—if you will—has begun; and in that period we certainly now are."

"You certainly failed, professor, as to the new star in the east, which you predicted?"

RIGHT TO THE VERY INSTANT.

"No, sir. There, again, I was right to the instant. I referred to this very planet Jupiter, which that day became the bright and morning star at sunrise at Jerusalem, and absolutely fulfilled the anticipations of the Indian magi.

"For thousands of years the wise men of the east have predicted that the tenth or last Avatrara, the age of Kali Yuga, would end when the sun and moon rose together near Jupiter; and the whole object of my lectures has been to prove that the event took place this year.

"I have nothing to do with the particular date assigned, but Providence so overruled the matter that the very day selected was the one, and the only one, on which I could stand, and did stand, and make such an announcement."

"Do you place any credence in a mere heathen prediction?"

"How do you know that it was a mere heathen prediction? and, moreover, why should not a mere heathen prediction as to the general advent have quite as much weight as the one which guided the wise men to Bethlehem 1,900 years ago.

"The fact of the matter is that the advent is generally expected all over the earth. Among all classes of men, and all races, the wise are anticipating the 'coming man,' and this quite as much as Augustus Cæsar.

"There is a sufficient cause to every effect and the influence of Jupiter upon the sun is a sufficient one to account for the present condition of solar and therefore terrestial activity; all of this was fully set forth a year ago."

NOT EXACTLY ALONE IN HIS VIEWS.

When asked as to whether others shared his views, Lieutenant Totten said: "Most assuredly, yes; there never was more interest in Advent matters than at this moment. The whole of Christendom is advancing to this subject, and I rejoice to have had a part in spreading the message. The true church is waking, lamps are being trimmed in every direction, and not a few are already going out. You will soon hear the cry for oil, and it is to meet this very demand that my own and similar books have been prepared against a day when men will perceive the hollowness of the 'higher criticism' and hasten to secure a firmer foundation upon the Bible as written and for the purpose written.

"Infidelidy is faithlessness, and it is upon the Old Testament that all classes of critics cast the most doubt. Thus the Savior foresaw our own day when he said that if they believed not Moses and the prophets, they will not believe though one rose from the dead."

Prof. Totten says that he does not believe in the end of the world, but rather in the end of the age or dispensation, and looks forward to the second advent as a literal fact soon to startle the world; then, after a brief, but dreadful period of judgment, he expects the millennium to be ushered, and a long reign of peace to follow the setting up of the fifth and final universal empire.—*Pittsburg Dispatch.*

## Conference Minutes.

EASTERN MAINE.

District Conference convened at West Jonesport, June 11, 1892, Elder Joseph Lakeman in the chair. A committee was chosen to arrange for meetings during the conference. Officials present and reported, Elder J. Lakeman; Priest, J. S. Walker; Teacher, J. N. Ames; Deacons C. H. Hinkley; E. Ackley. Reports received from Olive and May branches. The time and place of holding the next conference was left with the district president. Bro. J. Lakeman was sustained as district president with Bro. S. O. Foss as assistant. J. N. Ames was sustained as clerk of district. Sunday 12th, preaching was doneby Elder F. M. Sheehy. Adjourned to meet at the call of president.

WESTERN TEXAS.

Conference was held at Pipe Creek, June 25th, 1892. By request of the president of the district Bro. A. B. Moore presided; O. D. Johnson secretary. Elders' reports: J. A. Currie Sen., L. L. Wight, W. H. Davenport, and A. B. Moore. Branch reports: Oakwood 45; loss 2. Bandera 21. Medina City 29; loss 10. Petition from Oakwood branch for the ordaination of Bro. J. P. Neal to the office of elder was granted. Request presented by Bro. A. B. Moore from the Central Texas district, that we change our northern boundary line of district to that of latitude 32, so as to correspond with theirs. Change granted and clerk ordered to make entry of such change on the record. Bishop's agent's report: Received $72.85; paid out $67.10; balance due the church $5.75. Resolved that when this conference adjourns it does so to meet with the Oakwood branch, on Friday night before the full moon in September next. At the suggestion of Bro. A. B. Moore two days meetings were appointed as follows: Pipe Creek on Friday before the fourth Sunday in July; at Sheppard schoolhouse, on West Prong, on Friday before the third Sunday in July next. Bro. L. L. Wight wishing to be released from the presidency of the district, it was moved and carried that we tender him our heartfelt thanks for his services as president, and release him. Bro. O. D. Johnson was elected president, and Bro. W. H. Davenport secretary. Upon motion Bro. A. B. Moore was given charge of the ordaination of Brn. O. D. Johnson and J. P. Neal to the office of elders. He at once appointed Brn. L. L. Wight, J. A. Currie, and W. H. Daven-

www.LatterDayTruth.org

port to ordain Bro. O. D. Johnson, (Bro. Neal not being present,) which they did accordingly. Preaching by Elders A. B. Moore and J. A. Currie Jr. Adjourned as per resolution.

### ALABAMA.

Conference convened at the Lone Star branch, Monroe county, Alabama, July 9th and 10th, 1892; W. J. Booker in the chair, G. T. Chute secretary *pro tem.* Branches reporting: Pleasant Hill, no change; Lone Star, 1 died. Bishop's agent, J. G. Vickery, reported: Received since last report $81; paid out $83; on hand 10 cents. Elders reporting, G. T. Chute, W. J. Booker, W. S. McPherson, J. G. Vickery, M. K. Harp, and M. M. Turpen. Resolved that the Escambia branch be received and the names of members be placed on the district record. Said branch was reorganized by W. J. Booker, June 26th, 1892. W. J. Booker was sustained as president of the district; L. G. Parker secretary. General authorities sustained. Preaching by G. T. Chute and M. M. Turpen. Adjourned to Pleasant Hill branch, Butler county, Alabama, October 1st, 1892.

# Miscellaneous Department.

### TWO DAYS MEETINGS.

By order of the Southern Michigan and Northern Indiana district conference, two days meetings are announced as follows: In August: Lansing Mich., 6, 7; Dimondale, Mich., 13, 14; Clear Lake, Ind., 20, 21; Antwerp, Ohio, August 27, 28. In September: Knox, Ind., 10, 11; Galien, Mich., 17, 18; Hartford, Mich., 24, 25. In October: Buchanan, Mich., 1, 2; Marcellus, Mich., 8, 9; Detroit, Mich., 15, 16. Coldwater, Mich., 22, 23.

This last appointment will be understood to be the Southern Michigan and Northern Indiana conference, which by the last conference was decided to be held at the brick chapel of Coldwater branch, about two and a half miles from Quincy. Under the peaceful and pleasant silence of all the presidents of the branches I have done the very best I could to make out the above arrangement of appointments. We sincerely hope all will be pleased, and that at each meeting there may be a good turnout. The missionaries appointed to labor in the district will please take notice of the above arrangement and be sure and fill them if possible. If any presidents of the branches are in anywise displeased with the above, they will please let me know at once and I will withdraw the appointment to their branch or place so that the missionaries in the field may know of the same.

H. RATHBURN SR., Dist. Pres.

There will be two-days meeting held at Mission, Lasalle county, Illinois, September 3 and 4, in charge of Brethren F. G. Pitt and W. Vickery. Bro. C. D. Carter is invited to assist in helping to make it a success. All are invited. H. SOUTHWICK, Dist. Pres.

### PACIFIC COAST SAINTS.

The traveling missionaries complain that the Saints do not give them any money, consequently they are compelled to call on Bishop's agents for aid, which in many instances the agents cannot furnish on account of shortness of funds, and the agents are instructed that the ministry are supposed to have given to them sufficient money for their wants. Now if the Saints do not give any money to the missionaries, or nearly so, how are they going to get little things such as clothing, etc.? The missionaries' families are only allowed enough to *barely live*, so they cannot get any assistance therefrom.

I have an idea that this is an oversight on the part of many Saints. I know *I* am guilty. I must get the "beam" out of my own eye. The idea seems to prevail that when we have paid tithing our duty is done, but is it? I understand that we are to pay to the Lord one tenth of all our increase annually; that *belongs* to the Lord. Out of our own, the other nine tenths, we are to help the work forward all we can. Where the treasure is, there will the heart be also. Can we have any greater treasure than God's work which will bring to us eternal life in endless bliss?

We will be rewarded for *all* the good we do. If we expect the Lord to say, "Well done thou good and faithful servant," we will have to deserve it; it will have to be true of us, because the Lord does not lie, hence we will have to be faithful.

I am well aware that some of the sisters are doing all they could, which is very commendable; but let us all do *all* we can. It is very discouraging to missionaries to be in a "tight fix" for a little money; they need things besides being fed, and the faithful missionary is "worthy of his hire." A kind word and a dollar with it is very encouraging.

I hope none will take offense, as none is intended. I only desire to be found with you at the end of the race, worthy to enter where none but the pure in heart shall dwell. Do not forget to pay your tithing, but at the same time do not forget the traveling missionaries.

Yours in hope of eternal life,

C. A. PARKIN.

### CAMP MEETINGS.

The Saints of the Fremont and adjoining districts will hold a camp meeting in the grove near the residence of William Leeka, one and one half miles east of Thurman, in Fremont county, Iowa, commencing August 26 and will continue over Sunday, September 4. The committee have made arrangements to have the grounds in good shape, with plenty of water. Hay, oats, and corn will be furnished on the ground at reasonable prices. There will be a restaurant where refreshments can be had at reasonable rates. It is expected that all who can will bring tents and provision for sleeping. A cordial invitation is extended to all to come and make the meeting a success. By order of Committee.

Camp meeting of the Southern Nebraska district will be held in Castor's Grove, one and a half miles south of Wilber, Saline county, Nebraska, commencing Friday, August 26th, to hold over continuously until after the second Sunday. Noted speakers from abroad as well as the best talent of the district will be present. We expect the presence of the missionary in charge, also the General Conference appointees in and for the district. We cordially invite all who can to come and meet with us and have a grand, good time in the service of the Master. The grove is a most beautiful place for the meeting; wood and water are convenient. Supplies can be obtained easily on the ground.

By order of committee,

J. W. WALDSMITH,
Pres. of Dist.

### CONFERENCE NOTICES.

Conference of the Central Missouri district will convene with the Alma branch, King's schoolhouse, August 13th, at ten a. m. This change is made in order to suit the appointments of missionary in charge. All are respectfully and urgently requested to attend.

M. A. TROTTER, Dist. Sec.

Conference of the Pittsburgh and Kirtland district, will convene at Kirtland, Ohio, Saturday, September 3, at 10: 30 a.m. A large attendance is expected from all parts of the district and we anticipate a splendid time. Elder W. W. Blair of the First Presidency, Bishop E. L. Kelley, W. H. Kelley, T. W. Williams, J. S. Parrish, W. E. Peak, and others of the traveling ministry are expected to be present. Each branch should report to Bro. D. H. Proper, Temple, Ohio, the number of members who expect to attend, so that arrangements can be made for their accomomdation. L. W. POWELL, Dist. Pres.

Conference of the Northeast Kansas district will convene at Centralia, Kansas, September 10 and 11; not September 3 and 4, as erroueously announced. Officers and Saints, please take notice.

DAVID WILLIAMS, Dist. Pres.

### TWO-DAYS MEETINGS.

The following two-days meetings will be held in the Decatur, Iowa, district: At Wirt, Iowa, Saturday and Sunday, August 13 and 14. At Lone Rock, Missouri, Saturday and Sunday, August 27 and 28. At Davis City, Iowa, Saturday and Sunday, September 17 and 18. At Pleasanton, Iowa, Saturday and Sunday, September 24 and 25. Meetings will commence the evening before the above dates.

General Conference missionaries for this district will be expected to attend these meetings. Local and visiting brethren and all Saints and friends are cordially invited.

WILLIAM ANDERSON, Dist. Pres.

### NOTICES.

The elders in Southern Illinois and Southern Indiana, who are under General Conference appointment will please report to me at once to Jeffersonville, Illinois, that I may report to Bro. Lambert according to his request as published in his pastoral letter. Let us know the condition and wants as well as the prospects of the work in your several fields.

Yours in bonds,

G. H. HILLIARD.

ALPENA, Mich., July 28th.

### BORN.

WHITMAN.—At Omaha, Nebraska, July 12, 1892, to Bro. and Sr. G. M. L. Whitman, a son.

### MARRIED.

ARMSTRONG — MATHER. — At the Saints' meeting room, No. 15 Dickinson Street, Manchester, England, on Monday, July 18, 1892, Elder William Robert Armstrong to Sr. Agnes Emma Mather, sister of Elder Samuel Fred Mather. Elder Joseph Dewsnup Sen. officiated, assisted by Elder Henry Greenwood. A goodly number of specially invited friends were present at the ceremony and afterwards enjoyed an excellently prepared feast. Our brother and sister are held in very high esteem; this was manifested above all anticipations by a great inpouring of both pretty and useful presents. The happy couple left Manchester for a short holiday at Carnarvon, North Wales.

May their lives as one be blended,
Full of patience, hope, and love;
Until in blissful union ended,
They are by Thee their God approved,
Receiving each their meed of joy
Where life-streams flow without alloy.

### DIED.

ROBBINS.—At the home of her son-in-law, Elder U. W. Greene, Lisbon Falls, Maine, March 9, 1892, Sr. Hannah Robbins, aged 64 years and 10 months. Funeral sermon by Elder F. M. Sheehy, the local choir rendering appropriate music. She was born at Deer Isle, Hancock county, Maine; her parents were Joseph and Eunice Small. In 1846 she was married to Nathaniel Robbins; nine children were born to them, five of whom survive her. During the Civil War her husband enlisted in the navy and lost his life in 1864, leaving her with seven children, one of whom became a helpless cripple shortly afterwards. Then began the real battle of life to keep her family together, requiring hard toil and great sacrifice. She lived to see her efforts crowned with success, her children in comfort and reflecting her integrity. About twenty-five years ago she heard the Latter Day Saints. Although it was very unpopular at the time, being con-

www.LatterDayTruth.org

vinced of its truth, she embraced the gospel of Christ as taught by them, manifesting great firmness of character. She lived to see her faith win respect wherever presented. The past two years her home was at Lisbon Falls with her daughter. Some two months ago she suffered with catarrh of the bowels and neuralgia in the head. The excessive pain in her head resulted in congestion and terminated in apoplexy. During her sickness her faith in God was resplendent, she praying much. When able to speak she once said, "God is good; he is with me, and very precious to my soul." For seventy hours she was in a comatose condition and when death came the look of intense agony on her face was exchanged for one of peace and joy that made her beautiful to behold, even though enshrouded with the habiliments of death. A loving mother, a dutiful wife, a faithful Christian, she leaves many relatives and friends who mourn their loss. Released from earth; transferred to paradise!

BURLINGTON.—John Burlington, Sr., died last evening at 8:45 o'clock at the residence of his son-in-law, R. P. Jackson, Twenty-ninth and Francis streets. The funeral will occur from the Latter Day Saints' church tomorrow morning at 10:30 o'clock. The deceased was sixty-five years of age and had resided in this city for a number of years. He was president of the St. Joseph Transfer Company and was well known in business circles. He leaves besides his wife, three daughters and two sons, Mrs. Robert Winning and Mrs. R. P. Jackson of this city, Mrs. D. H. Blair of Chicago, Alderman James Burlington and John J. Burlington. The deceased was injured internally some six weeks ago while driving to his farm east of the city, and this is thought to have hastened his death. Mr. Burlington was born October 3, 1828, at Kilrea, County Londonderry, North Ireland. His early life was spent in Glasgow, Scotland, where he was married to Isabella Butler, who survives him. He became identified with the Latter Day Saints church in Scotland in 1855 and in 1865 started for what he supposed to be the home of the Saints in Utah. He became convinced that there was something wrong and stopped over in St. Joseph. He became identified with the Reorganized Church of Jesus Christ of Latter Day Saints in St. Joseph by baptism in 1871 and has been an active, consistent, and useful member ever since, being selected by the Saints on several occasions to act as their presiding officer. He was the first to move to procure a hall for public services for the Latter Day Saints and made the first proposition looking to erecting a church, the result being the handsome structure on Seventeenth street north of Faraon.—St. Joseph, Missouri, *News*, July 27.

The funeral services were conducted by Elder Alexander H. Smith at the residence of Bro. Jackson, and in the auditorium of the Saints' church. His thoughts were bright, and his manner very solemn and tender. After benediction and viewing of the corpse, the Ancient Order of United Workmen took charge of the corpse, and in the beautiful Mount Mora cemetery where it was interred, buried it with the rites of the order; solemnly and grandly impressive are the words of their service. Benediction was invoked by the pastor of the church; and then thence to their homes went the mourners and friends, who realized that another of God's workmen had gone on to rest before, where some of us soon must follow.

JASPER.—At his home, Nebraska City, Nebraska, July 22, 1892, after a long and lingering sickness of over four years, Bro. Elke Jasper. He bore his sufferings with great fortitude, and patiently waited for his change to come. He was born in Holland, August 19, 1819; baptized October 16, 1865. Has been a member of the Nebraska City branch for the last quarter of a century or more. He accepted a mission some years ago, and went to his native land. His devoted wife and stepchildren have the sympathy of the community, for the Christian fortitude manifested by them in caring for and striving to alleviate his sufferings. Funeral services conducted by Elder J. W. Waldsmith, assisted by Eld. R. C. Elvin, at the Saints' church, July, 23.

## ITEMS OF INTEREST.

Nebraska's cereal crop is reported to be enormous. Indications are that the corn crop will be equal to the average. Vegetables have suffered greatly from heat.

A St. Paul, Minnesota, item of the 31st states that the general opinion of experts is that if the next two weeks are safely passed, the Northwest is assured of a bountiful crop. This is already assured in Minnesota and South Dakota.

ST PETERSBURG, Aug. 1.—Letters received from Ashkend, a town of Asiatic Russia in Syr-Daria, report that news in regard to serious riots which occurred in that place July 6, in connection with the cholera epidemic, has been suppressed by the government, the strictest consorship being exercised in the matter.

From these letters it is learned that the native Sarts, believing that the doctors were poisoning patients who were suffering from cholera, became greatly excited and determined to put an end to the murderous practices which they imagined were being employed in the cases of the unfortunates stricken with the terrible disease. The wildest rumors were current of the cruelties inflicted by the medical men in causing the immediate death of the patients and these stories had the effect of arousing the fury of the people to the highest pitch. Five thousand of the Sarts suddenly invaded the Russian quarter of the town and attacked and wrecked the residence of Deputy Gov. Poutinstsoff, who fled on the approach of the howling mob. His flight was discovered, however, and he was overtaken in the street by a large and infuriated crowd of the attackers, who mercilessly vented their fury on the helpless official. The character of the struggle that followed may be imagined when it is known that sixty of the Sarts were killed and that hundreds were wounded, many of them most grievously. The soldiers, too, suffered heavily, the Russian loss being fifteen killed and wounded.

WASHINGTON, D. C., Aug. 1.—"Asiatic cholera is epidemic in Central Asia," writes Consul Herman at Odessa, to the State Department, "at Uzum, Ada, Tizzak, and other places. Several deaths occurred at Samarcand, although the authorities here deny this. Tizzak has long been known as an unhealthy place owing to the numerous rice fields surrounding it. Quarantine has been established at Chinaz seventy versts from Tashkend.

Thus far the season has been exceptionally cool and fruit trees are at least two weeks late in ripening. Natives have been warned by printed circulars that it is extremely dangerous for them to eat largely of fruit, apricots especially, and at the same time drink large quantities of water, since the latter is impure. As the fruit grows in great abundance and costs nothing it is doubtful whether the warning will do much good.

Authorities here are making every effort to keep the cholera out of Tashkend, but they admit that there is little hope of being successful. Cotton picking does not commence until the end of August. Mails are irregular and usually several days late if indeed they arrive at all. Rivers and mountain streams have swollen to such an extent as to render their crossing extremely dangerous.

ROME, July 31.—By the recent deaths of two of its members, the College of Cardinals is now more nearly divided between Italians and foreigners than for a long time. During the pontificate of Leo XIII, eighty-two cardinals have died, of whom fifty were Italians and thirty-two were foreigners. He has appointed seventy-two cardinals, of whom forty-one were Italians and thirty-one foreigners. Seventeen of the former and fourteen of the latter have died. The changes in the college during the present pontificate have, in proportion to the time, been much greater than at any period during the century. In Vatican circles there is great discontent with the keeper of the seal because he has thought it best to maintain the rights of the State concerning the patriarch of Venice and the bishopric of Vicenzia.

LONDON, Aug. 1.—The *Times* announces that cholera has broken out in Toungoo, Burmah. Many shops have been closed on account of the death of the owners, and business is almost at a standstill. Many of the inhabitants are quitting the town. The outbreak was due to the filthy condition of the town.

TEHERAN, July 31.—The cholera epidemic is milder in Astrabad, while in Khorassan the disease has disappeared.

A dispatch from Valence, Department of Drome, says that a cyclone has caused an immense amount of destruction in that town and its vicinity. The vineyards were completely stripped of their fruit and many houses were badly damaged. The loss in vines alone is enormous.

CATANIA, July 31.—Several of the craters on Mount Etna are in a state of intense activity, and the forward movement of the molten mass is growing more rapid, and consequently more threatening to the various villages on which the streams are advancing.

OTTUMWA, Ia., July 31.—The farmers, merchants, and transportation companies just now are jubilant over the crop outlook. The excessive heat and occasional rains of the last ten days have made more corn than was ever before grown in that length of time, and the other grains are good. Reports just received by Division Supt. Stewart of the Chicago, Burlington and Quincy railroad show the following flattering condition of affairs in Southern Iowa and Northern Missouri:—

Corn is of good color, good size, and free from weeds, there being just enough moisture in the ground to insure its rapid maturity. The acreage is fully 90 per cent of the average year and the yield will reach 90 per cent of last season. The oat crop, at first thought to be light, has been harvested in many sections and shows an excellent quality of grain, with a yield of 85 per cent of the average year. The wheat crop acreage is 85 per cent of the average year and the yield is 75 per cent, with the quality of grain excellent. The hay crop is being harvested in good shape and was never better, the quality being excellent and the yield heavy. Potatoes will make an average crop, but the fruit crop is nearly a failure owing to heavy rains in the early part of the season.

YANKTON, S. D., July 31.—Harvest has been in progress a week. Barley, rye, oats, and a few fields of wheat have been cut, all producing a greater yield than last year. The average for wheat is placed at thirty bushels an acre. Corn has made wonderful progress during last week. Six weeks of good growing weather will insure the full crop. Farm hands are in demand.

ALGIERS, Aug. 2.—A strong sirocco prevails throughout Algeria. The heat is intense, the mercury having reached 106 Fahrenheit in the shade, and a severe drought is threatened. Forest fires are raging in many parts of the country.

The recent duel between Capt. Meyer and the Marquis de Mores has brought to light the fact that there are about 500 Hebrew officers in active service in the French army, among them being Gen. Hinotin and five captains of artillery. Among the retired Hebrew generals are Lambert, Lewy, See, Brisac, and Abraham. In the millitary school of St. Cyr there are at present fifteen Hebrew cadets.

www.LatterDayTruth.org

# Ministry Cards

Of the smaller size previously advertized, also of the larger size, like the one below, can be had promptly for the low price of $1.15 for 250, or $4.00 per 1,000. Prices of the smaller size are $1.00 for 250, or $3.50 per 1,000. Send in your orders. They are an excellent aid to Ministers.

## WHAT WE BELIEVE.

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

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

We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are: First, Faith in God and in the Lord Jesus Christ; Second, Repentance; Third, Baptism by immersion for the remission of sins; Fourth, Laying on of Hands for the gift of the Holy Ghost; Fifth, We believe in the Resurrection of the body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired; Sixth, We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good or evil they shall have done.

We believe that a man must be Called of God, and ordained by the Laying on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

We believe in the same kind of organization that existed in the primitive church; viz.: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of Scripture is not full, but that God, by his Spirit, will continue to reveal his word to man until the end of time.

We believe in the powers and gifts of the Everlasting Gospel; viz.: The gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, etc.

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

We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God.

We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county, and state, and consequently better fitted for the change which cometh at death.

We believe that men should worship God in "Spirit and in truth;" and that such worship does not require a violation of the constitutional law of the land.

(More reading matter furnished free on application to address on other side.)

# A Useful Card,

And a very neat one, with name and address on the reverse side, is the following which we print and mail to any address for the low price of one dollar for 250.

Send in your orders. They will aid you greatly in your work.

### WHAT WE BELIEVE.

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

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

We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are: First, Faith in God and in the Lord Jesus Christ; Second, Repentance; Third Baptism by immersion for the remission of sins; Fourth, Laying on of hands for the gift of the Holy Ghost; Fifth, We believe in the Resurrection of the Body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired: Sixth. We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done.

We believe that a man must be Called of God, and ordained by the Laying on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

We believe in the same kind of organization that existed in the primitive church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time.

We believe in the powers and gifts of the Everlasting Gospel, viz.: The gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues and the interpretation of tongues, wisdom, charity, brotherly love, etc.

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

We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God.

We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county and state, and consequently better fitted for the change which cometh at death.

We believe that men should worship God in "Spirit and in truth;" and that such worship does not require a violation of the constitutional law of the land.

E C Briggs, (home address,) No. 1621 Quincy place, St. Louis, Missouri; (mission address) No. 171 East Randolph street, Chicago, Illinois.


If you doubt the claims made in behalf of

## THE E. & S. TEACHERS' BIBLE

ask your Bookseller to show you a copy, compare it carefully with others, and be convinced that it is the Best. *Price list free on application.*

E. & J. B. YOUNG & CO., Cooper Union, New York.

## TO ADVERTISERS.

THE SAINTS' HERALD circulates in every State and Territory in the United States except the Carolinas; also in Canada, Great Britain, etc. Having a field peculiarly its own, it is steadily growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

## FOR SALE AT LAMONI,

A well established Photograph Gallery,—Gallery and Residence combined; Residence on first floor; Building new. A good opportunity for the right party. Good reasons for selling. For particulars and terms address,

A. M. CHASE, LAMONI, Iowa.

Will rent to right person with privilege of buying.

## THIS SPEAKS FOR ITSELF.

The following letter from a Brother ought to convince any sane man or woman that the sale of Ordway and Company's Bed Springs is a profitable business *if pushed.* The Company *furnishes* Model and Case, Sample Spring, Circulars, etc., *free to Agents* (conditionally), and Springs, to be paid after delivered, if satisfactory reference is given and the orders *taken first.* They also have other *Household Necessities* for agents to sell. Suitable for *either sex, young* or *old. Write* for *circulars* and *terms.* Do not fail to mention *Herald.* Write quick if you wish to *secure territory* and make money. Address,

B. F. ORDWAY & CO., PEORIA, Ill.

WATERVILLE, Kan., April 26, 1892.

B. F. ORDWAY, *Dear Bro:*—The treatment I have received from you and the firm you represent demands that I (right here and now) acknowledge my indebtedness to you for your courtesy and liberality in your dealings with me; and my experience with Ordway's Portable and Adjustable Bed Springs warrants the statement that THEY ARE THE BEST, and superior to any known Bed Spring.

On the 13th of last September I commenced selling your Springs in Garfield township, Clay county, Kansas. Called at seven houses and sold and put up 5 sets of Springs, traveling along a section line running east and west, selling on each side of the road for a distance of 2¼ miles. From that time up to the present I have met with similar success. I take the Springs around and show them, and they sell themselves, and those who purchase one set generally buy more afterwards, and they always recommend your Springs. Henceforth I shall endeavor to devote ALL MY TIME to selling Ordway's Portable Bed Springs exclusively. Yours for business,

E. BLOMBERG.

## Ruins Revisited,

AND THE

## World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER.

For sale at the Herald Office. **Price $1 00**


ADDRESSES.

J. W. Wight. Queensferry, Victoria, N. S. W.
John S. Roth, Grinnell, Powesheik Co., Iowa.
J. F. Mintun, Magnolia, Harrison Co., Iowa.
Alexander H. Smith's home address is now Lamoni, Ioa.
J. H. Tyrrell, Secretary Chatham district. Box 396 Chatham, Ontario.
Elder Thomas Bradshaw, No. 48 Repton street, Limehouse, London, England
John Molyneaux, 1939 North Tenth St., St. Louis, Mo
Mark H. Forscutt, No. 1514 Francis St., St. Joseph, Mo.
C. A. Parkin, 2910 Sixteenth St., Near Mission, San Francisco, California
Isaac N. Roberts, Box 90 Pipestone, Minnosota.
Henry Tabbiner, 7 Russell street, Hanley, England.
John R. Evans, 51 Bute street, Aberdare, Glamorganshire, Wales.
Thomas Lester, Bishop's Agent, East New York Avenue, near Powell street, Brooklyn, N. Y.
Gomer Wells, Secretary General Sunday School Association, Knobnoster, Missouri


### Joseph the Seer.

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding ..... 50

### Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages ..... 25

### Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each ..... 20
In paper, 15 cts.; ten or more, each ..... 13

### Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood

In paper covers, 8 cts. each; per dozen ..... 75
Without covers 5 cts. each; per dozen ..... 50

### Concordance to Doctrine and Covenants.

Paper covers, 32 pages ..... 10

### Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

### Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing o Children, and Marriages ..... ....2 00

### District Records.

Printed and bound similar to Branch Records...3 00

### Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100 ..... 40

### Certificates and Reports.

Branch Statistical Reports, per dozen ..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25

### Teachers' Bible.

Eyre and Spottiswoode's ministers' and Sunday-school teachers' Bible. Flexible binding, Levant silk sewed, kid lined, thin paper. This edition forms a book about one inch thick, and contains the "aids to the student," including concordance, maps, etc. Many prefer this to the Oxford edition. Price $4.75.

### New Tract.

No. 46. The Pure Gospel of Christ. A list of questions and answers, with blank form preaching notice on the back; same size as Epitome; per doz., 5c.; 100, 25c; 250, 50c.; 500, $1.; 1,000 .... 1 75

## A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.


www.LatterDayTruth.org

# Zion's Ensign,

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restored gospel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Also a special feature for the next four or five months is the

**WHITE-BOX DEBATE,**

which is now appearing in its columns. Beside much other matter of interest to the Saints and those inquiring for the truth. All the

**Sermons** delivered at the **General Conference**

have been reported in full and will appear in the Ensign in their order. These sermons alone are worth many times the price of the paper.

Price—Three months - - 25c.
Six months - - 50c.
One year - - $1.00

**ZION'S ENSIGN,**

**Box 175. Independence, Mo.**


R-I-P-A-N-S TABULES

REGULATE THE
STOMACH, LIVER AND BOWELS,
AND
PURIFY THE BLOOD.
A RELIABLE REMEDY FOR
Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

THE RIPANS CHEMICAL CO.
10 SPRUCE STREET, NEW YORK CITY.


## PATTIE; OR, LEAVES FROM A LIFE.

(NOW READY.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of tha same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

## GERMAN TRACTS.

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

# Autumn Leaves,

With Frontispiece each Month.

Published monthly, 48 pages, neatly covered.

Price per year - - $1.50.

MRS. M. WALKER,
Editor and Publisher.

# Ruins Revisited,

AND THE

# World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER

For sale at the Herald Office. **Price $1 00**

## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

## On Sale at the Herald Office,

# With the Church In an Early Day.

Price $1.14 postage prepaid.

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### Teachers' Helps.

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### New Testaments; Inspired Translation,

limp cloth binding, 30c. each; $3.30 per doz. net.

A special, cheap edition for Sunday schools; same size and type as the stiff board bound 75c edition.

### New Testaments:

King James' translation; three sizes; American Bible Society's editions; cloth binding.

Brevier type, 18 mo, 25c. each net; the same per doz.

Agate type, 32 mo., (smaller) 15c. each; $1.60 per doz net.

Pearl agate type, 32 mo., 10c. each; $1.00 per doz. net.

These books are kept in stock to supply schools and other patrons with good, cheap Testaments at very low prices.

### Cards and Tickets.

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100 ..... 50
Good Behavior tickets; per 100, 15c.; 1,000 ...1 00
Prompt Attendance tickets; 100, 15 ; 1,000....1 00

### Winnowed Songs.

Each 40c., half doz. $2.25, per doz .....4 50

### Zion's Hope,

A large, four page Sunday school paper for children; illustrated; edited by Sr. M. Walker. 50c. per year; In packages of four, five, or six to one address, 40c. each per year; in packages of seven or more, 35c. each.

## HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**

OF

# PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles. Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

## BOOKBINDING.

**HERALD OFFICE BINDERY—**

**All kinds of Bookbinding done at Reasonable Rates:**

Herald volumes, library leather backs and corners, marbled edges .....$1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco.....1 25
" " half morocco .....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, August 20, 1892. No. 34.

Flora L. Scott

## THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa

Subscription price $2.00 per year; Six Months $1.00; Three Months 50 cts.; single copies 5 cts.; Sample copies free.

The Traveling ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, fifty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## TO ADVERTISERS.

THE SAINTS' HERALD circulates in every State and Territory in the United States except the Carolinas: also in Canada, Great Britain, etc. Having a field peculiarly its own, it is steadily growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

### THE PLANET MARS!

"I THINK Flammarion is correct," was the brief comment of Prof. Hall to-day on the great French astronomer's cable letter in this morning's *Chicago Tribune*. Prof. Hall said he had but a few moments before been reading Flammarion's defense of Schiaparelli's theory. "Flammarion's conclusions," said Prof. Hall, "are shared generally by astronomers the world over. I quite agree with him that Schiaparelli's theory of double canals in Mars is not disproved simply because they cannot be seen at the present time.

"I see," continued Prof. Hall, "that Flammarion quotes Schiaparelli as saying three years ago that a total absence of geminations must be expected during the present observation. That shows how thoroughly the Italian scientist understands his subject."

"Has any other astronomer besides Schiaparelli noticed these double canals in Mars?"

"I think not," the professor replied. "They certainly have not been seen by any American astronomers. Schiaparelli, however, is an expert so far as Mars is concerned. He has devoted the better part of his observations for the last fifteen years to that planet. He claims that atmospheric conditions at Milan are especially adapted for astronomical observations, and puts this forth as the reason why he has made discoveries there that have not been made elsewhere. I think he is mistaken so far as the superiority of Milan, astronomically considered, is concerned, for I regard this Virginia atmosphere, as well as the atmosphere of California, as equally good. But Schiaparelli, as I say, has devoted much of his time to the study of Mars, and it is not unreasonable that he should have made discoveries there that are not shared by astronomers elsewhere."

"Have the present observations of Mars been productive of any new results?"

"No," said Prof. Hall reflectively, "I can't say that they have. The planet lies too low in the horizon for satisfactory observation—at least from this part of the world. In South America the conditions are much more favorable. I am hoping that we shall hear of satisfactory results at the observatory in Peru.

"Mars' elevation at this time is only about thirty degrees. In 1894, however—two years from next October, to be exact—the planet will have reached an elevation of sixty degrees, which will afford unusual opportunities for other observations. We expect then to add considerable to our store of knowledge regarding this planet. It is true Mars will not be so close to the earth as it is now, but the difference will not be material. On the other hand, the favorable conditions will more than offset the change in distance."

"You say you have never seen the double canals which Schiaparelli has discovered?"

"No, but we may see them two years hence. I have seen the single canals, to use the distinuishing term, repeatedly. They are familiar to all astronomers."

"Why do you call them canals? Are they really canals in point of fact—that is, are they artificial water highways, such as we have on this planet?"

"It is impossible to say what they are, but our observations show us that the surface of the planet is covered with these so-called canals which seem to stretch across the face of the country at great distances, and which intersect each other as might be expected in any other great system of water ways. Whether they are simply rivers or whether they are the work of human agency is, of course, a mere matter of speculation.

"Do your researches, Professor, justify the belief that Mars is inhabited?"

"While we have nothing upon which positively to base such a theory it is by no means improbable. The physical features of Mars are not unlike those of this planet. They have continents and seas, and on the former are mountain ranges and valleys as we have them on earth. The density of the planet is about equal to ours, and while the force of gravity in Mars may not be so great as it is here the difference is not sufficient to prevent human beings from living there. Your question opens up a vast field of speculation which Camille Flammarion has written delightfully upon. He has exhaustively treated these subjects."

"If there be human beings there, what are they like?"

"There is no reason," said Prof. Hall, "why they should be unlike the people on this globe. The physical conditions being so similar it would follow, I should think, if Mars were inhabited, that people who live there would be very much like ourselves."

"Do the markings in Mars change, as you say they do in such of the other planets as Jupiter, Uranus, Satrun, and Neptune?"

"No; the markings in Mars have never changed since our first discoveries. Christian Huyghens was the original discoverer of the physical features. He was a celebrated Holland astronomer, who lived in the seventeenth century and whose discoveries were made 240 years ago. There have been no changes in the markings since. New discoveries have followed, but they have not changed the correctness of those first made by Huyghens."

"Are the telescopes in use likely to be improved upon, or have we reached the utmost developments in the direction of those instruments."

"We labor at present under one serious difficulty. The glasses now used in the best telescopes are crown and flint glasses. They are made in Paris. The trouble is that the two glasses do not give a perfect achromatic lens when put together. I hope there will be some improvement in making these glasses so that we may get better results, These improvements must come before we can hope to possess better instruments than those we now have. Some interesting experiments in this line are now being made in Germany. Who knows but what some now obscure plowboy—some latter-day Edison—may spring from the ranks and solve this problem. It must be solved before we can carry our researches any further."

WASHINGTON, D. C., Aug. 7.

www.LatterDayTruth.org

## *A. W. SHERMAN,*

## PHYSICIAN & SURGEON,

LAMONI, IOWA.

Special attention given to the

EYE, EAR, NOSE, AND THROAT.

## H. L. TILTON,

**1881.** LAMONI, IOWA. **1892.**

GENERAL MERCHANDISE,

**Strictly Cash and Produce.**

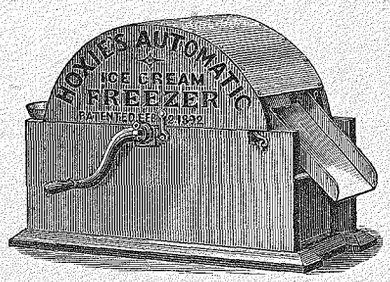
A CASH STORE can and will sell goods for less money than any house doing a credit business.

WE SOLICIT YOUR PATRONAGE.

HOXIE'S BROS. AUTOMATIC

## Ice Cream Freezer

CAPACITY UNLIMITED.




**For Hotels, Restaurants, and Family Use.**

Will freeze Ice Cream, Lemonade, Sherbets, and all kinds of Ices instantly. Several Machines combined in one, with saving of 80 per cent of ice. Agents wanted. Exclusive territory can be secured by addressing

**Hoxie Automatic Ice Cream Freezer Co.,**

17 CHARDON ST., BOSTON, MASS.

**PARK** addition to Lamoni is but ten minutes walk from L. D. S. church, and large, beautiful Residence Lots are now selling at $100, on easy terms of payment. Write for Plat to

D. F. NICHOLSON,

4 Care Lamoni State Bank.

## L. A. FOWLER,
## CONTRACTOR & BUILDER

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

## THIS SPEAKS

FOR ITSELF.

The following letter from a Brother ought to convince any sane man or woman that the sale of Ordway and Company's Bed Springs is a profitable business *if pushed*. The Company *furnishes* Model and Case, Sample Spring, Circulars, etc., *free to Agents* (conditionally), and Springs, to be paid after delivered, if satisfactory reference is given and the orders *taken first*. They also have other *Household Necessities* for agents to sell. Suitable for *either sex, young* or *old*. *Write* for *circulars* and *terms*. Do not fail to mention *Herald*. Write quick if you wish to *secure territory* and make money. Address,

B. F. ORDWAY & CO., PEORIA, Ill.

CEDAR GROVE, Ind., April 19, 1862.

MESSRS. ORDWAY & CO., *Gentlemen:*—I have been selling your Portable Self-adjustable Bed Springs for some time, and find that THEY GIVE ENTIRE SATISFACTION wherever sold, and are the best thing for a beginner I know of. It is a PLEASURE TO SELL them, also A SOURCE OF PROFIT beyond anything I had expected, when I began selling them. Since the beginning of the year have sold about 160 sets of your Springs, and have not been working near all the time. Have sold as many as 8 sets per day.

Consider your dealings with me as being fair, and even liberal. Accept my thanks for prompt filling of orders sent you from time to time. Enclosed find order for 50 sets of your Springs. Yours in bonds,

C. W. CHAPPELOW.

## "NOT HOW CHEAP, BUT HOW GOOD."

We carry a well selected stock of

General Merchandise,

and our constant aim is to please customers, and give them good values. We take pride in selling goods we can guarantee, and that we know will give satisfaction.

☞ Call and see us.

Yours truly,

Blair Mercantile Co.


## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:—

West Oakland, California, Montana Hall, Adeline Station, Seventh street.

Chicago, Illinois, services every Sunday at 2:30 p.m., in Hall C, No. 213 W. Madison street. Sunday school at one p.m.

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

London, England, meetings on Sundays at 3 and 6:30 p. m., Tuesdays and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10:30 a.m., 6:30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7:30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Sheffield, Langsett road; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays, 7:30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Leeds, Wellington road, New Wortley; services Sundays 10:30 a.m., 6:30 p.m. Thursday, 7:30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a.m. and 7:30 p.m.

G. M. L. Whitman, No. 1418 N. 21st St., Omaha, Neb.

J. T. Davis, Netawaka, Kansas.

E. L. Kelley, Presiding Bishop, Lamoni, Decatur co. Iowa.

NEW YORK CITY, July 7th, 1892.

I am here taking a special course in Chronic Diseases and Diseases of Children.

If you owe me, please pay what you can to Mr. Weld, or Barrows, who will give you receipts. I am greatly in need of money, as expenses are very high

J. H. HANSEN, M. D.


## PROGRESS!

*The "Patriot"*

Has taken another step forward. It prints

ALL AT HOME,

and is therefore enabled to greatly enlarge its more useful departments, and make room for some additional ones. Send for free sample copy.

Lambert Brothers, Lamoni, Iowa.

Robt. Winning, President. **LAMONI** D. F. Nicholson, Cashier.

## STATE BANK

(Successor to Farmers Bank of Lamoni.)

Paid up Capital..... **$25,000 00**

Liability of Stockholders..... **$50,000 00**

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

## 4 LOTS

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

**CHOICE RESIDENCE LOCATION.**

Terms reasonable. Call on or address,

J. A. GUNSOLLEY, Lamoni, Iowa.

## SPIRITUAL GIFTS

AND

## THE SEER OF PALMYRA:

Or

**SEQUEL TO SPIRITUAL GIFTS.**

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

## Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions. The index is rearranged, the subjects and citations furnishing a complete analysis of the contents.

| | |
|---|---|
| Bound in Roan leather, Sprinkled Edges | $1.50 |
| Seal grained Russia, Sprinkled Edges - | 1.75 |
| Seal grained Russia, gilt edges - - | 2.00 |

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, August 20, 1892. No. 34.

**The Saints' Herald.**

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, August 20, 1892.

CONTENTS:

EDITORIAL:
From Bro. Blair.....533
Missionary Labor.....534
Questions and Answers.....534
"The People" in England.....534
The Missouri Reunion.....535
MOTHERS' HOME COLUMN:.....537
LETTER DEPARTMENT:.....539
ORIGINAL ARTICLES:
The Kingdom of God a Theocracy....541
A Picture not all Unreal.....542
Labor and Capital.—No. 6.....543
Baptism Essential.....544
SELECTIONS:
Christianity in the East.....545
SUNDAY SCHOOL CONVENTIONS:
Little Sioux S. S. A.—Notice.....545
Des Moines S. S. A.—Notice.....545
MISCELLANEOUS:
Support of Missions.....536
Pastoral Letter—T. W. Williams.....546
Pastoral Letter—Far West District...546
Wiscosinn Missionaries—Notice.....547

## FROM BRO. BLAIR.

MY trip thus far since leaving Lamoni, July 1, has not been without interest to myself, and, I hope, profit to all parties concerned. My stay at Plano and Sandwich was necessarily brief. I was pleased to meet with Saints and friends under quite encouraging circumstances and such as promise well for progress in the Lord's work. The interests of the church in both these places demand the labor of one or more ministers who can and will "preach the word," and do it in wisdom and "with the Spirit, and with the understanding also." These branches have excellent local officers, but they need the aid of godly, discreet, spiritual and well instructed ministers who can and will "teach and preach, expound, exhort, and invite" in meekness and with long-suffering. Some ministers seem to take pride in not exhorting and inviting perishing souls to the service of God. Paul said: "Knowing the terror of the Lord we persuade men." The service of God and the salvation of souls are matters of such high importance in the sight of heaven that God gave his Only Begotten Son that men should not perish, but believing on him they might have everlasting life. Men were called and "leaving all," Christ sent them forth "to seek and to save that which is lost." This being true, why should not the ministry humbly, meekly warn and exhort sinners as well as explain to them the fact and the terms of the gospel? The early Christian ministry did not shun to exhort the people to repentance and invite them to come to Christ and be saved, and Jesus, in the revelations of St. John says, "And the Spirit and the bride [church] say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosever will, let him take of the water of life freely."

Inasmuch then as "the Spirit and the bride say, Come," and inasmuch as Christ says "let him that heareth say, Come," why is it not proper for the ministry—the representatives of Christ and his church—nay why is it not the bounden duty of such to wisely and faithfully invite and exhort and even urge, in the spirit of love, all to come to Christ and be saved!

Of the teachers and deacons it is said in the law concerning their duty, "they are, however, to warn, expound, exhort and teach, and invite all to come unto Christ."—D. C. 17:11. Such being the duty of these lesser, how much more is it the duty of the higher officers in the church.

The ministry will do well to consider this matter and see to learn their duty lest they be found boasting as some have done, that they never urge, exhort, or invite sinners to come to Christ. For whoever fails in this respect is an unfaithful and therefore an unprofitable servant and unworthy of being sustained of God or his church.

The Saints in Plano and vicinity, also many other citizens there, are very anxious the church shall locate its Annual Reunion for 1893 on the fine camping grounds of Hon. Lewis Steward at Plano. It is an excellent location, with many important conveniences, and is out fifty miles from Chicago on the C. B. & Q. R. R. Persons attending the World's Fair could readily reach the camp ground if the reunion is held in August, or September and be profited by both at little if any more expense than though attending but one. It is to be ardently hoped that the work of the church in Chicago will be put in good condition at an early time that there may be rejoicing over the church of Christ in that city as well as concerning the Columbian Fair, and even more.

Kirtland seemed restful and contented, in delightful contrast with what we saw it first in 1860, for then it was indeed one of the "waste places of Zion" and full of strange spirits, but now it is quiet and attractive.

I spent near two weeks in Pittsburg, and though the evenings were short and the weather hot the Saints held three services the first Sunday, including the Sunday school, and four the second, also two services—prayer, and Doctrine and Covenant class—on each Wednesday and Friday evening respectively. By this their zeal may be measured. The blessing of the Lord attended these services and all seemed benefited and encouraged.

The interest observed in respect to their Sunday school picnic down at Bellvue, five miles below the city and near the Ohio River, the 14th ult., was highly commendable. The exercises were such as to entertain happily the near one hundred and fifty persons in attendance, and we are sure all will be glad to have it repeated in due time.

While in Pittsburg I was edified by the many testimonies borne to the goodness of God and the truth of the gospel. Sr. Jolley had been healed of late by the ordinances of the church of a long standing malady that baffled medical treatment and rendered her days very unhappy and perilous. Now she is vigorous and joyful, rejoicing in the Lord. Sr. Parsons, too, who has seen much bitterness and trial the past twenty and more years, bore testimony that the Lord had richly blessed her in healings and in other ways. So also Sr. Benner and others.

The promptness, orderliness, and intelligent efforts of the ministry and membership of the branch are worthy of high commendation, and good fruits are seen on all hands. Our two weeks stay will be long remembered by the writer, and Bro. Ralph G. Smith and his sister, Sr. Edwin Hulmes, who kindly entertained us, are worthy of more praise than we feel at liberty to now give.

When I reached Philadelphia the 21st ult., the hot weather, poor water, and our stirring efforts, had so impaired my health that my visit there was both unpleasant and brief. I found the branch a mere wreck of its former self as I knew it from 1865 to 1876. There needs to be wise, loving, spiritual, and continuous gospel work, done there, and the Saints there should let the dead past be buried, and then press on toward those things that are before, profiting by past experiences. May heaven yet ordain peace and prosperity for the cause of Christ in that great city such as has been enjoyed there by God's people in other days.

Since coming into Massachusetts I

www.LatterDayTruth.org

have called at Newport, Fall River, and New Bedford. Yesterday we held two meetings in the Saints' chapel in this place (Fall River), and, as God alone can "give the increase," to him we look for blessing upon the effort made and trust good will result. Discord, division, and consequent degeneracy in spiritual matters have done their wretched work in this place and vicinity of late years, and the Saints seem sad, distracted, and embittered to a large degree. Nevertheless there is exhibited by many a fixed determination to profit by past experiences and press on battling for the right.

The branch here is the parent branch of the church in the Massachusetts district, was organized in 1865 by Bro. J. W. Gillen and aided in that year and in 1866 and 1876 by the writer. It holds a warm place in my memory, and its welfare is for that reason of high importance and tender interest to me. I hope to see the branch rise above its trials and profit by its tribulations and win from seeming defeat a glorious victory in Christ Jesus. And this will surely come if the Saints will suffer, with Christ, and do no wrong. All should "examine themselves" and see if they are, practically, in the faith and work of Christ, and "Give none offense, neither to the Jews, nor to the Gentiles, nor to the Church of God." If the Saints will profit by the past they will prove the wisdom of Paul when he said, "For there must be also divisions among you, that they which are approved may be made manifest among you."—1 Cor. 11:19.

Temptation, tribulation, and trial are often grievous and humiliating, but if treated with wisdom and patience good fruits will result to those exercised thereby. The refiner's fire manifests and consumes the dross, while it separates and purifies the good.

FALL RIVER, Massachusetts, August 1.

## MISSIONARY LABOR.

OUR observations in the past and our understanding of the sacred books of the church, convince us that the first and most important duty of the missionary is to open up and occupy new fields for gospel work instead of spending time and efforts (except rarely) in organized branches. Those missionaries who labor in harmony with this view build up the work of the church most successfully, develop the most rapidly in ministerial qualities, have the greatest measures of enjoyment in their labors and the greatest degrees of spiritual help from the Lord, and win the highest respect and consideration from the church. It is a mistaken notion that a missionary can be of the greatest use in the organized branches, for it often happens that he may be well fitted to preach the gospel to unbelievers and yet not be qualified to minister to experienced Saints, those who are equally if not farther advanced in the knowledge of gospel work than he. His work should be done where most needed, where best appreciated, and where the nature of his calling locates him.

Paul said, "Yea, so have I strived to preach the gospel, not where Christ was named lest I should build upon another man's foundation; but as it is written, to whom he was not spoken of they shall see; and they that have not heard shall understand."—Rom. 15:20, 21. This being proper for this apostle, it certainly is equally proper for those missionaries of less note in the church than he. And the Lord has commanded saying, "One man shall not build upon another's foundation, neither journey in another's track."—D. C. 52:7. And this is supplemented by these words, "Let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not *his* duty, and shows himself not approved, shall not be counted worthy to stand."—D. C. 104:44. The missionary should therefore act in his lawful calling, doing it faithfully, and avoid building on another's foundation, otherwise he may not expect to be "approved" by either the Lord or his church.

Local organizations, in the very nature of things, are to look after their own affairs and build as best they can with the ministry belonging to them, and not interfere with the missionary and his work. This is set forth in much plainness in the revelation of April 8, 1890, which the Saints will do well to carefully examine and faithfully heed. Local organizations and mission fields differ in many respects, though the former may be within the limits of the other. Within the State there exists different departments, as for instance, the legislative, the judiciary, and the executive, and between these there should be no conflict. On the contrary, each is dependent upon the other for success. So it is in the church of Christ, different departments exist, inter-dependent, and these must not interfere with others, but honor and uphold each in its proper place.

We have seen men well fitted for the missionary field placed on duty in matters pertaining to local organizations and witnessed their failure and much consequent disorder, confusion, and harm. We have seen men well fitted for local work placed in the missionary field and witnessed their failure, disappointment, and defeat. This evil should be studiously avoided by all, for its fruits are always bad to all concerned. Therefore "let every man learn his own duty, and stand in his own office and calling," working therein with faithfulness and patience, hope and love. Then the church will increase, have peace and unity, and be edified in love.

## QUESTIONS AND ANSWERS.

*Ques.*—If a branch adopts a rule to have its election of officers on a specified time, and the branch meets on that date with as many members present as in previous meetings; has the president the right to defer said election meeting without obtaining first the consent of the members present?

*Ans.*—If for reasons known to the president he deems it prudent, or for the best interests of the branch that the meeting be deferred he may so state, and defer it to some other specified and given date, and unless the members present at the time, object to such action of the president it will stand as the action of the branch; if there is objection made at the time, then the president should put it to vote and govern himself accordingly.

## "THE PEOPLE" IN ENGLAND.

THE London item below "speaks volumes," and in no uncertain sound concerning the rights of the people. Some time since the Prince of Wales was taught a moral lesson on the subject of gambling by an eminent English barrister, also by the people; and now the Lord Chief Justice denounces high-handed interference with the rights of the people by a Duke and asserts the rights of the people. With all this, together with the overthrow of Lord Salisbury's Tory government, it is not difficult to discern the rapidly waning power of royalty. The Anglo-Saxon race, the asserter and maintainer of liberty and civilization, is destined to attain complete political self-government.

LONDON, Aug. 4.—Lord Chief Justice Coleridge delivered judgment to-day regarding right of way in an action in which the plaintiff, a workingman, sued the Duke of Rutland because the latter's gamekeepers were stopping traffic on a highway while they were driving grouse. His Lordship in his deliverance said that the days of high-handed interference with the rights of the people had passed, and that if the Duke could not conduct his shootings without meddling with the right of the public to use the highway he must select other places to hold his battues. The evidence given during the trial of the suit showed that the gamekeepers knocked the plantiff down on the highway and that when the plaintiff complained of this treatment to the Duke's son, Lord Edward Manners, the latter replied: "Go to the devil. If you are shot your life will be on your own head." This the Lord Chief Justice said could not be tolerated from any person, Duke or other. Lord Edward Manners, interposing at this point in the remarks of the Lord Chief Justice, said that his Lordship's words seemed to hold him (Lord Edward) up as a prospective murderer. To this his Lordship replied: "I only said what I considered it my duty to say."



www.LatterDayTruth.org

## EDITORIAL ITEMS.

BRO. H. BROADWAY wrote from Hamilton, N. S. W., June 28. He commends the labors of the general and local ministry in that field. He is laboring in branch and Sunday school work. Bro. Broadway has words of praise for Presidency and Priesthood and The Saints' Harmony; he regards them as excellent publications.

By letter from Sr. Mary Morton of Burlington, Iowa, August 8, we learn that Bro. William D. Morton Sen., who was the first printer employed in the Herald Office when it started, is lying very low slowly passing away. He is now well on toward eighty years of age, very feeble, and will welcome the release from earth by death.

Bro. T. W. Smith was slowly improving when the Senior Editor saw him the evening of Saturday, August 7. A number of the Independence choir visited Bro. Smith that evening and sang several pieces for his pleasure. He seemed to enjoy the music and was pleased with the attention. He is being cared for by Bro. Hailey, and receives the best care possible under the circumstances. The advice given by Bro. Alexander H. Smith in the *Ensign* was timely and judicious.

Pres. Joseph Smith arrived from Independence Monday the 8th inst.

Bro. E. L. Kelley, announced as going East in our last issue, arrived at Lamoni on Saturday the 6th. He left again for Independence Friday the 12th.

Letters are received from Brn. E. Delong, Sarnia, Ontario, and T. Wellington, Lamoni, Iowa. The former has been preaching and baptizing near Petrolia, Ontario; the latter is preaching at local points.

Bishop E. L. Kelley addresses the Saints in this issue. See his article, "Support of Missions."

## EXTRACTS FROM LETTERS.

Bro. M. F. Gowell, Green's Landing, Maine, August 4:—

I feel like saying that I am much pleased with the *Herald* in matter, type, arrangement, etc.

Bro. J. J. Cornish wrote from Reed, Michigan, August 2:—

Seven more were baptized soon after I wrote my last from South Boardman, and others say that they "believe it is all right." I am now on my way to Free Soil, and Burnham where we are to commence the debate on the 8th.

Bro. J. F. Mintun wrote from Moorhead, Iowa, August 5:—

Meetings at Soldier P. O. are well attended and good interest shown. May the *Herald* ever live to cheer the Saints. It is looked for with great anxiety, and by some read and reread, sometimes the third time.

Brn. W. S. Pender and P. Peterson are at work in Wisconsin. Advices dated at British Hollow, August 8:—

In company with Bro. Peterson, we have held a two weeks series at Rockville, with large attendance and considerable interest. We are preaching in new places all the time. We get a good hearing wherever we go, and succeed in making friends to the truth. When the Saints were scattered from Nauvoo, quite a number came here. Some of their children and grandchildren are now living here and are favorable to the work. There is an aged Sr. Blair, living at Buena Vista, Wisconsin, who was baptized fifty years ago. She appears as firm in the original faith now as then. She removed erroneous ideas and prejudice from the minds of some.

Bro. H. O. Smith, Ogden, Utah, wrote August 7:—

Had a very good audience at my meeting to-day and much interest shown by all. Quite a number are showing a disposition to investigate. I hope for good results if the work is followed up here.

Bro. W. W. Blair, Plainville, Massachusetts, August 9:—

Have fine, not very large but increasing meetings both in size and interest.

Bro. J. J. Cornish, Burnham, Michigan, August 8:—

Commence debate to-night; big excitement here. All well.

## THE MISSOURI REUNION.

BRETHREN D. C. White, J. D. White, and T. B. Rice, committee of the Reunion to be held at Clinton, Henry county, Missouri, September 15 to 25 inclusive, are making strenuous efforts to make that occurrence an eventful one. In a circular issued by them they give the following information concerning the meeting, and the grounds where it will be held:—

RAILROADS AND RATES.

Clinton has three Railroads, viz.: The Missouri, Kansas, and Texas, The Kansas City, Osceola, and Southern, The Kansas City, Fort Scott, and Gulf. All of which have granted rates as follows: One fare for the round trip. Applications for reduced rates have been made on a number of other roads, which, if secured, notice will appear in *Ensign* and *Herald*.

PROVISIONS.

Everything for comfort and the necessities of life, such as straw, feed of all description, fuel, etc., can be procured on the Camp Grounds at reasonable prices. (Exorbitant prices will not be allowed.)

TENTS

Can be rented for from $2.00 to $2.50 each for the entire time of Reunion, by applying to D. C. White, Clinton, Mo., by the 10th day of September. We suggest that application be made as early as possible.

BAGGAGE

Those coming on Railroads can have their baggage transferred from the Depots to the Grounds free of charge, by reporting to Committee at Depot or at the Grounds.

LOCATION OF THE GROUND.

The Camping Grounds are located in the edge of town, within the Artesian Park, near the large Artesian Well and Lake, which affords abundance of fine water. The Artesian Park Hotel is also near by, where accommodations can be procured by those not desiring to camp. The Park Hall, on the Grounds, has a seating capacity of about 600, which, in connection with the two large, commodious tents the Committee already have, will afford the best accommodation for both the speakers and public. Anyone desiring more information regarding said Reunion, please address

J. D. WHITE, Sec.,
CLINTON, Mo.

Information concerning the number likely to be attending from any given locality should be sent to Bro. J. D. White, as soon as practicable, that the railways may be informed by him.

---

FREEMAN, of Massachusetts, who some years ago killed his child through an insane notion that the Almighty had commanded it, is not the only murderously inspired crank, as may be seen from the following. Some willing and superficial fault-finders will continue to hold Christianity responsible for such atrocities.

DETROIT, Mich., Aug. 5.—George Jacobs of Greenville says he has been instructed by the Lord to kill his family, and he started in to do it this morning. He said his baby was the first one to be slaughtered, and he rushed at the infant. Florance Grant, who boards with Jacobs' family, rushed between the child and its father and snatching up the little one prevented its death. The means of slaughter was to be an ax. Religious enthusiasm has landed Jacobs in jail, which he reached before he had done any injury.

---

THE British Privy Council is sound on a vital public question; one that is approaching more definite solution in the United States:—

The British Privy Council, the court of last resort, has declared the Manitoba School law constitutional. The Legislature of that province some time since abolished the separate school system and adopted the secular system, whereupon the Roman Catholics refused to pay taxes for their support, resisted the execution of the law, and got a decision in their favor by the Supreme Court of the Dominion, which decision has now been reversed by the Privy Council. The action of the court of last resort will have an important influence on Canada in the future.

---

WE extract the following from the Chicago *Tribune*:—

Charles E. Buell, chief of the Division of Religious Statistics of the forthcoming United States census report, has finished his labors in this city. . . . Mr. Buell says, and maintains his statements with statistics, that the Church of the Latter Day Saints is increasing rapidly in membership, numbering now 66,000 and owning church property valued at $10,000,000. "Mormons," said Mr. Buell, "can be found in nearly every State in the Union. I have ascertained that there are several places of worship in Chicago for Mormons, and at their meetings the religion is advocated eloquently. I have not ascertained, however, that polygamy is actually practiced in this city.

---

## FAULT-FINDING.

FAULT-FINDING is a cheap and easy sort of criticism. The most ignorant hearer can find a flaw in the best sermons. No man ever yet lived so well that some one did not criticise adversely his words and deeds. The life of Jesus was perfect, and yet fault was found with almost every step he took. Canting hypocrites complained because he showed himself the friend of sinners, and pointed out what they considered unpardonable in his noblest deeds of mercy and healing. Fault-finders never contribute anything to the progress of truth and righteousness.—*Christian Advocate.*

---

IF sunshine had to be paid for, there are people who would declare that candlelight could beat it.

www.LatterDayTruth.org

# By the Bishop.

## SUPPORT OF MISSIONS.

THE work of the Annual Conference of 1892 marks the beginning of a renewal of the prosecution of missionary labors in foreign lands and especially countries of Europe by the church under its Reorganization. On the 28th of September, 1882, this instruction was given to the body: "Ye cannot now prosecute missions in many foreign lands, nor is it expedient that the elders of the first quorums be sent out of the land of America until the work of the reorganization of my church be more fully established, and a greater unity of understanding between them be obtained."—D. C. 118:1.

Pursuing the course of wisdom thus foreshadowed the church devoted itself specially to the work of home missions and church organization and unity, making considerable progress, and arriving at a better unerstanding between the leading quorums; when, on the 11th day of April, 1887, further instruction was received as follows: "Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all."—D. C. 119:8.

The year 1892 finds, then, the possibilites of church work and extension without restrictive bounds, and the Saints under a reiteration of the fact, that the responsibility of carrying forward the proclamation of the gospel to all nations, rests upon the entire membership instead of the ministry alone: "Let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all."

It was thought proper and wise by the church at its last General Conference to say to its missionary force, Go forth and herald the gospel news not only upon the Western, but the Eastern Continent also; and answering to this summons we have a largely increased working ministerial force to-day in America, and missionaries in new and old foreign fields, urging the gospel work in England, Wales, Denmark, Sweden, the islands of the Pacific, and Australia.

I pause now to inquire of the members engaged in "business and of work," who also have the divine commendation of laboring "together with God for the accomplishment of the work entrusted to all," Are you also making the sacrifice required of each to secure the completion of the work for which we have so long sought, hoped for, and prayed? The inquiry is one that each must answer for him or herself, and not only in time, but to the Master in person.

The missions of Denmark and Sweden must be aided at once and this continued until the work shall have gathered much more strength than it now has. Help is also required for the work in the British Isles.

Bro Marce Sorenson writing from Aalborg, Denmark, July 18, states that, "Under present circumstances it is impossible for the few Saints in this country to furnish board and lodging to the elder. For the present the poor, dear old people have all they can do to maintain themselves; of course they do all they can and help all that is in their power; but for them to board me in addition to themselves, would simply mean the poorhouse for them next winter."

Notwithstanding this extremity, the few Saints there rejoice that a missionary has been sent. He further writes: "In spite of such surroundings these people have waited and prayed these long years for help; and God has visited them from time to time by his Holy Spirit and promised them by unmistakbale signs that he would send them help."

The work in Sweden, as reported by Bro. John Wahlstrom, is not so very different to this in Denmark. The short references will aid all in comprehending the situation as it is abroad.

In America and the Pacific countries there is a larger missionary force at work than has ever been sent out by the church before; the necessities of these and their families must also be met, and while they sacrifice to preach the word, it is but reasonable that we should sacrifice also to aid them in the work.

The idea that has been advanced in certain places that a great amount of money is raised in proportion to our missionary force, is an incorrect one. A casual thought and estimation will convince any candid person that the facts are, that almost without exception the strictest possible economy is maintained by the church.

Other than the local ministry there are 215 missionaries now at work. It has taken quite a sum of money to place these in their fields of labor. Besides this, the families of the missionaries, the poor, and all incidental church expenses are supplied from the church fund.

Now consider for a moment the amount of funds raised annually, and it must occur to you that the most wonderful thing about all our work is that it has been possible for the church to keep these live, talented, and courageous men in its missionary work with the sum it has had at command. As for myself, I know of no society or people now, or in the annals of history, who have undertaken even to maintain so great and extensive missionary interests with so little means at command. And the success already gained by the Reorganization with its limited resources must in time be reckoned among the most marvelous and miraclous things of the ages. Indeed, nothing save the assurance of the Master, "much more will your heavenly Father care for you," could have accomplished the gospel preaching and organization effected in the last few years.

In presenting these thoughts to the Saints it is with the hope that you will appreciate the necessities of the hour in the fullest sense, and put forth an effort to maintain well the work the church has so courageously begun. Every member in this great *family of Christ* should make a sacrifice to the cause now—one with which the Lord will be well pleased. Can we not before the close of the present year have a contribution to the *Tithe and Offering* fund from every member in the church? Such a united effort would prove a natal year to the *cause of the gospel.* The Bishop's agents in the various districts will gladly wait upon you; and at the central office we shall feel encouraged to hear of your work.

To many this indeed may require a great effort and sacrifice; but the end to be gained is fully worthy of this, and cannot be reached in any other way. The gospel work is one of sacrifice, whether undertaken by the sower of the word or plowman, the traveling missionary, or standing minister and member; and altough each in his work may deem his lot the harder for a time, yet the Lord has asked of neither more than it is possible to perform, and to all has vouchsafed the guarantee that so long as they shall continue at the post of duty, his grace will not fail them nor his visitation cease.

The kindness of our heavenly Father to his children is so constant and great, that like the comforts often furnished the unthankful child by kind and loving parents here, it is often received without a thought of appreciation of the Giver, or blessing. This indifference to the work and blessings of God is increased by the engrossment of the mind in that which is worldly and consequent shutting out of the light of faith which says, God knoweth us.

It is doubt and neglect of duty that removes God from the world and estranges the race to the special providences. On the contrary, goodness and faith find a visitation of the Supreme, and enable us to realize the

www.LatterDayTruth.org

foundation instruction of the Master in the gospel work: "Wherefore, seek not things of this world; but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you."

E. L. KELLEY,
Presiding Bishop.

LAMONI, Iowa, August 12.

# Mothers' Home Column.

EDITED BY "FRANCES."

"Among so many can He care?
Can special love be everywhere?
A myriad homes, a myriad ways,
And God's eye over every place?

"I asked: my soul bethought of this:
In just that very place of his
Where he hath put and keepeth you,
God hath no other thing to do!"

*Dear Sisters:*—This question of what we shall teach our children, of the manner of our deportment before them is one that stirs the depths of my soul at times. Mothers and fathers, awake to the fact that the child is yours in one sense, he is your charge, but in another sense he is a living, independent soul with rights that you may not infringe, and responsibilities from which you are not able to release him. You have not the right to teach or neglect that child at will, and you have not the right to teach him anything that you do not believe yourself to be true.

A few nights ago as I walked briskly along in the dusk of the evening. I almost ran over two little ones cowering hand in hand near a dark corner.

"Well, what is the matter, little ones?" I asked.

"Charlie told us he saw a black man up in the potato patch stooping down."

"O, but you mustn't believe that," I said; but the quick rejoinder was:—

"But mamma tells us that too, sometimes."

What could I say? Destroy their confidence in their mother's word, even though I knew she was seriously in the wrong to put such thoughts of fear into the minds of her children? I felt a kind of indignation against the mother who could teach her children to fear an evil thing in the dark when she should have taught the sweet comforting thought, God is with us; we have nothing to fear.

I smoothed it down the best I could, and assured them in a firm, decided way, that gave them courage, that mamma was mistaken; that I knew of only one black man in town, and he was very fond of little boys and girls, and beside I knew he was safe in church.

They disappeared down the dim street, and I went on, thinking some thoughts like those I have written, and I want to say mothers, that you never gain or hold an inch of such control as you may be proud of by frightening your children into obedience. It is a confession of weakness in a parent to say he must either buy or scare a child to make him obey. The sure, strong, safe formation in all teaching and preaching is truth. Teach that to your children, and appeal to their better nature. Cultivate the good, pure, sweet thoughts, and help them to be brave and noble, not cowardly and untruthful. Teach them that God loves a dutiful child, not that out in the woodshed, or up in the garret, or out in the potato patch is a terrible black man who will carry them away. Don't do it. Be truthful yourself.

Not long ago I heard a testimony from a sister borne in strong, concise language, a testimony that gave me pleasure, and would have been the cause of that feeling in a greater degree had not memory called up to my mind the throb of sadness I had felt a few Sabbaths before when her little daughter came into the room where I was, sent by her mother on an errand not in keeping with the Sabbath day.

Yes, I know people of the world pop corn and crack nuts and make ice cream for their children or friends on the Sabbath,—sometimes it is a big dinner,—but we are Latter Day Saints, and the Sabbath day is holy and the little ones are quick to follow an example.

If you cannot take them with you to the house of the Lord (and there are times when you cannot), in your own home you can have the spirit of the day. Have you no book of Bible stories and pictures? Have not your children voices to make sweeter music than the instruments of brass or reed? Never again will preacher or teacher have closer attention from them than you can have, if you care to try. It will not be without an effort; but O mothers, while you rejoice in the spread of the gospel because it saves men; while you are willing to toil and sacrifice that men may be raised from degradation, do not forget that it is as great a thing to prevent souls from falling; while the messengers go out over hill and plain and ocean flood calling in the lost sheep of the fold, you are doing as great a good if you are keeping your own dear little flock safely sheltered in the cleft of the great Rock.

MARGARET.

---

BELDING, Mich.

*Dear Sisters:*—I love this latter day work, and can truly say that I know it is of God. I have been afflicted all winter, but God has seen fit to spare me, and I feel to praise his holy name, for I know that it is through his loving kindness and tender mercies that I am spared. O, how I hope that this work may roll on, and that many may be brought to know the fullness of the gospel in these last days. The days are few, and we all should do our best to let our light shine, that others seeing our good works may be constrained to follow in the path our Savior trod. There are a few Saints here beside ourselves, but they do not seem interested as Saints should, so we feel that we are alone. May God help us to ever be mindful of his goodness.

Your sister in Christ,
MRS. H. BELLE WHEELER.

[Dear Sr. Wheeler:—Has the thought never entered your mind that the Lord might require something of you in regard to those other Saints who do not seem so fully awake to the work and its needs as you are? The admonition, "Let him who is warned, warn his neighbor," is not for the elders only. There is no individual who has not some influence; and the nearer we live to Christ, the greater that influence will be for good. Do you visit these other Saints and talk with them about the work? The work of Christ from first to last is a work of love. Love is to conquer the world; and when we go to others with love in our hearts, we go with a power which the influences for evil cannot resist. We want to ask a question of each one who bears a testimony of love for this work. What is there which hinders us from being preachers of the gospel? What is there which prevents us from repeating to others the glorious message of "Peace on earth, good will to men"? If the love of God fills our hearts, there is nothing on earth or in heaven to prevent. More than this, we are doing it whether we know it or not. If our life is conformed to the gospel, we are living witnesses of its truth; and if we testify our love for it, and our lives contradict this testimony, then we are false witnesses before God and the world. It is a solemn thought, but not less *true* than solemn. The burden of preaching the gospel is not all laid upon the ordained ministry. It is possible for the membership to tear down faster than the ministry can build up; and it is also possible for them to enter into the work of the ministry as helpers in the gospel, and bring to pass much righteousness.—ED.]

---

OAK WOOD, Texas, June 5.

*Dear Sisters:*—Time after time I have been prompted to write to our loved Home Column; then the thought would come to me, "You had better leave that for more able writers. You have already too many cares," etc. But this morning I have arisen from my bed before it is light; and seeing the vacant seats through the ever open door of our little circle, will venture to intrude for a few moments.

Dear sisters, when I contemplate the great plan of redemption that our God has ordained through the gift of his dear Son, that we might be redeemed from the Adamic sin, and also the grand old gospel plan of salvation which he has vouchsafed for all who will be saved; when I try to look at it in its broadest sense, I feel to praise the Lord, to magnify his holy name, that he has so mercifully permitted us this probationary state in which to work out our salvation before we are called to give an account of our stewardship. Sometimes we think our trials are hard to bear,—looking at it from a human standpoint would dare to think it unjust,—but when we begin to realize even now that all chastisement is necessary for the purifying of the sons and daughters of God, we are again reminded how kind and merciful our loving Father is to consider us worthy of being heirs. For do we not read that "If you are without chastisement, then are ye bastards and not sons"? Let us try ever to keep the blessed life and example of our dear Savior before us, and just remember when we are misunderstood, misrepresented, or falsely accused, that he drank of the same bitter cup, and that he has said, "My grace will be sufficient for you," also, "follow me." When he was reviled he reviled not again, but under all trying circumstances gave good for evil. My greatest desire is to live an ex-

www.LatterDayTruth.org

emplary, Christian life before God and the world, that I may ever be found with the whole armor on. Dear sisters, let us keep in mind the great promise, "The meek shall inherit the earth." When we think what this earth is to be when it is restored to its primitive perfection, we can have some conception through faith of what a grand and glorious promise that is. Oh, is it not worth striving to inherit! Then let us go on hand in hand in this great work, helping to bear each other's burdens, each one lending a helping hand, here and there, wherever opportunity presents, until our work is ended, and the victory complete.

Your sister in the race for eternal life,

JULIA V. NEAL.

---

WELMANVILLE, Kansas.

*Dear Sisters:*—The day without is dark and gloomy, yet my soul is filled with peace and joy—joy that comes from above. Though isolated, and away from all Saints, with the exception of our own family, and our faith ridiculed by many, I feel to thank God that I am numbered with his people. I have derived much comfort reading the many letters in the Column, and especially those treating on the Word of Wisdom. At that time I was subject to peculiar spells. I would turn partly blind; a portion of my body would become numb, and I would partly lose control of my speech. I became alarmed, and when I read those letters they caused me to think, and upon retiring one night I dreamed that if I would abstain from the use of tea and coffee I would be blessed. I did so, and thanks to my Father above, I have not had a spell since. I can testify he is no respecter of persons. If we will obey he will bless.

In conclusion, I would say I hope Bro. Caffall's suggestion may be thought of, and if possible acted upon; that is, of sending more ministerial laborers to Kansas. There are a great many broad-minded people here.

Your sister,

CLARA EBERT.

---

BROCKTON, Mass., March 20.

*Dear Sisters:*—I have been much comforted by reading the letters in the *Herald;* also feel that I have a testimony to bear to the truth of the gospel of Jesus Christ; that it is the power of God unto salvation to those who believe and obey, and continue faithful to the end. I embraced the gospel in 1847, in London, England, as did also my mother and brother John. Three years later my brother went to St. Louis with his wife and child, his wife's sister and her husband. My brother's name was John Merritt; his wife's maiden name was Mary Ann Taylor; her sister's name was Frances. Two years later my brother died of billious fever. His second son died in his second year. I believe they were both buried in St. Louis. His wife and eldest son started for the plains; how far they went I do not know. I had a younger sister named Elizabeth M. Merritt, who died about twenty-five years ago, leaving one son four years old. I keep house for him, now at No. 20 Winter street, Brockton, Massachusetts. If my brother's wife or son, or any of their family chance to see this letter, it would give me much pleasure to hear from them. I will be sure to answer.

Ten years later I came to Boston with my mother and sister. Mother died twenty-three years ago. For twenty-one years I did not meet with anyone belonging to the church. Seven years ago last fall I came to Brockton. After living here five months I found a branch of the Reorganized Church. I can never tell how much I rejoiced that day in meeting with the people of God. It was a day long to be remembered in my life. The Lord led me to them in answer to prayer. I can truly say my prayers have been answered many times.

Your sister in the gospel,

SUSAN MERRITT.

---

DENVER, Colorado.

*Dear Sister Francis:*—I wish to report the progress of the Denver Sisters' Prayer Union. We meet every Thursday, at two o'clock, for the purpose of praying for the sick and afflicted, and a goodly portion of God's Spirit meets with us. We are strengthened and built up by each other's faith and prayers. At the close of the meeting each one throws in her mite, and the result at the end of the year 1891 was $29.25. It was spent in helping the poor of the church, and in helping our missionary here, and in different ways where it would do the most good. We are starting a sewing society for the purpose of helping on the good work. Officers of the Prayer Union for the ensuing year were elected April 28, 1892. Sr. E. F. Shupe was sustained president, Sr. Martha Westland elected vice president, Sr. Walker treasurer, and Sr. Ella Brannan secretary. May God's blessing attend all the Prayer Unions.

Your sister in Christ,

ELLA BRANNAN, Sec.

[If a sewing society is organized, will you please send name of president to Sr. Lizzie Blair, Lamoni, Iowa.—Ed.]

---

SAN BENITO, Cal.

*Dear Sisters:*—I have long felt that I ought to add my mite by writing to the Home Column; but, I am like many of my sisters, wait for others more gifted to do the writing. Those who do write will be rewarded, and not I. Yesterday when I received my *Herald* and read "On the Wing," I felt condemned, and in a measure realized my selfishness to see that our editor, on her journey to conference,—no not conference, but for the purpose of advancing the interests of the Sunday School Association, and by that means furthering the cause which she is giving her life work to advance,—amid the raging of the storm without, and the din of the cars within, did not forget the readers of the Home Column; and probably weary in mind and body there was no rest for her brain or pen. What a lesson for us! The tears welled to my eyes, and rolled down my face as the thought came to me, "What am I doing to help others? Do I not wish to inherit eternal life, and be saved in the celestial kingdom?" I certainly do, and so do you, dear mothers and sisters; so let us all do what we can. I love this work. I know it is God's work, and love to read of its progress, in our lands and in foreign lands; but more especially do my thoughts and prayers go out in behalf of the Nova Scotians, for I know there are as good, honest people there as any place on earth. But they are so well satisfied with what they already have—too religious. Our district conference has just closed. One of the best I ever attended. Excellent preaching; and at one prayer and testimony meeting the Holy Spirit was with us, to encourage us, and also warn us to faithfulness.

Your sister,

MARY J. PAGE.

---

FOUNTAIN GREEN, June.

*Dear Sisters:*—It has been a long time since I have penned a line to the Column, and I thought I would improve this morning in writing to cheer up the sisters in their good works, and also to tell how I rejoice in the rolling forth of this great and glorious work. I have just returned from conference which was held in Burlington, Iowa. There was a large attendance for that place. We had good preaching, and the Spirit was with us, and we were filled with joy and gladness. The Sunday before the conference there were nine baptized, and my only daughter was one of the number. Now my children are all within the fold, and how thankful I am that the Lord has heard my prayers and that my life has been spared to see this day. I was very sick through the winter, and I began to think that my time here was short; but I was administered to and had the promise that I would live and still bear my testimony to the truth of this latter day work. I know that this work is true, and the gospel that we believe and preach the only way whereby we can be saved. A sister wrote to me from Montana and sent me some stamps and wanted me to write through the *Herald* if I received them. I did, and I am very thankful for them, and pray the Lord to bless her for the goodness of her heart. There was no name to the letter. I wish that I had her address. I would write to her.

Your sister in the gospel,

KATHARINE SALISBURY.

[This letter should have appeared earlier, but through a mistake was put in the wrong package and so misplaced.—Ed.]

---

GROVE HILL, Iowa, April 14.

*Dear Sisters:*—We have been made to rejoice in the Lord this fall and winter exceedingly, having been blessed with the presence and preaching of some of God's servants almost constantly since reunion until a month ago. Elders Roth, Shippy, and Reynolds, with several of the Eastern Iowa young ministers have all worked faithfully, and a corresponding interest has been raised; some have been baptized, others are only waiting Bro. Roth's return,—which is to be soon,—and many are investigating who have never before taken any interest in religious affairs. They say in regard to the subject: "This is the only doctrine I ever heard that looks fair; and if the Bible means anything it means just what it says." The chances for places to preach in seem better than ever before. The honest in heart are awake to their needs, and we are very hopeful of an

www.LatterDayTruth.org

ingathering soon. Remember us, dear Saints, in your prayers, that we may be able to stand in the day of His appearing.

Your sister in the gospel,

LIBBIE SHIPPY.

## PRAYER UNION.

### SPECIAL REQUESTS FOR PRAYER.

Bro. H. O. Smith, from Ogden, Utah, sends a request for your prayers in behalf of Sr. Fisher, Harrisonville, Utah, that she may be restored to health.

Sr. M. A. Waddell, of Louisiana, Missouri, requests your prayers in behalf of her mother, Sr. Nancy Caverley, that God may restore her to health.

### GOSPEL BOAT FUND.

| | | |
|---|---|---|
| Amount to date, August 5 | | $315 54 |
| Jeannette Monroe, Neb. | $ 50 | |
| Fulton branch, Iowa | 17 10 | |
| Jno. Dyas, Mo. | 1 00 | |
| Thos. Worrall, Mo. | 50 | |
| G. W. Wilcox, Mo. | 25 | |
| Sallie Worrall, Mo. | 1 00 | |
| Caroline Ellar, Mo. | 85 | |
| M. J. Head, Mo. | 50 | |
| Stella Wilcox, Mo. | 10 | |
| Hulda Flinn, Mo. | 10 | |
| Pleasant Grove S. S., Mo. | 3 20 | |
| Sunday School, Xenia, Ill. | 1 75 | |
| Mrs. F. Palfrey, Mo. | 1 00 | |
| Jos. Carlson, Iowa | 50 | |
| L. Youngson, Idaho | 2 00 | |
| A. L. Crocker, Mass. | 1 03 | |
| Kate Hawkins, Kan. | 2 00 | |
| A Sister, Iowa | 50 | |
| A. Emley, Neb. | 1 00 | |
| Sisters, Mite Society, Lamoni, Ia. | 5 00 | |
| D. W. Davis, Kan. | 25 | |
| G. Makin, Kan. | 25 | |
| E. J. Mayhood, Kan. | 50 | |
| J. Larson, Kan. | 50 | |
| R. Bird, Kan. | 50 | |
| E. E. Crawley, Kan. | 25 | |
| Maggie Young, Kan. | 10 | |
| Eliza Horsley, Kan. | 25 | |
| Hattie Crawley, Kan. | 50 | |
| A. Peterson, Kan. | 25 | |
| A. Bird, Kan. | 50 | |
| | | 43 73 |
| Amount to date, August 12 | | $359 27 |

### HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Amount to date, August 5 | | $4,342 53 |
| Jeannette Monroe, Neb. | 50 | |
| Ida and Della Fletcher, Iowa | 10 | |
| M. Thompson, Cal. | 50 | |
| Ellen Albertson, Minn. | 30 | |
| A Sister, Iowa | 1 00 | |
| Angeline Loach, Iowa | 1 25 | |
| | | 3 65 |
| Amount to date, August, 12 | | $4,346 18 |

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

### A MEDIUM JOKE.

"WELL, what can I do for you?" asked the medium.

"I wish you would tell me how to get rich."

"All right; I'll do that. Sit down."

"As I'm poor I suppose you will not charge me anything. You are rich yourself?"

"Me rich? I'm as poor as a church mouse. You'll have to pay."

"You're as poor as a church mouse?"

"Yes."

"Then if you can't get rich yourself how on earth can you you tell me how to get rich?"

"You get out of here. I guess some fool has got loose."—*New York Press.*

THE most manifest sign of wisdom is continued cheerfulness.

TIME passes more speedily in proportion as it is happy.

# Letter Department.

IRON MOUNTAIN, Menominee Co., Michigan, August 1.

*Editors Herald:*—I was baptized about a year ago by Elder I. N. Roberts, confirmed by Elder J. A. Davis at Minneapolis, Minnesota. I first heard the gospel at Zearing, Iowa, about five years ago, presented by Bro. Carlson, and feel to praise God for being permitted to hear the gospel which I know is the power of God unto salvation. I have had some testimony of its divinity, also some trials, although I am but a babe in the work. I had suffered greatly from la grippe and weak lungs, but since asking prayer of the Prayer Union I have received more strength. I ask continued prayer of all that I may be entirely healed.

I have written Bro. J. J. Cornish to come here, but have received no answer. If there are Saints and elders in this part of Michigan or in Wisconsin, near by, I wish they would write me; I wish to have my little babe blessed. I am distributing the printed word. May the Lord aid us all to do our full duty.

AUG. JOHNSON.

[Yes; we understand Ezekiel 37: 16 to refer to the Book of Mormon.—ED.]

BRUSH CREEK, Ia., August 4.

*Editors Herald:*—I left Lamoni the last day of May for this part of the gospel field, went to Ottumwa, where I was detained longer than I expected on account of rains, high waters, and washouts on the railways. I never saw the like on railroads before, especially at Cedar Rapids; trees, parts of fences, and driftwood were strewn in every direction; nevertheless I reached Amber in time to attend the Eastern Iowa district conference, June 4 and 5. Elders J. S. Roth, Warren Turner, and C. C. Reynolds were present. We had a good conference; many encouraging testimonies were given in regard to God's marvelous work and wonder, and the elders who preached had good liberty. After conference, by the request of Bro. Roth and the desire of the Fulton branch, I went there, preached four public discourses, did considerable fireside preaching to both Saint and sinner, and have the assurance that good will be the result. I am informed since I left that one has requested baptism. Elder Turner was with me a few days and preached twice. The Saints there as a rule are alive to the work; some enjoy the gifts. Brn. John Heide and John Sutton their presiding officers are men worthy of the trust confided in them.

June 28 Bro. E. Trimble took me to Bro. John Doty's, near Crab's Mill, where I tried to get an opening to preach; but finding it would take time to effect that, he took me on to Canton where Bro. J. R. Johnson the presiding officer of the Butternut Grove branch lives. He got the Red Oak schoolhouse, also a place in Canton, and on Sunday, July 10, we had prayer, testimony, and sacrament meeting, at Bro. O. E. Green's. On the 11th ult. I baptized Sr. Florence A. Green, and on the 12th came to Brush Creek. Have preached twice every Sabbath, and during the week, since I came here, I have also done considerable fireside preaching, and baptized two—Bro. Orville A. Horton and Sr. Lizzie, his wife. There are several more in this vicinity who are believing the gospel, but whether they will obey before I leave is yet to be told. With those whom I baptized last winter there are now six members of the church in this place. I have administered the sacrament once since I came here, and last night I preached in the Brooks' schoolhouse, and to-night we meet for prayer and testimony meeting. I have appointments out for next Sunday morning and evening. Our meetings are well attended considering the busy season. In gospel bonds,

JOHN SHIPPY.

OBI, New York, August 3.

*Editors Herald:*—Our "revival" here proved a success as to length and as to "reaping." We continued it with the aid of our good brother, M. T. Short, for two weeks, making eighteen discourses and one confirmation meeting. The rival "revival" closed Thursday evening of the first week with no results. We reaped, baptizing three at the close of the meetings, and all through the good Spirit was with us. There are several more very near the kingdom and I am praying for them so much. It is my "heart's desire and prayer to God" that those thus starting in the great work of the Lord may continue unflinching to the end. I feel that is near. Shall I be ready? Will all the Saints be ready?

Elder Short has gone on to New York City to dine on his birthday with his brother, then to hasten on to the Massachusetts reunion. How well I should like to have gone with him to attend the reunion!

Some one here during the first week of our meetings sent up—and it was published in a local paper—a statement that these people here are too well informed to "accept Jo Smith as a prophet or his bible." I have sent answer to the paper affirming Joseph (not Jo) Smith to be a prophet of God and the divinity of the Book of Mormon and challenged the author of the item to public disussion, closing my reply with a general challenge to all so-called ministers of the gospel in the county, and suggesting if my offer to debate was not accepted I hoped we should see no more of such items. I await results.

JOHN S. PARRISH.

GLEN ROY, Ohio, July 27.

*Editors Herald.*—I was born in Syracuse, Ohio, and was brought up by parents who belonged to the Saints Church. I joined the church at Syracuse in February, 1874. My parents would send me to Sunday school, but I would not go, and started to the Methodist Church which I joined six years ago. When my parents removed to Glen Roy I took my church letter to that place, in 1890, but I never did believe in sprinkling. However, I took my letter to a church no more satisfactory than the other, viz., the United Brethren, and a year later joined the Baptists, though they believed not as I did, for they baptize as an outward sign of an inward grace. In January, 1892, I heard Bro. T. W. Williams preach, and the word cut like a two-edged sword. I tried to ward it off, but

www.LatterDayTruth.org

God's power was the stronger and when I gave in all were surprised, for I was known as a bitter opposer. I was baptized at Limerick, Ohio, by Bro. Williams. The next Sunday I was down to the Baptist church where I saw a candidate immersed. The minister remarked that they did not wash away sin, but performed the ordinance as an outward sign, etc. It was a cold day and they held the candidate in the water until they sung two verses of a hymn and she fainted before they put her under the water. I tell you they have a new plan of forgiving sin—they freeze it out.

Let us as Saints do all we can—all that God has required of us—and raise our children in the Lord. May God bless his church.

DAVID J. DAVIS.

---

NEW YORK, N. Y., August 4.

*Editors Herald:*—On the 3d ultimo I baptized three, the daughter-in-law and daughters of Bro. John Baldwin, all of Sharon, Pennsylvania. The place of burial was beautiful to behold, the candidates were composed, the grace and favor, yea the blessings and Spirit of our dear Lord were the gracious evangels of the occasion. Bro. George Powell, president of the local organization, who had been ordained to the eldership the Sabbath previous by Lorenzo W. Powell, the district presiding officer, aided me in the evening in confirming. My acquaintance with and brief pilgrimage among the Sharon Saints was as an oasis in the desert sands of this inconstant life. Bro. George accompanied me to Youngstown, Ohio, where we spoke to an attentive little audience a few times ere we both brought up in the Conneautville branch, near by, even in Beaver Center, Pennsylvania, where the Powell-Mason debate came off. I acted as moderator during seven of the nine nights sessions. The theological contest and tournament passed off all right as far as I was able to judge, and Lorenzo did close, masterly, and overwhelming work. The reverend gentleman had not reckoned with his host, hence it was an easy matter to get the lance between the joints of his harness. I felt sorry for him indeed, but cried never a tear as yet. I learn from reliable sources that the concluding evenings were victories scored in favor of truth and right.

I departed for Obi, New York, July 20, and found Bro. John S. Parrish working away with a good interest. We united our combined force and found many kind friends. Favorable impressions had been made by Elder Lanphear, who is almost venerated by the people. Bro. C. Scott and his efforts were held in grateful esteem, while Elder W. H. Kelley's flying visit was not in anywise forgotten; so you see that all spiritual services are harmonious parts of the whole. On the 1st instant I baptized three ladies, one being the wife of Charles Childs, the others being two young persons named Jessie May Childs and Eva Merritt, respectively. These last named are cousins and their fathers regretted that they did not go along with their children. Bro. Parrish, who was a priest, I set apart to the eldership; therefore he will doubtless wait upon these parties and others I trust, who appeared near the kingdom. I took train the same day for my present temporary abode, being the home of my brother C. F. Short, whom many of the Saints in St. Louis, Chicago, and California will doubtless remember. He used to be a Disciple minister; that is, a Christian or Campbellite preacher; but he fooled with the spooks till he thinks now he is an agnostic, etc. I take boat up Long Island Sound this five p. m. for and via Providence and Fall River to the Eastern reunion. I turned my forty-eighth milestone the day I arrived here the 2d inst. and unless I live to see a hundred I am on the shady side of the mountain.

M. T. SHORT.

---

FULTON, Iowa, August 1.

*Editors Herald:*—Ever since my boyhood I have heard the adage "Where there's a will there's a way." The truth of this adage was fully demonstrated here last Saturday night, when Sr. Devore's letter appeared in the *Herald* asking for help to buy a gospel boat. The philantropy of some of our noble young sisters in the Fulton branch was awakened, and the important question was, "What can we do for the salvation of those poor souls?" After some thought on this important matter their thoughts formed into shape and action; there was the will, now for the way. As there are only five or six families of Saints here who take part in anything like a festival or social, it was a big undertaking; but when woman wills, she wills, and a social was announced for last Saturday night at Bro. John Heide's to raise money for a boat, and the sisters went to work with a will which was truly commendable, with Srs. Frances Breeden and Ella Diley at the helm. Ice cream and cake, lemonade and popcorn, with a grand supper, was the order; and a fine crowd for these parts assembled and a real good time was had, and the best of all was that after all was over we had seventeen dollars and ten cents net gain for the gospel boat. The Fulton City brass band came up and entertained the company the entire evening free of charge. The prayer of the Saints is, that our heavenly Father may bless this little sum, and those who may be sent out in the boat to carry the gospel to the nations of the earth.

I will leave here soon for Clinton, thence to Davenport. I wish all my colaborers in the Eastern Iowa district would read Bro. Lambert's instructions in *Herald* of May 7, page 304; also of May 14, page 320, and comply with the same.

May God bless his cause and his people.

In bonds,

J. S. ROTH.

---

BARTLETT, Iowa, August 8.

*Editors Herald:*—We are still alive and battling for the truth; never felt better in the work or enjoyed more of the Holy Spirit, or had greater liberty in preaching the gospel. Commenced holding meetings here Thursday night in the Egypt schoolhouse, and notwithstanding the busy time and hot weather the people turned out well, and yesterday the house in Bartlett was filled to its utmost capacity with a fine audience that wanted to hear the word, both morning and evening. Here many are interested in our work; some have already obeyed, and others we think are near the kingdom. They gather in from five to ten miles to hear. In every place throughout this district the people are ready for the truth. We are endeavoring to thrust in our sickle and reap. We still take pleasure in stating that the Saints in general are trying to do the best they can to spread the truth. We have preached right along from three to four and sometimes six sermons a week. The local ministry are doing well, holding their regular weekly appointments in the respective branches and some in other places, as circumstances permit.

We make an earnest appeal to the Saints of this district to attend our coming reunion to be held near Thurman. Come armed and equipped with tents to stay and get your spiritual strength renewed. This invitation is also extended to all the Saints of the adjoining districts. Come up to the help of the Lord; for now is the accepted time. The people all over the western part of this district are making inquiries about this meeting; they are also making preparations to attend. The brethren of the Plum Hollow branch will do their best to make all things ready. Come up to the great spiritual feast. Some of the most able expounders of the doctrine and defenders of the faith will be present, such as Elders J. R. Lambert, E. L. Kelley, C. Scott, Frank Mintun, and others.

Yours for truth,

HENRY KEMP,

Missionary in Charge.

---

MALONE, New York, August 1.

*Editors Herald:*—There is an opportunity to do missionary work in this community; there seems to be a demand for it. The Brn. Nichols have resided here for some time, are in the faith, and through their intercourse with the people they have learned something of the faith; but there has been no public preaching done except by Bro. McKenzie who made a visit here some time ago. His efforts were appreciated and those who heard him liked the sound of the gospel message. Only for the close proximity of the reunion I should remain here for a few weeks, but everything must abide its time. This is a close cut, American town. It is beautifully situated, attractive, and the inhabitants are enterprising. They seem to have availed themselves of every modern improvement and controlled them to serve their interests. It was brought into note by its being the residing place of Vice President Wheeler, etc. It is strongly intrenched by modern churches, two of which are Roman Catholic; but the minister lamented that the world had got into the church and old time piety was dying out; that whole churches were being left without a minister, the people caring naught for religion, and thus ungodly skepticism and agnosticism under the guise of the "higher criticism" were stalking abroad; that even the Bible had been attacked, said to be "limited," "was not wholly inspired, and could not be depended upon," etc. But to us it is a hopeful sign to see the props falling from under the old

www.LatterDayTruth.org

superstitions, so that under the agitations and conflict the people may be able to see the real truth.

On the way home I visited Bro. Jesse Seely at Savannah; tarried a few days and held two meetings. There is an opportunity to present the word there. Bro. and Sr. Seely are veterans in the cause and know the worth of the gospel message, having belonged to the church since '35, are sound in the faith, and their names stand above reproach among their neighbors. I held one service at Niagara Falls also, where there is a demand for labor, tarrying over with Bro. Dickhout, at Clifton, where I was kindly cared for. This (the tarrying over) was in Bro. Lake's charge, but I managed to recross the line before he had time to examine my valise.

People are exceedingly busy with their crops hence it is not an opportune time to get their attention. I go on east to-day.

Fraternally,

WM. H. KELLEY.

# Original Articles.

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

## THE KINGDOM OF GOD A THEOCRACY.

WHENEVER the church of God exists it is a theocracy. Its laws have been given, and its officers appointed of God. In every age and dispensation, and in the age in which we live, all the revelations given prove that all the officers who have taken an active part in building up the church have been appointed of God, received, and sanctioned by the church. The Old and New Testaments prove this beyond a doubt. The Lord called Moses, told Moses to call Aaron, and put some of his honor upon him, and gave them a rule of action in reference to calling and appointing various elders and priests, who were required to teach and instruct the people. When Jesus Christ came he said: "I came not to do my own will, but the will of him that sent me." "I do nothing of myself." On this principle he called apostles and sent them out to preach and teach the things concerning the kingdom of God. He said to his apostles: "As my father sent me, even so send I you." The revelations of these last days show that the same order of priesthood and calling exists to-day. As we trace the history since 1830, when the Lord told Oliver Cowdery that Joseph Smith was to preside over the church, and that he should be received by the voice of the church, none will doubt but he was appointed of God and sanctioned by the vote of the church. Revelations were given to different ones making known their office and calling, and through that channel they were taught, instructed, and reproved from time to time. Bishop Partridge was appointed through this method and indorsed by the voice of the church, and upon this principle only can the Bishop and those elders who shall be "appointed and ordained to watch over the church, and to be elders unto the church" receive those qualifications and endowments, so necessary to a proper discharge of the responsibility that rests upon them. They *must be called of God, or by those whom God has sent.* It seems to me that the president of a branch should have all the qualifications enumerated in the revelations, and are just as essential there as in the head or presiding officer in the church. We do not claim it is necessary that there should be immediate revelation to so appoint, but he should be appointed by one who has the authority, and then there will be harmony, and he that receiveth him who is sent, receiveth him who sent him; and the one so appointed is by virtue of his calling entitled to all those qualifications necessary for every emergency. A branch is a church on a small scale, and it is just as important that there be a properly constituted head, all working in harmony, that every member may be supported. When we honor the men called of God to watch over the church, to set in order all the offices in the church, and especially in all large branches, and try to sustain them as a general, supervisory council for the building up of the church in all nations, we then honor God's selection, and by sustaining them in their official capacity bring blessings upon ourselves. We are then where we can reasonably expect God to bless.

The Lord has told the church it was his will that we should "more fully honor and pay heed to the voice and counsel of the traveling ministry in spiritual things; which if ye do not, the office which they hold is not honored in my service, and the good they should do is made void." We thus see that if we fail to sustain and uphold them in their official capacity, we dishonor them and God who sent them. Lack of confidence in God and his appointed ministry has brought leanness upon the church and in the individual branches thereof. There is no unity of purpose or action where the appointing power rests with the members.

"Let every soul be subject unto the higher powers. For there is no power [or office in the church] but of God." "Whatsoever ye shall bind on earth, shall be bound in heaven," is just as true to-day as when uttered by the Savior. By this scripture and much other I understand that these men are called of God, received by the church, and by virtue of their call and ordination are entitled to a *greater measure of the Holy Spirit.* The Lord has promised, according to their faithfulness, wisdom and great treasures of knowledge; and this by virtue of obedience to laws given.

That the appointing power is vested in the higher officials is plainly set forth in the revelations, in the history as set forth in *Times and Seasons*, in the history of the English mission, and through all the official acts and doings of both ancient and modern apostles. Read Doctrine and Covenants: "And verily I say unto you, that they who go forth bearing these tidings unto the inhabitants of the earth, to them is given power to seal both on earth and in heaven the unbelieving and rebellious." "Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant, Joseph Smith Jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world." "What I the Lord have spoken, I have spoken, . . . my word shall not pass away, but shall all be fulfilled, either by mine own voice, or by the voice of *my servants, it is the same.*" Read also D. and C. 19; 26: 3; 35: 3; 38: 5, 7; 40, 41. "Hearken, O ye elders of my church whom I have appointed, . . . ye are not sent forth to be taught but *to teach* . . . ye are to be taught from on high." "The Melchisedek priesthood holds the right of presidency, and has *power and authority over all the offices* in the church, in all ages of the world, to administer in spiritual things. . . . The twelve are a traveling presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church." Section 72 D. C.: "Hearken, and listen to the voice of the Lord, O ye who have assembled yourselves together, who are the high priest of my church, to whom the kingdom and power has been given. For verily thus saith the Lord, it is expedient in me for a Bishop to be appointed unto you, or of you unto the church, in this part of the Lord's vineyard; and verily in this ye have done wisely." It appears that they had seen or heard of the pattern, began to move, and the Lord commends their wisdom and judgment, and proceeds to tell them that Newell K. Whitney is the man. He did not ask who they would like to have as Bishop; and he further says that this shall be an ensample for all the extensive branches of his church in whatever land they may be found. Still further proof of the power and authority of the apostleship: "As I said unto mine apostles, even so I say unto you; for ye are mine apostles, even God's high priests; ye are they whom my Father hath given me, ye are my friends; therefore as I said unto mine apostles I say unto you

www.LatterDayTruth.org

again, that every soul who believeth on your words and is baptized by water for the remission of sins shall receive the gift of the Holy Ghost, and this revelation unto you and commandment is in force from this very hour upon all the world." We might enumerate from the early history, but will defer till more favorable time.

It is said that there is no specific law defining whose right it is to nominate for the different officers in branch or district. We have no law for the organization of branches, but we seem justified and safe in following the pattern of church organization. Why not follow the pattern in appointing officers: "See thou *do all things* according to the pattern." "He that heareth him that is sent, heareth the the Lord who sent him." The Lord said unto the seven apostles of the Reorganized Church: "I give unto you the care of my flock on earth; take the oversight of them." All the officials were nominated by other officials, and confirmed by the conference. High priests were ordained and appointed to preside over the churches or branches by the Twelve in England in 1833. In 1841 nine of the twelve did ordain and appoint a number of high priests and gave them the charge of conferences or districts.

The present president of the church was nominated by a high priest, and in accepting the presidency of the church wisely said: "If the same Spirit prompts you in receiving me that did me in coming, I am with you." And so it will ever be when men are appointed by the Spirit and wisdom of God and that Spirit dwells in the minds of the people; they will be ready to receive whom God has sent; no man's agency will be taken away; but the confidence in God and his appointed ministry will be tested.

The resolutions passed at our quarterly conference were introduced for the sole purpose of more fully bringing about a unity of action and working in harmony with the revealed will of God as seen in the history and records of the church in both ancient and modern times. "See thou do all things according to the pattern," is as much a binding law as if a detailed rule of action had been given, and just as plain to be understood. These examples are sufficient to show that the appointing power is vested in the officials of the church, district, or branch, and, when carried out according to the spirit and intent of the law, have been honored and blessed by the divine law given in the days of the past. I find but one revelation that contains a permissible law wherein the branch people should choose their own officers and are permitted under circumstances to choose an elder, priest, teacher, or deacon to preside, evidently until further developments. The same revelation says: "If a branch or district be large he who is chosen to preside should be an high priest, if there be one possessed of the spirit of wisdom to administer in the office of president; or if an elder be chosen who may by experience be found qualified to preside, as soon as practicable thereafter he should be ordained an high priest;" and that is evidently the intent and meaning of governing the presidency of branches and districts; and who are so capable and qualified to judge of the man, his fitness and qualifications as those officials appointed and ordained of God and made so by the law and sanction of the church as the directing, regulating, and advising officers of the church. "He that heareth him that is sent, heareth the Lord who sent him."

Read the revelation of 1890. A wayfaring man need not err therein, at least it so seems to the writer, and if the carrying out the details as embodied in the history of the past be considered an innovation, and by others a supervision of all the rights and destructive of the agency of the people, we say, let the innovation come. Let the matter be well and wisely considered. Not my will, but thine, O God, be done upon earth among thy people as in heaven.

I wish to say further, that I understand common consent, as taught in the standard books, is nothing more nor less than a general approval or disapproval of the thing proposed or suggested by another. There is no appointing a nominating power either implied or intended in the whole history of common consent. The unity of the Spirit can only be obtained by the prayer of faith—faith in God and his appointments and there will be common consent.

GEORGE DERRY.

LAMONI, Iowa, July 18th.

## A PICTURE NOT ALL UNREAL.

THERE is a small farmhouse on a hill surrounded with a field of waving grain, betokening industry and thrift. In that house dwells a youthful couple who have launched their barks together on the tempestuous sea of life. They have strong arms and loving hearts, and one sweet babe is the fruit of their union. His laughing blue eyes sparkle with joy and love, and the merry sunshine of his smiles lights up and warms their hearts with renewed love as each in turn embrace and kiss their child. Life is full of smiles for them, their hearts are buoyant with hope, indeed their prospects for the future are fair, so far as this world is concerned, but the world's allurements are around them too, and the love of pleasure is in their hearts, more than the love of God; for scarce a thought is given to the great author of their being or to the great purpose of their lives. If there is anything dearer to them than pleasures of the world it is their babe, yet with all their parental love, like thousands of others, their eyes are blinded by the glitter and glare of what is termed "society," and they pursue its pleasures even at the risk of losing this precious, God-given treasure. The ballroom seems the chief delight, and when there, unseemly words fall even softly on their ears, and sometimes pollute their lips; for who can voluntarily mingle with evil influences without being contaminated thereby? Under such influences and in such an atmosphere as pervades the haunts of revelry, is it any wonder that no prayer rises from their hearts nor song of praise from their lips to Him who has given them life and every real joy they have? Good and evil cannot flourish under the same influences, any more than we can serve God and Mammon at the same time. We are commanded to do all that we do, "to the glory of God;" but who goes to the ballroom for his glory? The only object in going there is to satisfy our carnal thirst for pleasure. We may not intend to do more than to "shake the fantastic toe," and drink in the strains of music that is employed to lure the victims on to ruin and death.

But to return. Our young friends drank deeply of the enchanting cup, and of course their tender charge must be with them too; and while it knew nothing of revelry's charms, it was compelled to breathe the impure and suffocating atmosphere and endure the oppressive heat, as well as being, to some extent, neglected by its parents while they joined in the dance, and then return home through the cold night air, thus undergoing a double exposure too much for that fragile frame to endure. Thus time after time the haunts of pleasure are sought, until one night, the fond enchantment seemed stronger and more captivating than ever; the young parents tread the bewildering maze, sometimes together and sometimes with other partners, until exhausted nature cries a halt, and the overheated and weary body seeks a cool retreat. The little babe is in the arms of a stranger who, wearied with its cries, now carries it to the mother who vainly strives to hide her vexation and half cherishes the wish that there were no child to interrupt her pleasures; and to still its cries she presses its lips to what should be the fount of life to her child, but alas! under the circumstances is too often filled with the germ of disease and death. The mother's overheated blood cannot be otherwise than a source of evil from whence the natural food of the child is drawn, and this, with the impure

www.LatterDayTruth.org

air the innocent is compelled to breathe, must tell upon its tender vitals. The orgies are ended, and just before the gray dawn is cold and uninviting, but wearied nature demands repose. "What is the matter with the child?" asks the pleasure surfeited mother, as her little one tosses upon its pillow, or upon its mother's arms. It was well, apparently, when they went to the dance; but now its lips are parched, its brow is feverish, the pulse beats unusually fast, a hectic flush is in the cheeks, and the eyes are dull and heavy, and there is an unnatural paleness around its once ruby lips. The young parents are both thoroughly alarmed; aid is summoned, but to no avail; the little darling lingers but a few brief days, and its tale of life is told. Now there will be no crying, clinging babe to hinder the feet that have been so responsive to the music of the ballroom, and as the terrible truth flashes upon her mind, she in her heart for the first time curses the ballroom with all its empty charms, and chides herself for her fatal folly, and seeks to place the blame upon her companion, and he in turn hurls it back with added bitterness to her. The spirit has fled to the home of the pure; the body is conveyed to the silent tomb where no sounds of revelry will break its repose; their home is desolate, and the terrible thought that their love of pleasure has slain their child haunts them day and night. Can that mother's heart ever drink in the false and empty pleasures of the ballroom again? Can she ever be allured by its charms as before? Can she ever forget that her folly with her husband's folly slew their child? Can he forget it? Time must tell.

Their hearts are tender now, the word of God breaks on their ears, the way of life is opened up before them with its boundless joy and endless glory. It is a familiar sound to him; his parents had instructed him in the way of truth, they had prayed for him; but he loved wordly pleasures more than God; but now in the hour of trouble he remembers his mother's prayers, his father's counsel, and he turns to his father's and his mother's God. She too had heard the voice of truth, and now with her husband seeks that voice again, and having heard, they confess the Lord Jesus by being buried with him in baptism and professedly rising to newness of life.

I would to God that my picture was finished here, or that I could record their faithfulness until death; but the scene changes. There's a neat little cottage in a pretty little town, situated in one of the most beautiful valleys of the West, and in that cottage dwells, childless and alone, the same youthful pair still members of the Church of Christ. But a spirit of apathy and carelessness has gained possession; the house of God is less frequented than in the few, brief intervening years since the death of their little one and the jibe is on the lips on the scoffer that "Our young friends have returned to the old haunts of pleasure and mingle again with the foolish and vain." Can it be true? I see a picture on the wall, it is the exact likeness of the one laid away in the little clay, cold bed. I see the same laughing eyes and dimpled cheeks, and they strongly remind me of the past. As I gaze I can imagine in the background a little angel form clad in a robe of the most perfect whiteness; the features are those of the departed babe, save this is radiant with a glory not of earth. As I continue to gaze, I can imagine an unearthly sadness in its look, as it seems to look mournfully upon the form of her who pressed it so lovingly to her bosom when it was here with her in the flesh. In its look I read a firm but mild reproof, full of tenderness and love, as though saying, "Have you so soon forgotten your vow to God? The solemn lesson taught you by my death? Has the vain and empty world more charms for you than the service and glory of the kingdom of God? Will you turn like the dog to his vomit and the sow to her wallowing in the mire? Turn your eyes once more to the 'rod of iron that leads to the tree of life,' and remember that God has said: 'Them that honor me I will honor, and they that despise me shall be lightly esteemed;' and, 'If any man will come after me, let him take up his cross daily and follow me.' 'And whosoever doth not bear his cross and follow me, he cannot be my disciple.'"

Will these words of inspiration be received? Will, that father and mother give heed, or, like the wicked, go on and be punished? Is this picture a foolish imagination, or is it a reality too often repeated? It is not confined to any one locality; there are too many even among the Saints who are "lovers of pleasure more than lovers of God." No harm in the ballroom did you say? Go and ask the thousands of once beautiful and virtuous females, and they will tell you the snares that entrapped their feet and despoiled them of their innocence and purity were set in the ballroom. Many a youth dates his downfall from the path of right from the time he drank in the deceitful pleasures of the ballroom. Many a secret tie between loving hearts and hands that had been bound for life, has been severed in the ballroom, and untold misery here and hereafter must be the result.

My young friends, let me beg of you to frequent no place where you cannot ask God's Spirit to accompany you. Can you do this sincerely in the ballroom? Do nothing that you cannot ask God's blessing upon. Can you do this while you are lovers of pleasure more than lovers of God? Let the service of God be your delight, and the pleasures of the world will fade into empty nothingness before it.

A blow from a friend is better than a kiss from an enemy.

A FRIEND.

## LABOR AND CAPITAL.—NO. 6.

### CHRISTIANITY THEIR ONLY RECONCILER.

BY FANNIE JONES.

"IN the sweat of thy face shalt thou eat bread," is the fiat of the Almighty. When man stepped down and out of the garden he found all the material resources for his sustenance and use locked up in earth, and he was required to labor in unison with the forces of nature in order to gain those things necessary to his use and happiness. To unlock these hidden treasures God gave him a key, and that key was *mind*. We find that labor is productive of fruitful results in the ratio of the intelligence that directs it.

While labor is enjoined upon us as a condition in the production of wealth with intelligence as a necessary accompaniment, so ordered by the fiat of Deity, likewise the "division of labor" is recognized at least by Jehovah in the earliest history of our race as the proper method of pursuing our labor. Cain was a tiller of the soil; Abel was a keeper of flocks. Further along other divisions are recognized, and a certain principle ran all along through these appointments. It was a principle of equity, whereby the workers in each line of labor were entitled to and did receive each his equitable share of wealth as the fruit of his toil.

As civilization has advanced cities have sprung up, railroads have been built, and evidences of material progress are everywhere to be seen. Take the great "industrial army" of farmers who have sowed their seed and reaped their crops and see if they have prospered. Statistics show that in 1850 farmers owned 70 per cent of the wealth of the United States. In 1880 they only owned 35 per cent, and since then the decline of their business has been very rapid, so that to-day the farmers own less than 25 per cent; and if their indebtedness is considered they really own 20 per cent. There is something fearfully wrong somewhere.

That there has been a vast accumulation of wealth in the last twenty-five years we know. Ava E. Page writes: "That there has been an unequal distribution of this wealth we know. That the farmer has not received his equitable share of this accumulated wealth according to the merit of his business,

www.LatterDayTruth.org

we believe; and that equity and fairness have not been dealt out in the methods of business, especially in those businesses that are more or less the creatures of legislation."

These citadels of wrong must be approached intelligently. We will analyze this matter and see what class have obtained more than their just share: "Now the objective point is to find out who has got it. Where is the millionaire? Is he among the laborers? Not there. If Adam had commenced the morning the Lord God told him to go from the garden of Eden, and worked contiuously six days in every week till now, and had laid away one dollar each day, the pile would now contain less than two million dollars, or the one hundredth part as much as a Vanderbilt is worth. Then labor does not get the millions. But let Adam pose as a financier, and see how he would come out. If he had *worked one day only* and could have loaned the dollar out at five per cent interest compounded, it would have made a sum large enough by now to buy the entire earth. Even at one per cent per annum compounded annually, it would have beome a sum by now large enough to have bought two such nations as the United States. This brings us to another class, the banker, the capitalist, and speculators in securities. This class has gathered in the lion's share of wealth. They have made all the streams of commerce tributary to their account."

It is through this class that the improper social conditions in our country are hourly deepening, and the canker of discontent eating at its vitals. I think R. B. Hassell in the *Arena* has the keynote to the wrong that the laboring people have been oppressed with: "'Money at cost' is a sentiment and conviction which has grown up in the minds of the producing and laboring classes of this country out of deep sense of the injury done them during the last quarter of a century, and a pretty clear conception of the nature of money and the duty of government. Money is a medium of exchange necessary in the transaction of business between citizens; that it is the first duty of government to provide this medium for its citizens directly and at the minimum expenses; that it should not be considered property in any sense, and that every incentive to the hoarding of it should be removed; that there is no such thing as cheap money under a proper system, because only commodities are cheap or dear according to the market price of them, and money is not a commodity; that money can be issued by government or by the authority of government, safely and honestly, in but two ways; in return for services rendered, or as a loan on adequate security, and should always represent days of toil or material of value; that the present bank systems by which money is farmed out for private gain, furnishes a fairly reliable currency, but an unreliable means of distribution; that loans should be on lands or imperishable products to the many who have personal need of the money with which to improve homes and develop enterprises, thus giving not only a safe currency, but providing also for a wide and safe distribution of it; that the government should create only the best money, by which is meant a stable, full, legal tender currency; that the curse of an unstable currency is now upon us, blighting the people; that an unstable currency is one whose volume is regulated by the owners of private banks, dependent upon the uncertain output of mines, and varying with the caprice of the few who hold and control it; that a material scarce by nature is not fit to receive the stamp of government, because it is sure to vary in supply; that the medium of exchange should be of material so plentiful that designing men cannot reduce the supply of it below the government demand for it. That the country to-day is suffering from a contracted and contrasting currency, on account of which the debtor class has had its burden double, to the corresponding advantage of the creditor class; that if contraction has been good for creditors, inflation must be good for debtors; that any measure therefore, which looks toward an increase of the circulating medium is to be favored; that instead of flying to the relief of the stall-fed speculators of Wall Street in times of financial stringency, it is time that the government was coming to the relief of the common people; that loans from the government should be made at a merely nominal rate of interest, not to exceed two per cent, because any higher rates is a congestor of wealth and gives capital a leverage over labor; that money loaning as a business, except on such a basis from the government to its subject, should go out of fashion, and might be expected to disappear under proper financial system; that the unemployed capital of the country would then seek investment, labor would then be employed, factories would hum, and the credit system might go; that rates of interest cannot be satisfactorily regulated by law until we have banks that are national in fact as well as name, managed by salaried officials of the nations whose duty it shall be to make loans at cost, under wise and conservative rules."

Christ says, "Do unto others as ye would they should do unto you." Now if the government run its money matters on the above plan, would it not be following the teachings of Christianity; for first the government would supersede avaricious man in the creation and distribution of money; second, money would no longer be a commodity to be bought and sold and manipulated, a leech upon labor in the hands of a few; but a convenience of trade, accessible to the many at first cost. Third, the abolition of the mismanaged national banking system. Christianity does not wish a man to pay six and ten per cent for money when his profits do not exceed three per cent. I believe that the financial bigotry of to-day is as hateful and unprogressive as the dry ecclesiasticism of the present time. "They helped every one his neighbor; and every one said to his brother, Be of good courage."—Isaiah 41: 6.

Let those who are against any reform in our country study this passage, and then look around and see if there is not need of radical changes in our government, so there will not be an impassable gulf between "Capital and Labor."

(To be continued).

## BAPTISM ESSENTIAL.

JESUS said man must be born of the water and of the Spirit, else no entrance into the kingdom. Paul said that baptism is a means unto salvation. Peter said with promise to believers, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 38. James said, Faith without works is alone and dead as the body is without the spirit. Therefore we find no promise of admittance into the presence of God and Christ by belief only, but by faith, obedience, endurance, repentance, and observance of law.

## WHAT GOOD ROADS WOULD MEAN.

THEY would make it possible for the farmers to take advantage promptly of the highest market, no matter at what season of the year.

They would save him days and weeks of time which he wastes every year wallowing through the disgusting mire of dirt roads.

They would reduce to a minimum the wear and tear on wagons and carriages.

They would lessen the expense in keeping horses in working order and vastly less horses would be required in the country to perform the farmer's work.

They would require less expense to keep them in repair than do the dirt roads.

They would make it easier for a team to pull several tons over their smooth surface than to drag a wagon through the mud.

They would afford ready communication with the outside world at all times of the year.

They would spare the farmer many vexatious and nervous strains.

They would practically shorten the distance to the local market.

They would increase the demand for country and suburban property.

They would be free from dirt in summer and mud and ruts in fall, winter, and spring.

They would bring every farming community into closer social relations.

www.LatterDayTruth.org

They would make an evening's drive a pleasure instead of a vexation, as it is now.

They would do away with the absurd poll-tax and Supervisor system in places where it is still in use.

They would be, in short, the best possible investment to the taxpayer if built and cared for by the National Government and paid for by a national tax.

All these they would do, unless experience goes for naught.—*Colman's Rural World.*

# Selected Articles.

## CHRISTIANITY IN THE EAST.

THE REV. S. A. BARNETT.

*Contemporary Review, London, April.*

"THEY have Moses and the prophets" will not be urged against the Eastern nations at the Day of Judgment. Their absence should be remembered in the day of criticism. The Indians, the Chinese, and the Japanese have had no Moses to tell them of the holy God, whose voice is in the thunder which rends the mountains, in the gentle breath of conscience, or in the law which giveth wisdom unto the simple. They have had no prophets who have convinced them of sin, and told them of a golden age in the future. If their standard of morality is not that of Western nations, who have inherited Jewish teaching, their loss should be held in remembrance by their accusers.

Their most weighty accusers are naturally Christian missionaries, a body of men and women not always wise, not always fit for the work they have chosen, but, as a rule, setting an example of upright conduct, of duty, and of service.

But the missionaries do not succeed. The best among them would be the first to acknowledge the fact. Those who preach "conversion" get, perhaps, the adhesion of outcasts, who adopt Christianity as a last resort. Those who are content to teach the schools, and serve the poor, and nurse the sick, create a respect for their own devotion to duty, which, if it does not end in the profession of Christianity, is yet the soil out of which, in time, Christianity best grows.

All together, working in their different ways, the missionaries may be able to count up a considerable number of converts. Their more thoughtful leaders will not, however, claim that the harvest is good, when quantity and quality are both considered.

The causes of failure are numerous. Some may obviously be remedied. The class of men sent out as missionaries might be higher, even if this meant that the number would be smaller. The men needed are those trained to think—well-read in the history and literature of the countries, and above all, men with faith to have patience. The best missionaries are those who go out to prepare the way, and expect to see no fruit of their labors. Other causes of failure might also be modified, but there is one cause of failure which may be more fruitful than any, to which I draw particular attention. Indians, Chinese, and Japanese need to know Moses and the prophets as part of their Christian teaching. The missionaries do not, as a rule, lay sufficient stress on this knowledge.

Through many avenues the Eastern world is being taught the majesty of law. The results of scientific teaching penetrate even to the center of India and China, and gradually everyone is learning that cause and effect are indissolubly united. Germs of thought, like germs of disease, pass through the world no one knows how. All men, Eastern and Western, are yielding their minds to scientific methods of thinking, and the idea of law as universal and omnipotent is gaining ground. The steam engine has often been described as the greatest missionary. Wherever the steam engine reaches, the minds of men become more actively observant. Under such like influences the Eastern world is turning from fancies to consider facts, and tracing fact to fact, to accept the reign of law. Moses is needed to teach the people that the God of righteousness speaks through unchangeable law; that truth is his service, and that every liar is a traitor who must be punished.

The East waits for Moses and the prophets, but to each of the three great people of the East these teachers must come in somewhat different forms and in somewhat different relations to one another.

The Indian has dignity and grace of manner, but he wants principle, and, as a people, they need to be convinced of sin, and to be shown that the self-indulgence which lies behind many of their religious customs, is against a law which has God on its side. A voice telling them of fire and sword, of pain and shame, must rouse them from their apathy. An image-breaker, stern as Mohammed, must break up the customs they have worshiped. They need Moses and the prophets.

The Chinese are not without principle, and they have a solidity of character which enables them to go bravely to the end; but their higher life is buried beneath official slavery; they have no interest in humanity; little of that aspiration which is the measure of being. They need a prophet like Moses, to tell them of a promised land within their reach. They need a prophet who will tell of the pleasures of freedom, of better houses, better food, longer life, the joy of living and of growing which holds among other people. The Christ, who came to establish a kingdom on earth, must first be preached. When once they have been started in search of better things, "their reach will soon be beyond their grasp," and then they will hear gladly of heaven.

The Japanese are frivolous; they are fast becoming Christians, but they show more interest in Jesus Christ than devotion to him as the revelation of God. They, too, need Moses and the prophets, lest they become Christain atheists, followers, indeed, of Christ as a man and a teacher, but without the knowledge of God whose image Christ is. It is not given to one man, or even to one generation, to sow and to reap. It may be enough if in one generation we preach Moses and the prophets to the East, and leave to our children the welcome given to those who bring the gospel of peace.—*Literary Digest, May 14th.*

# Sunday School Associations.

## LITTLE SIOUX.

This district Sunday school union will be held at Logan, Iowa, September 2, 1892, at 2:30 p. m. Programme: Song by Logan Sunday school; address of welcome, W. R. Davison; response, J. A. Donaldson; song; report of officials; business of union; topic; Shall we use lesson helps in our schools? Opened by Alice E. Cobb, followed by W. R. Davison, Geo. M. Scott, and others; song. Evening session, 7:30 p. m. song, No. 130; prayer; song, No. 184; a model Sunday school to be arranged and conducted by J. F. Mintun; question box; closing remarks by district superintendent; closing song, No. 164. Lesson for primary department in model Sunday school exercise, Matt. 19:16-17; for intermediate Bible class, Matt. 19:16-21. Music from Winnowed Songs.

## DES MOINES.

Convention will convene at Runnells, Iowa, August 26, 1892, at 9:30 a. m. Forenoon devoted to business. Afternoon opens at 2:30 p. m. by a song; invocation; song; welcome address by G. M. Jamison; song by Runnells Sunday school; model school in charge of district officers; song; essay, Mary Bonton; solo by Isabelle Moses; recitation, Lillie Batchelder; quartet by Runnells Sunday school; declamation, J. B. Roush; song; benediction.

TALITHA MOWERY,
EMMA BATCHELDER,
MARY DAVIS,
} Committee.

## TALKS ON ORAL EDUCATION.

PROF. ALEXANDER GRAHAM BELL of telephone fame arrived in the city yesterday from Washington and is staying at the Grand Pacific. He has for years been one of the leaders, indeed the leader, in the education of the deaf and dumb. "The vast strides oral education is making in this country are so great," said Prof. Bell, "that before many years it will be the only system recognized. Let me give you an example. A graduate of one of the schools at Washington was introduced. The graduate could converse with considerable fluency upon ordinary topics while at the same time reading with perfect ease the lip movement, so that, beyond the stammering and the defect in articulation, one would forget that he was talking with a person who had ever suffered from a total loss of speech. Seventy-five per cent of the dumb are born deaf," the Professor continued, "and of these in some schools, in one in New Hampshire for example, 95 per cent are

www.LatterDayTruth.org

taught to speak so as to make themselves intelligible. In Nebraska 17 per cent have been taught both to speak and hear. The oral form of instruction is supplanting that of sign teaching. In Italy, in France, and in Germany the latter plan has been entirely abolished, even at the school in which it was first started, that of the Abbe de l'Epec, and I believe those schools in this country which are adhering to the older way will see the disadvantage under which their pupils are laboring."—*Chicago Tribune.*

# Miscellaneous Department.

## PASTORAL.

*To the Saints of the Southeastern Ohio and West Virginia district; Greeting:—*

At your last March conference you selected me to serve you in the capacity of president, since which time I have canvassed the needs of the district and found them to be of such a character that they cannot be secured save through the coöperation and assistance of the members as well as officials. In the first place there are branches which have had grievances for years which have been sapping the life of branches and retarding their progress. These cases need attention, and we urge upon all branch officials when such are existing in the branch on which they have jurisdiction that they proceed *at once* as the law directs, "See that there is no iniquity in the church." God will hold you accountable for the way you execute his laws. If any are in open transgression, labor in the spirit of love and meekness to reclaim them; then if they stubbornly refuse, have them tried before an elder's court, and if found guilty, disfellowship them. See that the members attend the meetings, that they partake of the sacrament, and discharge the various duties that devolve upon them as children of God. Let the branch officers proceed at once to purge out iniquity and see that all are alive to the interests of the work. Let the visiting officers not fail to go to the house of each member; and do not presume that the members are all right and there is no use to visit them; the best branches I know of are the ones where members have been visited once each month. Let the teacher see that there is no iniquity in the church. Let the president see that these things are attended to, or the condemnation will fall upon you. It becomes the president's duty, where there is no other officer, to act himself. Where there is no priest, it becomes his duty to visit the members; and where there is no teacher, it becomes him to discharge the teacher's work. It is the elder's duty to see that the laws are kept, and God will require it at your hands.

We ask that the traveling ministry when in the various branches will consider it their duty to assist branch officials when so requested and the emergency of the case demands. If there are any grievances in any of the branches that need my attention and the officials will communicate with me, I will seek to attend to them.

Another vital issue is the financial law. The district has been too lax in complying with this feature. The district numbers over five hundred members, comprising the southern half of Ohio and the major part of West Virginia, with only five missionaries, and still you do not support these. Only two of the ministers' families are supported in this district, while the families of two others are supported by the Pittsburg and Kirtland district, and the other by the agent in Virginia. "O well," says one, "we are poor." Yes, and that is the reason why you are poor, because you do not contribute of your mite. Try the Lord and see if he will not bless and prosper you. If you belonged to any other church it would not ask you, but would tax you so much, and you would be expected to pay it. Some seem to think it a great thing to see how little they can pay, and adduce it as an evidence that this is the work of God; as one man I heard of said he knew this work was true because he had been in the church ten years and had never paid anything! Suppose the current expenses of the district were one hundred dollars per month; that would only average twenty cents to each member. Can you not afford to give that much to the church? If you cannot, the gospel is of very little worth to you. If you are poor, let the sisters raise chickens, etc. If you use snuff, quit the detestable habit; quit your tea and coffee, and give the money thus saved to the Lord. Just try the Lord for one year and then if you are not convinced that it is one of the best things you ever did, I will never counsel you again. Let the brethren quit chewing and smoking and put the amount saved thereby in the church coffers and see if you will not have better health and spirits. There are so many in our district who, if they paid their tithing, it would reach hundreds and possibly thousands of dollars. What a help this would be to the furtherance of the work! Some of these very parties have had the opportunity of paying their tithing but did not, and how are they now? Have they been prospered? No; and they will not be until they do their part. Brethren, how can you expect to be saved in the kingdom of God when he has blessed you with abundance and you withhold it, when thousands are famishing for the bread of life, the gospel? Others had to contribute means to carry the gospel to you, now can you not give to carry it to others, even if you have to make a sacrifice? As true as God lives, if you do, he will bless you, and if you do not, how can you anticipate salvation among those who have "come up through much tribulation?" If you have nothing to tithe, then bring your offerings. Let the branch officers every sacrament Sunday give the Saints an opportunity to offer their oblations, and let the branch solicitor take an account of names and amount given and report to the Bishop's agent. Do not allow others to take away your reward by doing what you should do. If there are any Saints so penurious that they would not come on that particular Sunday so that they would not have to pay, their case is indeed a pitiable one. There is but one branch that is doing its duty financially—The Sand Run branch, nearly every member contributes his part. Of course there are others in the other branches who have done nobly, but they are the few. The work of the Lord cannot be carried forth on nothing, neither can the elders or their families live on air. Many branches manifest by their acts that they think all that is necessary is to feed an elder when he comes around, and never seem to care how he gets there or how he gets away. Such a policy might do if we were all angels and could fly, but under existing circumstances we cannot proceed far. These same parties will complain that the ministry are extravagant. It is evident that their extravagance does not run in the money line. You need not complain if they do not visit you; for they are not going to take the money given them by self-sacrificing Saints and spend it in laboring among those who are more able to pay than they are. We propose to use this in effecting new openings. In this district the branches that do the least in a financial way have the least spirituality, and so you will find it everywhere. Do not think I am fault-finding; I speak plainly to stir you up to duty's urgent call. Read and meditate in the spirit in which this is indited and you will be the better for its perusal.

If the West Virginia Saints are still desirous to be organized into a district, let them, as branches, take action upon the matter and instruct their delegates accordingly, as the matter will come up again at our next conference which will be about October 1. The tent is now secured and in use, but is not all paid for. Let all contribute that can that we may be free of debt. If the Saints will even now buckle on the armor and do their part they can make this one of the banner districts of the church.

Saints, cease to gossip about other's faults. When you see a brother sin, seek to reclaim him. If he will not heed you, report him to the proper officials. Sustain the ministry by your prayers and means. Sustain the branch and district officers by right living, and above all things let your light shine forth in resplendent purity.

If any of the Saints have friends in any part of the country that they would like to have us visit, please send their names and addresses to me.

All moneys are to be sent to Bro. S. J. Jeffers, Arbaugh, Vinton county, Ohio. Do not fail to send him something each month.

Laboring and praying for the success of the work, Your brother in Christ,

T. W. WILLIAMS.

TEMPLE P. O., Lake Co., Ohio.

(Will all the branch presidents please read before their branches.)

---

*To the Saints of the Far West district. Dear Brethren:*—According to resolution of our last conference I hereby appoint and locate our next conference at Cameron, Missouri, to convene in the Delano church, September 3 and 4. It is hoped that every branch will be represented. Important matters are to be considered; therefore, brethren, came up to the place appointed, bringing the Spirit of God with you, that we may have a profitable conference and a season of rejoicing together.

As your presiding officer I have been over the district, adjusted every difficulty known to me, and so far as advised there is nothing to mar our peace or disturb our happiness. Come up, all you that have labored and can labor; give an account of your stewardship, for it is my greatest desire that all should feel that they have the greatest of liberty to work in the district to their utmost ability. Christ alone is the Master and we are brethren. Let confidence, love, and peace be our ruling star, and work be the watchward of every true-hearted Saint, that we may have treasures laid up in heaven. We feel to rejoice and thank our God for the noble band of Saints in the Far West district, and especially to praise him for the zeal manifested to build up the "waste places" of Zion, confirming our hopes, unmistakably so in the ultimate of our work; also for the disposition manifested among brethren to live in peace with each other and in harmony with the law, coming back to our Father's house where there is plenty and to spare. Courage, brethren; forward and not backward; God is at the helm and victory is ours.

We hope all the Sunday school workers will be in attendance that they may learn from our brother Mark, who will be well prepared to present to you something of importance in this the nursery of the church.

T. W. CHATBURNS, Pres. of Dist.,
TIMME HINDERKR, Vice Pres.,
C. P. FAUL, Sec.,
M. H. FORSCUTT, Dist. Supt.

SPICKARDSVILLE, Missouri, August 10.

---

## CONFERENCE NOTICES.

As by action of the Southern Indiana district, at their last sitting, the missionary in charge was to appoint the time and place of holding the next conference, we herewith present the following notice: The conference will convene with the Byrnville branch, at Byrnville, Harrison county, Indiana, September 24. All branches of the district will please send their delegates instructed with reference to the choice of a district president. As matters of importance will be presented, we desire a good representation.

By order of
DAVID SCOTT, Dist. Pres.,
G. H. HILLIARD,
Missionary in charge.

www.LatterDayTruth.org

### NOTICES.

I shall be pleased to meet as many of the brethren of the traveling ministry appointed to labor in Wisconsin as can conveniently attend the conference of the Western Wisconsin district at Valley Junction, Monroe county, Wisconsin, October 1 and 2, to consult for a vigorous continuance of the Master's work. Should also like to correspond with those who cannot attend and with any who have items of interest connected with the gospel of our Lord.

Mail addressed to Beetown, Grant county, Wisconsin, will reach me any time.

W. S. PENDER,
Missionary in charge of Wisconsin.

### SCATTERED MEMBERS.

Wanted to know the whereabouts of one Martin S. Lane. Would like to have him report to the officer of Chase branch, Michigan, or will be reported as a scattered member.

S. C. REYNOLDS, Pres.
GEO. W. SANDRON, Clerk.

### BORN.

FLORY.—Near Mound City, Missouri, February 23, 1892, to Bro. Joseph and Sr. Susan A. Flory, a daughter. Blessed July 17, 1892, by Elder D. M. Rudd, and named Mabel Susan.

MONROE.—Near Lamoni, Iowa, February 10, 1892, to Bro. Isaac and Sr. Anna Monroe, a daughter. Blessed August 7, by Elders R. M. Elvin and Samuel Ackerly, and named Wave Meredith.

PARK.—To Bro. and Sr. Thomas Park, Montrose county, Colorado, a daughter, March 1, 1892. Blessed July 22, by Elder James Kemp, and named Fern Matilda.

SCHMID.—To Mr. and Mrs. Schmid, of Montrose county, Colorado, February 20, 1892, a son. Blessed July 22, by Elder James Kemp, and named Floyd C.

### MARRIED.

VREDENBURGH—BRAND.—At the bride's home near Tabor, Iowa, by Elder Henry Kemp, July 28, 1892, Bro. Elias Vredenburgh, of Little Sioux, Iowa, and Sr. E. C. Brand. After the ceremony a very enjoyable time was had. A good repast was partaken of by neighbors and friends; good music and singing suitable for the occasion. Some useful presents were presented, and the best wishes and good will of all present were expressed to the happy couple. Long may they live to enjoy the sweet nuptial ties of wedded life. May peace and prosperity attend them in this life; and the grace of God enable them to secure eternal life in the sweet by and by, is the sincere wish of all their friends.

MATTHEWS—BURTON.—At Los Angeles, California, at the residence of Bro. Joseph Howland, brother-in-law of the bride, Brother Reuben Matthews and Sister Adrienne M. Burton were married July 3, 1892, Elder J. F. Burton officiating.

### DIED.

SERENE.—At her home near Randalia, Iowa, July 29, 1892, Sr. Jane E., wife of Bro. Dewitt Serene. Sr. Serene, *nee* Rogers, (sister of Bishop I. L. Rogers), was born May 14, 1842, in Chenango county, New York, being aged at death 50 years, 2 months, and 15 days. She was married to Dewitt C. Serene, January 8, 1862; removed from Ford county, Illinois, to the farm near Randalia in January, 1890, where she died after an illness of one year. Sr. Serene was the mother of four children—Allen, Almeda, Cora, and Elvira, all of whom are married, and with the bereaved husband and many relatives mourn their loss. She embraced the gospel many years ago, being baptized into the Reorganization by Elder T. W. Smith, at Piper City, Illinois, and ever afterward lived a consistent, Christian life. During her long illness she was patient and resigned, anxiously looking for the summons home, often asking those around if they did not think she would soon be relieved and be privileged to "go home." Conscious to the last, she expressed her unshaken faith in God and his gospel, and quietly closed her eyes on the loved ones of this world and opened them in the presence of the Savior she had so faithfully served. Funeral services were held at the hall at Randalia, the sermon being delivered by Elder J. R. Sutton of Fulton, Iowa; texts Rev. 14: 13; John 5: 24, 25. The Randalia choir furnished appropriate music. The remains were interred in Randalia cemetery, followed by a large number of sympathizing friends and relatives.

EATON.—On January 26, 1891, at Deere Isle, Maine, Herman Everett, son of Samuel S. and Mary E. Eaton, aged 8 years and 28 days.

"Little Hermie's gone and left us,
Desolate our home will be;
For the face we loved so dearly
Here on earth no more we'll see.
Eight short years God spared our darling
To his parents' tender love;
Then called him from this world of sorrow
To a brighter one above."

BLACK.—Near Washington, Indiana, July 27, 1892, of cholera infantum, after one days illness, Pearl, infant daughter of Bro. Cyrus and Sr. Alice Black. Pearl was laid beside her mother (who died February 2, 1892) to await the resurrection morn.

"Budded on earth,
To bloom in heaven."

Funeral exercises and sermon by Elder Rudolph Etzenhouser.

SHAFFER.—At Warren, Ohio, July 25, 1892, Sr. Carrie M. Shaffer, aged 32 years, 8 months, and 8 days. She was born in Bazetta township, Trumbull county, Ohio, November 17, 1859. In early life she was identified with the Disciple Church, but joined the Reorganization October 7, 1888; was baptized by S. W. L. Scott. She had many testimonies of the truth and of her acceptance with her heavenly Father. The sweet fragrance of a humble, consistent life, her faithfulness and zeal, are fitting testimonies of her devotion to the Lord and his cause. Her life was a sweet memento of Christian graces. For seven years she suffered much, but bore it with patience and fortitude till she entered the Saints' rest with joyful expectation of a glorious reunion in the "sweet by and bye." Funeral services at residence; sermon by Elder S. W. L. Scott, assisted by Elder M. H. Bond. Text 1 Cor. 15: 19, 26.

DIXON.—At the residence of Mr. John Knowles, near Maitland, Holt county, Missouri, on Sunday, April 24, 1892, Bro. Samuel Dixon. He was born in England, the exact date not being known; but he claimed leap year day, February 29, in the same year Queen Victoria was born. He was probably well advanced in the seventies. Bro. Dixon and wife embraced the gospel in England; emigrated to America some forty years ago, going directly to Utah. Becoming dissatisfied with affairs in Utah, they left there in 1854; and, coming to Holt county, Missouri, settled near Oregon, where they came in possession of a comfortable home, besides considerable othermeans. On hearing the claims of the Reorganization they obeyed a number of years ago. On account of old age they recently made their home with Mr. John Knowles, whose wife, Sr. Sarah Knowles, is a niece of Sr. Dixon. The circumstances attending the immediate cause of Bro. Dixon's death were extremely distressing. On Friday morning previous to his death he had occasion to go to Bro. R. K. Ross's place, some two and one half miles southwest of Mr. Knowles's place; not finding Bro. Ross at home he left there, going west. About noon he was seen by a Mr. Griffith several miles northwest of Bro. Ross's place. He told Mr. Griffith he wished to go to Jerry Rowlett's, Sr. Dixon's nephew. Mr. Griffith directed him across the fields to Bro. Rowlett's. Coming to a cross fence, composed of boards next to the ground with wire on top, he attempted to climb over the fence; but getting his feet entangled in the wire, fell with his head and shoulders resting on the ground and his feet fast in the wires on the top of the fence. In this position he remained from early in the afternoon Friday, until afternoon Saturday, when he was found and taken to Bro. Rowlett's house, and later on to his home at Mr. Knowles's, where he died on Sunday morning from the effects of his terrible accident and exposure. Bro. Dixon had the reputation of being an honorable and upright man. He died as he had lived, firm in the faith of the gospel. His remains were laid to rest in the cemtery at Graham. Funeral services by Elder Joseph Flory, assisted by Elder R. K. Ross. Funeral sermon July 30, by Elder D. M. Rudd, from Acts 4: 2.

SHAW.—At Valley Junction, Wisconsin, August 1, 1892, Sr. Cora M. Shaw, aged 16 years, 2 months, and 25 days. She was baptized April 7, 1889, by F. Sawley. She leaves husband, child, father, mother, brothers, sisters, and a large number of friends to mourn their loss. She died in hope of a glorious resurrection. Funeral sermon by Eld. A. L. Whiteaker, assisted by Eld. J. P. Dillon. Text 1 Cor. 15: 21-23.

STRACK.—At the home of her son Louis, Courtland, Illinois, July 25, 1892, Sr. Julia Ann Strack, aged 66 years, less 3 days. She was born in Germany, July 28, 1826; was married to Michael Strack in 1848, her husband dying November 28, 1882. They emigrated to Illinois in 1867. To them were born two sons and one daughter, of which one son has passed on before. Sr. Strack was for many years a member of the Lutheran Church. She heard the gospel as taught by the Saints and yielded obedience thereto, May 11, 1885, and lived and died strong in the faith, always bearing a strong testimony that she knew by the Spirit of God that it was the true gospel of the Son of God. Funeral services were held in the Saints' chapel, Elder W. Vickery preaching the sermon, Bro. C. D. Carter assisting. Thus they pass one by one over the river.

JOHNSON.—At Wood Creek, Idaho, July 2, 1892, Bro. Henry Johnson. He was born January 4, 1841, at Styal, England, coming with his parents to America in 1846. He was baptized September 2, 1861, at Little Sioux, Iowa, by Elder E. C. Briggs. He remained a faithful member till death. He was buried at Mountain Home, July 4. There being no minister present, prayer services were held at the court room, previous to his interment. He leaves a wife, mother, sisters, brother, and four children to mourn his departure. Rest in peace, dear brother, till the resurrection of the just.

WILSON.—Harold Eugene, son of Bro. James and Sr. Mary Wilson, of Moorhead, Iowa, died August 5, 1892, aged three years and 2 months. He was a pure-spirited, affectionate child. Funeral services at the Saints' church, conducted by Elder J. F. Mintun. The body laid to rest in Preparation cemetery.

FAY.—At Quincy, Michigan, July 25, 1892, of cancer, Sr. Elma Julina Fay, aged 44 years, 1 month, and 26 days. She was born May 29, 1848, at Cato Corners, Cayuga county, New York; baptized into the Reorganizsd Church of Jesus Christ of Latter Day Saints October 22, 1882, by Elder Wm. H. Kelley at Coldwater, Michigan. Faith sustained her through the trying ordeal. Consistent with the teachings of the gentle Shepherd, her earth life closed in the grand triumph of faith. Funeral sermon at Saints' chapel, by Elder S. W. L. Scott; text, first clause of verse 23 of Joel, chapter 2, connected with Hosea 13: 14.

### ITEMS OF INTEREST.

Newfoundland wants a distress loan from the British government. £750,000 is the amount asked for.

MILWAUKEE, Wis., Aug. 4.—An earthquake was distinctly felt at Burlington, this State, and the neighborhood shortly after six o'clock this evening. A rumbling noise followed by the rattling of dishes on the sup-

www.LatterDayTruth.org

per tables, the stopping of clocks, and the distinct shaking of the earth.

ST. PAUL, Minn., Aug. 4.—A portion of Northwestern Minnesota was swept by a destructive hailstorm last night and to-day. Farmers report serious loss of grain. Many say that the ground was completely covered with hail and the grain will not be worth cutting. The storm swept from the west across Kittson and Marshall counties and ruined thousands of acres of the most promising grain. Over 1,000 acres of wheat on the Dennis Ryan farm were destroyed and plowing began on the fields to-day. The path destroyed is from seven to eight miles wide. The loss to the two counties is very severe. The temperature was 104 degrees to-day and great uneasiness is felt.

Portland, South Bend, and Newcastle, Indiana, report damaging electric storms the same date.

ST. PAUL, Minn., Aug. 8.—Last night's hail, wind, and rainstorm was severe locally, but the greatest damage was done in other parts of this State. The storm was widespread, extending from away over in South Dakota clear across this State into Wisconsin. Trees were blown down, homes wrecked, grain flattened to the ground or washed out, and altogether some hundreds of thousands of dollars' worth of damage done. Full reports have not been received, but the loss seems likely to reach well up to a million. In Lincoln, Yellow Medicine, and Lyon counties alone the damage is estimated at considerably more than half a million dollars. Marshall reports a tornado at five o'clock this morning going over the same course as the low of last Friday, when Cummings' house and other buildings were demolished. Near Cummings and in St. Paul and Minneapolis a number of houses were struck by lightning and more or less damaged by the fire that followed it, while the damage by the wind and rain was great. Reports from other parts of the Northwest are to the same effect. Many sections report the grain down in many fields and so badly lodged and damaged as to be unfit for cutting.

CHIPPEWA FALLS, Wis., Aug. 8.—A severe wind and rainstorm struck this place to-day. The spire of the German Methodist church was strubk by lightning and wrecked. Several farmhouses and barns were wrecked, but no lives lost.

NASHVILLE, Ill., Aug. 8.—A severe storm raged in the southeast part of this county yesterday afternoon, destroying thousands of dollars' worth of corn and orchards.

Marshall, Minnesota, was also damaged by a tornado on the 5th.

An extensive drought prevails throughout Mexico, extending in many States over a period of three or four years. The duty on corn has been removed, and over 5,000 carloads have already been imported from the United States.

The range of estimates for the wheat crop this year in Minnesota and the Dakotas is from 10,000,000 to 125,000,000 bushels, against a product of 160,000,000 last year.

LONDON, Aug. 3.—One of the first problems which will confront Mr. Gladstone, will be that of calling Russia to account for that country's encroachment upon the disputed Pamir territory, so long a field of contention between Great Britain and the great empire of the north, and incidentally between both these powers and China. Though Lord Salisbury is soon to retire, temporarily at least, from office, he has not hesitated to take the initial steps in soliciting an explanation from Russia of its latest movement—the reported occupation of the plateau as far as the Hindoo Koosh.

The Indian Government has been kept fully informed of what was brewing in the Pamir, its information coming chiefly through the Ameer, who has of late shown even more anxiety than ever to have England interfere to check Russian aggression.

It is understood that this afternoon Lord Salisbury, who is at Osborne conferring with the Queen, took steps to send a diplomatic note to St. Petersburg asking for a portent of that government's movements in the Pamir, and at the same time drawing attention to the assurances given by Russia at the time of the lesser incident which caused the threatening situation on the Afghan frontier a few years ago.

The serious position of affairs in Afghanistan has decided the Indian Government to send Gen. Sir Frederick Roberts at the head of a large detachment called an escort, but really a small army, to meet the Ameer at Jelalabed. The mission, although military rather than political, will be accompanied by a political agent; but the main object is a conference to arrange plans to strengthen the Ameer against internal feuds and Russian advances. The Ameer wants money and new arms of precision.

Private Simla advices indicate that grave military emergencies are impending. The existing settlement with the Ameer was made by Sir Lepel Griffin, instructed by Mr. Gladstone, whose entrance into office is thus signalized by fresh troubles.

LONDON, Aug. 5.—Advices from Arabia state that the cholera and famine have depopulated large districts in the Harrar province. Villages are deserted, and no sound is heard in the once populous street, except the snarls of hyenas, jackals, and dogs, gorging themselves on the corpses of the dead. The air is polluted with the odor of decaying bodies of the victims. The pits ordinarily used for the storing of millet and maize are now filled with rotting corpses. The village is neglected. The country has been reduced to the condition of a desert. Under the most favorable circumstances it cannot regain its prosperity for several years to come.

PARIS, Aug. 5.—Reports from the suburbs of Paris show that in all but one of the outlying districts the public health has improved. The exception is Argenteuill, where 100 deaths have occurred within the last week from choleric diarrhæ and tyhoid fever. More than 150 persons in the same suburb suffering from the same illness have been removed to hospitals in the last two days. A majority of the sufferers are employed in the lime quarries in the vicinity of Argenteuill.

LONDON, Aug. 5.—A dispatch to the *Times* from Simla says: It is reported that a collision has occurred between Russians and Afghans at Somatash and Yeshilkool, five Russians being killed and sixteen captured. The Afghans, it is said, refused to release the prisoners, declaring that in the future they would neither give nor take quarter. The party probably consisted of Kirghez officered by Russians.

SIMLA, Aug. 5.—The Afghans are skirmishing with both the Russians and Chinese on the Alichur Pamir and have taken a number of Kirghez prisoners. A force of 500 Russians under the command of Col. Yanoff, armed with mountain guns, have reached Aktash.

SAN FRANCISO, Cal., Aug. 3.—The steamship Oceanic arrived this morning, twenty-five days from Hong-Kong, via Yokohama and Honolulu. News reached Han-kow, China, in the latter part of June that a rebellion had broken out in Sz-chuen, either at Pauning or Pa, which towns are about 150 miles north of Chungking. The authorities, it was reported, had sent troops from Chingtu against the rebels, who were said to be 20,000 strong.

The Viceroy at Canton reports the execution of 109 criminals within the last year charged with piracy on the Canton coast.

BERNE, Aug. 3.—The Swiss Government has received from the United States an apology for the arrest, by mistake, of an attaché of the Swiss legation at Washington.

Thousands of farmers and wine growers in France have been ruined by the disastrous effects of last Sunday's storms. In the Department of Isere alone the loss amounts to $600,000.

Advices received at the Italian Ministry indicate that the wheat crop will fall below the estimate. Only grapes seem to be doing well. The customs receipts of Italy for the year ended June 30, show a falling off, as compared with the previous year, of 50,792,000 lire.

A Rome dispatch says that the Pope has forbidden the Archbishop of Genoa to take part in receiving the King and Queen of Italy when they visit that city to meet the naval squadroon.

DUBLIN, Aug. 4.—Faction fighting took place in Limerick yesterday. Hard fighting was indulged in, and many of the contestants were injured. The police were attacked with showers of stone and other missiles, but drew their swords and dispersed the rioters. A number of arrests were made.

Englishmen are so busy instructing America how mobs of workingmen should be dealt with that they overlook an affair that has just occurred here. Thousands of idlers assembled in Leabridge road, prepared to remove alleged obstructions erected by the London Water Works company and tore up a large fence and destroyed the palisades guarding the river and a short railway line used to convey coal to the pumping-stations. Afterward the crowd danced and sang. The police made no attempt to interfere beyond taking the names of the leaders.

Rainmaker Melbourne has accepted the offer of $500 from Bourbon county, Kansas, farmers for half an inch of rain. He will begin to-day and must get the rain in forty-eight hours.

The Finance Committee of the United States Senate has made a report on retail prices and wages in the leading lines of trade in England and this country. The following are given as average wages of labor per day: England laborers 88 cents and United States $1.71; carpenters, England, $1.62, and United States, $2.75; cabinetmakers, England $1.03, and United States, $2.41; blacksmiths, England, $1.60; and United States $2.10; mechanics, England, $1.50, and United States, $2.71; ironmolders, England, $1.65, and United States, $2.65; painters, England, $1.48, and United States, $2.42; plumbers, England, $1.70, and United States, $2.88. The average of all these in England is 56½ per cent of the average paid in the United States. That is, the proportion is not far from one to two—the American wages being nearly twice as high as the English.

Mrs. Tel Sono, a highly educated Japanese woman, who has been a lawyer in Tokio, is about to open a school in Japan for teaching Christianity to the native women.

ST. PETERSBURG, Aug. 7.—The cholera returns for all Russia for August 3 and 4 show a total of 6,741 new cases and 3,496 deaths. A circular issued by the Ministry of the Interior calls upon all Russians, male or female, who have studied medicine abroad, to place themselves at the disposal of the authorities to combat cholera.

SIMLA, Aug. 6.—The monsoon is progressing. Good rains have fallen, and the prospects in the distressed provinces have greatly improved. The price of grains is stationary.

CATANIA, Aug. 7.—There was an alarming renewal yesterday of the activity of Mt. Etna. Loud and continuous subterranean rumblings are heard and the streams of lava flowing down the slopes are steadily increasing.

BROWNSVILLE, Tex., Aug. 7.—The drought along the Rio Grande is beginning to break and four good showers give hope that the end is at hand.

PARIS, July 31.—A prominent Italian naval engineer has been arrested in Toulon, and will at once be expelled from France.

www.LatterDayTruth.org

### THE REVIEW OF REVIEWS FOR AUGUST.

THE August number of the *Review of Reviews* contains a character sketch of Mr. Grover Cleveland, written by a gentleman whose qualifications are admittedly the very best. Mr. George F. Parker, who has recently edited Mr. Cleveland's speeches, official messages, and other utterances, gives a symathetic and eulogistic, but careful and candid, sketch of the distinguished standard-bearer of the Democratic party. The sketch follows the well-received article on President Harrison, written for the July *Review of Reviews* by General Thomas J. Morgan. This August number of the *Review of Reviews* is particularly interesting. One of its keenest articles is a sharp, and very unsparing attack upon "Cahenslyism," by a prominent American Catholic editor, who declares that within a certain wing of the Catholic church, there has been, and is a most unworthy conspiracy to prevent the Americanization of European emigrants to this country.

The article upon University Education for Women; discusses especially some European tendencies, and gives interesting facts about the progress of women in the University of Zurich.

"How to Learn a Language in Six Months," proved to be one of the most popular articles in the July *Review*; and that topic is followed up this month by a charming little article contributed by the veteran Professor Blackie, of Edinburgh, who fully indorses the doctrines set froth in "How to Learn a Language in Six Months."

The leading articles of the month sum up the principal political, social, religious, and literary utterances and achievements of the past few weeks.

This number of the *Review* is as strong in its portraits of distinguished personages as its predecessors. Among them are Mr. Henry C. Frick, Mr. Andrew Carnegie, Mr. Hugh O'Donnell, and Governor Pattison, in connection with a discussion of the labor troubles at Homestead; Hon. Edward Blake and the Duke of Abercorn, in connection with the English elections; Mrs. Henry M. Stanley and Mrs. John A. Logan, *apropos* of some remarks on English and American women in politics; Hon. Andrew D. White, our new Minister to Russia; Messrs. Carter and Harrity, the newly appointed chairmen of the National Republican and Democratic Committees; Prince Ferdinand of Bulgaria and his betrothed, the Princess Mary of Edinburgh. There are portraits of the following prominent men who have recently died: Mr. Cyrus W. Field, the Rev. Dr. Chidlaw, Professor Theodore W. Dwight, and Mr. Emmons Blaine. The August number of the *Review* will be found to sustain fully the steadily advancing reputation of this now leading periodcial.


# For Sale at Lamoni

One half interest in general

# DRUG STOCK,

Including Paint, Oil, Wall Paper, and Book Trade, etc. Business well established, and steadily increasing. A first-class opportunity to locate in Lamoni and secure a good business.

For particulars and terms, address,

**F. M. WELD, Lamoni, Iowa.**

## LAMONI ILLUSTRATED

is the name of a proposed book, which, if published, will contain several Photo-engravings, showing Church, Schoolhouse, Herald Office, Residences, etc., with a description of the Religious, Educational, and Business facilities; the price will be 25 cents. It will be necessary to have orders enough to insure first cost before publishing. All who would like one should please notify me at once. Address,

PETER M. HINDS,
Care Herald Office, Lamoni, Iowa.


# Ministry Cards

Of the smaller size previously advertized, also of the larger size, like the one below, can be had promptly for the low price of $1.15 for 250. or $4.00 per 1,000. Prices of the smaller size are $1.00 for 250, or $3.50 per 1,000. Send in your orders. They are an excellent aid to Ministers.

### WHAT WE BELIEVE.

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

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

We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are: First, Faith in God and in the Lord Jesus Christ; Second, Repentance; Third, Baptism by immersion for the remission of sins; Fourth, Laying on of Hands for the gift of the Holy Ghost; Fifth, We believe in the Resurrection of the body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired; Sixth, We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good or evil they shall have done.

We believe that a man must be Called of God, and ordained by the Laying on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

We believe in the same kind of organization that existed in the primitive church; viz.: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of Scripture is not full, but that God, by his Spirit, will continue to reveal his word to man until the end of time.

We believe in the powers and gifts of the Everlasting Gospel; viz.: The gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues, and the interpretation of tongues, wisdom, charity, brotherly love etc.

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

We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God.

We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county, and state, and consequently better fitted for the change which cometh at death.

We believe that men should worship God in "Spirit and in truth;" and that such worship does not require a violation of the constitutional law of the land.

(More reading matter furnished free on application to address on other side.)

# A Useful Card,

And a very neat one, with name and address on the reverse side, is the following which we print and mail to any address for the low price of one dollar for 250.

Send in your orders. They will aid you greatly in your work.

### WHAT WE BELIEVE.

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

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

We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are: First, Faith in God and in the Lord Jesus Christ; Second, Repentance; Third Baptism by immersion for the remission of sins; Fourth, Laying on of hands for the gift of the Holy Ghost; Fifth, We believe in the Resurrection of the Body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired; Sixth. We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done.

We believe that a man must be Called of God, and ordained by the Laying on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

We believe in the same kind of organization that existed in the primitive church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time.

We believe in the powers and gifts of the Everlasting Gospel, viz.: The gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues and the interpretation of tongues, wisdom, charity, brotherly love, etc.

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

We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God.

We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county and state, and consequently better fitted for the change which cometh at death.

We believe that men should worship God in "Spirit and in truth;" and that such worship does not require a violation of the constitutional law of the land.

E. C. Briggs, (home address,) No. 1621 Quincy place, St. Louis, Missouri; (mission address) No. 171 East Randolph street, Chicago, Illinois.


# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

## LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

### Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges....$1 50
Imitation Morocco, gilt edges....2 00
Morocco, gilt edges....2 50
Roxburg Turkey, gilt edges....3 75
Flexible covers (similar binding to Oxford Teacher's Bible)....4 00
New Testament, inspired....75

### Book of Mormon.

Roan, sprinkled edges....1 25
Imitation Morocco, gilt edges....1 50

### Doctrine and Covenants.

Sprinkled Sheep, or Library....1 25
Imitation Morocco, gilt edges....1 50

### The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges....1 25
Imitation Morocco, gilt edges....1 50

### The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides....2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only)....1 50

### The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as 'The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,....30
Muslin binding....50

### Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages....70
Leather binding....1 00

### Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges....1 50

### Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen....1 00
Limp muslin covers....25

### Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding....50

### Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages....1 75


www.LatterDayTruth.org

# Zion's Ensign,

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restor ed gospel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Also a special feature for the next four or five months is the

**WHITE-BOX DEBATE,**

which is now appearing in its columns. Beside much other matter of interest to the Saints and those inquiring for the truth. All the

**Sermons** delivered at the **General Conference**

have been reported in full and will appear in the Ensign in their order. These sermons alone are worth many times the price of the paper.

Price—Three months - - 25c.
Six months - - 50c.
One year - - $1.00

**ZION'S ENSIGN,**

**Box 175. Independence, Mo.**

RIPANS TABULES

REGULATE THE
STOMACH, LIVER AND BOWELS,
AND
PURIFY THE BLOOD.
A RELIABLE REMEDY FOR
Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

THE RIPANS CHEMICAL CO.
10 SPRUCE STREET, NEW YORK CITY.

# PATTIE; OR, LEAVES FROM A LIFE.

(NOW READY.)

This book has been carefully revised by the author, and will contain her portrait; also an introduction by Bro. W. W. Blair. It will be of tha same size as "With The Church in an Early Day."

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie will appear in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

## GERMAN TRACTS.

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

# Autumn Leaves,

With Frontispiece each Month.
Published monthly, 48 pages, neatly covered.
Price per year - - $1.50.
MRS. M. WALKER,
Editor and Publisher.

# Ruins Revisited,

AND THE

# World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.
BY S. F. WALKER
For sale at the Herald Office. **Price $1 00**

## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 85c., cloth covers, 50c.

Send in your orders at once.

**On Sale at the Herald Office,**

# With the Church In an Early Day.

**Price $1.14 postage prepaid.**

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH
AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### Teachers' Helps.

An eight-page monthly, designed to assist teachers in the study of the Old and New Testaments by a series of questioning and suggestions.

Fifty cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### New Testaments; Inspired Translation,

limp cloth binding, 30c. each; $3.30 per doz. net.

A special, cheap edition for Sunday schools; same size and type as the stiff board bound 75c edition.

### New Testaments:

King James' translation; three sizes; American Bible Society's editions; cloth binding.

Brevier type, 18 mo., 25c. each net; the same per doz.

Agate type, 32 mo., (smaller) 15c. each; $1.60 per doz net.

Pearl agate type, 32 mo., 10c. each; $1.00 per doz. net.

These books are kept in stock to supply schools and other patrons with good, cheap Testaments at very low prices.

### Cards and Tickets.

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100 ..... 50
Good Behavior tickets; per 100, 15c.; 1,000 ..1 00
Prompt Attendance tickets; 100, 15 ; 1,000....1 00

### Winnowed Songs.

Each 40c., half doz. $2.25, per doz. .....4 50

### Zion's Hope,

A large, four page Sunday school paper for children; illustrated; edited by Sr. M. Walker. 50c. per year; In packages of four, five, or six to one address, 40c. each per year; in packages of seven or more, 35c. each.

HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**

OF

# PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

# BOOKBINDING.

**HERALD OFFICE BINDERY—**

All kinds of Bookbinding done at Reasonable Rates:

Herald volumes, library leather backs and corners, marbled edges .....$1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco.....1 25
" " half morocco .....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**


www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, August 27, 1892. No. 35.

Flora L. Scott

THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints,

Published Saturdays, at Lamoni, Decatur Co., Iowa

Subscription price $2.00 per year; Six Months $1.00; Three Months 50 cts.; single copies 5 cts.; Sample copies free.

The Traveling ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, fifty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## THE "HIGHER CRITICISM."

IT is rather widely known that an attempt has recently been made to prove a composite authorship for the five books usually ascribed to Moses. It was pointed out several years ago that Genesis appears to present two distinct accounts of the creation, the second containing the word J-eh-V-eh (Jehovah) as the name of God, which the other does not. From this the two accounts were called the Elohistic and the Jehovistic. Since then the idea of compositeness has been greatly extended. It is held that these two narratives were put together by a compiler, who, for the sake of convenience, is designated as "JE," those letters being the initials of the words above. This composite narrative is regarded as one main source of the Pentateuch and of the other books in the Old Testment. Another main source is a narrative by an intense Jew, who wrote all that looks in the direction of a ritual of sacrifice and the priesthood. His supposed story is designated by "P" (Priestly), and has been named the Book of Origins, or the Priests' Code. A fifth hand, P 2, is held by some to have composed the ceremonial sections of Exodus, Leviticus, and Numbers. Other supposed authorities, the Law of Holiness, two separate Deuteronomists, and a reviser of the whole (R), brings up the number to ten persons responsible for the Pentateuch and the Book of Joshua in the oldest shapes in which they are known to us, saying nothing of diverse readings in Hebrew copies, the effects of translation into other languages, and a possible compositeness of authorship for the remaining books in the volume.

This critical dissection has been performed not by infidels but by men supposed to be engaged in a devout study of the Bible, and they are mostly theological professors, though it may be admitted that some of the number have come dangerously near being expelled from the fold as heretics. The work which results in these conclusions is called the "higher criticism," which starts out by conceding the integrity of the witness, but tries to find out by cross-examination what he has to say for himself. The process is one of comparison, not with outside facts or records, but with companion features in the same structure. It is something like that which occasionally occurs in the examination of the ruins of an ancient building. The investigator who should find a fragment of brick and one of supposed stone might have some doubts as to whether or not both came from the same workshop, but he could entertain none in regard to either of them and the remains of a wooden beam. He would decide the two to be of radically different origin. We may at least think it possible that the wood will have become so thoroughly petrified as to be mistaken for stone, but there is less difficulty in asserting the distinction when the petrifaction is only partial. So for this higher criticism of the Bible it is claimed that the differences are so great there is little danger of mistake in asserting a compositeness of authorship, the joining of the several parts having been rather a work of agglomeration than of assimilation. It would have been comparatively easy to polish out of existence some of the incongruities, but this was not done, and apparently not thought desirable in the days before hyper-criticism asserted a right to be called legitimate investigation.

It may be too much to claim that this position is all wrong, and yet there may be good reason to doubt some, if not all, of the conclusions arrived at by the process indicated. Especially will this doubt be justified if it can be shown that a strict application of the rules employed will lead to absurd results in other cases. This is just what has been done for the Bible. Paul's Epistle to the Romans has recently been taken up and dissected in similar fashion by a man who calls himself "E. D. McRealsham," which is evidently a pseudonym, and is thought to have been chosen by a former distinguished professor in Andover Seminary. He has undertaken an exhaustive analysis of the epistle, in the original Greek with the result of finding that there are in it four well-marked divisions, each section being distinguished from the others by peculiarities of thought and language. For instance: In one the Redeemer is uniformly referred to as Jesus Christ, in another as Christ Jesus, and in the others God instead of Christ is spoken of as the supreme authority and the author of salvation. In one of the latter portions salvation is also taught to be based upon obedience to the law, while in the other salvation is said to be by faith, and that not in Jesus but in God. From this it is argued that Paul was at best but a compiler or reviser of the Epistle to the Romans, no less than four men being engaged in its production, and each holding views which in some respects differed importantly from those of all the rest.

Evidently this line of treatment was intended only as a reductio ad absurdum, since no rational man would seriously think of throwing a doubt on the integrity of the epistles generally admitted to have been written by Paul, but the work has been seriously accepted in Germany, and there republished as a supposed valuable contribution to Biblical criticism. In reality it is of a piece with the line of "reasoning" by which it was sought to be proven a few years ago that no such person as Napoleon Bonaparte ever existed. If the work of Mr. McRealsham does not misrepresent the methods of the higher criticism it cannot but be accepted as opening the door to doubt in regard to the accuracy of some if not all of the deductions arrived at by following out its processes in the way indicated by its expounders. The whole thing may be legitimately objected to as a vexatious and unwarranted interference with the sacred records and the faith of the churches respecting them. In reality, however, the world is now growing up towards the phase of intelligence where it can perceive that belief in this or that way concerning the personality of the men who wrote the Scriptures is not an essential to salvation. The theological student need not feel himself called on to decide as between conflicting claims, nor will his leaning to this or the other set of conclusions be taken as reasons for accepting or rejecting his pastoral ministrations, other things being equal.—*Chicago Tribune.*

www.LatterDayTruth.org

### REMAINS OF AN AMERICAN ELEPHANT.

JOPLIN, Mo., Aug. 5.—Edwin Otis Havey, Ph. D., of the State Geological Bureau has made an examination of some huge bones and tusks found Monday in a shaft on the Stuckey land. The teeth are large, the molars being from 3¼ to 4 inches wide and 6 inches long. A piece of one of the bones of a fore leg was taken out. The shaft is 25 feet long and from the top two immense tusks can be seen. Prof. Havey says that the remains are those of an American elephant. The remains will form a part of Missouri's exhibit at the World's Fair.


**A. W. SHERMAN,**

**PHYSICIAN & SURGEON,**

LAMONI, IOWA.

Special attention given to the

EYE, EAR, NOSE, AND THROAT.

For Sale or Trade,

**A LIVERY STABLE**

and stock, at Grant City, Missouri. The barn is 36 x 120 feet; nine good teams and harness, five buggies, one carriage, one extension top spring wagon, three trunk wagons, five sleighs, and a new hearse. I want to trade for a farm, to locate my son on, so that I can devote my whole time to the ministry.

20aug3m E. KEELER.

**H. L. TILTON,**

**1881.** LAMONI, IOWA. **1892.**

**GENERAL MERCHANDISE,**

**Strictly Cash and Produce.**

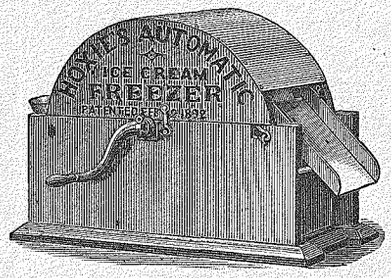
A CASH STORE can and will sell goods for less money than any house doing a credit business.

WE SOLICIT YOUR PATRONAGE.

HOXIE'S AUTOMATIC

**Ice Cream Freezer**

CAPACITY




UNLIMITED.

**For Hotels, Restaurants, and Family Use.**

Will freeze Ice Cream, Lemonade, Sherbets, and all kinds of Ices instantly. Several Machines combined in one, with saving of 80 per cent of ice. Agents wanted. Exclusive territory can be secured by addressing

**HOXIE BROS.,**

17 CHARDON ST., BOSTON, MASS.

**L. A. FOWLER,**

**CONTRACTOR & BUILDER**

LAMONI, - IOWA.

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

**LOTS.** A few choice Residence Lots for sale on easy terms, within ten minutes walk of L. D. S. church. Price $100. Write for Plat to

D. F. NICHOLSON,

Care Lamoni State Bank.





**"NOT HOW CHEAP, BUT HOW GOOD."**

We carry a well selected stock of

**General Merchandise,**

and our constant aim is to please customers, and give them good values. We take pride in selling goods we can guarantee, and that we know will give satisfaction.

☞ Call and see us.

Yours truly,

**Blair Mercantile Co.**


## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:—

West Oakland, California, Montana Hall, Adeline Station, Seventh street.

Chicago, Illinois, services every Sunday at 2:30 p.m., in Hall C, No. 213 W. Madison street. Sunday school at one p.m.

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

London, England, meetings on Sundays at 3 and 6:30 p. m., Tuesdays and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10:30 a.m., 6:30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7:30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Sheffield, Langsett road; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays, 7:30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Leeds, Wellington road, New Wortley; services Sundays 10:30 a.m., 6:30 p.m. Thursday, 7:30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a.m. and 7:30 p.m.

G. M. L. Whitman, No. 1418 N. 21st St., Omaha, Neb.

J. T. Davis, Netawaka, Kansas.

E. L. Kelley, Presiding Bishop, Lamoni, Decatur co. Iowa.

NEW YORK CITY, July 7th, 1892.

I am here taking a special course in Chronic Diseases and Diseases of Children.

If you owe me, please pay what you can to Mr. Weld, or Barrows, who will give you receipts. I am greatly in need of money, as expenses are very high

J. H. HANSEN, M. D.


**PROGRESS!**

*The "Patriot"*

Has taken another step forward. It prints

**ALL AT HOME,**

and is therefore enabled to greatly enlarge its more useful departments, and make room for some additional ones. Send for free sample copy.

**Lambert Brothers, Lamoni, Iowa.**

Robt. Winning, President. **LAMONI** D. F. Nicholson, Cashier.

**STATE BANK**

(Successor to Farmers Bank of Lamoni.

Paid up Capital..... $25,000 00

Liability of Stockholders..... $50,000 00

Incorporated under the laws of Iowa, Aug 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

**4 LOTS**

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

**CHOICE RESIDENCE LOCATION.**

Terms reasonable. Call on or address,

J. A. GUNSOLLEY, Lamoni, Iowa.

**SPIRITUAL GIFTS**

AND

**THE SEER OF PALMYRA:**

Or

**SEQUEL TO SPIRITUAL GIFTS.**

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

**Book of Mormon.**

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions The index is rearranged, the subjects and citations furnishing a complete analysis of the contents

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

**JOB PRINTING, BOOKBINDING ETC.**

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon. page 116.

Vol. 39. Lamoni, Iowa, August 27, 1892. No. 35.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, August 27, 1892.

CONTENTS:

EDITORIAL:
Labor Strife....549
Lesson Helps....551
Christian Mention....551
New England Reunion....553
MOTHERS' HOME COLUMN:....554
A Word to Parents....554
LETTER DEPARTMENT:....555
ORIGINAL ARTICLES:
Was Christ Baptized for the Remission of Sins?....558
Jacob's Well....560
SELECTIONS:
Learning to Think....561
SUNDAY SCHOOL CONVENTIONS:
Northwestern Missouri....562
MISCELLANEOUS:
Ministerial Reports—J. R. Lambert..562
Bishop's Notice—Church in Wales....562
Appointment of Bishop's Agent....563
Grove Meeting—Buel Center....563
New England Reunion....563

## LABOR STRIFE.

THE scenes at Homestead, Duquesne, and other places where workmen in large numbers have gone out of their employment because of dissatisfaction with their employers, only serve to accentuate issues in the labor problem.

It appears to be a fact that the scale of prices and wages offered by the Carnegie Company, affected but a few of the many workmen employed, and those few were among those who were being paid the better wages, ranging from $6.00 to nearly $15.00 per day; and the improved machinery put in by the company made it possible that even at the price for steel ingots sought to be made the lowest in the scale the wages might not be cut down, the men being able to make the output larger than before. None of the wages paid to the common laborers, and the ordinary skilled workmen was affected by the new scale; nor were these laborers dissatisfied. They were, however, members of the trade unions, or the Amalgamated Association, and subject by agreement to the rules of the orders to which they belonged to obey the call of the several councils of the order to drop their tools, quit their work for the company that paid them their wages and to walk out of the shops and mills, at any time those councils, or officers of the Association should order them to do so, disregardful of their contracts with the company, and of the necessities of their dependents. The mass of them were not oppressed in their wages, nor being kept out of them by their employers.

The wages paid by the Carnegie Company compare well with those paid by other manufactories, and average well with the earnings of men in other employments; and those paid the better class of skilled workmen, exceed by very much the earnings of many employments and professions, few of which reach as high as $5 to $15 per day, including preachers, lawyers, doctors, dentists, and other trades and professions.

All this makes the strike at Homestead suggestive. It is stated on the part of the workmen that it was not because the wages of the large majority were cut down; but that the scale was but an entering wedge, and if submitted to it would be followed by first one thing and then another until the real rights of the workmen would be invaded, and they be oppressed, "ground down into the earth," as some put it. This is possible. But it is not among the probable things that men so shrewd and far seeing as those who are managing those works at Homestead and other places, would deliberately destroy their own chances of success by outraging the very principles by which that success is attainable. This would be the result if they should not pay a scale of wages suitable to the nature of their work, and of favorable comparison with wages paid by other concerns of a similar kind. Any other course than a reasonable provision for wages that will bear an investigation in comparison with other institutions would defeat the company, as men would work where they could receive the best pay.

One of the peculiarities of the strike at Homestead, is that many of the workmen are foreigners. This of course is not remarkable, only as it may afford a contrast. It is said that many of the striking force are Americans, and that a large percentage of these own the homes where they are living; some having good, comfortable houses and surroundings, and money in larger or smaller sums in bank. Not one of these men would be likely to raise any serious objection to that sort of prosperity that would advance them to competency and wealth. Should any achieve such is it a fair presumption that they would become enemies to the class in which they now rank? Or would they be likely to take with them into prosperity the same feelings for the success and welfare of their fellows that now affect them? This forms one part of the issue, for the reason that the underlying motive for the strike was the desire of the workmen to keep the wages already paid and to secure better if they could, against the alleged attempt to cut wages on the part of a "grasping monopoly."

The worst element in the striking people are foreigners, some of the most violent of whom are opposed to all kinds of wealth, and as a consequence, apparently, of all forms of law; it being understood that statute laws afford an opportunity for the accumulation and protection of wealth. Of this turbulent foreign element, the Grand Master of the Independent Order Free Sons of Israel, Julius Harburger, stated in a meeting of the order, held in New York, August 7:—

> In 1880, when the religious crusades in Roumania and imperial Russia took place against the Hebrews, emigration numbering thousands set in towards American shores. With the yearly increase, numbers of anarchists and nihilists, made so through a brutal government, came over with these unfortunates and preached their damnable and pernicious doctrines.
>
> They had forgotten the essence of the teachings of their fathers, that Judaism is a religion of law and order.
>
> The dastardly and cowardly attempt of a Russian murderer, dynamiter, and anarchist upon the life of the manager of the Carnegie works has shown the effect of the pernicious doctrines that have been inculcated in the aliens who land on our shores without the first conception of the duties of an American citizen and the liberty afforded to every individual under our form of government.
>
> I am in favor of rigidly enforcing the return of all aliens who are known as nihilists, dynamiters, and anarchists. Our flag is broad enough to embrace men of all creeds, colors, and nationalities, but when they come here with torch and sword we have no room for them. As we guard our ports against cholera and disease, so we should ward off the approach of moral contagion or political disease.

A comparison of the wages paid to workmen in America and the Old World results in favor of the former. And, as a consequence there has been for a long time a steady influx of foreigners to this land. It is folly to state that workmen in the old countries receive better pay, or can live cheaper and better there than in America. The very facts of immigration disprove such a statement. If the conditions were better abroad than in America there would not be so many changing their homes. Men do not as a rule leave the certainties of a good living for the uncertainties of a reputed condition for the worse. And while the present conditions remain as they are, America will con-

www.LatterDayTruth.org

tinue to be the center of attraction to many of the old countries for a place wherein to make homes. That there should be a portion of the worst element mixing up and coming with the better, or the average is to be expected; but if men of foreign birth, or extraction, like Mr. Harburger, whose name shows that he is not to the "manor born," can so directly point to the remedy to be found in excluding certain men of vicious political sentiments from the privilege to become citizens, it may be time for those already here who see the country filling up, and opportunities for advancement becoming fewer, to consider that remedy. Certain it is that anarchists, nihilists, bomb throwers, dynamiters, and all that class of men who are opposed to law and order should not be given an opportunity to break up and disrupt the existing conditions in which there is as yet opportunity for the poor man to live of his labor, and if he will, to acquire a competency if not absolute wealth.

One of the most dangerous elements at Homestead, one of which the officers of the Amalgamated Association as leaders of the strike were afraid, and could not control, was the drinking men among the strikers. This element is numerous among the working men, not only at Homestead, but in almost all of the places where large forces of men are employed. The saloon keeper, the vender of intoxicating drinks, is a parasite that fastens itself upon society like a leach; and it takes brawn and muscle to pay the tribute demanded. We are not informed as to the number of drinking places in Homestead; but, reasoning from comparison, with Pittsburg, Chicago, and other places where there is a large percentage of foreign element, we think it to be not improbable that there is one for every twenty-five to forty of the workingmen of the place. This means a self-imposed tax levied on the wages of the working men paid by the Carnegie Company, of a sum total large enough to support one man who is absolutely an idler, and his family by every twenty-five to forty workers, who not only get no benefit from his business but are absolutely damaged by it. This serious tax is not imposed by the owners of the mills, nor are the institutions where liquor is sold the product of their foresight or wisdom, or a part of their plan to oppress the laborer; they are the creations of the working men; if not sustained by them they would neither flourish, nor live. Besides this, when emergencies like the strike occur, these saloons are the centers of sedition and lawlessness, and promoters of strife.

It is simply astonishing that the working men of the United States while so strongly and bitterly arraigning the men of capital for designing and prosecuting schemes to add to their wealth by employing workers to fatten on their labor, and complaining of their own condition as the result of the oppression from the rich and legislation favorable to the moneyed man and unfavorable to the poor man, will consent to throw away a fair proportion of hard earned wages for drink, which is neither food, nor clothing, nor any other staple commodity in the use and enjoyment of which either wife, or children can share—drink, the poor man's curse, the rich man's folly.

In the year of the great railway strike the drink bill of the United States was in round numbers $800,000,000. Of this amount the working men paid $450,000,000, the non-workers $350,000,000, the larger amount being paid by the class least able to afford it. That was a few years ago; and, it is fair to presume that the drink bill of the United States this year is very much larger; and if there has not been a change in the ratio of consumption the working men still pay the larger half of that bill.

The National debt is about twenty-four dollars per head of the population of the United States; and this amount is not a very far off estimate of what the ordinary visitor at the saloons would expend of his earnings per year. This debt of the Nation is often cited as a part of the onerous burden put upon the working men by reason of false administration of public affairs. If the Government was a spendthrift while creating this debt, what about the men who in two years expend of their daily wages more than enough to pay the entire debt?

There is still another feature in this conflict of "Labor *vs.* Capital," as now being waged between the Amalgamated Association and the Carnegie Company. The Association proposes that Messrs. Carnegie, Frick and Company shall not be permitted to operate their works with men who do not belong to the Labor Unions. To effect this they are proceeding to "boycott" the company and the products of their several mills. This is done by ordering the members of the different orders of united workmen not to handle or use any of those products. This will greatly impede work of many kinds in the cities and in the country; and will in its results affect many thousands of men, women, and children, whose entire dependence for support is upon the daily labor which the handling of the products of these mills makes necessary. It is by this means that the Association hopes to force the steel works company to concede to their demands. If it is forced to the extremity there will be thousands of men dismissed from profitable employment by employers whose trade, or business is being deranged and hurt by this boycott; and when once discharged and their places filled by other men, these employers whose business has been interfered with will not be likely to again employ their old workmen, or any who belong to societies whose orders they are under obligations to obey by virtue of secret oaths. This boycotting measure will affect the laborer and wage worker in the long run more than the capitalist, and hence is suicidal to the interests intended to be served by it. It is a blow aimed at the capitalist or monopolists, which, while it may strike them will strike the poor man with greater force and worse effects.

Society, the commonwealth, cannot long withstand the effects of this boycotting measure, and if it be persisted in by the ruling Association now waging the warfare, it will precipitate the counter measure, the refusal of the entire business community to employ union men under any circumstances, and for any sort of work. Men will grow "tired" of having their affairs interfered with and deranged every little while by having their workmen and employees "called out in sympathetic strike" with some laboring union somewhere having difficulty with its employers; they will insist that those they employ shall not be liable to such domination.

As yet there does not seem to have been any extended union of employers to protect themselves as a body from these associations among the working men; but if the fight is waged to the extremity suggested, this will follow.

Another thing, perhaps the most deplorable result that may follow, is that in the effort of the Associated Working Men's Unions to prevent Carnegie and Company and other mills from operating their plants with nonunion men, resort will be had to "blowing up" and "destroying" the mills. This it has been stated will be done at Homestead, if the company attempts to carry on with nonunion men. The attempt on the life of Mr. Frick, at Pittsburg, is indicative of the result of such work if it is attempted. Should any such violent measures be resorted to, it may injure the company seriously, so far as loss of money and material are concerned; but who else will it injure? The disabling of the plant will not only prevent nonunion men from working and receiving the wages paid for working, but it will also prevent the union men from working, and thus take the means of livelihood from both classes, as neither class could run a disabled, or destroyed mill. If the mills should be destroyed, and life be lost in such destruction those who

www.LatterDayTruth.org

caused it, either by counsel, aiding, or abetting, and those actually doing it would be guilty of murder, and the machinery of the law would be put in motion to punish the guilty; can the working men afford this, morally, or in fact. If the mills should be destroyed by direct order of the delegates and officers of the Association urging the fight against the Steel Works Company, without loss of life, the Association would be responsible for the damage done; both that done to the mills and machinery and that resulting from loss incident to injury to business by delay etc.; just the same as the Company would be liable to the workmen, if for any unjustifiable reason those workmen should be discharged from the employment of the Company contrary to the terms of their contracts.

We can only hope that in this conflict of Labor *vs.* Capital, counsels of prudence may prevail in time to prevent the outcropping of violence and a resort to riot and bloodshed; which many look forward to with confident expectation.

The Chicago *Tribune* of the 10th quoting from the New York *Herald* says:—

The struggle was really one to emancipate the Carnegie works from the interference and practical control of the Amalgamated Association. It was a fight of the capitalists against trade unionism and not really one of wages. This eliminates tariff politics from the equation. The striking mill hands would return to work to-day on the new scale, but the company will not recognize the Amalgamated Association.

The *Tribune* adds editorially:—

Other evidence shows that this is the truth of the matter. The reduced wages offered by the company only affected less than ten per cent of the 3,800 men employed and they were the high-priced hands—many of whom had been charging from $8 to $15 per day. When they struck against any reduction of their high pay they dragged the other 3,500 men, whose wages were not disturbed, into the strike with them as supporters. Whereupon the company "struck" at the Amalgamated Association and locked them out, and admit only such men to employment as withdraw from that organization. The tariff has nothing more to do with the Homestead labor and capital dispute than has the man in the moon. While the strike is inflicting a large loss on both capital and labor employed in Homestead, the general knowledge of its real cause is inflicting a still larger loss on the political capital and partisan labor of officeseekers who fondly hoped to derive big dividends from it.

## LESSON HELPS.

"THE GOSPEL QUARTERLY" is the title of the forthcoming new series of Sunday school lessons now being published for the use of teachers and scholars. We mention these lessons again to strongly recommend their use in every school in the church. They are the best lessons we have seen; we are sure that those who use them will be entirely satisfied and well pleased with their subject matter and arrangement. Their merits will insure their general adoption.

An extra effort is being made to get the quarterlies out for use on the first Sunday in September. Will all schools second this effort by sending in their orders at once. The price is 10 cents per quarter; 35 cents per year. It will be a loss to your school to not begin with the first lesson.

## CHRISTIAN MENTION.

BRO. F. C. WATKINS, of the *Christian Armory* has a sort of Christian spite towards the Mormons, and like many other "Christians" indulges in it semioccasionally. In his paper for August, one of the elders of the Christian Advents, T. E. Glendenning, regrets that he and his brethren meet so much contention from others who say that they believe the Scriptures; he writes:—

And again Bro. Watkins: they tell me it don't make any difference about doctrine, and yet each denomination here has a different church, and hires a different pastor. Why do they do that if the question of doctrine don't make any difference? Are they mad at one another?

And again; If doctrine don't make any difference, why do they close their church doors against us? And lastly but not leastly: and believe what God says?

To the regret expressed in Elder Glendenning's letter, from which we have quoted the closing sentences; except the Elder's request that Elder Watkins should answer "as soon as possible, as he could not understand it," Elder Watkins replies, more or less pithily that Elder Glendenning's "trouble all comes from not understanding the good brethren of whom he writes."

Among other things in Elder Watkins' answer the following appear:—

True it is written, "In the day thou eatest thereof thou shalt surely die." But the serpent, the most subtile beast the Lord God had created, Plato, the personage described by Daniel "having eyes like the eyes of a man and a mouth that spake very great things." Mohammet, Joseph Smith, and a host of other such eminent divines have held "thou shalt not surely die . . . ye shall be as gods knowing good and evil." The serpent is no doubt, the ringleader of this sect you hear Adventists everywhere speaking against; but I would have you also understand that he is, withal no inconsiderable personage.

It may be interesting to the religionists of the town of Brooks, whence Elder Glendenning wrote, and the preachers of which town he complains excoriated him from preaching "doctrine" as "nonessential," and things which should be "laid on the shelf in the Scriptural museum," are the handiwork of the Serpent and are ring-led by him; comforting that, and very argumentative. As if Bro. Watkins should have said: "You do not understand these preachers and church members of Brooks, Brother Glendenning; but I do, they are of the serpent, these 'good brethren' are."

What sect is it at Brooks that the Adventists are everywhere "speaking against?"

Elder Watkins in his reply seems to be peculiarly anxious that his brother shall keep within the pale of the "thus saith the Lord." Does Elder Watkins do this? Let us see. In the book from which he quotes the one that tempted Eve is called "the serpent," and not a "beast." The record is, "Now the serpent was more subtile than *any* beast of the field which the Lord God had made."—Gen. 3:1. In verse 14 the Lord in uttering the curse put on the serpent said: "Thou art cursed above all cattle, and above every beast of the field;" showing that the serpent was not a beast, but a reptile.

Elder Watkins creates a class of personages whom he charges with holding to the opposite of the statement of the Lord God to man in the Garden; this class is the serpent, Plato, the Greek philosopher, the horn of the fourth beast of Daniel 7th chapter which had eyes like a man, Mahomet, Joseph Smith, and a host of others. In making this statement Elder Watkins ingeniously links his own words with the words of the serpent, as if the serpent had said as if authoritatively, "thou shall not surely die;" whereas these words are connected with others in this wise, "Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."—Gen. 3:4, 5. Did the serpent tell the woman any truth? The 7th verse of the same chapter reads: "And the eyes of them both were opened, and they knew that they were naked." In the 11th verse the Lord said to Adam: "Who told thee thou wast naked? Hast thou eaten of the tree, whereof I didst command thee that thou shouldest not eat?" And the 22d verse states that the Lord said: "Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take of the tree of life, and eat, and live forever:" To prevent this the Lord drove the transgresssing pair out of the garden and put to them an impassable guard to keep them from eating of the Tree of Life.

From this relation it appears that the serpent held about right when he stated that the woman and man should become as gods "knowing good and evil," and that this transformation did take place.

The statement "ye shall not surely die," will need some explanation from Elder Watkins to make it fit the unconscious sleep of the spirit of man which is in him after the death of the body; for it was a long, long day until Adam's death, in the sense in

www.LatterDayTruth.org

which Elder Watkins teaches that men die. But, Adam, the "man" formed by God out of the dust, into whose nostrils God "breathed" the "breath of life," which "man became a living soul;" that man, having no access to the "tree of life" to eat of it from the day of his transgression did finally die; was doomed to death from the hour that he ate and "knew good and evil," and the gates of approach to the tree of life were closed against him.

We doubt whether Mahomet ever held that man did not die as the Lord said he should, and took care to have his statement fulfilled just as he intended it should be when the command not to eat of the "fruit of the tree of knowledge of good and evil" was given. We know that Joseph Smith never taught such a theory; and so far as his teaching can be understood, he never held as Elder Watkins states. We know that he taught directly to the opposite of what Elder Watkins states, that the Lord's words were true and that Adam did die, precisely as God said he would, and took care that he did. Nor is it to Elder Watkins' credit as a Christian teacher that he should make such a statement. We do not object that Elder Watkins classes Plato, Mahomet and Joseph Smith together, if he chooses so to do. Mahomet taught Christ, in his way; and his way and that of his followers is a devoted way. "God is God, and Mahomet, is his prophet," may sound harsh to Elder Watkins, but it is the utterance of implicit faith according to their teaching and the light they have. Can Elder Watkins as fervently and as truthfully say: "God is the Lord, and F. C. Watkins is his teacher." Plato taught some sublime truths. He taught that the "earth was originated and not eternal. It is framed by the Creator out of a chaotic and formless mass, after the model of an immovable and perfect archetypal world. The two are brought into union through the medium of a world-soul, placed in the world according to the relation of numbers, and constituting a harmonizing link between the Deity and the archetypal world on the one hand, and blind and formless matter on the other. As the work of a good being, the world must be as perfect as the untractable and essentially evil nature of matter admits. Hence the universe is a unity, and has the most perfect of all forms and motions, the spherical and the circular. The stars are heavenly and imperishable essences, and the earth lies, round, self-poised, and immovable, in the centre of the world."

This is pretty fair for one who lived and died some three centuries and a half before Christ; and is in advance of the sectarian idea that God "created the world out of nothing."

Plato held that the soul consisted of "two portions, the soul proper, the intellect or reason, divine and immortal, and a sensuous or appetitive principle, material and perishable." Between these he held there was a third element, which he called passion, which mediated "between the divine and the earthly, the intellectual and the sensuous, as the soul of the world mediates between the Deity and matter." Plato maintained the immortality of the soul, arguing it from the principle of contrarieties, "death from life and consequently life from death, from the soul's preëxistence and consequent independence of the body, from its simplicity which renders it incapable of dissolution, from its superiority to the body, from its bearing within it the principle of life, etc." He held further that "the soul's proper evil; viz., sin, does not annihilate it; much less then can an alien and merely incidental evil, like the dissolution of the body, have such power."

Plato believed in future retribution; he exonerated God from responsibility for sin and suffering; and set forth the "blessedness of the virtuous and the punishments of the vicious. He divided the virtues into wisdom, courage, temperance, and justice."

Plato's argument favoring the preëxistence of the soul is stated to be the most searching and sharpest of all his works; and by it he established its continued existence after the dissolution of the body.

Some of the conclusions of Plato are akin to the Word. The "breath of life," is not the breath of death, and can never die. The chaotic condition of matter recognized by him is stated in Genesis: "The earth was without form and void."

The planetary systems were fixed by immutable decrees, and as they were all started on their respective ways, they became therein immovable, unchangeable. This is not a reflection from the wily promotion of evil, the serpent, but the result of the study, research, and reflection of one of the best minds of his age.

Joseph Smith accepted, held, and taught the genesis of man and the world as given in the Word, and if his teaching therein did not conform to the renditions of Elder Watkins, they were no more the results of the interference of the serpent than is the idea of the unconscious sleep of the dead in Elder Watkins' philosophy a whisper of the Devil in the elder's ear. If Joseph Smith was in error, it was the result of his reading the word as it commended itself to his consciousness, in a similar way as the reading of the same word by Elder Watkins commends to his consciousness something of a different rendering.

Elder Watkins has another fling at the Mormons, thus: Referring to the teachings of the men at Brooks whence Elder Glendenning writes, he says: "Suppose they do teach that good people go to their reward as soon as they die; do not even the Mormons the same?"

It is unfair to presume that those poor unfortunate creatures, preachers and laymen, up at Brooks, must feel all "broke up," over this peculiar thrust. If there is no distinction between the righteous and the wicked at their death of what avail is the statement that "Precious in the sight of the Lord is the death of his saints." If no other or better condition awaiteth the righteous man at his death than is in store for him that is wicked, wherein is there an inducement to be righteous. If there is no reward kept for the righteous, of what force are the words of Christ's revelation to John: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14: 13.

Jesus said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. 11: 28.

It is only just and compatible with our best appreciation of God and Christ that when they have caused the word to come unto us it would be in such words as we could understand, and such as have meaning as we comprehend our language; hence when we read this promise of rest it means what the word *rest* signifies to us. The Dictionary gives us the following meaning of the word *rest*, noun:—

"1. A state of quiet or repose; a cessation from motion or labor, tranquility; as rest from mental exertion; rest of body or mind.

"2. Freedom from everytl ing which wearies or disturbs; peace; security."

2. Verb intransitive.

"1. To cease from action or motion, especially from action which has caused weariness; to desist from labor or exertion.

"2. To be free from whatever wearies or disturbs; to be quiet or still."

It may be quite according to Elder Watkins' belief that there is no burning hell for sinners; as he wrote Elder Glendenning in regard to those preachers whose strictures about preaching doctrine were troubling him, "Let them discourse about an eternal burning hell for sinners if they choose. Mohammet claimed there were seven such institutions." Without controversy as to who may believe in so severe a punishment for sinners; we call Elder Watkins' attention to what is written. In Revelation chapter 21 is a description of a wonderful city; and verse 27 of the chapter states:—

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie."

Verse 8, of chapter 21 of Revelation

www.LatterDayTruth.org

states, that "all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

And in striking contrast Revelation 22:14, 15 show the relative condition of two classes:—

"Blessed are they who do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

It is honorable to speak or write the truth of others widely as we may differ from them in our beliefs; nor do we know of any class of religionists, the Christian Advents not excepted, who are to be held blameless for "speaking falsely" of their neighbors. For this reason we see no reason why Elder Watkins should misrepresent, or misstate even the Mormons. A lie told upon the Mormons, the Mohammedans, or the Devil, is none the less a lie though it should be told by a Christian.

## NEW ENGLAND REUNION.

WE have received copies of the North Attleboro, Massachusetts, *Chronicle*, for August 8 and 9, containing an interesting account of the opening of the reunion at Plainville, Massachusetts, and a short digest of the services thus far delivered by Brn. W. H. Kelley, W. W. Blair, U. W. Greene, Geo. Potts, and others.

Brn. Blair, Kelley, and Sheehy presided, and Brn. Bullard and Short were secretaries. The meeting and its incidents are stated to have been full of interest, crowds attending the services.

BRO. A. N. HOXIE sent a reporter of the Boston *Globe* to the reunion at Plainville. In the *Globe* and in several numbers of the Attleboro *Chronicle* we find references to the church, its ministry, people, and leading officers, of the most complimentary and favorable character. We have room for but a small portion of what is said, but gratefully acknowledge these tributes to the church and to the worth of the Saints. Such commendations are encouraging and will greatly aid in preparing the people to hear our message. The times and conditions daily become more fovorable for the prosecution of the work.

The *Globe* concludes a two column article descriptive of the church, its leading officers, the ministry in the Eastern mission, and publishing the Epitome in full, as follows:—

The Reorganized Church of Christ of the Latter Day Saints, if it is to be judged by the conduct and appearance of the disciples who are here in camp, is a very agreeable and wholesome ecclesiastical institution. The lives which the disciples who are here lead must be very sweet and refreshing. There is an absolute harmony of religious purpose and social feeling, and at the same time there is a remarkable disregard of eccleciastical conventionality and partisanship. The camp-meeting here is a great picnic, and it lacks none of the elements of the wholesome holiday-making expedition, and contains only the additional element of daily religious service.

The *Chronicle* contains well written summaries of the sermons delivered, also excellent comments on the services. Bro. Blair who was present pronounces the New England Reunion a decided success and a permanent fixture.

THE report from Bro. Marce Sorenson to Bro. E. L. Kelley, dated July 18 shows that the work left in Denmark at the death of P. N. Brix, has pretty much gone to pieces, only three members at Aalborg remaining. Some have returned to the world, some have died, and a few have gone over to the Utah church. Bro. and Sr. Anderson at Aalborg, being the only center at present. These are very poor, Bro. Anderson supporting the family by weaving, for which he receives from 25 to 30 cents American money per day. In spite of his poverty Bro. Anderson succeeded in securing the tracts translated and printed by Bro. Brix, and they are now available for distribution.

The prospects as seen from Bro. Sorenson's point of view are not enthusiastically flattering, but having arrived in his mission he will do what he can to make progress. He asks that the Saints remember the missionaries and their efforts, in the Danish mission. His address is Marce Sorenson, care Jordemoder C. Madsen, Storring pr Klauk, Aarhuus, Denmark.

## EDITORIAL ITEMS.

A LARGE handbill received from the Sunday school workers of the Far West district association announces the seventh annual union picnic of that enterprising organization.

Bro. Thomas M. Parr, E. 306 First avenue, Spokane, Washington, has many urgent calls for preaching. He asks the traveling ministry who can to respond.

The August number of that excellent publication, *Our Dumb Animals*, of Boston, comes to our table breathing the spirit of mercy, pleading for humane and kind treatment of animals. Great good is being accomplished by its publishers, the American Humane Education Society.

Bro. Alexander and Pres. Joseph Smith left home the latter part of last week; the former going to Keokuk, the latter to Burlington, Iowa, to conduct the funeral services of Bro. William D. Morton.

Pres. W. W. Blair arrived home Tuesday the 16th in good health, from his eastern trip and from Independence, where church business had summoned him. He reports encouragingly of prospects for the cause where he has been. Bishop Kelley accompanied him home from Independence.

Those interested in educational institutions will do well to note the card of the Central Normal University of Humeston, Wayne county, Iowa, in this issue. This school is an excellent one. It well deserves the patronage it enjoys.

Bro. J. A. Robinson is trying to wake up the people concerning religious matters at Larned, Kansas, where he has issued a "proclamation" to "everyone," asking attendance at his meetings in the courthouse.

Brn. Duncan Campbell and A. D. Greer, of Pleasanton, made Lamoni Saints a call this week. Bro. W. W. Waterman came in from Burlington; Bro. I. N. W. Cooper left for Central Iowa, his field.

Sr. R. M. Weston writes commending the Saints of Buchanan, Michigan, and the labors of Bro. I. M. Smith.

Bro. J. H. Lawn, Lookout, California, has baptized six, being greatly blessed in all his labors. He is *en route* to Oregon, Like Paul, he commends many of the Saints.

Pres. Joseph Smith reached home from Burlington and Nauvoo Friday, August 19.

Conference of last Spring River district adjourned to meet at Angola, Kansas, September 2.

THE Logan, Iowa, *Observer* has this to say of a late HERALD editorial:—

In the *Saints' Herald*, August 13, is one of the best editorial articles we have read in a long time on Capital *vs.* Labor. The Homestead troubles in Pennsylvania are treated of in a way free from all demagogism, and setting forth clearly the proper relations of capital and labor to each other. We have not space to quote from it this week, but urge our readers, so far as possible, to read it and then try to teach the true principle it contains to their neighbors.

MR. JOHN WANAMAKER, Postmaster-General, has been sneered at a good deal by those newspapers and politicians who seemed to think that a bold and aggressive profession of belief in the Christian religion is incompatible with first-rate capacity; but if they are fair they must admit that their sneers were not justified. Mr. Wanamaker has made an admirable Postmaster-General, and his administration will rank with the most successful in the history of the department.—*Louisville Commercial.*

OTHER people than orthodox church people have some rights. The working people, whose time for seeing the Fair will be limited, should be thought of. Few Fair employés would be kept on duty, and they would have some other day of rest. They are no more to be considered any way than Sunday police, journalists, railway employés, and the thousand and one other classes of people of whom modern civilization requires Sunday work.—*Indianapolis News.*

www.LatterDayTruth.org

# Mothers' Home Column.

EDITED BY "FRANCES."

LO! IT IS BEST.

"Awhile ago the skies were blue and fair,
No angry breath perturbed the sunny air;
But now, with sullen clouds the heav'ns are cast,
And angry sounds foretell the storm at last,
Yet to our thirsty earth the rain is blest—
Lo! it is best.

"Awhile ago I gazed upon the sea,
Those opal waves whose softened harmony
Betokened nothing of the brooding storm,
And seemed to mock the sea bird's wild alarm;
But now the billows heave with deep unrest—
Lo! it is best.

"Awhile ago my life with bliss was fraught,
My fancy wild Elysian visions wrought,
Nor dreampt while pressing on towards that goal
That grief was sent to discipline the soul;
And then I have, though sad, the truth confest—
Lo! it is best."

[WE cannot too highly commend the sentiments of the following to the sisters who read, and we greatly wish that others besides Sr. Gamet would write upon the practical questions of home life.—ED.]

### A WORD TO PARENTS.

WHILE reading the *Herald* for this week I especially noticed a letter from Sr. Miller, asking for the experience of others in training children, especially boys. I think she makes this request to draw out the sisters on a subject that all should be able to say something about, and by this means flood Sr. Walker with letters for the Home Column, not that she needs instructing herself; and if she did, she could easily call on her neighbor, Sr. Alice Cobb, who could give her more assistance than a dozen of us inefficient ones. She is the best mother I ever knew, and by this I mean she has wisdom, patience, kindness, and a faculty for using all in educating and governing children. Since the call is made, I will step to the front with my mite. I am fully aware that it is much easier to tell how a thing should be done than to do it; and while I have always striven to do the best I could in my weakness, I have come far short of my standard. In the first place my husband and I have always tried to work together in this as in all other matters of mutual interest; and although our methods were altogether different, we never expressed our differences in the presence of the children, but talked them over by ourselves.

Children must be taught obedience from early infancy, and be made to understand that they are not to argue the matter, that the parents know best, and will not purposely do wrong or ask the child to, (of course I am talking about Latter Day Saint parents,) and although we may err in judgment, yet we are striving to do right. We should be careful in requiring this obedience that we understand the child and the circumstances surrounding it, that we be not unwise in the exercise of parental authority.

A child should never be tantalized and its temper spoiled, nor taught to say or do things that to some look smart while the child is small, but when it grows older needs to be punished for. I must say I too often see this done by parents who belong to the church.

Another detestable practice is that of frightening children either for the purpose of making them mind or for fun, as some think. Words fail me in expressing my dislike for this absolutely sinful practice. It is a sin against the child's physical and moral nature. It teaches it to lie by example, and then the parent is apt to forget when he detects an untruth in his child that he has taught the lesson, and that his child is an apt scholar, and very likely inflicts severe punishment for so grave an offense. Children inherit enough of that to keep us busy in correcting the fault without adding to it by example. Then the physical injury wrought to a nervous child cannot be measured. It will carry the effects a lifetime. Instances are on record of instant death, and of idiocy. Think of the possible results of such foolishness and our responsibilities, and never be guilty of such wickedness. Keep the home talk pure. Let no obscene language pass the parents' lips, in jest or otherwise, and then it will not be a difficult task to teach the children purity of thought and speech; this is a very important item.

Let me here record a compliment I was going to say to Brn. Heman and Hyrum Smith, but may be it belongs to their mother, that I have heard my husband say he never heard a vulgar jest or immodest word from them, although their love of fun was constantly bubbling over. I wish he could say the same of all church members he comes in contract with. Le me beg of you not to raise two standards of purity in the family. Let the girls be taught that what is wrong for her brother to do, is wrong for her; and let the boy be taught that what is *unladylike* in his sister is *ungentlemanly in him.* Here is where parents are apt to make a grave mistake, and permit their boys to do things that would not be tolerated in their girls for a moment. We must bring our boys up to the highest standard we have set for our girls, if we want them to be noble Christian men, or men fit to become husbands for daughters that mothers have labored so long and so faithfully for. Mothers, if you have failed in this life work, do not encourage a noble innocent girl to make a martyr of herself in trying by marriage to redeem your boy. It is cruel; it is unjust. Let the boy understand that he must be a noble man to be worthy of a noble wife; that he must attain to the same standard of purity that he demands of her. Here is a work the father can and should perform. The boy after he is five or six years old is generally out with his father and other men, and the mother's influence is diminished to a great extent. See to it then that the influence he meets will not be such that you will have cause for regret in after years or that will not bring sorrow and humiliation to the mother who bore him. Where you could not take or send your daughter, do not take or send him. If fathers would exercise the same care that mothers generally try to, I believe our coming young man would be a vast improvement on the present generation. We have constantly got to watch and teach. Our methods may differ: but with the view before us of the child's usefulness in this life, and happiness in the next, we certainly will use our best wisdom. Hoping to hear from others I will take a back seat, and listen.

Respectfully,
E. X. GAMET.

---

OAK VALE, Victoria, Aus.,
March 22.

*Dear Sisters:*—While reading the *Herald* and *Autumn Leaves* which contain so many grand and strengthening testimonies, we have been filled with a deeper love towards God's work and his people. My desires are increased to press on with more diligence than ever before, and ever strive to perform the duty which we all owe to God, till the crown be won. We have many things to thank our heavenly Father for, for we are dependent upon him for all things, knowing that every good and perfect gift cometh from him. We trust that our gratitude for these things may be shown by striving to live more Christlike, and endeavoring to set examples worthy of imitation by extending charity towards all men, "for charity preventeth a multitude of sins." We are marching on toward our great destination, and if we scatter seeds of kindness and truth our reward will be great; but "if we sow to the flesh we shall of the flesh reap corruption," "We cannot serve God and Mammon." Seeing that we believe the coming of the Savior is near at hand, we should examine ourselves to see whether the fruits of the Spirit which are "love, joy, peace," etc., are manifest in our lives. Or are we enjoying the peace of the world? We should never forget the labor of love and the working out of our salvation, for in doing this we lay up treasures in heaven that shall be ours to enjoy throughout eternity.

Bro. Butterworth and I recently came to this part and have been endeavoring to sow the gospel seed, and are glad to see it taking root in the hearts of some. He opened several new places with fair congregations considering the scattered condition of the people, and apparently they were interested in the words of life. Four have been baptized and others are investigating. Bro. Butterworth was somewhat interrupted while speaking by being called a liar and deceiver, but no one felt themselves prepared to prove it. We are glad the gospel can hold its own, and we will endeavor to hold up the banner of truth and love until the Lord shall say it is enough. May God bless all his Saints and forward on this marvellous work, is our earnest desire.

Your sister in Christ,
SARAH BUTTERWORTH.

---

DENVER, Colorado, May 9.

*Dear Sister Frances:*—We truly had a grand time at the Sunday school convention, (as you know,) and continued to have through conference. The only thing that marred my happiness was that all the Saints could not be there and share in the good time, but I was consoled by the thought that all those who live faithful will be permitted to enjoy that of which this is a very small foretaste. Then, dear sisters, let us not become discouraged nor faint by the way, although we have severe trials and afflictions, and may think we can do so little that it will not be noticed;

www.LatterDayTruth.org

but our Father knows every effort we make, he knows every temptation we overcome, every word and act of kindness, and will give us credit for all we do. This latter day work is all in all to me; take that from me and I have nothing to live for.

Your sister,

L. A. S.

## PRAYER UNION.

### SPECIAL REQUESTS FOR PRAYER.

Bro. Isaac True, Canton, Ohio, requests your faith and prayers that he may be healed of a troublesome disease.

Bro. John F. Harris requests your faith and prayers in behalf of his wife, who is greatly troubled in her mind, at times almost to the verge of insanity, that she may obtain rest and peace in believing.

### MEMORY TEXTS FOR SEPTEMBER.

1st Thursday, Luke 12: 38–40. Book of Jacob 3: 21. Doc. and Cov. 102: 2.

2d Thursday, Psa. 78: 1–8. Isa. 38: 19.

3d Thursday, Doc. and Cov. 108: 3. Psa. 69: 32, 33.

4th Thursday, 1 Chron. 28: 8. Mosiah 7: 17.

5th Thursday, Ezekiel 11: 16, 17; 36: 34–36.

ELEANOR.

### GOSPEL BOAT FUND.

| | | |
|---|---|---|
| Amount to date, August 12 | | $359 27 |
| M. Hansen, Ill. | 1 00 | |
| James and M. A. Warren, Colo. | 1 00 | |
| E. F. and E. C. Shupe, Colo. | 1 00 | |
| Laura Schmutz, Colo. | 1 00 | |
| May Schmutz, Colo. | 1 00 | |
| Joseph Schmutz, Colo. | 50 | |
| L. A. Schmutz, Colo. | 25 | |
| Mary Lewis, Colo. | 1 00 | |
| Jennie Lytle, Colo. | 25 | |
| Almena Lytle Colo. | 10 | |
| Mary J. Ray, Colo. | 25 | |
| Henry Hamlin, Colo. | 25 | |
| Lucinda Cave, Mich. | 50 | |
| M. C. Bell, Kan. | 10 | |
| James M. Blood, Colo. | 30 | |
| Tulare Sunday school, Cal. | 2 30 | |
| M. A. Sparks, Iowa | 1 00 | |
| Mary Hiatt, Iowa | 1 00 | |
| Newport Sunday school, Cal. | 4 31 | |
| Isaac True, Ohio | 1 00 | |
| Suse M. True, Ohio | 1 00 | |
| Lilly Martaindale, Ohio | 25 | |
| Elizabeth Elston, Neb. | 1 00 | |
| Sister J. G., Nev. | 1 00 | |
| Thomas Heath Sen., Ill. | 50 | |
| A Sister, Bangor, Mich. | 3 60 | |
| Union Mite Society, Hebron, Neb. | 3 00 | |
| Sr. M. Lightowler, Cal. | 50 | |
| Minta A. Quiggle, Cal. | 1 00 | |
| Susan Tyler, Wis. | 1 00 | |
| Union Hope S. S., Fremont, Neb. | 3 90 | |
| M. G. Chapman, Neb. | 50 | |
| Mary Rodrich, Mo. | 15 | |
| Mr. James Parks, Ill. | 1 00 | |
| Mrs. James Parks, Ill. | 1 00 | |
| | | 37 51 |
| Amount to date, August 19 | | $396 78 |

### HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Amount to date, August 12 | | $4,346 18 |
| Mrs. A. J. Bell, Idaho | 1 00 | |
| Mary Hiatt, Iowa | 1 00 | |
| Thomas Heath, Ill. | 50 | |
| Susan Tyler, Wis. | 1 00 | |
| Mary Burnett, Mo. | 71 | |
| George O. Adkins, Mo. | 1 00 | |
| A. Walmsley, Cal. | 1 00 | |
| M. G. Chapman, Neb. | 50 | |
| | | 6 71 |
| Amount to date, August, 19 | | $4,352 89 |

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

# Letter Department.

APOLLO, Pa., August 8.

*Editors Herald:*—This writing finds me at the home of Sr. Uncafer. Apollo is situated forty miles east of Pittsburg, on the West Pennsylvania R. R., a town of 3,000 to 4,000 population. For years Sr. U. has dwelt here, alone, so far as the association of Saints is concerned. She, as a conscientious Saint, has been anxious to have the people know something of the gospel which she obeyed in Pittsburg, some six years ago, and of which she had known something since childhood, as her parents were members of the first organization. Her husband is one of the principal merchants, and a thoroughgoing business man. They have one child, a young man. Every day is still a day of mourning to them now for the loss of their oldest son, who died six weeks ago, one of the finest and most universally respected young men of the town.

Yesterday afternoon we spoke in Diamond Hall, owned by Mr. Uncafer. About fifty of the best citizens turned out. The warm weather, funerals, and many church attractions rendered the time inopportune; but it was the only opportunity we had, the hall being occupied both Sunday and week nights by other societies. In the evening we attended service of the Reformed Lutheran society in same place, and was invited to occupy and assist in service which we did, in fact by request did the talking that was done, it being a "missionary" service—reading, singing, etc. Japan seemed to be the theme, and we gave them a little of our idea as to what a missionary from this country should carry with him in order to permanently "convert" the intellegent people of Japan. I do not know but that the brethren in the field enjoy that kind of admixture; but putting "new wine into old bottles," undertaking to patch up the Old Lady's decayed and out worn coverings with new cloth, is a nerve-trying process, that belongs to that class who have more skill in evasion and methods of policy, that often pass in this world under the name of wisdom, than I have been enabled to acquire; I prefer to deal in straight goods. I was treated very kindly and courteously, however, and tried to reciprocate by diluting matters down to the thin state of inoffensiveness required by the rules of popular theological construction, and have reason to believe that I succeeded to the extent of pleasing them, and disgusting myself; though I think a little of the new wine escaped in spite of me, the very smell of which tickled the radical and liberal element, more especially the editor of the town paper, Mr. Cochran, who also kindly noticed our meetings and presided at the organ in our afternoon service.

Of what has come to our ears, our visit has been successful in allaying predjudice and pleasing many with this the first effort at planting the gospel standard in this wild country. Am only sorry that we cannot have the opportunity for a complete exposition of our claims. Am undecided which way to go, but think I will be in Leetsdale next Sunday. It is a hard matter and next to an impossibility to hold anything like successful night service during the week; everybody busy until late, in the country. Would much liked to have attended the Eastern reunion, but duty seemed to point elsewhere.

July 27; was summoned to Warren, Ohio, to attend the funeral of Sr. Carrie Shaffer whose life sufferings closed upon the preceding Monday. Bro. L. Scott, from Michigan, was also present, and delivered the funeral discourse. A large company assembled to pay heartfelt tribute and mourn at the departure of one universally beloved as a neighbor and friend, and by those of the church who personally knew her as one spiritually-minded and presistently devoted to the cause we love so well. It is entirely safe to say that she is at rest with the spirits of the good. We sympathize with Bro. Shaffer, who by her death has been separated from a conscientious wife and loving companion.

Bro. Blair's visit to and preaching in Pittsburg were appreciated. Matters are moving along there as well as usual, under the faithful watchcare of Bro. George Hulmes. Some are investigating and we think will obey the gospel. Appointment in the country was filled by the writer last Sunday, also in Pittsburg. Fair interest in preaching service, social and prayer meetings, Doctrine and Covenants class, and the Sunday school is had now in Pittsburg, especially considering the hot weather we have had.

The indications for a large attendance at the district conference at Kirtland in September are very good. Bro. Blair is expected to be there, beside others of the ministerial force. The families of Brn. F. Criley and George Hulmes are now sojourning at Kirtland enjoying the cool breezes which denizens of the city are unfortunately deprived of. To compare the country about Kirtland or Willoughby with this rough soil and scenery is to make us homesick; and were it not for the iron industries, towns of any size would be an impossibility in such a region as this. The Apollo Iron & Steel Company employs hundreds of men, and supports, in the main, the trade of the town. In bonds,

M. H. BOND.

GRADY, I. T., August 8.

*Editors Herald:*—I read your paper with pleasure and note the progress of the work. For the past two months I have been laboring in Red River county, Texas, and Indian Territory. The interest is all we can ask for; twelve or fifteen have been added to the church of late and the interest is increasing. While in Red River county I met Bro. J. D. Erwin. I am pleased to say he is an example for many. He does not wish to see any time wasted. He has suffered much for the cause, and the Lord has done much for him.

I hear from father and Bro. Nunley; the work is moving on. I am so thankful to say there is no jealousy with the eldership here. Bro. Simmons has worked up a good interest in this part and I am now assisting him. I never have been so greatly blessed as of late. I am of the opinion that the time has come for none to be idle; invitations coming daily, "Come and preach for us." We do not have

www.LatterDayTruth.org

to beg for openings. What a change! I am encouraged and feel to thank God for all.

Dear *Herald*, I notice that many interesting letters from the ministry appear in other papers and I ask, why this change? I believe the *Herald* should be first and last. I find some have made a change and instead of the *Herald* other papers have taken its place. Can we afford to drop the *Herald* for any other paper?

Your brother in bonds,

AMOS J. MOORE.

---

MUSCOTAH, Kansas, August 10.

*Editors Herald:*—I see a statement in your paper that I wish to correct; not that I care on my personal account, but as your paper has a large circulation and many of my friends and enemies read it, I do not wish them misled in relation to my faith and works. Elder E. L. Kelley charges Elder Hickey with joining with Woodruff and the Hedrickite people to fight the Reorganization. I know better what I have done and what I am doing than Elder Kelley. Mr. Hall of the Hedrickite body sent for me and the records kept by James from June 27, 1844, to July 9, 1858. I was going to Kansas, and Mr. Hall offered to pay my way from St. Joseph to Independence and back. I thought it would give me a chance to present the records of the work of God by James and the Book of the Law. I concluded to go on this and no other consideration. I was entertained very kindly by the Hedrickite people, and in the meantime had a good chance to introduce all I wanted, and I improved it, yet without joining any suit or party. You can state that I still belong to the same church I joined in 1842, and in that I hope to live and die.

So far as the Temple Lot is concerned, I fail to get hold of the facts on either side, as I have not taken much pains to learn; but I have talked with both plaintiffs and defendants, and would be happy to hear it settled by arbitration. We hope God will overrule all for the good of all his people in this Temple Suit. I have no sympathy for any work but the work of God; that I will defend in camp and on the march.

Now if you will please correct Mr. Kelly's mistake you will do your readers a favor. I do not ask it on my own account.

Respectfully,

L. D. HICKEY.

---

LAMONI, Iowa, August 17.

*Editors Herald:*—The communication of Mr. L. D. Hickey of August 10, charging me with a misapprehension of his position in my letter in July 23 number of *Herald*, shows a feeble attempt to gloss over his disgraceful work at Independence, Missouri, and palliate the unsuspecting among the Saints, lest they be upon the alert and read Hickey as he is.

Instead of there having been a "mistake" in my letter in illustrating his work with the defendants, the truth is I had stated the facts in very mild and moderate terms. Mr. Hickey was not only there acting and counseling with them but took every possible means to try to have his evidence fall in a slanderous way on Joseph Smith the Seer, and in his testimony, when there was no occasion for it, deliberately attacked the reputation and truthfulness of the Editor of the *Saints' Herald*, the paper through which he now asks a hearing. More than this, in his mad fury against the Reorganized Church, he stated that he would *not shake hands with Joseph Smith, nor with anybody who supported him.*

Let it be fully known then by the Saints that Mr. Hickey, Clark Braden like, has put feathers in his hat and reddened his face, declaring "war to the knife and the knife to the hilt."

The taking of evidence being completed in July, Mr. Hickey returned to Michigan, or at least Mr. Hall so stated, but seventeen days afterwards when the plaintiff's rebuttal evidence was to be taken, Hickey is found again present, and so far as the plaintiff's counsel could determine was the chief adviser for defendants.

Upon one occasion, when the examiner and counsel had left the room, this same Hickey takes occasion to make one of the most disgraceful and unprovoked assaults upon one of plaintiff's witnesses, Father James Whitehead the private secretary of Joseph Smith the Martyr, that I have ever read. This I get from the report in the Kansas City *Times* the next morning, and have seen no denial of it by Hickey. Mr. Whitehead was not only aged and quite deaf, but a stranger to Hickey and upon crutches; this, however, was nothing to Hickey.

The taking of testimony on rebuttal having been completed, except one matter of the witness, Elder W. W. Blair, we met again on the 15th of August to finish; and had been in the office but a few minutes, when Judge Traber reminded me that Hickey was on hand; turning my eyes in the direction of the private consultation room of the attorney for defendants and sure enough,—there was Hickey and Hall closeted,—with heads together, looking over documents and occasionally glancing very knowingly at each other.

Now, Mr. Hickey wants to crawl out of his part. What is the trouble? Is he afraid that he may yet be held with the Brighamites as a codefendant with Hall & Co., and stand a judgment for costs?

Mr. Hickey, however, like Mr. Woodruff and the Utah Mormons makes great pretension of belief in Joseph Smith the Seer, and wants it understood that he joined the church in 1842.

Like certain characters of old they are "Moses' disciples." Yes; they claimed to be Moses' disciples, but refused to hear what Moses said, because it would condemn their positions.

Jesus said of such: "If ye believed in Moses ye would believe in me for Moses wrote of me."

Their professions were false. Neither Hickey nor the Utah Mormons belong to the church Joseph Smith did or believe what he taught.

Joseph Smith belonged to a monogamous church.

Hickey belongs to a polygamous church. Joseph Smith's writings all enjoin one wife in marriage.

The Book of the Law that Hickey holds out, provides for polygamy; and this was the order in Strang's church of which Hickey is a member.

The works of Joseph Smith teach that there shall be no kings on this land. Hickey's church provides specially for a king and they even went so far as to go through the farce of anointing Strang a king. The church and works believed in by Joseph Smith, had no secret orders, grips, and oaths, but denounced the same.

The church of Hickey provides for such; instituted its secret order "The Illuminati;" had its oaths and grips and penalties in various forms under the sham claim of covenants, etc., that were much less ennobling than the work of some of the benevolent and secular lodges of the time, from which, Strang largely copied and imitated.

It is very easy to make a claim. I witnessed a forcible example of this last March in the Assembly Hall, Salt Lake City, when a large assembly of Utah Mormons had gathered with Angus Cannon president of the stake; Joseph F. Smith counselor to Woodruff; John Smith patriarch; Joseph F. Taylor counselor to Cannon; and a host of lesser lights were in the stand and listened to what proved to be an attack upon the faith and revelations of Joseph Smith the Martyr and a personal attack against his son, Joseph Smith, the president of the Reorganized Church. Upon the conclusion of the malicious attack I quietly asked the use of the same hall to reply to the attack and earnestly pressed the courtesy and right of a hearing that the people might fairly judge for themselves; but no, Mr. Cannon leading and acting as spokesman intolerantly refused the use of the hall for any reply whatever.

These men do this yet will the next moment put on a pious look and say: "We believe that Joseph Smith was a prophet." Why, certainly! Then like the pious hypocrites of old, if the son of Joseph Smith or one of his representatives asks a fair hearing and statement they cry out "Away with him." By profession they extol the prophets and then stone those who are sent unto them.

Repentance and forsaking of sins is the only way of any such characters. For justice and fair dealing,

Respectfully,

E. L. KELLEY.

---

RICHMOND, Mo., August 11.

*Editors Herald:*—Bro. James Thomas and I are holding meetings in the courthouse in this place; had a fair audience out last night while I tried to tell them the old story. Most of the audience paid good attention and seemed to be interested. I think the cause is improving some in this district. Bro. Thomas baptized one at Wakenda Sunday and I think others will follow soon. Some are also ready for baptism in the Willow Creek branch where we expect to be next Sunday at the district conference. From there I shall go on to Booneville to join Bro. Gomer Wells and aid in a grove meeting August 20 and 21. I have enjoyed splendid liberty in presenting the word.

Yours for truth,

W. T. BOZARTH.

www.LatterDayTruth.org

CARBON HILL, Ohio Aug. 4.

*Editors Herald:*—Although this is the hottest part of summer, we are still battling for the truth; and while the attendance is not so large, we are favored with good audiences and excellent attention. Came here three weeks ago; was followed by Bro. J. L. Goodrich a few days later. We held forth in a grove until they shipped in a merry-go-round, and we either had to take second place or vacate; we chose the latter, and not willing to be outdone, sent for our district tent and proceeded to enlist it in the service. The committe had purchased it but a short time before, so we had the double honor of christening and dedicating it, and from the success apparent upon its initiation I predict it will become quite an auxiliary in propagating the word in this district. We are expecting several hundred camp chairs, which when received will make our equipage complete. The seating capacity is about five hundred, and when furnished will cost about $150.00. This has been purchased through the perseverance of the noble Saints of the district, and I feel assured that those who refused to contribute cannot help but envy the pleasure and honor enjoyed by its donors. Expect to use it until cold weather causes us to surrender; will use it in cities and towns where heretofore we have been unsuccessful in securing preaching apartments.

Several here are on the verge of entrance. The Saints here as a rule are alive to the interests of the work, and are worthy of commendation. I wish the various branches would emulate the Sand Run branch in perpetuating the Sunday school; I have never been in any better one for order and interest. There are other branches which are doing the best they can in Sunday school work—Limerick, Vale's Mills, Downard, and Bierly. The Saints here know their duty financially, and so far have not been forgetful hearers. There never was a more propitious opening than now. Calls come for help from all quarters; but so long as we are not omnipresent beings we can visit but one place at a time. We are laboring and praying to the end that God will send more laborers into the harvest field. There are quite a number of young men who by constant adaptation to the work can soon fit themselves for the mission field. This district has suffered much from a lack of enforcing the law upon willful transgressors, and in some places the spiritual decay has penetrated the very heart of the branch; but we are determined to retrieve all we can, and save any further encroachments, and we ask the coöperation of all the district. The district now is an average one; still we have the exultant hope of making it a banner one. Bro. James Moler is in West Virginia regulating the affairs of the branches there, while Bro. Goodrich goes to his assistance next week. Bro. H. E. Moler is battling away in Lawrence county, while Bro. Shinn is holding the fort in the region of Clarksburg. We wish to be able to establish a tract fund in the district soon. May the time soon come when the fair name of Saint will not be trammelled in the dust by careless, indifferent Saints; but soaring aloft may it win the laurels of fame and honor which its meaning suggests. Treasured by friends, feared by enemies, may God interpose and check the cancerous eating sores, of jealousy and evil speaking which is sapping the very life blood in many places. The Saints here are liberal supporters of church periodicals.

Yesterday I received a challenge from a Texas divine known as the "Cowboy preacher." He is a Disciple. Have accepted the challenge; and should he stand to his post we will try the strength of our respective swords.

We anticipate a grand time at our fall reunion, which we will hold the latter part of September or first of October. All the brethren of the district are expected to attend. Bro. W. H. Kelley will be with us, and it is the wish of the entire district that we may secure the attendance of either Bro. Joseph or Bro. Blair. With unabated love and zeal for the work,

Your brother in Christ,

T. W. WILLIAMS.

---

SAN FRANCISCO, Cal., Aug. 2.

*Editors Herald:*—The *Herald's* regular visits are always welcome, and its pages eagerly scanned to learn of the progress being made in the cause we love so much. We are moving slowly ahead here. We are losing no ground, but are gradually advancing; not as much as we would wish, but our march is forward and onward. We have recently had calls from Brn. J. F. Burton and J. C. Clapp. They are still near by, and we hope to hear from them in our pulpit soon. Bro. and Sr. H. A. Stebbins are here. We had the pleasure of listening to two discourses from him Sunday. In the evening our hall was well filled with Saints and friends who were held in much interest by him in his discourse on "signs of the times." It was a splendid sermon, and all were well pleased. Although our acquaintance with Bro. and Sr. Stebbins has been brief, we have learned to look upon them as Saints indeed. They have made friends here with all of us, and by their kind, Christian deportment, and the good spirit they carry with them have won the affection, not only of the Saints, but also of those not yet numbered among us. Everyone who has spoken to me about them has done so in the very kindest of terms. How proud we feel of our cause when we see it represented by those who do honor to it and themselves. The work has been benefited much by their visit here, and if their visit does them as much good as it has the cause, they will be amply paid.

Yesterday we had four precious souls added to the church by baptism, Elder C. A. Parkin officiating. There are quite a number of others "almost persuaded," whom we expect to claim soon. So you see we are not entirely idle. We have just elected our officers for six months, as follows: President, G. S. Lincoln; priest, C. A. Parkin; teacher, S. F. DePue; deacon, C. Carlsen; secretary, Sr. M. E. Saxe. We hope to do good work in the coming term, and have started out quite nicely with plenty of work in sight. May God help us. In bonds yours,

GEO. S. LINCOLN.

OSCODA, Mich., Aug. 9.

*Editors Herald:*—After leaving Canada I came to Detroit, July 2, and staid there until the 8th, preaching three times, visiting among the Saints, instructing them as best I could, leaving them cheered and comforted. I went from there to Bay City, where I met Brn. Briggs and Cooper. We remained there until the 12th, preaching, and assisting the brethren when called on. We then went to Tawas City, holding meetings until the 18th. Leaving Bro. Cooper at Tawas, Bro. Briggs and I went to Whittemore, where we remained until the 21st and preached three times. Here we met David Smith, brother to W. J. We went to Oscoda, Bro. Smith going with us; we remained until the 26th, preaching, and instructing the Saints. Bro. Briggs and I then proceeded on to Alpena, leaving Bro. Smith to labor in the neighborhood of Oscoda. We remained in Alpena until August 2. While here Bro. Briggs did considerable preaching on the streets and at the hotel; he seems at home when he gets a crowd to preach to on the streets. We organized the Alpena branch, with George Jenkinson as elder, Israel Titus teacher, and Bro. —— Whitehead clerk. We then came back and organized the Oscoda branch, with David Smith president and William Beaman clerk. I find Bro. Briggs a very genial companion, a good counselor, and trying to enforce his teaching by a good example. We leave here to-morrow for the Buel branch. I shall then go to Southern Michigan.

The Saints in Northern Michigan need much instruction in practical life. They have only learned the first principles, many of them, and Bro. Briggs is laboring hard to bring them up to a higher life and get the literature of the church in the hands of the Saints—a thing that has been sadly neglected here. We hope for good results from the work done in this place.

Praying that God may abundantly bless every effort for the spread of his truth, I hope to work on.

G. H. HILLIARD.

---

DOWNS, Kansas, August 9.

*Editors Herald:*—I am preaching as opportunity offers. I came to Blue Rapids May 19; preached eleven times, was present at the conference June 4, and was put in charge of the district. There were two-days meetings appointed at five places, which I attended except one, in connection with Brn. J. W. Gilbert and C. R. Duncan. Have preached at other places. The times are not very favorable for preaching on account of the busy time; the farmers are at work in their wheat, as there is a very large crop in Kansas this year, some getting as high as forty bushels per acre. There has been considerable preaching done in Northwestern Kansas by different brethren; Several branches have been organized, but there are only four now. Myself and Bro. C. R. Duncan organized a branch at Cuba, June 10; Bro. E. M. Reynolds, priest, in charge. Bro. Athea was ordained a deacon. I am at Bro. Coops, in Osburn county, at present; have preached five times in schoolhouse west of his place; there are some ten members here.

www.LatterDayTruth.org

I hold forth next Sunday at Hollis, Cloud county; the interest is good at that place. I shall keep up appointments as long as the interest is good. Bro. C. R. Duncan, R. W. Davis, and J. W. Gilbert are doing what they can. I have my health better in this country than in Missouri; the air seems to be purer here.

Our conference will convene September 3 and 4 with the Goshen branch, thirty miles southwest of Blue Rapids. I hope the branches will be prompt in sending their reports, and that there will be a good attendance of the Saints also, so come all who can, and let us have a good time. As the weather gets cooler and nights longer we can be more lively in our labors. We shall keep the camp fire burning, trusting in the Lord.

Your brother,

R. L. WARE.

---

HUTCHINSON, Colo., August 5.

*Editors Herald:*—I have just returned from a missionary tour to Montrose county, where I spent about four weeks in preaching and visiting the Saints and people of that county, baptizing six persons, and leaving more believing. I think we will have a branch there shortly, as there are about nineteen members there already. I called at Coal Creek, Fremont county, on my return, and spent a few days visiting the Saints. Preached on Sunday, July 30, and baptized one. So they come one by one, and sometimes by twos: but we are very thankful to see them come, even in that way. We still think the work in Colorado is onward, notwithstanding all the opposition brought against it by Clark Braden and others. I am feeling well in the work, and hope to continually labor for the Master until he comes. Yours in hope,

JAMES KEMP.

---

ROGERS, Arkansas, Aug. 9.

*Editors Herald:*—I have tried to do what I could under present circumstances; have preached when and where I could get a hearing in this county and other parts of the State. People are slow to hear and accept the truth, but they cannot help it for, "No man can come to me, except the Father which hath sent me draw him," saith the Master.

On Monday, July 11, went to Saline county, to see Mrs. Minnie McGrew, who was very sick and desired to be administered to and baptized; so by request of Bro. Joseph I went and saw the family, administered to her, asked the Lord to help her, and God blessed and strengthened her so that on the 14th she was baptized. We confirmed her in the evening, preached a few times in private houses, and much of the old prejudice was removed and folks felt very friendly and asked me to come again when they were not so busy. Times are dull, money is hard to get. I have not had anyone in the State give me any; but that is all right; will be happy if I can do anyone good by my sacrifice of time and means.

On Sunday, August 7, I had the pleasure of baptizing Wm. W. Curtis and wife Nellie, and thank the Lord for his loving Spirit in drawing them into his fold. My spirit rejoices in God my Savior, for they are well-respected and have a good name among all. I would to God that the record of all Saints was as good, especially the elders, where I have been; if so I might have escaped a tirade of abuse while in the southern part of this State. I shall try to do my duty as a man of honor and servant of God. Pray for me that I may overcome all things and inherit eternal life.

Yours for the faith,

GORDON E. DEUEL.

---

SWEETWATER, Texas, Aug. 10.

*Editors Herald:*—I have not seen a Latter Day Saint for about six weeks. I have preached a good many times in different places, and in every place have been solicited to come again. In all my travels of about four hundred miles, almost entirely among strangers, I have been treated with the utmost kindness, and differences of opinion have been discussed with the best of feeling Have met with many who are earnestly inquiring after eternal life. I will visit with my children a few days and preach at this place, and then make my way to Graham, Young county, and after that will move southward stopping at different points as duty calls. I hope to meet Bro. A. J. Moore at Graham.

I have had the pleasure in scattering the seed among hundreds, and pray God that he will bless it as he has me in the labor. I have nothing to fear while the Lord blesses me as he has done on this mission. Surely the Spirit was with Bro. Moore when he allotted it to me; and I do not hesitate to say that if it should be followed with more efficient material than myself the time will come that much good can be accomplished in these places.

L. L. WIGHT.

---

OCTAVIA, Neb., August 11.

*Editors Herald:*—I have of late been doing a little preaching near North Bend. I did my first work there this season in March. I held four services, but owing to bad roads but few attended, so I gave it up. In June a friend of mine gave out a meeting for me about six miles north of town. I preached there once, but as difficulty arose with a member of the school board, I have not tried it since. Another friend procured the use of a schoolhouse five miles northeast of town, and invited me to preach. I have been there twice and preached four times to good, attentive audiences, with good liberty. I have preached twice in the Saints' houses. On August 8 I led one precious soul, Sr. Sarah Ellingwood, through the waters of regeneration. Others are investigating and may follow. I have also blessed two children in that vicinity. I have a standing appointment near North Bend for September 4 and every fourth week from that on. I shall hold meetings near Webster in the afternoon of the same day.

Anyone seeing this who would desire to attend said meetings, will be welcomed gladly. If elders wish to lend a helping hand, please do so. I feel well in the cause of the Master and hope to be found doing battle for the truth.

Yours in Christian love,

J. M. STUBBART.

# Original Articles.

## WAS CHRIST BAPTIZED FOR THE REMISSION OF SINS?

IN *Herald* of April 2, appears an article under the above heading in which the author would make it appear that the question, "Was Christ baptized for the remission of sins?" can be answered in the affirmative, and that, too, logically of course, as well as according to the Scriptures. But after reading the article and noticing carefully all quotations cited as proof, or in support of the proposition, in our way of judging it is but a presumption that Christ was baptized for the remission of sins.

Before entering into an examination of or criticism upon the article, we wish to say that we have no objection to the theory presented, and which the brother tries to establish with scripture quotations and his reasoning therefrom; but before we can accept it as doctrine,—that is as *the* doctrine,—we must demand the proof, plain, positive, and decisive, that we may become indoctrinated to the extent that we may be fitted and prepared to not only believe it ourselves, but also be able to defend it by demonstration as a principle of our belief.

We are also willing to admit, before proceeding further, that there may be —and in all probability there are— many principles that are in harmony with *the* doctrine of Christ, hence scriptural, that the writer of this article is ignorant of; but we as a people believe that the gospel of Christ is the means by which salvation comes to fallen man; and your writer believes that a knowledge of the doctrine, with all its principles, and as a whole, must be understood and fully comprehended before salvation can be obtained in its complete, fullest sense.

Now, as is evidenced from the foregoing, we do not think the brother has esablished fully and satisfactorily his side of the proposition; hence we will try to show, as best we can, why we do not think so. First, we shall try to show that a number of the prophets, apostles, and holy writers, according to the Scriptures, have represented him (Christ) as being holy and without sin; and so far as we have been able to learn, all inspired writers of the Scriptures, both Bible and Book of Mormon, who have had occasion to speak of him, have so represented him, all of which we shall try to show, by scripture citation. It is by reason of our having seen more scripture in favor of Christ's being without sin, than that which purports to be evidence of his having sinned that we join issue with the brother; neither do we think it good logic to make the claim that Christ's

www.LatterDayTruth.org

baptism was unto repentance and remission of sins, unless it can first be shown that he had broken the law of God or that he had committed sin, consequently had something to repent of. "Now, how could a man repent, except he should sin?"—Alma, Book of Mormon, p. 315.

But before noticing and citing scripture as evidence for the negative of this question, let us first examine some of the scripture cited and arguments adduced by the brother, and show if we can wherein his reasoning is faulty. We shall then try to show by the book that the baptism of Christ was for other reasons than a remission of sins; and right here again occurs the thought that it must first be shown that he committed sin before a remission could have been granted, from the fact that remission of sins comes by reason of repentance, conditioned, however, upon obedience to a principle of the law of God, that of baptism. Still we believe baptism has a twofold purpose—for remission of sins and inducting into the kingdom; so we believe one may be baptized and become a member, to all appearance, of the kingdom of God on earth, yet be without having his sins remitted, because of a lack of true repentance.

We will proceed with our examination, and then give the scripture quotations in favor of our negation of the subject: "And I, if I be lifted up from the earth, will draw all men unto me."—John 12:32. The above scripture is quoted by the brother in support of his theory, and he says: "This expression of the Savior has in it the very 'essence of doubt.'" Has it? Let us see. Go, if you please, to the 15th chapter and 26th verse of John: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of *me*."

What! Christ here making a positive promise to send the Comforter from the realms of eternal bliss, "from the Father," unto his disciples, when at the same time doubts were in his mind as to whether he would be able to reach that high and exalted condition? Taking this in connection with other sayings of Christ, it does not seem that he had any fears but what he would be able to withstand all the trials and temptations he well knew he would have to encounter; but quite to the contrary, he speaks with perfect confidence and assurance, and makes a promise that according to his own words as recorded in verse seven of the sixteenth chapter of John, this could not be fullfilled until after he had ascended to the Father, and which reads thus: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." This proves conclusively that he had no doubt that he would be able to overcome all, and thereby he conditioned to make good the promise made as recorded in John 15: 26.

Again: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to you remembrance, whatsoever I have said unto you."—John 14: 26. This, too, is a positive promise Jesus makes, just the same as in John 15: 26, differing only in that it makes the Father to send the promised gift instead of Christ himself. But notice that it is to be sent in his name, or by his authority. Hence we conclude that the sentence, "And I, if I be lifted up from the earth, will draw all men unto me," is within itself simply a subjunction, to be added or subjoined to what Christ had already been teaching his disciples, to wit, the necessity of his being crucified and lifted up in order that the resurrection and the redemption of the race might be effected.

It will be borne in mind that these promises made by Christ and quoted above were made before his death upon the cross, and [were on record? Ed.] at the very time when the writer of the article in *Herald* of April 2 says: "Doubts were existing in his mind as to whether or not he would be able to stand the test." Very well. In Luke 24: 49, we find him again making this same promise, and seemingly with no greater force or assurance; but just as in the first instance, and not to be sent or given until after his ascension to the Father, as evidence his language in commanding the disciples to "tarry at Jerusalem," etc., and all this after all power was given unto him.

At this juncture our opposers to our line of reasoning thus might interpose, and hold that all the promises made by Christ referred to were after his baptism by John. To this we would reply, that so also were the sayings of Christ as made in the scripture quoted by the brother, wherein he tries to prove that Christ was still in sin, or "laden with sin" after his baptism, and in consequence of which was in doubt as to his being able to reach certain conditions. Second Cor. 5: 21 is cited by the brother as evidence that Christ was in need of being baptized for remission of sins. Before making any attempt at answering this, we will first interpose a question or two. If this scripture with others (no matter how much) proves Christ to have been in sin, or "laden with sin," as the brother would have us believe he was, where is the scripture or evidence to be found that will justify us in the conclusion that he is without sin? Or at what time of his life did he cease to sin, overcome evil, and rise above it? Certainly these are not inconsistent questions, if we are to believe him to have been in sin after his baptism.

According to holy writ Christ was pure and holy, without sin; and that he should be our great exemplar, into whose likeness we should be assimilated by obedience in all things pertaining to righteousness, everybody admits; but if indeed Christ was a sinner (which he certainly was if his baptism was unto remission of sins, which remission must come by reason of repentance; for according to the teaching of the great prophet Alma to his son, a man could not repent except he should sin), pray tell where is his preëminence. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—2 Cor. 5:21.

In this expression of Paul we believe he meant to show us that Christ simply became surety for us; at any rate, as the scriptures teach, he came to offer himself a ransom for us; to assume and pay a debt for us which we could not make good ourselves, by opening up the way whereby fallen man might be able to help himself.

If from the foregoing scripture quotations we have the right to presume certain things to be facts, then we argue that we also have the right to presume other things right to the contrary of our first presumption because of other scripture evidence in favor of it. But presumption will not do; we must have something more sure and certain; that which will be susceptible of demonstration that our platform may be a broad one—one that will stand the severest criticism. The first chapter of Paul's letter to the Hebrews sets forth in plain terms, and shows the height and preëminent condition Christ occupied above all men; and not only men, but angels. The 9th verse reads: "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Thus showing that Christ's preëminence was retained by reason of his loving righteousness and hating iniquity. To this can be added very fittingly the last portion of the 15th verse of the 4th chapter of this same letter, where Paul, speaking of Christ, says that he "was in all points tempted like as we are, yet without sin."

We will notice one more point the brother tries to make, and then give a few scripture citations to prove our part of the proposition, or to show that the baptism of Christ was for other reasons than unto remission of sins. The brother says that because Christ spake only those things commanded him by the Father, it shows that by having entered into the physi-

www.LatterDayTruth.org

cal tabernacle the spiritual had been dwarfed, otherwise he would have known what was required of him without being taught. If this proves anything, it proves too much; for we find him still obedient to the commands of the Father after his resurrection, as well as offering praise and thanksgiving, and still asking favors of the Father. As evidence of this we cite you to the record as made in Book of Mormon when Christ was among the Nephites. And as to his ever "relegating" himself on the side of fallen man, hence in transgression to God, and thereby becoming degenerate, we won't emphatically deny, for the Scriptures abound with evidence to show that he was opposed to everything evil, or that tended to degenerate man. He came to redeem fallen or degenerate man; for the purpose of effecting a reconciliation between degenerate man and God, but never stepped over on the side of sin, but held the high and holy standing he had with God from the foundation of the world.

We believe Christ was as a "lamb slain from the foundation of the world," and came to offer himself a ransom for the sins of the people, and "was in all points tempted like as we are, yet without sin." Christ came not only to say but to do the will of the Father, to lead the way.

The law or principle of baptism was, as we believe, created for a twofold purpose; and where the conditions are such as to require it, obedience to the rite will bring about or produce the results for which it was intended. To illustrate: Man is a fallen being, and without an exception the race is under sin; hence for such the law of baptism is unto remission of sins, conditioned upon true repentance. It is also for the purpose of inducting them into the family and kingdom of God, and is spoken of in holy writ as being the door whereby we enter the kingdom; so we believe that "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Now as we have thus far opposed the thought as presented by the brother, we have done so from the fact that we think the evidence is lacking to substantiate the claim. We will now cite some passages of scripture as evidence of his holiness of character, and to show that his baptism was for the purpose of honoring God's law in obedience in all things, and for the purpose of teaching most plainly the straightness and narrowness of the way, or as he himself said to John, "Thus it becometh us to fulfill all righteousness."

Isaiah 53:9: "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."

Paul speaking of Christ in Hebrews 4:15 says: "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are yet without sin." We also quote 1 Peter 2:22 to prove Christ without sin: "Who did no sin, neither was guile found in his mouth." Again, and for the same purpose, 1 John 3:5: "And ye know that he was manifested to take away our sins; and in him is no sin."

The foregoing scripture goes far towards upsetting the theory as presented by the brother in his arguments and scripture citations as evidence of and in support of it; and surely from the quotations cited it is fair to presume that Christ was without sin, which if established, will forever do away with the theory that Christ's baptism was for remission of sins, but must have been for other purposes.

But let us see what some of the inspired writers have to say about it as recorded in the Book of Mormon. On page 108 we read: "And now, if the Lamb of God, he being holy, should have need to be baptized by water to fulfill all righteousness, O then, how much more need have we being unholy, to be baptized, yea even by water. And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfill all righteousness in being baptized by water? Know you not that he was holy? But notwithstanding he being holy, he sheweth unto the children of men, that according to the flesh, he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments;" . . . And again: "It sheweth unto the children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them. And he said unto the children of men, Follow thou me."

Here we have the statement of Nephi, one of the greatest prophets of which we have any record, wherein he sets forth in plain terms the reasons why Jesus was baptized; and strange as it would seem, not a word is said about his being baptized for remission of sins. Also the Prophet Abinadi in speaking of Christ speaks thus: "And now Abinadi said unto them, I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh, he shall be called the Son of God: and having subjected the flesh to the will of the Father, being the Father and the Son; the Father because he was conceived by the power of God; and the Son because of the flesh; thus becoming the father and Son: and they are one God, yea, the very eternal Father of heaven and of earth; and thus the flesh becoming subject to the spirit, or the Son to the Father, being one God, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked and scourged, and cast out and disowned by his people." —Mosiah 8:5.

In this prophecy is portrayed the exalted character of Christ; and in it is a positive statement, that while he suffered temptation, he yet was, by reason of his preëminent condition, able to withstand the power of the Devil without yielding.

In conclusion we invite your attention to what is said of Christ on page 421 of the Book of Mormon. The Prophet Nephi is in great distress because of the wickedness of his people and has great anxiety for the welfare of those who are about to be slain because of their belief in Christ; and while praying mightily to God, the voice of the Lord comes to him saying: "Lift up your head and be of good cheer, for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy prophets."

As a great many of the holy prophets in speaking of Christ and telling what he would do, and some what he has done, have invariably spoken of his being without sin, and have in no instance spoken of him as being a sinner; hence we conclude that so far as the record of Christ is concerned, as found in the Scriptures, and the evidence furnished therein as to his character, certainly his baptism must have been for some other purpose or purposes than unto remission of sins.

D. P. YOUNG.

## JACOB'S WELL.

I WILL try to interest you upon the foregoing subject, and the reason for writing is, there has been a great deal of speculation by many writers as to location and size. We find reference to this well in the New Testament, as follows: "Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. The woman saith unto him, Sir thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?"—John 4:5, 6, 11, 12.

From the foregoing we learn that Jacob either dug the well that bears

www.LatterDayTruth.org

his name, or purchased it; and that it was deep, and located at an outlying hamlet of Samaria. Some visitors were there in 1839, one of whom lost his Bible in the well. I transcribe the following account of the event, and what came of it:—

"Mr. Bonar, who, with his Scotch friends visited the well in 1839, in descending to the mouth of it, had the misfortune to lose his Bible, which fell from his breast-pocket, and was soon heard plunging into the water at the bottom. The guide declared that it was impossible to recover it, and it was given up as lost." —Narrative of a Mission to the Jews (Edinburgh, 1852), p. 212.

Three years later, when Dr. Wilson was there, he resolved that he would put that declaration to the test, and, at the same time, endeavor to ascertain the exact depth of the well. By promising a liberal reward, he induced a Jew, named Jacob, to go down and search for the lost treasure. He has given a graphic account of the proceeding: "Jacob was ready at our command, and, when he had tied the rope round his body, below his shoulders, he received our parting instructions. We asked him to call out to us the moment that he might arrive at the surface of the water; we told him, also, to pull out one of the candles with which he had stored his breast, and to ignite it when he might get below. As he looked into the fearful pit, on the brink of which he stood, terror took hold of him, and he betook himself to prayer in the Hebrew tongue. On a given signal we let him go. The Arabs held with us the rope, and we took care that he should descend as gently as possible. When our material was nearly exhausted he called out, 'I have reached the bottom; and it is at present scarcely covered with water.' Forthwith he kindled a light, and, that he might have every advantage, we threw him down a quantity of dry sticks, with which he made a blaze, which distinctly showed us the whole of the well, from the top to the bottom. We saw the end of the rope at its lower part; and we put a knot upon it at the margin above, that we might have the exact measurement when Jacob might come up. After searching for about five minutes for the Bible, among the stones and mud at the bottom, he joyfully cried out. 'It is found! it is found!' He was evidently, much frightened at the idea of reascending to the light of day, and expressed his fears. 'Never mind,' Mordecai, one of his countrymen, cried to him from the top, on observing his alarm; 'you will get up by the help of the God of Jacob.' He betook himself again to prayer, more earnestly than before his descent. We found it no easy matter to get him pulled up; and when, at length, he came into our hands, he was so terrified and exhausted that he was unable to speak; and we laid him down on the margin of the well, that he might collect his breath. The book, from having been so long steeped in the water and mud, was, with the exception of the boards, reduced to a mass of pulp. In our effort to recover it we had ascertained the depth of the well, which is exactly seventy-five feet. Its diameter is about nine feet." —Lands of the Bible, vol. 2. p. 55.

Rev. Hackett says: "The depth has been variously estimated, but this measurement, made with such means for attaining accuracy, may be regarded as putting the question at rest.

It is to the advantage of the youth of the church to gain all the historical knowledge possible, and I have always thought it best that we freely grant to others the benefit of our acquirements, thus helping each other in attaining understanding that will aid in the spread of the gospel. We have to learn of the geography of the Holy Land, and the customs of the people of that country, from the Bible, and the accounts given by the many travelers who have visited there in search of data to increase knowledge.

ROBT. M. ELVIN.

## Selected Articles.

### LEARNING TO THINK.

THINKING is ordinarily supposed to be a characteristic of the human family; and it is generally taken for granted that a man is sure to think, just because he is a man. Yet, as a matter of fact, it is only here and there that a man does think; and to learn to think is a process of education that is widely neglected chiefly because the necessity for it is not comprehended.

"Thinking" is often confused with "feeling" as a mental process, and men who have very decided feelings on a given subject, and who express their feelings with volubility, are of the opinion that they are thinkers on that subject, and that they are giving free expression to their thoughts when they are outspoken in their feelings. But feeling is a characteristic of the lower animals as well as of mankind, and he who only feels without thinking has not yet risen to the plane of full manhood. To "think" is "to exercise the intellect, as in apprehension, judgment, or inference;" to set the mental faculties at work in looking at a subject impartially and critically, regardless of first impressions or outside influences. To "feel" is "to have a mental sense of;" to experience impressions or emotions, apart from any cool examination of the thing considered. Everybody can feel; comparatively few can think. To learn how to think is a rare intellectual attainment—as desirable as it is rare.

It is frequently said that "feeling" is a woman's quality, and that "thinking" is a man's; that a woman judges instinctively, and that a man judges logically or rationally. But this is only another way of saying that emotion and sense are more likely to sway a gentler nature, and that a more vigorous and positive nature is likely to be swayed by the reasoning faculties. A woman may think, and a man may feel; and a woman is no less womanly for thinking consecutively and with deliberation on a question that involves important interests for herself or for others; while a man is no less manly for having warm feelings to hold in check, while he thinks whether he should move in the direction of his feelings or against them.

A teacher whose profession necessitated his thinking as a matter of life work, was impressed by the lack of thinking on the part of the bright-minded pupils in his Sunday school class. Trying to arouse their thought, he explained what "thinking" involved, and then he offered a reward to every one of them who, during the next week, would take any single subject and think on it deliberately and consecutively for five minutes, and would report to him the result the next Sunday. Not one of his ten pupils was a claimant for the reward at the close of the week. The truth was, they did not know how to think, and so they could make no experiments in that line.

A gentleman was talking with a youth who had acted impulsively in a matter of importance, and he asked the youth whether he had thought of this thing, and of that thing, and of another thing (all of these things being clearly within reach of his mind), in connection with it before he had acted. The youth said he had not. "Did you do *any thinking* on the subject before acting, or did you simply act on the impulse of the moment?" asked the gentleman. And the answer came back after a little reflection, "I can't say I did think." "Well, now one question more," said the gentleman. "Did you *ever* think, in your life? I don't mean did you ever allow loose thoughts to run through the sluice-pipes of your mind, but did you ever take a subject, and think of it deliberately, in its every aspect, before deciding to do what you ought to do, all things considered?" After a few minutes' struggle with his memory, the ingenuous youth replied, "I can't say that I ever did." "Well, now," said the gentleman, "there's a point that's worth your thinking about. Before you act again on any such question as this, stop and think. Think the whole thing over, regardless of your first impressions, and

www.LatterDayTruth.org

when you finally act, be sure that you can give a reason for your acting to one who asks you about it." That was a beginning of new life to that youth, and the world has felt his thinking since then; for he lives to think and to do, and to affect the world's thinking and doing. It is a pity that there are not more persons learning to think, as he learned.

A man may think concerning his political party affiliations, and may vote in accordance with his thoughts; but, as a rule, a man is more given to feeling than to thinking on this subject, and his votes are ordinarily a result of his feeling, and not of his thinking. It is much the same in the realm of religious opinion. "Man comes to his religion oftener through his passions than his intellect," it has been said; and when you hear a man declare himself with vehemence as a champion of, or as opposed to, a well-known denomination of Christians, or for or against a venerable creed just as it stands, you can be sure that he has positive feelings on that point, but you have no reason to suppose that he has thought on the subject deliberately. Feeling has its place as a factor in human action; and it is right for a man to allow feeling to sway him, in a matter which he has no call or occasion to think about. But feeling is not thinking; and when thinking is called for, feeling cannot take its place.

In the National Congress there came up for discussion a question which aroused strong sectional feeling, and which again divided men of the same section. A gentleman who felt deeply on this subject wrote, in warmth and indignation concerning it, to the Congressman from his district. His letter began somewhat in this way: "My dear General: I am boiling over with feeling, and I want you to know it. I'm too much excited to think, and I'm in too much of a hurry to wait until I get cool. I'm going to write to you now just as I feel, and you can take my letter for what it is worth, knowing that it is prompted by feeling, and not by thinking." In response to this letter, there came a reply from the Congressman, saying that he was glad to get just such letters as that; for it showed him how his constituents felt, and that that was something which he ought to know. The *thinking* on the subject he and his fellow-legislators could attend to; but he and they must depend on outsiders for an estimate of the measure of feeling aroused on a question at issue. That was a fair distinction between thinking and feeling; but not every man makes the distinction, or realizes that his feelings are uninfluenced by any thinking on a subject that he writes or speaks about.

In nine cases out of ten, a man who enters on a discussion with his fellow-man, on any subject whatsoever, is influenced by his feelings, instead of by his thinking, in the prosecution of that discussion. And so long as his feelings sway him, thinking is an impossibility with him. He may be moved to feeling by the fact that the question involves some real or supposed reflection on his course of personal conduct, or that it seems to affect the interests or reputation of some one very dear to him, or that it runs athwart his party or denominational prejudices, or that it tends to disturb his traditional views or opinions on cherished themes, or that in some way it is taken out of the realm of cold intellect, and is plunged into the raging sea of sensation and emotion. Unless he can separate his thinking from his feeling, and can look at the question as one in which he has no personal interest beyond a supreme desire to learn what is truth, he cannot discuss that question fairly, or be a true gainer from anything that is said concerning it by himself or by his fellow.

He who finds himself accustomed to show sharpness in debate, or to make reflections upon the spirit or motive of his opponent in discussion, or to a desire to get the upper hand in controversy, may be sure that he is moved by feeling rather than by thinking; and that the first thing for him to do is to learn how to think. He needs to check himself at the very outset of his every discussion, and to say determinedly to himself: "Now I must repress all mere feeling on this subject, and must devote myself to thinking. What is the main point that is pressed by my opponent? What can he say for it? How much is there in what he says for it? What would follow in my mind if that which he says of it were found to be true? Is there a clear answer to his claim? What is that answer? Can I make that answer clear to him?" And so, step by step, he is to think of the subject, apart from his feeling, or the other man's feeling, concerning it. And if at any point he finds himself indulging in a personal fling at the one with whom he discusses, he may know that he has not yet learned to think, or to allow thought to have the first place in his mind while he is trying to think.

Thinking belongs to the world's select few. He who has learned how to think has a place above his fellows generally. He does not need to have any less of feeling because he thinks; but he does need to have his feelings so in control that they shall not interfere with his thinking, and that they shall be in readiness to use in that direction that his best thinking has shown him is the right direction. —*Dr. Trumbull in S. S. Times.*

# Sunday School Associations.

### NORTHWESTERN MISSOURI.

Convention was held at Bevier, July 8, Thomas Wellington superintendent, Mary A. Richards secretary. Sunday school reports: Bevier: Number of sessions 18; total enrollment 78; average attendance 55; total attendance 994; number of officers 8; number of classes 6; number of *Hopes* taken 25; number of books in library 142; Joseph A. Tanner superintendent, Lena Davis secretary. Higbee: Number of sessions 16; total enrollment 62; total attendance 774; average attendance 47; number of classes 9; number of officers 9; amount collected for association 67c; number of *Hopes* taken 24; number of books in library 102; David Daniels superintendent, Cora May Kelso secretary. District officers reported, also Bevier Sunday school superintendent reported. Some very good remarks on Sunday school work were made by Brn. Campbell and Tucker. Bro. Wellington's resignation was accepted, and Bro. Tanner was elected superintendent. Money in treasury $8.50; expenses $5.92; balance on hand $2.58. Adjourned to meet at Higbee. November 4, 1892.

# Miscellaneous Department.

### MINISTERIAL REPORTS.

It seems that some of the ministers in my field do not yet understand that all who are not in charge are directly responsible to the one who has been placed in charge of the "field," or sub-mission, where they labor; and that their reports should be made out and sent to *him*, not to me. Those who are in charge of "fields" in my mission are directly responsible to me for their charges, and will, of course, report to me their individual labors, prospects, etc., together with a brief report of the labors of those under their charge. As a rule, these reports need not be lengthy, but should contain as much information as possible in small compass.

The times for these reports to be made out and sent will be found in *Herald* for May 14, 1892, p. 320. The missionaries who cannot remember these dates should make a note of them when they are published. This would be far better, and more commendable, than for quite a large number of them to lose sight of the dates and be compelled to write for them. Brethren we should not be so careless as this! Let us turn over a new leaf.

This notice applies, of course, to the missionaries who have been appointed to labor in the Missouri, Iowa, Illinois, Central and Southern Indiana mission.

J. R. LAMBERT,
Missionary in charge.

LAMONI, Iowa, August 15.

### BISHOP'S NOTICE.

ORGANIZATION OF WORK OF THE REORGANIZED CHURCH IN WALES, AND APPOINTMENT OF BISHOP'S AGENTS.

Under the advice and recommendation of Apostle Gomer T. Griffiths, missionary in Wales, the work formerly reported by the Bishopric under the head of the "*Welsh Mission*" has been divided into Districts.

Bro. Thomas Gould of Cardiff, will continue to act as agent for the Eastern district; and Bro. John R. Gibbs of Morriston, has been duty appointed and authorized to act as Bishop's agent for the Western district of South Wales.

We hope and trust that the direction and guidance of the Spirit of the Lord may be with the brethren in Wales in organization and labor, to give light and understanding, and to develop in their lives the highest growth of Christian work and living.

Although the work now there, seems small in comparison with what it should be, let us

www.LatterDayTruth.org

remember that the "kingdom of heaven is likened unto a grain of mustard seed,"—very small in its beginning—but when rightly planted, organized, and sustained, it soon grows and becomes great.

Patient and forbearing labor and due diligence and faith with works will so place the work in Wales and under the blessings of the Lord we trust the Bishop's agents may so work with the missionaries and Saints.

Striving to forward in every land the work of the Lord,

I am hopefully in bonds,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, August 19, 1892.

### APPOINTMENT OF BISHOP'S AGENTS.

The Saints of Minnesota will please take notice that Bro. W. W. McLeod of Cormorant, Becker county, has been appointed the agent of the Bishopric for the Minnesota District, in place of Bro. Andrew Tabbut resigned. We trust the Minnesota Saints will remember this appointment and that everyone of those who may not be near enough to meet personally Bro. McLeod may write him a letter and inclose an offering for the good of the work in whatever amount and kind you may be pleased to give; and "as the Lord has prospered you."

The church is doing all it can to aid the work in Minnesota and elsewhere; and we hope that every member in that State may encourage the work and officers with their aid.

Very respectfully, etc,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, August 18. 1892,

### CONFERENCE NOTICES.

Conference of the Des Moines district will convene at Runnels, Iowa, Saturday, August 27. The district Sunday school association will meet at the same place on Friday the 26th.

By request of district president,

O. B. THOMAS.

Missionary in charge.

Conference of Kewanee district will convene at Buffalo Prairie, beginning September 3, ten a. m. We should like to hear from all who have done any labor in the district. Those coming by rail will be met with conveyances at Joy, on Friday evening, the 2d.

J. W. TERRY, Dist. Pres.

Quarterly conference of Little Sioux district will convene at Logan, Iowa, Saturday and Sunday September 3 and 4. All branch clerks please report; ministry, local and otherwise, requested to be present.

A. M. FYRANDO Sec.

### GROVE MEETING.

At Buel Center, Sanilac county, Michigan, a grove meeting will be held September 3 and 4. Everybody is invited to attend. Bring baskets and come to put in two long days. Social service at nine a. m. Elders W. J. Smith, A. Barr, R. E. and J. A. Grant, E. C. Briggs, and perhaps other of the ministry will be there.

E. C. BRIGGS.

### NEW ENGLAND REUNION.

The annual reunion of the New England Saints convened in Bacon's Grove, Plainville, Massachusetts, Saturday, August 6, at 2:30 p. m., with Brn. W. W. Blair, W. H. Kelley, F. M. Sheehy, J. F. McDowell, M. T. Short, W. W. Greene, M. F. Gowell, G. W. Robley, and R. Bullard of the traveling ministry present. The first three named brethren were called on to preside. The Massachusetts district conference was organized in its semi-annual meeting with the same presiding officers as above; Brn. R. Bullard and M. T. Short were chosen secretaries.

Sunday August 7. Prayer service at nine a. m. with a number of testimonies. Elder W. H. Kelley spoke at 10:30. President W. W. Blair preached to a large audience at 2:30. In relating his personal experience and testimony in reference to the Latter Day work, the Holy Spirit in power was sensibly felt by a number. Bro. Blair's sermon was scholarly, plainly and emphatically spoken, and duly appreciated by many. Elder M. T. Short preached at 7:30, on "priesthood, or ministerial authority." He showed the abundance of Biblical lore that could be quoted in support of this subject. About four hundred people listened to Bro. Short.

Monday the 8th. The business of the district conference was transacted, and concluded with adjournment to Fall River, November 5. At 10:30 Elder George Potts, of Brooklyn, New York, preached in his usually earnest and able manner. At 2:30 M. F. Gowell, of Farwell, Michigan, preached on the second coming of Christ. He is one of our coming young preachers. Elder U. W. Greene, of Greene's Landing, Maine, preached at 7:30 to the largest audience of the session. He related in brief his experience, and preached effectively on some of the first principles. The North Attlebro *Evening Chronicle* has given good reports of the meetings this far.

Tuesday, the 9th. The first service was a prayer and social service led by Bro. F. M. Sheehy, at nine a. m. The power and blessing of God was with his Saints on this occasion, causing the sympathizing tear to flow. Among the valient and edifying testimonies were those offered by Elders W. W. Blair, and especially that by M. T. Short. The service was prolonged until twelve m. At 2:30 Bro. R. Bullard, of Boston, occupied the desk. He spoke in a interesting manner of the higher life in Christ. After this service Mr. and Mrs. Wilborn H. Frost, of Haverhill, were baptized. It the evening Elder F. M. Sheehy, president of Massachusetts district, gave one of his masterly discourses to quite a large audience. A number of North Attleboro people were present. The rain commenced to fall about the middle of meeting, which caused some to leave for their homes. People that would not think of entering the chapel here at Plainville have attended these reunion meetings. Oceans of predjuice have been removed already. The effort of Elder U. W. Greene on Monday night is commented upon very freely and favorably about the village.

Wednesday, August 10. A prayer and testimony service was held at nine a. m., lasting until twelve. Pres. W. W. Blair gave in brief some of his early experience in his ministry, which were interesting, as were many other testimonies given in the same meeting by others. At 2:30 Bro. W. H. Kelley preached from the text, Even so faith, if it hath not works, is dead. W. W. Blair followed on the same subject. At 7:30 Elder J. F. McDowell preached an excellent discourse in the tabernacle tent, upon Christianity past and present.

Thursday, 11. The regular prayer service began at nine a. m.; and was enjoyed by the Saints. At 10:30 Pres. W. W. Blair preached an interesting discourse on the latter day work which was listened to with close attention. At 2:30 Elder M. T. Short, preached from Isaiah 1:25; an excellent discourse on the second coming of Christ. By request from Plainville people Elder U. W. Greene preached to a large number of his former friends and neighbors. They gave him respectful attention. Pres. Blair having been requested by the Bishop to return to Independence, Missouri, to give evidence in Temple Lot suit, left the reunion grounds about four p. m. with the blessing and good wishes of all of the Saints present.

Friday, 12. It rained last night. Some of the tents had not been properly stretched, and the water leaked through and wet the occupants, but no serious damage was done. The day previous was excessively hot, and it was a relief to have a change and a cooler atmosphere. An excellent prayer service was held in the morning, the Saints occupying the full time. The afternoon was consumed in a business session, which was adjourned until the afternoon of the next day. At 7:30 Elder George Potts, of Brooklyn, New York, preached a powerful discourse from the eighth chapter of Acts. A large audience was out to the meeting, notwithstanding the dampness of the evening.

### BORN.

GOODRICH.—On January 3, 1885, to Bro. James and Sr. Belle Goodrich, a son. Blessed August 7, 1892, by Elder J. R. Sutton, and named Arthur James.

GOODRICH.—On October 7, 1886, to Bro. James and Sr. Belle Goodrich, a son. Blessed August 7, 1892, by Elder J. R. Sutton, and named Ira Emerson.

BRABY.—Near Davis City, Iowa, May 8, 1889, to Bro. George and Sr. Hattie Braby, a son. Blessed August 14, 1892, by Elders David Dancer, Asa S. Cochran, and R. M. Elvin, and named Earl Wilbur.

BRABY.—At Lamoni, Iowa, August 8, 1891, to Bro. George and Sr. Hattie Braby, a son. Blessed August 14, 1892, by Elders Asa S. Cochran, R. M. Elvin, and David Dancer, and named Lloyd Arlington.

BRABY.—In New Buda township, Decatur county, Iowa, December 6, 1891, to Bro. Joseph and Sr. Hulda Braby, a daughter. Blessed August 14, 1892, by Elders R. M. Elvin, David Dancer, and Asa S. Cochran, and named Minnie Rosella.

### MARRIED.

FRANKLIN—DAVIS.—At the home of the bride's brother, Gilman, Washington, April 25, 1892, Charles Franklin and Mary C. Davis were united as husband and wife, in the presence of a large gathering; Elder John Davis officiating. After the services the parties were congratulated by the numerous friends, all wishing them a long, pleasant, peaceful, and happy life; after which many presents were given them. An enjoyable season was had until midnight when the party adjourned.

Blest be the tie that binds
Our hearts in purest love;
Our lives in peace we live on earth,
And hope to meet above.

BUFFUM—STEDMAN.—At the residence of the bride's parents, Bro. and Sr. Eli A. Stedman, Lamoni, Iowa, Mr. John M. Buffum, of Wakefield, Nebraska, and Miss Marie C. Stedman, of Lamoni. Mr. Buffum is a traveling grain auditor in the west and a young man of good reputation and ability. The bride, Miss Stedman, is well and favorably known in the best circles of Lamoni. The ceremony was performed at 10:30 a. m, August 18, by Elder E. L. Kelley, and the happy pair left at one p. m. for a tour in Minnesota and their future home, Wakefield, Nebraska. The best wishes of the community go with them.

HOLT—DAVIS.—At the home of John Davis, the bride's brother, Gilman, Washington, July 26, 1892, Charles Holt and Sarah E. Davis were united as husband and wife, with numerous friends to witness the vow taken; Elder John Davis performing the ceremony. The list of presents was large. Success and happiness were wished the newly married couple by all. Refreshments, music, and social enjoyment followed the ceremony and made the occasion an enjoyable one.

### DIED.

DAVIS.—At Stockton, California, September 18, 1891, Bro. Israel Davis. Bro. Davis was born September 3, 1812, at Jackson, Illinois; baptized Febuary 19, 1872, in Stockton, California, by Harvy Green; ordain a priest April 20, 1873, by Richard Amer. One by one earth ties are broken.

WILLIAMSON.—At Stockton, California, June 21, 1890, Bro. Lewis Williamson. He was born June 20, 1814, at Rodman, New York;

www.LatterDayTruth.org

baptized July 18, 1885, by Elder Thomas Daley at Stockton, California.

YARRINGTON.—At Lamoni, Iowa, August 11, 1892, Bro. Alvah Yarrington, aged 67 years, 11 months, and 8 days. Bro. Yarrington was born at Girard, Erie county, Pennsylvania; baptized at Beetown, Harrison county, Iowa, August 31, 1879, by Elder David Chambers. He was buried at Davis City, Iowa, on the 13th. Services at the house in charge of Elder Asa S. Cochran, and at the cemetery by Eld. J. D. Bennett, assisted by Rev. Douglass, pastor of the M. E. Church of Davis City.

QUIGGLE.—At Stockton, California, July 25, 1890, William Nightengale, son of John P. and Sr. Minta A. Quiggle. He was born September 26, 1881.

"Why do we mourn for dying friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends,
To call them to his arms."

NIGHTENGALE.—In Stockton, California, July 4, 1892, Elder John Nightengale, aged 77 years, 5 months, and 23 days. He was born February 11, 1815, at Hourich, Lancashire, England; baptized into the Church of Jesus Christ of Latter Day Saints either in the year 1837 or 1838; was ordained a teacher in the branch at Bolton, England, November 3, 1839, by Joseph Fielding and Willard Richards. He was ordained an elder at New York, May 18, 1842, by L. R. Foster. He joined the Reorganized Church in Stockton, California, September 3, 1871; baptized by Richard Amer; ordained a priest by D. S. Mills and H. P. Brown; ordained an elder August 2, 1885, by William Potter. Elder Nightengale had been sick a long time; he never recovered from the la grippe. He has gone to his rest. He leaves a wife, three children, a stepdaughter, and a large circle of friends to mourn his departure.

"Happy the spirit released from its clay;
Happy the soul that goes bounding away;
Singing, as as upward it hastes to the skies,
Victory, Victory! homeward I rise."

## ITEMS OF INTEREST.

Severe storms accompanied by hail damaged crops at Nichols, Nebraska, and Muscotah, Illinois, August 10.

NORWALK, O., August 14.—Grasshoppers in countless throngs are doing an immense amount of damage in this county (Huron) and adjoining counties to oats and other growing crops. So destructive have they been that whole fields of oats have been destroyed. Farmers have plowed them under or turned cattle in the fields. Garden vegetables and other green things are subject to their ravages.

ST. PETERSBURG, Aug. 14.—Advices from Teheran, the Capital of Persia, show that the cholera is increasing in virulence there. The deaths in the city now average sixty daily. An official report just issued shows that Sunday there were reported from all the cholera infected districts of Russia 4,261 new cases of the disease. The same day, 2,177 persons died of cholera.

The cholera returns for the whole of Russia for August 11 shows a large increase in the number of new cases as well as in the mortality. There were reported 9,177 new cases and 5,009 deaths.

ROME Aug. 14.—At a meeting of delegates of democratic associations to-day resolutions were passed urging the abolition of Catholicism as the religion of the State and the rescinding of the law of papal guarantees.

BRUSSELS, Aug. 14.—*Le Patriote* publishes a letter from the Lake Tanganyika country, the writer of which declares that the Arab uprising in the Congo State is in obedience to the proclamation of a "holy war" from Mecca.

BERLIN, Aug. 10.—At 8:30 o'clock this morning an earthquake was felt at Ems, Coblenz, Valender, Nassau, and Nieder Lahnstein. The movement lasted ten seconds. At Neider Lahnstein the shock was so severe that a number of chimneys were thrown down and the people were in great fear of their lives. The schoolhouse at this place was damaged and the scholars were panic-stricken. Some of the smaller children were hurt in the scramble to escape. So far no serious damage has been reported.

ST. PAUL, Minn., Aug. 14.—Reports from last night's storm are to the effect that it was general throughout this State and that the damage to crops was extensive. Whole fields were laid waste, the grain being so badly beaten down and lodged as to be almost worthless. Some hail accompanied the storm in different sections.

The coal miners at Carmoux in Southeastern France, enraged at the dismissal of one of their number, destroyed the home of the manager and compelled him to resign his position. Gendarmes and troops have been petitioned for to suppress the disturbance.

BERLIN, Aug. 15—Gen. de Miribele's recent tour of inspection to Northeast France has been closely watched by the German military authorities, and as an immediate result, I am assured, special measures will be taken here to organize a vast system of surveillance intended to counteract the increasing French military espionage at certain parts of the empire.

SAN FRANCISCO, Cal, Aug. 12.—Advices from Japan include reports of damage done by storms and inundations at Okayama, Tokushima, Bamanashi, Gumma, Saitama, Chiba, and Hyogo. Of these Okayama seems to have suffered most. Rain began falling July 20, and was followed by a terrible typhoon July 23. The Ashigawa River rose twenty-four feet, causing the embankments to give way in several places. Over 5,000 houses were submerged, and above 100 persons drowned, in addition to which several thousand acres of cultivated land were laid waste. In Tokushima on the 23d, a number of houses were blown down, while the streets were inundated through the effects of a tidal wave, forty-one persons were crushed to death through the falling of houses. Reports from Saitama-Kem concerning a whirlwind say the wind in its passage left a track of destroyed wrecked houses, in the midst of which were men and cattle crushed to death under rafters. Trees were either snapped off or uprooted, but the damage to crops was not so great. Nitta-Gun suffered severely from the storm, which continued about two hours. Over 100 houses were demolished, six persons crushed to death, and about thirty others injured. Several bridges were swept away. In Meiji-Mura and Mimonaimura fourteen houses were demolished, while forty-one persons were crushed to death and seven others injured. In Chiba and Hyogo there was some damage from inundations.

SIMLA, Aug. 15.—In consequence of the dread prevailing in Teheran, the capital of Persia, over the invasion of cholera the Shah has taken up his residence at a camp at El Burz, twenty-four miles from Teheran. In the city there is an alarming increase in the number of cholera cases reported daily. Every day the deaths average 300. The American Protestant missionaries have many cholera patients at their hospital. They are doing incalculable good. All the railway and tramway traffic has stopped and the bazaars have been closed. Nearly all the residents who have been able to do so have fled the city. Almost all the victims of the disease are from the lower classes. At Tabriz, capital of the province of Azerbaijan in Northern Persia, cholera is raging with the most fatal effect. The city contains about 175,000 inhabitants and they are dying at a frightful rate. Every day the deaths amount to several hundreds and the disease shows no signs of diminution in its violence.

ST. PETERSBURG, Aug. 15.—The cholera situation here has been more favorable. Yesterday only twelve deaths from this disease were reported. The official report shows that throughout the cholera infested districts of Russia the daily average is 8,601 new cases and 4,288 deaths from the disease.

Switchmen of several roads have gone out on a strike at Buffalo, New York. Entire trains have been set on fire and other acts of violence comitted. Brakemen and handlers wish to aid the strikers; a general tie up is feared. Roads are blocked by wrecks and the torch applied. Troops have been called out. Firemen are also ready to go out. It is feared that strikes may occur on other roads.

Miners attacked a convict stockade at Oliver Springs, Tennessee, August 16. The guards repulsed them, killing six. They claimed the employment of convict labor to be illegal. The miners have been reinforced to renew the attack. Other stockades have been attacked, burned, and 272 convicts released, loaded on a train and shipped to Nashville. More trouble is hourly feared.

August 18.—A battle was fought at Coa Creek, Tennessee, to-day by 3,000 miners and 150 intrenched militia. The latter were armed with a Gatling gun and cannons and repulsed the attack of the miners, killing twelve and wounding many. State troops are hurrying to the scene. The company employing the labor of State convicts, which caused the trouble, is willing to give up the contract.

BUFFALO, N. Y., Aug., 18.—The railroad strike is becoming more extensive, and complicated. The New York State militia is massed in the yards and will guard railroad property. No present prospect of a settlement appears; eth situation hourly becomes more serious, causing great damage to the business interests of the country.

Buffalo *News:* The whole theory of this strike, like most others, is wrong. Every man in this country has a right to work for whom he pleases. He has a right to quit when the work or the pay is unsatisfactory. He has no right to sieze his employers' property, nor has a body of men more right than one.

Philadelphia *Telegraph:* The semi-foreign agitator, filled with his embittered ideas, comes into the American labor arena, and with his glib tongue makes a world of mischief. He is present everywhere. He feeds on strife. He thrives on class hatreds. He is the embodiment of rebellion against the best interests of society. He is chiefly reponsible for all the troubles which have so sadly cursed the American labor arena during the last twenty years.

Buffalo *Express:* The whole strike principle is wrong. It is an injury to workingmen, to employers, and to the public. It turns honest men into criminals and upholders of crime. It makes ten times worse the conditions which it seeks to remedy.

Philadelphia *Times:* If labor organizations do not divorce themselves from all foreign agitators, with their loose notions of the supremacy of law, the days of labor organizations in the United States are numbered. All the interests of the American people, industrial, social, religious, and educational, must, with the common instinct of self-preservation, combine against disorder and violence and those who incite or abet either. Respect for law and the rights of persons and property must be maintained at any cost in a government like ours.

New York *Herald:* Popular sympathy always goes out to the man who strikes against long hours and small pay, but the moment that man becomes a rioter public opinion suddenly concludes that he was probably paid all he was worth and the long hours served admirably to keep him out of mischief.

New York *Herald:* For the outbreak in Erie county there was not the shadow of provocation. No sooner had the men dropped their work than they took up the torch. The instant they became strikers they became rioters. Such men are the foes of labor as they are the foes of society. In becoming rioters given to pillage and arson they forfeit every right that belongs to and all sympathy that is due law-abiding strikers.

www.LatterDayTruth.org

# CENTRAL NORMAL UNIVERSITY,

HUMESTON, IOWA.

| | |
|---|---|
| The University embraces the following Colleges. | College of Liberal Arts.<br>College of Music.<br>College of Fine Arts.<br>Commercial College.<br>College of Telegraphy.<br>College of Shorthand and Typewriting.<br>College of Elocution and Oratory. |

All departments are in charge of competent and specially qualified instructors. Every teacher is a specialist. Convenient buildings, special apparatus, large airy class rooms, and all appointments are modern and the very best. Fall term opens August 30, 1892. Students can enter at any time. Expenses very reasonable. Send for large descriptive catalogue. Address,

W. H. HENDERSON, PRES., or CHAS. CRUMPACKER, PRIN.

## For Sale at Lamoni

One half interest in general

## DRUG STOCK,

Including Paint, Oil, Wall Paper, and Book Trade, etc. Business well established, and steadily increasing. A first-class opportunity to locate in Lamoni and secure a good business. For particulars and terms, address,

**F. M. WELD, Lamoni, Iowa.**

## LAMONI ILLUSTRATED

is the name of a proposed book, which, if published, will contain several Photo-engravings, showing Church, Schoolhouse, Herald Office, Residences, etc., with a description of the Religious, Educational, and Business facilities; the price will be 25 cents. It will be necessary to have orders enough to insure first cost before publishing. All who would like one should please notify me at once. Address,

PETER M. HINDS,
Care Herald Office, Lamoni, Iowa.

## A Useful Card,

And a very neat one, with name and address on the reverse side, is the following which we print and mail to any address for the low price of one dollar for 250.

Send in your orders. They will aid you greatly in your work.

### WHAT WE BELIEVE.

WE believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

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

WE believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the Gospel.

WE believe that these ordinances are: First, Faith in God and in the Lord Jesus Christ; Second, Repentance; Third Baptism by immersion for the remission of sins; Fourth, Laying on of hands for the gift of the Holy Ghost; Fifth, We believe in the Resurrection of the Body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired: Sixth, We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done.

WE believe that a man must be Called of God, and ordained by the Laying on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

WE believe in the same kind of organization that existed in the primitive church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

WE believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time.

WE believe in the powers and gifts of the Everlasting Gospel, viz.: The gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues and the interpretation of tongues, wisdom, charity, brotherly love, etc.

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

WE believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God.

WE believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county and state, and consequently better fitted for the change which cometh at death.

WE believe that men should worship God in "Spirit and in truth;" and that such worship does not require a violation of the constitutional law of the land.

## A MANUAL OF THE PRIESTHOOD,

Setting forth the order and nature of the Priesthood, and defining the duties and prerogatives of all the Church Officials, including the First Presidency, and also the Deacons, as set forth in the Revelations of God and decisions of the Church. Compiled from the standard works of the Church, by Charles Derry, and for sale at Herald Office, Lamoni, Decatur county, Iowa. Price 25 cents including postage.

### Teachers' Bible.

Eyre and Spottiswoode's ministers' and Sunday-school teachers' Bible. Flexible binding, Levant silk sewed, kid lined, thin paper. This edition forms a book about one inch thick, and contains the "aids to the student," including concordance, maps, etc. Many prefer this to the Oxford edition. Price $4.75.

### New Tract.

No. 46. The Pure Gospel of Christ. A list of questions and answers, with blank form preaching notice on the back; same size as Epitome; per doz., 5c.; 100, 25c; 250, 50c.; 500, $1.; 1,000 . . . . . 1 75

### GERMAN TRACTS.

Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2 cents; the Sixth Trumpet, a fifty-four page pamphlet, 25 cents.

These prices include postage.

## THIS SPEAKS FOR ITSELF.

The following letter from a Brother ought to convince any sane man or woman that the sale of Ordway and Company's Bed Springs is a profitable business *if pushed*. The Company *furnishes* Model and Case, Sample Spring, Circulars, etc., *free to Agents* (conditionally), and Springs, to be paid after delivered, if satisfactory reference is given and the orders *taken first*. They also have other *Household Necessities* for agents to sell. Suitable for *either sex, young* or *old*. *Write* for *circulars* and *terms*. Do not fail to mention *Herald*. Write quick if you wish to *secure territory* and make money. Address,

B. F. ORDWAY & CO., PEORIA, Ill.

WATERVILLE, Kan., April 26, 1892.

B. F. ORDWAY, *Dear Bro:*—The treatment I have received from you and the firm you represent demands that I (right here and now) acknowledge my indebtedness to you for your courtesy and liberality in your dealings with me; and my experience with Ordway's Portable and Adjustable Bed Springs warrants the statement that THEY ARE THE BEST, and superior to any known Bed Spring.

On the 13th of last September I commenced selling your Springs in Garfield township, Clay county, Kansas. Called at seven houses and sold and put up 5 sets of Springs, traveling along a section line running east and west, selling on each side of the road for a distance of 2¼ miles. From that time up to the present I have met with similar success. I take the Springs around and show them, and they sell themselves, and those who purchase one set generally buy more afterwards, and they always recommend your Springs. Henceforth I shall endeavor to devote ALL MY TIME to selling Ordway's Portable Bed Springs exclusively. Yours for business,

E. BLOMBERG.

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

### Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges . . . . $1 50
Imitation Morocco, gilt edges . . . . . 2 00
Morocco, gilt edges . . . . . 2 50
Roxburg Turkey, gilt edges . . . . . 3 75
Flexible covers (similar binding to Oxford Teacher's Bible) . . . . . 4 00
New Testament, inspired . . . . . 75

### Book of Mormon.

Roan, sprinkled edges . . . . . 1 25
Imitation Morocco, gilt edges . . . . . 1 50

### Doctrine and Covenants.

Sprinkled Sheep, or Library . . . . . 1 25
Imitation Morocco, gilt edges . . . . . 1 50

### The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges . . . . . 1 25
Imitation Morocco, gilt edges . . . . . 1 50

### The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides . . . . . 2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only) . . . . . 1 50

### The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as 'The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers, . . . . . 30
Muslin binding . . . . . 50

### Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages . . . . . 70
Leather binding . . . . . 1 00

### Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges . . . . . 1 50

### Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen . . . . 1 00
Limp muslin covers . . . . . 25

### Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding . . . . . 50

### Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages . . . . . 1 75


www.LatterDayTruth.org

## TO ADVERTISERS.

THE SAINTS' HERALD circulates in every State and Territory in the United States except the Carolinas; also in Canada, Great Britain, etc. Having a field peculiarly its own, it is steadily growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

# Zion's Ensign,

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restor ed gospel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Also a special feature for the next four or five months is the

**WHITE-BOX DEBATE,**

which is now appearing in its columns. Beside much other matter of interest to the Saints and those inquiring for the truth. All the

**Sermons** delivered at the **General Conference**

have been reported in full and will appear in the Ensign in their order. These sermons alone are worth many times the price of the paper.

Price—Three months - - 25c.
Six months - - 50c.
One year - - $1.00

**ZION'S ENSIGN,**

**Box 175. Independence, Mo.**

REGULATE THE
STOMACH, LIVER AND BOWELS,
AND
PURIFY THE BLOOD.
A RELIABLE REMEDY FOR
Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.
Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address
THE RIPANS CHEMICAL CO.
10 SPRUCE STREET, NEW YORK CITY.


# PATTIE;

## Or Leaves from a Life.

Carefully revised by the author, and contains her portrait; also an introduction by Bro. W. W. Blair.

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie appears in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

**Price by mail $1.15.**

### GERMAN TRACTS.

☞Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

# Autumn Leaves,

With Frontispiece each Month
Published monthly, 48 pages, neatly covered.
**Price per year - - $1.50.**
MRS. M. WALKER,
Editor and Publisher.

# BOOKBINDING

Of all kinds at reasonable rates.

| | |
|---|---|
| Herald volumes, library leather backs and corners, marbled edges | $1 50 |
| Autumn Leaves, half roan, cloth sides | 1 00 |
| " " half imitation morocco | 1 25 |
| " " half morocco | 1 50 |

Books of similar size at same rates.

**Prices include cost of returning to sender.**

## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**

OF

## PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

# Ruins Revisited,

AND THE

# World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER

For sale at the Herald Office. **Price $1 00**

E. C. Briggs, (home address,) No. 1621 Quincy place, St. Louis, Missouri; (mission address) No. 171 East Randolph street, Chicago, Illinois.

Joseph F. Burton, 2910 Sixteenth street, San Francisco, California, care C. A. Parkin.

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

| | |
|---|---|
| One Sunday school Secretary's Record | 1 50 |
| One doz. Sunday school Teacher's Class Record. | 75 |
| One thousand collection envelopes | 1 25 |
| One doz. statistical reports | 10 |
| All for | $3 25 |

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

| | |
|---|---|
| Sprinkled leather | 1 00 |
| Muslin boards | 75 |

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### New Testaments; Inspired Translation,

limp cloth binding, 30c. each; $3.30 per doz. net.

A special, cheap edition for Sunday schools; same size and type as the stiff board bound 75c edition.

### New Testaments:

King James' translation; three sizes; American Bible Society's editions; cloth binding.

Brevier type, 18 mo, 25c. each net; the same per doz.

Agate type, 32 mo., (smaller) 15c. each; $1.60 per doz net.

Pearl agate type, 32 mo., 10c. each; $1.00 per doz. net.

These books are kept in stock to supply schools and other patrons with good, cheap Testaments at very low prices.

### Cards and Tickets.

| | |
|---|---|
| Fancy cards, large, five kinds, per 50 | 75 |
| Fancy cards, small, ten kinds, per 100 | 50 |
| Good Behavior tickets; per 100, 15c.; 1,000 | 1 00 |
| Prompt Attendance tickets; 100, 15 ; 1,000 | 1 00 |

### Winnowed Songs.

Each 40c., half doz. $2 25, per doz .....4 50

### Zion's Hope,

A large, four page Sunday school paper for children; illustrated; edited by Sr. M. Walker. 50c. per year; In packages of four, five, or six to one address, 40c. each per year; in packages of seven or more, 35c. each.

Gomer Wells, Secretary General Sunday School Association, Knobnoster, Missouri

www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, September 3, 1892. No. 36.

FloraLScott

THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa

Subscription price $2.00 per year; Six Months $1.00; Three Months 50 cts.; single copies 5 cts.; Sample copies free.

The Traveling ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, fifty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## STATISTICS OF AMERICAN CHURCHES.

CHARLES E. BUELL, Chief of the Division of Religious Statistics of the forthcoming United States census report, has finished his labors in this city. His general report is the first one authorized by Congress. It contains the returns of the denominations in America. The total membership is 20,347,364, with church property valued at $646,125,704.

The Roman Catholic Church ranks first in numerical strength, embracing 6,250,046 people in its faith. A peculiar fact in this denomination is that there are seven branches of the Catholic religion, it being generally conceded that there are only three. The Roman Catholic church property is valued at $118,000,000.

The Methodist Episcopal Church is next, with a membership of 2,240,354, with church property aggregating $96,000,000. In the southern portion of the United States there are numbered in the Methodist Episcopal faith 1,250,000 people, with property belonging to the church reaching the sum of $19,000,000. Other smaller bodies of the Methodist religion aggregate 4,000,000.

The Baptists are third, with 3,000,000 strong, and next comes the colored denominations with a total membership of 3,000,000, and church property valuation of $30,000,000.

The Presbyterians are fourth in numbers. The Protestant Episcopalian denomination, while numbering but 500,000 people, has the most property per capita, aggregating $73,000,000. The valuation of church property by census agents does not include schools, parsonages, or any feature excepting the edifices and the sites upon which they are built.

Of Jews there are 150,000, the Quakers number 106,000, and there are thirty religious communities with a membership of 10,000.

The Breuderhoef branch of the Mennonites, who have been driven out of Europe, have settled exclusively in three counties of North Dakota. This is the primitive religious faith of Christian worship and was established in the thirteenth century. The Mennonites are now a sort of clannish people from Russia, but they are strong in numbers and great devotees to their faith.

Mr. Buell says, and maintains his statements with statistics, that the Church of the Latter Day Saints is increasing rapidly in membership, numbering now 66,000 and owning church property valued at $10,000,000.

"Mormons," said Mr. Buell to a reporter for the *Tribune*, "can be found in nearly every State in the Union. I have ascertained that there are several places of worship in Chicago for Mormons, and at their meetings the religion is advocated eloquently. I have not ascertained, however, that polygamy is actually practiced in this city."

The Salvation Army adds its mite to the religious statistics of the census report, placing its strength at 8,000 lads and lassies.

## "JUSTICE OR ANNEXATION."

OTTAWA, Ont., Aug. 5.—When the agitation over the Jesuits estates act was at its height a few of the equal-righters hinted that annexation might be utilized as a last resort to escape Roman Catholic denomination. Now some of the Irish Catholic and French-Canadian papers are hinting that annexation is the best way to escape from Protestant domination.

Yesterday's issue of *United Canada*, a local Irish Catholic organ, has a leading article headed "Justice or Annexation," in which it deals with the judgment of the Privy Council in the Manitoba school cases.

It says: "One of two things must soon come: This war of Protestant against Catholic—race against race—must soon come to a close or otherwise annexation. Two classes of people in Canada are certainly delighted with this decision, and they are the extreme Protestants and those who are in favor of annexation."

*Le Canada*, a French daily paper, had also another significant article, following up its previous articles suggesting annexation because French-Canadians, as it says, cannot get justice under the British flag. *Le Canada* holds that the fact that half a million French-Canadians are contentedly settled in the United States is proof that they are well treated there and get on splendidly. It asserts that no one can reasonably deny that if the Province of Quebec were in the United States it would be well off and its people would make their mark there. "They would not," it concludes, "have to engage in a war of races and religion there, because every race is welcome in the United States and every religion respected."

[By means of annexation to the great Republic Lower Canada, with its million and a half of population four-fifths French Catholics, would become a Democratic State in the Union, and Upper Canada, with two millions of inhabitants four-fifths British Protestant, would become a Republican State of the American Union: then there would be a religious peace and a holy calm between the infusable races and the antagonistic religionists of the two hostile provinces who are leading a cat and dog life.]—*Chicago Tribune.*

## THE PENNSYLVANIA PUNISHMENT.

THE more the torturing of Private. Iams of the Pennsylvania militia by Col. Streator is contemplated, the more reprehensible the act is made to appear. The folly of it is only exceeded by its cruelty. Had this soldier been publicly rebuked and disgraced by being expelled from the service, the whole nation would have held him and his act in unrelieved detestation. Now, however, the feeling is subordinated in many minds to one of pity for the terrible suffering inflicted upon him, and of indignation at an individual who assumes the power to administer punishment that the law does not sanction, and at which every instinct of humanity in a state of civilization revolts. The action of the Colonel is a terrible mistake in every aspect. The point made by Gen. Butler, that men will be deterred from entering the militia if they are thus made liable to inhuman usage at the hands of those above them, is one well worth consideration. It is a fact that the circumstances attending this unfortunate affair were so incredibly barbarous that there was at first a general indisposition to receive the story as true on the part of the public.

www.LatterDayTruth.org

## *A. W. SHERMAN,*

**PHYSICIAN & SURGEON,**

LAMONI, IOWA.

Special attention given to the

EYE, EAR, NOSE, AND THROAT.

---

*Western Normal College*

Largest, Cheapest and Best Normal School in the West. Twenty-five Dept's. Thirty Teachers, all specialists No vacation except Aug. Enter any time. Take any classes. Expenses low. Graduates in demand. In order that all may test the merits of the Western Normal College, **we will pay your R. R. fare** from your home to Lincoln, Neb. Full particulars, catalogues and circl. **FREE.** Wm. M. Crow, Pres. Lincoln, Neb.

CAR FARE PAID.

---

For Sale or Trade,

## A LIVERY STABLE

and stock, at Grant City, Missouri. The barn is 36 x 120 feet; nine good teams and harness, five buggies, one carriage, one extension top spring wagon, three trunk wagons, five sleighs, and a new hearse. I want to trade for a farm, to locate my son on, so that I can devote my whole time to the ministry.

20aug3m E. KEELER.

---

## H. L. TILTON,

**1881.** LAMONI, IOWA, **1892.**

**GENERAL MERCHANDISE,**

**Strictly Cash and Produce.**

A CASH STORE can and will sell goods for less money than any house doing a credit business.

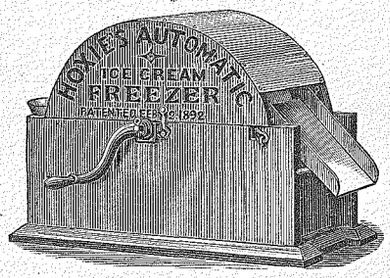
WE SOLICIT YOUR PATRONAGE.

---

HOXIE'S AUTOMATIC

## Ice Cream Freezer

CAPACITY UNLIMITED.




**For Hotels, Restaurants, and Family Use.**

Will freeze Ice Cream, Lemonade, Sherbets, and all kinds of Ices instantly. Several Machines combined in one, with saving of 80 per cent of ice. Agents wanted. Exclusive territory can be secured by addressing

**HOXIE BROS.,**

17 CHARDON ST., BOSTON, MASS.

---

## L. A. FOWLER,

**CONTRACTOR & BUILDER**

LAMONI, - IOWA.

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

---

**$100** will buy a choice Residence Lot in my Park Addition to Lamoni, within 10 minutes walk of L. D. S. church. Terms easy. Write for Plat to

D. F. NICHOLSON,

2 Care Lamoni State Bank.

---

## Autumn Leaves,

With Frontispiece each Month

Published monthly, 48 pages, neatly covered.

**Price per year - - $1.50.**

MRS. M. WALKER,

Editor and Publisher.

---

## "NOT HOW CHEAP, BUT HOW GOOD."

We carry a well selected stock of

**General Merchandise,**

and our constant aim is to please customers, and give them good values. We take pride in selling goods we can guarantee, and that we know will give satisfaction.

☞ Call and see us.

Yours truly,

**Blair Mercantile Co.**


---

## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:—

West Oakland, California, Montana Hall, Adeline Station, Seventh street.

Chicago, Illinois, services every Sunday at 2:30 p.m., in Hall C, No. 213 W. Madison street. Sunday school at one p.m.

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

London, England, meetings on Sundays at 3 and 6:30 p.m., Tuesdays and Thursdays at 8 p.m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10:30 a.m., 6:30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7:30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Sheffield, Langsett road; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays, 7:30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Leeds, Wellington road, New Wortley; services Sundays 10:30 a.m., 6:30 p.m. Thursday, 7:30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a.m. and 7:30 p.m.

---

G. M. L. Whitman, No. 1418 N 21st St., Omaha, Neb.

J. T. Davis, Netawaka, Kansas.

E. L. Kelley, Presiding Bishop, Lamoni, Decatur co. Iowa.

---

NEW YORK CITY, July 7th, 1892.

I am here taking a special course in Chronic Diseases and Diseases of Children.

If you owe me, please pay what you can to Mr. Weld, or Barrows, who will give you receipts. I am greatly in need of money, as expenses are very high

J. H. HANSEN, M. D.


## PROGRESS!

*The "Patriot"*

Has taken another step forward. It prints

**ALL AT HOME,**

and is therefore enabled to greatly enlarge its more useful departments, and make room for some additional ones. Send for free sample copy.

**Lambert Brothers, Lamoni, Iowa.**

---

Robt. Winning, President. **LAMONI STATE BANK** D. F. Nicholson, Cashier.

(Successor to Farmers Bank of Lamoni.

Paid up Capital..... $25,000 00

Liability of Stockholders..... $50,000 00

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

---

## 4 LOTS

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

**CHOICE RESIDENCE LOCATION.**

Terms reasonable. Call on or address,

J. A. GUNSOLLEY, Lamoni, Iowa.

---

## SPIRITUAL GIFTS

AND

**THE SEER OF PALMYRA:**

Or

**SEQUEL TO SPIRITUAL GIFTS.**

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

---

## Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions The index is rearranged, the subjects and citations furnishing a complete analysis of the contents

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

---

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, September 3, 1892. No. 36.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, Sept. 3, 1892.

CONTENTS:

EDITORIAL:
Strikes and their Policies .....565
A Visit to Nauvoo .....566
The Temple Suit .....566
Death of Bro. Morton .....567
Manual of the Priesthood .....567
The Logan Reunion .....568
Errata .....568
The Gospel Quarterly .....568
MOTHERS' HOME COLUMN: .....569
Problems of Life .....569
LETTER DEPARTMENT: .....571
A Word of Consolation .....571
ORIGINAL ARTICLES:
"Common Consent" Again .....575
CONFERENCE MINUTES:
Spring River .....579
Kentucky and Tennessee .....579
Western Wales .....579
MISCELLANEOUS:
Logan Reunion .....579
To Instrumentalists and Singers .....579
Bishop's Agent Texas Central District .579
Elders' Court .....579
Two Days Meeting—Hersey, Mich. ....579
New England Reunion .....579
The Rev. H. A. Delano's Advice .....578

## STRIKES AND THEIR POLICIES.

THE ten years between 1880 and 1890 witnessed a number of strikes, in the United States. The smallest number was in 1884, when the number reached 443, in which 147,054 persons were involved; the greatest number was in 1886 when there were 1,141 strikes, involving 499,489. In Great Britan in 1889 there were 3,164 strikes. In 1890 there were 1,528 strikes reported by the British Board of Trade in 738 of which 392,981 persons were involved. In a strike in Durham mining district, England, 100,000 coal miners went out and remained idle from March 12 to June 1 when they went back to work accepting a reduction of ten per cent in wages. Besides this, this same strike shut down 100 blast furnaces, throwing out of employment the men employed in them. This last named strike was not on account of complaint against employers, but purposely to raise the price of coal with an idea of forcing an increase in wages; the men were compelled by necessity to go back to work at a reduced rate of wages, the strike lasting until warm weather shut off the demand for coal.

Of the strikes on the Lehigh Railways, at Buffalo and other points, and the Homestead Mills, the Chicago *Tribune*, one of the leading papers of the United States, has the following to say, in an editorial for August 16:—

The Lehigh railroad strike is certainly characterized by unwarrantable and unjustifiable conduct on the part of the striking switchmen. A short time ago the officials of the road posted an announcement that in order to comply with the State law it would be necessary to pay the switchmen by the hour instead of by the month. They had been getting $60 and $65 for day work and $65 and $70 for night work, and had not complained of the amount of their wages. Because the officials changed the method of paying those wages, and changed them to comply with the State law, they struck; and not only struck, but have followed up their action with violent assults upon other workingmen engaged to take the places which they resigned and vacated, since trains must be run, with unlocking switches and larceny of switch lights, with derailing trains, and with numerous acts of incendiarism by which thus far $175,000 worth of property, much of it the property of merchants and shippers, has been destroyed.

These striking switchmen have gone far beyond the rules laid down by Senator Palmer. The latter affirmed that as long as workingmen behaved themselves and did good work employers were bound to retain them. While this is not a rule of law and would be incapable of legal enforcement, yet to a general extent it may be considered a practical doctrine, for very few employers disturb such workmen. But the switchmen have gone far beyond the Palmer doctrine. They have left their jobs, vacated their situations; their names are not on the company's pay-rolls. Having walked out they have said to their employers: "You shall employ no one else to fill the places we have abandoned. You shall run no trains, and passenger and freight trains shall not move until you comply with our demands and reëmploy us on our own terms."

When the company refused to accede to their demand they inaugurated a policy of violence, terrorism, incendiarism, and destruction.

So long as the switchmen occupy this unlawful and unjustifiable position they must not expect that public sentiment will espouse their side of the dispute, and public opinion, after all, is the great power in this country. It decides and finally adjusts disagreements of all kinds.

In the lawless course which the switchmen have adopted they differ radically from that of the strikers at Homestead. When 3,500 workmen went out on their sympathetic strike because the high wages of 350 fellow-workmen were reduced they did not blow up the rolling mills, although they peppered the Pinkertons, or destroy property by fire, and there is no good reason to believe they would have done it even if the militia had not been there; but the Lehigh switchmen just as soon as their demands were refused and after they had quit the railroad's service revenged themselves by destroying immense amounts of property of the company, imperiled the lives of passengers who knew nothing of the strike or its merits, and destroyed tens of thousands of dollars' worth of property belonging to merchants who have not the most remote connection with their disagreement with their late employers or with their recent relations to the Lehigh railway company.

Even suppose that it were laid down as a rule of law that what these strikers contend for should be given them, and suppose that employers were obliged to take workingmen who had abandoned their jobs on their own terms or take such penalties as are administered in this case, what would be the result? What could the outcome be other than this—that every railroad company would stop its trains and every employer shut up his place and live as best he could rather than consent to continue business on such monstrous terms? None but insane persons would think of carrying on business if obliged to accept whatever terms their employees should see fit to demand. When free contracts are destroyed and one side or the other demands the right to make both sides of the bargain despotism or slavery is established in this country.

The Lehigh strikers are on dangerous ground. They cannot expect to enlist public sympathy on their side, and if they continue in their present course they must expect that the courts will interpose not only to protect public property but to punish those engaged in destroying it.

With the *Tribune's* quarrel with Senator Palmer, we have nothing to do; it is to them, we suppose, a part of the political situation, and as such they can get along with it, without our help; but with the strikes, their principles, facts, and results we are much interested; because out of the lesson possibly to be derived therefrom we may be able to gather some grains of wisdom to help us to solve the great problem of a harmonious life on the earth man with his fellowman in peace, love, and equality.

Should the strike at Homestead terminate in a victory for the Carnegie Company, in so far as they shall be permitted to run their mills upon their own dictation and not at the dictation of men having only a constructive right to a say in their affairs, as we anticipate will be the result, it will throw some hundreds of men out of employment; will they succeed in finding work elsewhere, or will they be forced into idleness. If they are who will be in fault, and what their condition. This is an economic question, and it seems to us ought to be taken into consideration in answering the question at issue Capital *vs.* Labor.

In a similar way must the railway strike be considered; and for the reason that should the switchmen who are striking be permitted to remain idle themselves and practically in possession of the company's yards, engines, cars, and local tracks, intimidating men from working, blocking trains, burning and smashing property, and preventing traffic over the roads involved in the system; it not only interferes with the men directly involved as strikers; but it strikes at and affects the interest, support, prosperity, and success of every inmate of every city, hamlet, and valley along the entire lines of the roads involved; for

www.LatterDayTruth.org

the law of demand and supply is broken in a thousand ways, every one of which is an outrage on society. The switchmen of a railway system are but a fraction of the people; nor should their rights alone be taken into account when the matter is settled. All classes of citizens, from the bankers to the bootblacks, from the farmers to the hucksters, the millers to the bakers, the cattle raisers and dealers to the butchers, the gardeners to the tavern keepers, are all affected by the smoothly running system, and the disturbed and broken railway service; and all this should be taken cognizance of. How long the country will suffer these turbulent disturbers to unnecessarily trouble society is also a part of the issue to be settled. We wait developments.

## A VISIT TO NAUVOO.

THE Editor having been called to Burlington, Iowa, by the death of Bro. W. D. Morton, Sen., took advantage of the nearness to Nauvoo, to make a visit to the historic city. In reciting the events of this visit he is admonished by one of the dwellers in the ancient burg, not to remember the disagreeable and the bad things which may be seen and which impress unfavorably, but to let these go and remember the bright, the better, the more favorable things which the visit might present.

The beauty of the site, the wonderful spread of water, land, and sky which make up the view, as one stands on the Iowa side and gazes northward, and westward, and eastward, one will never forget. Nowhere in the United States is there a fairer, finer scene. The broad sweep of the majestic river, the long, low swell of the hills rising from the rocky shore of the river away to the northeast, cloud-kissed and sun-lighted, fill the heart with a sensation of grandeur and peace, a benison of good forever.

When once the broad barrier of water is passed and one steps upon the city's streets the gentle languor of the midsummer's day, the great silence of a hamlet removed from the rush and bustle of busy life among men, assert their sway, and one feels that he is treading in the once busy haunts of men long since gone to the grave, while their shades remain to guard the roadways and grass-covered streets from profanation. It is a restful city; one where the wayworn, or weary laden may rest, a "beautiful resting place," beyond compare.

The young town of Lamoni, lying scattered over the rolls of the one time prairie land has now, after its less than twenty years of growth as great a population as the city beside the river founded so long ago. A steady falling off in population has been going on, until a little over a thousand answer to the city's roll call. As the lists decrease, the gaps between the dwellings seem to grow wider, the streets grow quieter; the houses that remain are improved and put on a brighter look, while the governmental forces strive to keep pace with outside development; but the ways of the distant cities are not the ways of the sweetest, fairest of hamlets beside the mighty river.

The Editor and his companion, Bro. A. H. Smith, called east by conditions making the demand, were greeted on every side with an old time greeting, faces familiar from boyhood, grown aged, gray, and wrinkled, smiled with the pleasure of recollections of the long ago, while younger men vied with the older ones in bridging the years between the then, of yesterday, and the now, of to-day.

A three hours stay ending in a dinner in the Mansion House, served at the table of two of the sisters of the one faith, Srs. Bidamon and Babcock filled the time allotted to the visit; the barrier was recrossed and the journey resumed.

To pass the hours between noon and the evening train from Montrose to Burlington, the Editor visited Park Bluff just south of Montrose, and in full sight of the beauteous city opposite, and in the pavillion erected by the M. E. Church society, which has the grounds in occupation and charge. It was "Soldier's Day," and the exercises were songs, such as were sung during the wars, and such as were indicative of American patriotism; and speeches by the attendant ministers and officers of the association.

So ended our visit at Nauvoo. We left Bro. Alexander at Montrose to attend to some affairs incident to church affairs, and started homeward.

## THE TEMPLE SUIT.

THERE is some serious misunderstanding, or at least a lack of understanding in regard to the suit being urged in the United States Court for the possession of the lot of ground at Independence, Missouri, known as the Temple Lot.

It is supposed by some that the Reorganized Church, in a spirit of speculation, is attempting to avail itself of a technicality in law, to oust a few Latter Day Saints, who call themselves the Church of Christ, from that Temple Lot, for the purpose of obtaining the monetary value it may have. Others, while they believe that the lot really should be in the hands of the Reorganization, are strongly opposed to appealing to the Gentile law and the courts to obtain it; under the apostolic injunction not to go to law with thy brother. These deem it improper to take church matters into the courts, or to make an appeal to the "Gentiles" for justice, or to quarrel over the land set apart for the building of a temple. They say, "If God wants the land he can order things so that it can be had," etc.

A few facts may be presented that will help all to understand why the suit is being urged. We give them as we understand them, and only a few of them.

All Latter Day Saints believe that there was to be a temple built, and that the spot on which it was to be built was pointed out. A plot of land was selected and purchased, and held for the purpose; but the Saints were driven away, before any work had been done on the building. The land lay idle for some years, when it fell into the possession of Wm. Eaton, thence to Granville Hedrick, in trust for the Church of Christ. Mr. Hedrick died, and was succeeded by Charles A. Hall, as president. In the meantime a part of the Reorganization felt that the lot should properly belong to that church, and these obtained an order of Conference directing the Bishop to take measures to ascertain how the title to the lot stood. In pursuit of this object, it was found that whether or not the Reorganized Church had any right the Hedrickite brethren were not disposed to recognize that there was one; the statute of limitations would soon have run against the claim the Reorganized Church might have, and to avoid this it was necessary to give notice to all of such claims by a suit in the courts of the land. Not long after Elder Hall succeeded to the presidency of the "Church of Christ," it was discovered that he proposed to mortgage the Temple Lot, ostensibly to obtain money to print an edition of the Book of Mormon, and to revise and republish the *Evening and Morning Star*. It was thought that if this transaction should be completed it would complicate matters; and as there was reason to fear that the mortgage was to be given to parties in Salt Lake City, it could only terminate in the loss of the possession of the lot to the Hedrickites, in favor of those in Utah, a consummation not desirable.

In view of this combination of conditions it was decided that an appeal to the law of the land in the proper court was the only resort left; and it was at once adopted.

It is not for the mere sum of money that the land may have been at any time worth, or what it may now be worth, that this suit has been instituted and so far prosecuted by the Reorganized Church; but for the purpose of obtaining what may be the rights of that body in the premises, independently of its money value. The thing for which a piece of property of any sort may be used, or desired, is frequently of more value to its



www.LatterDayTruth.org

owner than the intrinsic worth of the article itself. Besides this, it was and is believed that the lot in controversy was purchased by the church of which the Reorganized Church is the proper successor, and the only way in which this succession could be shown with the lot in issue was by suit in the courts.

So far as falling under the condemnation of Paul's injunction not to go to law with a brother, is concerned, we have only this to say: Paul's injunction refers to those matters of controversy one against another in the church; and does not and cannot refer to whatever may be at stake of which the courts of the land only have cognizance; hence we do not violate the injunction. Besides this the church was commanded in February, 1831:—

> And it shall come to pass that they shall go forth into the regions round about, and preach repentance unto the people; and many shall be converted, insomuch that ye shall obtain power to organize yourselves according to the laws of man, that your enemies may not have power over you, that you may be preserved in all things, that you may be enabled to keep my laws, that every band may be broken wherewith the enemy seeketh to destroy my people.

At that early day the Lord in directing his people concerning their procedure in building up and establishing churches in the land, recognized the laws of man; which recognition directly indorsed the courts in which the laws were to be administered, and to which the people must be subject. The object of this is clearly stated, that the enemies might not have power, justly to condemn. In December, 1833, a commandment of a similar nature was given:—

> It is my will that they should continue to importune for redress, and redemption, by the hands of those placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established.

This applies to the laws and constitution of the land, whether the people be Jew, or Gentile, and clearly fixed the places where the redress should be sought for.

They were to importune at the feet of the Judge, in the courts, the only place where the Judge had power to use for their good. Those that were scattered were to continue their effort to secure redress.

It so happens that no other band of Latter Day Saints have attempted any effort at legal redress for any of the wrongs suffered in the expulsion from Missouri, except the Reorganized Church, that we are at present informed of.

The church made its first effort in the direction of seeking redress in the courts, "by the laws of man," in the suit in the Ohio courts for the quieting the title to the Temple at Kirtland; and the second one is now being made in Missouri.

We say nothing in this in regard to the merits of the suit, whether the Reorganization is morally or legally entitled to a verdict in favor of its claim, or the Church of Christ is entitled to a judgment in confirmation of their title and possession of the premises; that is now a matter for the courts to determine upon the evidence offered by both parties. It is not likely that the Judge will be affected by the opinion of either disputant as to the right to a verdict. We shall wait the result without fear and without exultation.

## DEATH OF BRO. MORTON.

BRO. WILLIAM DERRICK MORTON, who was the first printer employed to print the HERALD, died at his home at 868 North street, Burlington, Iowa, at 1:30 a.m., August 13, 1892.

Bro. Morton was born in Philadelphia, June 22, 1816. He was the son of Andrew A. Morton, of Swedish origin, and his wife, Elizabeth, of English parentage. He was the youngest and last surviving one of a family of eleven. He learned the printer's trade in Philadelphia, was a member of the Philadelphia Typographical Society, his certificate of membership stating that he was chosen a member of that society November 4, 1837. In 1842 while living at Wilmington, Delaware, he joined the Church of Jesus Christ of Latter Day Saints, and came to Nauvoo in 1844, where he was soon employed in the office of the *Times and Seasons*. He was in that office and engaged in setting up the Book of Doctrine and Covenants, at the death of the President and Patriarch, which work he finished in 1845-6, it being the last edition issued by that office before the removal from Nauvoo. When driven from Nauvoo in 1846 by the mob, Bro. Morton settled with his wife and small family at Burlington, Iowa, where he obtained work at his trade until the latter part of the administration of President Franklin Pierce, when Mr. James Tizzard, postmaster, took him into the post office and put him in charge at the general delivery window, where he served for twenty-six years consecutively; except about two years, which two years he spent in the service of the church in setting up and getting the Herald Office started at Plano, Illinois, from February, 1863, until some time in 1865, when he returned to Burlington and took his place at the delivery window of the post office again. He did the church good service at Plano, both in the Herald Office and in the branch work there. Of his service in the post office at Burlington, the *Gazette* of the 13th said:—

> His face was the most familiar one known to the average Burlingtonian during that time, and especially prior to the introduction of the free delivery system in the city. His faithful work there, and the impartial manner in which he ever looked after the wants of the patrons of the department, endeared him to almost every man, woman, and child in Burlington.

Bro. Morton married Miss Anna M. Houk, of Philadelphia, in 1840; she died in 1854, leaving two children; William D., now of Chicago, and Enos, of Burlington. On July 27, 1862, he visited Nauvoo, in company with Miss Mary A. Boyer, of Burlington, where President Joseph Smith administered the rites of baptism and confirmation to Miss Boyer, and afterwards united the two in marriage. Sr. Morton survives her husband, to whom she was ever a true and faithful Christian companion.

Bro. William D. Morton was one of the first to reject the dogma of polygamy, not having been taught it when he received the gospel, and refused allegiance to Pres. B. Young. He was also among the first to welcome the Reorganized Church, and held the offices of elder, seventy, and high priest successively and with credit to the extent of his ability. He was always a ready and persistent defender of the faith, and was never known either to hide or deny his membership in the church. In the discharge of his labor in the public service and in the church he was painstaking, diligent, and conscientious. His funeral services were conducted from his residence, Sunday, August 14, by President Joseph Smith, and Alexander H. Smith, of the Twelve, and was very largely attended, Mr. Sunderland, ex-postmaster of the city and with whom Bro. Morton served, and Mr. Barker, Editor of the *Gazette*, being two of the pallbearers. Tributes of respect in the shape of floral wreaths were sent by several, among them one from the mail service at the post office, all of which showed that our brother had worthily lived and worthily died, after a life of seventy-six years of useful and active service among his fellow men. So died a good man in the hope of the life to come, assured in Christ.

## MANUAL OF THE PRIESTHOOD.

THIS valuable work by Elder Charles Derry, sold at the Herald Office, ought to be owned and used by every person actively interested in the government of the church. It is a compact, convenient collection of concordant texts of Scripture and history relating to the rights, powers, duties, and privileges of the various officers, councils, and quorums of the church. A thorough acquaintance with its contents will aid largely in learning the order of government provided for the church and go far in promoting unity of sentiment and ministerial administration. It costs but twenty-five cents, and is worth that many times over. Get it and profit by it.

www.LatterDayTruth.org

## THE LOGAN REUNION.

THE Committee having charge of the Reunion to be held at Logan, Iowa, to begin October 1 next, have diligently tried to make such arrangements as will make this meeting the largest and most successful ever held.

Mr. A. L. Harvey, of the Citizen's Committee, has secured a rate of one and one third fare over the following named railroads:—

Chicago and Northwestern; Burlington, Cedar Rapids and Northern; Chicago, Burlington and Quincy; Chicago, Milwaukee, and St. Paul; Chicago, Rock Island and Pacific; Chicago, St. Paul, Minneapolis and Omaha; Chicago and Great Western (formerly Chicago, St. Paul and Kansas City); Hannibal and St. Joseph; Illinois Central; Iowa Central; Minneapolis and St. Louis; and Sioux City and Pacific.

This is by the action taken by the Western Passenger Association, Chicago; and will be carried into effect upon the Certificate System.

This agreement with the roads named will take effect as soon as it is ascertained that there are one hundred persons actually in attendance at the Reunion who have paid full fare one way, and hold certificates that they have so paid. Those coming over lines connecting with the roads named should purchase tickets to the junction where connection is made, and there purchase tickets to Logan, if possible, asking for and obtaining from the ticket agent a certificate stating that they had paid full fare to the point named. They should not fail to ask for this certificate of the ticket agent at the time they buy their tickets, and be sure to get it. If any are compelled to buy tickets over any two of the roads named to get to Logan, then ask for and get a certificate from each agent of whom the tickets are bought. When the passenger reaches Logan he must present his certificate to the ticket agent at that station for indorsement. They will then be indorsed or countersigned by the secretary of the Reunion, or by some one authorized by the Reunion to do so; all of which when properly done will entitle the holders of these certificates when presented to the ticket agent at Logan to return tickets over the roads named to the points on them whence they started, at one third the regular fare.

Heretofore some failed to get any benefit from the reduction of fare, because they failed to secure certificates as required. We think with the instructions given above, no one ought to fail this year.

Remember that tickets purchased over other roads than those named do not come within the agreement, hence if any live off the lines named, they should buy tickets to the junction with them only; and at this junction station buy tickets to Logan, or to the nearest connecting line; and if you have to buy two tickets, get a certificate from each agent, as stated.

## ERRATA.

IN the HERALD for August 27, page 550, first column, second paragraph, line 13 from beginning read leech for "leach;" on page 552, middle column, fifth paragraph, line 6 read promoter instead of "promotion." On same page, last column, paragraph 2, line 1, read Is it, instead of "It is."

Bro. Charles Derry requests us to publish the following correction:—

In the first column of page 543 of *Herald*, for August 20, the sentence commencing, "The orgies are ended," should read, The orgies are ended, and just before the gray dawn, they reach their home, it is cold and uninviting, but wearied nature demands repose.

In Bro. George Derry's article, "The Kingdom of God a Theocracy," in HERALD for August 20, p. 542 first column read, "High Priests were ordained in England . . . in 1838." Also, "but their confidence in God will be tested." Same page, second column read, "subversion of all the rights." Also, "appointing or nominating power."

## THE GOSPEL QUARTERLIES.

THE Herald Office is now mailing to subscribers the first issue of the *Gospel Quarterly, Senior Grade*, which contains Sunday school lessons for the months of September, October, and November; prepared by the lesson committee of the General Sunday School Association. Since issuing the *Senior Grade* a further advance step has been taken, and a simplified form of the lessons of the first grade is now being issued, under the title of, "*The Gospel Quarterly, Intermediate and Primary Grades Combined.*"

By this action the Senior, Intermediate, and Primary classes of our schools are furnished one lesson, and that lesson graded to suit the ages and capacities of all scholars. All schools will be studying the same lesson at the same time. The advantages of this system are apparent to those who give the matter even ordinary thought. The merits of the lessons will speak for them. For further particulars see Sr. Walker's editorial in the *Hope* dated September 10, which is mailed this week. The price of the simplified grade is five cents per quarter, twenty cents per year; of the higher grade, ten cents per quarter, thirty-five cents per year. Subscribers who have been taking the first series of lessons issued —the "Teachers' Helps" of 1891-2— should notify the office if the new lessons are wanted. All orders should specify the number wanted of each grade.

The members of the lesson committee have worked very hard to supply these lessons and grades. Their efforts should be gratefully appreciated, and they receive united support and due encouragement. We state what we know in this, and wish to more than suggest — to urge — that their faithful efforts be seconded by prompt and liberal subscriptions for the quarterlies. All who purchase will receive more than full returns for the amount expended. The scattered Saints, who surely wish their children to have the advantages of this evidently inspired forward movement in behalf of the church, should obtain and teach these lessons. Let all remember that funds are needed to carry on the work. The prices are as low as of those issued by popular societies, and such societies sell a much larger number than our smaller membership requires.

These lessons teach the principles of the gospel. If our people would examine some features of popular sectarian lesson helps and note the doctrinal errors such frequently contain, they would readily see the necessity of introducing our own lessons in every home and in every school.

## EDITORIAL ITEMS.

BY advices received we learn that the following named brethren were to be at the several points named at the dates given, to engage in their duties as missionaries: Bro. F. M. Sheehy, Little Compton, R. I., Sunday 21; Brn. U. W. Greene and George W. Robley, Fiskville, R. I.; Bro. M. F. Gowell, Greenville, Mass.; and M. T. Short, Fall River. Bro. Short to occupy at the last named place forenoon and afternoon and in the evening at Providence, R. I. Bro. J. F. McDowell, at Providence in the morning, and Plainville in evening. Bro. W. H. Kelley, Boston, the same day.

Sr. Mamie Hopkins, whose death notice was published in a late HERALD, was the daughter of Bro. J. H. Hopkins and wife, the family and those of Bro. Benjamin's are members of the church, as was Sr. Mamie herself. It does not appear from the notice that any of the family were in the church, but all are.

Bro. A. H. Smith arrived from Burlington, Brn. W. W. Blair and E. L. Kelley left for Thurman, Iowa, and adjacent points, the latter to go thence to Illinois—all the latter part of the week. Pres. Joseph Smith, Bro. William Anderson and others of the ministry attended two-days meeting at Lone Rock, Missouri, August 28.

The Western Normal College of Lincoln, Nebraska, an advertisement of which appears in this issue is a new and well equipped school, in charge of Prof. Wm. M. Croan, under whose

www.LatterDayTruth.org

former school management at Shenandoah, Iowa, quite a number of our young people received tuition. Note the special features offered. This college stands high.

Bro. F. C. Smith baptized twelve at Inland, Michigan, whom Bro. Cornish confirmed. Nine were baptized at Burnham by Bro. Cornish after his late discussion.

Bro. E. M. Reynolds reports a branch organized at Cuba, Kansas. Brn. C. R. Duncan, R. W. Davis, and R. L. Ware were doing good work.

Bro. E. W. Anway, Dickens, Nebraska, repeats his call for a minister. He reports some ready for baptism.

Bro. R. Wight, Earling, Iowa, writes well of the growing unity of the church, its power to assimilate people of various nationalities and communions into one body, one Spirit, one bond of love and peace.

Bro. and Sr. R. E. Martin of Paris, Texas, ask a call from ministers in that field.

A note from Bro. J. B. Roush, from Newton, Iowa, August 15, states that their tent meetings were progressing finely, every night, Brn. O. B. Thomas and Roush doing the preaching.

The camp meeting at Bro. Leeka's Grove, near Thurman, Iowa, began August 26. Bro. Blair is in attendance.

Bro. Albert Haws sends us a clipping from the *Statesman*, for August 19, published at Salem, Oregon, containing an excellent article from Bro. Haws defending the faith. Our brother sends this to show that it is practicable to secure a hearing in the secular press, if one uses right manners about it. Brn. Haws and Thomas Daley are pushing the work in their field to the best of their opportunities. Our columns are too crowded to insert the article.

Mrs. W. D. McKnight, wife of Bro. McKnight, of Columbia City, Washington, writes under date of August 21, that after a term of bitter opposition to the faith, she is now ready for baptism, and will welcome the coming of an elder to administer the rite to her. She rejoices, now that her struggles to resist have been overcome by the good Spirit in the prospect of a life in Christ with the Saints. That she may be faithful to God and his cause she asks the prayers of God's people.

Bro. J. J. Cornish, writing from Kingsley, Michigan, August 22, reports that Bro. F. C. Smith had baptized three at Lake Ann, on the 19th and four at Kingsley, on the 21st whom Bro. Cornish confirmed. There are many openings in that region for preaching. Bro. Cornish reports that the missionaries are quite alive in their work there, and prospects are good. He wishes Bro. Augustus Johnson of Iron Mountain, to know that he wrote in reply to Bro. Johnson's letter; but that the letter he wrote was returned to him, for some reason not reaching Bro. Johnson, whom he did not intend to either forget, or neglect.

Bro. John A. Robinson, of Independence, was at Larned, Kansas, on August 17, and was invited by several citizens to give his views upon the future state of man, their condition after death, to which he responded the same evening, little posters being printed and circulated calling the people out to hear him. On the following evening he spoke on the Book of Mormon.

### EXTRACTS FROM LETTERS.

Bro. Charles Albertson, of Albion, Idaho, is quite anxious that some one should be sent into that region to hold meetings. Under date of August 21 he wrote:—

Will you be kind enough, through *Herald* or otherwise, to request the authorities of Northern Nebraska district to see that an elder be provided to hold meetings this fall near Coleridge, Nebraska. Let them confer with D. W. Albertson, Coleridge, and he will give particulars as to time. He lives about six miles from Coleridge, and has requested me to see if an elder cannot come there and preach this fall. This is a new place, and if convenient, some one should go who understands the latter day work pretty well.

This is apparently a good opportunity for labor, and it may be well to look after it, brethren of Northern Nebraska.

Bro. A. E. Madison wrote from Weston, Iowa, August 20:—

"God is blessing our little branch with the Spirit of tongues and interpretation, for which we are glad, and feel indebted to him for the same. Some of the outsiders are commencing to think that there is something more than ordinary man's work in our faith. Five have recently been added to our branch. Bro. Charles Derry is laboring in our neighborhood and is to all appearance doing well. The people are awakening and quite a number are turning out to hear the glad news of salvation. Bro. H. N. Hansen has returned from Utah. Bro. R. Kirkwood is sick, and not expected to live. By his request Bro. H. N. Hansen came, and will stay till over our quarterly conference a week from to-day.

---

Judge Lynch claims jurisdiction throughout the length and breadth of the land. The Homestead horror in Pennsylvania was merely a phase of lynch law, just as was the affair of yesterday at Tracy City. If lawlessness is to be condoned we shall soon have no respect for law anywhere, and the time will then be ripe for the advent of a king with an army at his back. The wrongs of the workingmen must be righted at the ballot-box. That is the all-sufficient recourse, and public sentiment must be aroused to the point of condemning and punishing all men who defy the law.—*Memphis Avalanche.*

If Mr. Jerry Rush is at all capable of feeling remorse, his attention should be called to the fact that 790 people have committed suicide in this city during the last six rainy months.—*News.*

---

THERE is many a man whose tongue might govern multitudes if he could govern his tongue.

WHAT I want is, not to possess religion, but to have a religion that shall possess me.

# Mothers' Home Column.

EDITED BY "FRANCES."

"We all may do good
When we often do ill—
There is always the way
If there be but the will;
Though it be but a word
Kindly breathed or suppressed,
It may ward off some pain,
Or give peace to some breast."

### PROBLEMS OF LIFE.

THERE are many problems of life. At almost every step they meet the earnest thinker, or are brought to his notice by others who meet them, and after seeking vainly a solution, pass them on. Some of those problems are very easy of solution, while others require much thought, and yet others will never be solved in this state of existence.

For all things revealed in the word of God we are thankful; but for some things we are especially thankful, because they throw light upon many things which otherwise would be difficult to understand.

The morning was cool and dewy, the hour early, for the east was just blushing at the coming dawn. Passing down the garden walk among our shrubs and flowers we noticed that already the weeds were demanding attention. A little wave of surprise swept over our mind, for the time had been so short since we had weeded and left these same beds free from every troublesome intruder. But surprise at the *fact* would avail nothing, for facts are stubborn things, and need to be met with *action*. Accordingly we bent to the task again, and before the sun was far up our beds were again free from weeds, and our plants and flowers were open to the sunshine and dew; the fresh breezes of the morning played among them, and they grew rapidly. But the time of weeds was not past, and again and again the same process had to be repeated. It was done, however, for experience had taught us that *flowers* must be cultivated and *weeds* destroyed, else the weeds would choke out the flowers. As the result of this patient labor, wrought many times while others slept, many a dainty bunch of flowers was worn by others and by them enjoyed, without perhaps so much as a thought given to the one whose toil had saved them from the curse of the ground, and helped them to blossom and shed their fragrance upon the air, to cheer and gladden those whose souls were in harmony with all the beautiful things of this wondrously beautiful earth which God gave man as his inheritance. Later in the day we held in our hand an open letter, and among other things read the following: "I marvel why it is that God suffers so much of envy, jealousy, and strife to exist in the church. I did not expect better things of the world, but I certainly did of the Lord's people."

What should we reply to this? That such things did exist we knew; and yet equally well we knew that it was God's church and kingdom and embraced as noble a band of workers as could be brought together upon the face of God's beautiful earth. Something,

www.LatterDayTruth.org

however, was wrong. What was it? Again we scanned the sentence and read it carefully, trying to reconcile facts with facts.

Jesus compared the kingdom of heaven to a net cast into the sea, which gathered of all kinds of fish. Then we said, might not these conditions be favorable to the development of those Christian virtues which mold character?

Again Christ compared the same kingdom to a field in which the wheat and tares grew side by side until the *time of harvest*. That time has not yet come, for the angels, who are to do the work of separating, will do it so effectually that "*all things which offend*" will be gathered out as well as all which do iniquity.

In the light, then, of the revealed word of God, was it the kingdom which was wrong, or was it the expectations of our friend? She had expected better things of the people who constituted the church or kingdom; perhaps God had expected better, but evidently foreseeing just what conditions would prevail, he has forewarned us of them, that being forewarned in time, we might not form such expectations; or if we had unfortunately formed them we might put them away from us. Hence we came to the conclusion that as God in his greater wisdom suffered these things to exist, there must be a good reason for them; and therefore the something which was wrong must be the *expectation* formed by the writer.

If the kingdom of God is composed (for the present) partly of good and partly of bad subjects, may we not expect that the good will work the works of righteousness, and the bad will work the same kind of works they would in the world? If not, pray tell us what is to prevent them? The will, the agency of man, is a right so sacred that God will never, worlds without end, infringe upon it; and whether in the kingdom or out of it, the individual who chooses to do evil when he might do good, will be permitted to do so until the time comes when the Lord will say to his angels who excel in wisdom and strength: "Gather ye together first the wheat into my barn; and bind the tares in bundles to be burned." There is a season when even the husbandman cannot distinguish the wheat from the chaff which is to be developed later, and as a sin-cursed earth produces weeds, thorns, and thistles, so does the fallen nature of man delight in evil. One distinction must be clearly kept in mind; and if it is, the Christian, the earnest Saint who is striving to serve God, need never be troubled: The field in which the wheat grew was *accessible* to an enemy, and that enemy sowed the tares. The Savior said: "Every plant which my heavenly Father hath not planted shall be rooted up." The wheat was planted by One mighty to save, and who will save to the uttermost every one who will let the power of God unto salvation—the gospel—have its perfect work in them. God himself in his omnipotence can save no others, because over against his omnipotence is written *impartial* justice.

We find then that the Christian race is an individual matter; and Paul exhorts us to "lay aside every weight, and the sin which doth so easily beset us, and run with patience and diligence the race set before us, looking unto Jesus the author and finisher of our faith."

With patience! Ah, how much is embraced in this sentence. It is recorded that the righteous soul of Lot was vexed within him from day to day while compelled to see the wickedness which was around him. Think then for one moment of the boundless patience of the infinite God who, beholding all things, yet spares the world because he is not willing that any should go down to eternal misery and despair!

What then is our position, our duty as Christians, as soldiers in this mighty conflict, where upon one side are marshalled all the powers of evil and falsehood, all the forces of hell—upon the other all the powers of good, of truth, and the forces of heaven? Does not nature from her open book teach us upon every page, that good can come only through patient, persistent effort? And are we not taught by line upon line, precept upon precept, in the revealed word of God, that it is only to him who overcometh that the palm of victory will be given? The choicest blessings we have inherited have been brought forth in mortal agony and baptized in blood. There is no good thing handed down to us, no blessing, no comfort that we enjoy which has not cost unwearied effort upon the part of another. Every step which marks the gain of good over evil has been won by determined conflict. If, then, we are Christian soldiers, does it become us to stand wondering why these things are so? Is it the measure of true bravery to desert our standard, to forsake our great Standard Bearer, who gave himself a willing sacrifice for us, because his enemy and ours has thrown his own forces within the fortifications? Shame upon the thought! May it never, never once enter the mind of one who has enlisted for this warfare; but may we patiently and persistently seek to overcome evil, pluck up the weeds, that flowers may bloom, and by patient continuance in well-doing seek to obtain the victory and the prize which is only to "him that overcometh."

---

MONTEREY, Cal., August 15.

*Sister M. Walker:*—Inclosed find ten dollars for the Gospel Boat Fund. This is my reply to Sr. Devore's letter, and I think a similar reply should come from all Saints who are able. How can we do less than try to relieve the danger and hardships of our brother and sister who are sacrificing so much for the gospel's sake? May they prosper and return well laden with sheaves is the prayer of,

Your sister in Christ,

MRS. S. L. VOSHELL.

---

THERE are tens of thousands of residents of Chicago and suburbs, workingmen, clerks, tradesmen, and others, who can visit the Fair more conveniently Sunday than any other day. Shall all these thousands and tens of thousands of people be deprived of a rational recreation Sunday because some other people think they ought to go to church that day? This is the very essence of puritanism, intolerance, and persecution. The Senate has made a mistake. It should have left the question of Sunday opening of the Fair to be settled between the managers and the public. It is to be hoped the House will take this view of the case.—*Indianapolis Journal.*

---

### GOSPEL BOAT FUND.

| | | |
|---|---|---|
| Amount to date, August 19 | | $396 78 |
| Jonathan Valentine, Ohio | $ 25 | |
| John Terry, Ohio | 25 | |
| Ellon McGee, Ohio | 25 | |
| Marshal Hartley, Ohio | 25 | |
| Thomas McGilliray, Ohio | 50 | |
| Anna E. Spann, Ohio | 10 00 | |
| John F. Williams, Ohio | 25 | |
| Martha Beatty, Ohio | 25 | |
| Mary Beatty, Ohio | 10 | |
| Dora Beatty, Ohio | 10 | |
| Ira Willis, Ohio | 10 | |
| James Moler, Ohio | 1 00 | |
| Abbie Moler, Ohio | 1 00 | |
| Mattie Moler, Ohio | 25 | |
| Oscar Moler, Ohio | 25 | |
| Elzie Beatty, Ohio | 25 | |
| David Dull, Ohio | 2 00 | |
| Mary Dull, Ohio | 25 | |
| Bennie Dull, Ohio | 25 | |
| Hannah Holland, Ohio | 25 | |
| William Gibson, Ohio | 25 | |
| Malinda Gibson, Ohio | 25 | |
| James Spaun, Ohio | 70 | |
| Mary A. Livsey, Utah | 1 00 | |
| Sr. M. H. Rannie, Neb | 50 | |
| Ladies' Sewing Society, Boonesborough, Iowa | 1 00 | |
| J. N. Ames, Maine | 1 00 | |
| Lizzie Ames, Maine | 1 00 | |
| Sarah White, Ohio | 25 | |
| Sarepta Pratt, Ohio | 75 | |
| Sr. S. L. Voshell, Cal | 10 00 | |
| Sarah M. Sullivan, Maine | 11 00 | |
| R. E. Martin, Tex | 1 00 | |
| Mary E. Martin, Tex | 1 00 | |
| Annie L. Stuart, Iowa | 1 00 | |
| Young Peoples' Prayer and Literary Society, Kewanee, Ill | 2 00 | |
| FROM PITTSBURG, PENNSYLVANIA | | |
| Sr. M. A. Jolley | 1 00 | |
| Sr. M. E. Hulmes | 1 00 | |
| Sr. Emma Hulmes | 1 00 | |
| Sr. E. Daw | 1 00 | |
| Sr. Lucy F. Barrett | 1 00 | |
| Sr. Nannie Curry | 1 00 | |
| Bro. Ralph G. Smith | 1 00 | |
| Sr. Sarah Richardson | 1 00 | |
| Sr. A. M. Reese | 50 | |
| Sr. Maggie E. Handy | 50 | |
| Sr. Mary Steele | 25 | |
| Sr. Frank Criley | 1 00 | |
| Bro. C. Ed. Miller | 1 00 | |
| Sr. Lucy Lockard | 50 | |
| Bro. Wm. I. McDowell | 1 00 | |
| Bro. Geo. H. Hulmes | 1 00 | |
| Bro. Wm. Forbes | 50 | |
| Sr. Forbes | 50 | |
| Bro. A. Morgan | 1 00 | |
| Bro. Jacob Aber | 1 00 | |
| Bro. T. S. Hadfield | 50 | |
| Bro. E. S. Fairley | 50 | |
| Bro. Victor Kress | 50 | |
| Bro. Frank J. Reese | 1 00 | |
| Bro. Adam Benner | 1 00 | |
| Bro. A. K. Booher | 50 | |
| Bro. Lem Curry | 1 00 | |
| Sr. Anna Shafer | 50 | |
| Sr. Inez M. Benner | 1 00 | |
| Bro. Chas. Barrett | 25 | |
| Bro. Gayus Bunn | 50 | |
| Cash | 1 00 | |
| Bro. J. H. Lockard | 1 00 | |
| Walter Hulmes | 25 | |
| Pioneer Sunday school | 10 53 | |
| | | 87 28 |
| Amount to date, August 26 | | $484 06 |

---

### HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Amount to date, August, 19 | | $4,352 89 |
| M. H. Rannie, Neb | 50 | |
| Annie L. Stuart, Ia | 1 00 | |
| | | 1 50 |
| Amount to date, August 26 | | $4,354 39 |

www.LatterDayTruth.org

# Letter Department.

### A WORD OF CONSOLATION.

To those who have become perplexed in mind, distressed in spirit, and exhausted in strength, contending over the vexed question, "Who shall be boss?" we recommend the following selections from God's word as an antidote: "Be kindly affectioned one to another with brotherly love; in honor preferring one another."—Rom. 12: 10.

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."—Phil. 2: 3.

"Whosoever of you will be the chiefest, shall be servant of all."—Matt. 10: 44.

To those who have become impatient and disgusted over the long continued controversy, we suggest the following:—

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—James 1: 4.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Rom. 15: 1.

And those who are losing hope: "O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."—Psalms 31: 23, 24.

F. G. PITT.

---

CUBA, Kansas, August 15.

*Editors Herald:*—Allow me to intrude on your valuable time a moment this evening, to do a little growling. Of course it is only part of an editor's life to be found fault with, and we suppose that this criticism will meet with about the same reception that criticisms usually do in such cases. The cause of my present distress is the leading editorial in the *Herald* for August 13; viz.: "Capital *vs.* Labor." Now, Mr. Editor, this is a purely political question, and the points discussed therein are the leading points of controversy between the political parties of to-day. Is the *Herald* the place to discuss such questions? If so, let us know, and we will answer some of the statements made in said editorial. We believe said editorial was written with a good motive in view, but the writer shows that he is full of political bias and blindness, and fails to establish the points aimed at.

Mr. Editor, we are with you on gospel work, and are ready to respond day or night, in heat or cold, to the needs and demands of the latter day work. We are ready to discommode ourself to carry a satchel full of heavy books to sell in the interest of the publishing house,—which we have many times done,—and to use our influence in extending the circulation of the paper, etc. Yes, anything we can do to help the *Herald* along will be done cheerfully; but please leave out our part of the politics, and we think better feelings will prevail.

Mr. Editor, we send this in the spirit of love, and trust that if you conclude to publish it as a text for another editorial, that you will at least be as light on us as we have been on you. In bonds,

C. R. DUNCAN.

---

SOLDIER, Iowa, Aug. 5.

*Editors Herald:*—We commenced tent meetings at this place last night, with a goodly attendance, and splendid attention. Our tent is located in Mr. Strand's grove, he very kindly giving his consent and using his influence in favor of attendance by his friends. Yesterday morning, before coming to this place from Moorhead, I had the pleasure of baptizing in Jordan's waters three young men and two young ladies, who give promise of great help to the cause. They are considered among the most intellectual young people in this part of the country, against whose characters nothing can truthfully be said. Truly the Lord is remembering Zion in this part of his vineyard, and there are more to follow.

On Wednesday evening while the Saints were assembling for worship Bro. Mona Wight's little daughter, Maggie, fell from a chair in the wagon when he was turning around and was run over by both wheels. He showed his faith by his works, and came for the elders, and Brn. Montague, Hutchings, and the writer anointed her with oil and prayed for her according to the will of God, and she slept. She suffered some with a severe pain and sickness in her stomach during the night, but by again receiving administration was relieved, and the next morning suffered no pain. She was conveyed safely home last night. This circumstance has resulted in good to the Saints. Bro. Wight praised the Lord for giving him such a testimony as he says he has never received before, and the girl says, "How much better to trust in the Lord than to send for the doctor;" the Saints universally praise the Lord for his love in answering their petitions. A few of the many who witnessed this scene, nonmembers of the church, accept this circumstance with favor; but various expressions are heard from the many, the most common of which is, "It was a good thing she was not hurt badly." So the good Lord is working, and I believe I can truly say I have never been more blessed in both my public and private ministrations than in the last two weeks. Oh that men—all men—would praise the Lord for his goodness, loving kindness, and tender mercies that he is from time to time showing unto his children! Your brother,

J. F. MINTUN.

---

INDEPENDENCE, Mo., Aug. 14.

*Editors Herald:*—I have just returned from Mount Ida and Ossawattamie, Kansas. At Mount Ida I baptized two; others are strongly impressed with the idea that the cause is of God and I look for additions to the church on my return this fall, unless some elders laboring near can call before that. The weather was hot and the people very busy; we felt like holding off until cooler weather. Any of the elders would be kindly received by Bro. A. C. Johnson; he is station agent on Missouri Pacific railroad. Although but a babe in the church, baptized the 4th of this month, there is no one in the place who can hold their own with him on the Scriptures. How's that for a boy!

Bro. Johnson's father got the Congregationalist church for me to speak in at Ossawattamie; we left a grand impression there, I have more invitations to preach than I can possibly respond to, but will do so as far as possible. Traveling in the hot sun gets away with J. C. I've only reduced my weight twenty pounds since March 15.

Bro. E. L. Kelley spoke to us on Sunday morning, and Bro. W. W. Blair arrived from the east in time to address the Saints in the evening. I spoke at Walnut Park. Several baptized on Sunday; so the good work is onward in Zion. Yours truly,

J. C. FOSS.

---

CANEY, Kansas, Aug. 15.

*Editors Herald:*—By direction of those who have oversight I devoted a portion of time with the Angola branch. Since leaving Missouri for this part have visited and labored in a number of localities; held a few meetings at Angola, but owing to warm weather and busy season did not have as good hearing as would otherwise have been given. By request of Bro. C. H. Ryan, of Liberty, an effort was made there. No buildings being available, meetings were held under the shade trees. We had a fair representation of the little town; people were quiet and attentive, so much so that one is led to believe that some were interested. The Saints were invited to occupy a commodious hall as soon as it was not in use, and we shall begin there again the 20th inst.

On the 6th we landed in Caney, Bro. John and Sr. Alice Davis sparing the time to do the transferring. We rejoiced that we had their company. On Sunday Bro. Clark offered a defense in favor of the gospel and against an elder of the Baptist faith: the discussion was quiet, beginning and closing with a good spirit the next week.

The people gave us a good hearing; many look with favor on the work.

On the 1st of June Rev. W. S. Macrae and I were associated, Bro. Macrae doing a good part. He is fast becoming an able defender of the faith. On Sunday the 14th the writer preached the funeral of Sr. Allison Helmick who passed on before us June 20. There is great strength given us by the gospel. At night Bro. Macrae spoke, on Monday Davis, Tuesday a politician; to-night we hold another meeting. I find the Saints of this branch quite widely scattered, they therefore do not have the privilege of coming to the house of prayer, giving and receiving strength. It should be remembered by the branch officers that scattered Saints need attention, else they drift; then it is sometimes very hard to reclaim them. While it is true that the priest and teacher cannot visit the members as often while in a scattered condition, it is a sad mistake to not visit them at all. These branch officials were placed in the church to labor with the members and see to the spiritual growth of each plant; and the condition of a branch is just in proportion to the amount of labor done by those watchmen. The man who plants with no provision to cultivate will be out on his labor and nothing be gained. So it is with the church; a good, able minister is necessary to represent the work among the unbelieving, to convince and persuade them to Christ. When this is done they should be encouraged, taught, and be made

www.LatterDayTruth.org

acquainted with their duties to themselves, to each other, and to God; hence branch officials are had in the church. I am quite sure it is too often the case that people go "out from us" for the want of this labor. It is said, "Ye are the salt of the earth." The salt should not lose its savor, or that which it is to preserve will be lost. We do not presume that the priest, teacher, and deacon can perform the duties belonging to the laity any more than the traveling elders can do the labor belonging to the local officers, and the law be carried out; but the idea is, Should the husband labor and economize to gather in and the wife sit in idleness followed by a degree of extravagance? It would be impossible for their financial condition to improve in that case. So with branches, districts, and the church entire; each member must perform its proper function or the body suffers.

I feel well in this noble cause; blessed of the Lord in my efforts. Hope to continue.

Yours,

E. A. DAVIS.

---

STEWARTSVILLE, Mo., August 9.

*Editors Herald:*—It is with a degree of joy that I can say to the readers of the *Herald* that ever since I received that wonderful tract, The One Body, three and a half years ago, I have looked for light. First I threw the tract aside carelessly, but its wonderful contents would not let me rest, and being troubled in body and mind, I could not rest until I had reperused its contents and could not have that peace and love that only Saints can enjoy until I stepped down in all humility and obeyed the gospel of the Son of God.

Since I have received the gospel of the latter days I know that I am a child of God; for I have never felt the inspiration of the Spirit of God so wonderfully as I do now. I desire to inform all who read the *Herald* that I was born in Ceylon, British East India. My mother was a Malay and my father a full-blooded African. I came to this country a few years ago as a Calvanist Baptist and served as the General Moderator in said church, over the colored people in the United States and Canada West and also a number of whites who were associated with the colored churches. The government of said church was under the auspices of Charles H. Spurgeon D.D., and council, under whom I received my appointment of said office. At some future time I will give a full history of my life so that all the Saints may better understand.

I desire to see a pure gospel in the latter days in possession of every colored man, woman, and child; because they have all their lives been cheated out of their rights on account of blind leaders. I desire them further to know that in the Reorganized Church of Jesus Christ of Latter Day Saints there is no respect of persons; also that we are taught in the Inspired Word that of one blood God has created all nations, kindreds, tongues, and people; and as the Church of Latter Day Saints I believe it is our business to drop our prejudice, and send the pure gospel to those poor, trodden down and cast out, ignorant colored people, who are led ignorantly by the false doctrines of men and do not know which road is right on account of so many masters, who are leading them astray because of money and nothing else. I do want them to know that the Holy Scriptures which were able to make Timothy wise unto salvation through faith which is in Christ Jesus will save them, if they receive the true gospel. I ask an interest in every Saint's prayer that I may be inspired by the Spirit of God in bringing the colored people into the light of the true gospel; not only them but all nationalities.

I came to Stewartsville last Saturday, August 6, and on Sunday attended the union meeting at the German church five miles from here, and returned to Stewartsville and preached in the evening to a very large congregation; I also preached Monday and Tuesday evenings. I find that there are only a few here who are always found at their post. The majority do not attend meetings regularly; why it is so, God knows. I hope the day will come when every Saint here will realize his duty and obey the Book of Mormon, the Doctrine and Covenants, and the Inspired Work. The other branches are doing a little better. At the German branch we had a grand meeting last Sunday. Elder Mark H. Forscutt preached a wonderful sermon on Love; he was assisted by Elder J. T. Kinnaman and your humble servant. The sacrament meeting in the afternoon was conducted by Elders J. T. Kinnaman and D. Powell. The Spirit of God was with us in a marked degree. Bro. Forscutt and Sr. William Summerfield were administered to and received strength forthwith. At the evening service Bro. Attwood, of Leavenworth, Kansas, preached. Monday evening Bro. Mark H. Forscutt preached at Pleasant Grove church, and they had a glorious meeting.

I will lecture at the Pleasant Grove branch to the young Saints, and the little folks on Thursday evening, the 11th of August, and will preach on Friday evening at the same branch. My heart is sincerely in the work.

My residence is No. 1113 Jule St., St. Joseph, Missouri.

"On the mountain's top appearing,
Lo! the sacred herald stands!
Welcome news to Zion bearing,
Zion long in hostile lands.

"Enemies no more shall trouble,
All thy wrongs shall be redressed;
For thy shame thou shalt have double,
In thy Maker's favor blest;
All thy conflicts
End in an eternal rest."

Yours for the spread of truth,

DR. CHASE D. G. TAYLOR, Priest.

---

LUMBER MILLS, Ala., August 16.

*Editors Herald:*—The Saints are thriving here; they have a good, large branch at Pleasant Hill one mile from my house. They have commenced to build a new church and I wish them good success in their efforts. Elder M. M. Turpen has been preaching here and I like to hear him very much and would be glad he could preach here more than he does; I enjoy listening to him preach. Although not a member of the church I like to hear preaching; I am not prejudiced against the latter day doctrine. My husband belongs to the church and has for several years; he takes your paper and I love to read the letters from the different parts of the church. I get a great deal of good information from its pages.

Ever wishing the *Herald* and church success,

Yours truly,

Mrs. E. P. SELLERS.

---

FISKVILLE, R. I., Aug. 17.

*Editors Herald:*—Bro. Greene and I are to hold a series of meetings here this week and will then be off for the rock-bound coast of Maine where we expect to labor until winter sets in. Calls come from every direction for preaching, even here in Rhode Island and Massachusetts, while Connecticutt is ready for the reaper. Maine is holding outstretched arms to receive the word, at least that is the way it looks to Bro. Greene. I have a firm desire to bend every energy of my nature to meet the demand made upon me by Christ and the church—a demand for a correct life, for truthful teaching, for patient enduring, and uncompromising activity. There is so much to learn and we are so slow in learning that the character of Jesus seems to shine with more brilliancy when placed in opposition to ours. This desire for character forming in accord with gospel principles is, I think, taking a firmer hold here in the East than ever before, especially with the younger element of the church; not that the young folks have suddenly developed into angels, wings and all, but the demands of the times and the knowledge that they are in a measure held responsible to supply that demand has quickened them, and they are closing up the ranks as older ones are forced to lay down their arms by reason of disability.

The literature of the church is doing a work that is grand; I mean that part devoted especially to the minds of the "lambs of the flock." O, what a potent influence for good some of the articles in *Autumn Leaves* exert, and how many hearts are comforted by reading the experiences of others who like them have been forced to fight down evil that good might predominate! We are hopeful for the future.

In bonds,

GEO. W. ROBLEY.

---

PLAINVILLE, Mass., Aug. 16.

*Editors Herald:*—The New England reunion adjourned last evening having been in session ten days. Twenty-nine services were held, all of which were well attended. The prayer services were above the average in interest manifested and spiritual power that attended the worshipers. Everything was conducted decently and in order. The Spirit was present in a marked degree at times in these services, leaving no doubt in the minds of devoted Saints that God indeed does confirm the word by the Holy Comforter. The preaching was good all through—all, it would seem, that the occasion demanded. The services drew the attendance of a large number of outsiders who stood by us until the last, the only mistake being that we had not arranged to stay another week, as the interest increased from the beginning. So it may safely be said that the reunion in the East is assured. Much prejudice was removed and from those who were inclined to speak no good word for us. The following named persons of the

www.LatterDayTruth.org

ministry, local and general, aided in the preaching services: U. W. Greene, G. W. Robley, M. F. Gowell, G. Potts, E. Holman, W. Blanchard, F. M. Sheehy, J. Smith, A. B. Pierce, J. Pearce, J. F. McDowell, R. Bullard, M. T. Short, W. W. Blair, and W. H. Kelley. Some were a little faint-hearted about a reunion being made a success held after a western manner—out of doors and in tents; but it proved to be just the thing in demand, and the Lord found enthusiastic workers in the cause to make successful a movement of this kind, which is proving a great auxiliary to the work. In a word the reunion in some of the experiences of the Saints was something akin to the old Jerusalem Pentecost of apostolic times.

The Saints appreciated the presence of Pres. W. W. Blair in their midst, and regretted that he was called away before the reunion closed. His preaching and testimony regarding the work did them good. Six were baptized. Bro. M. T. Short is announced to preach to-night. Last but not least, the reunion paid its way—just.

Encouraged as are all of the faithful,

Fraternally,

WM. H. KELLEY.

### SUNDAY SCHOOL HELPS.

The new lesson helps as announced were mailed the last of August. I feel confident that they will meet a long-felt want in the Sunday school work. It is not expected they will take all the work from the teacher and pupil; in fact the main thought in their publication has been to secure that which will *aid* the student to a correct study of the Bible, not to remove his own freedom or desire of individual investigation of the word. It is only by personal study and prayer that the student can reach the correct interpretation of divine thought, hence we trust the workers will look upon these publications as "helps" and guides in Sunday school teaching, and not that they leave no work for the teachers and student to do in the preparation of lessons.

The Intermediate and Primary lessons combined will be published for one quarter, and if they are sustained by the schools will be continued. There is a pressing need of them and we confidently believe the Saints will sustain them, otherwise their publication must be suspended after the first quarter. With these three grades thoroughly established I am confident the Sunday school work will realize a splendid move in the advance.

It must be borne in mind that this work cannot live unless it is sustained by the Sunday schools of the church and by all Saints who have children to be instructed at home. Let those Saints who are scattered and have not the privilege of sending their children to the church schools subscribe for these helps and while they teach their children, be keeping themselves in line with the progress the church is making. For this reason we again ask that each lover of this work put forth an extra effort to see that this branch of gospel work is sustained. Remember, this is your organization, and we are using our best efforts as your servants to carry out your instructions.

Let the teachers remember and encourage the teachers' meeting by their attendance and active participation. It is in a properly conducted teachers' meeting that the pith and vital points of the lesson are brought out. Let us be mindful of the trust imposed and be active and willing to coöperate.

In bonds,

E. A. BLAKESLEE.

GALIEN, Michigan, August 26.

---

SALEM, Oregon, Aug. 11.

*Editors Herald:*—We commenced meeting in this the capital city of Oregon and had very good attendance, liberty, and attention. We commenced preaching in our tent a month ago last night and have held thirty-two preaching meetings, besides sacrament and prayer meetings; and we have reached over twenty to one to what I ever was able to reach in the same length of time by going from place to place without a tent, and at a much less expense of time and money. I tried several years ago to reach this place, but could not for want of means to hire a hall; but with a tent it is an easy matter to get into any of these places, with less expense. There is no need of elders running over thousands of miles and passing by hundreds of places because there are no Saints there to open the way for them, but with a little help and a tent they can take the places as they go and work the ground thoroughly. This is my experience so far. Of course there are objections to a tent; that it will be stoned, or burnt, or cut. This may all happen it is true, but I could find many other objections to preaching the gospel in any way; for instance, we go with a team; the harness is cut, the wheels are taken off, the horses are abused, and rotten eggs or rotten apples or potatoes are thrown, with many other indignities that we have to suffer for the gospel's sake; so we may just as well face them in a tent where we can reach the most people, as otherwise. So brethren and sisters of Oregon, come to our assistance that we may move our tent from place to place and labor more effectually. We can reach new places with the tent in summer, and visit the old places in the winter when we cannot thus work. The tent has fully come up to our anticipations and we shall continue to labor in it until fall if we can possibly get the means to move it, and to live upon.

Yours in gospel bonds,

A. HAWS.

---

KEOKUK FALLS, Okla., July 31.

*Editors Herald:*—I am the only Saint in these parts. There are some who seem very anxious to hear the gospel, and if possible for some elder to call, I will care for him while he remains. I will soon have a house finished in which we can hold meetings very comfortably. I intend staying here, and would be glad if we could get the good work started in these parts.

I was ordained a priest by Elder Eli M. Wildermuth and Bro. B. H. Case, a priest. I have never spoken in public. I am very poor, and have to work, whenever I can get work, to make a living. There are some Campbellites here who wish to debate with some of the Saints; if any of the elders find it convenient to come this way, and will notify me beforehand, I will make all necessary arrangements possible for a good meeting, and to have a good audience present. I am sixty miles east of Oklahoma City, in the southeast corner of the Sac and Fox lands. All the church news I get is what I read in the *Herald* and *Ensign*. I often ask myself, How could I get along without them. Each issue brings new courage to my soul.

May God ever bless the cause and strengthen us as Saints, that we may perform our duties in that way most pleasing in his sight. I know the Lord has favored me in many instances, when it seemed that I was unworthy of receiving a single blessing from him; but I am sure that he is ever ready and willing to help those who come to him in the right manner. Let us all do our utmost to keep his commandments, and we will find it will bring many blessings which otherwise we can never enjoy. Though I am far from any of the Saints and cannot enjoy their society, that does not deprive me of the Comforter, for I feel that he is ever with me and nearest me in my greatest trials. Pray for me, for I feel that the time is near at hand when I must go about my Father's business—must labor in his vineyard. Your brother,

J. N. PERKINS.

---

PERSIA, Iowa, August 20.

*Editors Herald:*—Everything that can be done will be done to make the coming reunion at Logan a grand success for the comfort of the Saints and visitors. The feeling toward it in this region is splendid, and the outlook is promising for it to be the largest gathering ever held in Western Iowa. If properly managered we may expect thousands of strangers to our faith to visit our camp. Bro. Beebe told me to-day that he heard there were over five hundred coming from Council Bluffs, and that it was so reported to the Western Passenger Association at Chicago. I find everywhere I have traveled that the people are talking reunion and say they want to attend. The Saints on the western slope will nearly all be here, and I hope that the Saints everywhere will take the advantage of the low rates, for they have been procured by much labor. Let us show to the railroad companies and the world that ours is not a trifling affair, but a people and the coming people who will stand the wreck of creeds. I look for a grand time, a great ingathering of souls, the sowing of gospel seed and the strengthening of the faith of the Saints.

I do not like to say much in regard to the work in this district lest some might think I want to be heard in the *Herald*, but I can say I feel happy to see the progress made this last quarter. The local elders have done splendidly; the tent work has been a success every way; two-day meetings have been spiritual and strengthening to the Saints. Twelve baptisms at Moorhead within last ten days, and more expected soon. Many are investigating, and will unite soon. Nearly all the branches are doing well, and plenty

www.LatterDayTruth.org

of room for improvement. The work to me looks bright and promising. That makes me feel well; and why shouldn't it. The tent work advertises us as a church more than any other one thing where properly worked, and yet it is laborious work. We feel much indebted to Mr. A. L. Harvey for procuring railroad rates. He has worked with a will and done so cheerfully, and will have much yet to do. Yours in hope,

D. CHAMBERS.

---

BURNSIDE, Ill., August 5.

*Editors Herald:*—I have never written you before excepting privately on business; but this evening after perusing the excellent letters from the pens of the different Saints that brighten the columns of the *Herald*, it occurred to me to write a line or two myself, although what to write that could possibly interest the readers of that publication I have not the slightest idea. In the first place, I would like them all to know that here, only eight miles from the town where one of the most dreadful tragedies on record was committed, when it seems as if the very angels themselves must have looked down and wept at the sight of the two martyrs lying cold in death, when the inhabitants of the town themselves fled in affright at what they had done—I say only eight miles from that town of Carthage, made famous to the church by the tragedy enacted there, we have a little band of Saints composed of about twenty-five members, where we continue to meet together, and where He is surely in our midst. We are only few in number, we are all rather lacking the fine feathers that go to make fine birds; we have not even a church of our own to meet in, and we do not amount to much in the eyes of the world; but nevertheless, Sunday after Sunday we meet together in the little schoolhouse to pray and tell that "we *know* what we believe:" and when we listen to the words uttered by one of God's own servants, divinely called of him, do you suppose we would exchange the hope we have of eternal life, the knowledge that we are God's own accepted children, for the finest edifice man can build, seated with the most luxurious cushioned pews, and the finest dressed, most aristocratic clergymen that ever mangled the word of God and deceived poor mortals into wrecking their souls by following a delusion, a snare that can only end in destruction? Nay, verily; but we rejoice in the fact that we can say as did Paul, "I know of a surety that this is the gospel of Christ."

We keep up our meetings and try to live so that no one can reproach us as being a blemish, a spot on the cause of Christ; and we feel that good is being and will be done. Several are very near the kingdom, and last Sabbath a little band of Saints gathered on the banks of "Crooked Creek" and sang "'Tis the morn of my immersion" while Bro. S. J. Salisbury led his son James down into the waters and with tears of joy streaming down his face buried him beneath the wave. It was a time of rejoicing for us all.

We are hungry for some of the traveling elders to visit and preach for us. Our own missionary, Bro. Crabb, has rather given us the "gentle shake" this year; but I presume he will get around after while, as soon as he can arrange it. As to Bro. J. S. Roth, he may have gone where the woodbine twineth for all the Nauvoo and String Prairie district know of him.

Last week my husband with several others fixed some stationary seats in the park at Burnside, so that about three hundred can be comfortable seated. He went down and brought up those seats you gave us, Bro. Joseph, and placed them in the park. They were getting broken up at the schoolhouse, and doing no one any good. In the park they will be the means of seating many honest souls while they listen to the word of God as it is preached by his servants. I hope some of the traveling elders who read this will make it a point to come by this way and hold meetings a week or two in Burnside. Bro. E. L. Kelley preached a week in Burnside last summer and converted several who I am certain would be baptized if he came again. We would love to see him, even if he and I do wrangle all the time. If he or some one could only wake up some of these sleepy, stagnant souls at Burnside, it would be admirable. Any or all of them will always find a welcome, and a home with my husband and I; I would like to see them going anywhere else! There are several in Burnside who are very near the kingdom, and I am anxious that there be preaching there.

I had a tussle with the Christian minister (Bro. Kelley will remember him) a short time ago. He got "rattled" and first said Solomon Spalding wrote the Book of Mormon, then said Sidney Rigdon wrote it; so I am in distress which to believe (?). I loaned him Bro. Kelley's "Presidency and Priesthood," and Bro. Bond's "Spiritual Gifts," and the very next Sunday evening he preached on authority. It was very laughable. I am fearful he will never be a Latter Day Saint, but I like to make him *squirm*.

I feel well in this grand work, and try to do all I can in my weak way, by fireside preaching, lending books, *Heralds*, etc. I rejoice more and more every day in this cause we are engaged in; in fact I often have a little thanksgiving day on my own accout. To say I have received many evidences that the work is true seems superfluous; what Latter Day Saint has not. I must, however, bring this rather rambling letter to a close. If it goes to make lamplighters, to clean lamp chimneys, or adorn the wastebasket, I will "forever after hold my peace." If I see it in the columns of the *Herald*, I may take heart again, and some time (after I have converted the Christian minister), write again. Hoping the kind Father of us all will watch over and bless *every one* of his children, is the prayer of

FANNIE PRENTISS MCGAHAN.

---

WIRT, Ind., August 16.

*Editors Herald:*—I have been at work continually since April. I commenced in Indiana, preaching, baptizing two in Washington branch. I then met with the Southern Illinois conference at Brush Creek, where we enjoyed ourselves much with the Saints who met us with welcomes on every side. Bro. I. P. Baggerly and myself traveled west as far as Odin, where we obtained the Christian church; preached several times, beginning to get some interest, when they closed us out. We then opened in Bro. Miller's dwelling, but the hearing was small. Bro. I. P. went west four miles, obtained the Christian church at Sandoval. Preached twice, then went to the south part of district, then to Kinmundy, preaching one week, baptizing five, then back to Xenia. There Bro. I. A. Morris joined me and we traveled north and east through several counties, preaching in Clay county, where he and I preached last winter. Had good hearing and three came to the June conference where Bro. Morris baptized them. Persecution began, but the meeting closed with some good omens. We then went east as far as Noble where we met a few good and worthy Saints who gave us a welcome. We spent one week there and left some near the kingdom and the Saints greatly encouraged. Then we traveled north and east to Kibbie, where our worthy brother E. Curtis did such good work last winter. There we met many welcomes, preached one week and had fair liberty. The Saints there have had a struggle with the sects, the flesh, and the devil; but are doing fine work. They have lumber on the ground to build a chapel and I suppose the frame is up by this time; interest was good.

We next went north to Bellair branch; preached a week, had an excellent time with noble Saints of that place. Some there are near the door, but want our worthy brother I. M. Smith to return and finish converting them—that is baptizing them. We then traveled south into the String Prairie, and found the Saints in the Lain branch all well. Preached twice there, when I took train for Wirt, preaching twice on Sabbath last at the Union branch; then went to Brother Porter's, preaching three times and baptizing two more, making nine baptized and confirmed and seventy-two sermons preached besides many other services held, besides assisting Brn. I. P. Baggerly and I. A. Morris many times.

I have quit tobacco and tea and coffee, and have grown fat—gained twenty pounds and feel well. Will start west this week. Stop in Daviess county one week, thence to Illinois.

In bonds and at work.

L. F. DANIEL.

---

### BUSINESS MAXIMS.

THE elder Baron Rothschild had the walls of his bank placarded with the following curious maxims:—

Carefully examine every detail of your business.
Be prompt in everything.
Take time to consider, and then decide quickly.
Dare to go forward.
Bear troubles patiently.
Be brave in the struggle of life.
Maintain your integrity as a sacred thing.
Never tell business lies.
Make no useless acquaintances.
Never try to appear something more than you are.
Pay your debts promptly.
Learn how to risk your money at the right moment.
Shun strong liquor.
Employ your time well.
Then work hard and you will be certain to succeed!—*Scientific American.*

www.LatterDayTruth.org

# Original Articles.

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

## "COMMON CONSENT" AGAIN.

THE appearance of my previous article under the above caption, was caused by the publication of an article in the *Ensign*, by Bro. R. M. Elvin, in which he assumed that the Decatur district resolutions are "contrary to the spirit and genius of the restored gospel, which provides that 'all things shall be done by common consent in the church.'" This unproved position, together with some misleading and incorrect statements, made by the writer referred to, I undertook to refute, giving reasons for my denial. Afterwards, it appears, Bro. Elvin undertook to prove his positions, the result of which appears in a four column article. (My article occupied but three columns.) Now had these two articles gone to the readers of the *Herald*, side by side, to be read and considered upon their merits without any editorial comment, at least until the next issue of the *Herald*, more than justice would have been afforded the opposition; for, please remember, about three thousand readers, most of them of the church, had already been reached with the article referred to above! But notwithstanding these facts, the *Herald* for July 16, not only contains the articles of Bro. Elvin and myself—one for and the other against—but they are preceded by a more than four column editorial, containing a strong expression of opinion against the action of the Decatur district! This article carries with it all the prestige belonging to the chief Editor of the *Herald* and the President of the church, and thus places me at a decided disadvantage, and especially so if I am adjudged to be on the wrong side of the controversy. Does truth need so much vantage-ground in order to hold her own?

I hope I shall be understood. I have no disposition to interfere with that which rightfully belongs to the Editors of the *Herald*. I neither offer complaint, nor ask for redress; and my only object in alluding to this matter, is to note this phase of the situation for the benefit of the reader. This is the way it looks to me: If Bro. Elvin was on the right side of the question, and his article moderately well represented that side, then there was no need of that editorial in the same number of the *Herald*. If the article was a failure, then the brother should have been allowed to stand the consequences of his hasty attack. On my opinion, this course would have been better for him and all concerned, as it would have been acting in harmony with an educational process which we too often try to reverse.

It is claimed that "a rule so at variance with long standing custom, ought not to have been adopted until such publication of the resolution had been had in the district as would have secured the notice to all necessary to obtain the intelligent consent of all." This, to me, is the strongest point contained in all the objections urged; though, as it is put, it may be more or less misleading. The *Herald* certainly does not mean that all the members of the district, or even all the elders, priests, teachers, and deacons, would be present to vote at any session of the district conference; and, it should be borne in mind, that the system of district representation is not in vogue in the Decatur district. I am credibly informed that the district was unusually well represented at the Davis City conference; and the opposition certainly had an equal show with the friends of the resolutions adopted. I am inclined to the opinion that it would have been wiser and better, after the resolutions had been discussed for a time, to have deferred final action till the next sitting of the conference; but the opposition are equally responsible with the other side for this failure. Had they introduced such a motion, it would undoubtedly have passed without trouble, as many of the friends of the resolutions would, it is probable, have favored it.

The writer anticipates an effort to prove the legality of the action had by a quotation from the law, (see D. C. 17:13,) and sets such effort entirely to one side in the following easy manner: "But this quotation is inapplicable in the case, as no such business was 'necessary.'" Who is to decide what business is necessary to be done at the time, some individual who was not even present at the conference, or the conference itself? Once, and only once, I heard a judge give his charge to the jury. Among other things he said: "You are to decide each case according to law and evidence, *as given by the court.* If the court errs, the correction is found in the provision for appeal." While the president of the district and missionary in charge, one or both, may suggest to the conference such business as they may think ought to be entertained, "the 'common consent' of the church demands" that the conference shall have the right to decide what business is necessary to be transacted at the time. And the facts that the Decatur district conference entertained, and adopted the resolutions referred to, is the authoritative decision of the proper tribunal that such business was necessary to be done. That ends the matter in harmony with the law of "common consent."

It is granted that "the action of the Decatur district does not in any sense bind any other district;" and allow me to say, that it is not the friends of these resolutions who have been in a great rush to advertise their reasons and evidences to the whole church; but in every case, so far, such efforts have come from those who were not present at the conference, and who are opposed to the action had. While the Decatur district has no disposition to bind any other by its acts, it should be understood that any other district in the church has the right to properly take up, discuss, and adopt, if it sees fit, these, or similar resolutions. As for it being "so easily disposed of as it appears to have been," as the *Herald* puts it, I learn from the president and secretary of the district, that this question was discussed for about three hours, pro and con, nearly all of the Saturday afternoon session being consumed with this one question! That an excellent spirit prevailed throughout the discussion, except on the part of a very few of the opposition, who suffered themselves to be wrought up into an undesirable state of feeling.

There is one peculiarity which has largely attached to one side of this controversy, thus far, which those who have indulged in may be able to explain. I refer to misleading statements, impertinent reflections, and misrepresentation of facts. I do not claim that any have willfully done these things; but allowing that if such has been done, the statements have been sincerely made, it seems to show that whoever is guilty, has rushed into print without being fully acquainted with the situation, or that for some cause the spirit of error has so blinded and biased the mind as to make such statements possible. That my assertions may not appear to be destitute of proof, let me call your attention to some of the grounds for making them.

In the first article, published in the *Ensign*, the writer informs us that he knows the history of these resolutions. He then proceeds to recite the history; but in doing so, tells some things which never occurred, and leaves untold some things which did occur, although present at the branch meeting referred to, hearing and seeing for himself! This serves to show the danger of allowing the mind to become darkened with prejudice.

In the *Herald* for August 6, page 511, we have an expression of opinion from Elder C. Scott. He begins as follows: "The introductory waves of the slight agitation of the elements hailing from the Decatur district have just struck us, and we are challenged to pause and think, and prompted to inquire, Have certain missionaries in charge, together with district officers, just made the discovery that certain rights inhere to them that we have

www.LatterDayTruth.org

failed to recognize during the past sixty years?" Now the truth is, these resolutions did not originate with "certain missionaries in charge," nor "with district officers," but with Bro. George Derry, a member of the High Priests' quorum. They express what has been his settled convictions for many, many years, founded on what he understands the revelations of God to teach, and on a recognition of this right properly belonging to the officers named, in the days of Joseph the Seer, and therefore, within the sixty years referred to by the brother! Now I do not know how long the good brother paused, nor how long he thought, before putting his pen to paper; but it does seem to me that it should not require a very long pause, nor a great deal of right thinking, to prevent one from penning such an impertinent insinuation as is certainly contained in the above. Why did not the brother make branch presidents to share the responsibility with "certain missionaries in charge, together with district officers," inasmuch as the resolutions concede to them the right to nominate all other officers in the branch? They are not mentioned by him in this connection, nor by the *Herald*, nor by Bro. Elvin, although intrusted with a large share of the nominating power! The controversy ought to be free from these objectionable features which are so misleading to those who are most in need of the benefits to be derived from a proper effort to educate. We care nothing for what rights may inure to missionaries in charge, district and branch presidents, except to despise them, only so far as a proper exercise of these rights may be a blessing to the work. And we are quite willing to admit that it has been the good of the work, as they viewed it, which prompted brethren to engage on the other side. So, I suppose, that the cause of some having been led into the grave errors referred to above, and many similar ones of less magnitude, is because they were so unfortunate as to have championed the wrong side of the question.

The position of Bro. Elvin is that the resolutions are contrary to the law of "common consent," destructive to man's agency, and that they cause the members of the church to put their trust in man instead of God, etc., etc. Having assumed all this, he then proceeds to show that all things must be done by "common consent in the church;" that God gave to man his agency in the garden, and that "cursed is he that putteth his trust in man," etc. We thank the good brother for these valuable texts, in which we firmly believe, but they avail him nothing, inasmuch as he is compelled to assume the whole thing before he can make them apply. If the nomination of branch officers by district and branch presidents, aided by such counsel and advice as may be necessary from the missionary in charge, is destructive of man's agency, then God has been engaged in destroying this agency ever since he gave it to man in the garden of Eden! The object of the nominations provided for in the resolutions, is not to destroy agency or violate the law of "common consent," but, rather, to help the members of the church to use both more nearly in harmony with the will of God, and hence for the greater benefit of his work. When the preacher tells the people what they ought to do instead of leaving them to find it out for themselves, does he destroy their agency? Why do not these good brethren show, if it can be done, that the revelations of God contained in the sacred books of the church, or in any one of them, give this right solely to the members of the branch, instead of *assuming* that they do, and then assuming again that somebody is trying to take it from them?

But the *Herald* says: "There is no law that we are aware of, to be specially pleaded in either side of the dispute, except as it is done by implication, and much of that will be by a forced construction."

Then comes Bro. Scott, and speaking of this very question of nominating says: "The latter, God by law vests in the body, not in certain individuals; thus: 'And all things shall be done by common consent in the church.'—D. C. 25: 1. I am content to leave all rights, prerogatives, and privileges just where God vests them."

We do not doubt but what you are, Bro. Scott, but not more so than the friends of the resolutions. But would it not have been better after that season of pausing, and thinking, and then writing (after having been struck by "the introductory waves"), but totally failing to prove anything, to have said that you were willing to "leave all rights, prerogatives," etc., just where you *believed* God had left them? Let me ask: By what rule of interpretation do you and others make that law which says "*all things* shall be done by common consent," apply to the selection of branch and district officers, but not to those whom God calls and appoints? For when you take the ground that the nomination of these officers as provided for in the objectionable resolutions destroys the "common consent" of the Saints, you thereby logically admit that whenever the body is not permitted to nominate, their "common consent" cannot be had! No assumed line of distinction "between the officers of the church in its general form and officers in the branches and districts, and other organizations," can change this conclusion. If "common consent" requires that the branch and district must nominate their officers as well as elect them by vote, then it also requires that the general church shall nominate all its officers as well as elect by vote. For even God, will not command *us* to do "*all things* by common consent," and then go to work and do a great many of these "all things" himself! It seems to me that some are trying to get more out of this law of "common consent" than God ever put into it.

This law of "common consent" primarily applied to general church work, and not to the selection of branch and district officers. In July, 1830, the Lord gave the following revelation to Joseph Smith, Oliver Cowdery, and John Whitmer: "Behold, I say unto you, that you shall let your time be devoted to the studying of the Scriptures, and to preaching, and to confirming the church at Colesville; and to performing your labors on the land, such as is required, until after you shall go to the west, to hold the next conference; and then *it shall be made known* what you shall do. And all things shall be done by common consent in the church, by much prayer and faith; for all things you shall receive by faith. Amen."

In the following September, the month in which the conference was held, it was "made known," by revelation, what these ministers should do. The respective positions to be occupied by Joseph Smith and Oliver Cowdery, together with the perogatives and duties belonging to these positions, were more clearly manifested; and the church giving their *consent* to what was done by these men, or by the Almighty through them, the work moved on. (See D. C. sections 25 and 27.)

The revelation given to Oliver Cowdery at conference time (September, 1830) was called forth by his own error and the error of Hiram Page. The former had assumed the right to command Joseph Smith, who had been placed at the head, to make an important change in one of the revelations. The latter was giving revlations to the church, "concerning the upbuilding of Zion, the order of the church," etc. (See *Times and Seasons*, vol. 4 pages 118, 119.) As may be seen by reading the revelation, the Lord settles the whole question in harmony with the principle laid down by Paul in Hebrews 7:7: "And without all contradiction the less is blessed of the better." Also in harmony with the rules of order and "common consent" which must govern in the church. "And again, thou [Oliver Cowdery] shalt take thy brother Hiram Page between him and thee alone, and tell him that these things which he hath written from that stone are not of me, and Satan deceiveth

www.LatterDayTruth.org

him; for, behold, these things have not been appointed unto him; neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith." —Doc. and Cov. 27:4.

I have been thus particular in order that all may understand just what the law of "common consent" is, as given in the Doctrine and Covenants. It *does not* require that any of the things referred to must necessarily originate with the body, but that they shall be properly *authorized* and *approved* by the church. If there is any other law of "common consent," differing from this one, by which the church should be governed, let it be brought forth; and until this is done, is it not out of order to refer to or quote this law as that which is in any wise opposed to the nominations of officers who are to be presented to the Saints for approval or disapproval, according to the pattern given of God.

As to that "grave conflict" which it is presumed might possibly occur between the branch and those who are trusted to nominate, the result of which would be to leave the branch without a president, it is not only a "remote contingency," but, in my judgment, so remote that it is hardly possible for it to occur. The resolutions of the district do not authorize the president of the district and missionary in charge to elect the president of the branch, but simply to *nominate*; that is, to name, to designate. These men are servants to the church, and amenable to all her laws; hence they have no right to force some one onto the branch contrary to their will or consent. It is this very thing, and similar ones, which would be a clear violation of the law of "common consent" by which the church should be governed. In case there is a conflict for a time, the present incumbent holds office until his successor is duly elected. So we see that there is no danger of the branch being left without a presiding elder.

By assuming a line of distinction between "officers in the church in its general form and officers in the branches and districts, and other organizations incidental to the progress of the work and the advancement of its necessities," it is sought to show that the same kind of "common consent" is not needed in the former as is required in the latter. Just what the *Herald* means by these "other organizations incidental to the progress of the work," is not said; but it is stated that one of the differences between the two classes of officers is that those for the church in its general form "are, it is believed, designated by the Spirit of revelation," "while the officers for a branch or a district are selected from among those already known to hold the priesthood," etc. But branch and district officers are not the only ones chosen from among those already known to hold the priesthood, with a view to the fitness of the individuals for the positions to which they are called. All quorum officers from the Twelve Apostles down to the quorums of deacons, may be included in this number; and yet, as was shown in my previous article, the Lord condescended to nominate a large number for presidents of quorums and counselors to the presidents, and then commands the church to approve or disapprove of the names mentioned at the next General Conference. Why not let these quorums choose their own officers from among those holding the priesthood, so as to honor the law of common consent? The First Presidency place the Twelve in charge of missions; the Twelve appoint other men in charge of submissions or "fields," and the Saints living in these different missions and fields have no consent in the matter, except as they may be represented at the General Conference.

Let us note the points of distinction, briefly. The one class of officers are "designated by the Spirit of revelation," while the others, it is *presumed*, are not. If it is not so presumed, then there is no force in the point. These revelations come to us through certain human channels, hence it is the more important that the common consent of the Saints be had in order to carefully guard against the impositions of men and devils. He who gave the law of, "common consent" carefully observes it himself. If this is God's work, it must all be done in God's way, and I know of no juncture in any part of the work of building up and regulating the affairs of the church, where we may say with propriety and safety: "Wisdom and inspiration from God are not needed here." Christ is the head of the church, and we draw from him such wisdom and inspiration as are needed to fill our respective positions in his church, as members and officers; but as these receiving the priesthood, and the appointment to important charges, are men in whom the "spirit of wisdom" is supposed to dwell; and as their positions and work entitle them to a commensurate degree of light and knowledge from God, there is certainly no inconsistency in saying that they "*should*" nominate, not elect, branch presidents; and that the branch presidents in like manner, nominate the subordinate officers of the branch. It is simply permitting these men to use such a degree of wisdom and the "Spirit of revelation," as they may possess, to indicate to the branches what ought to be done, while the latter may *always* approve or disapprove as they see fit.

Next, our attention is called to the differences in term of office, duties belonging to the two classes of officers, etc. "The officers of the church as a body hold their offices for life, or during good behavior; while branch officers hold for a time specified by the will of the people," etc.

When the office is for life, or during good behavior, there is the greater need of complete consent being had by the body. While branch officers hold for a specified time, as a rule, though not always, yet the offices are constantly filled by incumbents. If the right kind of men are there, they will be a blessing to the work; but if not, they will be an injury to the work, no matter how often one incumbent may be succeeded by another As to the difference in duties to be performed, it is only necessary to say that branches and districts are integral parts of the body. If they can be kept in good, working condition, then, as a result, the whole church will be found in good condition. The most important work of branches and districts is performed by virtue of, and in harmony with the rules which govern general church work. As, for instance, preaching the gospel and administering its ordinances; teaching the revelations of God as they apply to the Saints, that all may become perfect in Christ; designating men for positions in the priesthood to which they must be called by the "Spirit of revelation," etc. All their local rules must be in harmony with general rules of the body. There is certainly no force in these real or supposed points of distinction, as an argument against the Decatur district resolutions.

"The right to primarily name the candidates to be chosen by a branch to fill the various offices in it, does not inure to any one or more persons, by virtue of the office which they, or he may hold; the right of 'voice and vote' in the branch attaching to every member alike, by virtue of membership in the church, and not by virtue of office."

To this we reply, that if the right of "voice and vote" necessarily includes the right to "primarily name the candidates to be chosen by a branch to fill the various offices in it," then, by parity of reasoning, when any person is called to any position in the branch requiring priesthood authority, from that of deacon to that of an elder, the right to primarily nominate belongs to all the members alike; and as all who are intrusted with priesthood authority are to be "designated by the Spirit of revelation," all the members of the branch became revelators to the branch, by virtue of membership! This is not in

www.LatterDayTruth.org

harmony with the pattern given, nor does it reflect that order which we see in every department of God's work. The right of "voice and vote" is exercised in speaking and voting for or against those who are nominated for office.

Again; if the right of "voice and vote" attaches by virtue of membership, which I do not deny, then it belongs to the members as soon as they come into the church; and yet it has been the general practice, so far as I know, when a number of members are organized into a branch, for the one having charge to suggest or nominate the persons thought to be most suitable for the various offices to be filled. Do these men, who are in charge on such occasions, have the right to nominate? If so, when do they lose this right? And if it works so well when the branch is organized, wherever wise and godly men are in charge, why will it not work well afterwards?

It should be borne in mind that we, the friends of these resolutions, simply make the claim that they are in *harmony* with the one and only pattern given of God; that the nomination of branch presidents "by the president of conference or district and missionary in charge," is "in harmony with section 120, paragraph 1." If they are in conflict with these, let it be shown, for, as yet, it has not been done. True, Bro. Elvin objects to the citation of 120: 1, as any proper basis of authority; but how does he do it? Why, he quotes that part which everybody would know does not apply, and then *does not* quote the other part of the paragraph, but tells us that it contains "no material with which to construct this innovation of late origin!" That which he did not quote reads as follows: "When branches and districts are organized, they should be organized by direction of the conferences, or by the personal presence and direction of the Twelve, or some member of that quorum who may be in charge, if practicable; or, if a branch, by the president of the district with the consent, knowledge and direction of the missionary in charge, when circumstances prevent the missionary in charge being present."

Who, that will dispassionately and carefully examine, will fail to see the striking similarity between the above quotation and the resolutions which cite this authority?

In this connection I call attention to paragraph two of the same revelation, which by plain implication teaches the same principle: "Districts may be presided over by a High Priest, or an Elder, who shall be *received* and sustained in his office by the vote of the district." He must first be *presented* before he can be received; and as the branch is to receive and sustain him in his office by vote, I ask, who is to nominate, or present him to the branch?

But perhaps the strongest impression is made against these resolutions by the claim that they are an innovation against the custom and usage of the church. If it be an "innovation of late origin," which is strongly affirmed but not proved, it does not follow, per consequence, that it is wrong or untrue. An innovation is "the introduction of something new;" and whether wrong or not, depends altogether upon the character of that which is introduced, and the character of that which is displaced thereby. Let it be shown that the introduction of these resolutions is an innovation which removes some portion of God's law, given for the government of his church, and then there will be consistency and force in urging it as an objection; otherwise there is not, except as a reason why due notice should have been given to the district before the resolutions were entertained, and this we have already examined. Allow me to illustrate: So far as I have been able to learn, it was the general practice in the branches of the church, in the days of the first Seer, when the presiding elder was absent for some other elder, who was present, to take charge, thus ignoring the priest as the legal assistant to the elder. I remember hearing a sharp but good-natured contention over this point, between President Joseph Smith and Elder E. Robinson, lasting about two hours or more. During the discussion, and when referring to the "innovation of late origin," Elder Robinson said: "Joseph, it was not so in your father's days." To this President Smith replied by giving utterance to the following sentiment: It does not matter so much what was in vogue in my father's time. The important question is, What are the teachings of the law? The question was discussed a great deal at Rock Creek, Nauvoo, and elsewhere, and was, I believe, finally settled by an action of the General Conference at Plano, Illinois. I am not aware that formal notice had been given to the church previous to the time when it was taken up by the General Conference and decided that the priest should preside in the absence of "the elder." This was a clear innovation on a very important matter.

Bro. George Derry's article, which has appeared since I commenced writing this, informs us that a similar policy to that indicated in the Decatur district resolutions, was practiced from 1838 to 1841, in England, and no word or action against it, that I am aware of, either by Joseph Smith or the church! And for aught we know, it may have been the general policy in America. How then can it be truly said that this is an innovation against the practice of the church for the last sixty years?

The only proper way to examine the results of any policy is to presume that the men who are engaged in carrying out that policy will do their work as faithfully and well as ability will permit. Ignore this principle, and we may easily show it is neither politic nor safe to allow any officer in the church to exercise the prerogatives and privileges vouchsafed in the law. If it be said the same honesty of motive must be accorded to the members of the branch, I reply, certainly; and it does not appear on this side of the written controversy, that they have been charged with any degree of insincerity. The case referred to by the *Herald* is wholly a suppositious one, or the writer referred to what he had heard in private, in which case it could not properly enter into this controversy.

My apology for this long article is that it is largely a reply to three different writers, whose productions have appeared in the *Herald.* These articles contain many unproved assertions, some of which are made the bases for arguments offered. Let the question be fairly and fully investigated, and we will quietly bide results, *whatever they may be.* May the right prevail.

J. R. LAMBERT.

### THE REV. H. A DELANO'S ADVICE.

THE Rev. Dr. H. A. Delano preached in the First Baptist Church, Evanston, yesterday morning on the subject, "Following Christ." He said:—

Out of false conceptions of Christ's character and life, out of the cant and superficialness of many of his professed followers, this going after Christ has meant a something of names, officers, functions—a ceremonious life, relegated to cloister, fast-days, hours of penitence and contrition, with not much of the spontaneous or bright about it. The idea has been that the Christian path is not only straight and narrow but that it is isolated. Men have thought the home life, business life, the office, the store, the political arena, the secular robustness of men, the beauty, romance, sweetness, and joy of life lay all alongside but never in the Christian's way.

This is a narrowing of the gospel of Christ. His gospel is one that appeals to every highest and best aspiration of life. His philosophy, rightly interpreted, shreds no heart of joy nor robs any life of the best God has for men. He has started and startled the very foundations of civilization and turned the whole chorus of society to a loftier key. He has been the hope of statesmen, philanthropists, and the most noble benefactors of the race. He loved as none ever loved and lived as none ever lived. It is not to narrow any man's life to follow him, but to widen and deepen and enrich all its currents. He was a babe, a schoolboy, a questioner in the temple, a lover of nature, a teacher, a sower, a botanist, a carpenter, fisherman, a poet, a student of the socical and industrial order, a philosopher, painter, and traveler along all the paths of human experience. No man who really desires to follow this Lord need miss him because of occupation, position, trial, heartache, or despair. Let go the tangled threads of a metaphysical theology, drop your preconceived notions of a churchly setting for

www.LatterDayTruth.org

your faith, take Christ naturally, in the open field of everyday life and duty, and you shall find how real a thing he makes the religious life.

And remember, he will lead you into the larger field and true freedom that you crave. He will guide you into all truth, and so lead you progressively. He will be as large to you as science, philosophy, literature, or life can be, when tried by truth. He is the way, the truth, and the life. Follow him!

# Conference Minutes.

### SPRING RIVER.

Convened at Bird schoolhouse, May 6 and 7, 1892. The following branches reported: Webb City, Angola, Pleasant View, Columbus, and Weir. Ministry reported: Elders, James Caffall baptized 4, I. R. Ross, W. S. Taylor, W. S. Pender baptized 1, E. A. Davis, J. A. Davis, D. S. Crawley, E. E. Bradley, W. A. Doty, W. E. Westervelt, J. M. Richards, George Bird, — Entwistle, W. France, C. Severene. Priests, Richard Bird and Curtis Randall. Teachers, J. Young and E. Llewellyn. Deacon, G. Makin. Resolved that the treasurer of tent committee retain the money and pay back to those who desire it, and report to next conference. Resolved that we sustain the spiritual and temporal authorities of the church, also the district authorities; viz., I. R. Ross president, J. M. Richards Bishop's agent, and G. W. Hobart clerk. Adjourned to meet at Angola, Kansas, September 2, 1892.

### KENTUCKY AND TENNESSEE.

Conference convened July 23 and 24, 1892, at Foundry Hill branch, Tennessee; P. B. Seaton chosen to preside, T. C. Kelley vice president; A. S. Snow clerk, S. L. Cooper assistant. Branches all reported but one. B. R. Turnbow, J. H. Adair, P. B. Seaton, T. C. Kelley, and W. H. Griffin of the ministry, reported. Bishop's agent's report read: Received $34.55; paid out $24.55; on hand $10. Report accepted as read, and S. L. Cooper released. Adjourned to meet at Haley Creek, Henderson county, Tennessee, the Saturday before the full moon in February, 1893.

### WESTERN WALES.

Conference was held at Llanelly, July 17, at nine a. m. D. Lewis president, J. R. Gibbs secretary. Prayer was offered by Elder G. T. Griffiths, who afterwards gave an able address on Christian duties. The doxology was sung and prayer was offered by Elder J. R. Evans. The 10:30 a. m. session was opened by singing the 41st Welsh hymn. Prayer was then offered by Elder J. R. Evans; preaching by Elder G. T. Griffiths on the subject of the order of the priesthood, and the duties of presidents and the different officers of the church, being very instructive and edifying throughout. A hymn was sung and prayer was offered by Elder D. F. Richards. The 2:30 p. m. session was opened by singing 20th Welsh hymn; prayer by Elder G. T. Griffiths, preaching by Elders D. F. Richards and G. T. Griffiths. Closed by singing, and prayer by Elder J. R. Evans. At four p. m. the following business was transacted: Resolved that we accept the Book of Rules as our guide throughout the district. That Elder J. R. Gibbs be recommended to the Bishop as his agent for the above district. The report of the Llansamlet branch was received as follows: Three elders, one priest, one deacon, eleven active members, five scattered members. Total twenty-one. B. Davies president. Resolved that Elder David Lewis be reëlected president of the district for the ensuing three months, and Elder J. R. Gibbs secretary. Resolved that we uphold all the authorities of the church in our faith and prayers. The six p. m. session was opened with singing and prayer. Preaching by Elder G. T. Griffiths. The conference was drawn to a close by singing and prayer. The condition of the work in Wales is at a low ebb. We hope in the near future the Lord will revive it through instruments he has sent here.

# Miscellaneous Department.

### LOGAN REUNION.

Parties wanting to rent tents or cots for the coming Annual Reunion to be held at Logan, Iowa, October 1–17, can get them for the following prices by notifying me before September 20: Wall tents, 10 x 12 feet, $2.00; 12 x 14 feet, $2.50; cots 75 cents each.

Those desiring can have their tents pitched at reasonable rates.

Any wanting can purchase spring cots at $1.50 each.

Send on your order at once.

Parties wanting board at hotels or private residences will please notify W. R. Davison or Wm. T. Fallon, Logan, Iowa.

For further particulars in regard to the reunion, please write to Joseph Seddon, Persia, Iowa. D. CHAMBERS, Persia, Iowa.

### TO ALL MUSICIANS, BOTH INSTRUMENTALISTS AND SINGERS.

Open your Bibles; "read, learn, and inwardly digest;" and, all who can, attend the Reunion to be held at Logan, Iowa, October 1 to 20. Bring your violins, (of course not your "fiddles"!) your violoncellos, your flutes, your clarinets, and your brass instruments. Practice the tunes named in *Herald* of April 9, 1892, on last page, outside cover, according to the time there given, metronomic measure, before you go to Reunion, that our music there may be perfect as it shall be then possible for us to make it. Please let me know *before September 15* how many instrumentalists and trained vocalists intend to go from each place, as committee offers to make the platform the size needed.

Address, MARK H. FORSCUTT,
No. 1514 Francis St.,
St. Joseph, Mo

### APPOINTMENT OF BISHOP'S AGENT FOR TEXAS CENTRAL DISTRICT.

Upon the resignation of Bro. W. M. Sherrill, agent for the Central Texas district of the church, Bro. E. Bates of Durango, Texas, has been duly authorized to act as agent; he having been recommended for the position by Bro. Sherrill and the Saints at their last district conference.

The resignation of Bro. Sherrill is accepted to take place, October 1, 1892, at the time of the next session of the district conference.

We trust that the Saints may become more thoroughly aroused and united in looking after this part of the work, and each resolve to perform his or her whole duty under the law, let that be what it may. Both the rich and poor, the aged and youth, should seek and pray to fulfill proper duties to the church in temporal matters as spiritual. They are the "*wise*" who forget none of these things. That the Lord may bless all in striving lawfully for the mastery, is the earnest prayer of,

Yours in bonds of the gospel,
E. L. KELLEY.

### ELDERS' COURT.

The following named membors of the once Delaware branch of the Cherokee Nation are hereby notified to appear before a court of elders at Angola, Labette county, Kansas, on Saturday, September 3, 1892, and answer to the charge of apostasy: J. W. Linch, D. Linch, Nancy Linch, MargretWalters, Tempa S. Linch, J. W. Walters, J. L. Linch, W. M. Trace, L. J. Trace, E. A. Trace, N. Linch, Becky J. Linch, Paul Damon.

I. R. ROSS, Pres.
G. W. HOBART, Clerk.

### TWO-DAYS MEETINGS.

There will be a two-days meeting held at Hersey, Michigan, September 24 and 25. This will give the Saints and friends around that part a privilege to have a good spiritual feast, who could not go so far to attend the conferences, where the Saints in the larger branches reside.

Brn. J. J. Cornish, R. E. Grant, F. C. Smith, and others of the ministry will likely be present. J. J. CORNISH.

### CONFERENCE NOTICES.

Conference of the Northern Illinois and Southern Wisconsin district will convene with the Plano branch, October 1 and 2. It is hoped that the local and traveling ministry will attend and lend their aid to make it a time of rejoicing, also that branches will see that their reports are carefully prepared and sent, that a correct record be kept.

HENRY SOUTHWICK, Dist. Pres.,
W. VICKERY, Sec.

### DIED.

CATO.—Bro. E. W. Cato died January 5, 1892. He was born in September, 1819, in Mississippi, being at his death, 72 years and 3 months old. Bro. Cato was ordained an elder by Wm. Litts soon after coming into the church in 1866, and was a zealous and active elder until death. He leaves a wife and seven children to mourn their loss. Funeral sermon by Elder James Thomas at the old Wacenda church, August 7, 1892.

HUTCHINS.—Irvin Hutchins was born November 10, 1860, in Richfield, Genessee county, Michigan; died July 28, 1892; baptized September 5, 1880, in Genesse county, Michigan, by Edward Delong, and ordained a priest February 17, 1890, by J. A. Carpenter and R. W. Hugill. He and three others came to their death by explosion of the steam mill of Bro. Richard Hartnell, of Lapeer. The funeral services were held in the Methodist Episcopal chapel at Davison, Genesse county, Michigan, at 10:30 a. m., July 31, 1892. The chapel, aisle, and gallery were packed, while many were not able to get inside of the meetinghouse. The procession was under the charge of the Order of Maccabees, who rendered substantial aid to the bereaved wife of the deceased. The funeral discourse was preached by Elder Hiram Rathbun Sr., of Lansing, Michigan. The highest respect was shown and the very best of decorum was had throughout the entire services. With many tears all seemed to solemnly feel the force of the text, "Blessed are the dead which die in the Lord."—Rev. 14:13.

HARRIS.—At San Bernardino, California, June 30, 1892, of scarlet fever, Ethel Gertrude, daughter of Bro. and Sr. D. L. Harris. Little Ethel was born September 23, 1888. Funeral sermon preached August 14, 1892, by Elder Heman C. Smith.

### NEW ENGLAND REUNION.

Saturday, August 13. The prayer service was of more than usual interest. At 2:30 the reunion met for business and votes of thanks were tendered, to Mr. H. G. Bacon for use of grove, to Mr. George Rand for valuable assistance and hospitality and to the latter a copy of Presidency and Priesthood, and of the Book of Mormon was presented. The motion of Friday in reference to holding next reunion in Massachusetts district was reconsidered and it was voted to leave the matter with the reunion committee. Brn. F. M. Sheehy and J. F. McDowell were appointed as tent committee. A vote of thanks was tendered to the *Evening Chronicle* for liberal press notices, also to Elder J. F. McDowell and the subcommittees for services. At 7:30 p. m. Bro. George Robley preached from Acts 10:43; a large audience heard this talented young man.

Sunday, 14. Weather fine. The Saints met for the usual prayer, Brn. M. T. Short and F.

www.LatterDayTruth.org

M. Sheehy presiding. The time was fully occupied in fervent prayer and earnest testimony. At 10:30 Elder W. H. Kelley spoke from Matthew 18: 1. The subject matter of his discourse showed the difference between the kingdom of God and the kingdoms and societies of men. At one p. m. Bro. Richard Bullard baptized three, Richard Bullard Jr., of Boston, and Cora and Edna Staples, of Plainville. Elder M. T. Short discoursed to an attentive company at 2: 30 on the divine authenticity of the Book of Mormon and the mission of Joseph Smith. The effort was duly appreciated. At five p. m. Elder U. W. Greene baptized Mrs. Knowlton, of Green's Landing, and Webster Munro, of Plainville. At 7: 30 Elder J. F. McDowell preached from Zechariah 14: 9. The tent was crowded, with many standing and sitting outside.

Monday 15. There was a minister's meeting in the morning. At 7: 30 p. m. Elder W. H. Kelley delivered the closing sermon. The God of Israel stood by him, and he was able to impress on his hearers the magnitude of the latter day work. A motion was made to adjourn which passed and this pleasant season was a thing of the past. The ministry left for various points and the attending Saints for their homes. Some of the ministry will soon begin a campaign in Maine.

## NOTICES.

Music to be used during Reunion Sunday school work: Winnowed Songs, Nos. 22, 24, 28, 30, 31, 36, 37, 50, 64, 72, 92, 102, 118, 124, 126, 128, 130, 132, 134, 135, 136, 180, 181, 184, 186, 188. Nos. 31, 37, and 135 to be rendered wholly by the little children during special work of forenoon of October 13, the special day for Sunday school exercises.

J. F. MINTUN.

## ITEMS OF INTEREST.

ROME, Aug. 19.—The Pope has ordered researches to be made in all the documents bearing upon the relations concerning the reunion of the Eastern and Western churches. The Pope is preparing an important document, which will announce to the world the initiative programme for this reconcilition. The Vatican has been pained to find that the triple alliance powers are opposed to the accomplishment of the reunion.

The Holy See in face of foreign diplomatic efforts, but above all of the Quirinal, continues to study in minutest detail the new conditions under which the future conclave will take place. The Pope wishes to prevent, at any cost, eventual pressure from the monarchic powers. It has been remarked in the political world that the *Voce Della Verta* and the *Moniteur de Rome* comment on the possibility of a foreign Pope, an eventuality which is combated by the official journals of Rome.

NAPLES, Aug. 22.—The *Corriere di Napoli* publishes a letter alleged to have been written by Mr. Gladstone to Signor Schilizzi, the editor of the *Corriere*, in which the writer deplores, as a friend of Italy, its enormous military expenditures and embarrassing alliances, and, after expressing the hope that Italy will abandon its African policy, says:—

I cannot like triple or double alliances, because the ultimate design and scope of these alliances are not peaceful. The strength of a nation consists ultimately in economy in its forces. I fear that the future of Europe is a very dark one, although, with God's help, the present peaceful situation may still last for some time.

PANAMA, Aug. 21.—In the District of Santander leprosy is said to be progressing with alarming rapidity. A correspondent of the *Correo National* says: It is the general opinion that if God does not interpose within a few years the district will be a veritable lazaretto. To-day the Alcalde sent twelve lepers to the capital of the province to be sent to the lazaretto, and we expect he will continue sending in order to diminish the number of the unfortunates who exist in this community.

Another letter says: To-day they are collecting those ill with leprosy to send them to the lazaretto because the disease has declared itself in many persons, and now scarcely can you find a person to employ who is free from this terrible infirmity.

ST. PETERSBURG, Aug. 20.—The *Viedomosti* says that a convention has been signed by Russia and China for the establishment of Russian Consulates at the leading towns of China. The convention also provides that the Chinese Minister, who is now accredited to several European courts, will become Minister to Russia exclusively.

The Council of Nuremburg has rejected a motion made by a Socialist member to celebrate the victory of Sedan every fifth year hereafter instead of every year.

Socialistic papers throughout Germany are bewailing the blow which has been given to the cause by the downfall of Herr Hansler, editor of the Mannheim *Volkstimme*, who has embezzled funds in his trust amounting to 73,000 marks. Hansler was one of the loudest shouters for reform.

The great railway strike at Buffalo, N. Y., and vicinity has continued during a period of about two weeks, in which strikers have resorted to many acts of violence, being only prevented from destroying a vast amount of property by the presence of the State militia. The strikers gave up the struggle on the evening of the 23d. The press of the country condemn the anarchistic acts of the strikers in no uncertain tone. Great damage to the business interests of the country has resulted.

The Tennessee miners who have been fighting State militia at Coal Creek have been subdued, after resorting to a deadly bushwhacking, guerrilla warfare, in which numbers were killed on both sides.

A common sense pointer about arbitrary strikes is furnished in the fact that the loss in wages of labor by the building trades strike started by the granite stone-cutters is $2,800,000. That sum would have purchased enough of the best stone plants in New England to employ thousands of men as their own masters; but they have lost the $2,800,000 in wages and are now getting back to work where they can with nothing but loss for their achievement.—*Philadelphia Times.*

Indianapolis *Journal:* The peculiar and indefensible feature of "sympathetic strikes" is that the men who quit work without any grievance against their employers seem to have no respect for the contracts into which they had previously entered. It is, apparently, their belief that only the employers, not they, are to regard a contract as sacred and binding. Some object lessons in business honesty might be of benefit.

Buffalo *News:* The "labor question" of the future will start from a point a little further advanced than any common ground hitherto held. It starts from these propositions:—

Every man has a right to labor.

Every man has a right to such wages as he can get for his labor.

No man has a right to coerce another to labor.

No man has a right to coerce another to desist from labor.

No man has a right when he refuses employment, to destroy the means of the employment he has rejected or to prevent another taking such employment.

These propositions are fundamental. Whoever violates the principles involved in them does that which leads to riot, destruction of property, and loss of life and takes the full responsibility for such consequences.

Fire destroyed 300 houses at Serdovsk, Russia, Wednesday night, leaving 2,500 persons homeless.

The Trieste police have captured a number of Italian anarchists who had come to that city for the purpose of inciting acts of violence against the Austrian authorities.

The French Transatlantic company has again taken up the project relative to ocean lights. The proposal is that lightships connected by telegraph cables be stationed at intervals of 200 miles across the Atlantic.

The idea of holding a workmen's congress in connection with the Columbus celebration at Genoa has been abandoned. This action is due to the activity of the Anarchists in capturing labor meetings called to debate the question of holding the congress.

SIMLA, Aug. 23.—Fearing that they will seize upon part of the Pamir region that belongs to Afghanistan the Ameer has asked the government of India to intervene to prevent Russian aggression in the Pamir country. It is thought that Russia's object is to first assert her right to Shingan by occupying it and driving out the Afghans who have taken possession of the place, and to turn the Chinese position in Kashgar. The *Novosti* of St. Petersburg recently declared that Russia could not pemit the occupation of Afghanistan by Great Britian. The paper added that if Afganistan was merely a buffer for Great Britian it behooves Russia to see that internal affairs in Afghanistan do not threaten to interfere with the economic development of the Transcaspian provinces.

LONDON, Aug. 23.—The *Standard's* Shanghai correspondent says:—

In reply to the Chinese protest Russia declares that the Russian expedition under Col. Yanoff is simply exploring and does not intend to occupy the Pamirs.

Cholera has appeared at Hamburg, where hundreds of cases are developing daily. On August 24 there were 340 cases, 130 of which proved fatal. Stringent measures are being taken at German, English, and American ports to prevent its introduction. European steamers are quarantined at United States ports and emigrants subjected to disinfecting baths.

ST. PETERSBURG, Aug. 24.—The official returns show that yesterday there were reported throughout Russia 5,505 new cases of cholera and 2,859 deaths from the disease. This is a decrease of 1,301 new cases and 770 deaths compared with the official figures of Monday.

Much ill feeling prevails between strikers and militia at Homestead, Pennsylvania.

Severe weather in the South of Ireland has caused great damage to the crops. The hay crop has been destroyed, and the potato blight has appeared. The potato crop had promised to be the best in years.

BERLIN, Aug. 23.—The terrible heat now prevalent has dried up grapes in Rhenish, Austrian and Baden vineyards. Several workmen and railroad employees have died from sunstroke at Breslau. Two more cases of sunstroke have occurred at Buda-Pesth.

A letter from Archbishop Ryan has been read in all Roman Catholic churches of Philadelphia requiring all Catholics possessing writings of the late John N. Newman, formerly of Philadelphia, to deliver them to the church authorities to be forwarded to Rome as a condition precedent to having the late Bishop canonized as a saint.

The American mastodon now being exhumed at Carl, Mo., has cost two lives. Buck Lawrence descended into the shaft out of curiosity and was overcome by bad air; Tom Wright went down to his assistance and could not get out.

CHESTER, Pa., Aug. 18.—The State Federation of Labor has passed resolutions recommending all union men to refrain from enlisting in the national guard and all enlisted men to withdraw.

Owing to the action of the Canadian Government Pres. Harrison has issued a proclamation levying a toll of 20 cents a ton on all freight passing through the Sault Ste Marie Canal for Dominion ports. It will be lifted in case the Canadian well and canal duties are suspended.

The rumor current in Gilgit that China had ceded to Russia her possessions in the Pamir country is denied at Simla.

www.LatterDayTruth.org

# CENTRAL NORMAL UNIVERSITY,

HUMESTON, IOWA.

| | |
|---|---|
| The University embraces the following Colleges. | College of Liberal Arts.<br>College of Music.<br>College of Fine Arts.<br>Commercial College.<br>College of Telegraphy.<br>College of Shorthand and Typewriting.<br>College of Elocution and Oratory. |

All departments are in charge of competent and specially qualified instructors. Every teacher is a specialist. Convenient buildings, special apparatus, large airy class rooms, and all appointments are modern and the very best. Fall term opens August 30, 1892. Students can enter at any time. Expenses very reasonable. Send for large descriptive catalogue. Address,

W. H. HENDERSON, PRES., or CHAS. CRUMPACKER, PRIN.

## For Sale at Lamoni

One half interest in general

## DRUG STOCK,

Including Paint, Oil, Wall Paper, and Book Trade, etc. Business well established, and steadily increasing. A first-class opportunity to locate in Lamoni and secure a good business

For particulars and terms, address,

**F. M. WELD, Lamoni, Iowa.**

## LAMONI ILLUSTRATED

is the name of a proposed book, which, if published, will contain several Photo-engravings, showing Church, Schoolhouse, Herald Office, Residences, etc., with a description of the Religious, Educational, and Business facilities; the price will be 25 cents. It will be necessary to have orders enough to insure first cost before publishing. All who would like one should please notify me at once. Address,

PETER M. HINDS,
Care Herald Office, Lamoni, Iowa.

## A Useful Card,

And a very neat one, with name and address on the reverse side, is the following which we print and mail to any address for the low price of one dollar for 250.

Send in your orders. They will aid you greatly in your work.

### WHAT WE BELIEVE.

WE believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

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

WE believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the Gospel.

WE believe that these ordinances are: First, Faith in God and in the Lord Jesus Christ; Second, Repentance; Third Baptism by immersion for the remission of sins; Fourth, Laying on of hands for the gift of the Holy Ghost; Fifth, We believe in the Resurrection of the Body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired; Sixth, We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done.

WE believe that a man must be Called of God, and ordained by the Laying on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

WE believe in the same kind of organization that existed in the primitive church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

WE believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time.

WE believe in the powers and gifts of the Everlasting Gospel, viz.: The gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues and the interpretation of tongues, wisdom, charity, brotherly love, etc.

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

WE believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God.

WE believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county and state, and consequently better fitted for the change which cometh at death.

WE believe that men should worship God in "Spirit and in truth;" and that such worship does not require a violation of the constitutional law of the land.

## STUDY THE BIBLE INTELLIGENTLY.

The best book to help you to this end, to straighten out difficulties and to interpret obtruse passages is the new (large type) edition of the

### VARIORUM REFERENCE BIBLE.

It is the most comprehensive and valuable edition of the Holy Bible ever brought within the compass of a portable volume.

By its aid many hitherto seemingly inexplicable sentences will be clearly set forth, many an obscure word will be presented with a new interpretation, and the careful and conscientious study of the Holy Scriptures will receive a fresh impetus.

It is the only book in the English language that puts the ordinary Bible reader on a footing with the Hebrew and Greek scholars. This it does by presenting in foot notes the fruits of all the labors of all the leading commentators, the results obtained from the examination of manuscripts and the comparisons of the various critical editions of the text.

All this is done in such a manner that it leaves the text (which is the authorized version) in an unaltered state; yet gives, when read with the foot notes, an authorized and revised version in one, together with the essence of all Bible criticism and definition that is of any weight in determining the interpretation of God's Word.

Brevier type. Size, 9 3-8 x 6 7-8 x 1 1-2 in.

No. 2240. White paper edition, cloth, red edge..... $4 50
No. 2230. "India" paper edition, Venetian Limp, round corners, gilt edge..... 6 00
No. 2233. "India" paper edition, Turkey Morocco, stiff boards, gilt edge, gold roll..... 8 00
No. 2235. "India" paper edition, best Levant, superior divinity circuit, round corners, red under gold edge, silk sewed, kid lined, elastic band..... 12 00

A full descriptive price list will be sent on application.

E. & J. B. YOUNG & CO., Cooper Union, Fourth avenue, New York.

### New Tract.

**No. 46.** The Pure Gospel of Christ. A list of questions and answers, with blank form preaching notice on the back, same size as Epitome; per doz, 5c; 100, 25c; 250, 50c.; 500, $1.; 1,000..... 1 75

## THIS SPEAKS FOR ITSELF.

The following letter from a Brother ought to convince any sane man or woman that the sale of Ordway and Company's Bed Springs is a profitable business *if pushed*. The Company *furnishes* Model and Case, Sample Spring, Circulars, etc., *free to Agents* (conditionally), and Springs, to be paid after delivered, if satisfactory reference is given and the orders *taken first*. They also have other *Household Necessities* for agents to sell. Suitable for *either sex, young* or *old*. *Write* for *circulars* and *terms*. Do not fail to mention *Herald*. Write quick if you wish to *secure territory* and make money. Address,

B. F. ORDWAY & CO., PEORIA, Ill.

CEDAR GROVE, [illegible], April 19, 1892.

MESSRS. ORDWAY & CO., *Gentlemen:*—I have been selling your Portable Self-adjustable Bed Springs for some time, and find that THEY GIVE ENTIRE SATISFACTION wherever sold, and are the best thing for a beginner I know of. It is a PLEASURE TO SELL them, also A SOURCE OF PROFIT beyond anything I had expected, when I began selling them. Since the beginning of the year have sold about 160 sets of your Springs, and have not been working near all the time. Have sold as many as 8 sets per day.

Consider your dealings with me as being fair, and even liberal. Accept my thanks for prompt filling of orders sent you from time to time. Enclosed find order for 50 sets of your Springs. Yours in bonds,

C. W. CHAPPELOW.

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

### Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges.... $1 50
Imitation Morocco, gilt edges..... 2 00
Morocco, gilt edges..... 2 50
Roxburg Turkey, gilt edges..... 3 75
Flexible covers (similar binding to Oxford Teacher's Bible)..... 4 00
New Testament, inspired..... 75

### Book of Mormon.

Roan, sprinkled edges..... 1 25
Imitation Morocco, gilt edges..... 1 50

### Doctrine and Covenants.

Sprinkled Sheep, or Library..... 1 25
Imitation Morocco, gilt edges..... 1 50

### The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges..... 1 25
Imitation Morocco, gilt edges..... 1 50

### The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides..... 2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only)..... 1 50

### The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as 'The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

### Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages..... 70
Leather binding..... 1 00

### Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges..... 1 50

### Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen..... 1 00
Limp muslin covers..... 25

### Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

### Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages..... 1 75


www.LatterDayTruth.org

### 101, AND HAS A HISTORY.

WATSEKA, Ill., Aug. 10.—Mrs. Anise Shape Roberts celebrated her 101st birthday to-day. She was born in Fairfield county, Conn., on Aug. 10, 1791. She came West early in the forties, and lived at Nauvoo, Ill., during the Mormon war. Her husband was an elder in the church. She was an active participant in the abolition movement, and her house was a rendezvous for fugitive slaves.

---

The Queen's speech to the new Parliament is the shortest ever read in the British Parliament. Since the object of the dominant party in that body is to pass a bill to which she has always been opposed, it is not remarkable that her speech is a brief one. Even her few words will not receive great consideration at the hands of the House of Commons.—*Boston Advertiser.*

It is clearly time for the American people to seriously consider whether compulsory arbitration of strikes is not the necessity of the age. In the meantime the Buffalo switchmen, who have become Anarchists, must be treated as such, and shown no quarter.—*Milwaukee Wisconsin.*


# ZION'S ENSIGN.

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restored gospel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Beside much other matter of interest to the Saints and those inquiring for the truth.

Many of the sermons delivered at the Missouri and Logan Reunions will appear in its columns. These sermons alone are worth many times the price of the paper.

Price—Three months.....$ 25
Six months..... 50
One year.....1 00

We also have the following works for sale:—

The Book Unsealed, a valuable work, proving the claims of the Book of Mormon. Price, paper cover, 25c.

White-Box Debate, an excellent work for reference and general reading. Price, paper cover, 25c.

Spiritual Gifts and Seer of Palmyra, by M. H. Bond; all should have it. Price, 35c.

"What We Believe" cards round corners, heavy stock, with name on reverse side, 250 for 75 cents.

ZION'S ENSIGN,
**Box 175. Independence, Mo.**

## GERMAN TRACTS.

Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2 cents; the Sixth Trumpet, a fifty-four page pamphlet, 25 cents.

These prices include postage.

R·I·P·A·N·S TABULES

REGULATE THE
**STOMACH, LIVER AND BOWELS,**
AND
**PURIFY THE BLOOD.**
A RELIABLE REMEDY FOR
**Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.**

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

**THE RIPANS CHEMICAL CO.**
10 SPRUCE STREET, NEW YORK CITY.

# BOOKBINDING

Of all kinds at reasonable rates.

Herald volumes, library leather backs and corners, marbled edges.....$1 50
Autumn Leaves, half roan, cloth sides.....1 00
" " half imitation morocco.....1 25
" " half morocco.....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

# PATTIE;

## Or Leaves from a Life.

Carefully revised by the author, and contains her portrait; also an introduction by Bro. W. W. Blair.

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie appears in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

**Price by mail $1.15.**

## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**
OF
# PRESIDENCY AND PRIESTHOOD;
THE
**Apostasy, Reformation and Restoration,**
BY WM. H. KELLEY.

**Is now on Sale.**

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.


E. C Briggs, (home address,) No. 1621 Quincy place, St. Louis, Missouri; (mission address) No. 171 East Randolph street, Chicago, Illinois.

Joseph F. Burton, 2910 Sixteenth street, San Francisco, California, care C. A. Parkin.

Thomas Lester, Bishop's Agent, East New York Avenue, near Powell street, Brooklyn, N. Y.


# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### New Testaments; Inspired Translation,

limp cloth binding, 30c. each; $3.30 per doz. net.

A special, cheap edition for Sunday schools; same size and type as the stiff board bound 75c edition.

### New Testaments:

King James' translation; three sizes; American Bible Society's editions; cloth binding

Brevier type, 18 mo, 25c. each net; the same per doz.

Agate type, 32 mo., (smaller) 15c. each; $1.60 per doz net.

Pearl agate type, 32 mo., 10c. each; $1.00 per doz. net.

These books are kept in stock to supply schools and other patrons with good, cheap Testaments at very low prices.

### Cards and Tickets.

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100..... 50
Good Behavior tickets; per 100, 15c.; 1,000 ...1 00
Prompt Attendance tickets; 100, 15 ; 1,000....1 00

### Winnowed Songs.

Each 40c., half doz. $2 25, per doz .....4 50

### Zion's Hope,

A large, four page Sunday school paper for children; illustrated; edited by Sr. M. Walker. 50c. per year; In packages of four, five, or six to one address, 40c. each per year; in packages of seven or more, 35c. each.

Gomer Wells, Secretary General Sunday School Association, Knobnoster, Missouri


www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, September 10, 1892. No. 37.

THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa.

Subscription price $2.00 per year; Six Months $1.00; Three Months 50 cts.; single copies 5 cts.; Sample copies free.

The Traveling ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders. Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, fifty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## "The Proper Study of Mankind is Man."

## "WHAT IS MAN,"

By Elder J. R. Lambert, is perhaps the clearest exposition of the immortality of man extant in the English language. "It is a compact work, well and cogently written."

JOSEPH SMITH.

"I pronounce the work first-class. It overthrows error by turning on the light."

E. L. KELLEY.

"I consider it fine; just the thing as an eye-opener."

WM. H. KELLEY.

"I never read a book that I could more fully endorse. It is confirming, comforting, and reassuring to the seeker after truth. It must be convincing to the erring, and should, I think, end the controversy."

HEMAN C. SMITH

"I regard it as an excellent help, even all that is needed in the way of printed matter."

O. B. THOMAS.

"It can't be beat."

J. C. FOSS.

"I think it a most excellent work."

R. ETZENHOUSER.

"It is a very able production on the immortality of the soul."

EDWARD T. COUCH.

"We believe it is just the thing needed to be placed in the hands of those liable to be deceived by this false doctrine."

F. G. PITT.

"I have read the book and am satisfied it is the best in existence on the subject."

J. C. CLAPP.

"I think it is just splendid."

R. J. ANTHONY.

**Cloth 75c; with Patriot a year $1.50; paper 50c.; with Patriot a year $1.25.**

Address orders invariably LAMBERT BROTHERS,

LAMONI, Decatur County, IOWA.

### LIFT ALL MANKIND.

NEW HAVEN, Conn., May 15.—The annual sermon before the graduating class of the Yale Divinity School was delivered this evening by the Rev. Dr. John H. Barrows of Chicago. Dr. Barrows was introduced by President Dwight. He said:—

My text is found in John 12: 32: "And I, if I be lifted up, will draw all men unto me."

There is that in Christ which will in itself attract men to hear him of whatever race, character, or temperament. He who was lifted on the gibbet outside the Roman Capitol, the Son of God, the Jesus of Nazareth, is the one commanding world influence to-day. Since his crucifixion civilization has advanced as in no similar time before. The Master of the globe lies in Christendom. No scholar believes that any creed like that of Confucianism, Mohammedanism, or Hindooism is to prevail. Christianity is the magnet of human destiny. More and more the social as well as the religious questions are settled by his truth. If there is one modern miracle more powerful than another, it is the power by which Christ has transformed by his attraction the hearts as well as the minds of men.

In all souls there are three passions. One for truth, another for character, and a third for fame. In the breast of the true Christian these three are transformed into one. Christ's attractions are not grasped by the materialist, the sensualist, or the pessimist. The most conspicuous element in the stream of human existence is mortal redemption. When we enter the realm of our invisible thought we are brought to a keen sense of our own unworthiness. The presence of an instrument in perfect tune in an orchestra is a rebuke to all discord. So any chord of sympathy between man and Christ, if touched, tends to awaken a response which convinces us of our own inharmoniousness. The Bible is the enfranchisement of hope rather than trust. In unbiblical guesses, as in our destiny, it is better to trust to truths which God has not fully revealed. The prospect of one who goes out of this world resolute in sin may well make him tremble and us tremble for him. Christ's beneficent miracles, which command the attention of the stupidest, gave us a glimpse of his boundless love, a love reaching from arctic ice to equatorial palms; a love in comparison with which the sun is a half-smothered flame.

Christ is love's divinest self, not the physical love of the fascinating Helen, but the queenly sovereign love of all mankind. Nations, individuals, societies have their specialties and activities. The specialty of Christianity is the cross. May the divine image of the Redeemer lead us all to ways of activity and usefulness in his service.

For you, young men of the graduating class, there is a mammoth task in store in the simplification of Christianity to the common denomination of all Christians. The churches are kept asunder by the lack of intelligent conservatism. Aim to be great and in your greatness. Aim to unite all branches of the Christian church into one. Aim to make the paths of life smoother and the cavern of death lighter to all stumbling feet. Then can you truly be said to be lifting all mankind up to God.

### MODERN TABLE ETIQUETTE.

DO NOT touch with knife, fork, or spoon anything that you can eat with your fingers. That will show that you were born rich, and were brought up by hired nurses who did not have knives, forks, and spoons in their native land.

Always lift a goblet by the stem, never by the bowl. To touch the bowl would indicate that you are afraid of dropping the thing. It is an insult to your hostess to assume that she cannot afford to buy any more.

Never use a spoon when a fork will do. This is imperative. Any clown can eat with a spoon. Only persons of the highest culture can manage semi-fluid dishes with forks and chopsticks.

Never go to a fashionable dinner when hungry, and always sit at the table long enough to go away hungry—hungry for good, plain, old-fashioned food, hungry for solitude, hungry for silence, hungry for a return to the days when a man could be a gentleman without being bored to death.—*New York Herald.*

### SACRIFICES HALF A LIFE.

THE advocates of nursing as a profession for women have a serious statement to meet in the figures of Prof. Tyndall, who claims that an ordinary women of 58 is in every way in a better physical condition than a hospital nurse of 25. The sacrifice made by a woman entering the profession is virtually half a life, according to his belief.

www.LatterDayTruth.org

## *A. W. SHERMAN,*

**PHYSICIAN & SURGEON,**

LAMONI, IOWA.

Special attention given to the

EYE, EAR, NOSE, AND THROAT.

## YOU CANNOT AFFORD

To be

**WITHOUT A GOOD GENERAL NEWSPAPER**

IN YOUR FAMILY.

Reading the **PATRIOT** commends it more than anything else. All we ask is that you shall place yourself in a position to be your own judge.

TRY IT! TRY IT!

Send for free sample, and testimonials of those whom you know, and who know the *Patriot*.

**1 year $1 00, 6 months 50c., 3 months 25c.**

LAMBERT BROS., Lamoni,
Iosep. Decatur Co, Iowa.

## H. L. TILTON,

**1881.** LAMONI, IOWA, **1892.**

GENERAL MERCHANDISE,

**Strictly Cash and Produce.**

A CASH STORE can and will sell goods for less money than any house doing a credit business.

WE SOLICIT YOUR PATRONAGE.

For Sale or Trade,

## A LIVERY STABLE

and stock, at Grant City, Missouri. The barn is 36 x 120 feet; nine good teams and harness, five buggies, one carriage, one extension top spring wagon, three trunk wagons, five sleighs, and a new hearse. I want to trade for a farm, to locate my son on, so that I can devote my whole time to the ministry.

20aug3m E. KEELER.

## L. A. FOWLER,
## CONTRACTOR & BUILDER

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

If you want a Bible containing Oxford and Cambridge University Scholarship

**THE E. & S. TEACHERS' BIBLE**

is the book you are looking for.

*Send for price list to*

E. & J. B. YOUNG & CO., Cooper Union, New York.

**HOMES.** If you ever expect to move to Lamoni, now is the time to buy a nice large Residence Lot for $100, on easy terms of payment. Only ten minutes walk from L. D. S. church.

Write for Plat to

D. F. NICHOLSON,
3 Care Lamoni State Bank.

*Western Normal College*

Largest, Cheapest and Best Normal School in the West.

**CAR FARE PAID.**

Twenty-five Dept's. Thirty Teachers, all specialists No vacation except Aug. Enter any time. Take any classes. Expenses low. Graduates in demand. In order that all may test the merits of the Western Normal College, **we will pay your R. R. fare** from your home to Lincoln, Neb. Full particulars, catalogues and circ. **FREE.** Wm. M. Crow, Pres. Lincoln, Neb.


Joseph F. Burton, 2910 Sixteenth street, San Francisco, California, care C. A. Parkin.

Thomas Lester, Bishop's Agent, East New York Avenue, near Powell street, Brooklyn, N. Y.

Gomer Wells, Secretary General Sunday School Association, Knobnoster, Missouri


## "NOT HOW CHEAP, BUT HOW GOOD."

We carry a well selected stock of

**General Merchandise,**

and our constant aim is to please customers, and give them good values. We take pride in selling goods we can guarantee, and that we know will give satisfaction.

☞ Call and see us.

Yours truly,

**Blair Mercantile Co.**

## 4 LOTS

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

**CHOICE RESIDENCE LOCATION.**

Terms reasonable. Call on or address,

J. A. GUNSOLLEY, Lamoni, Iowa.

Robt. Winning, President. **LAMONI STATE BANK** D. F. Nicholson, Cashier.

(Successor to Farmers Bank of Lamoni.)

Paid up Capital.....**$25,000 00**
Liability of Stockholders.....**$50,000 00**

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

## Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions The index is rearranged, the subjects and citations furnishing a complete analysis of the contents.

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

## SPIRITUAL GIFTS

AND

**THE SEER OF PALMYRA:**

Or

**SEQUEL TO SPIRITUAL GIFTS.**

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of Facts and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts." With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

NEW YORK CITY, July 7th, 1892.

I am here taking a special course in Chronic Diseases and Diseases of Children.

If you owe me, please pay what you can to Mr. Weld, or Barrows, who will give you receipts. I am greatly in need of money, as expenses are very high.

J. H. HANSEN, M. D.

**GERMAN TRACTS.**

Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2 cents; the Sixth Trumpet, a fifty-four page pamphlet, 25 cents.

These prices include postage.

## A Useful Card,

And a very neat one, with name and address on the reverse side, is the following which we print and mail to any address for the low price of one dollar for 250.

Send in your orders. They will aid you greatly in your work.

**WHAT WE BELIEVE.**

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

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

We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are: First, Faith in God and in the Lord Jesus Christ; Second, Repentance; Third Baptism by immersion for the remission of sins; Fourth, Laying on of hands for the gift of the Holy Ghost; Fifth, We believe in the Resurrection of the Body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired; Sixth, We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done.

We believe that a man must be Called of God, and ordained by the Laying on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

We believe in the same kind of organization that existed in the primitive church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time.

We believe in the powers and gifts of the Everlasting Gospel, viz.: The gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues and the interpretation of tongues, wisdom, charity, brotherly love, etc.

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

We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God.

We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county and state, and consequently better fitted for the change which cometh at death.

We believe that men should worship God in "Spirit and in truth;" and that such worship does not require a violation of the constitutional law of the land.

## THIS SPEAKS

FOR ITSELF.

The following letter from a Brother ought to convince any sane man or woman that the sale of Ordway and Company's Bed Springs is a profitable business *if pushed*. The Company *furnishes* Model and Case, Sample Spring, Circulars, etc., *free to Agents* (conditionally), and Springs, to be paid after delivered, if satisfactory reference is given and the orders *taken first*. They also have other *Household Necessities* for agents to sell. Suitable for *either sex, young* or *old*. *Write* for *circulars* and *terms*. Do not fail to mention *Herald*. Write quick if you wish to *secure territory* and make money. Address,

B. F. ORDWAY & CO., PEORIA, Ill.

WATERVILLE, Kan., April 26, 1892.

B. F. ORDWAY, *Dear Bro:*—The treatment I have received from you and the firm you represent demands that I (right here and now) acknowledge my indebtedness to you for your courtesy and liberality in your dealings with me; and my experience with Ordway's Portable and Adjustable Bed Springs warrants the statement that THEY ARE THE BEST, and superior to any known Bed Spring.

On the 13th of last September I commenced selling your Springs in Garfield township, Clay county, Kansas. Called at seven houses and sold and put up 5 sets of Springs, traveling along a section line running east and west, selling on each side of the road for a distance of 2¼ miles. From that time up to the present I have met with similar success. I take the Springs around and show them, and they sell themselves, and those who purchase one set generally buy more afterwards, and they always recommend your Springs. Henceforth I shall endeavor to devote ALL MY TIME to selling Ordway's Portable Bed Springs exclusively. Yours for business,

E. BLOMBERG.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, September 10, 1892. No. 37.

## The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, Sept. 10, 1892.

CONTENTS:

EDITORIAL:
The Church and the Workmen.....581
The Cholera Coming.....582
Cholera Here.....582
Labor and Capital.....582
Questions and Answers.....583
"Coming Events, etc.".....584
From Bro. Blair.....584
MOTHERS' HOME COLUMN:.....585
LETTER DEPARTMENT:.....587
ORIGINAL ARTICLES:
Homestead Pennsylvania and its Lesson.....590
Synopsis of Sermon.....593
SELECTIONS:
Speaking in Public.....593
What Labor Delegates Cost.....594
MISCELLANEOUS:
The World's Reunion.....595
To Iowa Branch Officers.....595
Items of Interest.....596

### THE CHURCH AND THE WORKMEN.

THE Chicago *Times* for August 9 has the following sermon from its layman editor in it, for the Sunday reading of its readers. We may indorse much of this lay sermon, and commend many of its points to the attention of our readers; excepting the stricture upon some senator, and whatever political direction the screed may have been written to take, the HERALD not being a political journal. Some years ago the question of opening the public libraries on the Sunday was agitated in the New York City pulpit and press. At that time Henry Ward Beecher, a leading preacher and politician was of the opinion that the public libraries should be opened on Sunday, and urged as one reason for it, that the church accommodation of the city was capable of holding not one seventh part of the churchgoing element; and that the opening of the libraries would not necessarily lessen the attendance at the church service, and would have a tendency to keep many well-disposed persons from attending places of questionable resort, and avert the possible evil consequences to result. At the time it seemed to us that if the public libraries were proper places of resort, the natural result of opening them to the public on Sunday would be to secure for that day a much larger visitation of the moral element, which sometimes drift into places of doubtful amusement for the want of somewhere to go and the discontent and *ennui* occasioned thereby.

Similar reasoning to that above may be urged in favor of opening the Fair to Sunday visitors; the same as are parks, gardens, and other outdoor resorts, conditions enforcing sobriety and the public peace being provided for. We shall wait the result of all this clashing and see what the wise men in Babylon may do. We think it likely that the final result will be that the matter will be compromised, and the Fair be opened to the public on alternate Sundays, or one Sunday in the month, as the management may agree.

#### CHURCH AND WORKMEN.

Various persons whose names are thoroughly well known in connection with wage workers and their interests have been discussing in the *Times* the relationship of the masses to the church. They are unanimous in the opinion that the masses have no relation with the church, which is presented as a wealthy organization whose temples are remote from the wage workers' homes, whose pews are denied to a man in fustian, and whose atmosphere is so altogether of wealth wealthy and of earth earthy that a self-respecting laboring man will not trust himself within their walls. This is, however, lack of definition as to what the church is. In America there is no church in the sense of the Church of England, which is an establishment of the government. There are in Chicago, for instance, many kinds of church. Synagogues are reared in the very midst of those sections which are called poverty-stricken, as well as in the very midst of a wealthy residence section. The cross-surmounted Roman Catholic church is everywhere, in rich environment and in poor environment. The Lutheran preaches to no aristocracy, and there are some Methodist churches, though the number is growing less, where the wage worker is absolutely at home because the church is his. It is possible that the observant gentlemen quoted by the *Times* are hostile to all church organizations. Their remarks as a matter of fact are addressed almost entirely to the church as defined by gentlemen of high salaries in the pulpit thereof who complain that the total membership, now only about eight per cent of the population in Chicago, is steadily diminishing. It must not be forgotten that there are many churches in Chicago whose doors are open day in and day out from one end of the year to the other, whose ministers never take vacations, but are constantly serving their congregations, and whose guerdon in this world at least is no greater than that of the aggregate of wages received by men to whom they minister.

But there is substantial reason why representative workingmen should assume to designate the aristocratic, wealthy, Sabbatarian organization of the church. Though the government of the United States has nothing whatever to do with the establishment of a public worship or discrimination between denominations, what fact has recently been established? The census of 1890 demonstrates that the entire church membership within the republic is less than one-third of the population. That one-third includes many a wage earner, many a man and woman in the very humblest walks of life, many creatures whose sole consolation is the hope that hereafter something of the joy, the comfort, the enjoyment denied them here will be theirs. Of that 33 per cent of church membership a very small proportion, not to exceed probably a third, possibly not more than a fifth, demands of the Congress of the United States that its peculiar views touching what it calls the Sabbath shall obtain in this country, notwithstanding the fact that two thirds of the people of the republic are not church members at all. A senator of the United States, a man who has passed the entire Sabbath day time and time again in a game of poker, the sitting unbroken from Saturday night to Monday morning, led as arrant a lot of demagogues as may be found anywhere upon the earth into a declaration that the great mass of wage workers who have no leisure day save the so-called Sabbath shall be denied by law opportunity of visiting the World's Fair upon that day. If Congress thus officially recognizes this small, and let us suppose they think it, this saving, remnant, what shall a workingman do but consider that this is the American church and characterize it accordingly? Such a church cannot be respected by the laboring men. Such a church can hardly have the countenance of a sincere follower of Christ, who was not a Sabbatarian. Such a church must continue to narrow, because it is impossible that broad and liberal men, whatever their education, whatever their sphere in life, whatever their employment, shall consider that it has capacity to enlist the good will of mankind.

The original Christian establishment was communistic. The Master enjoined that all should sell whatever goods they possessed and follow him. Christians gathered in communities. The goods they had they held in common. It was because he was guilty of falsehood in making his return that Ananias was condemned not only to immediate corporeal death, but to an immortality of infamy. There were no $10,000-a-year salaries for the men who preached the gospel. It was not necessary that such men should be graduates of seminaries, for the simple word of Christ needed no exposition of learning. The learned of that day were against the gospel of Christ. The simple virtues then taught and lived up to are mentioned now and neglected. Modern society is not founded upon the golden rule, nor does any man being stricken upon one cheek complacently turn the other to be stricken. In the primitive days there was no wealth in the church. In this day the church, as the workingman understands the church, is entirely a matter of wealth. It was the Lord's declaration that the poor "ye shall always have with ye." It is the practice of the modern Christian of the wealthy congregations to take care that the poor shall be nowhere in sight.

On the other hand, how is a magnificent temple to be reared? How is a high-priced preacher to be maintained? Who is to pay the choir, who cushion the pews, who decorate the walls? It costs money to maintain a church. Is it reasonable to suppose that a man who contributes nothing whatever to the cost of erecting or of maintenance is, Sabbath in and Sabbath out, to be as welcome to this expensive place of worship as the man who freely "comes down" for its maintenance? To say that he should be is to ignore existing conditions and to refer the church back to its primitive plan.

It is idle to refer the nineteenth century Christian in his ordinary worldly aspect to these early days. When the Savior was upon earth he had not whereon to lay his head. Were he to visit in the flesh those men who, living in palaces, declare themselves his humble ministers it is greatly to be feared

www.LatterDayTruth.org

that their right reverend reverences would direct their butlers to call a patrol wagon for the purpose of removing from the premises a person whose appearance suggested an altogether too humble sphere of existence to warrant his being about the premises.

## THE CHOLERA COMING.

SIXTY years ago Asiatic Cholera started in a far-off secluded portion of the Eastern World, and made the tour of almost the whole inhabited area. It was at that time foretold by prophecy, and many were looking for it. At intervals, more or less marked, since then this scourge has visited different portions of the earth, and now it threatens to involve in its dread, terror, and death the widely spread field of lands inhabited by man.

If sixty years ago it spread so widely as it did, when the means of intercommunication were so poor, how much more rapidly and surely will it now take in the principal cities of the world, interlocked as they are by the lines of public travel, so loosely guarded at either end as they are. A few days, a few hours only stand between the most distant; and from Russia, Austria, Asia, and all other lands where the scourge is appearing. travelers for business and pleasure, refugees leaving one home to seek another in America, are rushing to the great central marts whence they reach our land, and these may bring the pest in their persons, or clothing; while the many articles of commercial traffic coming from those distant scourge-infected provinces may bear the germs of this perilous disease and scatter them in every hamlet in the New World.

It is well that the officers of the Health Department of the State are alive to the danger in the situation, and we rest assured that they will do all that is within human skill and wisdom to do to prevent infection and the spread of it; but what God disposes it will be hard for man to prevent. For the Saints we advise care in meats and in drink; moderation in temper, and the absence of fear; these as preventives and upright lives and trust in God for relief and cure, if it so be that the scourge becomes epidemic.

## CHOLERA HERE.

THE steamer Moravia arrived at New York from Hamburg with cholera on board. The Moravia sailed August 18 and the following day the disease broke out and spread so rapidly that twenty-two deaths resulted—two adults and twenty children—who were buried at sea. The ship is detained at Hoffman Island in charge of quarantine authorities and with its passengers will not be released from their supervision until every known means is employed to stamp out the plague. Other ships will arrive from Hamburg and will with cargoes and passengers be likewise quarantined.

Great alarm prevails in New York; it is almost conceded that a cholera visitation cannot be averted. President Harrison, who was in the city *en route* to various points, abandoned his programme and hurried on to Washington. It is said that a cabinet session may be called to consider the situation and take action if necessary. The New York State Board of Health is acting vigorously to prevent the carrying of the pest in trains.

A Hamburg cablegram of the 31st, states that no adequate idea of the terrible condition of affairs has yet been given. Eight hundred or more new cases and three hundred deaths were reported on the 30th. There had been a startling change for the worse in the last forty-eight hours. A sudden blight has fallen upon the city; most places of business are closed, and all public gatherings have been prohibited. The excuse of the sanitary officers for not furnishing adequate reports is that all medical men are overwhelmed with work. The pestilence is practically beyond control of the authorities. Aid has been summoned and a corps of physicians is now on the way from Berlin. Dead bodies are thrown in heaps. Many are fleeing the city.

A frightful disease, called the black pestilence, has appeared in two Hungarian cities. Sixteen cases are thus far reported. The victims are covered with black boils. The disease is thought to be akin to the mysterious malady that accompanied the cholera in Persia.

A St. Petersburg telegram of the 31st estimates the total deaths from cholera in Russia at 150,000. It is abating at Teheran.

## EXTRACTS FROM LETTERS.

Bro. W. W. Blair wrote from Thurman, Iowa, August 29:—

Our reunion began in good way Friday p.m., and by Sunday over thirty tents were up and the grounds took on the appearance of a well organized camp meeting. From the first the spirit of true worship pervaded the hearts of the people. Peace and good order reign, and the prospects are good for the entire session. Yesterday there were probably near three thousand persons on the ground; the weather was fine, the temper of the people excellent, and the attention and interest all that could be expected. Elders E. L. Kelley, Henry Kemp, and A. E. Mortimore rendered efficient service, the writer aiding them; and Bro. William Leeka and his active helpers kept the camp affairs in fine shape. Bro. Thomas Hougas, in charge of the choir, served most commendably, ably assisted by Sr. Stella Benner and Miss Mabel Roberts in charge of the organ. Sunday's services cannot fail of blessed results, and we already hear of some who have decided to give their service to God and his church ere this session closes. Bro. E. L. Kelley goes Thursday, September 1, to Kirtland conference, and we hope to have in his place Brn. C. Derry and C. Scott, in due time. Last night torrents of rain fell, but as I write I hear the sharp clang of the bell calling the camp to prayer service, so I close for the present.

August 31.—Weather is perfect; attendance at reunion fair and increasing. Prospects fine for next faur days service, and all seem hopeful and happy.

W. F. Donaldson, Missouri Valley, Iowa, August 29:—

Through the influence of our weekly prayer meetings two or three are now ready for baptism.

Bro. E. F. Shupe, Denver, Colorado, the 29th:—

Six were lately baptized into the branch. Bro. and Sr. Stebbins paid us a visit August 25–29. The Saints are mostly well, and active in the work.

## LABOR AND CAPITAL.

IT may be thought by some that the question of labor, or capital, or capital and labor, is a political one, and as such ought not to be discussed by the Editors of the HERALD, but is it a political one in such a sense that the Editors may not have and express convictions about it, or give items and facts about it with conclusions derived from them without being justly chargeable with meddling in politics. We have distinctly disavowed writing on the question of the pending troubles at Homestead, or at Buffalo in a political sense, or in the interest of any side of the political contest now before the American people, and we now disavow it again.

The question is an economic one, and a consideration, and understanding of it as such may help us to a better comprehension of the "all things common" idea supposed by many to be the real refuge of the Saints in a temporal sense.

The contest now being waged between labor and capital at Homestead is a contest between social elements outside of and independent of politics. True, each of the parties called political, has declared in some way upon the labor question with a view to an effect upon the labor classes; but the issue now joined between the working men's association and the mill owners at Homestead, is not the issue joined between the political parties, and is joined for a specific object not contemplated in the claims of either political party; nor will the decision whichever way it may be cast, affect the political questions joined between the contending political parties; except it shall be done by implication by some writer or speaker for political capital.

Society in its present interest and its perpetuity depends largely upon a proper and peaceful solution of the question of the right relations between capital and labor; and these affect everybody, the Latter Day Saints among the rest. It is in this sense that we have written and shall write of the subject.

The editor of one of the ablest journals of the states, the Chicago *Tribune*,

www.LatterDayTruth.org

in an editorial for August 20, gives some statements concerning a law of Congress providing for arbitration in cases of controversy between railways and their employees, and presents some good reasons why some law should be enacted by which the frequent derangement of public business by ill-considered strikes may be avoided. It is entirely nonpartizan, and deals with the question as one of public polity and not of partizan policy.

Assistant District Attorney Pagin has called attention to an act of Congress passed in October, 1888 (Rev. Stat. Chap. 1,063), providing for the settlement of railroad strikes by arbitration. The law provides that in case of any disagreement between railroad companies and their employés, "if, upon the written proposition of either party to the controversy to submit their differences to arbitration the other party shall accept the proposition," then each side shall select one person, and they shall select a third, and these three persons shall constitute a board of arbitration. The decision of such board is to be absolute and final. The act further provides that the President may select two Commissioners, who together with the Labor Commissioner of the State in which the trouble has occurred, may constitute a temporary commission "for the purpose of examining the causes of the controversy, the conditions accompanying it, and the best means of adjusting it." The jurisdiction of such a board of arbitration applies of course to interstate roads.

The weakness of this law lies in its optional character. One party must make written application for the arbitration and the other party must voluntarily accept the proposition before such a board can act. In other words, if both sides choose to take the benefit of the law they could end the controversy; but of what avail is the law in the case of the switchmen's strike, where one side has shown no disposition to arbitrate and commenced acts of violence at once, and the other side publicly refuses upon the ground that there is nothing to arbitrate?

The time has now come to provide some legislative method which will absolutely prevent these quarrels between railroad companies and their employés which are imperiling the public interests by stopping the passage of mails, freight, and passengers. Further, the law should be so constructed that every person at fault, whether he belongs to a wealthy railroad corporation or to the ranks of its employés, shall be punished severely. These persons who control commerce between States as common carriers and who make such changes as they please under the law ought to be so regulated and restricted that their individual quarrels shall not involve other people who have no interest in their disagreements. As it is now these contestants may or may not injure each other, but they do injure outsiders upon every occasion. They are like two rowdies who, instead of firing at each other, only shoot the spectators and passers-by who have nothing to do with their quarrel. This interruption of railroad business by labor disputes must be made impossible, and some means must be devised to prevent any interference with commerce and travel and the mails. The operation of a railroad cannot be stopped for a single day without inflicting heavy damages upon the traveling and commercial public, and for this reason alone, without taking any account of the destruction of railroad property and the demoralization which grows out of such lawlessness, there is pressing necessity for a law strong enough to absolutely prevent strikes of this kind. It must not be an optional law. It must not say to the contestants, "You may arbitrate if you please," but it must take them by the collars and say in a way they will understand, "You must arbitrate or suffer the penalty" of assulting and injuring the public.

So much for the strikes affecting interstate commerce. When the strike affects a railroad within the State the Legislature should provide statutes which will regulate strikes and lockouts and severely punish those who trespass upon the rights of the public, either in the safe transportation of individuals or property. Under the present system that protection to life and property which is guaranteed by every State Constitution is not given. The present miserable condition of affairs has gone far enough. The public has more interest in this business than either railroad corporations or their employés, and it is the principal sufferer. These reckless, violent outbreaks are growing more and more frequent, and are involving the country in conditions which are tantamount to those of civil war. Is it less than civil war when it is found necessary to call out the entire militia of four States—New York, Pennsylvania, Tennessee, and West Virginia—to protect life and property from thousands of reckless strikers? Under present laws the country is well nigh as powerless as was the case in the middle ages, when a King sat powerless upon his throne to protect the people, watching the conflicts of factions of the nobility, whose vengeance was principally wrought upon his innocent subjects, who had no part in their quarrels. Railroad striking must stop. Both sides must be dealt with in a summary manner. It is now time for the people to have their say, for they are the real sufferers.

The *Tribune* is a Republican journal, but it by no means follows that for that reason it cannot, when occasion demands, deal with what affects the general public in an impartial and unpartizan manner, as in this case.

The same is true of other political journals, in proof of which we give the following from the Philadelphia, Pennsylvania *Times*, a Democratic paper, on the general features of the strike at Homestead; in its issue for August 18, under the caption "Why should they work?"

There are more than 3,000 idle workmen at Homestead forced into idleness because some 300 of the highest paid workman refused to accept a scale that slightly reduced their wages. Most of these 3,000 men are very poor; have no savings and are now subsisting on the contributions from organized labor. They could get employment at Homestead, except those who participated in lawlessness, at their old and satisfactory wages, or they might get employment elsewhere; but why should they work when they are fed without labor?

Striker O'Donnell announced that he collected $10,000 in a few days for the strikers; labor organizations all over the country have pledged their contributions to maintain these men in idleness, and the labor associations of Boston have publicly given their promise to raise $20,000 for their support. Why should they work when they can pose as martyrs before their fellow-laborers and be maintained in idleness?

It is now as certain as is anything in the future that the Homestead mills will not again be given over to the control of the Amalgamated Association. Whether wise or otherwise, the managers have so publicly declared and have proved their purpose to maintain their policy. Are those 3,000 idle men to be fed and clothed by labor contributions indefinitely? Nine tenths of them could get work at satisfactory wages to-day at Homestead by applying for it individually; but they must all be taken back, whether wanted or not, and whether worthy or unworthy, or all must be idle and remain at Homestead to be fed by charity.

As long as others will feed them in idleness, why should they work? Nearly all of them are foreigners, many of whom do not even speak our language; but they once usurped the places of legitimate American workmen, and now they are the most lawless and revolutionary of all in that region, and they are just the type of men who will be glad to live on in idleness as long as others feed and clothe them.

The Homestead idlers have degenerated into a mob, and only the presence of the military prevents daily assaults upon those who choose to work while they refuse to work and choose to be idle. They are daily becoming more and more demoralized; they are daily flinging reproach upon organized labor; they can have no employment as members of the association now or hereafter, and why not require them to go where they can earn their bread? Why should workingmen be taxed to support them in idleness that erupts in constant lawlessness? and why should these idlers work while others will work for them and feed them in idleness?

Of the strike at Buffalo, Mr. P. M. Arthur, Grand Chief, of the Brotherhood of Locomotive Engineers in an address delivered in the Pavillion in Toronto, Canada, August 18, said:—

The policy of the brotherhood in cases of differences between members and officers of the railroad companies is to refer to a committee of adjustment. Every effort is exhausted before coercion is attempted, and with one exception only during the last twelve years the brotherhood has been successful. If this course were always pursued by labor organizations there would not be the troubles and conflicts that afflict the labor world, and the difficulty at Buffalo, at present existing, would not have occurred.

Coöperative industry, a community of interests, a policy of mutual accommodation in case of a conflict of opinion as to rights and privileges of those concerned must in some way enter into all schemes for the bettering of our social system; and we are largely interested in anything which may help to solve the questions at issue; aside from entering into the political squabble for which we have neither time, capability, nor disposition.

## QUESTIONS AND ANSWERS.

*Ques.*—Is there a provision in any accepted revelation by the church, that permits of the ordination of an High Priest of the Melchisedek priesthood, by an High Priest of the Aaronic priesthood?

*Ans.*—We know of none; except such as is found in the general provision that the command of God is authority for doing the thing commanded. Should God command a thing to be done, the right and authority to do it are to be taken for granted.

*Q.*—Is it proper for a man who has been acting as branch priest and is promoted to the presidency of the branch to still hold the office of priest, where there are others who are competent to act in that office?

*A.*—No. One thus chosen to preside, should secure, as soon as practicable the appointment of a priest to assist

www.LatterDayTruth.org

in the government of the branch. The branch should fill the office of acting priest at the earliest opportunity.

*Q.*—Why was it necessary to have two quorums of Apostles in Christ's day, and but one quorum now?

*A.*—We do not know. If there were two, it is not shown by the New Testament scriptures. And unless the quorum at Jerusalem and the one on this land were contemperaneous, it is evident that it was for the purposes of the work to be done, as Christ may have decided.

## "COMING EVENTS," ETC.

DO COMING events cast their shadows before them? See below:—

Plano people are now figuring on securing the big camp meeting of the Latter Day Saints. Ten thousand campers of this faith have decided to hold a big camp meeting next summer, and a majority of them are understood to favor the Plano camping grounds. The people of the latter town will make an effort to capture the meeting.

## FROM BRO. BLAIR.

ELEVen persons, all adults but one, were baptized this afternoon, and more are almost persuaded to obey the Master's call to baptism. We are having full and attentive congregations, fine attention is given to the word preached, a deep feeling of duty toward God prevails, no light trifling, or jesting words or acts are seen in the ministry, but a wise, ardent desire to preach salvation, and minister in the way of salvation, is manifest in them all. The Lord is in the camp; his Spirit rules in many hearts; the Saints are prayerful and bear humble and confirming testimonies to their happy experiences, and prospects are cheering and full of good promise for the next three days of this session. The weather is excellent, the health of the camp good, and best of order is had. Thus far the work of the reunion has greatly exceeded the hopes of its most sanguine friends, and we look for steady increase in interest and hearers till Sunday next when we look for congregations numbering many thousands.

Bro. E. L. Kelley started this afternoon for Chicago, Kirtland, and Vale's Mills, Ohio, to return to the Eastern Nebraska conference and the Logan Reunion in due time. Bro. C. Derry leaves on Saturday for Omaha to fill appointments next Sunday, leaving the writer and Bro. Henry Kemp to do the chief part of the pulpit work till the close of the session.

The sermons thus far have been timely, well ordered, and well delivered. Prospects for the progress of the Lord's work here and in all this region were never so good as now.

Bro. Derry will go from Omaha to Boomer, near Council Bluffs, Iowa, to hold a series of meetings nightly. He is in fine spirits and preaches the word wisely and in power.

THURMAN, Iowa, September 1.

## EDITORIAL ITEMS.

BRO. JOHN WAHLSTROM, missionary to Sweden, wrote from, Malana, Sweden, August 16. He reports slow progress in missionary work there, but says that no one has yet interfered with him in his movements. He presented his credentials to the American Consul, and to some other of the officials of Sweden, so that it is known who he is. He had several talks with the elders there from Utah; but these did not wish him to say much when others were by. He thinks that more could be done if he could secure a place to preach in. To do this he asks that if anyone has a hundred dollars to lend him to use for that purpose, he will secure them and repay the amount in due time. Anyone desiring thus to help the mission, he requests that they will correspond with Bishop E. L. Kelley and Bro. Asa S. Cochran, at Lamoni, for particulars and definite arrangement. Bro. Wahlstrom asks for the sustaining prayers of the Saints.

Bro. Gomer Wells was preaching to fair audiences ten miles south of Booneville, Missouri, on the 27th of August.

Bro. D. L. Palsgrove, Clinton, Iowa, writes in commendation of the traveling ministry who have labored there. He reports two excellent persons lately added by baptism.

Bro. I. P. Baggerly arrived home from his Southern Indiana field August 30. Bro. C. Scott came in the same day from Michigan, having been summoned there by the death of his youngest sister. He left on the 31st for Wilber, Nebraska.

Bro. J. Armstrong wrote from Memphis, Nebraska, that the people were giving him a careful hearing everywhere he had held meetings.

Bro. D. E. Tucker is busy in Northeastern Missouri; so busy that that he does not anticipate being present at the Clinton reunion.

Brn. A. E. Mortimer and R. C. Evans have been doing successful tent work at various points in Ontario. Some have been baptized. They are now at Niagara Falls, where a faith cure convention is in session. Bro. Evans has a call from far-off Quebec, to which he will probably respond.

Bro. Moses N. Cole, of Wellington, Sumner county, Kansas, desires to correspond with some brother, an elder preferred, who may have one thousand dollars or more to invest, in reference to a business that will make the investor self-sustaining. We do not know what Bro. Cole has in view, but it may be developed upon correspondence.

Mr. W. A. Goodwin, of Condon, Oregon, wishes to correspond with the ministry laboring in Oregon. Brn. Daley, Haws, and Lawn please note.

Bro. J. R. Allen reports good work done by Bro. Joseph Snively at Hiteman, Iowa, in August, resulting in the baptism of four.

In this issue will be found a circular letter from the General Reunion committee giving information concerning arrangements for the accommodation of visitors. Fuller particulars as to railroad rates were published in our last issue. It is the wish of the committee that branch presidents will call the attention of the membership to this annual meeting.

Bro. H. R. Harder of the Decatur, Iowa, district was with the Lamoni Saints on Wednesday the 31st.

Bro. and Sr. H. A. Stebbins arrived home on Thursday, September 1, from their tour in California and the west, and were warmly welcomed by their Lamoni friends. Both have improved in health.

Pres. Joseph Smith and wife left Lamoni, Iowa, Saturday, September 1, for the mineral springs near Lineville, Iowa, where they go into camp for ten days.

The Philadelphia, Pennsylvania, district conference will convene in Brooklyn, New York, Saturday, September 17. Regular notice too late for insertion.

President Harrison issued quarantine regulations September 1, ordering twenty days detention at quarantine stations of all vessels bound for United States ports, carrying immigrants from cholera-infected points. State and steamship authorities are acting in hearty coöperation with the government. Vigorous measures have been taken to place a quarantine cordon around the entire country. Dr. Ahern, a prominent Quebec physician, gives it as his opinion that Quebec will be visited during the present year owing to the inefficiency of the quarantine service at Grosse Isle, also that the disease will outlive the Canadian winter, as it did the colder one of St. Petersburg. Detroit, Michigan, fears a cholera invasion, owing to Canada's inefficient quarantine system. Saturday's cablegrams report an improved condition of affairs at Hamburg. The dead are now all buried and the death rate decreasing. New York is also more composed over the situation—less excitement and fear prevail there. No new cases have appeared among the Moravia's passengers, who are still on board the ship lying off Hoffman Island. The convalescent patients are almost well. The steamers Rugia and Normannia from Hamburg and the Umbria from Liverpool, both infected ports, are due on the 3d. Public confidence in the quarantine system is established, however.

www.LatterDayTruth.org

Bro. Alexander H. Smith left Lamoni for Salt Lake City, Utah, Tuesday, August 30.

By letter from Sr. M. J. Page dated San Benito, California, August 22 we learn she had heard that "Bro. D. S. Mills is very low and cannot last much longer." We regret that Bro. Mills is so poorly, but hope for the best.

THE ladies of the stone church recently gathered at the home of John Wright, lately bereaved, and with sewing machines and willing hands spent a useful afternoon; the fruit of their work numbered twenty-eight completed garments for the motherless children. Grandmother Hawks feels very happy and thankful for the kindness.

The above is indicative of what charity indeed may do. The "Stone Church," is the Saints' meetinghouse in Plano, and the "ladies" of that church, are our sisters in the Lord. Bro. John Wright lost his wife by death some little while ago, and this action of the sisters was in behalf of the children deprived of a mother's care and attention. "Go thou and do likewise," may apply in this case, to many who read of it.

# Mothers' Home Column.

EDITED BY "FRANCES."

"Yes, pray for whom thou lovest; thou may'st vainly, idly seek
The fervid words of tenderness by feeble words to speak;
Go kneel before thy Father's throne, and meekly, humbly there
Ask blessings for the loved one in the silent hour of prayer."

## PRAYER UNION.

### SPECIAL REQUESTS FOR PRAYER.

Your faith and prayers are requested in behalf of Sr. Nellie Grant, that God may strengthen her to endure the trial of her faith, and boldness to stand by her convictions of right.

Bro. Asahel Thorne, of Williard, Utah, desires the prayers of the Union in his behalf, as he is partially paralyzed.

MEMORY TEXTS FOR OCTOBER.

First Thursday, Mosiah 9: 9.
Second Thursday, Alma 5: 4; 16: 28.
Third Thursday, Doc. and Cov. 71: 2.
Fourth Thursday, Doc. and Cov. 100: 30; 49: 5; 65: 1.

ELIZABETH BEEMER.

WALNUT CREEK, Cal., June 30.

*Dear Sister Frances:*—We appreciate your work and words of cheer to we the many tried but faithful sisters who have been reached through the Home Column.

I am the mother of six children, and with their father taught them the principles of the gospel at an early age, so that when they were old enough to obey they of their own accord wished to be baptized. Three have grown to manhood, and I can thank God that they were obedient in childhood, as it has caused them to live a careful and watchful life. I find parents cannot be too careful in bringing up children. Teach them obedience from the first. It is not right to love (?) our children so much that we cannot demand of them obedience in that which is right. The child who is raised up to respect the wishes of others will prove a blessing, while those allowed to be disobedient will prove a heartache to parents and friends.

We mothers have a great responsibility resting upon us, and when I read the good counsel given through the Home Column and *Autumn Leaves*, I regret that I did not have such counsel in my girlhood. I think I would have heeded it.

SISTER WELDON.

BROWN, Colo., May 17.

*Dear Sisters:*—I never read your letters without having a desire to write you a few lines. I learned through the *Herald* and *Ensign* about this grand gospel, and last February I was led into the waters of baptism by Brother James Kemp. Oh how I thank my heavenly Father for sending us an elder from the Church of God! Some of my children were baptized at that time; the rest are ready to go into the water when Brother Kemp comes back. Some of the people around here make a little fun of the Mormons, but we do not mind that. We are proud to be numbered among the Latter Day Saints, and ask God to help us to be worthy of that name. Dear sisters, pray for us that we may be kept in that straight and narrow path, and ever be found faithful servants of our dear Master.

In bonds of love,

C. HUBBARD.

BOSTON, Mass., Aug. 7.

*Sr. Walker:*—I have thought several times that I would write for the Home Column. My thoughts are with the dear ones at Lamoni this glorious Sabbath morning, and I wish I was with you in body as I am in spirit. There are no friends like the friends of my Master. I have attended church somewhere every Sabbath since I arrived here. Last Sabbath I went to the Saints' church on Howard avenue, and as I entered the church I felt the blessed Spirit witnessing with my spirit that this truly is the house of the Lord, and its worshipers the people of the living God. Although few in number (owing to the inclemency of the weather), yet we had a sacrament meeting. I learned while there that Brn. Blair and Kelley were expected to attend the reunion.

I have in my weak way tried to sow the good seed, and some of my friends have expressed a desire to go and hear our people. The Spirit of God is reaching out after those who are honest of heart—he has many sheep in the sectarian churches, whose souls are crying out to be fed with manna from heaven. They are tired of feeding on husks, and are longing for the bread of life.

As I look out of my window I see many churches whose spires point heavenward; yet the people of said churches are taught many different ways to reach that blessed place. The Scriptures teach "straight is the gate and narrow is the way [not ways] that leadeth unto eternal life, and few there be that find it."

Now I will try to write something pertaining to temporal things. The city of Boston is a beautiful one with its adjacent towns and fine summer resorts, where the pleasure seeker can find pleasure, and the lover of nature be satisfied. Thousands of people visit the different beaches weekly. Street cars are filled with men, women, and children, whose aim is a stroll upon the seashore, and a cool bath in old Neptune's waters. The bathing costumes are quite picturesque. Some are plain, of different colors, and fabrics, some striped, and yet seem to be uniform in their style and make-up. I love to watch them in their sports. They play ball in the water, which is very amusing, and as I cast my eyes out upon the great ocean and back again to the shore, I am reminded of the promise made to Israel as found in Hosea 1: 10: "The number shall be as the sands of the sea." As the people who have walked along the sea are numberless, so shall the number of God's people be when he cometh to make up his jewels.

Numberless as the sands on the seashore,
Numberless as the sands on the shore!
O, what a sight 'twill be,
When the ransomed host we see,
As numberless as the sands on the seashore.

Yours in the faith,

MARY A. WHITE.

SAN FRANCISCO, June 27.

*Dear Sisters:*—As it is the anniversary of our sisters' Union, I drop in a leaf of experience. Three years ago to-day we organized our little meeting, nineteen names being enrolled. We felt very weak, I can assure you, but not for long. We have with the help of our heavenly Father advanced very fast. To him be the praise for all our strength! He has spoken to us at various times in our meetings, in tongues and interpretation, exhorting us to be faithful and assuring us that he was pleased, and nothing should come in our way that he would not remove, inasmuch as we were faithful. Oh what a blessing to enjoy! We have many testimonies as a witness of this great work of the Lord. He has heard and answered our prayers; our sick have been healed instantly. To God be all the praise! I will just mention one incident that was very encouraging to me, and I feel I can never forget it.

My sister was lying very sick, had been very sick ten days with a fever and a very bad cough. The doctor told me he thought she would not get well; that if she did it would have to be through our faith. The worst of it was, she was not in the kingdom of God, nor is she now. I felt very badly to have her die, so I went to our Prayer Union feeling weak and sick in spirit. The sisters prayed to God for strength. They seemed to know all when I asked their prayers for her, and one sister had the witness that my sister would get well and told me I would have a witness when I got home. When I reached home my sister was sitting up crocheting, and the first words she said were, "I wanted you to go. I knew you would pray for me." She has had no cough since.

Let our prayers be united that God will continue to bless our sisters' Prayer Unions.

SISTER KNIGHT, Pres.
SISTER CURRY, Sec.

www.LatterDayTruth.org

*Dear Sisters:*—It appears timely just now to urge unity and action along the line of the scattered and isolated sisters. As a class we are skirmishers, and it is vain to regret our positions upon the battlefield. The Home Column and Prayer Union are cords of great strength to the lone sentinels; and while the battle is raging fiercely, it is indeed strange that any should be found devoting their time and talents relating reminiscences as soldiers do after the war is over.

Individually we welcomed the Prayer Union with satisfaction, and have been blessed in keeping it alone, and have kept it also in company with one and two sisters; and we together have felt the presence of One who has promised to be in such meetings blessing us with peace and love.

We find it a good plan to work a part of the afternoon upon something saleable, such articles to be sent to the nearest branch or ladies' society for sale. If the scattered sisters will adopt some such plan, each isolated sister may become an active worker in some branch.

The sound that reaches us from headquarters is that "work is demanded." Yes, the cry is, "To arms! Gird on thy strength, oh children of Zion, and stand fast! Cling to the rod of iron, and work righteousness." Who of us is willing to idly sit because "affairs do not move in lines of our choosing," or wound our own comrades in the conflict.

LUCY LLOYD.

---

ROGERS, Ark., May.

*Dear Sisters:*—I spent the first half of this hour in prayer and reading in the Book of Covenants (which I take great delight in reading), and was guided to the ninety-fourth section, fourth and fifth paragraphs:—

"And inasmuch as my people build an house unto me, in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it; yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it, shall see God: but if it be defiled I will not come into it, and my glory, shall not be there, for I will not come into unholy temples. And now behold if Zion do these things, she shall prosper and spread herself and become very glorious, very great, and very terrible; and the nations of the earth shall honor her, and shall say, surely Zion is the city of our God; and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might to be her salvation, and her high tower; therefore verily thus saith the Lord let Zion rejoice, for this is Zion, THE PURE IN HEART; therefore let Zion rejoice, while all the wicked shall mourn; for behold and lo, vengeance cometh speedily upon the ungodly, as the whirlwind, and who shall escape it; the Lord's scourge shall pass over by night and by day; and the report thereof shall vex all people; yet, it shall not be staid until the Lord come; for the indignation of the Lord is kindled against their abominations, and all their wicked works; nevertheless Zion shall escape if she observe to do all things whatsoever I have commanded her, but if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire; nevertheless, let it be read this once in their ears, that I, the Lord, have accepted of their offering; and if she sin no more, none of these things shall come upon her, and I will bless her with blessings, and multiply a multiplicity of blessings upon her, and upon her generations, forever and ever, saith the Lord your God. Amen."

Last Sabbath I took up the Book of Doctrine and Covenants to reread the Word of Wisdom, but reached out and took up the last *Herald*, and came to Bro. Haws' letter on the Word of Wisdom, and must say it gave me new light; and I read and praised God for the light. I thought I was keeping the Word of Wisdom, but I was not all. Dear Saints, can we receive and enjoy God's promised blessing without keeping all his commandments?

From reading the foregoing section of Doctrine and Covenants, I see plainly that Zion shall not escape if she observe not to do whatsoever God has commanded her. I do not know what one shall gain if we excuse ourselves that we do not give heed to, and live by every word that proceedeth out of the mouth of God. Are not the late revelations the words of God? Are they not given for our good if we obey them? How much better off will the ministry be who were sent out from the late conference for having received revelations if they give no heed to how they received them? I have never found a promise in all my study of God's holy word that did not have conditions to be complied with in order that we may receive and enjoy them. Do not think for a moment because you do not receive the blessings you ask for there is anyone at fault but yourself. Let us each renew our covenant and double our diligence and put on the whole armor, and come up higher.

SR. M. A. CHRISTY.

---

VALLEY JUNCTION, Wis., Aug. 9.

*Dear Sisters:*—I desire to make it known through your column that the sisters of the Evergreen branch have organized a Prayer Union. We organized June 23, 1892, with five members, and now have eight. Everything moves on in harmony and unity. I can testify, dear sisters, that this little Union came to us by the Spirit of God in the most trying time in our branch. By the help of God it has been the means of doing much good here, as our branch had been in a very bad condition for some time. We as sisters of the gospel work had asked God to direct us in a way that we might do something to restore our brothers and sisters, and this is the way he directed us, and he has blessed us with his Holy Spirit. Sisters of the Prayer Union, do not be discouraged in this work of uniting, for God is recognizing it.

Yours in the one faith,

LAVINIA HANCOCK.

[WORDS of cheer and encourgement like the above are always acceptable. It is not the number of words written, but the spirit animating them which cheers the hearts of others. As we draw closer together and see more nearly "eye to eye," the more are we moved by the Spirit to *action*. Lord, what can I do to help roll on thy work? "Pray without ceasing," is the answer which comes back to each one, for the life consecrated to prayer will be as a city set upon a hill. A lamp utters no words, but ah, how many walk in its light and are blessed. Dr. Trumbull asks: "Who shall measure the difference between the great and small? Who, indeed, can say surely what is great and what is small? The difference between an ocean and a tear-drop, or between a thunderpeal and a heart-throb, is evident to all; but differences in magnitude do not indicate the differences in value and power. Life is more to the world than sound and substance, and heart-throbs and tear-drops transcend oceans and thunderpeals in their influence over life. It is easy to recognize the prominence of great things in comparison with little things; but it is not so easy to recognize the greatness of little things. Yet it is only by seeing the great in the little, that one is enabled to measure and to use his life power aright."

Let us remember that Christ assures us that he who is faithful in little things, will also be faithful in large ones.—Ed.]

---

### GOSPEL BOAT FUND.

| | | |
|---|---|---|
| Amount to date, August 26 | | $484 06 |
| Mamie Cooper, Utah | $1 00 | |
| M. Bradfield, Iowa | 1 00 | |
| Livina S. Ashton, Mass. | 1 00 | |
| Grace E. McKenzie, Ia. | 2 50 | |
| Mission Sunday school, Ill. | 12 50 | |
| Ralph and Sarah Hendra, Ia. | 2 00 | |
| Alvin R. Hendra, Ia. | 75 | |
| Lile Hendra, Ia. | 25 | |
| A. R. and Clara Daniel, Kan. | 1 00 | |
| H. H. and E. A. Elmer, Oreg. | 4 00 | |
| Geo. T. Porter, Maine | 75 | |
| Armstrong S. S., Kan. | 5 00 | |
| M. P. Matthews, Iowa | 1 00 | |
| Sarah Downey, Neb. | 1 00 | |
| Thos. Lester, N. Y. | 1 00 | |
| E. G. Staples, and children, R. I. | 75 | |
| Mrs. Jno. Cairns, Kan. | 2 00 | |
| Mrs. Ezra Burr, Mich. | 15 | |
| Hattie Boyer, Ia. | 25 | |
| Mary Jamison, Colo. | 2 00 | |
| Lois A. Dewitt, Colo. | 50 | |
| E. A. Pratt, Colo. | 50 | |
| Rosa Spence, Colo. | 25 | |
| L. A. Lyon, Mo. | 2 00 | |
| Magnolia, Little Sioux, and Union Center Sunday schools, Iowa. | 35 00 | |
| Lillie Breeden, Iowa | 1 00 | |
| | | 79 15 |
| Amount to date, September 2 | | $563 21 |

---

### HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Amount to date, August 26 | | $4,354 39 |
| A. J. Bell, Idaho | $1 00 | |
| M. Bradfield, Iowa | 1 00 | |
| Christiana Edwards, Mich. | 50 | |
| Chas. Dempster, Idaho | 1 00 | |
| Dora Cann, Ill. | 25 | |
| Sarah Downey, Neb. | 1 00 | |
| John Cairns, Kan. | 1 00 | |
| H. A. Griffiths, Iowa | 3 00 | |
| | | 8 75 |
| Amount to date, September 2 | | $4,363 14 |

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

---

A BROKEN reputation is like a broken dish; it may be mended, but it will always show where the break was.

THE way to greatness is through difficulty.

www.LatterDayTruth.org

# Letter Department.

BURNHAM, Michigan, Aug. 13.

*Editors Herald:*—The Lord is helping me out wonderfully in this discussion. I have had good liberty and freedom of speech, and enough of the Spirit to convey the truth home to the honest-hearted ones. It seemed at the first that a large majority of the people were opposed to us. There are only two Saints in this place, and one living out in the country. Our faith is new to them, and some are greatly prejudiced against us; prejudice is fast giving away, however. This discussion has roused the people up greatly. They shut down the mill to-day, thinking it was too much to work hard all day and spend two or three hours every night listening to the disputants. People began gathering long before sundown, in order to secure a seat. Seats are also arranged outside and the windows are open so all can hear.

Mr. H. E. Rossell is a rapid talker. His arguments (if proper to call them arguments) are very much like those of his brethren, and when speaking of Joseph, the Book of Mormon, or anything connected with this work, his language and style of expressing it is Braden-like.

Last night while defending Joseph the Seer, the Spirit came with power and the words given me seemed to be grand, and in winding up that part I said: "I'll defend the prophet of the Lord which he has sent in these last days as much as I would a prophet sent in any other age of the world," and one man in the congregation shouted, "Amen; that's me!" And in one of my half-hour speeches I stated that it was the kind of doctrine the opposite party was preaching that was making infidels, etc., but the preaching of the beautiful gospel of Christ as he left it was what was bringing the honest-hearted men and women of all classes to a knowledge of their great Creator, and from the power of Satan unto God. One man in the congregation (an infidel) shouted at the top of his voice, "Alleluia!" The Spirit of God was there. I believe the scale turned wonderfully in our favor last night.

The Lord is working with us; let us all rejoice. To-night is the last night of the debate. I announced an appointment for Sunday. I believe that some can now see more clearly than before the steps they should take, and who, I think, will soon step into the church. May God bless us all.

J. J. CORNISH.

---

UNION FURNACE, Ohio, Aug. 25.

*Editors Herald:*—In company with Bro. H. E. Moler I have been holding meetings since last Saturday in our district tent, which was first pitched at Carbon Hill, some ten miles from here, about the first inst., by Bro. T. W. Williams and the writer. This is a new opening; attendance good and interest increasing. We continue over Sunday and expect a large gathering then. We know not what the result will be, as there was some fighting last night. We believe the tent will be quite an adjunct in this district, affording a means to effect new openings in places where we cannot otherwise get a hearing. Quite an interest was manifest at Carbon Hill and three were baptized. Several others are believing, and we trust some of God's reapers may soon gather the harvest. There is but one Saint at Union Furnace—Sr. Collins, with whom we are staying part of the time. We are also receiving the hospitality of others, who assist us very greatly in the song service.

I have been in the field most of the time since June 1. Have labored at Downardville, Center Valley, Richland Furnace, Pine, Carbon Hill, Sand Run, and Union Furnace. I expect to return home about September 10 preparatory to entering the Eastern Virginia mission about October 1. The Saints at Sand Run and Carbon Hill gave an entertainment in the tent for the benefit of a Mrs. Chute, widow of Frank Chute, who was murdered while we were there. The effort was well received and friends made to the cause. Bro. H. E. Moler was with me at the entertainment, Bro. T. W. Williams having returned home about a week previous. We had been refused the use of the Christian church before we pitched our tent; and as this widow was a member of that body, this act of our people surely stirred up their pure minds by way of remembrance, not forgeting the injunction, "Do good to them who despitefully use you and persecute you."

We are much in need of tent chairs, as we cannot get lumber in many places to seat it. We hope soon to have them. We also desire our district tent committee to purchase two flags—small ones—and a gospel banner.

I find Bro. Moler an efficient workman and an agreeable companion. We are sadly in need of more missionary laborers in this district, but cannot ask for more till the Saints in the district respond more fully to the financial law, as the families of only two missionaries out of the five in this district receive their support here. There are almost six hundred members in this district, and the pitiful sum of two thirds of a cent per day—four cents per week—would keep the five missionaries continually in the field without help from our sister districts. How can any Saint justify his action in this regard before the just Judge, and ask the blessings of God upon his labors. It is not enough that you satisfy the hunger of the missionary in your midst when he sits down to your sumptuous tables to appease his hunger, and which you so cheerfully provide. Do you think how the wife of his bosom or the children of his affection are faring? The elder does, I assure you, and often wishes that a less sumptuous table might be spread for him if the surplus could be given to the support of his family. When the elder realizes that his family cannot partake of a meal like that before him, on the support afforded them, and that a special effort is often made on his account, does he not feel that the effort has been put forth in the wrong direction? Dear brethren and sisters, give more attention to our loved ones at home though it should require less to us. Save the difference and give it to them. Give me the little with those who are saving for the gospel work, rather than the much with those who do not. A brother or a sister would be thought very unkind who would allow an elder in their midst to go hungry or needy; but is it not just as unkind and ungenerous to to allow his family at home to be hungry or needy, or be supported by the charity of an adjoining district, and that too when you are able to support twice that number by complying with the temporal law? Brethren, "examine yourselves and see whether ye be in the faith," or only in the church. I find as a general rule, those who have complied with this part of the law prosperous and happy; but many who have not are restless and uneasy, and are complaining of their penury and hard times. May God assist us all to see the need of united effort in this direction, and help us to be self-supporting; and may his blessings attend all our efforts to disseminate truth throughout the world.

Your servant,

J. L. GOODRICH.

---

WASHINGTON, Ind., Aug. 22.

*Editors Herald:*—I had the pleasure of laboring with Bro. Geo. Jenkins ten days near Augusta, Pike county, a new point opened by him and Bro. T. F. Wheeler. That and adjacent points bid fair for returns for labor done. Bro. Jenkins is a humble, earnest, diligent worker. His general make-up has a stronger influence for good than the average elder. One other elder was spoken of in this same locality by Saints and others as being given to frivolity to a degree that lowers the dignity of a minister for Christ and lessens his usefulness. Who can afford to spend his time and then defeat both himself and others?

Bro. James Knox of Iowa has aided Sunday school interests here; that seems his special forte. He enters himself as an allaround worker; is up and at it. We welcome him. Reap on brother. Brn. D. O. Stites and E. Gains are getting the harness on, both having appointments. Bro. Tolbert King, lately ordained, will soon be heard from. We are encouraged and hopeful. In bonds,

R. ETZENHOUSER.

---

GREENWOOD, N. Y., Aug. 15.

*Editors Herald:*—The challenge to debate which I mentioned in my second letter from Obi was published in the paper in which the attack was made, the Cuba *Patriot*, published in the same county. The attack referred to and my reply is as follows:—

"Editor *Patriot:* Dear Sir: In your issue of the 21st inst., among the 'Observations' from Obi, is the following: 'Mr. Par (r) ish, a representative of the Latter Day Saints, is holding meetings at the Hill schoolhouse. Our people are too well informed to accept Jo (seph) Smith as a prophet or his bible (one of Spaulding's novels moddled over) as a rule of life?

"It would seem proper, now that the author of the above item has told us so much, that he should prove what he affirms. I accordingly challenge him to prove it in public discussion at any time and any place. This opportunity is good any time within the next eight months.

"I am preaching Jesus Christ and him

www.LatterDayTruth.org

crucified, and why should that be reprehensible? As for Joseph Smith, he was a prophet of God, and the so-called 'bible' (the Book of Mormon) is of divine origin.

"If this is not acceptable to anyone in or near Obi, I shall be glad to meet him in public and discuss (reason) together. I make the same offer to the people of Cuba. Further, I invite any and all the preachers or ministers of Alleghany county to discuss in public the faith I affirm, because I can say, as did Paul, 'I am not ashamed of the gospel of Christ.'

"I take it, that if no one in this county accepts my challenge we shall see no more of such 'observations' as the above. John S. Parish, minister of the Church of Jesus Christ of Latter Day Saints."

The editor of that paper stooped to consider a "Mormon" preacher in the same issue, namely, of August 4, and takes up the cudgel in the following timely remarks:—

"THE DEVIL IS UP TO HIS OLD TRICKS. "In another column will be found a communication from the Rev. (?) John S. Parish who is holding meetings near Obi in the interest of the Mormon church. He has lots of nerve, and crows in a way calculated to win the admiration of a second-class prize fighter; if his challenge should happen to be accepted by any of our clergy in these parts, he would find himself in a bad place at once.

"There was a time when the advent of such an impious blasphemer in the country would have been the signal for an uprising that would have done damage to the object of its wrath. Perhaps it is just as well that such things are not practiced now, but drastic treatment would be none too good for such as he.

"Genesee is the home of a particular branch of the Christian Church that has always been noted for its stand on moral questions. Abolition found early adherents among the Seventh-day Baptists. Prohibition enrolls their votes by the hundreds. The Sabbath and other divine institutions are always held sacred. That this community should for a moment permit this apostle of the most degrading religion known on earth to utter his profanities and set forth the licentious tenets of his church, is simply incomprehensible. The Mormon church has been from its inception a disturbing element in our land, and from the nature of its doctrines it aims at the sacredness of the home in a manner that should not be condoned. There is no room for the corrupting teachings of a church that cloaks unbridled licentiousness under a religious guise, among the thinking God-fearing, virtuous people of Obi, and the Rev. John S. Parish would do well to attempt an honest living and not use a noble calling as a means of passion gratification."

To that I have replied, in prayer that they who conspire against the truth should be "forgiven, for they know not what they do," in the following:—

"Editor Cuba *Patriot;* Dear Sir:—In answer to the statement made in your issue of August 4, the church I represent is the Church of Jesus Christ, and is not at all connected with the Utah Church. Our standard is King James' Translation of the Bible, and I have been preaching the gospel therein contained, as the people who have heard me can testify. We believe in faith, repentance, baptisms, laying on of hands, resurrection of the dead, and eternal judgment, as mentioned in the sixth chapter of Hebrews. We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman. We believe that husband and wife should keep themselves *solely for each other and from all others.* We believe that the canon of Scripture is not full, but that God, by his Spirit, will continue to reveal his word to man, and cite as proofs, Job 32: 8; Hebrews 13: 8; Prov. 29: 18; Amos 3: 7; Jer. 23: 4; 31: 31; 31: 34; 33: 36; Ps. 85: 10, 11; Luke 17: 26; Rev. 14: 6, 7; 19: 10. Examine these references. We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county, and State, and, consequently better fitted for the change which comes at death. We claim the privilege of worshiping God according to the dictates of our consciences, and we allow all men the same privilege.

"It will be seen from the above that our religion is ennobling and elevating, and all its tenets are pure and given of God in his Holy Scriptures.

"If anyone in Genesee township or anywhere else doubts what I say I refer him to Hon. S. D. Thompson, Judge Court of Appeals, St. Louis, Missouri, or to Mr. John F. Lee, Attorney at Law, 411 Olive street, same city, who would gladly answer any letter inquiring as to my good character and truthfulness. I could give many more such references.

"I sincerely hope that my invitation or challenge to debate will be accepted by one or more of the 'clergy' of Alleghany county. I renew the proposal, and will add that my residence is Temple, Lake county, Ohio, and any letter addressed to me there will be promptly forwarded and receive my immediate attention. It would seem better to appear and debate the questions of difference in public, where each can have full opportunity to set forth the facts, and then let the *people* judge."

This last answer of mine has not yet been published, and I do not know whether the editor will insert it or not. The "clergy" of Alleghany county will have to "eat crow," however, or come out and debate. I am thus given an opportunity to set forth the truth through the press.

It will be seen that "the Devil *is* up to his old tricks." It is the first time I ever knew him to put a proper heading to his libel. My observations above in regard to the canon of Scriptures not being full is in answer to some more twaddle in that same paper.

At the schoolhouse named east of Obi Elder Short and I preached together twenty-three sermons, and there are a number of others "almost persuaded," and some who announce they will "go down into the water" when I return there again. With the three lately baptized I partook of our Lord's supper on Sunday the 7th and could see that peace filled their souls; I also enjoyed the services.

Another schoolhouse (north of Obi) was closed against me after one meeting because, as I was told, it was feared that to let me preach there would hurt their church.

I ought to add that although the enlightened and learned editor who, by the way comes from among the "particular branch of the Christian Church" (he can use a big *C* for his Church, but a little *c* does for mine) he praises, is of opinion that mobbing would be "none too good" for me. I went out of the county with one of my friends peaceably, many regretting my departure, and urging my return, and am still the same height. Mud only was thrown in my face while speaking, but that was at Clarksville three miles north of Obi. There are a number of very good people in and near Obi, but I do not think they are members of that "particular branch." I do not know when the said editor and I will get through writing for the press of Alleghany county.

JOHN S. PARISH.

---

BOSTON, Mass., Aug. 26.

*Editors Herald:*—The meetings held here last Sabbath were very enjoyable. Good audiences were in attendance and a feeling of hopefulness and good cheer prevailed with all present. It is pleasant to preach the word under such inviting conditions. The Monday evening business meeting following was well conducted, and harmony and an excellent spirit were attendant. It was voted that Bro. Richard Bullard be ordained to the office of elder and Bro. Edmund Fisher to that of teacher. Wednesday evening following these brethren were ordained as provided, after which Bro. M. T. Short discoursed forcibly, logically, and pleasantly to a large and attentive audience. This was Bro. Short's maiden effort in the celebrated city and was a happy hit. At the conclusion of the service the audience was treated to ice cream by Brn. John and Albert Hoxie from their new "automatic freezer." In less than sixty seconds from the time the machine was put in motion the delicious frozen cream was thrown out ready to be served. "Men have sought out many inventions."

Yesterday forenoon a ministers' meeting or council was held at the church, Brn. Bullard, Robley, Gowell, Green, Short, Sheehy, and the writer being present. A free expression of judgment and discussion of the present demands and interests of the work were had. The Spirit of the Lord was present in a marked degree and each felt encouraged and strengthened for the work before him. We appreciated this divine touch, prompting, and direction the more as we were upon the eve of separating to go to distant fields for some months. Brn. Greene, Robley, and Gowell took the evening boat for Central Maine, and Brn. Sheehy and Short for Eastern and Northeastern Maine, New Brunswick, and Nova Scotia, to traverse fields where the good seed of the kingdom has not yet been planted, during the remainder of the summer and fall months. This leaves Bro. J. F. McDowell only, of the general ministry, in the Massachusetts district.

I am announced to be at Providence next

www.LatterDayTruth.org

Sunday. Bro. Short reports a large turnout there last Sunday evening. There is much to do, but each place must abide its time. The writer and ministerial associates are feeling excellent in spirit and faith, and many of the Saints are rejoicing more and more in the liberty and freedom born of a pure, regenerate, and faithful life.

WM. H. KELLEY.

---

REESE CREEK, Mont., Aug. 23.

*Editors Herald:*—Since Alexander left Salt Lake I have labored as follows: Visited Pleasant Grove and preached once. From thence came to Salt Lake City; left my wife there, at Bro. and Sr. Wilson's request, came on to Soda Springs, met Bro. Anthony and with him went over to Blackfoot. Preached twice with good liberty and effect. Came then to Montana; dismounted at Deer Lodge. We preached together, or night about, in our chapel there; the interest seemed to be good. On the 16th I left Bro. Anthony there to fill appointments in various points near there, and came on to this place where appointments had been made for me by agreement. Have preached twice to the Saints in the chapel and once (on the 21st) in a schoolhouse twenty miles away where I baptized three persons. Connected with this there is an interesting feature: Bro. W. D. Kelley loaned some church papers to a lady a few miles from his home. This lady, whose name is Standridge, had been a Methodist; but after reading some of our works had written her pastor to strike off her name, as she no longer indorsed the Methodist doctrine. While reading the literature which came into her hands representative of the gospel restoration, etc., she received testimony that Joseph Smith was a prophet of God and the Book of Mormon was a divine revelation. After receiving the papers from Bro. Kelley she was one day last April reading an old copy of the *Ensign*, in which was published a sermon by myself on the "Marvelous Work and a Wonder." After reading it, when her eye rested on my name, the Spirit told her that was the man who would baptize her. Of course she knew nothing of me nor my whereabouts. I was then in Missouri —perhaps fifteen hundred miles away. Like one of old she kept still and pondered the thing in her heart. On the 14th of this month, Brn. J. E. and Gomer Reese were filling an appointment in the schoolhouse close by her home, and at the close of service announced that Elder Joseph Luff would preach there on the following Sunday. Immediately upon hearing the name Mrs. Standridge who was present rose and exclaimed, "Glory be to God; that is the man who is to immerse me, for it was shown to me." The day before yesterday I was driven there (twenty miles) and in the clear, cold water that rushes through the canyon close by I immersed her and two of her children, then confirmed them and blessed the three younger children of her family, being assisted by Brn. J. E. Reese, Gomer Reese, and W. D. Kelley. Of course these are not the fruit of my labor, but they demonstrate the truth of the promise that the Lord by his Spirit will go before us to prepare our way and prepare the hearts of the people. Aside from the above special revealment these are the fruit of the labors of the brethren named; some in distributing church literature, and some by public and private preaching in the latter feature of which the name of Bro. Taylor Hamilton should be named. Meetings will be held in the chapel here this week and then I fill an appointment at Spring Hill next Sunday. On Monday (29th) I go to Butte and there take train for Salt Lake City, thence immediately for home to be on hand to attend to some matters there. I am sorry to have to leave here now; the interest is fine where the lady named was baptized. I preached with excellent liberty after the baptism, and strong men wept under constraint of the Spirit.

If the Christ rule only obtained here among the Saints as fully as is it might and ought these valleys and mountains would soon reverberate with the echoing responses of hearts and voices won by gospel appeals; but alas! the rule of self obtains, which requires everybody to yield, but me, in an emergency; and while the gospel is preached and defended as to its theory in doctrine and organization, this is depended on as being the only requisite, while the divine *recipe* attended with prophecy is slighted: "BY THIS shall *all men* know that ye are my disciples if ye have love one toward another." How often we present the warm side of the gospel to coax people in, and then the cold side of our selfishness to freeze them out. Family disorders and a disposition to trifle with the reputation of others breed bitterness within and suspicion and contempt without the church. O that God will help us to be wise and to cultivate the Christ-nature, though self with all its carnal inclinations perish! Though the flesh seem to triumph all around us among the ungodly, if Christ but have dominion within and among us and we illustrate in humility his royal character, how magnificent our conquest, how vast our achievement in the fulfillment of the prophecy above referred to.

My wife has not improved in health. My health is quite good. I have just learned that Bro. H. N. Hansen has been called home to stand by the bedside of his dying father-in-law. In the harness,

JOSEPH LUFF.

---

RANDALL, Kansas, August 15.

*Editors Herald:*—Since conference I have labored continuously in the field at eight different points; made two new openings and assisted in making another; have been blessed abundantly in presenting the word, but not yet according to my ideal; for with every effort comes a desire and hope to do better.

During the last month I labored in Jewell county. After preaching once at Custer, one of the Disciple brethren invited me to hold meetings in their church about fifteen miles distant. I went the next Sunday in company with friends. We arrived a few minutes before their Sunday school was over. The announcement had not been made, so one of their elders stated that I would preach, immediately after Sunday school. The superintendent protested against me using their pulpit. Another elder arose and demanded, "Who is this man, and of what denomination is he?" whereupon I arose and informed him that my name was Gilbert; that I was a representative of the Church of Latter Day Saints. He then informed the congregation that if I was a true Latter Day Saint, I had to believe "Joe Smith" was a prophet of God; that I must believe the Book of Mormon, also in miracles, etc. "But," said he, "these people preach the best doctrine in the world so far as the first principles go; but further than these, beware! I lived within twelve miles of where Joseph Smith was killed, and saw him just a week before he was shot at Carthage Jail. I do not believe he was a prophet, and am decidedly opposed to this man occupying our pulpit." Three of their elders held a council but could not agree, so they concluded to leave it to a vote of the congregation. Before voting I made a few remarks and tried to strengthen their faith in the fact that if they had the truth they need not fear; that if I did not speak according to the "law and testimony," there was no light in me; that they had common sense and reason, and could tell whether I kept in harmony with the word or not. The vote was taken and carried by a large majority, and the elder invited me into the stand, and I preached with the best of liberty for over an hour.

After some explanatory remarks I took for a text 2 John 9:10. Your humble servant took the opportunity of trying to convince them that if we preached the "best doctrine in the world," as they had admitted, they had better give credence to it; that a corrupt tree cannot bring forth good fruit, and if we preached "the best doctrine in the world," we may not be so corrupt as they might think; that if we abide in that doctrine we have "both the Father and the Son," and that they should be careful, for in rejecting me they might reject a brother. I rather expected to be attacked, but not a word on that line. They voted for me to preach at night, which I did to the largest congregation I ever spoke to, and the best of attention. I distributed tracts and the people were very friendly, and many, both men and woman, came and introduced themselves and gave me invitations to dinner, one of which I accepted. We think much good was done and many friends made for the cause. Owing to the opposition of these elders we thought it wisdom not to press them any further at present for the use of their pulpit, but hope the way may open soon to labor there again. Interest is excellent at many points, while a few are rather backward. We have good anticipations for the future in this field, Northwestern Kansas.

I have a great desire to see the truth spread as fast as possible, and hope the Saints will consider well "that plea" which comes from afar, from across "the many waters," for a gospel boat to aid in carrying the glad tidings from isle to isle. Saints, is it right to let those who are sent to those far-off isles, who have left friends and their much loved native land, to suffer so much and work in the face of so many great disadvantages when we in America could change the situation in a day and never miss the amount? Show me

www.LatterDayTruth.org

a man or woman who is interested in this work and has it at heart and I will show you one that will give of his means because the cause is just, and not because he is fed on frozen cream, or his throat tickled with the luscious berry, or is touched by the allurements of "silver socials," festivals, and the like. When I give, I like to give directly, and not have it drawn from me through the weaker senses, but from an understanding of the righteous and just demands of the case. If we have parties and festivals, let us have them for the good there is in them, and not for the purpose of obtaining from us for a certain purpose that which we would not have the free heartedness to give otherwise. Brethren and sisters, let us be men and women of principle as we go along, and not fall into the old ruts that have caused the breaking down of the wheels of other institutions. Give from pure motives, and do not try to "kill two birds with one stone."

In hope.

J. W. GILBERT.

---

BIRD'S EYE, Ind., Aug. 19.

*Editors Herald:*—In the *Herald* of July 16 I notice an article which purports to be a copy of a letter written by a young missionary to his wife in which he expresses a desire for information in regard to the appropriateness of preaching a funeral sermon, or something similar, in memory of certain members of the church who, although ordained to office and enrolled among the local laborers, are apparently dead to the interests of the work. While it is true that many of the local authorities are negligent about performing duty, yet they are not altogther in fault for being so. This work demands coöperation on the part of all who are enlisted; hence on the part of laity as well as those in authority. If I understand aright, and I think I do, it is the duty of the local officers to feed the flock of God over which the Holy Ghost has made them overseers, "taking the oversight thereof." How can they do so unless those over whom they are constituted overoverseers are willing to accept them as such, and receive the gospel food they administer? The traveling elder is always hailed with enthusiasm by the Saints, and all are in duty's line while he is present; but after his departure many relapse into a state of indifference, and then the difficult labors of the local officers commence. By judging from appearences the missionary is very likely to overestimate the spiritual condition of many branches and think that the work should go on without serious impediments; and because it does not, he charges this failure to the negligence of the elders, priests, teachers, and deacons.

The work was introduced in this part by Bro. I. P. Baggerley something near twenty years ago. His efforts were followed and sustained by Elders B. V. Springer and C. Scott, which I believe was the latter's first experience as a wielder of the two-edged sword. Since that time the work has undergone many reverses here, and was for some time neglected and the Saints became lukewarm in the cause. A reopening and rebuilding of the work was commenced in May, 1887, by Bro. V. D. Baggerley, and the writer with three others was baptized December 19, 1887. Since union with the church my expectations have not been realized, but I have thereby learned that God is continually causing [some of] our disappointments, and the shattering of our plans opens doors through which we enter into the enjoyment of brighter things than we even dreamed of. Our branch here has a total enrollment of eighteen, but there are only seven resident members.

The work is gaining favor among the people of this country. Schoolhouses where the key underwent a turning process in closing the door against us fifteen and twenty years ago are now open to the declaration of the word of life. On the 12th inst. in company with Bro. Chas. Barmore I held services at the Wiseman schoolhouse near White Sulphur Well, and after visiting among relatives and friends repaired to the Buckeye schoolhouse where I spoke once on the 13th and twice on the 14th. I go the 20th inst. to the Lankford schoolhouse near Mifflin, Indiana, to hold meetings. Prospects for accessions to the church in this part are not flattering, but we are contented to labor on, and console ourselves with the hope of ultimate triumph.

In gospel bonds,

ALMA C. BARMORE.

---

CLEARWATER, Neb., Aug. 22.

*Editors Herald:*—On August 2 I baptized four, in Dawes county, all adults, who are highly respected and of most excellent character in that community. Among them is the wife of Elder D. W. Shirk, who has sought the Lord many times in her behalf. He rejoices that his prayers are answered. The branch there is now in good working order and if the Saints do their duty a great work can be done there. One more was baptized near Hay Springs, Sheridan county, on the 7th, at which time we organized a branch to be known by the name of Elkhorn, of fifteen members. Several others will likely unite soon. Elder Parley Premo is president and James Shepard teacher. A Union Sunday school was organized there a few weeks previous which will be a great help to the work. The prospects there are bright if the Saints do their duty. One brother whom I baptized there has been a cripple for two years almost helpless with rheumatism; and after spending many dollars in doctoring without avail, has since his baptism been gaining strength almost daily and can now do almost as good a days work as anyone; thus the Lord confirms the word with signs following, the divine stamp placed upon our work.

There is a good country out there; land is cheap. Any of the Saints desiring to locate in the west, with a little means to start on, could do well there. There should be more laborers put into that part of the field; it is a new county and the seed sown now would take root and grow, so I believe.

I sympathize with the Bishop in his earnest appeals to the Saints to do their duty in temporal matters, that the work might move on and the families of the faithful laborers in the field be sustained, and others be sent out; and all this that the accomplishment of the work be hastened, Zion be redeemed, and the prayers of the faithful, "Come, Lord Jesus; take unto thyself the kingdom and reign," be answered. I am persuaded that it is this which moves the great heart of that servant of God to take such a lively interest in that part of the work. How can those who have been deaf to his cries, say, "I love the work." I am fully persuaded that if they continue to withhold their means, or that part which *belongs to the Lord*, that which is written in James 5: 1–5, will be their portion. Well, Bro. Kelley, I trust that your prayers and desires may be realized, that the Lord may open the hearts of the people.

In gospel bonds,

W. M. RUMEL.

---

# Original Articles.

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

## HOMESTEAD, PENNSYLVANIA, AND ITS LESSON.

"AND Cain talked with Abel his brother, and it came to pass, when they were in the field, that Cain rose up against his brother, and slew him. And the Lord said unto Cain, Where is thy brother Abel? And he said, I know not: Am I my brother's keeper?"—Gen. 4: 8, 9.

I have visited the place toward which the eyes of this country and of the world have been turned within the last month. I saw an army of soldiers, streets filled with idle workingmen, mills surrounded by a high fence, —more than a fence, a high board wall —with wires strung above, and susceptible of being electrically charged from powerful batteries to repel an invasion of the premises, and in bitterness and irony by the locked out workingmen and citizens denominated "Fort Frick," in honor (?) of the manager, partner of the great iron, steel, and coke combination—of Carnegie, Phipps & Co. I saw steamers from Pittsburg, with food and cot beds, and workingmen mostly from foreign shores, principally Hungarian, landed in a surreptitiously appearing manner upon the river bank close to the mills, and under the cover of the guns of the State militia of Pennsylvania. Other men were looking upon these boats with their burden sullenly, silently, or with thoughtful defiance, wives and children of these locked-out workmen gazing with a pathetic or quiet, sad or incomprehensive look from the streets or banks of the river upon the interlopers, those who were coming to take their places and their bread. I walked through the streets of Homestead. I saw what is often called by the rich "comfortable homes," which, however, would hardly serve as a stable for the use of their horses and carriages,

www.LatterDayTruth.org

down to the closely packed hovel, where, no matter what care might be bestowed, or labor, under the circumstances health, comfort, or happiness was impossible. To say that there was contentment even in some of the places of abode would not justify the situation.

Far removed from this scene of discontent, poverty, and strife, that is now engaging the world's attention in the fashionable East End of the city of Pittsburg, I passed by the palace-homes and magnificent and costly surroundings which only great wealth makes possible in this world—the homes of H. C. Frick and Andrew Carnegie.

Far away in the highlands of Scotland Mr. Carnegie now revels in another home, a castle bought by the wealth which his genius has wrung from the sweat of labor in Pennsylvania—a palace in which, according to a St. Louis newspaper, his parents would not have been retained as servants, while his partner, H. C. Frick, courageously faces at home the battle to which they have challenged the labor forces of the world that have created, or at least only made possible, this great concentration of wealth in so short a time, and who now menace by organization the farther encroachments of capital upon their claims to justice and division of the wealth which they have done the lion's share to create.

To what just conclusion, in reason or analogy, does this world's great object lesson force us? As servants and saints of the most high God I believe we are forced by our claims to occupy some position other than ignorance, or careless indifference as idle spectators. To obtain the mind of God as rightly bearing upon these matters would be with us rationally a settlement of the verdict, and to lodge the blame wheresoever it justly belongs.

First, We must, as believers in the fact of a moral Governor for the universe whose eternal fiat in justice between man and man in this world, is to be not only decreed, but finally enforced, not only be able to determine, but have courage to proclaim in the interests of humanity the attributes and belongings of the kingdom and government of God, and manifest its superior adaptation to the needs of man. "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face." "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance."

David in his last will and testament to us, as recorded in 2 Samuel 23:1–4, says: "Now these be the last words of David. . . . The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God." . . . "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire."

David's interests, with all his faults, was with the people. God made through him a covenant that, though his ambition should not, according to the flesh, be realized in his own household; that though neither in an Absalom or a Solomon should his ideal of government obtain, yet had God "made with" him "an everlasting covenant, ordered in all things and sure;" and that was, that in his line should arise one who should be "higher than the kings of the earth," and whose throne should be established "forever as the sun before" him. His advent was to be "as the light of the morning when the sun riseth, even a morning without clouds."

To Mary the angel said: "And the Lord shall give unto him the throne of his father David: . . . and of his kingdom there shall be no end."—Luke 1:32, 33. This child, Jesus, when grown to manhood, and before his departure from this world into the heavens, concerning his reappearance upon this earth, describes the physical phenomenon surrounding his appearance in similar language to Daniel's description, (see Matt. 24:26, 27,) and prophesies as an attendant preceding sign the publication of "this gospel of the kingdom for a witness" to the nations. We affirm as a people that this is now being done; that the time is at hand, the day of preparation upon us. The little stone kingdom of Daniel's vision is growing unperceived by the world, in the midst of the people. The angel-restored gospel attests to us rationally that Jesus lives, is as he was, and must be everlastingly true, and that soon the opening heavens with terrible affirmation will complete the vindication of the faith of his servants and close the premillennial proclamation. Who then shall be prepared among us to receive the "well done, good and faithful servant"? Who among us that shall be counted by him as "a faithful and wise servant whom his Lord [not men] hath made ruler [given authority] over his household," the household of God, the church of the living God (1 Tim. 3:15), whose business it is to give them "meat in due season"?

"Blessed," said he, "is that servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods."—Matt. 24:46, 47. "Know ye not," said Paul, "that the saints shall judge the world?" John "saw thrones, and they that sat upon them, and judgment was given unto them." "And they lived and reigned with Christ a thousand years."

To be able to "judge righteous judgment," is to be possessed of a knowledge of the laws that govern and shall control when the ascendency and permanency of "the kingdoms of our God and of his Christ" shall be established in the earth. To repeat after a parrot-like fashion "Thy kingdom come, thy will be done as in heaven, so in earth," without a revelation of that kingdom and will, and a practical adaptation to an illustration in our lives, presents to the mind of the writer an intellectual anomaly. Our interpretation of the written word, the interpreting gift and foreshadowing prescient power of the Holy Ghost, has been perhaps of too sluggish growth, else should we hasten more swiftly toward a comprehension of the necessities of qualification for that position we may haply, some of us, be called to in that day when "a king shall reign in righteousness, and princes shall rule in judgment."

That the angel's design of the announcement of the message of Christ's mission to this world whose ultimate purpose was to establish "on earth peace and good will to men," is to be brought about by some terrible physical revolution or catastrophe, while we who have obeyed the correct form of the letter of the word as applied to first gospel principles, silently wait with folded hands for the revolution that shall bring by revelation at once and for all to us the salvation of God without a careful and prayerful study of the things that pertain to necessary schooling, discipline, judgment, and tested ability to use authority now vested legally in us by the great Master himself, is in the mind of the writer a mistake. As a minister of Jesus Christ, how far beyond preaching the first principles, baptism, the laying on of hands, etc., is my prerogatives and callings to be exercised and approved of by the Master before he comes? The subject enlarges, but the vision of responsibility, study, labor, toil, endurance, suffering, must of a necessity precede the glory and honor that inheres to the service and government of God.

To return to our text: "Am I my brother's keeper?" Abel was endowed with powers designed of God wherewith to take care of and protect himself; but sin and selfishness had entered into this world, and had made its fortress, by Cain's consent, within his soul. He surrendered to the evil power the force of his spirit and the use of his fleshly arm, and Abel was the recipient of a foul blow, a blow of which he was either unaware or was unable to prevent. One of the commonest (and in a majority of cases and places the most politic) things we hear said in regard to the striking workmen, not only at Homestead, but everywhere, is: "This is a free coun-

www.LatterDayTruth.org

try; there should be no interference with men who are willing to work for less wages." Why not truthfully say, They are *not* willing to starve; they, like Carnegie and Frick, are willing—selfishly possibly—to displace their fellow to get a glimpse of the paradise of comfort and possible independence from hunger, want, or charity, in old age, albeit some of their fellows have to fall in the struggle and scramble over one another's shoulders and heads for place and comfort upon this round earth.

It is a cheap and popular fiction that the average schoolboy on first examination and recitation day is pointed to the presidential chair and the millionare's home and attendant luxury. Shall we discourage thrift, industry, economy? O, no! But what abuse are those words subject to! What do they mean to the average young man starting in a business career? For it may be conceded at the outset that the average wage earner, as such, may never hope for riches. Success in life financially, what does it mean? Thrift? make good bargains without reference to your neighbor's interest or rights? In other words, "Let him take care of himself in trade with me?" "Am I my brother's keeper?"

Industry! Does not Andrew Carnegie know that thousands of men have toiled all their lives—not as skillfully (as we apply that term), perhaps, as he or others might, but as necessarily, as honestly, as temperately as he, who are not possessed of the equivalent of his income for a day, or perhaps an hour. Or do you mean that form of "industry" that trains a child to push his way to a name and riches by copying the methods of his predecessors that ultimates in an ability to stand "on change" in Wall Street, gamble in stocks, "corner the market" on bread and meat, and lay a tax which only the producer and consumer are compelled to pay!

"Economy"? Rooms bare of carpets, pictures, music, no schools for children! The latter are at work before coke ovens, and in mine and factory, to lift the mortgage on the little home!

But do not many skilled workmen receive enough for comfortable support? Yes, a few. But "comfort" is a word that applies, if at all, only in the sense that animals experience, with the majority. Economy! That kind stops the circulation of money and prevents its getting into anybody's hands but their own.

But "Spent for drink!" Yes, like the rich, by some of them and with as good a right, which neither has. Shall the poor make the money and the rich only be allowed to spend it as they see fit! Are we all potentates? Do we believe that God has "created all men free and equal"? Yes; in that justice belongs to every man. But in that all men are born with equal brain power, shrewdness, tact, judgment, or whatever those words may be translated to mean, No! And for that reason we become, by the fiat of God, "our brother's keeper."

To see an able-bodied man assault a crippled man, a blind woman, or a feeble child, excites our condemnation and our wrath. But that is just what the majority of the rich men of this country and of the world are doing to the unfortunate poor and poverty-reared! In a different sense and way it is true, but no less effectually or no less unjust from the standpoint of what I now denominate common ethical reasoning. Are not the lists open to all? Yes, and no. A cripple may not enter for the prize; it would be folly should he attempt it.

There is only so much money in the world. What Gould or Vanderbilt controls you can have no say so as to its disposal or use. A race is to be run; one hundred contestants for one hundred dollars; one only gets it, possibly two; the rest, nothing.

"The love of money is the root of all evil." Let us not enconomize such love. Let us encourage its lawful use. Let us encourage justice toward all men, and encourage the aid of public sentiment that shall crystallize itself into laws that shall measure a man or woman and their worth by the wealth they *create* and their contribution to the needs of their fellow man—not by the robbery from thousands in order to bestow princely gifts and selfish memorials, but by justice and equal privileges to all under as adjusted to the great fact of their creation, as interdependent creatures in this world of ours.

"Am I my brother's keeper?" Yes! I have no right under God to enchain or enslave him, or wrong him even by his own consent, though man and his laws may permit or applaud.

We have good reason to thank God that all are not created alike as to physical, mental, or even spiritual endowment. By the Eternal fiat, differentiation in taste, calling, or acquirement will harmonize, beautify, adorn, and add significance to life.

In the ways of this world the head does not properly admit always the service that the feet are made to render the body politic in the kingdoms of this world. But if the kingdoms of this world are to become transformed into the ideal government, so eliminated from the defects of human selfishness and ignorance as to win the title of being the kingdom of our Lord and his Christ, by what methods are we to expect this wondrous change to be brought about?

"Thy kingdom come"—we say it is here. Since born into it, have we attained to that manhood and womanhood of spiritual growth and perception, that experience and courage, that wisdom resultant from humility and the wondrous teachings of God's Holy Spirit as to make us not only competent citizens but rulers in that kingdom?

"But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."—Dan. 12: 13.

Daniel, we observe, was in his time a faithful and intelligent student of law, and was faithful in its application as an appointed ruler in the governments of this world, as applied to equity and justice in the fear of God. His intelligence, courage, and fidelity will secure to him an honorable place, "lot," or standing when in the great millennial Jesus shall reward every man in his kingdom "according as his work shall be."

The book of Doctrine and Covenants is full of strong and seasonable meat upon this subject, showing the high and prescient character of the wisdom that moved the "choice seer" to those utterances.

I am not an anarchist, neither a socialist in the common acceptation of the term, nor a politician; but it is my intention to vote with that party that rationally proposes, at least, to exemplify the doctrine of peace and good will to all men.

The transformation from injustice and inequality among men as illustrated in the history of the governments and kingdoms of this world, is to be brought about by a just appreciation of the law and the government of God as revealed to us in the revelations of latter days, and interpreted by the authorized teachers and schools of the church, under the inspiration of God, and crystallized into law by the ballots and suffrages of free men and women.

Faith, repentance, baptism—the articles of adoption. Getting thus far, many lie down, fall asleep, or die; but man "shall *live* by *every* word that proceedeth from the mouth of God." Shall we "go on to perfection"? or make the grand rush to baptize, beget, and even bring to the birth a lot of infants and leave them starving, quarreling to kill one another, and give the body general a reputation that burlesques our high claim!

"Who then is a faithful and wise servant whom his lord hath made ruler over his household to give them meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing."

M. H. BOND.

---

NO MAN or woman of the humblest sort can really be strong, gentle, pure and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.

www.LatterDayTruth.org

### SYNOPSIS OF SERMON

Delivered by Rev. Knickerbocker, Dorchester, Massachusetts, July 31: reported by Sr. E. M. Hoxie:—

TEXT, 2 Timothy 11:14: "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers."

I have chosen the topic of this discourse from eighteen centuries of inconsistency. I shall endeavor to be very careful in my statements, and I ask you to be very careful in your understanding. I do not mean that the church has been inconsistent with itself, but it has been from the very beginning inconsistent with the life and teachings of Jesus, inasmuch as it has studied to lead men in the way not intended. In speaking of the inconsistency of the church, I shall also speak of the ideal church, which is Christ's church. I wish to show that the history of the church has been as far from the intent [of its origin] as the east is from the west; but very much good has been done, and this shows the power of the gospel of Christ. The trouble is that men have not studied the gospel, but have so filled themselves with creeds and prejudices that they cannot take in the truth. There is one thing; every creed named since the time of Jesus is a theoretical truth. Study the gospel and you will find that Jesus had nothing to do with creeds, but a religion that might enliven all Christianity. Since he died, all became changed and all began to work for creed. I believe the day of resurrection is at hand and the Christ is only waiting to bless the world. Christ yet lives and Christianity will triumph. Men have always been the slaves of theory and belief; the Church of Rome held men imprisoned in her dungeons until a break was made for liberty, but it was not found. Had it been, it would have produced humility in man, peace among nations, righteousness in the home.

The church has tried to make men think alike, and it has been a serious fault for many years. The church sends missionaries among the heathen and tries to convert them. Better let them alone than try to make them other than followers of Christ—teach them how to live. If Christ could return to earth now and look upon the church which he established in his life, how he would be troubled by what he saw represented as Christ's church and religion to-day! "What have you done with the principles I laid?" And this is the question I would force the church to answer. I would ask the churches, "What have you done with the religion of Christ?" He came to make men live as he lived, but all appeals for right living have been in vain.

The ecclesiastical spirit is in the [scholastic] education, as well as in the religious education, because the ideal education is in the ideal Christianity. The object of religion is to lead men to holiness; the object of education is, frankly, to lead men to holiness. It is the province of the school to train and lead it out; it is the object of the church to teach men how to live. The ideal school and the ideal church are to develop the ideal man.

I have no doubt that the progress the church has made is very meagre compared with the ideals of Jesus. The world needs better manhood. I have no doubt that Jesus was sure that the directness of the truth of this living gospel would so strike the minds of his people as to convince them that righteousness such as his blesses the nations with its peace. While he was alive, his disciples were ready to forsake all and follow him, but after his death his followers were taken up with building a church that should set forth magnificently the religion of Christ; and they could find plenty in their Master's life to feed their imaginations. The church has misunderstood its mission.

After all, what does it matter what a man believes regarding these speculative questions? Does it make much difference what a man believes regarding these intellectual matters that cannot be settled by us, if he be honest in thinking for himself, and not according to anyone's dictate? It is well to remember that we cannot believe what we want to, but what we must. I have no doubt that those who listen to me do not all believe all I say. I ask no man to think as I think; I only ask you to study the life of Jesus Christ, which shall reveal to you your duty; to study yourselves, and then try your best to live right before God. I sometimes wish every creed might be obliterated. Is this creed not enough for us: "I believe in perfect thought and Christ-life for every man"? I know the day is coming when man will see the simplicity of the Christ-life, and righteousness and truth will meet upon the highway. I believe the day is coming when abstract thought will vanish, and the religion which touches life will be the creed of the day.

Wherever man is, Christ's religion will find its way. God speed the day—man speed the day, when this religion shall be the Living Church of the Living God.

---

NEW HAVEN, Conn., Aug. 9.—Dr. W. I. Elkins, who has charge of Yale Observatory, smiled when shown the opinion of M. Camille Flammarion regarding the gemination of Martial canals. "Schiaparelli's theory," said he, "has been disproved. He had only an insignificant telescope to view the planet with, and what he saw with his little glass no one else has been able to discover with telescopes of several times the magnifying power of his. No, sir, we take no stock at Yale in the geminated canal theory whatever. The theory that the seasons render the canals in Mars alternately single or double is only fancy. Astronomers with opportunities for greater observation are almost unanimous in condemning his hypothesis."

## Selected Articles.

### SPEAKING IN PUBLIC.

PROFESSOR ROBERTSON.

*Ontario Agricultural College Review, Guelph, April.*

FOR his equipment and fitness for the effort and the duty of the present—the now—every man is indebted to *all* the past—the past in himself—the past in his immediate ancestors—and the past in the race to which he belongs. Man is unique in his faculty and habit of appropriating the gains of his fellows. That does not mean that he is the only animal with thievish propensities and practices. But for honestly augmenting his knowledge and powers, by the acquisitions of the best and the worst of his kind, he outstrips all other creatures on earth. He makes progress by acquiring and by giving. The art of oratory at its best is an acquired power; and at its best, when used without embellishments, it is plain, effective speaking in public.

Popular ignorance has viewed its favor as being bestowed upon only a few men of genius. Efficiency is an attainment—not a gift. Some of its common accessories—such as a rich voice and handsome form—are particular gifts. Effective speaking in public is not recitation and not declamation. It is not making, or being an echo, but it is the action of a living voice of intelligence. A few of its particular qualities may be discovered by an examination of what successful, effective public speakers have said, and how they have said it.

1. The MORAL QUALITIES stand out first in preëminent distinctiveness.

(*a*) *Sincerity* is a prime virtue in public speech. For what would the masterly volubility of Gladstone count, if the people thought him insincere? Did not the sincerity of Paul atone for contemptible presence and weakness of speech?

(*b*) *Absence of self-seeking* and *mean motive*, is essential to the best efficiency. "Never man spake as this Man;" and He was the Servant of all.

(*c*) *Courage, fearlessness*, and *self-reliance* are valiant aids, if all appearance of self-confidence be avoided. It is the duty of every aspirant after success to make the most of his powers—to exalt his opportunities, and then to make himself worthy of them.

(*d*) *Earnestness* of expression is to words what momentum is to a bullet. From the tips of the finger nails to the glow in the eye, and the tension in the voice, earnestness of manner will lend

www.LatterDayTruth.org

a kind of life to even soulless sentences.

(*e*) *Good nature, amiability,* and *geniality* put a pleasing complexion on a dry subject; they put a bloom of attractiveness on the lips and words of the speaker. To say a spiteful or malicious word in public speech, is to jump on the edge of one's own sword for the purpose of wounding an enemy.

2. There are INTELLECTUAL QUALITIES whose component parts may be named.

(*a*) *Clearness or lucidity* is most important. The learning and ability, which make thoughts and statements plain and easy to understand, need no further endorsement. Some speakers need to be labelled by certain titles or letters; otherwise, the public would never find out that they were learned in letters or anything else.

An active, disciplined imagination is an almost indispensable possession in the acquisition of a clear and lucid style. He who can create vivid mental pictures, of what he seeks to tell, will find little difficulty in finding words to relate and describe his visions. In speaking of a cow, a cornstalk, or a hope of heaven, first make a mental image to represent the thought, and then describe it graphically, until you make your audience *hear a sight of it.*

(*b*) *Fairness* is somewhat akin to sincerity. He who is unfair in statement rides in an ill-adjusted conveyance.

(*c*) *Forceful speaking* does not imply making a great effort. To get the meat out of an eggshell does not require that it should be cut with a slash that could decapitate an elephant. The intelligent exercise of force will enable the same hand to pluck a pansy and to hew down an oak. Why should the movements of the hands and the modulations of the voice be serious objects of concern to the ignoring or the forgetting of the goal towards which the speaker should carry his hearers?

(*d*) *Beauty of expression* should be cultivated in speech. Animation is easily induced by a display of beauty. Polishing does not weaken an instrument. The heathens recognized the supremacy of beauty when they pictured Venus riding on a tiger.

(*e*) *Humor, fun, wit* open up the receptivity of the listeners; they also give edge to the dull tools of weary argument. What may be called genuine fun is to speech what music is to sound.

Doctrine that sounds well, is, to many, sound doctrine. An oratorical temperament is not necessary, nowadays it is seldom advantageous to a public speaker. In fifty cases out of fifty-one, a man with a temperament which is highly oratorical, is incurably lazy. The products of such a combination will commonly be, brilliancy and absurdity.

3. The PHYSICAL QUALITIES of a speaker, and of speaking in public, are important in proportion to the dullness and ignorance of the audience.

(*a*) *The voice,* while an instrument of sound, is to the speaker an instrument of thought. By it he shapes and regulates the scattering of his thought over the minds of his hearers. Purity of tone—as distinguished from affectation—is the chiefest excellence. The cultivation of a cheerful temper has the knack of bestowing a voice of pleasing and persuasive power.

(*b*) *Facial expression* is the capital of a comic actor. A public speaker, whose main capital is a purse (facial expression), had better engage only in business where the display of a pocketbook is proof of being rich. The mouth is the seat of refinement and brutality; its user will mould its expression to give fitting accompaniment to his thought.

(*c*) In the *management of the body,* an erect, firm, and composed attitude, without stiffness, is to be desired. Dignity of bearing gives dignity of feeling; and dignity of feeling inspires dignity of thought and utterance.

(*d*) *Gestures,* which exhibit the image of the speaker's thought, are welcome assistants; but those which show off only the agility of the speaker's body are unpardonable intruders. Quietness, definiteness, precision, and promptness are admirable qualities.—*Literary Digest.*

## WHAT LABOR DELEGATES COST.

NEW YORK, Aug. 11.—The return of as many of the strikers in the building trades as could find employment signalized the most crushing defeat that the Board of Walking Delegates has sustained for many years, and ended perhaps the most important fight between labor and capital that has ever taken place in this city.

The strike against the building trades had been in force for nearly *ten weeks,* the men had obeyed the orders of the walking delegates, intimidation of non-union men had been resorted to, but in spite of everything the walking delegates were defeated. In no sense could this strike have been called a strike of the men. It was a war between the employers and the walking delegates. The latter used every force at their command. They ordered strikes indiscriminately, until nearly 20,000 men were idle. They made false statements in regard to the progress of the so-called strikes.

It is doubtful if the Board of Walking Delegates will ever regain the power and influence it has lost in consequence of its course in this affair. The men are beginning to realize that, in New York at least, it will not be necessary for them to join a union in order to be enabled to work at their trades.

A new association of employers has been formed, and has now obtained absolute control of all the building trades. The members of the association, which is known as the United Building Trades, announce that there will be no more strikes in this city. They are in a position, they assert. to stop all building operations in this city within twenty-four hours, and, at the first sign of a strike, they assert they will do so. No discriminations against union men will be made. The employers admit the right of any man to belong to a union if he wishes. It is generally understood, however, that while union men will receive work at the first sign of trouble there will be a general lockout of all the building trades, and a lockout which will do serious harm to the workingmen. The employers make no threats, they merely say that there will be no more sympathetic strikes in this city.

The men seemed glad to return to work to-day under any circumstances. They are a badly discouraged lot, and would probably stand a reduction of wages rather than remain idle. There will be no reduction, however. The men are being taken back at the old scale, and no difference made whatever in their manner of treatment.

While it has not been generally known the United Building Trades has been in charge of the fight that has just ended, and it is due to its management that the strike ended even as soon as it did. The association has now been in existence a little less than six months, and although it has not yet taken in all of the trades represented in building it is growing very rapidly, and is even now a great power. It is in a position to control all building operations in this city.

The association is at the present time made up of representatives from the following associations:—

Marble Workers Employers' Association, Blue Stone Dealers' Association, Master Carpenters' Association, the Iron League, the Varnishers Employers' Association, Cabinetmakers Employers' Association, Society of Architectural Iron Manufacturers, Tin and Sheet Iron Roofers Employers' Association, Stone Setters Employers' Association, the Master Painters' Association, and the Building Material Dealers' Association.

The work done by the United Building Trades has been so quiet that even the strikers were unaware of the part it was playing in the contest, yet meetings were held every day.

The strike was unquestionably the most expensive that has ever taken place in this city, and nearly the whole burden of it fell upon the men. They had to support not only their families but also the Board of Walking Dele-

www.LatterDayTruth.org

gates, which was no light item of expenditure. The Board of Walking Delegates consists of sixty-six members, each one of whom receive at least $5 a day, and many of them get $6. They are paid for seven days' work a week. At the lowest estimate, therefore, the Board of Walking Delegates was run at a cost of $2,800 a week during the strike. This does not include the expenses of meeting-rooms, stationery, or printing.

It is extremely difficult to estimate the exact loss in wages sustained by the men. A careful estimate of the number of men forced into idleness by the arbitrary action of the Board of Walking Delegates places the number as follows:—

| | |
|---|---|
| Carpenters | 1,000 |
| Cabinetmakers | 1,000 |
| Bricklayers | 3,000 |
| Material-handlers | 1,000 |
| Drivers and Truckmen | 1,500 |
| Housesmiths | 5,000 |
| Plasterers | 1,200 |
| Painters | 1,200 |
| Window framers, German and American | 3,000 |
| Engineers | 200 |
| Tin and sheet-iron roofers | 1,500 |
| Total | 19,600 |

The average wages of the men was $3 a day. Their loss, therefore, amounted to $58,800 a day or $352,800 a week. The strike has been in force since the early part of June, but it was not until four weeks ago that it assumed its great proportions. Casting aside, therefore, all the loss entailed during the early stage of the strike, the loss to the workingmen in wages during the last four weeks, during which the number of men idle has averaged 20,000, has been $1,411,200. The walking delegates have, of course, been making money all through the strike. They have been "working" for over sixty days at a cost of nearly $25,000.

### NEW SCHEME OF HAYMAKING.

NOW IT is a wonder somebody hadn't thought of this before. Of what? Why, of harvesting hay just as grain is harvested. Judge Davis has tried it on his farm near Mineral Point. The reaper and binder introduced into a field of timothy grass worked splendidly. The sheaves of grass cured rapidly in shock, the hay was free from the sand and dirt that are usually collected from raking the ground, retained much more of its sweetness, tenderness, and aroma than if treated by the old scattering and bleaching process, and Judge Davis says the hay is not only worth $2 per ton more than if harvested in the usual way, but that both expense and labor were saved. Now, why didn't somebody think of all this years ago?—*Columbus Journal.*

### MEN WITH MEMORIES.

SENECA, the wise, could repeat 2,000 words in the uninterrupted succession in which they were read to him. The greatest Roman orator before Cicero, Hortensius, could recite all the prices given at a public auction. Themistocles, who considered it a greater art to forget than to remember, learned the Persian language inside of a year.

# Miscellaneous Department.

### NOTICES.

To the Saints of the Lake mission in the portion assigned me in charge, namely; Minnesota and Dakotas:—

Please send all mail to No. 2305 Twenty-fifth street, South Minneapolis, Minnesota. I would suggest that district and branch officers report to me the condition of the work so the most urgent part shall be seen to. Also the scattered Saints, if there is a good chance for work in your part let us hear from you.

Should like to have the Saints help the traveling ministry with moneys necessary, as we do not like to call on the Bishop every time we move. In withholding your means you retard the work of the Lord.

Your servant for Christ,
J. ARTHUR DAVIS.

### THE WORLD'S REUNION.

The Annual Reunion of the Reorganized Church of Jesus Christ of Latter Day Saints, will begin its sessions for 1892 on the 1st day of October and close October 17. The grounds are beautifully situated in the ample grove of Mr. J. C. Milliman, on the high ridge adjoining the city of Logan on the west, and for convenience, healthfulness, quiet, and surroundings are all that could be desired. An abundance of excellent water for all purposes will be furnished free.

RAILROADS AND RATES.—The Chicago & N. W.; Burlington & Cedar Rapids; C. B. & Q.; C., M. & St. P.; C., R. I. & P.; C., St. P. & M.; C. & G. W.; H. & St. J.; Ill. Central; M. & St. L.; Iowa Central; S. C. & P. railroads have granted rates as follows: One and one-third fare for round trip. Parties, to get the benefit of reduced rates to the Reunion, *must* get a certificate from the agent where they purchase tickets; if coming over two lines or more of railroads, they *must* purchase their tickets to the Junction, and get their certificates to the Junction Road, and when they purchase their tickets at the Junction to Logan, they must get another certificate. Their certificates will be indorsed on the grounds by the secretary of the committee, Joseph Seddon, then they will get tickets for one third fare to return.

This annual gathering is designed to bless and benefit, in a moral, spiritual, and social way, those attending.

Eminent speakers and lecturers from abroad will be in attendance, including Presidents Joseph Smith, W. W. Blair, J. R. Lambert, Bishop E. L. Kelley, Elders I. N. White, Columbus Scott, J. C. Crabb, Mark H. Forscutt, J. S. Roth, and R. M. Elvin, who will be ably assisted by other ministers from various points in Iowa and Nebraska.

The choir services will be under the leadership of Prof. Mark H. Forscutt, consisting of 100 voices, accompanied by musical instruments, as organ, cornets, violins, and clarinets.

The large tabernacle tent, capable of seating two thousand persons, to which will be added the tabernacle tents of Little Sioux and Galland's Grove districts.

Board can be procured at $3.50 and $4.00 per week, also at private residences at reasonable rates. Board and lunch tent will be on the ground. All those desiring to secure places to board please report to W. R. Davison or W. T. Fallon, Logan, Iowa, as early as possible.

Tents can be rented at from $2.00 to $2.50 each for entire time of Reunion. Size of tents, 12x14 and 10x12. Cots at seventy-five cents each. Those wanting to buy spring cots can get them delivered on grounds for $1.50 each. Those wanting tents or cots apply to D. Chambers, Persia, Iowa, by the 20th of September. Parties or branches desiring to be located together on the grounds must apply early.

Provisions of all kinds will be furnished on the grounds at reasonable rates, also hay and wood. Exorbitant prices will not be allowed.

Mail will be delivered on the grounds at the post office erected for that purpose. All mail should have "Camp Grounds" written on the left hand corner.

From present indications this will be the largest and best gathering ever held in Western Iowa. Those attending should arrange to be on hand at the beginning, if practicable, and then stay till the close—a period of sixteen days or more.

To our fellow members we say, don't fail to come, and come to abide to the close. To our fellow citizens, come, you are welcome. All come, see, hear, and judge.

D. CHAMBERS, Chairman,
JOS. SEDDON, Secretary,
Reunion Committee.

A. L. HARVEY, Chairman,
C. F. LUCE, Secretary,
Citizens Committee.

For further information address, Joseph Seddon, Persia, Iowa.

If you can ascertain the probable number from your branch or locality that will attend, with tents or otherwise, please report soon to Joseph Seddon, Persia, Iowa.

### TWO-DAYS MEETINGS.

On the 17th and 18th of September there will be a two-day meeting in the Pigeon River branch. Come everyone. It is expected that E. C. Briggs, W. J. Smith, F. M. Cooper, J. J. Cornish, J. A. Carpenter, and other ministers that can will be present to lend a helping hand.

R. E. GRANT.

### TO IOWA BRANCH OFFICERS.

As the Iowa Columbian Commission has called upon me for full statistics of the Reorganized Church of Christ, the same to be published with the other statistics of the State and to be on file at the Chicago Exposition of 1893, therefore it is necessary for me to call upon the various branches for items to complete that already in hand. And there is but a brief time for this work to be done, as the report must be sent to the Commission by October 15, whether complete or not.

The Saints are asked not to look upon this as a matter of mere form, or of pride or show. It is well that we should go upon record for what we are, as to our belief and doctrine, as to our numerical strength and value of church property, also as to our interest in the Sunday school cause. Therefore please to look with favor upon this call, and send in statistics immediately as follows:—

1. Present membership in each branch.

2. Number of active ministers in each branch; those engaged in church service whose names are upon your respective records, whether they be apostles, high priests, seventy, elders, priests, teachers, or deacons; and whether laboring abroad or in the districts, or in branch work of any kind. Write the number who are doing duty, without regard to office.

3. Wherever meetinghouses are, state the fact, with present value, including furniture, organ, etc. This does not mean what a building will sell for, but what it cost, less the natural wear of time and the elements, if such buildings are materially affected by such wear or by long use.

4. Where Sunday schools exist, state the same with, (1) number of officers and teachers; (2) number of scholars, old or young, who attend more or less regularly.

5. Amount of money raised in each school, for all purposes, during past year. If such amount be most easily counted up to January, 1892, that will do.

6. If there is any Sunday school property by itself, whether buildings, organs, or other fixtures, state value thereof.

It will make my labor in this matter much lighter and more pleasant if the presidents and clerks of branches, also districts presi-

www.LatterDayTruth.org

dents, Bishop's agents, and others whose duty it is to know, will kindly take up this matter, investigate and reply on or before October 1, 1892, for the reason before stated. Where such officers are absent or neglect it, I would be glad if others will take an interest and aid me. It is not my work, but it is the work of the Church that is to be served by this publication. For this reason I make this call as I did for the material for the United States Census report of 1890. Address me at Lamoni, Iowa.

H. A. STEBBINS,
General Church Secretary and Recorder.

### SOUTHEASTERN OHIO AND WEST VIRGINIA REUNION.

The annual reunion of the above-named district will be held near Carbon Hill, Hocking county, Ohio, commencing Saturday, September 17, at 10: 30 a. m., and continuing the greater part of the following week. This is near the center of the district and will afford all an opportunity to come. The Hocking Valley road runs directly through the place. Those coming from the north and south will change cars at Logan, which is only about 20 miles from the reunion grounds. There are two trains run from here daily. Those coming from other points can change cars at Athens and then go to Nelsonville, thence to Carbon Hill. We urge upon all the Saints to come. It would be well for those who are not living at too great distance away to bring provisions with them for part of the time at least as the reunion is to be held in our capacious district tent which will be about a mile from the resident Saints, and those who do not feel to walk that distance for their meals can be accommodated with lunches on the grounds.

Elders W. H. Kelley, E. L. Kelley, J. Moler, J. L. Goodrich, D. L. Shinn, T. Matthews, H. E. Moler, and others are expected to attend. Brn. W. H. and E. L. Kelley have assured me of their attendance. We urge the Saints to avail themselves of this yearly opportunity to secure a spiritual feast and associate with those of kindred faith. Those who contemplate coming will do well to write to Charles Cooper, Sand Run, Hocking county, Ohio, who is president of said branch, that he may provide places to accommodate you. T. W. WILLIAMS, Dist. Pres.

### EDITORIAL ITEM.

Bro. S. W. L. Scott is to hold a discussion at Farmington, Iowa, with Rev. A. W. Hatton of the Baptist Church. It will begin September 12. Sixteen sessions will be held and two propositions discussed; the latter not named to us. This we learn from Bro. J. McKiernan who is holding meetings at Perry, Iowa.

### ITEMS OF INTEREST.

A New York telegram dated August 30 states that there is reason to believe that cholera has reached New York, though the Board of Health denies it. Rigid quarantine regulations are being enforced at all seaports. The U. S. Treasury Department is urging special vigilance against a cholera visitation. Collectors of customs on the Canadian and Mexican frontiers have been instructed to exercise special vigilance in the examination of immigrants and their effects and to coöperate with the officers of the Marine Hospital service and local health officers in such action as they may deem advisable to prevent the introduction of cholera into the United States. At many of these points medical inspectors will be stationed to assist the regular immigrant inspector. Methods of disinfection have been discussed and provided. In case of the establishment of absolute quarantine a complete cordon could be drawn within an hour, and the United States would be shut out from the world on the east. Vessels would be held at quarantine stations outside of ports where government surgeons and fumigating steamers and appliances will be prepared for emergencies.

HAMBURG, Aug. 30.—New cases of cholera are reported by the hundreds. A renewal of the warm weather threatens to increase the ravages of the epidemic in this city. The firemen have been employed to burn bedding and linen supposed to be infected with the cholera germs, and seven wagonloads of clothing have been disinfected. Spitaler strasse, a street in the neighborhood of the horse market, in the harbor district, and in which about 9,000 persons reside, has been closed to traffic. All the theaters in the city have been closed for two weeks. Many cases of the disease were reported to-day in Barmbeck, a village three miles northeast of Hamburg. This place contains a number of distilleries, an asylum for the insane, a hospital for the poor, a workhouse, and other charitable institutions.

ST. PETERSBURG, Aug. 22.—The official cholera report issued this morning shows an increase yesterday of 381 new cases, and an increase of 236 deaths as compared with Saturday's figures. The total number of new cases reported yesterday was 6,891, and the deaths numbered 3,313.

TEHERAN, Aug. 22.—Cholera continues to claim a fearfully large number of victims in this city. Sanitary regulations are almost unknown and the fatalistic tendencies of the people make it almost impossible to combat the disease. It is not known exactly how many persons have died from cholera since it first made its appearance here a short time ago, but its fatal effect can be imagined when it is stated that 800 persons died yesterday.

Vienna, Antewerp, Brussels, The Hague, Havre, Paris, and other European cities all report an increased number of cholera cases. Many places are infected.

ST. PETERSBURG, Aug. 30.—The official returns show that in this city yesterday there were reported 156 new cases of cholera and forty-one deaths. This is an increase of thirty-one new cases and sixteen deaths as compared with Sunday's figures.

SIMLA, Aug. 25.—The Ameer of Afghanistan has sent to the Government of India a copy of a report made by the Col. Yanoff, Commander of the Russian forces in the Pamir country, on the recent fight between Russians and Afghans at Somatash. Col. Yanoff declares that the Afghans first attacked the Russians who only acted in self-defense in firing upon them. The Ameer, in his own account of the fight, which was with Col. Yanoff's report, says that the Russians surrounded the camp of the Afghans and were the aggressors. The Ameer concludes his account with an appeal to the Indian Government to aid him against the Russians.

BOMBAY, Aug. 26.—A Russian force has reached Langorkisht, on the Oxus, forty miles from Kilapanjdeh. It is reported that the inhabitants of Khost have revolted against the Ameer and that the insurgents have closely invested the Governor in Jadron.

SIMLA, Aug. 26.—The Ameer of Afghanistan has written a letter to the Indian Government in which he says that the administration of the external affairs of his country is in the hands of the British and he asks what course to pursue, as he cannot endure a continuation of the hostile action of Russia.

BOMBAY, Aug. 30.—Advices from Afghanistan just received here contain the statement that the Ameer is quite prepared forcibly to resist the Russian advance to Shignan and Roshan, without waiting for England's action.

A rather severe shock of earthquake was felt at Lyons yesterday. The shock was also felt in several other departments in the South of France. No damage is reported.

An official report on the Russian crops says that the winter crops in all the provinces except sixteen are in a satisfactory condition. The condition of the summer crops is unsatisfactory in nineteen provinces.

A Socialist agitator attempted a few days ago to harangue a gathering of farmers and laborers at the village of Scheyern, Bavaria. His disrespectful references to the Emperor enraged the people, and they set upon the orator with sticks and stones and drove him out of the neighborhood.

The wharf porters at Genoa went on a strike yesterday. They demand an increase in their wages and the abolition of hydraulic discharging cranes.

The town of Soevenyhaza, Hungary, has been almost totally destroyed by fire. The town contained about 4,000 inhabitants.

Heavy thunderstorms prevailing in the South of England have ravaged the fruit crops. A number of persons have been struck by lightning and killed. Many horses and cattle have met their death in the same manner. Torrents of rain have fallen everywhere in the southern part of the country. At Bristol the northern suburbs of the city are flooded.

BERNE, Aug. 25.—In the peace congress today Mr. Wallace of Philadelphia and Mr. Blymer, another American delegate, submitted propositions which were discussed and referred to a commission. During the day's proceedings it was resolved to invite the peace societies of Europe and America to establish an international federation among themselves.

LONDON, Aug. 29.—The Hungarian Minister of Agriculture published at Buda-Pesth Saturday his estimates of the world's crops, surpluses, and requirements, and, according to his figures, Europe will require to import something over 170,000,000 bushels of wheat this crop year from North America, India, and Australia.

VIENNA, Aug. 26.—A disastrous flood has occurred at Gratz. Many buildings, including three mills, two factories, and several dwellings, were swept away, and a dozen persons lost their lives.

Trieste has been here particularly free from dynamite outrages and great excitement was caused Thursday by a double explosion that occurred in front of the official residence of the Statthalter. The damage done was slight.

Canada will have about 20,000,000 bushels of wheat to export this year, about 10,000,000 less than last year. The total wheat crop of Canada is 55,000,000 bushels. In North Dakota enough thrashing rigs and men cannot be obtained to care for the grain.

The levee below New Orleans is cracking in several places and fears of inundations at these points are expressed.

The United States Government is negotiating with President Hippolyte for a Haytian coaling station.

The alphabet was brought into Greece from Phœnicia 1493 years B. C.

Belgium is declared to be the most intemperate country in Europe.

It is computed that nearly $700,000,000 are invested in electricity.

The Italian Government is sending two battalions of troops to Sicily for the purpose of eradicating the bands of brigands which are terrorizing large sections of that province.

Boston *Traveller:* There are some millions of people in this country, not suspected of the heinous offense of being capitalists, and as certainly not eligible to the confidence of professionable labor agitators, who will soon be compelled to do some solid thinking about their own right to peaceful attention to the daily duties of life, as well as to their exemption from the task of supporting thousands of men in self-imposed idleness, and other thousands in the work of defending the public peace.

Philadelphia *Record:* All attempts to interfere arbitrarily with the natural laws of trade, either by the formation of trusts or by the employment of violence to interfere with personal or property rights, are alike repugnant to the spirit of constitutional law, and must alike breed a lawless spirit. It is one of the clearest duties of citizenship, therefore, to deprecate and oppose all such movements as a menace to the public peace and welfare.

www.LatterDayTruth.org

# CENTRAL NORMAL UNIVERSITY,

HUMESTON, IOWA.

The University embraces the following Colleges.

College of Liberal Arts.
College of Music.
College of Fine Arts.
Commercial College.
College of Telegraphy.
College of Shorthand and Typewriting.
College of Elocution and Oratory.

All departments are in charge of competent and specially qualified instructors. Every teacher is a specialist. Convenient buildings, special apparatus, large airy class rooms, and all appointments are modern and the very best. Fall term opens August 30, 1892. Students can enter at any time. Expenses very reasonable. Send for large descriptive catalogue. Address,

W. H. HENDERSON, PRES., or CHAS. CRUMPACKER, PRIN.

## LAMONI ILLUSTRATED

is the name of a proposed book, which, if published, will contain several Photo-engravings. showing Church, Schoolhouse, Herald Office, Residences, etc., with a description of the Religious, Educational, and Business facilities; the price will be 25 cents. It will be necessary to have orders enough to insure first cost before publishing. All who would like one should please notify me at once. Address,

PETER M. HINDS,
Care Herald Office, Lamoni, Iowa.

## ZION'S ENSIGN.

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restored gospel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Beside much other matter of interest to the Saints and those inquiring for the truth.

Many of the sermons delivered at the Missouri and Logan Reunions will appear in its columns. These sermons alone are worth many times the price of the paper.

Price—Three months.....$ 25
Six months..... 50
One year.....1 00

We also have the following works for sale:—

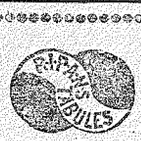
The Book Unsealed, a valuable work, proving the claims of the Book of Mormon. Price, paper cover, 25c.

White-Box Debate, an excellent work for reference and general reading. Price, paper cover, 25c.

Spiritual Gifts and Seer of Palmyra, by M. H. Bond; all should have it. Price, 35c.

"What We Believe" cards round corners, heavy stock, with name on reverse side, 250 for 75 cents.

ZION'S ENSIGN,
Box 175. Independence, Mo.




REGULATE THE
STOMACH, LIVER AND BOWELS,
AND
PURIFY THE BLOOD.
A RELIABLE REMEDY FOR
Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

THE RIPANS CHEMICAL CO.
10 SPRUCE STREET, NEW YORK CITY.

## BOOKBINDING

Of all kinds at reasonable rates.

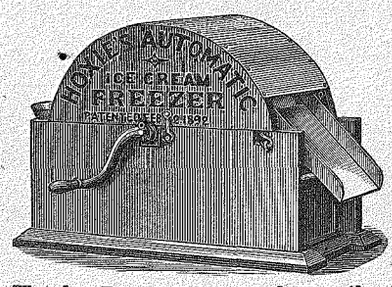
Herald volumes, library leather backs and corners, marbled edges.....$1 50
Autumn Leaves, half roan, cloth sides.....1 00
" " half imitation morocco.....1 25
" " half morocco.....1 50

Books of similar size at same rates.

**Prices include cost of returning to sender.**

HOXIE'S AUTOMATIC
## Ice Cream Freezer

CAPACITY




UNLIMITED.

**For Hotels, Restaurants, and Family Use.**

Will freeze Ice Cream, Lemonade, Sherbets, and all kinds of Ices instantly. Several Machines combined in one, with saving of 80 per cent of ice. Agents wanted.

Exclusive territory can be secured by addressing

**HOXIE BROS.,**
17 CHARDON ST., BOSTON, MASS.

## PATTIE;

### Or Leaves from a Life.

Carefully revised by the author, and contains her portrait; also an introduction by Bro. W. W. Blair.

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie appears in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

**Price by mail $1.15.**

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### The Gospel Quarterly.

SENIOR GRADE.

A Sunday School Quarterly containing lessons for each Sunday in the year; prepared by the Lesson Committee of the General Sunday School Association; designed for the use of both teachers and scholars.

The Home Study with Questions, Introduction, Comparative Texts from King James's and the Inspired Translations, Study of Words and Phrases, Questions on Lesson Text, Sidelights, and Footlights, are designed to aid scholars and teachers by bringing them into direct contact with the Scriptures, and furnishing historical and general information from first-class supplementary aids to Bible Study, thus giving accurate knowledge of the Bible and bringing out the doctrines of the gospel. Each quarterly contains a Map of Palestine, also a Lesson Dictionary.

Bound in paper covers; price 10 cents per quarter; 35 cents per year.

INTERMEDIATE AND PRIMARY GRADES COMBINED.

This grade contains the lessons of the Senior Grade in simplified form and for corresponding dates. The Bible Practice Work, To The Teacher, The Lesson Story, Questions on the Lesson, etc., are the leading features. "Footlights:" the Names, Order, and Number of the Books of the Bible, Notes for Teachers, and a Map of Palestine are also included.

Bound in paper covers; price 5 cents each; 20 cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record.....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes.....1 25
One doz. statistical reports..... 10
All for.....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather.....1 00
Muslin boards..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen.....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen.....1 25

### New Testaments; Inspired Translation,

limp cloth binding, 30c. each; $3.30 per doz. net.

A special, cheap edition for Sunday schools; same size and type as the stiff board bound 75c edition.

### New Testaments:

King James' translation; three sizes; American Bible Society's editions; cloth binding.

Brevier type, 18 mo., 25c. each net; the same per doz.

Agate type, 32 mo., (smaller) 15c. each; $1.60 per doz. net.

Pearl agate type, 32 mo., 10c. each; $1.00 per doz. net.

These books are kept in stock to supply schools and other patrons with good, cheap Testaments at very low prices.

### Cards and Tickets.

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100..... 50
Good Behavior tickets; per 100, 15c.; 1,000...1 00
Prompt Attendance tickets; 100, 15.; 1,000....1 00

### Winnowed Songs.

Each 40c., half doz. $2.25, per doz.....4 50

### Zion's Hope,

A large, four page Sunday school paper for children; illustrated; edited by Sr. M. Walker. 50c. per year; In packages of four, five, or six to one address, 40c. each per year; in packages of seven or more, 35c. each.


www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges ....$1 50
Imitation Morocco, gilt edges .....2 00
Morocco, gilt edges.....2 50
Roxburg Turkey, gilt edges.....3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ..... 4 00
New Testament, inspired ..... 75

## Book of Mormon.

Roan, sprinkled edges.....1 25
Imitation Morocco, gilt edges .....1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides.....2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only) .....1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages ..... 70
Leather binding.....1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges.....1 50

## Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages.....1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts ; per dozen ..... 75

## Songs of Zion.

'aper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c . 100. ...1 50
3. Voice of the Good Shepherd; per doz. 5c , 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25 250, 50c ; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 .....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz 30c., 100 .....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz 25c., 100 1 65
14 Reply to Orson Pratt; per doz 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 .....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz 20c , 100 .....1 40
21. Truths by Three Witnesses; per doz. 3c , 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23 Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25 Laying on of Hands; per doz 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31 What is Truth? True Orthodoxy? and an Evangelical Church? per doz 5c., 100..... 25 250, 50c.; 500, $1; 1,000.....1 75
32 Which is the Church; per doz. 5c.; 100 ... 40
36 The Spaulding Story Reexamined; per doz.. 20 per hundred .....1 25
41. The Gospel; per doz 5c.; 100, 25c ; 250,.. 50 500, $1; 1,000.....1 75
42 Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44 Crooked Paths; per doz. 25c., 100 .....1 75
Trial of the Witnesses to the Resurrection of Jesus Christ; 5c each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent.....4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50
Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall.....1 00
Josephus, complete, library leather .....3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00
Baldwin's Ancient America (illustrated) .....1 80
Rollin's Ancient History, two volumes in one...4 00
The Koran, library leather .....2 25
Gieseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes.....10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine .....2 00
Cruden's Complete Concordance of the Bible ...1 75
Apocryphal New Testament .....1 65
Elders' Diary, by Joseph Luff..... 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

## Joseph the Seer.

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages ..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges ..... 60

## Branch Records.

Leather backs and corners. muslin sides; printed headings, and ruled for Record of Names, Blessing o Children, and Marriages ..... ....2 00

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen ..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for ..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen ..... 12
Marriage Certificates, per dozen ..... 25

## New Tract.

No. 46. The Pure Gospel of Christ. A list of questions and answers, with blank form preaching notice on the back; same size as Epitome; per doz., 5c.; 100, 25c ; 250, 50c.; 500, $1.; 1,000 ..... 1 75

# WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, September 17, 1892. No. 38.

Flora L. Scott

## THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa

Subscription price $2.00 per year; Six Months $1.00; Three Months 50 cts.; single copies 5 cts.; Sample copies free.

The Traveling ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, fifty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## TO ADVERTISERS.

THE SAINTS' HERALD circulates in every State and Territory in the United States except the Carolinas; also in Canada, Great Britain, etc. Having a field peculiarly its own, it is steadily growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

### MOVING TO THE UNITED STATES.

THE French-Canadian papers continue to bewail the flight of population. At Sorel in one day 250 tickets were sold to persons going to the United States. In the parishes below Quebec the number going exceeds all previous records. At Levis, a concentrating point, 1,500 persons per week take train for the States. At Sherbrooke, another concentrating point, the exodus is even more remarkable; they come from the north shore and from the south shore; the whole province is being emptied of people. A French contemporary says the curés are alarmed at the extent of the exodus, and so are the local bankers and storekeepers.

The clergy have done their best to dissuade the people from going to New England; missionaries like Father Dugas have left nothing undone to persuade them to go to the Canadian Northwest; but the stream continues to flow in undiminished volume.

A correspondent says he happened to be in a post office not far from the city of Quebec the other day and found that 90 per cent of the letters came from the United States, and 50 per cent or over contained money sent by French-Canadians over the line to their friends on this side to enable them to join the innumerable caravan.

The majority of the emigrants are farmers. In old times the sons and daughters of farmers went, now the old folks are pulling up stakes. It is, as the French papers say, a "terrible plague." The Tories have done their best, within the Tory policy, to diminish the outflow. They have built graving docks and wet docks, branch railroads and main lines into new regions like the Lake of St. John, new post offices and custom-houses, new wharves and new harbors; these have cost millions of money and furnished employment to large numbers of men; but withal the exodus grows and shows signs of waxing greater in future years. The curés say the branch railroads have simply provided a cheap means of egress. In old times it cost a habitant $10 or $15 to reach Boston after he had driven miles to the Grand Trunk on the south shore. Now he can embark on his branch road and get to Boston, a colonist's fare on a colonist's car, for one third of the money.—*Toronto Globe.*

### UNBELIEF.

THE Bible teaches that God made the world; but skeptics not being well acquainted with the business of world-making, say they cannot see how it was done. Probably crickets and butterflies have the same difficulty in understanding how oak trees grow. Well, as these gentlemen cannot understand how God made the world, they conclude, first, that God never made it; second, that it never was made; and, third, that if it was made, it made itself! This mends the matter mightily and makes it very plain. Of course it is easy to understand how a world could make itself, and equally easy to see how a world could exist that never was made.

They cannot believe that God could cause the sun to stay in its course, but they can believe that the sun and all the hosts of heaven not only made themselves, but also set themselves in motion, and have kept whirling from eternity, with no one to start them or keep them in their course.

They would not dare to risk their lives for an hour on a railway where the trains were run by chance without a time table, or the direction of some intelligent controlling mind; but they can believe that the countless worlds and sums have been whirling for ages through the depths of space without order, control, or intelligent direction, and yet all keeping in their courses without accident or collision, or disaster, and each fulfilling its appointed time, and all by chance!

They cannot believe that Christ made water into wine, but they can believe that a tadpole made himself into a monkey, and the monkey made himself into an infidel; all this is easily understood, and perfectly reasonable. —*H. L. Hastings.*

### BACK TO THE GARDEN OF EDEN.

"YOUR American women rule the men," said a foreigner to me in Europe last summer contemptuously, and I told him that the American man was conscious of the fact, and what was more, he was proud of it, writes Edward W. Bok in the September *Ladies' Home Journal.* Let the American women continue to rule the men as they have done in the past, and this country need have no fear of its future. Womanly wisdom is strong, and womanly instincts always point to the best interests of a man. Where he will unconsciously ruin himself, woman will save him. She led him out of the garden of Eden and she will lead him back again. She is better in her nature to-day; she is stronger in her character; she is purer in her love, and warmer in her affection than she ever was, and if ever there was a time in the history of the world when woman could act as man's best helpmate, as his safer adviser, as his loyal friend, it is to-day, and I pity that man who lacks faith in her or is unwilling to put his trust in her wisdom and goodness. She will be to him what his strongest or most intimate man-friend can never be. She is the surest and safest refuge for a man in times of trouble. Her heart is the most sympathetic spot against which to press, her arms form the downiest pillow for a tired head, while from her breast wells forth that love and affection for him of which woman's nature is alone capable, and to which man is an utter stranger. A man will be a hero for the woman he esteems, but a woman will be a martyr for the man she loves.

### THE REVIEW OF REVIEWS.

ONE of the most remarkable articles in the September *Review of Reviews* is entitled "Strikes and their Remedies," and it discusses modes of conciliation and arbitration, based upon an exhaustive report prepared by the Royal Commission on Strikes of New South Wales, Australia. The article will be found an exceedingly timely one, for it has been prepared with direct reference to the American strikes of the present season. In the "Progress of the World" the editor of the *Review of Reviews* continues his last month's advocacy of official and, to some extent, compulsory arbitration in labor disputes. The "Progress of the World" further deals with American and British politics, and many other current topics, and is illustrated with excellent portraits of the five American members of the international silver conference, as lately appointed by President Harrison, and various other portraits, maps, and diagrams.

The illustrations with which the *Review of Reviews* for September is so abundantly supplied, give the magazine a wonderful interest and charm. There are new portraits of American and English politicians, a series of portraits of some distinguished French, English, and American scientists, and a great variety of other pictures, illustrating timely articles.

www.LatterDayTruth.org

## *A. W. SHERMAN,*

**PHYSICIAN & SURGEON,**

LAMONI, IOWA.

Special attention given to the

EYE, EAR, NOSE, AND THROAT.

---

## H. L. TILTON,

**1881.** LAMONI, IOWA, **1892.**

**GENERAL MERCHANDISE,**

**Strictly Cash and Produce.**

A CASH STORE can and will sell goods for less money than any house doing a credit business.

WE SOLICIT YOUR PATRONAGE.

---

**1885** **1892**

**HOPKINS & HUDSON,**

Lamoni - - - - Iowa.

Dealers in **Furniture, Undertakers' goods,** Wagons, Buggies, Pumps, and Farm Implements. Large stock, Low prices. All Inquiries Promptly answered. We solicit your trade.

---

## ATTENTION.

We have on hand ONE GOOD, STRAIGHT GRADE of WHOLESOME, FAMILY FLOUR, not adulterated with alum or other ingredients, which we offer at $2.25 per hundred, or $1.15 per sack. Give it a trial and be satisfied.

**JAMES ALLEN,**
**Lamoni Flour Mill.**

---

For Sale or Trade,

## A LIVERY STABLE

and stock, at Grant City, Missouri. The barn is 36 x 120 feet; nine good teams and harness, five buggies, one carriage, one extension top spring wagon, three trunk wagons, five sleighs, and a new hearse. I want to trade for a farm, to locate my son on, so that I can devote my whole time to the ministry.

20aug3m E. KEELER.

---

## L. A. FOWLER,
## CONTRACTOR & BUILDER

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

---

**PARK** addition to Lamoni is but ten minutes walk from L. D. S. church, and large, beautiful Residence Lots are now selling at $100, on easy terms of payment. Write for Plat to

D. F. NICHOLSON,
4 Care Lamoni State Bank.

---

## LAMONI ILLUSTRATED

is the name of a proposed book, which, if published, will contain several Photo-engravings, showing Church, Schoolhouse, Herald Office, Residences, etc., with a description of the Religious, Educational, and Business facilities; the price will be 25 cents. It will be necessary to have orders enough to insure first cost before publishing. All who would like one should please notify me at once. Address,

PETER M. HINDS,
Care Herald Office, Lamoni, Iowa.

---

## Autumn Leaves,

With Frontispiece each Month

**Published monthly, 48 pages, neatly covered.**

**Price per year - - $1.50.**

MRS. M. WALKER,
Editor and Publisher.

---

## "NOT HOW CHEAP, BUT HOW GOOD."

We carry a well selected stock of

**General Merchandise,**

and our constant aim is to please customers, and give them good values. We take pride in selling goods we can guarantee, and that we know will give satisfaction.

☞ Call and see us.

Yours truly,

**Blair Mercantile Co.**

---

## YOU CANNOT AFFORD

To be

**WITHOUT A GOOD GENERAL NEWSPAPER**

IN YOUR FAMILY.

Reading the **PATRIOT** commends it more than anything else. All we ask is that you shall place yourself in a position to be your own judge.

TRY IT! TRY IT!

Send for free sample, and testimonials of those whom you know, and who know the *Patriot*.

**1 year $1 00, 6 months 50c., 3 months 25c.**

LAMBERT BROS., Lamoni,
Iowa. Decatur Co., Iowa.

---

## 4 LOTS

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

**CHOICE RESIDENCE LOCATION.**

Terms reasonable. Call on or address,

J. A. GUNSOLLEY, Lamoni, Iowa.

---

Robt. Winning, President. **LAMONI STATE BANK** D. F. Nicholson, Cashier.

(Successor to Farmers Bank of Lamoni.)

Paid up Capital..... **$25,000 00**
Liability of Stockholders..... **$50,000 00**

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

---

## Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions The index is rearranged, the subjects and citations furnishing a complete analysis of the contents

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

---

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

---

*Western Normal College*

Largest, Cheapest and Best Normal School in the West. Twenty-five Dept's. Thirty Teachers, all specialists No vacation except Aug. Enter any time. Take any classes. Expenses low. Graduates in demand. In order that all may test the merits of the Western Normal College, **we will pay your R. R. fare** from your home to Lincoln, Neb. Full particulars, catalogues and circ. **FREE.** Wm. M. Crow, Pres. Lincoln, Neb.

**CAR FARE PAID.**

---

NEW YORK CITY, July 7th, 1892.

I am here taking a special course in Chronic Diseases and Diseases of Children.

If you owe me, please pay what you can to Mr. Weld, or Barrows, who will give you receipts. I am greatly in need of money, as expenses are very high

J. H. HANSEN, M. D.

---

## For Sale at Lamoni

One half interest in general

## DRUG STOCK,

Including Paint, Oil, Wall Paper, and Book Trade, etc. Business well established, and steadily increasing. A first-class opportunity to locate in Lamoni and secure a good business. For particulars and terms, address,

**F. M. WELD, Lamoni, Iowa.**

---

## A Useful Card,

And a very neat one, with name and address on the reverse side, is the following which we print and mail to any address for the low price of one dollar for 250.

Send in your orders. **They will aid you** greatly in your work.

**WHAT WE BELIEVE.**

WE believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

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

WE believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the Gospel.

WE believe that these ordinances are: First, Faith in God and in the Lord Jesus Christ; Second, Repentance; Third Baptism by immersion for the remission of sins; Fourth, Laying on of hands for the gift of the Holy Ghost; Fifth, We believe in the Resurrection of the Body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired; Sixth, We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done.

WE believe that a man must be Called of God, and ordained by the Laying on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

WE believe in the same kind of organization that existed in the primitive church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

WE believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time.

WE believe in the powers and gifts of the Everlasting Gospel, viz.: The gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues and the interpretation of tongues, wisdom, charity, brotherly love, etc.

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

WE believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God.

WE believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county and state, and consequently better fitted for the change which cometh at death.

WE believe that men should worship God in "Spirit and in truth;" and that such worship does not require a violation of the constitutional law of the land.

---

## THIS SPEAKS

FOR ITSELF.

The following letter from a Brother ought to convince any sane man or woman that the sale of Ordway and Company's Bed Springs is a profitable business *if pushed.* The Company *furnishes* Model and Case, Sample Spring, Circulars, etc., *free to Agents* (conditionally), and Springs, to be paid after delivered, if satisfactory reference is given and the orders *taken first.* They also have other *Household Necessities* for agents to sell. Suitable for *either sex, young* or *old. Write* for *circulars* and *terms.* Do not fail to mention *Herald.* Write quick if you wish to *secure territory* and make money. Address,

B. F. ORDWAY & CO., PEORIA, Ill.

CEDAR GROVE, Ind., April 19, 1862.

MESSRS. ORDWAY & CO., *Gentlemen:*—I have been selling your Portable Self-adjustable Bed Springs for some time, and find that THEY GIVE ENTIRE SATISFACTION wherever sold, and are the best thing for a beginner I know of. It is a PLEASURE TO SELL them, also A SOURCE OF PROFIT beyond anything I had expected, when I began selling them. Since the beginning of the year have sold about 160 sets of your Springs, and have not been working near all the time. Have sold as many as 8 sets per day.

Consider your dealings with me as being fair, and even liberal. Accept my thanks for prompt filling of orders sent you from time to time. Enclosed find order for 50 sets of your Springs. Yours in bonds,

C. W. CHAPPELOW.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, September 17, 1892. No. 38.

**The Saints' Herald.**

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, Sept. 17, 1892.

CONTENTS:

EDITORIAL:
By Common Consent.....597
The Thurman Reunion.....600
Low-priced Bibles.....601
Church Leanness.....601
MOTHERS' HOME COLUMN:.....602
Memories.....602
LETTER DEPARTMENT:.....604
POETRY: The Fallen Oak.....606
ORIGINAL ARTICLES:
Letter From Elder C. R. Duncan.....606
Letter From Elder I. N. White.....607
Gospel Tent Burned.....611
CONFERENCE MINUTES:
Texas Central.....611
Philadelphia.....611
MISCELLANEOUS:
Galland's Grove District—Notice.....612
Items of Interest.....612

## BY COMMON CONSENT.

WE suppose that by the term common consent, it is intended to be understood the consent of all, or a respectable majority of all of any body of people interested in any given subject, question, or proposition, which consent so obtained is acquiesced in by the minority and so becomes the action, will, or order of the whole. This common consent may be reached in several ways. The one in use among the Latter Day Saints is by voice and vote in assemblies supposed to be sufficiently representative to carry the public opinion of all, branch, district, general church conference, etc.

The Decatur district conference at which the resolutions providing for the nomination of branch and district officers by missionary in charge and district president, was one of these supposed representative bodies. The resolutions in question are clearly an innovation on church custom and usage. If they are not, why should they have been presented and adopted? What was the necessity for them? If they changed the methods of doing business pursued up to that time in any wise, they are beyond all doubt an innovation. The very fact of their being presented and adopted certifies to the idea that the method introduced by them was a new one, one not had in use before; one intended to change existing methods for some other and differing ones.

Instead of it being the duty of those who may be opposed to the new method to show by proofs in the law that it is improper and subversive of rule and custom, the burden of proof rests on those introducing and favoring the innovation; for as it is something new, it is thus confessedly contrary to long established custom and church usage, whether those usages and customs were inharmonious with the law or not.

For this reason, that the resolutions were intended to change the methods long pursued by the district, and did so change them in regard to the nomination of officers, and confined to one or two, a right, privilege, or prerogative hitherto belonging to and exercised by the many, the action of the district conference was hasty, and inconsiderate. Those having the resolutions in charge, and who were urging their adoption should have known that such action was so far a radical change in business procedure, likely to meet opposition, from many who were not present at conference, and who for various reasons could not be there, and should have been contented with introducing them, and then deferring further action until a subsequent session that the whole might have been better understood, and all who might have wished could have had an opportunity to at least vote upon them. A change so radical and so positively taking from the many a liberty which they had so long enjoyed and exercised should not have been so hastily made.

Nor should it have been expected that those unfriendly to the resolutions should have been under the necessity of staving off an action, which in their judgment was so changeful in its nature, as it may have been and likely was their opinion at the time that the resolutions would not prevail, as they felt that they should not.

The difference between officers of the general church and those of branch and district in the manner of their being called and chosen is marked. The first are called by the Spirit in accordance with the gifts and callings of God unto them, and are chosen by the church because they are so pointed out, the choice of the body being but the recognition of the appointment so made; and the term for which they are chosen is for life or during good behavior, albeit they may, if first called to the lower, be called to higher offices. The second are chosen by the body from among those already ordained and serve for a specified period only.

The object of those introducing the resolutions may have been to aid branches and the district to use their agency of choice and common consent in accordance with the will of God; but in the absence of any expression of that will indicative that the methods hitherto employed in making nominations were displeasing to God, the attempt to change those methods is an assumption to that effect without warrant. It is a fundamental principle, and conceded by all that whatever God commands it is lawful to do; and if the method, way, or manner in which the thing commanded is to be done is pointed out, that is the lawful way to do it. In the choosing of the general officers of the church, the way it is to be done is more or less specifically pointed out; God appointing by revelation, by the spirit of revelation and wisdom, to be approved or disapproved by the people. The organizations of quorums from the First Presidency to that of Deacons are all provided for specifically, to a greater or lesser degree the Lord giving those officers to the church and requiring the common consent of the people to make the action binding on the church. There is a wide difference from all this in the choosing of branch and district presidents. The organizations known as districts and branches are the results of growth, the necessities of method and organization to facilitate culture and development; the manner in which these organizations should be effected has not until recently been pointed out. Nor does the rule of law relied upon as the basis of these resolutions make it the duty, or prerogative of the one having charge of the assembly to nominate, name, or direct who may, or should be received by the common consent of the branch or district as presiding officers. It may have been the custom for the one who might be in charge of affairs, one of the Twelve or Seventy, missionary in charge, or president of district to name, nominate, or present the name of some suitable person to be chosen by common consent to preside over the branch or district respectively at organization; but we know of no such custom, or rule of law for it that creates it into a right, a privilege, or prerogative; our experience and observation having been that nominations for both branch and district presidents have been made as frequently from members on the benches as from officers in the stand. And it has been, and is yet a custom in many branches of which Lamoni is one to first proceed to an informal ballot for presiding officer and from among those thus named to select the one, two, or more having the highest number of ballots

www.LatterDayTruth.org

and formally ballot for a choice; and in no single instance of either organized branch or district in our thirty years of experience do we remember now that the presiding officer at the time claimed or exercised the exclusive right to name, or nominate the one who was to be chosen; the motions to nominate by acclamation, by show of hands, or by ballot usually being made by some of the officers, or members sitting in the body of the house.

The introduction of the motion that the missionary in charge and the president of the district should nominate the candidate or candidates to be voted for as president of the Lamoni branch, when made at the business meeting at which it was presented as heretofore referred to, was a surprise; and it was not until by questions asked the presiding officer and answers given by him, which gave the understanding to those present that the officers named in the motion were to be considered as a committee appointed by the branch to select and present to that meeting the name or names of such officers as that committee deemed suitable to the duties of the office, that the motion was allowed to be put. It was with this understanding that some voted for the motion, as they would had any other two members of that body been named in the motion as members of the committee. Those thus voting had held and enjoyed for many years in organized branches and districts the right and privilege of naming by open nomination those of their number they deemed wise and capable ministers qualified to preside over them as branch, or district president. They had held and exercised that right in harmony with the law; as there is not a line prohibitive of it to be found. They voted for the motion appointing the missionary in charge and the president of the district as a committee to nominate persons to be voted for by "common consent," without conceding or intending to concede it as the right, the prerogative of these two officers to so name; or as relinquishing one right they themselves held. We presume they would hold now as they held then.

The provisions of section 120, Doctrine and Covenants, providing for the organization of branches and districts, in no wise warrant the conclusion that to either the missionary in charge, or the president of the district does the right inure to nominate who should be chosen to preside over either branch, or district; nor do they even provide that either of these officers shall, of necessity and right preside over the meetings called for the purpose of organizing such branch or district. If any right to preside, or to nominate is conferred, such right inures primarily to the conferences, general, or district; secondarily, to the Twelve as a quorum; thirdly, to some one of the quorum; and not to the missionary, or district president except in case of contingency. These provisions apply only at organization, and do not necessarily attach to either branch or district after organization is effected.

We regret that anyone should have charged those not favoring the resolutions with being so far blinded and prejudiced by the spirit of error that they have made statements that are misleading and misrepresent facts, partially quoting portions of the law, and misapplying texts. We regret that anyone thought there was reason for such charge. And we regret quite as much that anyone making such a charge, should do like things. As for instance: In one article the following appears, referring to paragraph 2, of section 120, and quoting from it: "Districts may be presided over by a High Priest, or an Elder, who shall be *received* and sustained in his office by the vote of the district." "He must first be *presented* before he can be received; and as the branch is to receive and sustain him in his office by vote, I ask, who is to nominate, or present him to the branch?"

The argument evidently intended to be made by this quotation and question was that by implication it teaches that the missionary in charge, or the district president, is empowered to make the nomination, and that the right belongs to one, or both of them. The argument does not apply, for the reason that the premise is incorrect, being either a partial quotation, or a misquotation altogether.

The first sentence of the paragraph reads thus: "A branch may be presided over by a High Priest, an Elder, Priest, Teacher, or Deacon, *chosen* and sustained by the vote of the branch."

If this was the clause which was intended to be quoted as a premise for the argumentative question asked in reference to the second clause of the paragraph, the question is not fairly stated, for the reason that the question hinges upon the force of the word "received" which is italicized by the writer, showing the intention on his part to use that word in its meaning in the argument of implication. The word "received" does not occur in clause one of the paragraph; hence the question and its argument cannot apply to the clause. Clause two applies to districts and not branches; and as the district and not the branch is to receive and sustain the high priest, or elder that is to preside, neither the clause nor the argument are applicable to the question at issue the question raised by the resolutions is on the method of nomination of branch officers.

Clause one of paragraph 2, section 120, referred to, provides that the one who is to be selected to preside over a branch is to be "chosen and sustained by the vote of the branch." If there is any implication to be drawn from this language in favor of any special one as being entitled to name, or nominate the one to be chosen to preside over the branch when organized, that implication is in favor of the members of which the branch is to be composed, for he who is to preside is to be "chosen," and is to be "sustained by the vote of the branch." The right to choose by the nomination of one, or of several by the membership, having been exercised until it had become a custom, presupposes that the right remains unchanged, and that the choosing was to be done according to the prevailing custom; which was not out of harmony with the law before the giving of section 120, and is not now.

If there was any inharmony between the method of nominating branch officers prevailing in the Decatur district before section 120 was received and adopted, this should have been shown by those favoring the resolutions. Or if there was any inharmony between such custom and section 120 when it became the rule, the friends of the resolutions should have shown that; and it does not follow that those who do not favor the resolutions are held to prove that the custom and the section are not in harmony; this is taken for granted as no change in the custom was either made or hinted at. That the resolutions were intended to make a change in the custom is a fact that does not need to be proved. If no change was intended, what was the need of the resolutions? So radical a change required that reasons should have been given for it.

The question stated in regard to the priest presiding in the presence of an elder, settled by conference several years ago, is not a parallel one. That question arose from a decision by answer of the President to a question at a conference; and the decision and the question raised by it agitated the church for several years, the ground being taken by many that the opinion of the President was an error. It was not presented to the conference for decision until years after it began to be agitated; and it is presumable that there was not a member of the conference present and voting on the question but what had canvassed it and heard it canvassed many times. If it was an innovation it was never made to appear. We used every effort possible to us at the time it was being agitated to ascertain what the custom in "Joseph's day" was, and became satisfied then, as we are now, that in unorganized assemblies, the one holding highest authority presided by priority of right; but that in organizations the officers chosen by the vote of the membership presided over pre-

www.LatterDayTruth.org

sided in those organizations. What we said to one individual on a private occasion is cited in favor of the idea of disregarding a custom of the old church, if such custom was not taught in the law; and the assertion of another that it was the custom in the old church that a policy like the one provided for in the Decatur county resolutions was practiced in England from 1838 to 1841, is cited as against the custom obtaining in the Reorganized Church from 1860 to 1892, in regard to nominations. Of this we say as we said then. It is not so essential what the custom in this particular was then, as it is whether the custom referred to resulted from the teaching of the law. If it is shown that it is provided in the law that the membership of a branch are not entitled to the right, privilege, or prerogative to nominate those who are to be voted for and thus chosen and sustained to preside over them, those who may be opposed to the resolutions will very likely cease their opposition. Or if it is shown that the law provides the right, privilege, or prerogative of the missionary in charge, or the district president to name, present, or nominate the men who are to be voted for, and thus be chosen and sustained to preside over the branch, it is to be presumed that all will submit cheerfully to such provision of the law, and be governed by the resolutions making that the method.

The second clause of paragraph 1, of section 120, runs thus: "In the meantime, branches and their officers, and districts and their officers, are to be considered as provided for by My law to carry on the work of the ministry in caring for the membership of the church, and to relieve the Twelve and Seventy from the vexation and anxiety of looking after local organizations when effected."

If any right to name the men who should be presented to branch or district for election to the charge of either, when an organization is to be effected, inures to either of the officers named, that right ceases by limitation "when organization is effected," for those officers are not to be diverted from their gospel work by the care of congregations that are to be self-governed. As it is by implication only that any right to nominate the officers of branch or district is made to inure to missionary in charge, or to a district or branch president, by virtue of what is found in paragraph 2 of this section 120, it is clear that no direct provision is found in the law for such right; and as it is claimed that the resolutions were intended to be in harmony with that section, the implication derived from a consideration of clause 2, of paragraph 1, that organizations when effected look after their own affairs, must govern to an extent all following clauses, where the direction is not specific and clear, the same as do all other enactments of a similar kind. The implication that because an officer is to be received by a branch by vote the right to present him belongs to missionary in charge or district president, is not a just one upon the hypothesis that he is first to be presented before he can be received, and that it is somebody's special right to present him, therefore it inures to the persons named in the resolutions under consideration. It is not stated in the law that these persons shall nominate the men who are to be chosen as officers, nor is the exercise of the right so long exercised restricted or forbidden; hence it belongs to the branch, the membership as the same may be constituted of officers of the church and lay members alike.

The resolutions infer that the exercise of the nominating power is safer in the hands of those named in them than in the hands of the membership, and this because of the provisions of God's law; and that the method provided is in harmony with section 120, referred to in the resolutions. We have given the matters herein stated a fair examination, and fail to discover the harmony alleged. We have a decided and strong interest in the principle involved, and cannot see how the common consent of a branch is any more easily, or perfectly obtained when that branch is dependent upon the will, choice, preferment, selection, and nomination of one to be chosen and sustained by it as their presiding officer, of a missionary in charge, or a district president. We do not see how this method facilitates the expression of the will of the people. We do see how it takes directly from the people a privilege long enjoyed, which has not been shown to have been exercised contrary to any direct provision in the law, or out of harmony with the law itself. We do see how it lodges in one, or two, the privilege to exercise a right hitherto conceded to and exerciseable by any and all of the many, without express direction in the law, upon implications which in our judgment are not properly deducible from the law.

We make no apology for having written upon the subject. It may be that the spirit of error has blinded and biased our mind so that we cannot see clearly the conditions of the situation and for that reason we are unfitted to write upon it. It may be, further, that we are so prejudiced in favor of the methods of choosing branch officers, which for thirty years have to our knowledge obtained wherever we have been, that we do not give due weight to those provided in their stead. We were present in the business meeting of the Lamoni branch when the incipient motion in the direction taken by the resolutions was made. We know that for the eleven years that we had been a member of the branch, no such method as that named in the resolutions had been presented or used, at any meeting at which we were present; nor do we know that any such method prevailed in any meeting for the choosing of officers held when we were absent from the branch. No such method was adopted or used in the Olive branch at Nauvoo, of which we were a member from 1860 to 1866. Nor was any such method practiced in the Plano branch during our stay in it from 1866 to 1881. Notwithstanding all this we may not be fully acquainted with the situation, or prepared to state our convictions judiciously.

Is it necessary to the maintenance of the resolutions that an argument shall be made upon the fact of the Editor of HERALD having written in seeming opposition to them. Has the plea that what was written by the Editor came freighted with all the prestige belonging to the Editor and to the President of the church any force in the minds of any to the disparagement of what merit there might be in what he wrote. Was it intended by this to detract from the force of what the HERALD had to say about the matter; to prejudice the readers against it because the Editor wrote it. Was what was written worth any more, or any less in itself because of the prestige belonging to the Editor. If not, of what benefit was it to call the attention of the readers of the HERALD to that phase of the controversy. If we attacked the resolutions at all, we did so because we thought them wrong in principle, without a thought, or reference to who was for them, or against them, or what his calling, or office; and without prejudice to the prestige due to any.

We charge none with any intent to do wrong. We grant the best of motives, the honesty of all. We do not call the integrity or love of the work of any into question. We accuse none of being blinded by prejudice, or biased by the spirit of error. We can readily see and grant that missionaries in charge and district presidents may be moved upon by the spirit of revelation and wisdom in making the nominations to office provided for in the resolutions. We can also see and grant that the spirit of revelation and wisdom may rest with a branch president in making nominations to the lesser offices in the branch. But we can also see and hold that the spirit of revelation and wisdom do not rest with these officers alone; but that they may rest and be found to abide with many of the membership, whose love for and anxiety in regard to the prosperity and success of the work of God and the peace and harmony in the

www.LatterDayTruth.org

branch, may be just as great as may be felt by either missionary in charge, president of district, or of the branch. Hence the two classes stand on a level in this regard. We can see too that nominations made by members and the choice to follow may at times prove to be injudicious. But, in all cases of this kind, the same rule that it is only for a time and may be rectified at the next choosing, applies with as much force as it does to the case supposed by us in our former writing. If a mistake made by missionary in charge, or president of district, or of branch, may be noted and rectified at the expiration of the time specified by nominating and choosing another, so likewise may the people correct a mistake made by themselves.

We repeat, that if the method provided in the resolutions should continue and prevail in organized branches, the liberties of members hitherto enjoyed are held in abeyance and they deprived thereof without adequate return in efficiency and safety to the work of the branch. We do this without in any sense attempting to detract from the necessity, rights, privileges, powers, and integrity of any who may hold the offices of missionary in charge, district, or branch president.

We concede again that it is possible to obtain what may be called the "common consent" of the branch in cases where the nominations may be made as provided for in the resolutions. So it could be if any other person or persons were made a nominating committee. We hold, however, that it is in our judgment more preferable that the branches shall be left to determine this matter of nomination, each for itself. If at the time when officers are to be reëlected the branch may choose to name by vote a nominating committee, whether these may be the missionary in charge, or the district president, or others, it should be a matter of their own determining, the choice being made in the ordinary way, by motion and vote. This is to us the more direct and preferable way of obtaining the common consent of the branch.

## THE THURMAN REUNION.

THE district reunion at Thurman, Fremont county, Iowa, closed on Sunday evening, the 4th inst., after a session of ten days. From the first meeting to the close it was all and more than was expected in respect to attendance, interest, and outcome. Peace, unity, good fellowship, and charity abounded. The general arrangements were excellent; the preaching was practical, serious, and timely; prejudice melted rapidly away and gave place to sober inquiry; hundreds were "almost persuaded;" twelve—all but one adults—were baptized, and the hearts of the Saints were made glad with present help and future prospects. By actual count there were in attendance the last Sunday afternoon about four thousand persons, and it was estimated that not less than five thousand different persons were on the grounds at some time during the day.

The Sunday school exercises on the last Saturday were very excellent and highly edifying. The workers in that department showed themselves worthy of high praise for their zeal and thorough qualifications. We expect to see abundant fruit gathered from their efforts in due season.

Professor Hougas organized and led in the music department, and fine service was rendered.

The Tabor cornet band, thoroughly skilled and in full regalia serenaded the camp one evening both before and after service, and the military band of Thurman did similarly a few evenings after. In this and many other ways we see that the Lord is giving the Saints "grace and favor" with the people in "the regions round about."

At the close it seemed the general sentiment that the reunion for the district in 1893 should be located on the same grounds. It is hoped a larger tent may be secured by that time.

These gatherings do much to instruct and encourage those who attend, to bless all with a season of relaxation from worldly toils and cares, thus building up in spiritual, social, and many other interests.

THE Nauvoo *Rustler*, of August 2, gets after the saloon keepers of that ancient town in the following manner:—

HAS BROUGHT SUIT.

We understand that suit has been brought against three of our saloon keepers, for damages, by Mrs. Peter McGary. She had repeatedly told them not to sell or give intoxicating liquors to her husband, but they paid no attention to her petition, and now she sues for damages. This is just what we have been looking for. Some of our saloonkeepers have been entirely too careless in this matter, and we warned them on several occasions, but they knew their own business, so they said. Gentlemen, we tell you it doesn't pay to sell to minors and drunkards, for in the course of time you'll get it, and it will be hard and thick.

There are one or two women in the city who are going to make it warm for the saloon men if they don't "look a leedle out." Keep minors and drunkards out of your places of business, gentlemen, and you'll be the better off.

Yes, that is right; "keep minors and drunkards out of the saloons, or there will be trouble." How about those same saloon keepers making men to be drunkards? And then suppose two or three wives do sue because men have sold liquor to their husbands after being forbidden? A very respectable wife in Nauvoo, not many years ago, did sue the saloon keepers for selling her husband liquor, not only depriving her of his company, but taking money from him which should have been devoted to the support of herself and her family; but the saloon keepers beat the suit against this wife; by the aid of some of the "very good citizens" of the place who when in court swore not only that they had never seen this same husband drunk but that they never knew him to pay for any liquor drank by him. And it might be just this way again; some of the good citizens who drink with these husbands whose wives have forbidden the liquor sellers to sell their men drink, would be likely to make the same sort of oath, so demoralizing is the habit and effect of drinking to make drunkards. There is a court, however, whose summons the drunkard and drunkard maker must obey, where men will not dare to swear falsely to shield a fellow drunkard, or to foil and perplex a wife who dares to complain of being deprived of the sober company, aid, comfort, and support due from her husband. Hit them again good *Rustler*, hit them hard.

SOME one sent us a scrap from some journal, some weeks ago, without giving us the name of the paper, or magazine from which it was cut. Upon examining it we were quite interested in the following fragment from what appeared to be either an editorial, or an article upon the too common habit of some women to find fault with their own unfortunate condition in life, in contrast with that of others who are apparently more prosperous, and more happily situated than themselves.

. . . This morning I have been looking over a popular journal devoted to woman and her interests. Among its columns now and then appeared letters from country women, and in the majority of these letters ran a thread of discontent, which in some cases amounted to almost a bitterness. Isn't this all wrong? A woman who has sense enough to compose a respectable letter ought to have pride enough to turn her mind into a more useful channel than writing letters for columns that parade her family troubles before the public. The influence of such letters is detrimental to her class.

Isn't it time that we country women are beginning to look for brighter and better things? Isn't it time we were trying to bring them about by trying to make them so? We must learn that we are an individual class of women governed by circumstances peculiar to our own way of living, and which bring results relative to the conditions in which we are placed.

In order to be happy we must learn to depend upon what lies within our possible reach. We must learn that working day after day, week after week, without seeking a change, will not create an interest which can be healthful. Every woman, no matter what her circumstances are, can obtain variation if she will. A fifteen minutes' walk will take her away from her work to some new field of interest, if she will only educate herself to be interested in what surrounds her.

I have little sympathy for the woman who finds nothing in her neighbors to enjoy; she may not find that congeniality which she so much desires, but she must remember that

www.LatterDayTruth.org

we are all of one family, and if she cannot find some heart-throb akin to her own, who shall say wherein the fault lies?

Are we willing to be called an ignorant class of women? Are we willing to be satisfied with a knowledge of pots and pans and their uses? Is there anything to hinder us from knowing something outside our own little world? Nothing at all in this day of papers and books, yet we make a sad mistake if we depend entirely upon reading matter for our elevation. . . .

To be contented is in a sense to be happy; and a right spirit goes far toward ameliorating the saddest misfortune, or the hardest lot in life. Whosoever is perpetually brooding over ills and surroundings that are irksome and hard to be borne, adds fictitious weight and importance to disagreeable things, and in a proportionate degree weakens the power to bear or overcome them.

The lot of woman, under the law of creation, is no harder to bear and be contented in than is man's. The same beneficent and wise Being ordered both conditions, and fitted each portion of the race to its environments. Every effort made to change the conditions imposed by creation has been futile and unproductive of good.

There are but few women who might vary the monotony of an otherwise hard and difficult life by changing her employment, or by dropping it altogether for a time seek other and restful conditions, as do the men. At all events complaining which parades the household skeletion is not a panacea for the ills complained of, as is suggested by the writer from whom we copy.

## LOW-PRICED BIBLES.

SUNDAY school workers and others can now obtain low-priced copies of King James' Translation of the Bible from the Herald Office. Four sizes of the American Bible Society's editions are kept in stock; two sizes with marginal references, two without references. Prices are as follows and include postage: With references, agate type, 16mo, 60 cents; minion type, 12mo, 80 cents. Without references, agate type, 24mo, 30 cents; minion type, 18mo, 50 cents. These prices are for single copies or larger lots; only about cost of handling and mailing is added to the purchase prices.

## CHURCH LEANNESS.

A CORRESPONDENT of the Chicago *Times*, writing from Wisconsin, in the issue of that paper for August 9, among other things has this to say about "Leanness in the Church":—

ANOTHER OPINION AS TO THE DECLINE OF PROTESTANTISM IN CHICAGO.

The Chicago *Times* has commenced a good work in collecting statistics showing the actual decline in the Protestant church in Chicago, and as a searcher after truth very properly asks for an explanation of the cause from those who from their professions ought to know. The answers received and printed in the *Times* show with remarkable clearness, by their very erroneousness, the manifest cause of this decline. They have all, "like sheep, gone astray, and turned every one to his own way." They have thrown away their guide book, and in open rebellion to God are walking by sight and not by faith. If the Bible was given by revelation from God for the salvation of the souls of men it is like the Giver—unerringly and forever true; it must be so. To doubt this is to doubt the wisdom and faithfulness of God himself. Here is the vital point, the plain, indisputable fact, from which no man can escape; if it is of God and from God it is, and must be, absolutely perfect, and once true forever true. If the Bible is not what it professes to be, a revelation from God for the salvation of man, a voice from the world beyond, of which we know nothing except from this voice, then it is a deception of man, a lie, and Christianity is an unreal thing, a delusion. Looking this important question squarely in the face, it is certainly one thing or the other: If the Bible be true, it is sacredly, blessedly, forever true, and let us stand by it; if it be false, false in its minutest part, then it is not of God, and those who thus regard it are deceiving themselves and are willfully blind to all the dictates of common sense and of common honesty. Treating it as of *man* and pretending to worship under it as of *God*—what palpable inconsistency and blindness! The writer rejoices in the unwavering belief that the Bible *is* the word of God; that it is God-given and God-preserved in all its matchless purity and truth, from Genesis to Revelation.

* * * * * * * *

WHAT IS NEEDED MOST.

Faith is the foundation of Christian character, the talisman of Christian success. "Faith which worketh by love." Faith, not in ourselves, but in God. The leanness in the churches is caused by the absence of such faith. It is too much the custom now to trust in the schemes and devices of men, rather than in the teachings and promises of God, in his written word. Jesus said: "I, if I be lifted up, will draw all men unto me." If Christ is faithfully preached and his mighty love be shown and demonstrated in the great and free salvation which he accomplished for all who will accept it, and if the word of God be honored and obeyed by the preachers and teachers who speak in his name, then will spiritual blessings follow us as they did from the preaching of Peter on the day of Pentecost, and of Paul in the Gentile cities. "Them that honor me, I will honor," saith the Lord. Christian brothers of all denominations, all who believe in the Lord Jesus Christ, remember the words of our King, "All power is given unto me in heaven and in earth;" "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." Be strong in the Lord and in the power of his might, honor his words, serve him with true heart, and all will be well.

A. LAYMAN.

In this it is conceded that there is a tendency to leanness, poverty of membership, in the popular Protestant churches in the great interocean city.

There has been complaint for some years that there was a movement in decline in Protestant churches in the city; and much feeling comment as to the reasons for that decline has been made; and a remedy for it has been earnestly sought for.

We have not learned that either the cause for the decline, or the remedy for it has yet been agreed upon as discovered. But looking at it from our standing point, while we can agree largely with A. Layman, we believe that a better diagnosis of the trouble could be given; and a remedy prescribed. A church having "a form of godliness but denying the power thereof," cannot successfully treat itself for religious shrinkage in its membership; nor can any number of disjointed members of "Christ's body" of themselves create that impact of members necessary to a unified body. The Spirit lacking, the body must be dead.

## EXTRACTS FROM LETTERS.

Bro. W. D. McKnight, Ellensburg, Washington, August 30:—

I have been out with Bro. John Davis holding meetings in Thorp, Ronald, and Roslyn in Kittitas county, Washington. We have thirty to fifty persons here. Many are interested. We go to Ellensburg soon. My wife is with me now and will be baptized soon. Bro. Davis is well liked by all.

Bro. G. S. Lincoln, San Francisco, California, August 26:—

All is quiet here at present; All well as usual. We are having fine preaching; had a splendid sermon from Bro. J. F. Burton and two last Sunday from Bro. J. C. Clapp, all of which were much enjoyed and the cause honored thereby. Quite a number of strangers attend our meetings and much interest is manifest. We all look forward for a treat at our coming reunion.

Bro. D. Chambers, Persia, Iowa, Sept. 5:—

Our quarterly conference was peaceable and profitable. The Spirit's presence was visible in a marked degree in prayer service. There is marked advancement lately among the younger members and elders, and I feel pleased to see it. Everything is booming for a grand reunion.

## EDITORIAL ITEMS.

BRO. W. LEWIS of St. Joseph, Missouri, writes us that the conduct of Priest Dr. C. D. G. Taylor (colored) at St. Joseph and Stewartsville is reported condemnable, and that he left for St. Louis quite suddenly last week.

By advices from Independence, we learn that Bro. T. W. Smith appears to be improving somewhat; and is quite cheerful. He sits up a part of each day, and seems to be doing as well as it can be expected. He is in good hands, and all will be done that can be for his recovery.

Bro. J. C. Foss wrote from Guilford, Missouri, making good report of the late conference of the Nodaway district, also of the Armstrong, Kansas, branch.

Letters are received from Brn. D. W. Shirk, Belmont, Nebraska, and D. E. Tucker, Bevier, Missouri; also from Sr. E. A. Harsh, Millersburg, Illinois. Bro. Tucker has been preaching and baptizing in Chariton, Macon, Randolph, and Schuyler counties, Missouri. Preaching four miles south of Lancaster, Schuyler county, at Bro. A. W. Barnes's, he found a good opening which he asks those in charge of that field to look after. For particulars write to James Barnes, Queen City, Missouri.

www.LatterDayTruth.org

# Mothers' Home Column.

EDITED BY "FRANCES."

"Lord of Harvest, thee we praise,
Unto thee our song we raise;
Thou art great, and thou art good;
Filling all the earth with food.

"For our garners stored with grain,
Come we now with thanks again;
From the harvest field we come,
To the feast of Harvest Home"

## MEMORIES.

I PICKED up my old autograph album the other day and turned over its many soiled leaves, some soiled by the fingers of merry schoolboys and girls whose names brought back many dear familiar faces, and scenes long passed and gone. But with me, like all others, those incidents in school days will never be forgotten. Others were turning yellow. The wheel of time has gently brushed those leaves, tinging them just enough to remind me that many years have passed since those lines were penned by hands, some of which are resting that long and peaceful rest that will in due time come to all.

But there was one leaf that touched my very soul, and brought before me a face so real that it seemed I had but to reach up and throw my arms about his neck as of old. But alas! I read its contents over and over, a few words at a time, for the burning tears fell thick, and I longed for just one more look at that dear old face, for although I have prayed earnestly that I might be, I have never become reconciled to that lonely death in Nevada.

This is what I read:—

"DEAR DOLLIE:—

Long years I left thee once before.
I leave thee now again,
But not to that far-distant shore
Across the raging main.
'Tis hard to part. It may not be long.
But duty bids me haste away,
I must act my part, the battle's strong,
And lead the wanderer from his way.
But I leave thee in a mother's care
Whose love and kindness knows no end.
She'll guard thee from the tempter's snare,—
A true and everlasting friend.
Give heed to her till I return
If the good Lord should will it so;
For in this heart that hope shall burn,
Affection's hope, no other heart can know.
For thee, dear Dollie, I shall pray,
And for thy mother in her lonely lot,
That God will bless each day by day,
And angels guard the sacred spot—
Thy home. Thy song ascend in music sweet
While days, and weeks, and months roll by;
With hope that we again shall meet,
No tears to dim the sparkling eye.

"Your loving father,

"GLAUD RODGER.

"September 13, 1883."

---

Connecticut, July 4.

*Dear Sisters:*—While I can feel and sympathize with you all in your various trials and temptations, and read much about prayer, I do not see anything about fasting. Try it, dear sisters. I have, and can recommend it. Whenever I desire to know or overcome anything I fast and pray, and get the blessing; but I also keep the law, and I am blessed, although I have not been in a meeting or heard a sermon for over fifteen years. I could give many testimonies to the truth of the work, but enough for this time. Perhaps some mothers will say I cannot fast and work. Yes, you can; do not take wash day or ironing day, but one of the less busy days, and you will conquer.

"Christian, dost thou see them
On the holy ground,
How the powers of darkness
Rage thy steps around?
Christian, up and smite them,
Counting gain but loss;
In the strength that cometh
By the holy cross.

"Christian, dost thou feel them,
How they work within,
Striving, tempting, luring,
Goading unto sin?
Christian, never tremble;
Never be downcast:
Gird thee for the battle,
Watch, and pray, and fast.

"Christian, dost thou hear them,
How they speak thee fair?
'Always fast and vigil,
Always watch and pray.'
Christian, answer boldly:
'While I breathe I pray!'
Peace shall follow battle,
Night shall end in day.

"Well I know thy trouble,
O my servant true;
Thou art very weary,
I was weary too;
But that toil shall make thee
Some day all mine own,
And the end of sorrow
Shall be near thy throne."

M. M. S.

---

VANESSA, Ont., July 2.

*Dear Sisters:*—I greatly prize reading the letters from others, and if I in my weakness can say anything to strengthen others I praise God for it. It is nearly six years since I was born into the kingdom of God's dear Son, and I can truly say that I have never regretted the step taken, although I have received my share of persecution. Some who were near and dear to me turned their backs upon me, yet I rejoice that I was permitted to live in this generation when the gospel of the Son of God is restored to earth again. I often wonder why God was so merciful to lead me into his marvelous light and liberty when so many of my friends appear to be blinded.

I have received many blessings, for which I praise God: but the greatest of all was the healing of our little daughter, which has appeared in print before, but I will also add my testimony. She was born November 18, 1887, with a crooked foot. (What the doctor called a reel foot of the worst kind.) Her little heel would lie up against the outside of her limb. The doctor advised us to take her to Toronto as soon as she was strong enough, and have her foot operated on. He said they, no doubt, could help her, but that she would always be a cripple. We did nothing for a time, but had our minds made up what we would do if God spared her life to us. When Elder R. C. Evans came our way we had her administered to according to God's word. Twice afterwards we did the same, once by Elders Lake and R. C. Evans, and again by Elders Willard Smith and R. C. Evans. Thanks be to the Lord she was completely healed by the time she could walk, and that was in about fourteen months. The doctor says that there has three quarters of an inch of bone formed in her ankle since birth, a case he never knew of before. To God be all the praise. No one but myself can now tell which foot it was.

I hope this testimony may help to strengthen others to put a greater trust in the great Physician. For one I feel the need of greater faith, for as the end draws nearer our trials come thicker and faster; and no doubt they will until the end, for God will have a tried people. Sometimes I fear the time may come that I will not be able to stand, for it seems too much to ever expect that the Lord will permit a poor sinful mortal like myself to ever stand with the pure and the good. I beg an interest in the prayers of the people of God, that my faith fail not, but that I may be able to always do those things that please my heavenly Father, and be a help in the Lord's hands in ushering in the great millennial reign.

I remain yours in gospel bonds,

SISTER MARTHA.

---

HOPEVILLE, Ontario, July 3.

*Dear Sister Frances:*—May I once more enter the Home Column, where so many gems of truth and comfort appear from week to week? It is the first part of the *Herald* I read, as I always expect to find messages of love, peace, and comfort there; and I am seldom disappointed in this, for the spirit which flows from it reminds me of the season when the Saints assemble for prayer and testimony, and we feel the quiet, unobtrusive Spirit of God brooding quietly over us, and we find rest to our souls in his presence. I have sometimes wondered why it is that so few of the young sisters—the girls of the church—write to the Home Column? Are we not all welcome? I am sure there are many of the young sisters who could both give and receive good by writing. When we assemble with the Saints in conference, and see the host of bright young faces and the lively interest they take in the services, it makes us feel glad, and we remember with pleasure that "the strength (or hope) of the church lies in her young men and maidens." There comes to my mind a prediction given by the Spirit at the Logan Reunion, I think, in which God says: "And I say unto these young men and unto those who are young in the faith, be faithful unto me and I will lift you up and you shall take the places of these gray-headed men. You shall build up the waste places of Zion. I design that those who are working in my cause, yea, even those who are working in the Sunday school cause shall be blessed, and they shall prepare these young minds for the work that is in the future."

Dear young Saints, are we living for this? And when the call comes for laborers shall we be able to take our places and do our share in the work? If we live for it we will; otherwise we have no promise. God is hastening his work, and designs to greatly bless his children; but the question arises, If the work increases, and the blessings increase, will not the responsibility of the Saints be increased also. And must our efforts to live righteously not also increase? Else will we not be left far behind while the victorious work of God marches onward from victory unto victory? O that we could realize how near God

www.LatterDayTruth.org

is, and how willing to bless us if we only will submit ourselves to his will, and willingly walk in the path of duty! It lies in a straight course, and is directly under the blessings of heaven. All who walk therein must of necessity be blessed, their graces and virtues will grow, and they will come up higher and higher unto perfection. I am glad it is so plain and easily understood, so that "the weak and weakest of all Saints who are or can be called Saints" may walk therein and gain strength as they go.

If we are in the path of duty let us diligently, humbly strive to continue therein, seeking the guidance of the Spirit in all things, that we may keep ourselves in subjection, and grow in grace and in a knowledge of the truth, which truth Jesus said would make us free from sin if we would only continue in it. If we are not in that path, let us humble ourselves and seek the aid and strength of the Spirit to guide us back to duty, and to help us to continue therein, that we may be entitled to the blessings of heaven, which will fit us for an entrance into the celestial kingdom, where only those who overcome all things can dwell.

With a renewed determination to serve God to the best of my ability, I ask the prayers of Saints, that I may be able so to do, and that I may not become discouraged, but that I may grow in righteousness, putting on the whole armor of God, by which I shall be able to stand and overcome unto the end, becoming wiser and purer each day that goes by. In the hope of life eternal,

MAGGIE CAMPBELL.

[IN answer to your question, "Are we not all welcome?" we respond most heartily, "Sr. Maggie, you are;" and in proof of the same give place to your own and Sr. Haller's letter this week, because we are pleased at all times to encourage the young, and desire them to feel that the Mother's Home Column is open to them. It is good for the young to sit by the side of those who are older and learn wisdom. We have often thought how many snares and temptations they might avoid, if they would counsel with the aged who have learned much wisdom in the school of experience, and could point them to paths where the thorns and briars of life would not wound their feet. Certainly, girls, come, and welcome.—ED.]

---

APPLEDORE, June 20.

*Dear Sr. Walker:*—Our conference is over; we had a pleasant time, and I hope the rest of the Saints did. We had had very stormy weather, but the prayers of the Saints were that our Father would bless us with good weather, that we might have the privilege of meeting together for the furtherance of his cause. The Lord heard and answered our prayers, and such a number of happy Saints came and mingled their voices in prayer and praise. While thus waiting before the Lord we were blessed with the gifts of the gospel. Many wept for joy, for the blessings which our heavenly Father permitted us to enjoy. We were made glad, and our hope strengthened in the prayer and testimony meeting Sabbath morning. Many of the Saints bore a strong testimony in defense of the work. Bro. J. H. Lake spoke in an unknown tongue in a calm and quiet way; Bro. R. C. Evans delivered a lengthy prophecy containing words of encouragement and counsel to the Saints. After a few more testimonies Bro. R. C. Evans sang in an unknown tongue; he also sang the interpretation. It was the first I ever heard. The sacrament services were conducted by Bro. Newton from near Kansas City, assisted by Bro. G. H. Hilliard from Illinois, who delivered a splendid sermon Saturday evening on tithing. Also Bro. DeLong from Michigan addressed us Sabbath evening. There were brothers and sisters present from a distance, whom we were pleased to meet, while there were the familiar faces of the elders, brethren, and sisters, whom we meet from time to time. If this is a foretaste of what God has in store for his children, I hope to be worthy to be one of the number, and meet you all in the sweet bye and bye. Your sister,

MARY M. GREEN.

---

LEON, Iowa, June 15.

*Dear Sisters:*—How kind and merciful is our heavenly Father! How willing he is to bless his children when they will but put their trust in him! I must praise his name for his goodness! Surely his Saints are lovely in his sight, or he would not be so mindful of them. My heart is made glad for his loving kindness. I was very sick, so low that I had to be turned in bed, for I could not help myself. I said, "O Lord, grant unto me this one blessing, and thy Saints shall know that thou hast done it." I had often desired to write to the Column, but was afraid of my inability; but I said, "Father, I will write to the Column, and in that way give thee thanks for thy goodness." My prayer was answered, and I praise his high and holy name for it.

I would say, with one of the sisters who wrote not long ago, that we cannot do without the Home Column, for it is our great source of aid and comfort, especially to those young and inexperienced like myself. How many times when trials seemed hard to endure has a few words from some sister comforted me. When my heart has been sorrowful I have been made to rejoice. Sr. Frances, I believe it is God's will that you should do this work, else it would not prove such a blessing.

That we may all so order our lives that we may be found ready to do our part in the work of our Master, is the prayer of

Your sister in Christ,

FANNIE POST.

---

## EXTRACTS FROM LETTERS.

Sr. Mary Jane Davis writes from Gallop, New Mexico, bearing many strong testimonies to the work, and thanking God for the manifestations of his goodness to herself and family. She has been in the church two years, and asks you to pray for her that she may have wisdom to bring up her children in the admonition of the Lord.

Sr. Violet Jordan, Temple, Missouri, writes expressing much interest in the affairs of our missionaries in the far Pacific islands. Like many others who would gladly help this cause she grieves because she has not the means to do it. Her health being poor debars her from working and earning money a portion of which she would devote to rolling on the Lord's work. One thought expressed in Sr. Violet's letter is worthy of careful consideration. She says: "It sometimes seems hard to undertake to cheer and encourage others, when at the same time we ourselves are almost ready to give up in despair; but by endeavoring to encourage others we many times gain courage for ourselves."

Sr. Dora Vickery, Garland, Alabama, writes that in the words given by the Spirit and contained in the *Herald* of July 9 she received a direct answer to many anxious prayers she had offered up in regard to her Sunday school work, and asking that this answer might come through the *Herald*, which has been a regular visitor at her home for over twenty years. Bro. Turpen has endeared himself to the Saints in that locality, and they esteem him as a man full of the Spirit and worthy of his calling.

Sister C. Hubbard, of Brown, Colorado, writes expressing her pleasure at the future prospects of the Prayer Union, and also pleasure in the fact of having often received through the *Herald* information just at the time when she was seeking for and most needed it. She expresses herself as proud to be a Saint in latter days.

---

### GOSPEL BOAT FUND.

| | |
|---|---|
| Amount to date, September 2 | $563 21 |
| Mr. and Mrs. O. F. Lewis, Neb. | $1 00 |
| Zonie M. Breeden, Ill. | 2 00 |
| Mary J. Page, Cal. | 50 |
| Walter Page, Cal. | 50 |
| James Kemp, Colo. | 50 |
| Fanny Kemp, Colo. | 50 |
| Robie Kemp, Colo. | 10 |
| Delbert Kemp, Colo. | 10 |
| Roy Kemp, Colo. | 10 |
| Nellie Kemp, Colo. | 15 |
| Anges Ellis, Colo. | 25 |
| Eava Kennedy, Colo. | 10 |
| Geo. Kennedy, Colo. | 10 |
| Earl Kennedy, Colo. | 10 |
| Margaret Kelley, Kan. | 25 |
| Frank J. Pierce, Kan. | 25 |
| John Hart, Idaho. | 1 00 |
| Mamie Slack, Cal. | 5 00 |
| E. C. Brown, Cal. | 50 |
| Abby Brown, Cal. | 50 |
| Addy Freeman, Cal. | 50 |
| Joseph Graham, Colo. | 1 00 |
| Sarah Graham, Colo. | 1 00 |
| Millersburg Mite Society, Ill. | 1 00 |
| Elizabeth Short, Ill. | 1 00 |
| Elizabeth Miller, Ill. | 50 |
| Nancy Davis, Ill. | 15 |
| Hannah Terry, Ill. | 50 |
| Eliza Vernon, Ill. | 1 00 |
| I. B. Larue, Ill. | 25 |
| Wm. Allen, Ill. | 15 |
| E. E. Wheeler, Ill. | 1 00 |
| Junia Short, Ill. | 50 |
| Cordie Short, Ill. | 50 |
| Vic. Terry, Ill. | 10 |
| Hettie Miller, Ill. | 10 |
| E. A. Harsh, Ill. | 1 00 |
| Mrs. Mary Brown, Iowa | 1 00 |
| Gomer Reese, Mont. | 1 00 |
| Linda Reese, Mont. | 1 00 |
| E. J. Reese, Mont. | 1 00 |
| T. H. Hambleton, Mont. | 1 00 |
| W. D. Kelley, Mont. | 1 00 |
| Frank Parker, Tex. | 25 |
| N. V. Pearson, Tex. | 25 |
| G. W. Reynolds, Maine. | 1 55 |

HOPEFUL SUNDAY SCHOOL, SAND RUN, OHIO.

| | |
|---|---|
| Elizabeth Thomas | 50 |
| Jane Abbott | 1 00 |

www.LatterDayTruth.org

| | | |
|---|---|---|
| George Barstow | 25 | |
| Jesse Lane | 10 | |
| S. D. Hannah | 50 | |
| William Cooper | 26 | |
| Margaret Hannah | 50 | |
| Mary Hannah | 50 | |
| Collected in small sums | 1 00 | |
| May Cooper | 55 | |
| Charles Cooper | 55 | |
| Albert Smallwood | 11 | |
| Carrie Cooper | 50 | |
| L. Smallwood | 10 | |
| Maggie Hannah | 25 | |
| Flora Hannah | 25 | |
| James D. Hannah | 27 | |
| Thomas Abbott | 50 | |
| John Robson | 25 | |
| D. J. Hannah | 50 | |
| Joseph Barstow | 23 | |
| Thomas Thomas | 25 | |
| Flora Gabriel | 15 | |
| Mary Gabriel | 15 | |
| Lucy Robson | 25 | |
| Thomas Ward | 1 00 | |
| Garce Hannah | 25 | |
| Sarah Barstow | 50 | |
| L. Barstow | 50 | |
| Addie Barstow | 50 | |
| Carrie Abbott | 50 | |
| Mary Barstow | 50 | |
| Carrie Barstow | 25 | |
| | | 45 27 |
| Amount to date, Sept. 9 | | $608 48 |

**HOME COLUMN MISSIONARY FUND.**

| | | |
|---|---|---|
| Amount to date, September 2 | | $4,363 14 |
| M. B. Nicholson, Ia | $1 00 | |
| Mary Kelley, Kan | 75 | |
| Mary Brown, Ia | 1 00 | |
| Thos. Harris, Mont | 1 00 | |
| | | 3 75 |
| Amount to date, September 9 | | $4,366 89 |

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

# Letter Department.

MILLERSBURG, Ill., August 19.

*Editors Herald:*—I last wrote you from Minneapolis, where I and Bro. J. A. Davis tried to let the true light of the gospel shine forth in its purity unto the people of that great city. Prospects were encouraging. Some had already been baptized by Bro. Davis; others were believing, and by our combined effort several were fully convinced of the divinity of the restored gospel. Minnesota will prove to be a good field in time, but many obstacles are encountered that are not met in other fields, and the elders laboring there ought to have the sympathy and support of the brethren living in the field, and that of the general church. I see many things that give me joy unspeakable and unalloyed, and still others that give me sorrow. When I see some of the ministry willing to leave their homes, families, and native land, trusting all to God, my heart swells with emotion and admiration, and I am thus convinced that they are proving their faith by works of sacrifice and love. On the other hand others with equal natural ability and opportunities are indifferent and slothful, not even making an effort to be faithful to the trust God has committed to their care. I am pained, and cannot help thinking that the sacrifice is not being equally borne. When the ministry and membership are appealed to by the authorized agents of the church for financial aid, I rejoice in spirit, because I know that this is the Lord's way to try his people and give them an opportunity to prove whether they love the riches of eternity more than the riches of this world. If they truly love God, his gospel, and their fellow men, they will respond gladly and liberally to the call, as God has prospered them. When I see a class of people in the church testify that they know the gospel is true, and believe in common with the rest of their brethren and sisters that we are living in the evening of time, that the night of the world is fast approaching, and that the gospel must be preached unto all nations, and yet are not willing to impart of their substance to support the work as the law directs, my heart is made sad—sad that our heavenly Father has given so many opportunities to do good which many do not take advantage of. I am satisfied that we are living in an age and time when every energy in our power will be demanded and required of us as a church in order to fill our destiny and stand approved in that day when God shall judge the quick and the dead. I am fully assured that those who are not willing to make the sacrifice the law of God requires must suffer serious loss in this life and in the life to come.

On August 3 I commenced an effort at Farmington and Middle Grove. The first is comparatively a new place, the other entirely so. At the latter place I had not one friend at the start. Opposition was bitter, but the Lord opened the way after letting my faith be severely tested in a financial way; many friends were made to the cause, and much prejudice removed. The Lord stood by me in every effort—ten in all. I rejoice, not that the devils are subject unto us, but that the work is so grand and beautiful, offers such opportunities for development, and is so easily defended when we live in harmony with its precepts.

I saw a sad sight to-day—a young man on trial for murder. On one side sat the attorney for the defense, on the other the aged and weeping heartbroken mother of the murderer. In an evil hour this young man drank to excess from the hands of men licensed by professed Christian people to sell him liquor, came home in a semiintoxicated condition, got in an altercation with one of his neighbors, and stabbed him to death. Now he sits to answer for the charge of murder committed in a drunken frenzy. Whiskey did it. Dear Saints, do any of you vote for license, for the saloon? If I did I would consider that I was voting for the Devil; for murder, arson, adultery, drunkenness, and almost every crime named in the catalogue; for all these evils follow in the wake of the saloon.

Came here a few days ago and am holding forth at two places. Bro. T. F. Stafford delivered a fine discourse last Sunday. He has done a great deal of labor all over this part of the country and at great sacrifice. Although actively engaged in business, he has gone out Sundays and sounded the gospel trump for miles around. The effects are clearly visible; schoolhouses and churches are open to us and a friendly disposition manifested generally. The field is wide, the ministry few, and more calls than we can possibly fill.

The Lord has dealt very kindly with me and mine, and I wish to prove my thankfulness by being faithful to my trust. My health has been better by far, and more wisdom and power has been granted me. God is calling on his people to come up higher, to make greater exertion and sacrifice. His voice comes from the islands of the sea for aid to build the Gospel Boat. Let us heed his calls and the redemption of Zion will be realized. There are matters of expediency that must be attended to and cannot be overlooked without fearful loss to the work, as much so as those things directly provided for in the law. It was expedient to build the Kirtland Temple, to wrest it from its unlawful possessors by process of law, to move printing establishment from Plano to Lamoni, to build the Lamoni church, and many other things that might be named. Had not all these things been done the church would have suffered great loss. Now it is expedient to send ministers to foreign lands, to build a college, to build a Gospel Boat, and provide a systematic way of caring for the poor; and it will probably soon be expedient to build a temple unto the Lord at Independence. Can all this be accomplished? From the very fact that the Spirit manifests that these things ought to be done, it is evident that they can be done. Will we do it? If we do, the work of God will flourish on the mountains and those who now sit in darkness will see a great light; if we do not, sorrow will overtake us, the Bridegroom will be compelled to tarry longer, and our hope of eternal life may be forfeited.

Yours in love,

E. E. WHEELER.

MAGNOLIA, Iowa, August 31.

*Editors Herald:*—I began tent work at Soldier, Iowa, August 4, and continued every night, except five, until the 28th inst., with an attendance of from fifty up to three hundred, the people coming as far as fourteen miles, and many of them night after night seven and eight miles, thus showing an interest that I have seldom seen exceeded. On Sunday the 28th I led one precious soul into the waters of regeneration. Others would have followed, but those having jurisdiction over them objected Many others said they wished to look into this way still further, whom we believe will soon be numbered with God's people. Sunday evening, after a short sermon on the resurrection, and the confirmation of the one baptized—which latter was a very spiritual one—I was instructed by the Spirit to give a privilege to the Saints present to give a reason for the hope they had; and a blessed time was had in song, testimony, and the exercise of the gifts of prophecy. Nineteen testimonies, two prophecies, and the usual interspersing of song were presented in about thirty-five minutes, and the Spirit was manifest through it all to the confirmation of Saints and convincing of others that God was with his Saints. Tears coursed down the cheeks of men who were not of the fold, and the Saints were all joyfully affected to tears.

On the 13th and 14th I attended the two-days meeting at Moorhead; attendance excellent and preaching good. On Sunday I was requested to attend to baptismal services, when seven became citizens of the kingdom;

www.LatterDayTruth.org

and it was indeed a blessed time, as the Spirit bore witness of their acceptance.

Many calls for preaching that I very much regret I cannot answer, and as I cannot conveniently write to each personally, I wish by this means to say, Be patient, and you will yet be visited. Do all you can to represent the work by example as well as precept, seek the Lord that he may control all things for the advancement of his kingdom, that he may send forth more laborers, and that those sent may be endued with great power, and keep the law God has given you by which you may aid the church in sending more laborers into the field, and all the missions be sustained.

The Lord is with his people in this district, in some parts more than others, and his work is moving onward to final victory.

Your brother,

J. F. MINTUN.

---

NEWTON, Iowa, Aug. 31.

*Editors Herald:*—It is said by some that the Des Moines district conference, held August 26–28, including the Sunday school convention, which was excellent, was the largest conference assembly ever convened in the district. Thirteen elders reported, all present, besides two or three who did not report. The business sessions passed without a jar; the preaching meetings were well attended, the new church being full at each service; and at the Sunday night service five wagons near the windows were occupied by listeners, while others stood or sat about the door. The social meeting on Sunday was fraught with the Spirit of the Lord. Several strong testimonies were borne.

The Saints of Newton and Bro. J. B. Roush and the writer returned hither to resume tent meetings begun on the 14th, have been fairly attended with a steady interest. One has obeyed. From the effort here, meetings will soon be opened some five miles southwest. Bro. Jas. McKiernan, who has been permitted by the missionary in charge to assist us a short time, went from the conference to Perry to strengthen the work done there in the tent last June. Bro. I. N. W. Cooper went to Locust Grove schoolhouse, in Warren county, to continue work recently begun by Bro. George Shimel, who was also with us in the tent meetings both at Perry and Des Moines, and who was under the necessity of returning home from the conference. I only wish he could be in the field all the time. Brn. J. S. Roth and W. C. Nirk remained in Runnels for a few meetings. The district is a large one, and the calls for preaching are more than can be responded to by our small force; there seems to be an increasing inquiry for the truth. Almost all the Saints are sensible of the great work to be done, and are alive to the necessity, while it is sad to see that some have given themselves up to a spiritual sleep, and I fear forever. I expect to join Bro. Cooper in the work in Warren county early next week.

When we view the slow progress of the work as visible in the numbers who obey, as compared with the numbers who flocked into the church in its early days, we are made to feel the sad effects of the latter day apostasy. Nor is it less sad to witness that the ingathering of souls is not so rapid as it would most certainly be if our lives always accorded with our profession. O that we could all be a "light to the world," "salt to the earth," and that "they might take knowledge of us, that we have been with Jesus"!

Yours in the gospel work,

O. B. THOMAS.

---

CASH, Mich., August 30.

*Editors Herald:*—Quite a number of Saints requested me to write, and I consider this the best way to reach them. According to appointment I commenced to tell the gospel in Sanilac county in the schoolhouse at Buel Center, and from there went to the German settlement at Cash, north of Buel, where Elder Robert Grant and some others started the work and baptized ten who could all speak and understand the English language; but quite a number of the people there do not understand it, so I started preaching in German, and kept it up from May 13 to June 6, when six presented themselves for baptism, and on the 8th six more covenanted with God. We had a splendid time at both confirmations; all wept for joy and gave praise and glory to God. But the Baptists felt sorely grieved, as it took the half of their members here. I went once to their social meeting before any joined, and as the leader gave the meeting to the congregation, availed myself of the opportunity to speak without asking. I knew if I asked they would not grant me the privilege. I spoke twenty minutes, then the leader stopped me. Certainly it was too long, but I did not want to lose the chance, as I knew I would not get another. It was hard for them to bite, because the truth did cut. The half of them were already in my favor. The president then made a few satirical remarks about false prophets and false brethren.

The German people here are a very religious, honest people, and zealous in the cause. Our services are held in private houses, as the schoolhouse was closed before I got here. June 12 I organized a Sunday school, teachers chosen of both languages, and in the afternoon had sacrament and testimony meeting—all in a barn; had a most glorious time; the spirit of humility and heavenly joy was poured out upon the congregation and the gift of prophecy manifested. I preached at the Applegate schoolhouse east of Cash, in the morning and afternoon. On the 23d baptized two young souls; one the daughter of Bro. Houston, and the daughter of Bro. Sarbrook. I attended the district conference at Bay Port, then went back to Cash and organized a German branch, according to direction of the missionary in charge, E. C. Briggs; ordained Bro. William Fetting a priest. He is president of the branch, and Bro. Hermann Stark clerk. Preached several times a few miles from Cash in the house of Bro. Schoff; house generally full. Then went to Kilmanaugh to meet a big-headed German Lutheran on the proposition that the Lutheran Church is the true Church of Christ and organized according to the apostolic pattern, Mr. Foltz affirms, I deny; to come off July 31 in a grove. I knew he had the big head and would act foolishly; that there was no honesty in the man. Why, he did not want a chairman, neither any set time to speak. I could not agree to such business; I wanted order, but he was opposed to order. There was a crowd of about one hundred and cries of "Mormon!" "Mormon!" By and by he came to terms; but would not debate his own proposition, and it turned out that he had nothing to say, only reading a little extract out of the Luthern catechism, and then called me various names and railed against the whole church. There was a bloodthirsty set of people there; when he slandered there was laughing, hallooing, and when I spoke some of the women actually closed their ears with their fingers so they could not hear what I said. Still I felt bold and the Spirit of God with me, and they had to hear some of God's truth. Then some cried out, "Let us get him out of there; we want no Mormon here; we want no Mormon preaching." One thing is certain, the man Foltz acted very foolishly; his wife and a good many others were ashamed of him. I have heard since that the Lutheran minister counseled him to not discuss or debate with me, as he would surely be defeated, and several others tried to prevent him, but to no use; he had to show what was in his heart. He wanted to raise a mob; that was all he was after. I was glad there was a few of our people there. Our cause did not suffer, thanks to God.

From there I went to Bay Port, where Bro. Dutcher brought me to his place, but could not get the schoolhouse, the Evangelical church, or the town hall; so he opened his house. We had a good turnout; people paid good attention. Had excellent liberty; preached in English, as the congregation was mixed and all could understand it. On the 28th we went to Bay Port to attend the social meeting of the Saints. Mr. Harvey Dutcher, brother of Bro. Perl, and Louise Dutcher, sister to Sr. Dutcher, offered themselves for baptism, whom I baptized in the lake. Next back to Tarry; preached that night to a full house, and confirmed the three.

August 29 I left for Applegate, and from there to Cash. I thank God for his kindness and mercies shown, and the assistance of his Spirit. I found some noble Saints in my travels. May God bless them abundantly for the sacrifices they make for the work.

Yours in Christ,

J. L. BEAR.

---

SAN FRANCISCO, Cal., August 31.

*Editors Herald:*—Bro. J. C. Clapp sailed today for the Sandwich Islands. I know that nothing but a love for the glorious gospel could have induced him to leave his dearly beloved wife and children to take such a hazardous trip. Bro. Clapp is an able teacher and defender of the faith. He, in a word, knows all about it. No one knows, only those who have gone through the same thing, what it is to tear himself from a kind and loving wife, cross the ocean, and be gone two long years. Such trips are bad enough when husband and wife can go together.

He was not idle while here; he went to Santa Cruz, Santa Rosa, Irvington, and Ukiah, and did good work in each place. The day he went to Ukiah he was late in the

www.LatterDayTruth.org

return and came into the hall wet with perspiration and out of breath from hurrying, and notwithstanding all that, delivered a discourse one and a quarter hours long which made me rejoice from first to last, and more than once I had to use my handkerchief to wipe away tears of joy, and in my heart I said, Praise the Lord, O my soul! It is a feast to listen to Bro. Clapp, and the Spirit in me witnesses the truth of his statements. May the Lord be with him and give him much fruit and bring him safely home. I only wish we had such a man to go with the tent we have here in the Northern district.

Bro. H. A. Stebbins left a good impression here. He, too, is a noble man and an able preacher; a good adviser to the Saints. Sr. Stebbins is an exemplary woman.

The Lord has arisen to maintain his own cause; the glorious work is moving on. Notwithstanding all the teachings and admonitions, I am inclined to think that when the midnight cry is made there will be a good many who will find they lack oil in their lamps. I think I hear some one say, "Look out for yourself." That is just what I am trying to do. I am surprised sometimes to find what a flimsy foundation some people stand on.

Our reunion is at hand; we expect a glorious time. We expect Bro. Heman Smith to be with us, who is another able teacher and who has the Spirit of the Lord to a marked degree in his preaching. May the glorious work roll on until God's will shall be done on earth as angels do it in heaven. Let us all try to live so as to have the Holy Spirit for our guide. In gospel bonds,

CHARLES A. PARKIN.

## Selected Poetry.

### THE FALLEN OAK.

Do you see yon old oak as it lies on the wain
So smooth and so *sound* at the *core?*
Believe me, dear Jim, that for me I would fain,
Such another career were in store.

Quoth Jim in surprise, "Would you wish to be felled,
In the prime of your health and your strength,
Upon the slow wagon with chains to be held,
To be sawed into pieces at length?"

"Not so," replied Jack, "but a moment reflect,
On the life that the old Oak has led;
The pride of the forest with verdure bedecked,
While the beasts on its bounties have fed.

"And now it has fallen, the woodland will grieve,
For beauty has passed from the scene;
But the seed of its strength, we shall one day perceive,
Springing up where its glory has been.

"E'en the old trunk itself in new strength may appear,
In the halls of the State, or a king,
To its *sound-hearted* timbers, in tempest or fear,
The storm-driven sailors may cling."

"I see," replied Jim, "the connection is just—
The *moral* is searching and true;
You would wish, like the oak, when you fall to the dust,
Your *life* and your *strength* to renew.

"And after your death, when your body lies low,
New life and new glory should rise,
And the spirit within you be fitted to show,
In the mansions of God in the skies."

"Just so, my dear friend; you have read me aright—
So I thought as I gazed on yon tree,
God grant in his land of eternal delight,
A portion to you and to me."

## Original Articles.

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

### LETTER FROM ELDER C. R. DUNCAN.

EDITORS HERALD:—My wife and I came to this locality last Friday, to visit her relatives, Mr. J. M. Peet and family. A Spiritualist camp meeting being in progress, we decided to turn our attention thither and further examine the mysticism of spirit raps and communications, as manifest in the great system of antichrist, as foretold by the Apostle John in ages past: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." —1 John 4:2, 3.

Do Spiritualists believe that Jesus Christ came in the flesh? Yes, they say so; but if you closely watch them you will soon discover they do not. They admit that such a person lived; that he was a good man,—a great medium,—but deny that he was the Son of God (for they deny the existence of a personal God), and that he came as a redeemer of mankind. Then I am not wrong in referring to this system as that of antichrist.

The camp is a lovely one, situated in a shady grove three fourths of a mile northwest of the beautiful town of Delphos, in the valley of the Solomon. About thirty tents pitched in a semicircle, inclosing probably an acre of ground, with speakers' stand and seats for congregation in the middle, together with a boarding house and lemonade stand, comprise the camp.

Spiritualists of considerable prominence from various places are on the grounds, and signboards are displayed in front of several of the tents which read about as follows: "Mrs. —— Psychometrist and Magnetic Healer." One lady we noticed standing in front of her tent with nearly a dozen curiosity seekers listening to what she had to say. As she had been pointed out to us as a medium, we also drew near to investigate; and as we did so were presented with a little handbill, which reads: "Emma E. Hammon, the noted Psychometric, business and test medium of Topeka, Kansas, will give life readings, messages from departed friends, advice on family matters, business, and health, at tent No. 24, daily." As we did not have any "departed friends" that we were expecting news from, "family matters" being quite pacific, business not being at all complicated, and health as good as usual, we decided not to invest, although it was only "a dollar a sitting."

Our arrival on the ground was a little late for the eleven o'clock service, however, we were in time for part of it. It was a kind of "prayer and testimony" service without the prayers. One old man related an experience in which the spirit of a dead girl came to him and wanted him to go and perform a certain work. He declined, and wanted to resume his sleep (as it was in the night), but she took hold of and gave him a good shaking and he did as bidden. Others related experiences in which they had talked with departed friends and had been greatly comforted and confirmed thereby.

In the afternoon we were favored with an address from Prof. J. R. Buchanan, of Boston, famous as a scientist and author, and especially remembered by many as the author of the article "The Coming Cataclysm of America and Europe," published in the *Arena* for August, 1890, and copied by the *Herald* at a later date. We were greatly surprised to find that he is a Spiritualist, but such is the case. He is somewhat older and more infirm than one would suppose from looking at his portrait as published in the "*Arena* Portfolio." His general appearance of facial and head development reminds one of President Blair, but he will hardly compare with our preacher as an orator. He entertained his hearers quite well, presenting some facts on the subject of evolution which are the best I ever heard on the subject. He completely exploded the theories of Huxley and others, and his argument would be beneficial to all Latter Day Saints. At the close of the service we had a talk with the Professor, and found him quite a pleasent talker and sociable gentleman.

The evening service was, first, a lecture by a lady whose name I have forgotten, after which came tests of mediums, etc. The service was opened by prayer to the angels and departed spirits, invoking their presence to be near during the service. It is claimed that the lecture was given by inspiration; but in the judgment of the writer it had been written and committed to memory beforehand especially for the occasion. "Test performances in Pschycometry" were announced, and a medium known as Sr. —— was introduced. She requested that some one hand her an

www.LatterDayTruth.org

article of some kind, stating that she would give them a personal reading. The writer being always willing to take chances on the result of candid and fair investigation, handed out a pocketknife. "Did she tell anything?" I imagine I hear the reader say. Yes, she told several things that were true, which she knew nothing of, and had no way of finding out, expect by the means of her "art," whatever that may be. It may be a science, separate and apart from spirit influence, and it may be direct spirit influence. One thing is certain; it is not the holy, hallowed influence of the Comforter which the Savior promised to those who obey the gospel. Those who have received its joyful influence can discern a vast difference in the two. Another thing is also quite certain; that there are plenty of disembodied or rebellious spirits who were engaged in the "war in heaven," which have been "cast out," and "are come down with great wrath" to attend to all such business. They know the way in which God's power operates, and are doing all they can to deceive.

I have frequently heard Latter Day Saints state that they knew the work to be true because of some case of healing or miracle which had come under their observation; but the same would also prove the truth of Christian Science, Spiritualism, etc.; for they have their gifts of healing, miracles, etc. This "ism" is one that must be met in the near future, and there may be some badly surprised people among the Latter Day Saints when they come in contact with it. Many of their prophecies and manifestations are true; that is, they speak the truth; in many cases they are false and need "explaining." Take the predictions of Proffessor Buchanan, as above referred to, and examine them and see how much truth there is in them. I quote from page 311, *Arena* for August, 1890: "Victoria may not survive 1890; but it is possible her vitality will carry her into 1891. Her physicians will not be able to understand her condition or to overcome it. The tendency will be to an apoplectic shock, and comatose condition, in which she will pass away." Both '90 and '91 are gone, and yet good old Victoria still lives, and the law of "periodicity," claimed by the Professor as so certain, is a failure in this case. Again: "July will be a dangerous month to the health of the Pope. He will not last two years, probably not one. Neither will Alexander (Czar of Russia) be in existence two years from now—a death by violence seems to be his destiny. Less than three years will end the official career and personal existence of the two who stand at the head of this administration of the Republican party. The President will be the last of the two to take his departure."—Ibid.

The Pope and Alexander are still with us. Harrison and Blaine only have another year, and from the way all the others have lived right on and paid no attention to the Professor, we believe these two gentlemen are liable to do the same; however, in guessing on so many old persons one is almost certain to be correct in saying that they will surely die within a certain time, especially in the case of those of noted ill health, such as Victoria, Leo, or Blaine; and it would only be natural to guess that it would be perfectly safe to predict a death by violence for the Czar, from the amount of dynamite that has already been exploded at him.

In conversation with the Professor I referred to Joseph Smith's prophecy on the Rebellion. He said that he had read it, and that "in some things Joseph had hit it pretty well, and in some he did not." We wonder if Professor B. has "hit it in some things" in his prophecy, and if there are not "some things in which he did not." Reader, take the two and place them side by side. It will pay you for the time. The prophecy on the Rebellion speaks boldly for itself, and needs no apology. It has been fulfilled to the very letter. It starts out with, "Thus saith the Lord," and does not guess at a single idea, but positively declares what shall be.

During the conversation the Professor said that the "conditions had changed with Victoria, and that he thought she would live three years longer."

Spiritualism is destined to work a great change in the sectarian world. Hundreds of people laugh at the idea of their being possessed of anything more than trickery, charging it all to sleight of hand performances, or something of a similar character, and attend their "sittings" only to be startled and surprised beyond measure when they actually see power supernatural displayed. In such case the investigator becomes partially converted at once. He inquires into their theology, and asks: "Do you believe in God?" The answer is invariably, "Yes." This generally satisfies the questioner, and he asks: "Do you believe the Bible?" "Yes, and more too," comes the answer. But later on the student is told that "God is love," and there is no personal being known as God. It is simply a principle. He later learns that all the use Spiritualists have for the Bible is those points that speak of spirit manifestations, and they reserve the right to reject that in case of emergency. They do not believe in that part which says, "In the beginning God created the heavens and the earth."

Right here let me say that if there was no God to create man, we would like to know how he came into existence. The present law of the propagation of species would require a first pair—male and female—both of man and all animal life. If there was ever a different law for such purpose, when did it exist? If now, where? If not now, why? When did it cease, and by what power? By what power came the present law? Tell us, some scientific mind, or we shall still believe in an outright creation of man, "in the image and likeness of his creator."

DELPHOS, Kansas, August 8.

## LETTER FROM ELDER I. N. WHITE.

EDITORS HERALD:—I commenced meeting at La Due, July 9, in the Christian church; had good audiences and fine liberty. Bro. D. C. White from Clinton assisted on Sunday the 17th. On the morning of that day a large crowd gathered on the banks of the Deepwater and witnessed me bury Mr. G. W. Fletcher, wife, and daughter in that beautiful stream. Later we repaired to the same place and I baptized Mr. William Reeves, a promising young man. Thus ended a pleasant meeting.

On the 22d I started for Southern Missouri, but had to lay over five hours at Springfield, which time was profitably spent in discussing the merits of the "signs of the times" and comparing our faith with that of Prof. ——, of a Memphis Presbyterian college. I found a gentleman and a scholar, and one who had largely imbibed Prof. Briggs's theology. On the 23d I found myself in Willow Springs. Didn't I meet a happy, waiting company? That night I opened the ball and started the truth on its march in a spacious hall rented for the occasion. I spoke with liberty and ease every night to increasing crowds to the 30th, when I left the meeting in charge of Bro. Sparling and took train for Thayer. I was met and drove some seven miles over stone and hills to Bro. J. R. Jones's, the neighborhood where Brn. H. C. Smith and B. V. Springer met a mob some years ago calling themselves "Granpap and his fifty sons." Here I met Brn. Ward, Spurlock, and Bootman of the ministry, and a number of brethren and sisters. A good arbor was in readiness and we made use of the time dispensing the word.

On leaving Willow Springs the 30th, one Rev. Bates Morris encountered me at the train, wanting a debate. Only about three minutes to spare, but his determination to shove me into *his* quarter made the thing a little spicy. I felt under obligation to return early to assist Bro. Sparling, so I left the arbor meeting in the hands of the brethren for the coming week. Bro. Jones and family have stood many storms of persecution for the work

www.LatterDayTruth.org

and I came very near calling it a "hard place;" but the people have "tamed down" wonderfully when once getting an understanding of our faith and practice. Two or three Baptist preachers and one Christian minister were out to hear me. I believe the Christian will obey the truth if properly instructed. Look after him, brethren.

Monday, August 1. Bro. Jones took me to Thayer and on our way we visited what is known as the "Gulf." Wonderful! seemingly the earth had fallen into some great lake and left standing walls two hundred feet high or more. A natural bridge crosses the deep cavern, and at the bottom of this wonderful "cave in" is an entrance where it has been explored until it reaches a large lake filled with eyeless fish. Articles have been thrown into the lake and have made their appearance in the great "Mammoth Springs" miles away. Brn. Ward, Spurlock, and self made our way down the craggy walls to the bottom where we drank of the cool water that came gushing from the crevice of the rock. Walled in on every side, making a wonderful amphitheater and solemn to behold. We sang the doxology, and I felt to lift my heart to God in prayer while the good brethren said amen. Tired and fatigued, with coat and vest on my arm, I made my way to the wagon, parting with Brn. Ward and Spurlock.

Made Thayer a little after noon and at once made the acquainance of a Baptist minister on the sidewalk. A short talk brought a Methodist minister to our ranks and ere the conversation had fairly begun we were spotted by a half dozen more ministers as something new under the sun. Uncalled for, I thought, the fire commenced. Sidewalks had to be cleared every few minutes and the battle went right on until every minister in the ring found himself completely cornered by the "stranger." Not an ill word was said, but clean cut argument lasting till I found it about train time. Men wanted me to stop over and they would secure a church or hall, others invited me out into the county to preach at schoolhouses, and prejudice melted away like snow before the vernal sun. I went to the depot and when showing my permit the agent said: "You have my name." The train was forty-five minutes late and I had a talk with him, sold a Voice of Warning, and left him much interested. The baggageman was the next. He became so interested that even when the train came and remained ten minutes for lunch, he hunted me up in the coach and spent the last minute talking with me of the gospel, and I feel satisfied he will obey the truth. His former profession was school-teaching. I also met Bro. Bootman's son who works on the railroad and found a smart and intelligent young man who seemed to be interested in our work.

Arrived at Willow Springs a little late, but found an anxious crowd waiting at the hall. I spoke with much liberty but felt tired and worn; had missed both dinner and supper, although it had been the busiest day of the season as I had strewn truth all along the line. Continued the meeting up to August 6 and during the time baptized Mrs. Mattie A. Clay, J. H. Tucker, A. J. Dempster, and Mrs. Nancy E. Burns; all heads of families and promising Saints. A number of the town ministers had been out to hear me and about as many had assailed us in their respective pulpits and other places, which caused quite a stir in the town. The opposition had became so sharp that while I discoursed upon the first principles I made use of an argument that these six principles we held as planks in our platform something like the political parties having planks in theirs; only we had a sure foundation laid by Christ, the Bible being the *prima facia* evidence that secured to us each plank as an impregnable foundation that we did not fear to hold to the world as the foundation of truth, and if the clergy who were making such a fuss over our belief wanted to sail in they could do so and I trusted they would find our position so impregnable that they would be as ready to sail out, again. We heard continued threats that Mormonism must be met and completely routed from the town as it was disturbing the peace of the people, and was liable to get a permanent foothold if something was not done to rout it at once. On the 3d I got a communication from Rev. Bates Morris as follows:—

"I will furnish you a reliable gentleman to be your opponent . . . upon the distinctive peculiarities of Mormonism. I submit the following propositions as distinctive between the Church of Christ and Mormonism; viz.: 1. All men may enjoy a present salvation through the atonement of Christ by faith in Christ and obedience to the gospel of Christ, and by living the Christian life as directed in the New Testament may ultimately enjoy heaven. Christian affirms, I. N. White denies.

"2. Joe Smith was a divinely inspired, infallible prophet of God, and proved his divine commission by signs and wonders which he did in the presence of a skeptical public. I. N. White affirms, Christian denies.

"3. The New Testament ordains that miraculous powers were to be and continue in the 'Reorganized Church of Jesus Christ of Latter Day Saints,' and that the twelve apostles of Mormonism and the seventy disciples of Mormonism possess these miraculous powers, and will demonstrate them to a skeptical public to prove their divine commission. I. N. White affirms, Christian denies.

"4. The Book of Mormon is a divinely and infallibly inspired book. I. N. White affirms, Christian denies. Please read and reply in writing, at your earliest convenience.

"Yours very truly,

"BATES MORRIS, M. D.

"WILLOW SPRINGS, Missouri."

The Mormons are now in for it, to either "fish or cut bait," was their cry. I made the following short reply:—

"*Rev. Bates Morris, Dear Sir:* Your peculiar and distinctive communication read. Your 'reliable gentleman' whom you offer to dispute with me, if knowing anything about your propositions, is certainly not very 'reliable' after all. The idea of him asking me to deny every phase of Christianity in support of his interpretation of Mormonism, is certainly amusing. Let me inform you and your reliable gentleman that Mormonism as I teach it, is THE *Christianity of the New Testament Scriptures full and complete.* For this reason I cannot entertain your propositions. Respectfully yours,

"I. N. WHITE."

The excitement now moves along and public sentiment commences to frame itself; there is nothing regarding so-called Mormonism dare to be let go unnoticed. On the 5th, I received the following:—

"*Mr. I. N. White, Dear Sir:* Yours of the 4th received and read. It is particularly noted for two things; viz., brevity and evasiveness. The reliable gentlemen of whom I spoke is known in Willow Springs, and I know him well, for I think I know *myself.* Please pardon my presumption when I think myself a gentleman and 'very reliable after all.' [Here he puts in a few pages of pettifogging, attempting to prove we do so teach, in harmony with his propositions, then says:] Neither will you deny proposition 1. You well know that if a man can be thus saved here and hereafter, there is no place for Mormonism. Now, sir, you virtually admit my position in that proposition, and yet that leaves no place for distinctive Mormonism. Since you 'cannot entertain' proposition No. 1, I submit a distinctive Mormon proposition as a substitute for you to affirm; viz., A belief in Joe Smith as a prophet of God and the Book of Mormon as a divinely inspired book is necessary to a present salvation, and to the enjoyment of heaven. White affirms, Morris denies. Now, sir, I urge upon you the above proposition, together with Numbers 2, 3, and 4 of my former letter of August 3. You can accept these propositions or consider yourself squarely backed down from debate. [He then goes

www.LatterDayTruth.org

on with an attempted argument against my proposition, and calls it a "rotten cause," and that he stands ready to "sail in," then says:] Come up to the work where you will be in battle slain. If you do not do this the people will think, when they read these letters in the public print, . . . that 'he who fights and runs away, may live to fight another day.' But be assured that while you run you will be shot in the back; for the back is not protected by armor.

"Yours very truly,
"BATES MORRIS."

This called out the following reply:—

"August 5.

*Rev. Bates Morris, Dear Sir:* Yours before me. It is well, at least, that there is one 'reliable gentleman' in Willow Springs to bear witness of himself. (See St. John 5: 31.) You misstate my belief in all your propositions,—setting up a man of straw of your own forming and then state on the authority of a 'reliable gentleman,' 'that is just what you believe.' I say Mormonism as I teach it is, *The Christianity of the New Testament Scriptures full and complete.* You say, it is a *'rotten cause.'* Dare you make your words true as a 'reliable gentleman' by meeting me by a man that your church will dare indorse as a 'reliable gentleman' upon the following propositions; viz., Resolved, that the Reorganized Church of Jesus Christ of which I, I. N. White, am a member, is in harmony with the New Testament church in organization, doctrine, and practice. I. N. White affirms, Disciple denies."

"2. Resolved, that the Church of Christ of which I, Bates Morris, am a member, is in harmony with the New Testament church in organization, doctrine, and practice. Disciple affirms, I. N. White denies? Now, sir, if my organization is a 'rotten cause' in its organization, doctrine, and practice, as you so egotistically state, here is a golden opportunity offered you to try the steel of your 'reliable gentleman's' best and at the same time defend your own cause and prove 'before a skeptical public' that you have one divine proof that your boasted cause stands in harmony with the New Testament church in organization, doctrine, and practice. Now, sir, come to time and show the skeptical public by your works that you are a reliable gentleman.

"Respectfully yours,
"I. N. WHITE."

Rev. Morris called at Bro. Lay's for this reply on the morning of the 6th while I was a mile away attending to baptism. Morris made three more calls to see me and seemed to be somewhat agitated over something; but it so happened that when I returned I missed him. Having made arrangements to leave at once for Burnham, to commence a weeks meeting that evening, the following letter followed me by mail but I did not receive it for three days (August 6):—

"*Mr. I. N. White, Dear Sir:* Yours of the 5th duly received. [Here he uses a page or two interpreting John 3: 31 in justifying himself in calling himself a reliable gentleman, and ends by saying he did not expect anything better from a "defendant of Joe Smith the Mormon fraud." He calls my propositions "illogical," and says:] No, sir, you cannot divert attention from the points in question by such trickery. I accept of no such illogical, indefinite propositions. . . . You want to force common points of agreement in a proposition. . . . You get, seemingly, very bold over the rotten hulk of Mormonism. I do say it is a rotten, idiotic cause, and will make my words true to your chagrin if you dare accept a logical proposition setting forth distinctively the points in dispute. . . . Only give us a 'golden opportunity' in a logical proposition, and we will show you the divine harmony of the 'full and complete' Christianity of the New Testament. The trouble with you, sir, is, that you want to *appear* to 'look' for New Testament Christianity and skulk behind it, while your faith is really in Joe Smith as a prophet of God, and the Book of Mormon. I show my faith by my works. Here is my belief logically stated; viz., [Here follows proposition 1 as before stated.] If the gospel was not 'full and complete' before the days of Joe Smith and the Book of Mormon, why not deny this proposition [1]? I say that the New Testament contains that fullness, but if Joe Smith and the Book of Mormon ushered in that 'fullness,' as you believe, then you should affirm that a belief in Joe Smith as a prophet of God and the Book of Mormon as a divinely inspired book is necessary to a present salvation and to the enjoyment of heaven."

Some pages follow, filled with gush, dirt, and a Braden style of pettifoggery to dodge an honorable issue. I answer in short, as follows, in hopes to pull the gentleman (?) out of his hiding place:—

"Yours of the 6th inst. to hand. I am not a little surprised at your pettifogging to evade an honest investigation of our church's claim of being in harmony with the New Testament church, in organization, doctrine, and practice. Do you now acknowledge my church's claim of being in harmony with the New Testament church, in either organization, doctrine, or practice? Please answer yes or no to all three postulates. Do you now acknowledge that your church is not in harmony with the New Testament church, in organization, doctrine, or practice? Please answer yes or no to all three postulates.

"I. N. WHITE."

On the 16th I received an answer covering seven closely-written pages, saying: "I answer *yes* and *no* to your three postulates," meaning my church. Of his own, he says: "The church with which I stand identified is in harmony with the New Testament church in organization, doctrine, and practice," and then repeats all his former questions and says: "If a man can be thus saved here and hereafter, then there is no place for false prophet Jo Smith, the Book of Mormon, Doctrine and Covenants, etc. If one cannot be thus saved here and hereafter, then you should deny the propositions or affirm a belief in Joe Smith, etc."

To protect myself and the church against this man's gush and dirt that is sent broadcast, I give my last answer to him up to this date in full:—

"MT. GROVE, Missouri,
"August, 17, 1892.

*Rev. Bates Morris, Dear Sir:* Yours of the 15th inst. to hand. My mission in too important and time too precious to waste upon dead men and issues. 'A short horse is soon curried.' Proposition 1. 'All men may enjoy a present salvation through the atonement of Christ by faith in Christ and obedience to the gospel of Christ; and by living the Christian life as directed in the New Testament may ultimately enjoy heaven.' As a rebuttal, to your ignorance or cowardice I submit an extract from our 'Epitome'—tract No. 4—which we published and scatter broadcast almost by the million:—

"'We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the gospel. 1 Cor. 15: 3; 2 Tim. 1: 10; Rom. 8: 1-6.'

"'We believe that the religion of Jesus Christ as taught in the New Testament Scriptures will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county, and state, and consequently better fitted for the change which cometh at death.'

"I cannot attribute such blundering as this to your ignorance. It shows cowardice in you to submit a question that affirms the very *vital points* of my belief, and then have the hardihood to ask me to deny them in a public debate! This looks like it was done wholly on purpose to keep you out of a fair investigation with me. Your numbers 2, 3, and 4 contain similar strides of your trickery and dodging which certainly will show you up in bad light when once properly before the public eye. Each one contains phrases, words, and some even whole sentences that contradict our faith as taught in our books, tracts, and pulpits; and yet, I am asked to affirm them

www.LatterDayTruth.org

or 'back out!' Am I not justifiable in calling it ignorance or cowardice? Such blunders in a 'reliable gentleman' might be ascribed to sheer ignorance had he not acted the part of a coward in seeking an excuse to dodge the issue in order to keep his church from having a fair and honest examination before the public.

"In explaining your first proposition, you say: 'If a man can be thus saved here and hereafter, then there is no place for false prophet Joe Smith, the Book of Mormon, Doctrine and Covenants, etc.' Men were saved 'here and hereafter,' long before the days of an Isaiah, Ezekiel, Moses, and a John the Baptist *et al*, and even before the blessed Savior came in the flesh; were saved 'here and hereafter' before Paul and his revelations were ever given to the world. Joseph Smith preached faith in the same Jesus and obedience to the same gospel that Paul did. Will it not save here and hereafter, if obeyed? Certainly. Will you dare deny in public debate that Joseph Smith's so-called Reorganized Church of Jesus Christ of which I, I. N. White, am a member is in harmony with the New Testament church in organization, doctrine, and practice? Will you dare affirm in public debate that Alexander Campbell's so-called Church of Christ of which I, Bates Morris, am a member is in harmony with the New Testament church in organization, doctrine, and practice? I lay the gauntlet at your feet, and at the feet of your church. Dare you accept like a 'reliable gentleman' and make your words true; *viz.*, 'Only give us a golden opportunity in a logical proposition and we will show you the divine harmony of the full and complete Christianity of the New Testament'? I respond to your boasted bravery before it gets cold and offer you a 'logical question' that covers the 'full and complete' Christianity of the New Testament, in organization, doctrine, and practice. To leave either postulate out would shear it of a 'full and complete Christianity.' There are the points between us, on each postulate. Our Epitome says of organization: 'We believe in the same kind of organization that existed in the primitive church; viz.: apostles, prophets, pastors, teachers, evangelists, etc.' Here is a difference as wide as the poles. On doctrine: 'We believe that a man must be called of God and ordained by the laying on of hands of those who are in authority to entitle him to preach the gospel and to administer in the ordinances thereof.'

"The poles apart: 'We believe in the powers and gifts of the everlasting gospel; viz., the gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues, and interpretation of tongues, etc.' Poles apart again.

"'We believe that the canon of scripture is not full, but that God, by his Spirit, will continue to reveal his word to man until the end of time.' Poles apart.

"We practice immersing the penitent believer in water 'for the remission of sins,' but teach that it is not a legal baptism unless the administrator is 'called of God' to so administer. Poles apart again.

"We practice the 'laying on of hands for the gift of the Holy Ghost.' Poles apart.

"We practice 'anointing with oil, laying on of hands and praying for the sick.' Poles apart again.

"I pronounce your whole system out of harmony with the New Testament church in organization, doctrine, and practice. Poles apart. My system is to you in its organization, doctrine, and practice, as you have said 'a rotten cause;' 'a rotten hulk of Mormonism;' 'a rotten idiotic cause.' A rotten and idiotic cause, and a rotten hulk of Mormonism, certainly cannot in your pure (?) estimation contain anything in common with the Church of Christ of which I, Bates Morris, am a member. The poles apart again, surely!

"After such a gush as you have made against my church, dare you now deny my position of being in harmony with the New Testament church in organization, doctrine, and practice? After such a gush of renowned purity for your church dare you affrm your so-called Church of Christ to be in harmony in organization, doctrine, and practice, with the New Testament church? Dare you, or the reverend, reliable gentlemen of your church, 'sail in'? or have you all ignominiously 'sailed out'? If you fellows have any sand or steel on hand, please stand by your guns, or show the 'white feather' like 'reliable gentlemen' and I will let you 'sail out' as captured prisoners under a flag of truce; otherwise, you shall be held responsible for your gush, slang, and cowardice, to be answered upon your own head when the great Lawgiver shall have come to give reward for works done.

"Respectfully,

"I. N. White."

Readers of *Herald* may think I use harsh words, but the end justifies the means. Two years ago I spoke in Willow Springs and the same church sent me a mess of jughandle proposition and published them in the Willow Springs *Index*, also in one of their church papers. They employed Elder Drennan, an editor, preacher, and debater to do the debating for them; but could not be met upon fair and honorable questions, and my letters were garbled and one dropped out altogether and then printed in a large circular side by side with Drennan's letters, and scattered all though this part of Missouri. Now, I propose to beard the lion in his den, and either be met upon the square on a fair honest question, or let the good people see where I stand. I feel that I have rights that God and the Constitution of these United States have given me; and while I am in line of duty peaceably attending to my own business, I propose to stand by the faith when assailed as it has been in Southern Missouri.

Bro. Sparling and I commenced meeting in the Christian church at Mt. Grove on the 13th, and have continued till now, closing to-night and going to Norway to-morrow to preach; then on Monday to Vera Cruz and hold over the 27th. I expect to go north on the 30th, and arrange to meet at Clinton reunion. I have preached thirty-four times since July 23, held three confirmation meetings, attended prayer and testimony meetings, administered to more than a score, written letters private and public until I feel like a day of rest must be sought soon.

Our meeting at Mt. Grove has been largely attended; from one to five ministers were out to every meeting—Christians, Methodists, and Baptists. Eld. G. J. Cowan has been out to every meeting and taken a full set of notes and has announced a number of times after my meetings that he will give a full review of the whole series. I have seldom seen more interest manifested than at this point. I have done all the preaching so far and all from one text (Acts 3: 19–21), excepting one sermon. Had fine liberty considering my cramped condition and surroundings. Truth and logic have certainly scored a victory for us here. One Rev. Elledge (Baptist) invited us to call on him. Supposing it was for a clever chat we did so, but Smart-Alex-like he pitched into us and wanted a debate. Well we settled upon two church questions the same as I debated with the Rev. Box, and when I talked about writings, indorsements, etc., he wanted a little time to consider if he really had time to spare to engage in a debate. Well, I gave the poor fellow till our meeting closed here to study and consider if it would be policy to meet me. I don't think there will be a debate as he was on the street and saw Elder Cowan and told him: "If White gets hold of you he will literally use you up." Said his wife attended a debate between White and W. W. Blalock in Schell City, and friend and foe admitted Blalock was cleaned up and the church had never done any good since. "And that is not all; he cleaned us up too, at the Oak Grove church, in Vernon county, Missouri."

Well, there is a little pleasure (especially when a man is overworked) in being a terror to evildoers, and to "scare off" what they have not time to

www.LatterDayTruth.org

"clean up." I really never felt better in my life, and have enjoyed God's loving Spirit in my administrations almost all through. Held a week near Burnham in the Saints' new church, and found many noble souls among the Saints there, as elsewhere. This country is rough and rocky but the hearts of the people can be more easily reached than in more wealthy fields. We are enjoying the hospitalities of Bro. and Sr. Schofield while holding this last meeting. They have cared for us nobly. Bro. and Sr. Lay's house was throwed wide open to us while at Willow Springs, and we enjoyed our visit all around. Many other good Saints would be mentioned had we space. I want to say that I found Brn. Sparling, Ward, and Spurlock fully alive in the work, giving all their time to the ministry and doing a faithful and noble work. Press on, brethren. Bro. C. M. Bootman, president of branch, is doing good work.

Hoping to meet Brn. Joseph, Blair, Lambert, Kelly, etc., at our Clinton reunion, I am ever your colaborer,

I. N. WHITE.

### GOSPEL TENT BURNED!

EDITORS HERALD:—Quite a blow has been given to the missionary work in the Southeastern Ohio and West Virginia district by way of the destruction of the gospel tent, located at the time at Union Furnace, Hocking county, by the hand of an incendiary, which occurred on the night of the 1st inst.

At our district reunion held last September a committee was appointed to solicit contributions and buy a tent which was to be used at our reunions, also in places where we could not reach the people otherwise. Accordingly through the joint efforts made by the committee and the Saints, the tent was purchased and set up, for the first time, at Carbon Hill, Hocking county, by Brn. T. W. Williams and J. L. Goodrich. Continuing some two or three weeks they created quite an interest, baptizing three. At the request of Bro. T. W. Williams the writer, on the 16th of August, went to assist Bro. Goodrich with the tent, as Bro. Williams was going home for a time. We then moved the tent to Union Furnace and began meetings, and from the very commencement good interest was manifest. Many seemed pleased with the preaching and said: "We did not hear what we expected to hear." We continued for almost two weeks; and had we been unmolested I think some would have obeyed. There was no open opposition at all; and all that we could hear was talk, and some insinuations or threats that were made behind our backs, to other persons. During the meetings some one had cut a small hole in the tent, but we did not think much of this; but on the night of August 31, shortly after meeting was out—we were lodging with Mr. George Collins, just a few rods from the tent—Mr. Collins' son came in and said that "the tent was down." As the wind had been blowing hard I thought it had blown down. I ran to the tent, and on examining the first rope I came to found that it had been cut, as had all the ropes on one side and one end. We scoured the surroundings of the tent, but could find no one. We then returned and in a short while had the tent up again as solid as ever. Three of us then remained with the tent until in the after part of the night, but no further attempt was made that night. The next night, September 1, was a very cold night, in fact most too cold for tent meeting; but a very good congregation was out and gave rapt attention to a discourse by Bro. Goodrich. After meeting we watched the tent until between the hours of ten and eleven o'clock p. m. Everything seemed to be quiet; and thinking that they would not likely disturb it again so soon, and it being so cold, we concluded to retire for the night, as we were already chilled through, and had lost most of the night before. As we retired the hope and prayer of our hearts was that it might not be cut down again; we had never entertained the idea that it might be burned down.

Notwithstanding an incendiary's match was applied sometime during the night, we slept unconsciously and sweetly. When we awoke the next morning no tent was to be seen! It had been burned!! Kerosene had been used, as we found a tin can with a little of the oil in it yet. Two parlor chairs belonging to Mr. Collins, and one belonging to Mr. Goodwin, were destroyed with the tent; some lumber also belonging to Mr. Collins which had been used for seats, was badly charred.

The whole fearful truth was now unfolded to our eyes; and as we stood gazing on the smoldering remains of our gospel tent, with which we had hoped to accomplish much good, we could hardly believe our own eyes. The tent was new, and this was the second place it had ever been set up. It cost one hundred and twelve dollars, and was paid for by the sacrifices of the few. Truly it is a great loss; and as a result I feel much cast down and depressed. But I desire not to be found murmuring against God. He may yet cause it all to work to his glory and honor.

Many citizens of the place denounce the crime as shameful and a disgrace to their community. Some of them have made small donations towards getting another tent; others say that they are willing to make donations towards detecting the guilty parties. We are going to get another tent, and will try and have it by the time of our reunion, which I have understood will be on the 17th inst., at Sand Run, Ohio.

I believe that we will have the sympathy of all the Saints; and if any feel to aid us by small donations toward obtaining another tent, please send the same to Bro. A. B. Kirkendall, Creola, Vinton county, Ohio, who is the treasurer of the tent committee. Any and all contributions will be gladly received. Brethren, pray for the work in this district.

HIRAM E. MOLER.

ARBAUGH, Ohio, September 4.

## Conference Minutes.

### TEXAS CENTRAL.

Conference convened with the Cook's Point branch, Burleson county, Texas, July 9, 1892, at ten a. m.; E. W. Nunley president, F. C. Gough secretary. Reports were read from Elmwood, Cook's Point, Elkhart, and Texas Central branches, and adopted as read. Elders reporting, W. W. Squires, Bro. Allen, E. Bates, E. W. Nunley, S. R. Hay, and J. W. Bryan. Priests, C. A. Schuster, F. C. Gough, and T. L. Veal. Teacher, J. L. Wilson. E. W. Nunley was sustained president, and F. C. Gough district secretary, for twelve months. E. Bates was recommended to the Bishop as agent for this district. Resolved that Wm. Sherrill be tendered our hearty thanks for his services as agent. The question as to giving the priest a mission to labor in was discussed at considerable length, after which Brn. Gough, Veal, and Schuster were assigned missions to labor in as circumstances would permit until next conference. Preaching by Elders Allen, Nunley, Bates, and Hay, assisted by Brn. Squires, Gough, Veal, and Thompson. Adjourned to meet with the Elmwood branch, Bell county, Texas, on Saturday before the full moon in October next, at nine a. m.

### PHILADELPHIA.

Conference convened at Brooklyn, New York, May 7 and 8, 1892; Elder Hiram Robinson in the chair, Hosea H. Bacon secretary. Visiting Saints were invited to participate. Branch reports: Brooklyn 87, gain 8. Philadelphia 44, gain 2. No report from New Park or Hornerstown. Bishop's agent's report: Received $126.75; expenditures $118; balance due church $8.75. Referred to auditing committee and found correct. District treasurer reported: Received $6.75; expenses $6; on hand 75 cents. Officials reported: Elders S. Stone, J. Squire Sr., G. Potts, H. H. Robinson, M. F. Gowell, and J. A. Stewart. Priest H. H. Bacon, and Teacher T. Lester. The resignation of Steven Stone as district president was accepted. Elder A. H. Parsons was chosen president for the next term, H. H. Bacon secretary. Adjourned to meet in Brooklyn the third Saturday in September, unless otherwise ordered by the district president at least four weeks before the time appointed.

### BUDDHISM IN REAL LIFE.

IT is improper to leave Ceylon without inquiring something about Buddhism as it works out in daily life. One example will suffice. Last year a young lady from Australia, a Miss Piggott, arrived in Colombo to become the principal of a school for native girls. She had learned of Buddhism in books, and was so enamored of it she took its vows. Col. Olcutt, the partner of Mme. Blavatsky, was here to meet her, and with the priests of the island gave her an enthusiastic reception. The girl was not in her place a week before she discovered that the practices of

www.LatterDayTruth.org

the priests did not coincide with the precepts of Buddha. The following week she committed suicide. That was her opinion of Buddhism.—*Ceylon Letter.*

# Miscellaneous Department.

### NOTICES.

To the Little Sioux and Galland's Grove district.

*Brethren:* I have been kept from labor in your field by the necessity of building a home. Bad weather and other causes have combined to delay my building, until I am much later getting into your field than anticipated when receiving appointment. When I got in condition to come the nearness of the debate between Bro. S. W. L. Scott and Rev. W. A. Hatton, of the Baptist Church, caused Bro. J. R. Lambert to advise that I remain near at hand until that had occurred. The date agreed upon was September 12, 1892. As soon as that is over I will be in your field "if the Lord will." In the meantime I will be glad to receive communications from the various parts of the field in regard to labor.

My post office address until September 25 is, Box 225, Farmington, Van Buren county, Iowa; after that date and until further notice my field address will be, In care of Box A, Magnolia, Iowa.

JAMES MCKIERNAN,
Missionary in charge.

For good and sufficient reasons it will be impossible to hold the Northern Michigan district conference at Juniata this fall, but it will be held at Coleman October 8 and 9. We expect to have Brn. E. C. Briggs, F. M. Cooper, and others from outside, besides all the district officers present; and we also expect to have a good time. Preaching on the evening of the 7th. Everybody come who can.

J. J. CORNISH.

### MARRIED.

BRADFIELD—CADWELL.—At the Latter Day Saints' church, Woodbine, Harrison county, Iowa, on Wednesday, August 31, 1892, Bro. Franklin T. Bradfield and Sr. Ruth Cadwell, Elder William C. Cadwell officiating. Their future home will be near Underwood, Iowa. Quite a gathering witnessed the ceremony at the church and started the young couple on their way rejoicing with their many and cordial expressions of good will.

MCKEE—RUSSELL.—At the residence of the bride's brother-in-law, near Caney, Kansas, on Sunday, August 28, 1892, Mr. Alfred S. McKee to Sr. Fallie A. Russell, Elder W. F. Clark officiating.

### DIED.

BENNETT.—Rodney O. Bennett, son of Sr. Elizabeth Bennett, of Wallaceburg, Ontario, was born September 25, 1865; was baptized into the Baptist Church in May, 1885; united with the Reorganized Church of Jesus Christ of Latter Day Saints March 28, 1892; died July 30, 1892, hence was but a babe in Christ. He was ready to go, and was reconciled to the will of the Lord. He leaves a wife. Funeral services were held August 1, Elder Samuel Brown delivering the discourse.

SCOTT.—In Coldwater, Michigan, August 22, 1892, Sr. Cyntha O. Scott, daughter of Elder J. A. and M. E. Scott, sister to Elders C. and S. W. L. Scott. She was born August 18, 1866, at Scottsville, Indiana, where her childhood and youthful days were passed. The family came to Michigan in 1887, residing for a time at Galien, Berrien county, from thence to Coldwater, where she deceased after a struggle of more than two years with la grippe, which laid its hand relentlessly upon her until borne hence where ills can never invade. She was baptized and confirmed a member of the Church of Latter Day Saints November 4, 1884, by Elder Thos. W. Smith. Her life was a sweet memento of Christian graces—an adornment of her religious profession. Gentle, patient, and pure, in the triumph of a glorious faith she is now the victor. She sank peacefully behind the dark cloud toward the beautiful dawn of the eternal morn. Remarks by Elder G. H. Hilliard, assisted by Elder I. M. Smith. Services from Saints' chapel. In days of health, soon after entering the "fold," she was shown a sweet vision, around which she threw the halo of poetry, foreshadowing her death, as follows:—

I sank into the arms of sleep,
One gentle summer's night;
All care fled from my weary mind,
My heart aglow with light.

A vision rose before my view,
While slumber closed my eyes;
Nature seemed wrapt in silvery mist,
Which reached unto the skies.

Methought I neared a river wide,
Which flowed so darkly blue;
And solemn in its shady depths,
Of sky-reflected hue.

Steps seemed to wind along the shore,
Unto the water's edge;
I trembled as I downward walked,
Then rested on a ledge.

Two forms appeared along the brink,
And as they neared my side,
My heart beat with a calm despair,
Lest called into the tide.

But one with hand extended there,
Then drew me gently back
Upon a firmer footing there,
Which safety did not lack.

I raised my eyes to heaven's dome,
In splendor shining there;
A pearly cross of perfect form,
And beauty in mid-air.

Just up above the river dark,
With radiance purely white,
It spread a glory all around,
And gave to earth its light.

No poet's pen or artist's brush
Could paint that scene aright;
No tongue describe the grandeur,
Which burst upon my sight.

My heart was rent with love divine,
So heavenly did it seem;
I thought to dwell there evermore,
I woke—it was a dream.

ADAMS.—In Independence, Missouri, August 29, 1892, William Adams, aged 75 years and 8 months. Deceased was born in Holland in 1817; was baptized into the Reorganized Church by Elder Wallen, in Utah, and was faithful until death. Funeral services were held August 30, Elder W. B. Smith delivering the discourse; text, 1 Cor. 15: 19.

RATHBUN.—Mary Lovina, infant daughter of Hiram and Edith Rathbun, born May 12, 1892, died in Detroit August 21, with cholera infantum. The remains were brought to Lansing August 22, where the funeral services were held the 23d, at the house of Hiram Rathbun Sen. Quite a large concourse of people was present and the occasion was improved from the text, "Who then can be saved."—Luke 18: 26. The procession proceeded to Mount Hope, the cemetery of the city, where the remains were deposited to rest in hope.

### GROVE MEETING.

Come one, come all to the weeks meeting to be held in Smiths' Grove two and one half miles north of Dahinda, Knox county, Illinois, commencing September 16, at seven p. m. A special invitation to *all* elders. Those coming please notify Dean C. Smith to meet them at Dahinda.

J. W. TERRY, Pres. of District.

### CONFERENCE NOTICES.

The annual conference of the Southern California district will convene at San Bernardino, on Friday, September 30, at 10 a.m., and will continue three days. Saturday afternoon will be devoted to Sunday school work, organizing, electing delegates, and such other officers as may be deemed necessary, etc. Sunday school workers, please attend without fail.

D. S. MILLS, Dist. Pres.

Chatham district conference will convene at Blenheim, Ontario, October 8 and 9. A cordial invitation is extended to the president of the Canada mission and visiting brethren. Branch clerks, please let us have a full report this time. All come prepared to talk about getting a tent for next season.

GEORGE GREEN, Pres.,
J. H. TYRRELL, Clerk.

### ITEMS OF INTEREST.

NEW YORK, Sept. 5.—To-day's developments in quarantine were most discouraging. Three new cases appeared among the Normannia's crew, one of which proved fatal in an hour. The disease has also invaded Hoffman Island, where three deaths occurred to-day. Dr. Hamilton believes the plague cannot be kept out of New York. It has not been possible to altogether prevent the landing of foreign rags and other cargoes which are thought to be a menace to public health.

NEW YORK, Sept. 6.—Cabin passengers on the Rugia have been stricken with the plague. Another death and eight new cases are reported from the cholera fleet in the lower bay.

HAMBURG, Sept. 5.—More than 200 deaths occurred here to-day and 400 new cases are reported. The average daily figures are about 500 new cases with 200 deaths. Various points on the River Elbe are attacked by the disease which is now spreading among all classes. Bremen, Havre, Lubeck, Niendorf, London, and Liverpool all report new cases. Havre authorities trace new cases to the stopping of the steamer Rugia at that port.

ST. PETERSBURG, Sept. 5.—There were reported throughout Russia Friday 3,812 new cases of cholera, and 1,751 deaths from the disease. Deaths and new cases continue to an enormous amount in Russia. There is a slight decrease in the number of cases in the metropolis.

ST. PAUL, Minn., Sept. 6.—Bismarck, N. D. has what seems to be a case of Asiatic cholera. It seems to have been imported across the Canadian border.

Official figures issued to-day show that the scarlet fever epidemic that has been raging in London for a long time is not abating. There are to-day in the Metropolitan Asylum and London fever hospitals 3,580 cases of this disease. With scarlet fever epidemic and cholera threatening to become so it will readily be seen that the health authorities will have their hands full in a fight with the two disorders.

BUDA-PESTH, Sept. 3.—The *Pesther Lloyd* states that the Pope has given his consent to the introduction of a Slav liturgy into the Catholic and United churches of Russian Poland, and that the Papal action has caused immense excitement in Poland. The *Lloyd* asks whether this development may be interpreted as a confirmation of reports of an alliance including in its bond France, Russia, and the Papacy.

BERLIN, Sept. 1.—The Emperor has ordered Berlin recruits to be drafted into the Polish regiments, in order to combat the socialistic tendencies observable in that part of the army.

A great Catholic congress has been held at Mainz, at which the leaders of the Center party, Herren Bellestrem, Döllinger, Kettelle r, and Reichsenpeiger, spoke. At its final sitting the congress approved a resolution affirming that the restoration of the Pope to temporal power was an essential condition to the independence of the Holy See. Herr Bellestrem, in his closing oration, declared that the Catholics in Germany would never consent that the Pope should be subjected to any power. The law of guarantees could not suffice to protect the papacy. Nevertheless the Center party, he said, could not recognize any enmity between the objects of the triple alliance and the papacy. The Pope was not, as some Catholics pretended, hostile to the triple alliance, nor was the Center party embarrassed by the policy of the Vatican. The congress sat for five days. Herr Bellestrem's discourse was meant as a reply to the attacks on the Center party as asssociated with the papal policy in favor of France. His speech has created a sensation.

www.LatterDayTruth.org

"The Proper Study of Mankind is Man."

# "WHAT IS MAN,"

BY ELDER J. R. LAMBERT.

**Cloth 75c; with Patriot a year $1.50; paper 50c.; with Patriot a year $1.25.**

Address orders invariably LAMBERT BROTHERS,

LAMONI, Decatur County, Iowa.

# CENTRAL NORMAL UNIVERSITY,

HUMESTON, IOWA.

| | |
|---|---|
| The University embraces the following Colleges. | College of Liberal Arts.<br>College of Music.<br>College of Fine Arts.<br>Commercial College.<br>College of Telegraphy.<br>College of Shorthand and Typewriting.<br>College of Elocution and Oratory. |

All departments are in charge of competent and specially qualified instructors. Every teacher is a specialist Convenient buildings, special apparatus, large airy class rooms, and all appointments are modern and the very best. Fall term opens August 30, 1892. Students can enter at any time. Expenses very reasonable. Send for large descriptive catalogue. Address,

W. H. HENDERSON, PRES., or CHAS. CRUMPACKER, PRIN.

## BOOKBINDING

Of all kinds at reasonable rates.

Herald volumes, library leather backs and corners, marbled edges ..... $1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco ..... 1 25
" " half morocco ..... 1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

## Ministry Cards

Of the smaller size previously advertized, also of the larger size, like the one below, can be had promptly for the low price of $1.15 for 250, or $4.00 per 1,000. Prices of the smaller size are $1.00 for 250, or $3.50 per 1,000. Send in your orders. They are an excellent aid to Ministers.

### WHAT WE BELIEVE.

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

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

We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are: First, Faith in God and in the Lord Jesus Christ; Second, Repentance; Third, Baptism by immersion for the remission of sins; Fourth, Laying on of Hands for the gift of the Holy Ghost; Fifth, We believe in the Resurrection of the body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired; Sixth, We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good or evil they shall have done.

We believe that a man must be Called of God, and ordained by the Laying on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

We believe in the same kind of organization that existed in the primitive church; viz.: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of Scripture is not full, but that God, by his Spirit, will continue to reveal his word to man until the end of time.

We believe in the powers and gifts of the Everlasting Gospel; viz.: The gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues, and the interpretation of tongues, wisdom, charity, brotherly love etc.

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

We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God.

We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county, and state, and consequently better fitted for the change which cometh at death.

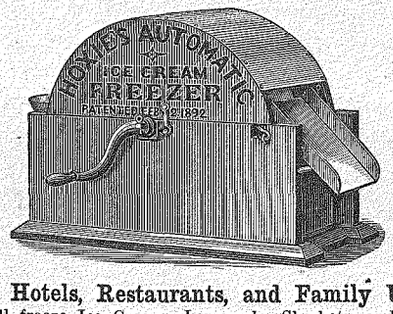
We believe that men should worship God in "Spirit and in truth;" and that such worship does not require a violation of the constitutional law of the land.

(More reading matter furnished free on application to address on other side.)

HOXIE'S AUTOMATIC

## Ice Cream Freezer

CAPACITY




UNLIMITED.

**For Hotels, Restaurants, and Family Use.**

Will freeze Ice Cream, Lemonade, Sherbets, and all kinds of Ices instantly. Several Machines combined in one, with saving of 80 per cent of ice. Agents wanted. Exclusive territory can be secured by addressing

**HOXIE BROS.,**

17 CHARDON ST., BOSTON, MASS.

### GERMAN TRACTS.

Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2 cents; the Sixth Trumpet, a fifty-four page pamphlet, 25 cents.

These prices include postage.

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back ..... 1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen ..... 75

### The Gospel Quarterly.

SENIOR GRADE.

A Sunday School Quarterly containing lessons for each Sunday in the year; prepared by the Lesson Committee of the General Sunday School Association; designed for the use of both teachers and scholars.

The Home Study with Questions, Introduction, Comparative Texts from King James's and the Inspired Translations, Study of Words and Phrases, Questions on Lesson Text, Sidelights, and Footlights, are designed to aid scholars and teachers by bringing them into direct contact with the Scriptures, and furnishing historical and general information from first-class supplementary aids to Bible Study, thus giving accurate knowledge of the Bible and bringing out the doctrines of the gospel Each quarterly contains a Map of Palestine, also a Lesson Dictionary.

Bound in paper covers; price 10 cents per quarter; 35 cents per year.

INTERMEDIATE AND PRIMARY GRADES COMBINED.

This grade contains the lessons of the Senior Grade in simplified form and for corresponding dates. The Bible Practice Work, To The Teacher, The Lesson Story, Questions on the Lesson, etc., are the leading features. "Footlights:" the Names, Order, and Number of the Books of the Bible, Notes for Teachers, and a Map of Palestine are also included.

Bound in paper covers; price 5 cents each; 20 cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record ..... 1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes ..... 1 25
One doz. statistical reports ..... 10
All for ..... $3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather ..... 1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen ..... 2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen ..... 1 25

### New Testaments; Inspired Translation,

limp cloth binding, 30c. each; $3.30 per doz. net.

A special, cheap edition for Sunday schools; same size and type as the stiff board bound 75c edition.

### New Testaments:

King James' translation; three sizes; American Bible Society's editions; cloth binding.

Brevier type, 18 mo, 25c. each net; the same per doz.

Agate type, 32 mo., (smaller) 15c. each; $1.60 per doz. net.

Pearl agate type, 32 mo., 10c. each; $1.00 per doz. net.

These books are kept in stock to supply schools and other patrons with good, cheap Testaments at very low prices.

### Cards and Tickets.

Fancy cards, large, five kinds, per 50 ..... 75
Fancy cards, small, ten kinds, per 100 ..... 50
Good Behavior tickets; per 100, 15c.; 1,000 ... 1 00
Prompt Attendance tickets; 100, 15.; 1,000 .... 1 00

### Winnowed Songs.

Each 40c., half doz. $2.25, per doz. ..... 4 50

### Zion's Hope,

A large, four page Sunday school paper for children; illustrated; edited by Sr. M. Walker. 50c. per year; In packages of four, five, or six to one address, 40c. each per year; in packages of seven or more, 35c. each.

www.LatterDayTruth.org

### PHYSICIANS AND FOOLISH PATIENTS.

"THERE seems little to choose," says a physician, "between the sexes in the matter of desire to take medicine regularly, and it is often impossible to persuade an apparently rational-minded patient that a cure has been effected, that no more medicine is needed, and that nothing but good diet and careful habits are required to build up the constitution. A number of doctors save themselves from falling from grace by prescribing a harmless tonic after effecting a cure, but those who pride themselves in disposing of cases by aid of a dozen doses or less seldom attain any great popularity. The often quoted and much vaunted practice in China of paying a physician while his patient is well, and stopping his pay during sickness, could never be introduced successfully into this country because so many people who are perfectly well are prepared to file affidavits that they are dangerously sick that no doctor under the China régime would be able to earn his board."

NEARLY ALL COUSINS.—Nearly all the royal personages of Europe are cousins, and not very far removed, as it has been laid down by a German genealogist that every crowned head of Europe, bar Turkey, is descended from one or two sisters, who lived about 150 years ago.

□THE woman who marries a man to reform him undertakes a job that will ruin her complexion.—*Ram's Horn.*


# PATTIE;

## Or Leaves from a Life.

Carefully revised by the author, and contains her portrait; also an introduction by Bro. W. W. Blair.

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie appears in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

**Price by mail $1.15.**

# SPIRITUAL GIFTS

AND

## THE SEER OF PALMYRA;

Or

## SEQUEL TO SPIRITUAL GIFTS.

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

# Ruins Revisited,

AND THE

# World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER

For sale at the Herald Office. **Price $1 00**

# ZION'S ENSIGN.

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restored gospel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Beside much other matter of interest to the Saints and those inquiring for the truth.

Many of the sermons delivered at the Missouri and Logan Reunions will appear in its columns. These sermons alone are worth many times the price of the paper.

Price—Three months.....$ 25
Six months..... 50
One year.....1 00

We also have the following works for sale:—

The Book Unsealed, a valuable work, proving the claims of the Book of Mormon. Price, paper cover, 25c.

White-Box Debate, an excellent work for reference and general reading. Price, paper cover, 25c.

Spiritual Gifts and Seer of Palmyra, by M. H. Bond; all should have it. Price, 35c.

"What We Believe" cards round corners, heavy stock, with name on reverse side, 250 for 75 cents.

ZION'S ENSIGN,
**Box 175. Independence, Mo.**

HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**

OF

# PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

**Is now on Sale.**

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

# WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.


# MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:—

West Oakland, California, Montana Hall, Adeline Station, Seventh street.

Chicago, Illinois, services every Sunday at 2:30 p.m., in Hall C, No. 213 W. Madison street. Sunday school at one p.m.

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

London, England, meetings on Sundays at 3 and 6:30 p. m., Tuesdays and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10:30 a.m., 6:30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7:30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Sheffield, Langsett road; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays, 7:30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Leeds, Wellington road, New Wortley; services Sundays 10:30 a.m., 6:30 p.m. Thursday, 7:30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a.m. and 7:30 p.m.


R·I·P·A·N·S TABULES

REGULATE THE

**STOMACH, LIVER AND BOWELS,**

AND

**PURIFY THE BLOOD.**

A RELIABLE REMEDY FOR

**Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.**

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

THE RIPANS CHEMICAL CO.
10 SPRUCE STREET, NEW YORK CITY.


www.LatterDayTruth.org

Flora L. Scott

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, September 24, 1892. No. 39.


## THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa

Subscription price $2.00 per year; Six Months $1.00; Three Months 50 cts.; single copies 5 cts.; Sample copies free.

The Traveling ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, fifty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)



## MINISTRY AND BRANCH CARDS.

Neat cards for Ministers and Branches, with name and address or house of worship and hours of services on face, and Epitome or "What we Believe" on reverse side. An excellent aid. Two sizes: 3¼ x 4 inches, price 75 c per 250. $2 50 per 1,000 3 x 5⅛ inches, $1.00 per 250; $3 50 per 1,000 postage paid.


### ANTI-JUDAISM UNAMERICAN.

THERE is not a drop of Jewish blood in my veins; I am not connected with the Jews by the marriage of a near or distant kinsman; I owe no Jew a dollar and no Jew owes me. I speak from the vantage ground of absolute independence. It is a splendid race, splendid in their patience, in their love for one another, in their endurance; in their sagacity and temperate habits, and splendid in their inflexible adherence to their Mosaic ideals.

Do you want an aristocracy of blood and birth? The Jews are the purest blooded people and have the best established descent in the world. Not Mirabeau in the French convention, nor Patrick Henry in the House of Burgesses, nor "Sam" Adams in the old Colonial days ever said a more thrilling thing than Disraeli said in the English commons in reply to the charge that he was a Jew: "Yes, I am a Jew! When the ancestors of the honorable gentleman were brutal savages is an unknown island mine were priests in the temple!"

Do you seek an aristocracy of talent? The great church historian Neander was a Jew; Napoleon's marshals, Soult and Massena, were Jews; the brilliant and cynical Heine was a Jew, and—but the world's roll of great soldiers, authors, musicians, painters, poets, philosophers, and financiers contains more Hebrew names than I could recite in many hours.

Are you looking for an aristocracy of wealth? The combined financial power of the Jews in Europe can prevent the floating of almost any national loan which may be put upon the markets of the world!

It is a spurious, false Christianity that hates Jews. The mystery of the incarnation found expression in the flesh and blood of a Jew, and, therefore, in a sense we worship a Jew. We get our ten commandments—the very foundation of our civilization—through the Jews. We sing Jewish psalms, are uplifted by the passion and poetry of Jewish prophets, and rely on Jewish biographies for the only history we have of Christ. We get our Pauline theology from a Jew, and we catch our clearest glimpse of the next world through the sublime apocalyptic vision of a Jew. Then, forsooth, we Christians turn about and sneer at Jews!

I have conversed with teachers of philosophy who spoke slightingly of the Jews and yet were teaching with enthusiasm ideas which they had absorbed from Maimonides and Spinoza, the two greatest philosophers, omitting Kant, since Plato's day—both of them Jews.

I have heard musicians denounce Jews and then spend days and nights trying to interpret the beauties of Rossini, Meyerbeer, and Mendelssohn—all Jews.

I talked the other day with a gifted actress and heard both her and her husband sweepingly condemn, confidentially, of course, the whole race of Jews, and yet that woman would give half her remaining life if she could only reach the heights which the great queen of tragedy, Rachel, trod with such majesty and power—and Rachel was a Jewess.

Here in Washington I have heard aspiring politicians, when beyond the reach of the reporter's pencil, sneer at Jews, and yet it was a Jew who made England's queen empress of India, and it was a Jew who was for years the adroit and sagacious chairman of the national committee of one of our great political parties. The brainiest man in the Southern Confederacy was Judah P. Benjamin, a Jew, and Chase, when managing our national finances in a perilous time, owed much of his success to the constant advices of a New York Jew.

That you never see a Jew tramp or a Jew drunkard is a proverb, that you never meet a Jew beggar is a commonplace, and it is a statistical fact that there are relatively fewer inmates of our hospitals, jails, and workhouses furnished by the Jews than any other race contributes.

Convert the Jews! Let us first convert our modern Christians to genuine Christianity. Suppress the Jews! A score of Russian czars cannot do it. Every people on earth has tried it and failed. They have outlived the Tudors and the Plantagenets, the Romanoffs, the tyranny of Spain, the dynasties of France, Charlemagne, the Cæsars, the Babylonian kings, and the Egyptian Pharaohs. It was God's own race for 4,000 years, and the awful persecution it has survived for 2,000 more stamps it as a race still bearing some mysterious relation to the plans of the Eternal. The beauty and fidelity of Jewish women command my homage, and among wealthy and educated Jews the exquisite refinement of Jewesses, their culture and high breeding, blended with a sort of Oriental grace and dignity, put them among the most charming women in the world.

But the Jew is tricky! Is he? Were you ever taken in by a Methodist class-leader on a real estate trade? Did you ever get into close quarters with a Presbyterian speculator? Did you ever buy mining stock on the representation of an Episcopalian broker? Did you ever take a man's word any quicker because he was a Baptist or a Roman Catholic? Did you never see a stone weighing twenty pounds concealed in a bale of cotton grown by a Southerner? Did you never find lard in the butter sold by a New-England Puritan?

The belief that the Jew is more dishonest than the Gentile is one half nonsense and the other half prejudice and falsehood. The anti-Jewish feeling which now seems to be rising again is unchristian, inhuman and un-American. No man can share it who believes in the universal fatherhood of God and the universal brotherhood of man. It is born of the Devil and is detestable.

GEORGE B. WENDLING.

*Buffalo Express.*

### CHOLERA REMEDIES.

MORE than twenty years ago, when it was found that prevention of cholera was easier than cure, a prescription drawn up by eminent doctors was published in the *Sun*, and it took the name of the *Sun* cholera medicine. Our contemporary never lent its name to a better article. We have seen it in constant use for nearly two score years, and found it to be the best remedy for looseness of the bowels ever yet devised. No one who has this by him, and takes it in time, will ever have the cholera. We commend it to all our friends. Even when no colera is anticipated it is an excellent remedy for ordinary summer complaints, colic, diarrhea, dysentery, etc. Take equal parts of tincture of cayenne pepper, tincture of opium, tincture of rhubarb, essence of peppermint, and spirits of camphor. Mix well. Dose, 15 to 30 drops in a little cold water, according to age and violence of symptoms, repeated every fifteen or twenty minutes until relief is obtained.—*Journal of Commerce.*

### THE SINS OF THE FATHERS.

A LONDON physician of eminence gives it as his opinion that "in no instance is the sin of the father more strikingly visited upon his children than in the matter of tobacco smoking. The enervation, the hysteria, the consumption, the insanity, the dwarfish deformities, the suffering lives and early deaths of the children of inveterate smokers, bear ample testimony to the feebleness and unsoundness of constitutions transmitted by those addicted to this pernicious habit. By this a man injures his own health and that of his children. Ought not this consideration to restrain every wise and good man from contracting or continuing such a senseless and destructive habit of self-indulgence? Another eminent London physician says: "I have constantly observed that children of habitual smokers are, with very few exceptions, imperfectly developed in form and size, very ill or plain-looking, and so delicate in constitution."—*Anti-Tobacco Gem.*

www.LatterDayTruth.org

## *A. W. SHERMAN,*

**PHYSICIAN & SURGEON,**

LAMONI, IOWA.

Special attention given to the

EYE, EAR, NOSE, AND THROAT.

---

## H. L. TILTON,

**1881.** LAMONI, IOWA, **1892.**

**GENERAL MERCHANDISE,**

**Strictly Cash and Produce.**

A CASH STORE can and will sell goods for less money than any house doing a credit business.

WE SOLICIT YOUR PATRONAGE.

---

**1885** **1892**

**HOPKINS & HUDSON,**

Lamoni - - - - Iowa.

Dealers in **Furniture, Undertakers' goods,** Wagons. Buggies, Pumps, and Farm Implements. Large stock, Low prices. All Inquiries Promptly answered. We solicit your trade.

---

## ATTENTION.

We have on hand ONE GOOD, STRAIGHT GRADE of WHOLESOME, FAMILY FLOUR, not adulterated with alum or other ingredients, which we offer at $2.25 per hundred, or $1.15 per sack. Give it a trial and be satisfied.

**JAMES ALLEN,**
**Lamoni Flour Mill.**

---

## 4 LOTS

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

**CHOICE RESIDENCE LOCATION.**

Terms reasonable. Call on or address,
J. A. GUNSOLLEY, Lamoni, Iowa.

---

## L. A. FOWLER,
## CONTRACTOR & BUILDER

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

---

Robt. Winning, President. **LAMONI** D. F. Nicholson, Cashier.

## STATE BANK

(Successor to Farmers Bank of Lamoni.)

Paid up Capital.....**$25,000 00**
Liability of Stockholders.....**$50,000 00**

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

---

## THE E. & S. TEACHERS' BIBLE

The Aids in this Bible are the best work of eminent Oxford and Cambridge University Scholars and others.

Price list free on application to.

E. & J. B. YOUNG & CO., Cooper Union, New York.

---

## LAMONI ILLUSTRATED

is the name of a proposed book, which, if published, will contain several Photo-engravings. showing Church, Schoolhouse, Herald Office, Residences, etc., with a description of the Religious, Educational, and Business facilities; the price will be 25 cents. It will be necessary to have orders enough to insure first cost before publishing. All who would like one should please notify me at once. Address,

PETER M. HINDS,
Care Herald Office, Lamoni, Iowa.

---

## "NOT HOW CHEAP, BUT HOW GOOD."

We carry a well selected stock of

**General Merchandise,**

and our constant aim is to please customers, and give them good values. We take pride in selling goods we can guarantee, and that we know will give satisfaction.

☞ Call and see us.

Yours truly,

**Blair Mercantile Co.**

---

## YOU CANNOT AFFORD

To be

**WITHOUT A GOOD GENERAL NEWSPAPER**

IN YOUR FAMILY.

Reading the **PATRIOT** commends it more than anything else. All we ask is that you shall place yourself in a position to be your own judge.

TRY IT! TRY IT!

Send for free sample, and testimonials of those whom you know, and who know the *Patriot*.

**1 year $1 00, 6 months 50c., 3 months 25c.**

LAMBERT BROS., Lamoni,
Decatur Co., Iowa.

---

## LOTS.

A few choice Residence Lots for sale on easy terms, within ten minutes walk of L. D. S. church. Price $100. Write for Plat to

D. F. NICHOLSON,
Care Lamoni State Bank.

1

---

## ZION'S ENSIGN.

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restored gospel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Beside much other matter of interest to the Saints and those inquiring for the truth.

Many of the sermons delivered at the Missouri and Logan Reunions will appear in its columns. These sermons alone are worth many times the price of the paper.

Price—Three months..... $ 25
Six months..... 50
One year.....1 00

We also have the following works for sale:—

The Book Unsealed, a valuable work, proving the claims of the Book of Mormon. Price, paper cover. 25c.

White-Box Debate, an excellent work for reference and general reading. Price, paper cover, 25c.

Spiritual Gifts and Seer of Palmyra, by M. H. Bond; all should have it. Price, 35c.

"What We Believe" cards round corners, heavy stock, with name on reverse side, 250 for 75 cents.

ZION'S ENSIGN,
**Box 175.** **Independence, Mo.**

---

**REGULATE THE**

**STOMACH, LIVER AND BOWELS,**

AND

**PURIFY THE BLOOD.**

**A RELIABLE REMEDY FOR**

**Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.**

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

**THE RIPANS CHEMICAL CO.**
10 SPRUCE STREET, NEW YORK CITY.


---

NEW YORK CITY, July 7th, 1892.

I am here taking a special course in Chronic Diseases and Diseases of Children.

If you owe me, please pay what you can to Mr. Weld, or Barrows, who will give you receipts. I am greatly in need of money, as expenses are very high.

J. H. HANSEN, M. D.

---


## SPIRITUAL GIFTS

AND

## THE SEER OF PALMYRA:

Or

**SEQUEL TO SPIRITUAL GIFTS.**

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

---

HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**

OF

## PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF: *a marvel of trenchant criticism and logical deductions from historical facts:* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles. Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

---

## *Western Normal College*

Largest, Cheapest and Best Normal School in the West. Twenty-five Dept's. Thirty Teachers, all specialists No vacation except Aug. Enter any time. Take any classes. Expenses low. Graduates in demand. In order that all may test the merits of the Western Normal College, **we will pay your R. R. fare** from your home to Lincoln, Neb. Full particulars, catalogues and circl. **FREE.** Wm. M. Cronn, Pres. Lincoln, Neb.

**CAR FARE PAID.**


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, September 24, 1892. No. 39.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, Sept. 24, 1892.

CONTENTS:

EDITORIAL:
Priest's Duty, etc.....613
Prenatal Influences.....614
Rights of an Intemperate Parent.....615
Questions and Answers.....615
MOTHERS' HOME COLUMN:.....616
LETTER DEPARTMENT:.....617
ORIGINAL ARTICLES:
Sermon by Pres. W. W. Blair.....621
Theocracy.....625
CONFERENCE MINUTES:
Pottawattamie.....627
Central Missouri.....627
Spring River.....627
MISCELLANEOUS:
Clinton Reunion Rates.....627
Reunion Boarding House.....627
Items of Interest.....627

## PRIEST'S DUTY, ETC.

"PLEASE explain the priest's duty, as stated in paragraph 10, section 17, Doctrine and Covenants.

"We are having disputings among us upon the point; some taking the position that the priest is to preach, teach, exhort, etc., just the same when there is no elder present as when there is; and that it makes no difference whether the elder is present or not, the priest is to preach, teach, expound, exhort, and baptize; and now it appears to some, according to the rules of grammar, that the elder is to do the priest's work when he [the elder] is present; if not, why does it say that the priest shall assist the elder in all these duties if necessary?"

The paragraph reads as follows:—

"The priest's duty is to preach, teach, expound, exhort and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties; and he may ordain other priests, teachers, and deacons; and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires."

The evident intention of the paragraph is to state what the office of priest requires of one who holds it. We give it below as plain as we can, though it may not be plain enough to stop disputings, for when we have done there will be room to say, Why does not the law read thus and so? Or why does it say this and that? To which queries we answer, We do not know.

1. The priest may preach; it is his privilege, calling, and duty.

2. The priest may teach; it is a part of his duty, calling, and privilege to teach in the things that appertain to life and the gospel.

3. The priest may expound; it is in accordance with his office, calling, and duty to expound, reason from, explain, and make clear to others the rules of the church, the laws of God, and the word of the gospel.

4. The priest may exhort; it is his calling, his prerogative, his duty to exhort, admonish, invite, direct, and stimulate all upon whom he can exercise an influence to hear the word, obey the gospel and come to Christ.

5. The priest may baptize; it is his privilege and his duty, a part of his calling, according to his office, to administer the rite of baptism to persons who are desirous of being baptized, whenever the occasion requires him to so administer, or he is requested to do so by the presiding officers of the general church, or the branch of which he is a member, or an officer.

6. The priest may administer the sacrament. It is one part of his duty, and appertains to his calling to administer in the sacrament of the Lord's supper. In doing this he may in the exercise of his privilege break, and bless the bread; pour, and bless the wine, kneeling with the church; and then pass it to the membership present, if the presiding elder is not present; or he may request some other priest to pass the emblems after he has blessed them, if he deems it best, or more appropriate so to do. He may also administer when the elder is present if he is requested to do it.

If there are elders, or other higher officers present at the sacrament meeting of which the priest may have charge, the presiding elder of the branch, if there be one, being absent, the priest may, and it would be courteous and proper for him to request some one of these other officers to take charge and preside; in which case the priest should take such part in the services as the one asked to preside should request, or point out; the priest may, however, in such meeting retain his position and perform the duties of the services without being blamable, if he sees proper to do so.

7. The priest is by the rule quoted made the visiting officer of the church. In the pursuit of his calling he may visit the houses of the members, at suitable times and on proper occasions, and in these visits he may pray with the family, talk with those belonging to the church on topics connected with their faith, and hope, and life in Christ and the gospel, and exhort, and admonish, and implore them to the performance of their duty, including the right observance of their obligations to the family of which they are members, and the community, and state, and country of which they are citizens; all of which pertains to their religious obligations to the church, the body of Christ. He may counsel and admonish the members whom he visits to pray vocally in their families, and in secret, in their closets, at their work, in the house, the workshop, the office, or the field, teaching them that prayer is one of the sources whence the child of faith derives spiritual strength to grow in spiritual grace and life. The priest may not only do all this as a privilege, but it is his duty, one of the prerogatives of his office to do it.

While doing what is set forth above the priest should be admonished that it is not a part of his duty to interfere in family troubles, disputes, and quarrels as a party to them in either side; or to meddle with and peddle them from house to house. He should by no means tell from house to house what he sees or hears in his various visits that is not commendable; if he speaks of them at all, it should be with those in whom he sees or hears them, and should do that in a proper way, and at a proper time, and in a proper spirit. He must not be a busybody, a talebearer, or a scandalmonger.

This visiting duty attaches to the office of a priest and he may exercise it wherever he may dwell, whether there is a presiding elder "present" in the place, or not. "If there is an elder present," one chosen to preside, the priest is a part of the church government and will exercise the functions of his calling in reference to and in harmony with his presiding officer, and assist him in his duty to the congregation, flock, or branch as that officer may request or direct, or as may be agreed upon between them. The presiding elder may perform all the duties of a priest by virtue of his office, when necessity requires, or wisdom directs; but he does not take the place of the priest, where there is one; nor does his presence relieve the priest of responsibility to act in his own calling, when he is requested, or necessity requires him to act. If the presiding elder chooses to request the assistance of the priest, or a priest, in any or all of the duties and services named, the priest so requested to act, should at once cheerfully comply and act in connection with the elder as directed, either alone or with others.

A priest acting as the presiding, or acting priest of a branch, should pursue his calling as set forth herein, cheerfully and conscientiously, doing all that he can, taking the consent of the presiding elder for granted; but being always amenable to law; and courteously consulting the elder in every case of doubt, or emergency, asking for and accepting advice and acting upon it whenever given in proper spirit of recognition and obedience, such as he would wish others to do, were the conditions changed. The presence of a presiding elder in a branch does not excuse the priest for not being actively engaged in his own duties; for while the elder may visit the members the same as the priest may do, it is not made his duty specifically to do so, while it is made the duty of the priest; it is the privilege of the elder, it is the duty of the priest.

Common sense dictates that when meetings of any sort are being held at which members of the church are invited, or are under duty to attend, the priest should be there in attendance also; and hence it is not his duty, nor his privilege, when such meetings are in session to be absent from

www.LatterDayTruth.org

them and visiting from house to house; his duty rather requiring him to time his visits in such way that he will find the members and inmates of the household at home. This relieves the apparent stricture in the law and makes its application practicable and agreeable to reason.

What goes before in this article applies and has reference to the duty of a priest in a branch, or organized congregation of church members. In all meetings of members of the church in places where no organization has been effected, if there is an elder present, it is the right of that elder to take charge of the meeting and preside over it during its session; if there is no elder present and there is a priest it is the right of that priest to preside, the rule being that in meetings of this sort, where no organization has been effected by the action of the people properly secured, the one present holding the highest authority presides. In organizations those chosen to preside are the ones to take charge.

8. The priest may ordain other priests, teachers, and deacons. It is made one of the prerogatives, privileges, or rights appertaining to the priest's office that he may, in the prosecution of his work as a minister in the field abroad and away from organizations already effected, ordain men to the same office that he holds, or to the office of teacher or deacon, when necessity arises, or wisdom directs; it being understood that all ordinations to office are to be made according to the gifts and calling of God unto those ordained, and by the direction and spirit of wisdom in the Holy Ghost in the one who ordains; so that a priest should be as careful and wise in laying on of hands in ordination, as should an elder or other officer in the church. The priest may, also, ordain to the offices named when such ordination has been provided for by action of branch, or conference, and he is requested, or directed to ordain in accordance with such provision.

9. "The priest is to take the lead of meetings when there is no elder present." We have explained this elsewhere; but repeat lest the rule be misapprehended. Where there is a number of members of the church, six or more, but no organization, branch, or otherwise, and there is no elder but there is a priest, it is made the prerogative of the priest to preside, take the lead of meetings, and do all that he can to feed the flock of God. In a branch where no elder resides, and where there is a priest, he may be chosen to preside, and should be chosen before either teacher or deacon, in which case he is to perform all the duties of his calling herein set forth. In a branch where a priest may reside who is a competent man, he may be chosen to preside over the branch, though there may be an elder there; but in every case where capabilities are equal, an elder should be chosen first, presidency appertaining to the eldership rather than to the lesser offices, by virtue of the priesthood they hold.

10. "In all these duties the priest is to assist the elder if occasion requires."

This does not in any sense make the duty of the priest less, or properly give rise to the thought that when an elder is present, or is chosen to preside where there is an assemblage of members, then the office work of the priest ceases only as he may be called upon by the elder. It does, however, give sanction to the thought that the priest is to be made the assistant of the elder in caring for the membership, is made his natural and proper official ally, on whom he may and should call and rely as a faithful coworker in fostering, teaching, watching over, and caring for the household of faith.

We hope that this will aid all disputants to obtain a better comprehension of the duties, and privileges, and rights of the officer named in the request; and that all may be blessed in their administration in their office is to be devoutly wished.

---

READING the following article in the *Juvenile Instructor* for last August we were deeply impressed with the weighty argument it afforded against plurality of wives and the like, for it is an admitted fact that plural marriage and like conditions involve jealousies, deceit, hatred, and wrath, and with none more than those women bearing children.

The writer, "W. H. S.," had in his mind when writing of the "young man" who "killed at least two men" because "viciously and murderously inclined from his birth" through inheriting prenatal conditions of his mother, a case identical or very similar to that of young Benson of Cache Valley, Utah, a son of Ezra T. Benson, a Brighamite apostle, who wronged and enraged the mother of this son by his polygamous teachings and practices. Of this latter case we heard in the '70's, also of others of a somewhat similar character. A widow of a near relative of the late Brigham Young, herself the daughter of one of the then principal men of Salt Lake City, and at one time the belle of that city, related to the writer and others that her children born after her husband had taken a plural wife were deceitful, untractable, and untrustworthy, whereas those born under monogamous conditions were quite the reverse. This she imputed to prenatal conditions resulting from monogamy on the one hand and polygamy on the other. What an overwhelming and conclusive proof is here seen against the unnatural and degenerating dogma of polygamy and its like! It is known by its fruits, now as in the days of Ishmael, Reuben, and Simeon.

### PRENATAL INFLUENCES.

This may seem at first sight, hardly an appropriate subject for a publication designed almost exclusively for the young people. Yet while it is one of tremendous importance there are features of it which very young persons can easily understand and which cannot be impressed upon their minds too early. It lies at the very foundation of all moral as well as physical reform, and ought to be—as it doubtless yet will be—one of the chief subjects of instruction in all the advanced classes of our public and private schools.

"Blessed are the well born," was one of the impressive and expressive beatitudes uttered by the late Henry Ward Beecher, and, while it may not be found in the Bible in those exact words, the same idea is set forth in more than one place. The suffering entailed upon children by the sins of their fathers is the sad result of being ill born, while the physical and moral healthfulness and happiness inherited by the offspring of righteous, harmoniously constituted parentage prove the blessings of "well born."

To be "well born"—that is, to be born with a soul in harmony with nature and God is the richest heritage that parents can bequeath to their children. For a child to be born with the love of goodness in his heart, with an affectionate, unselfish, faithful, firm, loyal nature is infinitely better, even in this life, than to be born heir to material wealth and earthly nobility. Thank God that it is not in the power of many parents to accumulate and leave to their children worldly riches. But it is within the power of all to secure to their offspring, in a large measure, such conditions of mind and body as will enable them to pass through life usefully and happily.

It is the laudable ambition of all parents possessed of natural affection to have children who shall be wiser, better, and happier than themselves, and who shall grow up to be useful and honorable members of society, a blessing to themselves, their parents, and to all with whom they associate. The question with them is whether this can be accomplished, and if so, how? Experience proves that this desire can be realized to a very great extent, because it has been in many instances through obedience to natural law. Nor is there any requirement or duty that is difficult to understand or unpleasant to perform in relation to this matter.

Boys and girls can and should begin at once to try to cultivate in themselves those habits, virtues, and graces which they would like to see developed in their offspring should they live to be blessed with any. But it is principally through mothers that the improvement and elevation of our race must be brought about. The effect of external objects and influences upon unborn children through the minds of their nascent mothers is very wonderful, and can be made—indeed is constantly and unavoidably being made—powerful for good or evil. In this sense at least, there may be and ought to be—especially among all who believe in the gospel of Christ—a continual process of evolution from lower to higher conditions of virtue, strength, intelligence, and faithfulness. This principle is a very sacred part of the means God has ordained for the elevation of the race and the redemption of the world from the evils which afflict it, and I do not think there is any one law of God obedience to which will bring us nearer to him and secure greater blessings than this.

The history of mankind is full of examples of the beneficent or injurious results of this law. While on a recent visit to the East a remarkable illustration of this came to my notice. Early one morning a good-natured appearing and rather young looking man came rolling and staggering along the street stopping to speak to one and another as he passed. I supposed he was drunk. But the person I was conversing with called my attention to him and briefly told me his prenatal history. It appears that previous to his birth his mother met and was dreadfully frightened by a grossly drunken man. The shock greatly affected her and her son will carry through life the sad consequences of his mother's fright. Happily, but naturally, the young man has no taste for liquor and never touches it, although he always walks and acts like a drunkard, and is blessed with a kind though simple nature which prompts him to do little services for people, so that he is not an object of pity alone but also of affection.

A sadder case than this was that of a young man of my acquaintance who came to a lawless and violent death. He was viciously and murderously inclined from his birth, and before his own life was taken, had killed at least two men. His almost broken-hearted and weeping mother—who only regretted that he had not long before died a natural death—told me what feelings of rage and hatred had possessed her during his prenatal existence, caused by the conduct of the one who should have specially guarded her at such a time from all irritating and demoralizing influences.

It is well known that Napoleon Bonaparte was conceived and born amidst martial surroundings and scenes of war and bloodshed which his mother could not evade.

On the other hand we have the record of

www.LatterDayTruth.org

Samuel, of John, of Jesus, and of an innumerable host of witnesses (many of them living) to the wonderfully benign and infinitely blessed effects which have been wrought out, for their offspring and for the world, through mothers whose minds have been filled with the Spirit of the Lord, the spirit of peace and love during the period of gestation.

What has been done in the past can be done to-day. What others have accomplished we can accomplish through obedience to the same law. Under existing conditions all children cannot be Samuels, or Johns, or Christs, nor all mothers as sweet and beautiful in spirit and character as were the mothers of these illustrious personages. But if we men—old and young—would but take time to realize that our mothers, wives, sisters, daughters are really the sisters of Jesus Christ, the actual daughters of our one divine Father, whom we should reverence and cherish as the very fountains of our chief blessings without whom we cannot attain to a completeness of salvation, there would be thousands of mothers who would give birth to a superior race of men and women whose lives would be a perpetual benediction.

It will be unnecessary to remind husbands possessed of ordinary affection that they should always be courteous and kind to the mothers of their children. But there are many who do not realize as they should the sacred obligation of being specially careful of and kind to them during the most sacred portion of a woman's life. Throughout the whole of this period they should be shielded, so far as possible, from all excitement and annoyance; from disagreeable and repulsive sights, as well as from all painful and harrowing or over-sensual accounts whether orally or through newspapers or books; while a reasonable amount of physical and mental labor is decidedly beneficial, their powers of mind and body should not be overtaxed; they should be treated with especial though not ostentatious tenderness and forbearance; their thoughts should be directed to pleasing, pure, and elevating subjects and to dwell on examples of noble characters, and their attention to objects of beauty in nature and art. There are none so poor or so unfortunately situated in this favored part of our country but who, if they desire, can to a great extent avail themselves of and practice the spirit of these suggestions. We are all surrounded by beauty if we will but open our eyes to see it. The grand mountains around us, the quiet contemplation of which cannot but elevate and ennoble the mind, and, I think, contribute to the physical growth and development of the unborn child; the peaceful valleys, whether smiling with verdure or glistening with snow; the trees in their summer or winter garb; the constellations of the heavens at night, which, in their indescribable glory,

> "Forever tell us, as they shine,
> The hand that made us is divine."

The flowers that

> "Shed their fragrance through the perfumed air,"

and a thousand other familiar objects, scenes, and sounds will all minister to the sense of the beautiful and divine in the soul if we but take time to look at and think of them.

And is there anything difficult or disagreeable in cultivating a spirit of love in the heart, in speaking kindly and gently instead of roughly and harshly? Will not the born husband as well as the wife and children, or unborn, be made happier thereby? And not only so, but it is an assured fact that those families where the law of love prevails as a rule, prosper in temporal matters far more than those in the same sphere of life to whose homes the spirit of love and self-forgetfulness are strangers.

These thoughts suggest one more important point for the consideration of our lawmakers. The crippled, the deformed, the victims of sin, accident, war, or unfortunate prenatal influences should not be allowed to parade themselves on our streets or in public places. This is one of the most effective methods of propagating these evils. The time will come—it ought to be now—when all these classes, including drunkards, will be cared for at the public expense, where everything necessary for their comfort, their instruction, their health, and, so far as possible, their cure will be provided, but when they will not be permitted to perpetuate in others the afflictions they suffer by making public spectacles of themselves.

When the glorious time comes, as come it surely will, that at least a large portion of mankind will understand and obey all the principles of Christ's gospel and live in its spirit, then will their children be born of the Spirit at the same time that they are born of the flesh, while every mother will be a Madonna and every child a true child of God, a joint heir with Christ to the divine nature. This is the purpose of the gospel and should be the one central aim and desire of every Latter Day Saint to which all other desires and ambitions should be subservient.

W. H. S.

---

THE following sensible decision will commend itself without extended comment:—

RIGHTS OF AN INTEMPERATE PARENT.

A Canadian woman, having an intemperate husband, though a man of considerable wealth, left him, taking her two children with her. The husband sought to reclaim them by means of *habeas corpus* proceedings. The courts decided in the wife's favor, and she retained the custody of the children. The husband then appealed to the Judicial committee of the Privy Council of England, which sustained the decision of the Canadian court. They held that habitual drunkenness constitutes an offense important enough for disregarding the old doctrine of the right of a father to the custody of his children. This decision accords with those recently given in most of our States, and the feeling here is general that a child should not be subjected to the degradation of being compelled to live with a drunken father.

---

## QUESTIONS AND ANSWERS.

*Ques.* Does the word *brethren* found in Acts 28: 14, 15 refer to the members in Christ?

*Ans.* Yes.

*Q.* To whom does the word *brethren* in verse 17 in same chapter refer?

*A.* To Jews who were Paul's brethren in a national—tribal—sense.

*Q.* Is James, in first chapter of his epistle, writing to those who had obeyed the gospel?

*A.* Yes. These were accounted the genuine Israel in Christ and were held to have preserved their tribal distinctions as contemplated in Rom. 9: 6–8; 11: 16–27; Acts 26: 7; Rev. 7: 3–8; 21: 12, etc, etc.

*Q.* James 1: 18 read thus: "Of his own will *begat* he us, with the word of truth that we should be a kind of firstfruits of his creatures." Does this relate to converting souls to Christ?

*A.* Yes. In 1 John 5: 1 similar usage of the word *begat* is made. "Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that *begat* loveth him also that is begotten of him." And Paul said in 1 Cor. 4: 15: "In Christ Jesus I have begotten you through the gospel."

*Q.* What generation is referred to in Mark 13: 30?

*A.* This passage in the Inspired Translation reads, "This generation in which these things shall be shown forth," etc.

*Q.*—What does this mean: "Again I say unto you, ye shall not cast any out of your sacrament meetings, who is earnestly seeking the kingdom: I speak this concerning those who are not of the church." —D. and C. 46: 2?

*A.*—It means that at the time the command was given there was a feeling on the part of many to exclude from the sacrament and testimony meetings all who were not of the faith, for the reason that it was thought that the presence of unbelievers hindered the manifestations and comforting presence of the Spirit, which was not the case. Many might indeed come out of curiosity, some, possibly, to scoff; but there might be some of the many who might be ready to seek the kingdom, hence to "cast" these out, or to forbid their being present would be wrong. It is good counsel still; our meetings should be open to the investigator, to the earnest seeker, the inquirer. Mankind is so curiously made that if it becomes thoroughly known that all well-disposed persons are welcome to attend the meetings of the Saints, it tends to inspire confidence, and those who will avail themselves of the privilege will behave courteously while present, and many who would be anxious to attend if there was a hint of secrecy will refrain from coming when they know they are free to come in, lest they by their presence do mar the harmony and disturb the enjoyment of those who are members; just as all well-disposed persons should feel and act, Saints not excepted.

---

## EDITORIAL ITEMS.

REDUCED rates to the Clinton reunion have been secured over seven railroads. See notice of Bro. D. C. White, this issue.

Those going to the Logan reunion will be interested in Bro. W. M. Goreham's card in this issue. He has arranged with the reunion committee to run a boarding house on the camp grounds.

Bro. L. R. Devore's report from the Australasian mission was not presented to last General Conference because misiaid before reaching the Church Secretary. He reported 46 baptisms and other items which show work and progress.

Bro. E. M. Reynolds, Cuba, Kansas, wishes to credit Bro. J. W. Gilbert with labor done there.

Those in the Nodaway, Missouri, district desiring labor are requested to address Bro. D. M. Rudd at Dow City, Iowa, to November 10.

Bro. A. E. Mortimer reports three ready for baptism at Niagara Falls, Ontario. Others are interested. Bro. G. Henley is assisting, Bro. R. C. Evans having been called elsewhere.

Bro. I. N. Roberts wrote from Minnesota that he had been very busy trying to meet the many demands for work. The laborers were too few, and his health had been poor of late.

Those sending notices of meetings, etc. for publication should remember that the HERALD is almost completely made up by Friday noon, printed on Saturday and Monday, and mailed Wednesday. Notices often come in too late to be of service. "On time" is a good rule to apply.

Some of our correspondents could greatly improve their letters and aid us in improving the HERALD if they would omit unnecessary and uninteresting items and details. This done, more could be heard from, and the HERALD space and

www.LatterDayTruth.org

the time of its readers and editors be economized. It is the work of all to do their best and to constantly improve, in every way; and busy people want the news in compact form.

Bro. J. D. Porter reports friends made for the cause through opposition of a Baptist at Manville, Indiana.

Bro. W. W. Blair returned from Thurman, Iowa, on Tuesday the 6th inst.

Elder Frederick M. Smith and family are visiting at Lamoni *en route* from Salt Lake City, their former home, to Carthage, Missouri, where business interests will locate them.

Bro. and Sr. H. W. Patterson, of San Bernardino, California, visited friends at Lamoni and left for the Clinton reunion this week. They are homeward bound from Ohio.

Srs. W. W. Blair and Anna Stedman left Lamoni for Southwestern Missouri, to attend the Sunday school convention and reunion at Clinton, beginning September 15.

Bro. W. W. Blair left Tuesday the 12th inst. for the Clinton, Missouri, reunion.

## EXTRACTS FROM LETTERS.

In a letter to Bro. H. A. Stebbins, dated Wallsend, N. S. W., August 1, Bro. J. W. Wight writes:—

We are occupying in a hall here every Sunday night. There are from sixty to one hundred out, so you see we have a good interest; in fact I have never seen such an interest even in this place. On the street corner where I hold forth on an average of about four nights of the week we get large crowds. I always give liberty for questions and on three occasions have held discussions in alternate speeches of three to five minutes duration tion, lasting about one hour. We are making friends. Through the instrumentality of Bro. William Clark I have opened up in a new place some five miles distant, where a service a week is held. The old result has happened; that is, the stationed minister of the Primitive Methodists has been aroused and last Sunday delivered a harangue against the Latter Day Saints. I announced a reply for to-morrow night, so that I have been busy to-day collecting evidence. Some local excitement is aroused and already the current of public opinion in beginning to turn in our favor. The ire of a Christadelphian has been aroused and he has challenged to public discussion which is to begin the 18th inst. It is to last four nights, each proposition to occupy two. "1. Does the Authorized Version of the Scriptures teach present revelation?" I to affirm. "2. Does the Authorized Version teach the death of the soul?" he to affirm. With them thus defined it seems to me there will be no chance for wriggling. By the above you will be able to judge how much idle time I have at command. But what one of us can afford to be idle when there is so much to be done. Bro. Butterworth is building a house in Victoria, so he will be likely to remain in Australia for some time. Bro. Broadway, the president of this district is traveling for a time with Bro. Avery. I see by the General Conference minutes that the compositor has made my preaching report to look rather small. 7 should have stood at the right of the "12." It seems that my financial report never reached the Bishop.

Bro. T. W. Williams, Carbon Hill, Ohio, Sept. 12:—

Our tent was burned a week ago; the work of an incendiary. Will hold our reunion here commencing Saturday; will get a new tent if possible. Brn. Kelley, Bond, and Parrish will be here from Northern Ohio. Prospects good in this country. Preached three times yesterday. Billed for this week at Longstreets.

# Mothers' Home Column.

EDITED BY "FRANCES."

"I know a little landlocked bay,
For souls upon a stormy sea;
What light on all the hills around,
What song of birds in every tree!

"No billows roll, no rocks do rend,
No wildly wrecking winds are there,
But tiny ripples whisper 'Peace!'
That little landlocked bay is Prayer."

### SUMMER.

O Summer, bright Summer,
Thy gay songs I hear,
Thy voice through the woodland
Comes merry and clear;
You trip o'er the meadow,
You speed through the glen,
In the air rings the chorus,
Here's summer again.

You swing in the tree tops,
You dance on the green;
From mountain to valley,
Your footprints are seen.
You bathe the warm earth
In a rose-colored light,
And drive from each spirit
The darkness of night.

You shake from your tresses
Bright diamonds of dew;
You scatter your garlands
Of every hue.
Each hillside you pass
Becomes blooming and gay,
And you rule the whole world
With an absolute sway.

Thy breath soft and perfumed
New beauties unfold;
Thy wand's fairy touch
Turns the green fields to gold.
The sunshine is brighter,
The heavens more clear,
And birds sing the sweeter
When summer is here.

MINA A. PERKINS.

LITTLE SIOUX, Iowa, July, 1892.

## PRAYER UNION.

### SPECIAL REQUESTS FOR PRAYER.

Sr. Agnes Shay, of Garden City, Kansas, requests your faith and prayers that God may remove her affliction if it is his will.

Sr. Bryden, of Waterloo, Nebraska, requests your prayers in behalf of her daughter, Janey Brown, who is sorely afflicted.

Bro. C. W. Roberts asks the prayers of the Union in behalf of his wife, Sr. M. E. Roberts, that she may receive her health and strength, as she has been afflicted for a year.

FIVE POINTS, Wis., June 26.

*Dear Sisters:*—I am a constant reader of the dear old *Herald*, through the kindness of two noble Saints, Father and Mother Closson, as we have not been able to take it ourselves.

The Mothers' Home Column is of especial interest to me, and I wish with the rest of the mothers to do a little to support it. I wish some of the sisters who have raised their little ones and sent them forth as bright and shining lights to the church, would write their experience as to how they worked, watched, and prayed day by day and each night, thought how little they had done for the Master, and how much there was left undone. It would strengthen and encourage us younger mothers. I feel the great responsibility that rests upon the mothers in the church, especially those whose companions are called to the ministry; for there is much more required of us than we perhaps realize. Upon the young in the church must rest the office work of this latter day work. Oh mothers, how are we training the young plants our heavenly Father has intrusted to our care! Are we prayerfully and patiently guarding them from temptation and vice, or are we carelessly letting their young feet carry them wherever they choose to go? I ask the prayers of the Saints that I may be enabled by his Spirit to bring my children up to be of use in his great cause. Although we do not have the privilege and help of the Sunday school and meetings yet we feel that God knoweth all things, and we earnestly pray for his divine guidance until such time as we shall be blessed with the privilege of mingling our voices in prayer and praise with those of like precious faith.

Ever praying for the welfare of Zion, I remain, Your sister,

E. E. MCDOWELL.

ELDORADO SPRINGS, July 4.

*Editors Herald:*—It cheers me to know there are even as many faithful reapers who thrust in their sickles to reap the golden harvest of souls with whom they shall rejoice in the glorious future. In behalf of the Mothers' Home Column, I would say I have been much benefited by the words of cheer and wise counsel contained therein. Although my two children had been raised under very imperfect rule and without the aid of Sabbath school training before the Column had begun its mission, it helped me to see where I had made sad mistakes. Therefore I would say to all mothers, Read and reflect, and endeavor to put into practice such suggestions as tend to produce joy and peaceful obedience on the part of your children. You may thereby save your dear ones from many evil habits, and yourselves from many heartaches.

We read that in the early days of Calvinism and other reformers even down to our own childhood days, many of us, parents were so strict about the children's conduct at home and abroad, that is sometimes spoken of as being hurtful, but I believe we may justly fear the opposite is too prevalent now. When shall we learn to walk in the golden mean?

I look hopefully forward to a grand reform when the fruits of the Sunday school laborers will be gathered in due time if they faint not. That is a grand movement when taken hold of by all interested. Let parents and teachers endeavor to impress upon the young minds the necessity of regarding the Sabbath and its services with due respect and sacredness, giving no license to sin on other days, not forgetting the oft repeated comparison, "That as the twig is bent so is the tree inclined." I rejoice to know there are those who labor diligently with the pen, at the press and in the pulpit, to teach us the ways of righteousness; and if we do not profit thereby it will be our own fault.

I read a testimony in one of our late *Heralds*, where a sister attributes a blessing received by her in answer to the prayers of

www.LatterDayTruth.org

the Prayer Union; and there are many more, very many, if known. That all the means designed to perfect us in holiness, and gather into the fold all such as are worthy to inherit eternal life may be blessed, is the prayer of,

Your sister,

C. LLOYD.

---

CANTON, Iowa, July 13.

*Dear Sisters:*—Being one who has derived cheer and comfort through reading our beloved Home Column, I feel indebted to you all for the efforts you have made. The work in this branch is onward. We have succeeded in organizing a Sunday school, although small. We feel the Lord is pleased with our efforts to improve ourselves and to instruct the young minds.

Last Monday morning a few of us assembled on the river brink to witness the baptism of one of the scholars. With the water so clear, the sun shining so brightly, it was truly a beautiful scene to see this bud of promise, a child of Christian parents, led into the waters of baptism according to the divine command, by our worthy brother, Elder John Shippy. We all rejoiced that she was a child who remembered her Creator in the days of her youth. May our young sister ever be faithful in the service of the Master, that the promises made her during confirmation may be verified. When I meet with those who have grown gray in the battle for triumph of truth, and see them still toiling on, I feel thankful to God that we are permitted to call such noble men and women brother and sister. My prayer for all who have covenanted with God is that, should we live until our locks are silvered with age our lives may have been such that they will be an honor to his cause, and therefore a blessing to man.

Your sister,

LIZZIE HALLER.

---

**GOSPEL BOAT FUND.**

| | | |
|---|---|---|
| Amount to date, Sept. 9 | | $608 48 |
| Elizabeth Robinson, Ia | $ 50 | |
| Harry Lawrence, Neb | 25 | |
| Wm. Hobson, N. Y. | 1 00 | |
| Mary E. Dond, Ia. | 1 00 | |
| Zion's Hope S. S., St. Louis, Mo. | 16 30 | |
| Geo. Kendell, Mo. | 50 | |
| John Kendell, Mo. | 50 | |
| S. E. Bouton, Ia. | 1 00 | |
| M. A. Bouton, Ia. | 1 00 | |
| Mrs. Robt. Heavener, Ill. | 4 20 | |
| Carrie Wilson, Ia. | 1 00 | |
| Maggie Mink, Ia. | 1 00 | |
| Kewanee Prayer Union and Mite Society, Ill. | 5 00 | |
| Sunday school by J. F. Mintun, Ia. | 2 15 | |
| Delaria Bates, Mich. | 90 | |
| "Kirkendalls," Ohio | 3 50 | |
| | | 39 80 |
| Amount to date, September 15 | | $648 28 |

---

**HOME COLUMN MISSIONARY FUND.**

| | | |
|---|---|---|
| Amount to date, September 9 | | $4,366 89 |
| Mary E. Dond, Ia. | $1 00 | |
| J. T. Johnson, Kan. | 3 75 | |
| Ann Danielson, Ill. | 1 00 | |
| M. B. Williams, Mich. | 2 00 | |
| | | 7 75 |
| Amount to date, September 15 | | $4,374 64 |

☞ **Send all moneys to D. Dancer, Lamoni, Iowa.**

---

THERE are 11,000,000 women in Italy, and some 2,000,000 of them are engaged in industrial occupations, while more than 3,000,000 labor in the fields.

# Letter Department.

CRESCENT, Iowa, Sept. 17.

*Editors Herald:*—Our quarterly conference of the Pottawattamie district was held at Hazel Dell, August 27 and 28. Had fair attendance; a good spirit manifest throughout. Several local brethren took missions to preach in localities convenient to them. The labors of Bro. C. Scott seem to be having good effect in the city of Council Bluffs. Elder Butler had traveled near five hundred miles and preached thirteen times. He reported poor success in trying to get openings in Cass and Adair counties, but was willing to try it again. Priest George Needham volunteered to accompany him to what extent he could. Elder P. Anderson had labored in Crescent and vicinity, and soon expects to start on his mission to Denmark. His labors are appreciated by the Saints.

I have done what I could, but it does not seem to count for much, but God continues to bless me in preaching the word, and I shall still labor on and await the results, hoping the seed sown will bring precious fruit.

C. DERRY.

---

BELMONT, N. Y., August 25.

*Editors Herald:*—It is pleasant to try to present the evidences of "the stone cut out of the mountain without hands" (Dan. 2:45), in this the region of its birthplace, so to speak; it begets in the heart such sweet feelings of thankfulness for the restoration of the glorious gospel. Often as I go up and down these hills I wonder if that one who said he was "going to Cumorah," has pressed with his feet the same stones.

There are precious souls in and near Greenwood, New York, and in my prayers mention shall be made of them. May the ever increasing zeal and knowledge of the Saints there cause their light to shine brighter and brighter until the perfect day. When one of the elders again calls there some will be baptized. There is also a small member of the kingdom to be taken up in arms and blessed.

At this place lives Sr. Polly Hyde, a good Saint, indeed. She is one who has come through the vicissitudes of the early years of the "little stone," and has cheering reminiscences of past years fresh in mind. It is hoped that for years yet to come she will live to bless her household by her gentleness and faith.

It seems at the start the zeal of the Saints was almost boundless, and their desire to live near each other that they might meet together often to worship was very strong. They sacrificed for this purpose; it was the result of their intense love for the gospel in its fullness and purity.

It has been observed that many branches even though regularly organized are really in a scattered condition, the members living long distances from the place of service, and this, too, without any apparent reason. Often it happens that members are widely scattered in a city when their occupations are such that they could as well live near together as otherwise. Sometimes a move outside of the region of the place of meeting is made thoughtlessly, and needlessly. In county districts care and a right desire would cause Saints, when a move becomes necessary to get nearer the body. Close proxmiity is aided of course by a house of worship owned by the church at large; but a good deal can be done to that end even in the absence of it. Let our love keep in mind this wholesome principle, that when we have to move get nearer a body of Saints even though it be at some sacrifice. This is the best remedy to apply to branch records that are burdened with names of "scattered Saints." These thoughts are suggested in a spirit of meekness, and with hope for better, more united efforts on the part of all. They are not intended for the church at large, only for those Saints who are so nobly helping and whom I have tried to help. But all may think soberly of them if they choose.

There is not much prospect for gospel work in this particular town. Meetings can be held in a private house, and I think I shall so hold. Another matter demands my attention; that is, I wish to set our cause right before the public in the press, and in one of the papers published here if possible, as this is the county seat of Allegany county. I am not seeking for revenge, but only to present the truth in every way possible. Pray for me.

JOHN S. PARRISH.

---

BALA, Kan., Aug. 28.

*Editors Herald:*—I often reap much benefit from the *Herald* pages which continue to come loaded down with good things for all who have a desire to seek after truth in this progressive age. The dear sisters are doing grandly in the Home Column; their bestirring letters often bring tears to my eyes, and I inwardly thank God for putting into their minds to write such inspiring words of comfort and instruction. I will also add that I love the work dearly; yes, above all other things, for it is the power of God unto salvation to all who obey.

I will relate a dream I had about a week ago. I was at a meeting and Bro. Joseph Luff was preaching to a fair sized audience, and by the candle light I could see his face and hear his familiar voice so distinctly that I thought, it a feast to be there. But lo! he did not receive a very attentive hearing, for some restless person began to talk aloud and mock at him. This unexpected action on their part began to fill my heart with sorrow. Then Bro. Luff stopped and began to admonish them in such a gentle and meek manner, I thought till I began to weep in such a way that I thought my heart would break. Just then I awoke, finding my eyes bathed in tears.

I very often long to be of greater service in the work for the Master, but know that I must first overcome many of my weaknesses, and to that end I would earnestly pray the Father to grant me his grace to "come up higher" and to so live that I may always have his Spirit to be with me.

How pitiful is the cry of God's servants when they continually remind us of the harvest being already white but the laborers so few. I often wonder why God is seemingly so slow in prosecuting his work when I see so much need of convincing souls all around of the truth as it is in Jesus Christ. Why leave

www.LatterDayTruth.org

these Christian churches so much to themselves to stumble in darkness and ignorance which is so prevalent on every hand. They are as sheep without a shepherd, led by men who teach for doctrine the commandments of men, which are so utterly false and therefore contrary to the will of God. True, God's thoughts are not our thoughts, nor his ways our ways, and perhaps when we seriously consider the blame, if any, is on our side. We like Israel of old are too apt to be forgetful in the discharge of our duties to God and to our fellow men; consequently we forfeit the blessings which God wisely withholds from us on account of our little faith and slothfulness. If we prove to be unfaithful in what God desires us to do to the advancement of his kingdom on earth he can and will raise up others who will be more obedient and more zealous in whatever sphere God places them; for the little stone cut without hands is destined to roll until it becomes a great mountain—a decided proof of its ultimate triumph and success. Now when we are so certain of being on the side of truth can we not afford to take good heed of Bishop Kelley's reasonable plea for the support of missions and do our very best to help spread the gospel news all over the world? When we are doing that, though it may be but little, it will win for us the pleasing approbation of God.

In bonds of love,

FRANK J. PIERCE.

---

OGDEN, Utah, Aug. 31.

*Editors Herald:*—Since coming to this mission my labors have been confined mostly to the city of Ogden and have spoken but once a week in the pavilion in the public park. The building is occupied by the Christian people at ten and eleven o'clock a. m. and at eight p. m., so I can only use it at four o'clock. My meetings have been very well attended so far and I am of the opinion that Ogden is one of the best places in the mission to establish the work permanently. I have made a number of acquaintances among the elders, mostly of the Seventy-seventh Quorum of Seventy, as I have attended their meetings several times and find them nice gentlemanly men; have been treated very respectfully by them. They inquire very often about David and his condition. I was told by one of them that the church here expected David would be "the one mighty and strong." I was also told by one that he thought there was a great many good honest people among us that would finally come to the *true* church. I replied that we held about the same ideas in regard to the church here. But there is one strange thing in this connection, as I told one of them in conversation; that was, that although they expressed a strong desire and expectation of us being converted, they were making no effort in that direction; their works do not correspond to their professed faith. I offered to guarantee them the use of the church in Lamoni or Independence and assure them a good hearing in either place if they would send a missionary there, and in fact any place where our people owned a church building or had a community of people.

One of the great needs of this mission, and possibly every other, is money to carry it on. The Reorganized Church has the principles that will finally reach the majority of the people here, but lacks the means to get them before them, while other churches have the means but not the doctrine. The Methodists have expended from one hundred thousand to two hundred thousand dollars in this city alone in establishing the work. When the Methodists first started in Salt Lake City, if my memory serves me right, the eastern church voted an appropriation of fifteen thousand dollars to begin with. I am informed that the Christian Church in the States has deposited money here in bank to pay the expense of starting the work in this city. This money goes towards paying the salary of the ministry. I need not ask the reason why the Reorganization does not deposit money here to start the work, because the answer would no doubt be, "We have not the money; we do not pay our ministry salaries;" so we would be released from that; but a few hundred dollars to hire a hall for a year would go far towards establishing the work upon a self-sustaining basis.

One of the great hindrances, in my opinion, to the work here has been the emigration to the States. If those who have been converted to the Reorganization had staid here and been good faithful members, the work would now have been self-sustaining. It may be urged that it was impossible for them to stay, but the fact that many of them *did* stay is evidence that more *could* have staid. Had it not been for those who did stay, the work could not have been carried on as it has been. I have been long persuaded that the Latter Day Saints have largely brought persecution upon themselves, and much of so-called persecution has been more imaginary than otherwise; and I find that the condition of things here has not had a tendency to dissipate that impression. Everything that happens of an adverse nature is laid to the "dirty Brighamites" by some, when possibly they have not had the remotest connection with the circumstances. Of one thing I am fully persuaded; that is, that we can never convert them by calling them names.

This country is eminently a place of pleasure and fulfills the prediction of Paul: "Lovers of pleasure more than lovers of God," thousands of dollars being spent here annually in pursuit of pleasure. The street cars passing by the doors have placards advertising dances, ball games, and entertainments of various kinds every day. I went to Garfield Beach the last time I was in Salt Lake City and there must have been at least two thousand people out, and that was only an ordinary day; and so it goes everywhere. Dancing is the prevailing source of pleasure. Everybody dances as a result of a revelation (?) given by (not through) Brigham Young which reads, "If thou art weary, praise the Lord with singing, with music, with *dancing*, and with a prayer of praise and thanksgiving," which might possibly be all right if they had not lost sight of everything but the "dancing" clause; but that is a natural tendency. Dancing, as it is now carried on, and the spirit of true praise and thanksgiving cannot exist together. If any feel like making any special sacrifice for the work I suggest that they start a fund for establishing the work in Ogden, hiring a hall, advertising, etc., and I think they would be amply repaid. My address for the present, and for aught I know permanently, will be 1509 Washington Avenue, Ogden, Utah. Anyone desiring to write a word of encouragement or lend a helping hand will be welcome.

Bro. Eli T. Dobson has been of great help to me in advising and counseling upon matters and methods of presenting the work in other ways, and it is very unfortunate that his voice is in such condition that he cannot speak in public. I expect if I stay here to open up the work in some of the surrounding towns in September, but desire if practicable to keep up regular appointments in Ogden.

Yours,

HYRUM O. SMITH.

---

BROOKLYN, N. Y., August 29.

*Editors Herald:*—I take pleasure in sending a few lines to your valuable paper in return for the many valuable lessons received from it. I am thankful that we have such a paper. The sentiments that are conveyed in it from time to time are truly beautiful and ennobling, and make one feel proud that he is a Latter Day Saint. Prior to my becoming acquainted with the church I was a member of the Adventist Church. I was thankful for the truth as they understood it, but what a difference, what a realization when I entered this church! How grand the promise, the Spirit shall "guide you into *all truth!*" I used to wonder in what way the Spirit would manifest itself to me. At this time I had many habits that a Latter Day Saint ought to be ashamed of, such as the use of tobacco, drink, etc. Slowly but surely the Spirit commenced its work, to teach, guide, and refine the mind. I soon found I could not enjoy the Spirit (to any great extent) and those habits at the same time, and I am glad of it; I am thankful for the understanding I have of this work, also that it calls for a perfect obedience on our part; for nothing short of that would work out the evil that was in me. I used to wonder; however, I would *commence* to be like Christ, and would become discouraged; would then pray for guidance. Am now satisfied that if I live up to what the Spirit teaches me I am doing my duty; for I believe the Spirit will teach nothing but what is absolutely necessary for his development. I am trying to obey this teaching, trying to please the Master, and I find it a stop, right about face, a remolding of character. I am young in the work, but when I realize that I am a member in the Church of Christ and the privilege there is for us, my whole being is filled with admiration and wonder. I pray the Father that as we learn our duty, we shall manfully do it. I understand the church to be a work of progression, moving onward and upward, and desire to keep pace with it. There is no stop. When I look back in the world I find nothing there to induce me to let go of this work. My experience with the world has taught me that it is made up of pride, deception, degradation, and death; and I am surprised at the amount of this we bring with us into the church. I believe we shall

www.LatterDayTruth.org

be held responsible for our actions in the church. I have learned many a bitter lesson since I have been a member. Let us wake up to a realization of what it is our privilege to be. For I am fully satisfied if we live up to what the Holy Spirit teaches us, we shall be an honor to the church and a light to the world. Your brother,

JAMES COCKS.

---

FULTON, Iowa, Sept. 8.

*Editors Herald:*—I have labored the last two months in Black Hawk, Bremer, Fayette, Jones, and Cedar counties; preached on Sundays and labored in the harvest field for some time and have performed other duties. I was called to visit an aunt in Cedar county and thinking it proper to respond to the call, left August 30 and arrived in Cedar Valley the day following, whereupon I was informed that my aunt had previously arranged for meetings, beginning that evening. I was also informed that the Methodists would soon begin their quarterly meeting within three miles of the same place. I began battling for truth, grasping tightly to the rod of iron, throwing Latter Day Saint hot shot as directed by the Spirit until it was manifest that some of my hearers had been wounded, and upon the third evening my uncle, Mr. G. W. Taylor, said he and his Baptist creed were severely wounded, even unto "death." So last Sabbath after speaking to a large gathering, assembled to witness his sudden demise, and after appropriate ceremonies, I buried him in the waters of Cedar River where we left the "old man" with his deeds, after which we went forth praising God that it was even so. There are many more in that place who are making diligent search after truth, my aunt being of the number near the kingdom. By request I will return to Cedar Valley some time after Logan reunion, when I expect to baptize my aunt and all who may be fully persuaded in their own minds that Jesus is the way, the truth, and the life.

It is indeed encouraging to read the reports of the brethren in the field. May God bless Israel and soon bring again Zion.

J. R. SUTTON.

---

COOK'S PONIT, Texas, Aug. 31.

*Editors Herald:*—I have returned from Bell county where I had a discussion with a Whitmerite on our differences. Am satisfied the truth did not suffer, but error was exposed. The good cause still moves on. One was baptized; more soon will be. I preached a week there before the debate, one baptized; five more baptized of late at another place. Local brethren are doing more work than common in this section this year.

I have an opportunity and have promised to preach at Tray and Rogers in Bell county. I am to go to Eastern Texas sometime this fall, and see how Bro. Bryan and the Saints and the people are getting along, and try to help them some if I can. Yes, and the Saints in Houston county I must see. Hope Bro. J. C. Tipton is holding the fort there. I want them to know I have not forgotten them and that I aim to come to see them. I feel like telling you all that I am feeling well in this grand and glorious work; I know it is of the Lord. I also want all to know that I heartily indorse the three standard books as a whole. I think our members should all be better acquainted with their teachings, especially with those of the Doctrine and Covenants, for this book is not read as much as it should be. Another thing I would admonish the members in Texas to do especially; that is, observe the law of tithing. Let us come up higher this year in every respect. Let us realize that the doers of the law are those who are justified and not they who hear and do not. A great many in the church want all the promises of the Lord verified unto them, but fall short of doing what they are commanded to do. God help us in Texas to awake to a full sense of our duty, and may we do it.

In bonds,

E. W. NUNLEY.

---

FULTON, Wis., Sept. 6.

*Editors Herald:*—We have been having an unusual pleasure in having Elder E. M. Wildermuth with us the past few weeks Those of you who know him can judge how we enjoy having him in our homes and the evening talks about the gospel. He has preached as opportunity offered to very attentive audiences. We hope for good results in time. He has enjoyed good liberty, and we hope he can return when it is not quite so busy a time for farmers. We have had three sacrament meetings since he was in this vicinity at Janesville, Johnstown, Beloit, and out here; two at Bro. O. M. Dutton's, and one last Sunday at Bro. Hill's in Janesville, with Bro. Wildermuth in charge. The Spirit was made manifest and all seemed to rejoice and feel strengthened. It is a privilege we have not enjoyed for years. I think Bro. Wildermuth has done us much good and made a good impression on outsiders. May God bless the true work. Your sister,

MARY HOAGUE.

---

CHATHAM, Ont., Sept. 4.

*Editors Herald:*—The Saints here are all in good health, with a few exceptions. Sr. Samuel Brown of Blenheim has been very sick, but after being administered to the second time and the Saints uniting in prayer and fasting for her, received the desired blessing, and is now better, thanks to our kind Father in heaven. A physician was called, but seemingly could do nothing for her. Elder Asa Vickery, of Lindsley, died August 26 and was buried on Sunday the 28th. Another old soldier gone. Bro. George Green, our district president, was up in East and West Tilbury from the 19th to the 28th looking after the branches and teaching the Saints their duties. He says there is plenty of work for more laborers than we have in the field. He preached an interesting sermon to the Saints of our branch, at the close of which a young man informed us that he was satisfied we had the truth and was going to obey it. We had an excellent sacrament and testimony meeting yesterday afternoon and Bro. J. H. Tyrrel preached a good sermon in the evening.

I received a letter from Bro. S. W. Tomlinson of Petrolea, he wanting me to go to Port Huron to assist him; he had given out meetings in a schoolhouse near there, but it was impossible to get away. I have often wondered that Bro. E. C. Briggs does not send some one in that part. There is Marine City, St. Clair, and Port Huron, and Saints are there with whom an elder would find a home; and I believe a good work could be done there. Most all the preaching done there has been done by Canadian elders, but as it is not in Bro. J. H. Lake's mission, it cannot be expected that he can supply that part.

In bonds,

RICHARD COBURN.

---

ST. JOSEPH, Mo., Sept. 19.

*Editors Herald:*—I feel constrained to write you of our visit from Bro. Thomas Nutt, of Wilber, Nebraska, which lasted about two weeks, which he well improved, expounding the Scriptures and relating of God's wonderful power in healing many that were sorely afflicted, also of many miracles wrought through the servants of God, which cheered and strengthened all of like faith, and some who were inquiring for the truth caught the sound and went forth into the waters of baptism—three—Sr. Perkins and son, and Sr. Ripply; Sr. Perkins and son being our guests and old friends from David City, Nebraska. You can imagine my joy to have them obey the gospel. The confirmation was attended by a marked degree of God's Spirit, which was a token to me that he was well pleased with the work. I pray that more of my friends may be led into the kingdom of God.

Yours in the conflict,

JENNIE KRAHL.

---

BLUE RAPIDS, Kan., Sept. 6.

*Editors Herald:*—Saturday the 27th ult. found me on my way to this place, and on arrival discovered that Bro. C. R. Duncan was holding a series of meetings, and of course I occupied with him the best I could over Sunday and a portion of the following week; turnout only moderate. October 2, with several of the Saints I took train for Linn, thence to Goshen, thirteen miles by wagon, for the conference of Northwestern Kansas district to convene next day. The trip was pleasant and enjoyed by all. Conference business was entered upon, and transacted in "peace and good will to men" in two sessions, preaching at night by the writer to a fair and attentive congregation. Sunday the 4th passed off with a priesthood meeting at nine a. m., prayer and testimony at ten, and a good degree of the Spirit was enjoyed. Bro. Gilbert was called to the eldership by the voice of the Spirit, and ordained in this meeting for the prosecution of his missionary work in the west. The balance of the day was devoted to preaching by Elders Ware and Duncan at three and eight p. m. The conference was pronounced by all to be "one of the best."

For the benefit of those interested I will state that, the principal business transacted in our priesthood meeting was the dividing of territory in the district into two fields, eastern and western, for missionary labor. Elders C. R. Duncan and R. L. Ware will occupy the eastern from the western line of Republic county, running south, and Elders R. W. Davis and J. W. Gilbert will occupy

www.LatterDayTruth.org

the western from the same line. If these brethren can enlist any of the local brethren to help them for any period of time they can divide off and take one each with them. The object is to hold what we have and break as much new ground as possible.

Now, will the Saints and local authorities help these brethren by finding places for them to preach in: help them with your teams when you can, care for them at your homes, and give them a little financial help to carry them from place to place and to pay for a pillow to lay their weary heads on over night. In bonds,

J. T. DAVIS.

---

BURNSIDE, Ill., Sept. 6.

*Editors Herald:*—The writer has nothing to boast of by way of grand achievements in gospel work, but has endeavored to keep busy, trying at least to do something in that line. Our late conference in St. Louis was said by the brethren to be the best held there for some time. At all events, the writer enjoyed it as one among the grand spiritual feasts that can only be enjoyed by the true followers of Christ. Our Sunday school in that city under the superintendency of Bro. J. E. Dawson, who has a commendable zeal as well as knowledge of Sabbath school work, is among the best in the church. He is well sustained by others too numerous to name in this letter. Elder C. H. Jones, missionary in the city is doing strong battle for the right and to his labors may be accredited some of the advancements made during his stay so far, and the brethren will no doubt continue to sustain him that the work may prosper under his charge. The local ministry seemed to take new courage under the Spirit manifested during the conference, so that labor from that quarter may be looked for and an improvement made. Where the local ministry are alive, the work always prospers. Permission was procured from the mayor for street preaching. The brethren will likely try it as an experiment. The branch at Cheltenham (St. Louis) is not large, but is in good condition and bids fair for making some increase in the near future. The Saints at Belleville, Illinois, presided over by Elder J. E. Betts, have a neat little brick chapel, and while their numbers are few, those who attend seem quite earnest in the work.

There are a few Saints in Alma (Ridge Prairie), Illinois, who would no doubt welcome any "good" elder at any time. There are some Saints—Timothy Johnson and others—living near Nebo, Illinois.

The writer added three by baptism, August 30, near the hour of midnight, which will enable them to have an organization in the future. I found a sister near Nebo who said she was convinced of the truth during a series of three meetings held in Pike county, Illinois, in the winter of 1863–4 by the writer and Bro. Cornelius Mills, at which time we got eggs without cooking or even being allowed to break them ourselves, which placed them in such shape that neither relished them, so we did not very highly commend those that furnished the eggs. Was glad to learn, however, that the sister with her four sons and their wives, one grandchild and her husband, together with two daughters and two girls raised by her are now rejoicing in the work of God. I likewise met one of the egg throwers, who told me he had been in the war since then and of course helped to fight for religious as well as political liberty, and of course had attained a step higher than the egging of preachers. He now claims infidelity, but I can't see that that can help him either in time or eternity. Will preach to him, it may be, on my return.

The late conference at the Rock Creek church was not only the largest representation from abroad that it has been the privilege of the writer to attend, but it was a succcess in Sunday school and other church work. One was to be baptized on last Monday by Elder William Lambert. We commence meetings in the grove in Burnside, Thursday evening the 8th, and will follow up with a two-days meeting; Elder Waterman will be with us. The brethren met by the writer since the *Herald* last heard from him seem encouraged in view of the hopeful outlook for the final success of the latter day dispensation.

The Saints from Burlington, Iowa, report their new church building done, all but the lighting apparatus, which will be put in soon. It will be lighted by electricity, so that the gospel preached in it may shine with greatest brilliancy. The writer will preach in it September 25, and on the 29th and 30th of October there will be a two-days meeting held there. In hope,

J. C. CRABB.

---

LONDON, England, Sept. 1.

*Editors Herald:*—We have had some good times of late; the Spirit of the Master has been with us in great measure and the Lord has spoken to us through his servants the prophets, and we have gone on our way rejoicing. We have only one branch in all this city of London. We feel that we are in a wilderness. Some of us are passing through tribulation, but the Lord has promised to never leave nor forsake. Let us therefore exercise our faith, even "a faith that will not shrink; . . . that will not tremble on the brink of any earthly woe."

We find it very hard to preach the gospel in this great city, owing to so much priestcraft and hypocrisy. For the past year or so some of us have extended our labors outside of London, in the country towns and villages. Some say our teaching is good and sound doctrine, others that it is the right gospel; but they have not yet obeyed for some reason. One of the places where we sojourn from time to time is Walshamhabby, an old quaint town about twelve miles from London. On one occasion having been around the town during the day distributing tracts and *Heralds*, we met with a cold reception which quenched our spirits, and we became discouraged; so toward the end of the day when the time came for preaching we felt surrounded with fear and clouds of darkness. We then fell upon our knees in the field and bowed before the great I AM in the name of Jesus and prayed in faith for his Spirit to comfort us. When we arose all fear and darkness had departed. We went forth in the strength of Israel's God, and when we started preaching in the market square we knew that the Master was with us and we received an outpouring of his Spirit without measure, and the people were amazed, insomuch that they seemed pinned to the earth, and we were once more made happy and our hearts gladdened. Thus we went on our way rejoicing with an unspeakable joy, and it was a testimony to us; for all on our way home we felt as though we were accompanied by angels, and for what we know some of those apostles may have been with us, even those three whom Jesus said should never taste death, but should tarry till he came, like unto his servant John in Jerusalem; and they were to be as angels. They are to be among the Gentiles, and the Gentiles will know them not. They shall also be among the Jews, and the Jews will know them not; therefore we may have them with us.

My coworker, Elder Tankard, has got a banner out, and we find it a great improvement. It is eighty-four inches long, fifty inches wide, with Isaiah 42:9; 41:21; Ezekiel 37:16; Isaiah 29:14,—these four on one side, on the other Ezekiel 20:33–38. We feel it a great honor to be permitted to labor for the cause of Zion. I hope we may all prove faithful and steadfast to the end, when may we have fought the fight, and kept the faith, and meet him who has said, "Behold, I come quickly; even so: Amen."

Yours in bonds,

A. JENNINGS.

---

BEDISON, Mo., Sept. 7.

*Editors Herald:*—It is with pleasure I write of our conference just over; a splendid feeling existed throughout. Bro. J. C. Foss was present and gave us good advice.

Bro. Rudd and myself are trying to do what we can for the work. I baptized six bright boys and girls at Sweet Home recently, whom I think will be a help to that branch if faithful. Bro. Rudd baptized a young man at our conference who, if faithful, will be an honor to the cause. He comes in through much opposition. The work is in good condition so far as I can comprehend it. Some prejudice and opposition exist in localities where we have quite good interest, but to my mind this is no bad sign.

The work demands of the Saints that they come up higher in every respect. Saints, take heed to yourselves; for what you sow you shall also reap. Paul exhorts the Saints to be of one mind, to speak the same things, etc. Those who represent the church should be careful in this respect. Never enter deeper water than you are able to fathom. I shall endeavor to labor for the good of the cause and try to show myself an approved workman that need not be ashamed. The more the world accuses us and the work, the brighter it grows. May the Lord aid and assist all who try to keep his commandments.

In the faith,

M. P. MADISON.

---

FANATICAL CHINESE.—There are hermits in China who tear out their eyes in order, they say, that by closing the two gates of love they may open the thousand gates of wisdom.

www.LatterDayTruth.org

# Original Articles.

[Reported for the Herald by E. Stafford]

## SERMON BY PRES. W. W. BLAIR.

ELDER BLAIR read a portion of Christ's sermon on the mount, from 5th chapter of Matthew and said, this sermon bears the same relation to the gospel of Jesus Christ that the tables of the law did to the Mosaic economy; it is the foundation, or, if we may use the term, the constitution, upon which the gospel work was predicated, and was designed of God to permeate and rule every department, every doctrine, every principle, and every theory of the work of redemption in Christ Jesus as provided under the gospel. The law of carnal commandments, that "which was abolished," and "done away in Christ" by the establishment of the "new covenant," was essential in its time. It was made up, as you will remember who are familiar with it,—and all ought to be,—of positive commands as to what Israel should do, and what they should not do. It partook of the character of mandatory law relating to outward actions; whereas the gospel of Jesus Christ, based upon the sermon of Christ on the mount, relates not only to outward actions, but also to motives, designs, purposes, and desires and matters of that kind. I read,

"And seeing the multitudes, he went up into a mountain; and when he was set down, his disciples came unto him; and he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven." This relates to humbleness and meekness of spirit.

"Blessed are they that mourn for they shall be comforted." Individuals sustaining covenant relationship with Jesus Christ and knowing the perversity of the human heart, mourn its environments, its weaknesses and imperfections.

"Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness." This relates to those who earnestly inquire after, and constantly desire and do that which is right and true.

"Blessed are the merciful; for they shall obtain mercy." The human heart demands justice against the offender. Justice may condemn, yet mercy may step in and relieve, save, and bless.

"Blessed are the pure in heart, for they shall see God." This stimulates all who believe it to act upon it and to understand what are the longings and desires of the heart, and criticise them carefully.

"Blessed are the peacemakers, for they shall be called the children of God." They are those who are engaged in what will in anywise tend to promote peace. What a desirable thing to be enjoyed among the sons of men! Peace!—not only that ordinary peace which springs from the right exercise of the intellect, but that peace likewise that is given of God through the inspiration of his Holy Spirit,—"Blessed are the peacemakers for they shall be called the children of God."

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." This must be the "righteousness" revealed in the gospel of God's dear Son.

"Blessed are you when men shall revile you, and shall say all manner of evil against you *falsely*, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven." Those who are thus "persecuted for righteousness' sake,"—for doing righteousness, practicing righteousness,—are in a most enviable position. They may well rejoice that they are occupying that high position—"persecuted for righteousness' sake" and not for their own sins. For if persecuted for their sins they cannot claim the blessing.

"Ye are the salt of the earth [speaking to the saints, not especially to the apostles]: but if the salt have lost its savor, wherewith shall it it be salted? it is thenceforth good for nothing, but to be cast out and to be trodden under foot of men." Persons may have "the salt" of righteousness to abide in them, and they may also turn away; and when they do so, notwithstanding they have been members of Christ and partakers of his righteousness, they then become objects of his displeasure.

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Thus giving prominence, you discover, to good works, in a very eminent degree. By this means men become the light of the world. And when the term "works" is used here, it manifestly relates to all the moral, social, intellectual and other works performed under the gospel by all who accept it.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall not pass from the law, till all is fulfilled." This alludes manifestly to the law of Moses; that was fulfilled in Christ when he was crucified upon the cross.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that unless your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Their righteousness consisted, in a large degree, in being named and known as members of the house of Israel, and in keeping the outward ordinances. They tithed themselves of mint, and rue, of anise and cummin; but Jesus gave them to know that something beyond the keeping of outward forms and ceremonies was required; that they must have that righteousness of spirit, of desire, and of conduct, that was in accordance with the will of God.

"Ye have heard that it was said by them of old time, thou shall not kill [here Jesus delivers one of those commandments that was on the table of commandments]; but I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire." You see here is something vastly superior to what you find in the law on the tables; something reaching the intentions, the motive of the heart, and the desire of the soul.

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." This teaches that the individual who knows that his brother or sister is offended should go to the offended party and seek reconciliation, and should not wait for the offended one to come to him. They should go to him and seek to remove the cause of offense. How noble; how Godlike; how well calculated to promote peace and bless the sons of men and build up the best of society.

"Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing. Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, that whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members perish, and not that thy whole body should be cast into hell. And if thy right hand

www.LatterDayTruth.org

offend thee, cut it off and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne; nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great king."

Now this manifestly does not relate to legal oaths and forms, but to our using the name of God, and of Christ, and of sacred things, in vain.

Before coming into the church I used profane conversation,—and I am ever ashamed of it,—I used the name of God, and of Christ, and of heaven, and of sacred things, in vain. But when I came into the church—although it had been a habit for me from a boy to use profane language, like many other boys in the western country—but when I came into the church and received the baptism of the Holy Spirit, from that hour I never have been heard using profanity; my heart revolts at it; it is truly foreign to Christ and to the Spirit of Christ.

"Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communications be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth." That occurred under Moses' administration, because Israel would not be governed by the higher law.

"But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." That is to say, You shall not resent, or retaliate, as taking "an eye for an eye, and a tooth for a tooth," but whosoever shall smite you on the one cheek turn to him the other—do not smite again. This is a lesson of forbearance leading to the common good.

"And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." That way may prevent a quarrel, or any evil result. It overcomes evil with good and thus becomes a means of conducting the people up to higher planes of life.

"And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." That doctrine leads a man aright, to deny himself; leads him out of his carnal nature, and places his feet upon a higher plane than he of himself could have attained to. The disciples could attain to it because Christ had promised aid by the Holy Spirit to help their infirmities, and by the aid of God's Spirit they were expected to reach that condition where they could fulfill that commandment of Christ. Did this condition obtain throughout the world, it would change it from a place of bitterness and strife, into a paradise, and make a heaven upon earth.

"Pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have you? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." Not that they were to be perfect Gods nor perfect angels, but that they were to be perfect disciples, perfect servants and children of God.

We may remark here, that perfection is a relative term. The perfect child is not a perfect man or woman. A person of middle age may be perfect as regards their surroundings and in proportion as they live righteously they may attain perfection in other and higher grades of life.

I have read but a portion of this wonderful sermon—a sermon that has commanded the admiration of the wise and good of all ages since it was delivered. John Stuart Mill for instance, a skeptic—and I am not surprised that he was a skeptic, standing as he did in the midst of spiritual darkness—John Stuart Mill says the personality of Jesus Christ is clearly manifested in the wonderful teachings of this sermon for it was not possible for his disciples or anyone living since his time to teach such doctrine as was there taught. The Savior taught it for the purpose of its going down to all ages for all people in all the world and that it should be observed as a rule of faith and practice for the good of society, for the glory of God, and for the peace and salvation of those who are called to be his disciples.

As a religious body, the Latter Day Saints occupy an anomalous position. When first the work of God was announced in 1830, the central idea in that work was that Christianity after its primitive form and in all its original principles was about to be established in the world for the good of mankind and the glory of God. That was the central idea, and it has continued to be such with God's faithful people right along down until now, and that is one reason why the Reorganized Church of Jesus Christ of Latter Day Saints occupies such a peculiar position as they do. We believe that the system which God has revealed, the gospel of Jesus Christ, is always the same; it can never change; it is as enduring as the foundations of the earth, and is no more changeable than the very throne of God. Jesus Christ is the central figure of the gospel plan. He was chosen and foreordained "before the foundation of the world." God inaugurated the plan of redemption just as it is revealed in the gospel of his dear Son. We are held to be exclusive, and so we are; but we are not so without a cause. We are so because we are striving to follow Christ in that respect. It is Christ that is chargeable if anyone; it is the heavens that are to blame if anyone in this regard. Heaven has ordained gospel exclusiveness, and we should thank God that it is so ordained. When man perceives the fact that the gospel is, in its nature, unchangeable, he will seek after it and lay hold of it. We will never let that salvation slip; we will then not be seduced by the utterances of men, or the blandishments of society; for as Paul says,—"neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

We remark again that the gospel plan is predicated upon this one idea, the unchangeability of Christ Jesus our Lord. God declared by one of his ancient servants—you will find it in Ecclesiastes 3:14,—"Whatsoever God doeth, it shall be forever." Therefore when men find what God has ordained in respect to any matter, in any age of the world, they will know in regard to that matter that it is fixed forever, the very same, and as changeless as God is changeless.

"Whatsoever the Lord doeth, it shall be forever," and hence we reason that whatsoever God hath established as the plan of redemption in Christ is to be forever and is as unchangeable as the throne of God himself. If it was mutable, as the affairs of men are, we might not know but that to-morrow God's plan of redemption would change. And how sad would be our

www.LatterDayTruth.org

condition if that should be the case! But, as I remarked, when we learn the great lesson, namely, that God is changeless, that the plan of redemption is changeless, and then find that plan and lay hold on it, then we place our feet upon the eternal foundation of God's truth! and who shall shake us from it?

It makes our faith as I have before intimated, appear to be exclusive, and it makes us appear, as said by some, that we claim we are right and all others are wrong. The fact is, we say that the Scripture is right; that God is right; that the gospel of Jesus Christ is right; and that in proportion as mankind moves in accordance with these facts then they are right; and that in proportion as they swerve from them, departing from them, just in that proportion they are wrong, and in error. So that, I remark, Christ and his gospel are the standards by which we determine what is right. Hence, when we come to explain ourselves on these points, people learn that we are not so exclusive, in the sense they use that term, as they thought we were.

This principle, mark you, applies to every Latter Day Saint. It does not signify that, if he is in the church, he is all right; but the question is whether his entire life, morally, socially, intellectually, and physically, is in harmony with this gospel plan as revealed in Jesus Christ our Lord. This position was understood in an early day, and it was thus taught by the apostles. We can see why Paul was so emphatic in his time when he declared to the Galatian church: "But though we, or angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Why? Because Paul knew that the gospel came from God, and that neither angels, nor apostles had the power, or authority, to change in the least. It was as immutably fixed in the eternal mind as the very heavens and could not be changed in the least. And thus we may better understand what John says in his general epistle, when he had got to be an old man and had passed through many persecutions, and when all the powers of his being had been exercised in the highest degree in the service of his Master: "Whosoever abideth not in the doctrine of Christ, hath not God." This applies to John, to Paul, to angels; it applies to those in the church, and those out of it,—"Whosoever abideth not in the doctrine of Christ hath not God; but he that abideth in the doctrine of Christ hath both the Father and the Son." Now that is exclusive doctrine, yet it is not exclusive in one sense of the term, for it is that which God has originated and has ordained for the wellbeing of the human family. If this plan could, possibly, ever change, we would not know but tomorrow there would be a different way of redemption for the race of mankind, and when done salvation and the glory following would, as a matter of course, be uncertain. But when mankind reaches that point where they believe that, "Whatsoever God doeth is forever," and that the gospel of Jesus Christ is eternal and unchangeable, then, having found that, they can press on, realizing that beyond all the trials of life there shall come salvation and blessing, and that because God cannot change, the individual can "hold on to the iron rod," pressing on in the even tenor of his way and be cheerful, joyful, and hopeful, though in the mists of darkness and in the bitterness of trials.

When we come to the early Christian church and read its history when the church was beginning to be clouded and cursed with the spirit of division, in the times of the early fathers, we find St. Clement speaking on the condition of the church at that time and saying that,—"Wherever the true faith is, there is the church of God." It did not consist in splendid edifices; it did consist in numbers; it did not consist in wealth and worldly influence, nor the blandishments of the world at large. These did not distinguish the church of God, nor mark, and emphasize, and identify it. But it was *the true faith!*—"Wherever the true faith is, there is the church of God," says St. Clement. And it might have been found with Elijah, at the time he went up into the mountain cave. He had been preaching in the days of king Ahab, and the king and all Israel resisted him; and fleeing away for his life, he in his sadness and sorrow supposed that he was the only one living in all the bounds of Israel that was engaged in God's service; and thinking the matter over for forty days, he probably said,—If I am the only mortal upon the face of the earth that is engaged in serving God, I will maintain that service, I will live it; and I will die in it! He fled into the wilderness, and when he had reached the extreme moment he said,—"It is enough; now, O Lord, take away my life; for I am no better than my fathers." And after forty days and nights, at the cave in Horeb, he said,—"I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." He was ready to die for his religion, but God did not then want him to die. That is where God's people must come. It is "the true faith" that identifies the church of God, bear that in mind. And just in proportion as mankind seeks after and obtains that true faith, they approximate the church of God; and the further they are from the true faith, the further they are from God.

I remember when in California,—my attention was called to it this summer when I met Brother Sheehy in the East,—I remember in the winter of .68 and 9 preaching in the city of Santa Cruz. Father Meeder desired that our faith should be taught in some of the churches there, and it was found that we could have the Unitarian church. In the night prior to the preaching I had a peculiar vision about it. I found myself going down one of the principal streets in the city, and had never been down that street before. I came to a church and heard a people engaged in religious service, but as I peered in at the door, I saw it was one mass of darkness; not a gleam of light. I could hear what indicated that people were engaged in religious service, and as I peered into the darkness I could discover only the dim outlines of some persons, but not one was clearly discerned. I said to Brother Meeder in the morning, "My dear brother, I have been down to that Unitarian church, but Christ is not there." Afterwards when I inquired as to the tenets of their faith, I found they served Christ only because he was a good man, but denied his divinity, and hence they denied the genuine light of Christ and were abiding in darkness. We remark again, that in proportion as mankind draw near to Christ that light is increased, and just in that proportion they are drawing near to his church. But the farther away they are from the light, the less of the light of Christ they have, and the farther they are from his church.

I want to read you a saying or two by Joseph the Seer, so that you may see that the position we occupy, that that which we have presented to you, is in harmony with his teaching. The first is found in the *Millennial Star* vol. 18, page 165, and reads: "God will not acknowledge that which he has not called, ordained, and chosen." God will not indorse, he will not acknowledge, what he himself hath not ordained. He will not acknowledge the theories of men. Men may in a large degree do good, and receive the approbation of God therefor; but when we come to the appointments of God's house, its institutions, its ordinances, doctrines and principles, they must be ordained of God to be accepted of him. And all that God has called, ordained, and chosen, relating to his church, man cannot know except by his revealed word.

From the quotations we have made from the Bible, St. Clement, and the latter day Seer, we see the need of standing intelligently, and firmly, with our feet placed upon the eternal foundation of God's word, and of being

www.LatterDayTruth.org

numbered with his church. Rest is only found, especial blessings received, and salvation obtained within its folds! Strange as this may appear, it is nevertheless true; and all the combined wisdom of the world, from the days of Adam right along down until now, and all the power and wealth of the world cannot change the eternal law that God has given to a humble grain of wheat (and this will apply to all grain), for he has "given it a body as it pleased him, and to every seed its own body," and that by an eternal law. We know that to be true. We take the wheat and plant it in the earth as our fathers have done from time immemorial, and, nourished by light and heat and moisture, that little kernel springs and grows into a blade, then the stalk, the leaves, the bloom, and then the berry, and thus in process of time it produces its own kind, does it not? How necessary in the divine economy this is.

Suppose I am desirous of raising a crop of wheat, and I go out and sow bushels, and instead of wheat being received from the seed sown there should be a crop of grape vines or of thistles! What would you think? "Why," says one, "that is a reflection on the Maker of that seed." Yes, it would be; but when every seed produces its own kind you know that God has ordained it so to be; and you have faith that you can sow the seed and reap the kind that you have sowed. If God is so changeless with regard to those things that pertain to this lower world, why should he not be equally as unchangeable with regard to the institutions of the gospel that pertains to heavenly and eternal things!

I read to you another saying of Joseph the Seer in *Millennial Star*, vol. 18, page 164, so that you may see that, though he was a young and illiterate boy when God called him to the work he had assigned him, yet he had the knowledge of the Most High God given unto him. People may persecute and deride, but they cannot do any worse by him than they did by Christ. He had received of the knowledge of Christ and the wisdom of God in large degrees. He was the "choice Seer," just as the Nephite prophet said he would be, and he understood the business that God had committed to his hand. That is not saying that he was an angel; that is not saying that he was a god, or anything of that kind; neither is it saying that he was infallible in all respects. But he evidently understood the business God required him to do. Here he says of the ordinances of the house of God, the "*Ordinances will be the same forever.*" They have ever been the same in the church of God, and will continue to be the same. And when he speaks of ordinances he does not speak of the mere ceremonies of the church, or of the ceremonial law; but he speaks of those appointments that God has ordained in building up his church. These will continue therein until his people shall be associated with the church of the Firstborn in heaven. The church will ever be subject to the same ordinances, for they shall be forever. Here then is something laid down by which we can work. And when any man comes along and proposes as an ordinance in the church that which was not given in the perfect pattern, we say, "No, sir! you cannot add to God's work your work." And when anyone preposes to take from the word of God any portion of it, we say,—"Hold your hand! That is God's work and don't you touch it. For what God has revealed shall be forever! His gospel ordinances are ever the same, in every age, in every part of the world where the church of God is established."

Again, the Seer tells us more, which you will find in *Millennial Star*, vol. 17, page 311, where he says: "Paul had all these things." Paul had all these things—the ordinances, the doctrines, and the principles that appertain to the church of God, in all their entirety. We may not have attained to the knowledge that Paul did, but we understand this, that whatsoever is revealed as the work of God it will endure forever; it is as changeless as the throne of God!

I see my hour has gone, but I want to say in conclusion that, wherever this work is preached we may expect that the world may regard us as being heretics and inciters of strife; pestilent fellows; that we are tearing up society and are warring against its peace. We may expect that the world will hold that view concerning us, and that we will have every kind of opposition to meet from them. But if we can have it in our hearts to love them so that we can even bless them when they curse us and pray for them when they despitefully use us and persecute us, then are we up to the standard of Christ, and are in a condition to receive his blessing.

I have seen people who are now in this church, who once were mad enough to take an elder's head off, and have seen afterwards when they came into the church they were ready to lay down their lives for the cause they had espoused. They, like Paul before he received the light of God's truth, thought they must oppose the work of Christ; but afterwards, having been brought into the light, they have rejoiced with God's people with joy unspeakable and full of glory.

It is not surprising then if I tell you that in my journey East I found some people very bitter against the Latter Day Saints. But I am pleased to say that such are not one tenth part as bitter as they were in 1860, and at other times since, when I have been in the East. But prejudice is passing away, and the people are more willing to hear than they were. The outlook was never so encouraging East as I found it of late. The best of it is, that the Lord was with the Saints in their meetings by the power of his Spirit. He was there to gladden their spirits, their souls rejoiced in the work, and they were able to testify by the power of his Spirit that he was the author of it. Men and women, strangers to me, many of them persons I have never met before, bore their testimony in humility, and in the fear of God, that the work in which they were engaged was divine. They could tell how they received a knowledge of these things by the revelation of God's Spirit to them, and, in language peculiar to the Church of Christ, they told it the same way that you tell it here in Lamoni, and the same way that the Church of Christ has ever told it in every age of the world. Thus they are brought into unity with the church of the Firstborn and with the spirits of just men made perfect, and are reconciled to Jesus Christ in his recognized government in the earth. Yes, we witnessed experiences that satisfies the soul and felt that if we could only be an instrument in bringing the people to a knowledge of the gospel and the joys of Christ's salvation, so that they might be established and founded upon the rock of eternal truth, it would be our highest ambition. I can say to the Saints that the work of God is onward in the East.

Some doubted the wisdom of appointing a camp meeting in Massachusetts—that is quite an aristocratic country, it is not like the West—but from beginning to close the Lord was with them, and Bro. Kelley now says it is no longer a question whether God approves it or not, for he was there and approved it by his Spirit. A camp meeting is no longer a question of experiment; it has become a well-demonstrated experience—a settled one in that part of the country. We have good tidings to bring from that country, in a general way, and we may bring good tidings from any country when we know that God is there, and that he is working for his glory and the salvation of souls.

May heaven richly bless you and inspire your hearts to endure faithful in his service to the end. You have much to contend with in this world, but do not be ashamed of Christ if the people do think you are exclusive. No matter what people may think of Christ and his work; do not be ashamed of it. Examine the ground you are building upon. Build wisely and well, leaving results with God, and then all will be well.

LAMONI, Iowa, August 21, 1890.

www.LatterDayTruth.org

## THEOCRACY.

IN reply to the article by Bro. George Derry, found in *Herald* of August 20, p. 541. The root of the word *theocracy* is from three Greek words, which translated are, "God," "power," and "to hold." We would read it, God holding power, or, the power of government held by God. Webster gives this definition: "Government of a state by the immediate direction of God, or the state thus governed," and then cites the Israelites up to the time of King Saul as having that form of government.

We might inquire if it is a truth, as presented by the brother, that the church is a theocracy, an absolute theocracy. If it can be demonstrated by the word of God that from the First Presidency to the deacon all are given to the church by direct revealment from God, and that every rule, order, direction, and resolution by branch, quorum, council, district, special, and general conference is an immediate revelation from God, the theocracy of the church is established or proven. An absolute theocracy would displace the agency of the church, as also the agency of every individual member thereof; and where there is no agency there is no responsibility, and the sequence would be no reward, and no glory; a complete foiling of the promises and plan of redemption.

In the organic law to the church we read: "No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, traveling bishops, high counselors, high priests and elders, may have the privilege of ordaining, where there is no branch of the church, that a vote may be called."—D. C. 17:16.

The foregoing shows that God recognizes and respects both the church and the individual members thereof in their rights of self-government, and as colaborers with their heavenly Father. "Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves."—D. C. 68:6.

The foregoing is incompatible with the idea of a theocracy; for in a theocracy there is but one will, even that of God; but in this revelation God has regard for the will of the subjects, and clearly tells that "the power is in them" to act upon their agency to bring about much righteousness.

Once more: "Let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all."—D. C. 119:8.

Man is herewith intrusted by the All-wise to a degree, with mutual responsibility in prosecuting the great work of human redemption, and he thereby becomes an active participant in the government of the church. True, Christ came to do his Father's will. It is also true that Jesus said, "I and my Father are one."—John 10:30. This statement of the Savior was offensive to those self-righteous Jews, who wanted to kill him because he "said also that God was his Father, making himself equal with God." (John 5:18.) Christ not only claimed unity and equality with his Father, but prayed for the same for his disciples: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are."—John 17:11. Paul testifies of Christ: "Who, being in the form of God, thought it not robbery to be equal with God."—Phil. 2:6. Ancient and present revelation agrees in showing man's relation to God in the heavenly government here on earth: "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8:17. In obtaining this glory with Christ we shall receive the promise: "And hast made us unto our God kings and priests: and we shall reign on the earth."—Rev. 5:10. The definition of reign is, "To possess or exercise sovereign power or authority; to rule; to exercise government, as a king or emperor; or to hold the supreme power." Thus the use of the word *reign* proves the church to be not a theocracy; for God, the Savior, and the disciples are united in the reign and government of the church. The promise is held out to those who are seeking to escape evil and stand justified in the presence of God: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21. Here is a direct promise of sharing with Christ his throne; and that does not mean idleness, but rather helpfulness in the royal duties of the same. To this agrees the Master's word: "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. 19:28. Here is clearly a promise of a division of the governmental rule and authority in the church triumphant, which is but the full development of what is granted to the disciples in their probationary state: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1:12.

Bro. Derry says: "We do not claim it is necessary that there should be immediate revelation to so appoint." That admission destroys the assumption that the church is a theocracy, for the next sentence acknowledges that some one other than God is clothed with "authority" and appointing power. It might be asked of me, What is the form of government of the church, if it is not a theocracy? I confess it is hard to find words in the English language to express the exact form or nature of the government of this Church of Christ. The shortest and best expression that I could use, would be, *theo-democratic;* a government by God and his people. This seems to be the trend of the revelations given, God being the author of the law; but to man is intrusted the administration thereof. Bro. Derry wrote supporting the innovation of church usage by the resolutions of the Decatur district, and makes the assertion that "revelations" and "history" sustain this innovation. Please give us section and paragraph that so authorizes the "missionary in charge" and the "district president" to appoint branch president, or that authorizes branch presidents to appoint the other branch officers. If any such rule ever obtained in the church from its organization till June, 1844, or in the Reorganization, give us day and date, book and page, otherwise the conclusion must be apparent that the innovation is only a naked assumption. The sealing power of the gospel against the "unbelieving and rebellious" has no bearing or authority to nominate or appoint officers of a branch. Had Bro. Derry cited something in support of baptism or blessing of children, it would have been just as applicable. The voice of God and the voice of his servants being the same is directly against the theory of the church being a theocracy. D. C. section 19 is cited, but there is nothing there authorizing missionaries in charge, district presidents, or anyone else to appoint or nominate branch presidents. Again 26:3. If it says anything on the subject of appointing or nominating I have failed to perceive it. Pray, wherein is there any benefit in citing law unless you shall manifest or point wherein it has relationship upon the subject under consideration. What I wrote in regard to the above is equally true and forceful of 35:3. We are not required to consider any officer of the church as superterrestrial, but as taught in 38:5: "And again I say unto you, let every man esteem his brother as himself." That is sound and has the right ring to it, but the innovation creates caste in the church, and indirectly teaches that certain two men have more wisdom than all the rest of the district. Section 40 refers to James Covill, an outsider. About the only material point in section 41 on this subject is: "And again, I

www.LatterDayTruth.org

have called my servant Edward Partridge, and give a commandment, that he should be appointed by the voice of the church, and ordained a bishop unto the church." This is opposed to both theocracy and that innovation.

Reference to the Twelve and the appointment of N. K. Whitney has nothing to prove either a theocracy or the innovation. Section 83: 10 is cited to prove the "power and authority of the apostleship," but it is without doubt a misapplication, for that revelation was given September 22 and 23, 1832, to six elders upon their return from preaching; and this was two years, four months, and twenty-two days before the Twelve Apostles were ordained. And further; the ninth paragraph shows that the language was addressed to the said six elders: "Verily, verily I say unto you, who now have my words, which is my voice, blessed are ye inasmuch as you receive these things: for I will forgive you of your sins with this commandment, that you remain steadfast in your minds in solemnity, and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you." It would seem that revelations were quoted only to fill up space, for not a line or word of direct proof is produced from an authoritative source or document that proves either theocracy or the correctness of that innovation by the Decatur district.

There seems to be a promise of some proof from "early history." It will do sore eyes good when they are permitted to read it. The climax of proof seems to lie in the "See thou do all things according to the pattern." Organizing of branches is not identical with that of the church; bare assertion is not proof. Under what circumstances, through whom, and when was it said unto the seven apostles of the Reorganized Church: "I give unto you the care of my flock on earth; take the oversight of them"? When this is fully examined and explained it will clarify the mist of misunderstanding and misapplication, as the rising sun drives away the fog. There is no proof that high priests were ordained in England in 1838. "The Council of the Twelve assembled at Manchester, in the Carpenters' Hall, on the 6th day of April, 1841, for the first time to transact business as a quorum, in the presence of the church in a foreign land."—*Mill. Star*, vol. 1 p. 301. Neither in England nor elsewhere can the following item of law be set aside by any person or quorum: "Every president of the high priesthood (or presiding elder), bishop, high counselor and high priest, is to be ordained by the direction of a high council, or general conference."—D. C. 17: 17.

As there was neither a high council or general conference in England in 1838, no legal ordination of high priests could take place; however, we wait for that "early history," on this subject! Perhaps it is true that the sole object in view as stated in introducing the resolutions in the Decatur district, was to being about "unity" and "harmony," but they are working exactly to the contrary, and are producing unrest, distrust, and suspicion; instead of being helpful, they are harmful.

I have not sought to combat all that was said by Bro. Derry, but only to give my views wherein we differ in our understanding. Neither have I tried to impute to him any other motive than that of honesty; but I believe him to be in error, and would like to help him out of it.

For the truth,
ROBT. M. ELVIN.

# Conference Minutes.

### POTTAWATTAMIE.

Conference convened at Underwood, Iowa, May 28, 1892; H. N. Hansen president, Thomas Scott secretary. Branch reports: Council Bluffs 201. Wheeler's Grove 83. Crescent City 123; 3 removed, 1 died. Hazeldell 61; gain 2 by error in last report. North Star not reported. Officials reported: Elders H. N. Hansen baptized 1, S. Butler, C. Derry, J. Carlile, D. K. Dodson, J. P. Carlile, H. Peterson, J. A. Christerson, C. A. Beebe, C. Scott, H. Hanson, B. Harding, S. Seddon, P. Anderson, C. Carsterson, G. Needham, J. Evans baptized 2, and T. Scott. Teacher, I. Carlile Jr. Bishop's agent's report: On hand last report $86; received since $402.50; total disbursement $310; balance on hand $92.50. Andrew Hall agent. H. N. Hansen was released from the presidency of the district on account of his appointment to the Rocky Mountain mission, and a vote of thanks was tendered him for his faithful labors. C. Derry was appointed president for the remainder of the year. Thomas Scott was sustained secretary, and Andrew Hall Bishop's agent. Resolved that all elders, priests, and teachers labor under direction of district president. Preaching by Elders C. Derry, Columbus Scott, and J. Seddon. Adjourned to Hazeldell branch the last Saturday in August, 1892.

### CENTRAL MISSOURI.

Conference met with the Alma branch, August 13, 1892, at ten a. m. On motion Elder W. T. Bozarth was called to preside over the conference. A few timely remarks were made by the chair. Visting brethren were invited to take part in the conference. The annual report to General Conference was read, corrected, and approved, with the minutes of last conference. Branch reports: Alma, 9 baptized, 2 died. Missouri River, 1 baptized. Ministry reported: Elders, W. T. Bozarth, J. Thomas baptized 3, J. B. Belcher baptized 2, G. W. Carter, A. J. Cato, and M. A. Trotter. Priests, J. Dravenstot and G. O. Adkins. Teachers, R. Hocking, M. H. Stone, and H. L. Curtis. Elder R. L. Ware, appointed to visit members south of Hardin, was released on account of change of field of labor, and Elders J. B. Belcher and G. W. Carter were appointed to visit the members and report at next conference. Letters of removal were granted Rachel C., Dora Ann, Sarah C., and David T. Blodgett. J. B. Belcher was chosen president of district with M. A. Trotter vice president and secretary. A committee consisting of Brn. J. B. Belcher, M. H. Stone, G. O. Adkins, and M. A. Trotter, was appointed to confer with the branches and arrange for a two-days meeting in each branch. Bishop's agent's report: Amount on hand last report $10.05; received since last report $104.60; paid out $20; balance on hand $94.65. Report audited and found correct. Preaching by Elders J. Thomas and William T. Bozarth. Good audiences and order prevailed through the entire conference. Adjourned to meet with the Missouri River branch November 5, 1892.

### SPRING RIVER.

Conference convened at Angola, Kansas, September 2, 1892; district president not being present, W. S. Taylor occupied the chair, W. S. Macrae secretary *pro tem.* Branches reported: Angola, Webb City, Weir City, and Columbus. Officials reported: Elders, O. P. Sutherland, D. S. Crawley, B. Davis, R. Davis, T. Hayton, W. France, W. F. Clark, C. Severene, T. Entwistle, J. Hart Bro. Bomgardle, and W. S. Taylor. Priests Bro. Bath, J. I. Young, and W. S. Macrae. Teacher, J. Davis. District officers were sustained for the ensuing three months. Conference adjourned to meet at Webb City, Missouri, December 2, 1892.

# Sunday School Associations.

### REUNION SUNDAY SCHOOL WORK.

October 4. At 4: 30 a meeting for the purpose of organizing for reunion work, and arranging for special work of each day after the 6th.

October 5. How to organize new Sunday schools.

October 6. The best way to teach the little ones.

October 13 being decided upon as special work for Sunday school, the programme is as follows:—

Opening song 10: 30; primary work from 10: 30 to twelve m. Noon intermission. Afternoon exercises begin at two p. m.; intermediate work from 2: 15 to 2: 45; song; Bible class work from 2: 50 to 3: 20; song; blackboard work from 3: 20 to four p. m; song; intermission; evening exercises begin at 7: 30; special music, duet; declamation by Miss Lulu Crandall; special music, clarinet solo; declamation by Miss Grace Cobb; special music, quartet; social five minutes talk; closing song.

The prospects are bright for a profitable time. We invite all to come expecting to *work*. Our faith that we are to have a profitable time may be a dead faith if we do not come to work, for "faith without works is dead." By order of the committee,
J. F. MINTUN, Pres.

### CONVENTION NOTICE.

The regular convention of the Northern Illinois and Southern Wisconsin district Sunday school association will be held at Plano, Illinois, Friday, September 30, at two p.m. An interesting programme will be rendered in the evening. All are cordially invited to attend. C. I. CARPENTER, Dist. Supt.

### NORTHERN MICHIGAN.

The Sunday school association of the Northern Michigan district will meet in Coleman, October 7. The different schools are requested to send delegates; also secretaries send in their reports. The day will be spent in transacting such business as may come before the association. The evening will be spent in singing, speaking, and recitations. We hope that the different schools will give us all the aid and encouragement they can, and all will feel alive to this grand work. We have selected from Winnowed Songs the following

www.LatterDayTruth.org

numbers to sing: 31, 37, 38, 115, 118, 143, 159, 198, 206, and 174. Let all who can be prepared to take part in the exercises.

F. H. BROOKS, Supt.,
LILLIAN HARTNELL, Sec.

# Miscellaneous Department.

### CLINTON REUNION RATES.

The following railroads have granted rates of one and one third fare to the Clinton reunion: Chicago, Milwaukee & St. Paul; Chicago, Rock Island & Pacific; Chicago & Great Western; Hannibal & St. Joseph; Kansas City, St. Joseph & Council Bluffs; Missouri Pacific, and the Wabash Railroad. These rates only reach in the State of Missouri.

All must take certificates of the agents when they get their tickets.

D. C. WHITE,
Chairman Com.

### CONFERENCE NOTICES.

Conference of the Northern Nebraska district will meet with the Platte Valley branch, September 30, at 7:30 p. m. It is desired that as many as can will avail themselves of the privilege of attending. Bishop Kelley is expected to be present, also other able speakers, and a good time is anticipated.

G. M. L. WHITMAN, Pres.,
JAMES HUFF, Sec.

The Central Texas district conference will meet at the Elmwood branch, in Bell county, October 1, at nine a.m. The Sunday school association will meet on the preceding Friday night at the same place. Services commence at seven p. m. Let every school and every branch send a report and delegates. Let everybody come who can and let us have a good time.

E. W. NUNLEY, Pres. and Supt.

Conference of the Southern Nebraska district will convene at Lincoln, Nebraska, October 8, at two p. m. All Saints that can make it convenient are requested to attend, as business of importance is expected to be transacted. As there will be expenses to meet and as the Saints are few at Lincoln, each branch is urged to help the district financially. Branch officers are requested to see that their reports are sent in time to be reported at conference.

J. L. DIEFENDORF, Sec.

Conference of the Galland's Grove district will convene at Deloit, Iowa, November 4, at 2:30 p. m. Branch clerks will please get out their reports in time and forward to the secretary, John Pett, Dow City, Iowa. All elders and priests doing ministerial labor are requested to report. An invitation is extended to all, and everybody will be made welcome. I am requested to say that the district Sunday school association will meet at the same place, November 3 and 4, at 7:30 p. m. and ten a. m.

CHAS. E. BUTTERWORTH, Pres. Dist.

THE Rev. Dr. Philip Schaff, who continues to retain his physical powers, recently received a letter from the Theological Faculty of Marburg, Germany, congratulating him on having nearly completed fifty years of service as a professor of theology. "Marburg," says the *Christian Intelligencer*, "is a venerable and famous institution. It was founded during the Reformation, in 1527, was associated with Luther, and had among its students William Tyndale, translator of the English Bible. Dr. Schaff was appointed the colleague of Neander, in the University of Berlin, in October, 1842, when about 23 years of age. Neander was at the time at the height of his fame. Dr. Schaff's professorship included the history of doctrine and biblical exegesis. Two years after he was called to the Theological Seminary of the Reformed Church of the United States, at Mercersburg, Pennsylvania, as professor of church history and biblical exegesis. There he remained twenty years and came to New York, and became the professor of church history in Union Seminary. In October he will have finished fifty years of remarkably useful service. The promise of his youth has been fulfilled."

### REUNION BOARDING HOUSE.

I have arranged with the Reunion Committee to run the boarding house on the camp grounds at Logan. Will board and lodge for $3.50 per week. No charge for conveying passengers and baggage to and from depot. A reasonable discount to parties furnishing their own blankets for bed.

24Sept2t WM. M. GOREHAM.

### DIED.

VICKERY.—Asa Vickery died August 26, 1892. Deceased was born in Yarmouth, Nova Scotia, October 10, 1811; baptized November 23, 1863, at Louisville, Ontario, by Elder John Shippy; ordained an elder November 23, 1863, at Louisville, Ontario, by Elders John Shippy and J. W. Gillen. The funeral sermon was preached by Elder Samuel Brown, assisted by Elder R. Coburn, to a number of relatives and neighbors, who gathered to pay the last tribute to our departed brother. He was a man of great faith, being blessed in the gifts of the gospel. He preached in the Lindsley church just one week before his burial; his voice was heard singing long before we reached the church. He bore his testimony to the last, to the truthfulness of this latter day work, and expressed his hope to have a part in the first resurrection.

### ITEMS OF INTEREST.

BRUSSELS, Sept. 1.—As a result of the international Antislavery convention held in Brussels an International Bureau will shortly be formed in Zanzibar in which England, France, Germany, Italy, and Portugal will be represented.

CATANIA, Sept. 1.—The eruption of Mount Etna has increased in violence. The chestnut woods of the mountain slopes have been devastated. A dense mass of lava is flowing out of the crater and pouring down the sides of the mountain.

BERLIN, Aug. 15.—According to reliable diplomatic information received here China has addressed strong representations to Russia protesting against the occupation of the Pamir country by the Russians as a breach of the treaty of Livadia, which fixes the frontier 100 miles north of Aktash, where the Russians are encamped. The Governor of Chinese Turkestan has sent troops to protect the frontier.

Samara, a Russian province which has been officially noted as having the best harvest, has applied for a loan of 20,000 rubles for the purpose of procuring seed.

MADISON, Wis., Sept 10.—Yesterday morning this vicinity was visited by the most damaging electric, rain, and hailstorm that it has had for a great many years. Fully $1,000,000 worth of standing crops, tobacco, and corn were destroyed. The hail and wind stripped the corn and tobacco leaves from the stalks, and for many miles in the line of the storm the loss is total. The lightning set fire to a number of haystacks and buildings, and the wind completely demolished a new brick addition to the City Gas company's building. Some of the hailstones were fully an inch in diameter. The ground was white with them.

LA CROSS, Wis., Sept. 10.—During a heavy storm last night three valuable horses were killed in a pasture east of the city. At West Salem, twelve miles east, G. G. Hitchcock's barn was struck by lightning, sixty tons of hay burned with a loss of $2,000. Another barn in the same neighborhood was struck and several cows killed. The lightning ran one quarter of a mile on a wire fence ending in a hogyard, killing several animals. Other fires occurred in the county, but the heavy rains have made the roads impassable and details have not come in.

QUEBEC, Sept. 9.—A hundred homes were destroyed by fire here to-day.

A dynamite bomb was exploded yesterday in a telegraph office at Boulogne, just as the employes had left the building. The place was wrecked and one man struck by portions of the flying debris and seriously injured. Several persons have been arrested on suspicion.

It is reported that the Ameer of Afghanistan is supporting the Black Mountain tribes in their resistance to British authority. Early in October an expedition consisting of over 4,000 troops under command of Col. Sir W. Lockhart will be sent to the valley of the Indus to destroy the town of Baio, in which Hashim Ali has been harbored.

The Shanghai correspondent of the *Times* says: "A mob in Northwest Chuen, attributing a severe drought which was prevailing there to the alleged evil influences of the Christian missions, assaulted a missionary named Turner and his wife. The couple fared badly at the hands of the infuriated crowd of ignorant natives, and probably would have been put to death if the officials had not rescued them.

The Board of Visitors of Andover Theological Seminary have decided not to reopen the suit against Prof. Smythe.

Lieut. Peary of the United States Navy has reached points nearest to the North Pole yet attained by discovers. He reached Independence Bay on the east coast of Greenland 82° north latitude, 340 west longitude. He states that the Greenland ice cap ends south of Victoria inlet. It is now thought that the highest point can be attained by the use of sledges.

### CHOLERA NEWS.

Up to September 10 the estimated number of deaths at all cholera points was one million. The situation at New York quarantine points has varied, but up to the 14th had greatly improved. Gov. Flower had been obliged to call out State militia to resist opposition to the landing of European passengers at Fire Island, a quarantine station.

HAMBURG, Sept. 13.—Two hundred and thirty-seven new cases of cholera were reported yesterday. The deaths numbered ninety-seven. The amount of money that has been lost because of the epidemic will probably never be approximately estimated. Every branch of business has suffered. Several fatal cases of cholera have occurred at the Friedsburg Lunatic Asylum. It is reported that it has been ascertained that the cholera was imported into Hamburg by coolies in four ships that sailed from Black Sea ports.

LONDON, Sept. 13.—The *Standard's* Hamburg dispatch says: There were reported today 687 new cases of cholera, 209 deaths, and 346 interments. The exodus from Hamburg on account of the cholera is estimated at 28,000 persons. The City Council recommends in future Hamburg's drinking water be obtained from artesian wells bored at a distance from the town.

BERLIN, Sept. 13.—The Moabit cholera lazaretto is empty to-day. A man who died at Spandau some days ago and his two year old son, who died yesterday, were, according to a bacteriological examination, victims of cholera. No other cases of the disease have been reported either at Spandau or Charlottenburg. Two new cases of cholera were reported in Wandsbeck to-day but none in Harburg. In Stettin three persons died of cholera to-day.

ST. PETERSBURG, Sept. 13.—The official figures for Saturday place the total number of new cholera cases throughout the empire at

www.LatterDayTruth.org

2,810 and the deaths at 1,326. Compared with the returns for Friday these figures show a decrease of 2,844 new cases and 1,184 deaths. Yesterday sixty-four new cases and twenty-seven deaths were reported in St. Petersburg, an increase of two new cases and a decrease of one death compared with the returns of the previous day. Owing to the marked decrease in the ravages of the epidemic only weekly returns will henceforth be issued.

PARIS, Sept. 13.—There were twenty deaths from cholera in this city yesterday. No new cases were reported. A report issued by the Public Health Department says there has been a rapid decrease in the number of isolated cases of the disease occurring in the northern departments. It adds, however, that the epidemic is rife in Brionne, Department of Europe. The town is described as a veritable hotbed of disease.

HAVRE, Sept. 13.—In this city yesterday there were ten new cases of cholera and thirteen deaths from the disease. This is a decrease of three new cases and an increase of five deaths compared with Sunday's figures.

THE HAGUE, Sept. 13.—Two cases of cholera and one death from the disease have been reported at Zwyndrecht, ten miles southeast of Rotterdam.

ST. PAUL, Minn., Sept. 13.—The report of a case of cholera at Northfield is erroneous. Dr. Hewitt, President of the State Board of Health, examined the patient to-day and found that the disease was not cholera.

OTTAWA, Ont., Sept. 13.—The Dominion Government has decided to enforce in all Canadian ports a quarantine of twenty days, the same as is enforced in United States ports, against vessels from infected foreign ports.

Sporadic cases of cholera of a mild type have appeared in the State of San Luis Potosi, Mexico. The introduction of the disease is feared by way of Panama and other Pacific ports.

SIMLA, Sept. 13.—The Russians have evacuated the Pamirs. A large force has been ordered to be stationed permanently at Murghat.

LONDON, Sept. 11.—Continuous rains in Ireland have spoiled the harvest, which gave promise of great abundance. The potato crop is blighted and grain and hay have been deluged. Farm work has been suspended. Shannon is flooded and hundreds of acres of ripe grain are under water.

Lightning struck in Dorfon, Bavaria, Thursday night and sixteen houses were burned.

Disastrous thunderstorms have been reported from various parts of Spain recently. Several persons have been killed by lightning, while damage has been done to crops in the Province of Granada.

A special dispatch from Shanghai says that a missionary and a number of native Christians have been massacred in the Province of Shensi. The bodies of the victims were mutilated by the mob.

In England one person in every thirty-nine is a pauper; in America the rate is one person in every 680.

A giant's skeleton has been unearthed at Brunswick, Georgia, which is nearly nine feet long.

There are said to be 1,142 patent remedies for cholera in the list at the United States Patent Office.

The thermometer has been proven to be the invention of Galileo in 1596.

India has one missionary to 275,000 people, Persia one to 300,000, and Thibet one to 2,000,000.

NEW YORK, Sept. 14.—The Health Board admitted officially to-day that Asiatic cholera has made its appearance in this city. Five deaths have occurred, and in widely separated districts of the city. No secondary cases have resulted. The origin of these cases is not known. The oil tank steamer Helogoland from Hamburg arrived; two deaths from cholera occurred at sea. There is also a case on the Scandia. The Normannia's passengers detained at Fire Island will probably be released soon. Emigrant steamers *en route* may be turned back on arrival. Foreign reports show a slight decrease in the number of cholera cases, except in Russia.

Physicians in attendance upon Mrs. Harrison have informed the President that her recovery is improbable.

Pere Hyacinthe's wife is in Chicago, from Paris, in the interest of the "Christian Catholic Church."

## NEW METHOD OF ARTIFICIAL RESPIRATION.

Dr. Laborde who presides over the physiological laboratory of the Paris Faculty of Medicine, has discovered a new method of artificial respiration in cases of suspended animation. Its value is enhanced by the extreme simplicity and facility of application. It consists in drawing the tongue well out of the previously-opened mouth, and then imparting to that organ energetic and rhythmic backward and forward movements. This maneuver has the effect of stimulating the respiratory reflex through the traction on the tongue and the excitation of its base. The idea of applying this method to the human being was suggested to Dr. Laborde by its success in the laboratory in cases of animals.

Dr. Laborde cites the cases of two individuals whose lives he saved by this method. The manner of carrying out the movements is extremely simple. A spoon, the handle of a knife, or any such instrument is utilized for the double purpose of keeping the jaws apart and pressing on the base of the tongue. The tongue is then seized between the finger and thumb—which, to avoid slipping, are enveloped in a handkerchief—and pulled forcibly forward out of the mouth. The organ is then subjected to the to and fro movement, eighteen to the minute, until success crowns the operator's efforts. While advising recourse to the methods usually employed, Dr. Laborde believes that his own proceeding is the most effectual, and that it will often succeed even when all hope is apparently fled.—*Sel.*

## THE FARMERS ARE DOING RIGHT WELL.

IN 1860 the farms of the United States were valued at $9,854,000,000, now they are worth $200,958,000,000; in 1860 the live stock was valued at $246,000,000, now it is worth $550,000,000; in 1860 the farmers owned household furniture to the amount of $1,089,000,000, now they own $2,418,000,000 worth; in 1860 the farm implements in use aggregated $6,645,000,000. Now the total is $13,110,000,000. The farmers have not grown poorer and poorer under protection, as the free traders claim.

## NEVER TOO LATE TO BEGIN.

IT is a feature of this generation that it is antimated by the spirit of never too late to begin. A case to illustrate is that of a married pair who found, after the little family was growing up around them and the burden of caring for them seemed to absorb every faculty, that each had put a valuable talent aside to rust. The wife's fingers itched to draw, her artist eyes saw designs in everything, while the husband had spoiled a good doctor in a poor salesman. And one day the wife rose to the situation. She left her two little ones with their father and spent six months in a German city, studying night and day. On her return, after a little effort and waiting, she secured a place as designer in a print factory, and then it was the husband's turn. His place in the white goods department of a wholesale house knew him no more, but a class of young medical students was augmented by a man of 40, whose energy and devotion to the science brought him rapidly along.

All this was five years ago. To-day the wife is still busy designing, and the husband is established in a growing practice, each happy in having found her and his life work. —*New York Times.*

## SOME ELOQUENT FIGURES.

ROCHESTER *Democrat:* The workingmen of this country had $1,629,000,000 in the savings banks in 1890. The workingmen of England, Ireland, Scotland, and Wales had $436,000,000 on deposit. The population of the United States in 1890 was 62,622,250 and of Great Britain 37,800,000. That is to say, the United Kingdom, with a population more than half as large as that of the United States, has only a little over one quarter the amount of deposits in savings banks that this country has. These figures are good for American working people to ponder over.

WOMEN are slowly but surely elbowing men out of the primary school-teaching in England. A few years ago there were 22,842 pupil teachers, 1,236 assistant teachers, and 12,027 certificated teachers at work in the popular schools of the country. These numbers have now risen to 28,131 pupil teachers, 13,508 assistant, and 47,823 certificated teachers. In 70 of every 100 primary teachers of each sex and grade, 57 pupil teachers, 60 assistant, and 48 certificated teachers were women. To-day out of every 100 similarly taken, 77 of the pupil teachers, 77 of the assistant, and 60 of the certificated teachers are women, which is bad for men. The aggregate number of girl pupil teachers in 1870 was 7,273; to-day this branch of the pedagogic service sums up to 21,771, an increase as nearly as possible of 200 per cent.

Great interest has been aroused by the simple but seemingly effectual treatment recommended by Prof. Northnagel and Prof. Kahler. It may be that decrease in the fearful mortality can be ascribed to this treatment, which is nothing but giving the patients enemas of warm salt water. It is claimed by those who have followed this course of treatment that its results are marvelous. In some cases, where the patients were in such a state of collapse that it was impossible to discern the pulse, recovery followed the application of the enemas. The claim is made that the death rate of the city has been reduced fully 50 per cent through this method of fighting the disease.

PROFESSOR PICKERING, who has been in Peru taking observations of the planet Mars from south of the equator, describes a sea on the planet which is about half the size of the Mediterranean. He could notice the difference between the deep blue of the water away from the shore and its lighter blue at the shore. He also watched the snow on the planet, which melted in the course of thirty days from off a tract about 16,000 square miles, the water evidently running into the sea. And a bright green place as of a country grown in grass and foliage took the place of the snow well up to the north pole of the planet.—*Gate City.*

AT THE SWITCHES.—Railway managers of Holland have found it impossible to get men to work the switches who can be depended upon to let liquor alone, and have therefore substituted women.

RELIGION and politics should never be mixed, neither should education and politics, the law and politics, the police and politics, the—well, nothing respectable should be mixed with politics.

ONLY a frown? But it left a sad void in the child's heart—quivering lips and tearful eyes.

www.LatterDayTruth.org

"The Proper Study of Mankind is Man."

# "WHAT IS MAN,"

BY ELDER J. R. LAMBERT.

**Cloth 75c; with Patriot a year $1.50; paper 50c.; with Patriot a year $1.25.**

Address orders invariably LAMBERT BROTHERS,

LAMONI, Decatur County, Iowa.

## Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions The index is rearranged, the subjects and citations furnishing a complete analysis of the contents

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

## BOOKBINDING

Of all kinds at reasonable rates.

Herald volumes, library leather backs and corners, marbled edges .....$1 50
Autumn Leaves, half roan, cloth sides.....1 00
" " half imitation morocco.....1 25
" " half morocco .....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

### GERMAN TRACTS.

Tracts in the German Language may be had of Bro. Ad Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2 cents; the Sixth Trumpet, a fifty-four page pamphlet, 25 cents.

These prices include postage.

## THIS SPEAKS

FOR ITSELF.

The following letter from a Brother ought to convince any sane man or woman that the sale of Ordway and Company's Bed Springs is a profitable business *if pushed.* The Company *furnishes* Model and Case, Sample Spring, Circulars, etc., *free to Agents* (conditionally), and Springs, to be paid after delivered, if satisfactory reference is given and the orders *taken first.* They also have other *Household Necessities* for agents to sell. Suitable for *either sex, young* or *old. Write* for *circulars* and *terms.* Do not fail to mention *Herald.* Write quick if you wish to *secure territory* and make money. Address,

B. F. ORDWAY & CO., PEORIA, Ill.

WATERVILLE, Kan., April 26, 1892.

B. F. ORDWAY, *Dear Bros:*—The treatment I have received from you and the firm you represent demands that I (right here and now) acknowledge my indebtedness to you for your courtesy and liberality in your dealings with me; and my experience with Ordway's Portable and Adjustable Bed Springs warrants the statement that THEY ARE THE BEST, and superior to any known Bed Spring.

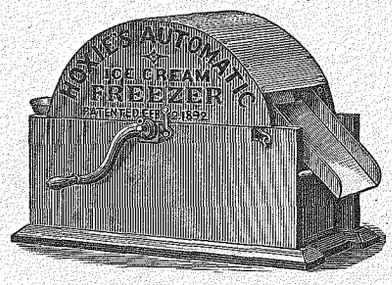
On the 13th of last September I commenced selling your Springs in Garfield township, Clay county, Kansas. Called at seven houses and sold and put up 5 sets of Springs, traveling along a section line running east and west, selling on each side of the road for a distance of 2¼ miles. From that time up to the present I have met with similar success. I take the Springs around and show them, and they sell themselves, and those who purchase one set generally buy more afterwards, and they always recommend your Springs. Henceforth I shall endeavor to devote ALL MY TIME to selling Ordway's Portable Bed Springs exclusively. Yours for business,

E. BLOMBERG.

HOXIE'S AUTOMATIC

## Ice Cream Freezer

CAPACITY UNLIMITED.




**For Hotels, Restaurants, and Family Use.**

Will freeze Ice Cream, Lemonade, Sherbets, and all kinds of Ices instantly. Several Machines combined in one, with saving of 80 per cent of ice. Agents wanted. Exclusive territory can be secured by addressing

**HOXIE BROS,**

17 CHARDON ST., BOSTON, MASS.

## PATTIE;

### Or Leaves from a Life.

Carefully revised by the author, and contains her portrait; also an introduction by Bro. W. W. Blair.

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie appears in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

**Price by mail $1.15.**

For Sale or Trade,

## A LIVERY STABLE

and stock, at Grant City, Missouri. The barn is 36 x 120 feet; nine good teams and harness, five buggies, one carriage, one extension top spring wagon, three trunk wagons, five sleighs, and a new hearse. I want to trade for a farm, to locate my son on, so that I can devote my whole time to the ministry.

20aug3m E. KEELER.

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### The Gospel Quarterly.

SENIOR GRADE.

A Sunday School Quarterly containing lessons for each Sunday in the year; prepared by the Lesson Committee of the General Sunday School Association; designed for the use of both teachers and scholars.

The Home Study with Questions, Introduction, Comparative Texts from King James's and the Inspired Translations, Study of Words and Phrases, Questions on Lesson Text, Sidelights, and Footlights, are designed to aid scholars and teachers by bringing them into direct contact with the Scriptures, and furnishing historical and general information from first-class supplementary aids to Bible Study, thus giving accurate knowledge of the Bible and bringing out the doctrines of the gospel Each quarterly contains a Map of Palestine, also a Lesson Dictionary.

Bound in paper covers; price 10 cents per quarter; 35 cents per year.

INTERMEDIATE AND PRIMARY GRADES COMBINED.

This grade contains the lessons of the Senior Grade in simplified form and for corresponding dates. The Bible Practice Work, To The Teacher, The Lesson Story, Questions on the Lesson, etc., are the leading features. "Footlights:" the Names, Order, and Number of the Books of the Bible, Notes for Teachers, and a Map of Palestine are also included

Bound in paper covers; price 5 cents each; 20 cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### New Testaments; Inspired Translation,

limp cloth binding, 30c. each; $3.30 per doz. net.

A special, cheap edition for Sunday schools; same size and type as the stiff board bound 75c edition.

### New Testaments:

King James' translation; three sizes; American Bible Society's editions; cloth binding.

Brevier type, 18 mo., 25c. each net; the same per doz.

Agate type, 32 mo., (smaller) 15c. each; $1.60 per doz. net.

Pearl agate type, 32 mo., 10c. each; $1.00 per doz. net.

These books are kept in stock to supply schools and other patrons with good, cheap Testaments at very low prices.

### Cards and Tickets.

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100 ..... 50
Good Behavior tickets; per 100, 15c.; 1,000 ...1 00
Prompt Attendance tickets; 100, 15.; 1,000....1 00

### Winnowed Songs.

Each 40c., half doz. $2.25, per doz. .....4 50

### Zion's Hope,

A large, four page Sunday school paper for children; illustrated; edited by Sr. M. Walker. 50c. per year; In packages of four, five, or six to one address, 40c. each per year; in packages of seven or more, 35c. each.

www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges....$1 50
Imitation Morocco, gilt edges.....2 00
Morocco, gilt edges.....2 50
Roxburg Turkey, gilt edges.....3 75
Flexible covers (similar binding to Oxford Teacher's Bible).....4 00
New Testament, inspired.....75

## Book of Mormon.

Roan, sprinkled edges.....1 25
Imitation Morocco, gilt edges.....1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library.....1 25
Imitation Morocco, gilt edges.....1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges.....1 25
Imitation Morocco, gilt edges.....1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides.....2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only).....1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages..... 70
Leather binding.....1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges.....1 50

## Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages.....1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100. 25 250, 50c.; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100.....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100.....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz. 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100.....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31. What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25 250, 50c.; 500, $1; 1,000,... .....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
33. The Spaulding Story Reexamined; per doz.. 20 per hundred.....1 25
41. The Gospel; per doz. 5c.; 100, 25c.; 250,.. 50 500, $1; 1,000.....1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75

Trial of the Witnesses to the Resurrection of Jesus Christ; 5c each; per dozen..... 50
Prophecy on the Rebellion; per hundred..... 15

## Bound Set of Tracts.

Limp muslin..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent.....4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50
Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall.....1 00
Josephus, complete, library leather.....3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00
Emerson's Handy Binder, *Herald* and *Hope* size. 85
Elders' Diary, by Joseph Luff..... 30
Apocryphal New Testament.....1 65
Gruden's Complete Concordance of the Bible...1 75
Ins, Bishop of Cæsarea and Palestine.....2 00
The Ecclesiastical History of Eusebius Pamphilmuslin boards, 5 volumes.....10 00
Gieseler's Ecclesiastical History, A. D. 1 to 1854, The Koran, library leather.....2 25
Rollin's Ancient History, two volumes in one...4 00
Baldwin's Ancient America (Illustrated).....1 80

## Joseph the Seer.

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Paper Covers, 200 pages..... 35
Muslin binding..... 50

## Forscutt--Shinn Discussion.

J. Shinn affirms "The Bible teaches that the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

Paper covers, 194 pages..... 25

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon.

In muslin, 25 cts.; ten or more, each..... 20
In paper, 15 cts.; ten or more, each..... 13

## Cowdery Letters.

They contain valuable matter in relation to the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood

In paper covers, 8 cts. each; per dozen..... 75
Without covers 5 cts. each; per dozen..... 50

## Concordance to Doctrine and Covenants.

Paper covers, 32 pages..... 10

## Welsh Hymn Book.

This was published by the church in Wales; contains 393 hymns in Welsh and 33 in English.

Full leather, marbled edges..... 60

## Branch Records.

Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing o Children, and Marriages..... ....2 00

## District Records.

Printed and bound similar to Branch Records...3 00

## Licenses, Notices, &c.

Elders, Priests, Teachers, and Deacons Licenses, each per dozen..... 12
Baptism and Confirmation Certificate Books .... 25
Blank Preaching Notices, per 100..... 40

## Certificates and Reports.

Branch Statistical Reports, per dozen..... 40
Annual Statistical Reports, two for..... 05
Certificates of Baptism and Membership, per doz. 12
Certificates of Removal, per dozen..... 12
Marriage Certificates, per dozen..... 25

## New Tract.

No. 46. The Pure Gospel of Christ. A list of questions and answers, with blank form preaching notice on the back; same size as Epitome; per doz., 5c.; 100, 25c; 250, 50c.; 500, $1.; 1,000..... 1 75

# WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, October 1, 1892. No. 40.

FlcraLScott

## THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa

Subscription price $2.00 per year; Six Months $1.00; Three Months 50 cts.; single copies 5 cts.; Sample copies free.

The Traveling ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders. Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, fifty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

### LEARNING SECRETS OF THE PAST.

THE Oriental Congress, which has been in session in London this week, has put on record a series of recent uncoverings of a dead past which cannot fail to amaze the civilized world. Records in imperishable clay and stone going back to the very infancy of the race of man have not only been brought to light, but the language and signs in which they are written prove not unintelligible under the analysis of modern scholarship. Tablets thousands of years old have been found which bear reference quite independent of the record in holy writ to the creation and fall of man. We are told by the learned burrowers into the history of the dead ages that the Chinese language, of unknown origin till now, has been distinctly traced to its Babylonish source; that the Pharaoh who was plagued until he let the children of Israel depart from Egypt to the promise land, was not Rameses II., but Thothmes III.; that the daughter of Pharaoh rescued Moses from the bulrushes, has been identified as Queen Yakara Hatasu, daughter of Thothmes I.; that the splendid tomb of Alexander the Great has probably been discovered; and the exact scenes of some of the greatest events in the life of Christ have been more accurately fixed than most visitors to Palestine have yet learned. The student of ancient history will find more interesting and important items in the overwhelming category of recent discoveries than those I have named. The narrative covers every nook and corner of the Old World. The promises which are held out of stupendous revelations almost within reach, will undoubtedly stimulate the oriental exploration and inquiry into a craze.

Not the least interesting and important of the papers presented to this congress of savants was that of Mr. Gladstone upon Archaic Greece and the East. It is an achievement which may well challenge the wonder of the world. A man well advanced in his ninth decade of life, burdened with the government of one of the greatest nations of the earth, finds time to prepare a thesis requiring a depth of thought and investigation such as only the best scholars of the age have been able to give to the subject. It is well known that Mr. Gladstone is one of the best Homeric scholars of the day. He is an ardent admirer of the great master of ancient Greek, and his enthusiasm finds expression in his remarkable essay, which it would require a full page of *The Tribune* to reproduce. In face of such a spectacle of statesmanship, scholarship, and virility how puny, how contemptible appears the attitude taken by the journals which long ranked as the greatest of English newspapers!

LONDON, Sept. 15.

### THE Y. M. C. A. SAVED HIM.

"I OWE my first start in life," said Superintendent Swift of the Union Pacific railroad, "to a little circumstance. I had been an operator on the New York Central. I was not a vicious boy, but bad company led me to drinking and gambling, and I lost my place. But I had obtained a new situation on the Union Pacific at Omaha. On the train going there I happened to get into a coach with a very pleasant gentleman, who amused me with several interesting stories. At Burlington, Iowa, the stranger looked me in the eye and said gently:—

"You are a young man just starting in life. Where are you going?"

"To Omaha," I said.

"Do you know anyone there?"

"No, not a living soul."

"Now, that's good," said the gentleman, who I afterwards found was Eli Perkins, "you will now have the best chance in the world to start life right, and make a success in your new field. I advise you, my dear boy, as soon as you get to Omaha, go right to the Y. M. C. A., and join it."

"But I am not a good Christian," I said.

"Never mind that. They will perhaps make you one. There you will meet clean young men, and bright fellows, too. You will find baths and a splendid library, and companions who will help you socially."

"Well," continued the superintendent, "I followed Perkin's advice. As soon as I joined the Y. M. C. A., and got away from old companions, I felt like a different man. I felt a new dignity, and felt that I had as much manhood as anyone. The other operators knew I belonged to the Y. M. C. A., and I felt I had an example to set. The boys began paying a deference to me. There was no swearing in the office. This made me feel proud, for I felt that I too was doing good.

"Well, I grew in the office, and grew in the Y. M. C. A. I lived in a new social world. When I wrote home to my mother, who is a praying Christian, that I had joined the Y. M. C. A., she sent me a letter stained with tears of joy. Then I was happy. Finally, I became a church member.

"You ask me if I am still an operator? O, no. My belonging to the Y. M. C. A. made the officials have confidence in me. I was promoted to be assistant to the president, and now I am superintendent of the Valley Branch, and a little good business advice from Eli Perkins caused it all. The advice gave me the first boost, and the Y. M. C. A. drew me up and held me there."—*Christian Herald.*

### THE SULKS.

READER, did you ever see a person suffering with an attack of the sulks? Were you ever afflicted with it yourself? It is a disease that is quite prevalent in the social world, and sometimes it grievously afflicts the church.

DIAGNOSIS.

Generally the first symptoms are an impatient banging of the doors, furniture, and other articles that come in the way; the dog and the cow get a kick; the child gets a blow, or is otherwise cruelly repulsed. Next follows a dogged silence, no words being spoken except in impatient monosyllables; the countenance has an angular, mad expression; and the atmosphere of his presence becomes so impregnated with the fetid social miasm that it is difficult entirely to escape the infection.

Such a terrible disease is a great affliction in any society, but more especially so when it gets into the church. The victims don't pray; they won't bear testimony; they refuse to sing; they assume a martyr look, and their manner repels the Spirit of God, causes angels to weep, and makes the Devil rejoice. Such persons are of little use in the cause of God; for no matter how efficient they might be, at the very time their help would be most needed, they are liable to have an attack of the sulks.

TREATMENT.

It is best for attendants to resist the infection, as a means of self-preservation and of cure for the patient, by letting him entirely alone, or not noticing his sullen mood. Show him that the sun can shine, the birds warble their sweet songs, and the human voice engage in vocal praise without him. In some instances it may be cured by taking a gentle and kindly interest in the patient, but generally, like a fever, it has to run about so long. Don't attempt to reprove or to administer spiritual balm while the fit is on. It needs divine constitutional treatment to eradicate the infection from the soul. Don't get the sulks.—*Sabbath Advocate.*

WHEN the Romans manumitted a slave his head was adorned with a small red cloth cap. As soon as this was done he was known as a libertinus, or freedman, and his name was registered among others of the city's "tribes." In the year 263 when Saturninus invaded the capital, he hoisted a cap on the point of his spear, to indicate that all slaves who rallied around this standard should be free. This was the origin of the liberty cap, still used in art as a symbol.

www.LatterDayTruth.org

## H. L. TILTON,

1881. LAMONI, IOWA, 1892.

GENERAL MERCHANDISE,

**Strictly Cash and Produce.**

A CASH STORE can and will sell goods for less money than any house doing a credit business.

WE SOLICIT YOUR PATRONAGE.

## THOS. TEALE & SON

Carry the largest and most complete line of

**Dry Goods, Clothing, Groceries, & Hardware**

in town. We buy in large quantities, and for cash, and can meet all competition.

**THOS. TEALE & SON.**

## FOR SALE.

Improved eighty-acre Farm, near Lamoni, Iowa. Good land, with house, barn, wells, orchard, and small fruits Address,

Box 6,

Lamoni, Iowa.

## ATTENTION.

We have on hand ONE GOOD, STRAIGHT GRADE of WHOLESOME, FAMILY FLOUR, not adulterated with alum or other ingredients, which we offer at $2.25 per hundred, or $1.15 per sack. Give it a trial and be satisfied.

**JAMES ALLEN,**
**Lamoni Flour Mill.**

1885 1892

## HOPKINS & HUDSON,

Lamoni - - - - Iowa,

Dealers in **Furniture, Undertakers' goods,** Wagons, Buggies, Pumps, and Farm Implements. Large stock, Low prices. All Inquiries Promptly answered. We solicit your trade.

## 4 LOTS

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

**CHOICE RESIDENCE LOCATION.**

Terms reasonable. Call on or address,
J. A. GUNSOLLEY, Lamoni, Iowa.

## L. A. FOWLER, CONTRACTOR & BUILDER

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

Robt. Winning, President. **LAMONI** D. F. Nicholson, Cashier.

## STATE BANK

(Successor to Farmers Bank of Lamoni.)

Paid up Capital..... $25,000 00
Liability of Stockholders..... $50,000 00

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

## LAMONI ILLUSTRATED

is the name of a proposed book, which, if published, will contain several Photo-engravings, showing Church, Schoolhouse, Herald Office, Residences, etc., with a description of the Religious, Educational, and Business facilities; the price will be 25 cents. It will be necessary to have orders enough to insure first cost before publishing. All who would like one should please notify me at once. Address,

PETER M. HINDS,
Care Herald Office, Lamoni, Iowa.

## "NOT HOW CHEAP, BUT HOW GOOD."

We carry a well selected stock of

**General Merchandise,**

and our constant aim is to please customers, and give them good values. We take pride in selling goods we can guarantee, and that we know will give satisfaction.

☞ Call and see us.

Yours truly,

**Blair Mercantile Co.**

## YOU CANNOT AFFORD

To be

**WITHOUT A GOOD GENERAL NEWSPAPER**

IN YOUR FAMILY.

Reading the **PATRIOT** commends it more than anything else. All we ask is that you shall place yourself in a position to be your own judge.

TRY IT! TRY IT!

Send for free sample, and testimonials of those whom you know, and who know the *Patriot*.

**1 year $1 00, 6 months 50c., 3 months 25c.**

LAMBERT BROS., Lamoni,
Iosep. Decatur Co., Iowa.

**$100** will buy a choice Residence Lot in my Park Addition to Lamoni, within 10 minutes walk of L. D. S. church. Terms easy. Write for Plat to

D. F. NICHOLSON,
2 Care Lamoni State Bank.

## ZION'S ENSIGN.

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restored gospel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Beside much other matter of interest to the Saints and those inquiring for the truth.

Many of the sermons delivered at the Missouri and Logan Reunions will appear in its columns. These sermons alone are worth many times the price of the paper.

Price—Three months..... $ 25
Six months..... 50
One year..... 1 00

We also have the following works for sale:—

The Book Unsealed, a valuable work, proving the claims of the Book of Mormon. Price, paper cover, 25c.

White-Box Debate, an excellent work for reference and general reading. Price, paper cover, 25c.

Spiritual Gifts and Seer of Palmyra, by M. H. Bond; all should have it. Price, 35c.

"What We Believe" cards round corners, heavy stock, with name on reverse side, 250 for 75 cents.

ZION'S ENSIGN,
**Box 175.** **Independence, Mo.**

R-I-P-A-N-S TABULES

**REGULATE THE**
**STOMACH, LIVER AND BOWELS,**
AND
**PURIFY THE BLOOD.**

**A RELIABLE REMEDY FOR**

**Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.**

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

**THE RIPANS CHEMICAL CO.**
10 SPRUCE STREET, NEW YORK CITY.

## DR. JOHN H. HANSEN,

LAMONI, - - IOWA.

(Graduate Kentucky School of Medicine,)

*TEN YEARS EXPERIENCE.*

CHRONIC CASES A SPECIALTY.

## SPIRITUAL GIFTS

AND

## THE SEER OF PALMYRA:

Or

**SEQUEL TO SPIRITUAL GIFTS.**

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

**HO!! READ THIS!!!**

**The New, Revised and Enlarged Edition**

OF

## PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

By WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles. Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

## Western Normal College

Largest, Cheapest and Best Normal School in the West. Twenty-five Dept's. Thirty Teachers, all specialists. No vacation except Aug. Enter any time. Take any classes. Expenses low. Graduates in demand. In order that all may test the merits of the Western Normal College, **we will pay your R. R. fare** from your home to Lincoln, Neb. Full particulars, catalogues and circl. **FREE.** Wm. M. Crom, Pres. Lincoln, Neb.

CAR FARE PAID.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, October 1, 1892. No. 40.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, Oct. 1, 1892.

CONTENTS:

EDITORIAL:
Clinton, Missouri, Reunion....629
A New Mineral Spring....629
The Godhead....630
Information in Regard to Banks....630
Census Facts....630
Sanctification....630
MOTHERS' HOME COLUMN:....632
Baptism....632
Lost Jewels....633
LETTER DEPARTMENT:....633
ORIGINAL ARTICLES:
What's in a Name?....637
The Danish Mission....638
To Live by Faith....639
Do I Misapprehend?....640
The Way of Truth....641
SELECTED POETRY:
In Memory of Florence Chandler....641
CONFERENCE MINUTES:
Western Maine....641
Southwestern Texas....641
Kewanee....641
MISCELLANEOUS:
Southern Nebraska Camp Meeting...641
Clinton, Missouri, Reunion....642
Reunion Boarding House....643
Items of Interest....644
SUNDAY SCHOOL CONVENTIONS:
Des Moines....644

## CLINTON, MISSOURI, REUNION.

BRO. W. W. BLAIR writes from the Southwestern Missouri reunion:—

On the 15th inst. the Saints began gathering upon their camp grounds adjacent to the fine little city of Clinton and convenient to the celebrated White Suphur Springs, and by evening a well-regulated camp of happy-hearted Latter Day Saints were pleasantly established, and in the evening they listened to an instructive discourse by Elder R. Etzenhouser. On the 16th, in the morning meeting, Elder I. N. White was chosen president, Elders John A. Robinson and Alfred White assistants, and Gomer Wells secretary; Elder M. H. Forscutt was placed in charge of the department of music. After a season of prayer and testimony, Elder A. J. Keck preached an edifying discourse on the text, "There is a Spirit in man, and the inspiration of the Almighty giveth them understanding." At 2:30 p. m. Elder A. H. Parsons delivered a timely discourse on the indispensability and elevating force of personal righteousness, calling attention to the fact that all are and are to be measured by what they do, rather than by their religious professions; that deeds and not mere religious claims are what build and beautify Christian character. The evening sermon by your correspondent was a cursory review of latter-day events. The founding of the church of the "Saints," the speaker held, was contemplated by numerous prophecies; for Daniel, in chapter 7:18, 27, and John the Revelator in chapters 14:13; 16:6 and 18:24, predicted that God's people in the last days would be denominated "saints," and therefore the church of which they would be members must be the Church of Jesus Christ of Latter Day Saints. The rapid and widespread increase of knowledge in the preceding and present centuries, and especially that in respect to biblical matters, the speaker held was most notable and that it was a sign of "the end" as predicted in Daniel 12:4: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." The appalling overflow of crime throughout the world, and especially in its baser forms, the speaker claimed, was a very striking and important latter-day event. He showed from statistics in hand that from 1882 to 1892, in the space of nine years and two months, murders and lynchings had increased by over twenty per cent, and that near thirty thousand lives had thus been sacrificed within the United States alone in that length of time. This, he claimed, was to be expected from the prediction of Jesus in Matt. 24:12: "And because iniquity shall abound, the love of many shall wax cold." The speaker then dwelt on these predictions of Jesus in Luke 21:25-32: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled." He held that the present corrupt conditions of society generally, the divisions and distractions arising from conflicts between labor and capital, the crushing weight and threatening aspect of the military affairs of the nations, the extreme atmospheric disturbances of the past thirty years should all be ranked as notable latter-day events, fulfilling the texts of scripture read and numerous others, and that these should be wisely and profitably noted by all.

This morning (the 17th inst.) gives fine promise of favorable weather, and for large increase in numbers. Favorable indications are mutiplying and arising from different quarters, all promising good to the work the Saints have in hand, giving wise direction to their zeal and solid confirmation to their hope. We confidently believe this reunion, gotten up at great pains and sacrifice by the Saints of this region, will tell well and permanently for the best interests of the church department.

## A NEW MINERAL SPRING.

To the eastward of Lamoni, some twenty-five or thirty miles, as Missouri country roads run, amid the hills of the Weldon Fork of Grand River and the spring freshet stream known as Rag Branch, there is to be found a small health resort, the waters of which are being locally celebrated by the attendance of many who seek in potations of Nature's own brewing the healing denied them in the physician's pills, potions, and powders.

Among others, the Editor, wife, and two children visited the New Mineral Spring, of which Mr. J. H. Reger, is the owner and proprietor, for a fortnight's rest "in camp," and to drink of the waters. Our visit was ill timed in one respect; rain fell for four nights and part of one day, the winds were cool, days cloudy, and ground damp. Notwithstanding all this, we all enjoyed the primitive style of out-door life and drank of the waters, tasted, and smelled, and felt the effect of the mineral-charged waters while our stay continued. And we are trying to believe that to us came some benefit derived from the appeal to Nature and her home-brewed best.

Should any of the Saints desire to try what virtues there are in Mineral Springs we commend these as being accessible, not far away, and as quite beneficial in many cases. Mr. J. H. Reger, whose postoffice address is Lineville, Wayne county, Iowa, is a kindly, sympathetic man, and will do all he can to help any visiting the springs to the full benefit of the waters. He has facilities for giving mineral water hot baths at a nominal cost to those who desire.

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

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

www.LatterDayTruth.org

## THE GODHEAD.

A BROTHER writes us of late that he cannot harmonize texts in Isaiah 46:6; 45:50; 43:10; 1 Corinthians 8:4; Alma 8; 2 Nephi 8; Mosiah 1:13, 14; 8:5. He seems to think these texts conflict in respect to the number of persons in the godhead. If the brother will study patiently, and very carefully, the entire Scriptures touching this question, learn the usages of words bearing upon the point by each writer, he may then get a clearer comprehension of it and be better able to judge. A little knowledge may tend to perplex when a sufficient measure will make all plain.

The word *God*, in many places in Holy Writ, comprehends the entire godhead—Father, Son, and Holy Ghost—and may have no reference to separate and distinct personality.

So the word *church*, may signify the entire number of Christ's people, or it may refer to only a small section of it.

So also the word *state* may refer to an entire nation, or it may refer to only a small division thereof. And this usage is equally true of the word *man* for it sometimes means the entire race, while at other times it refers to the individual.

The meaning of any word should be judged by its contexts, the subject matter in which it is found, and the usages common in the work or book in which such word is found. Common usage is the rule by which to determine the meaning of words, and this may be learned by close study and careful comparison.

The brother will do well to read the fifth section of "Lecture on Faith," in Doctrine and Covenants. This may help him understand the matter in question.

## INFORMATION IN REGARD TO BANKS.

THE following dispatch to the Associated Press, which we take from an exchange will be of value as information concerning the banking system of the United States; so far as the dispatch goes.

WASHINGTON, D. C., Aug. 26.—In a statement prepared by the Controller of the Currency it appears that the percentage of the net saving of national banks to the capital stock during the year ended Sept. 1, 1891, was 11.47 per cent and the dividends declared during the same period averaged 7.69 per cent. Losses to, and failed national banks during the twenty-nine years of their existence to date, aggregated $15,459,980; while the average liabilities were $1,055,434,022, or an average loss of one-twentieth of 1 per cent. No reliable data have been received in respect to the failure of other than national banks, although for the year ended June 30, 1891, it was stated that 117 outside institutions had failed. These financial corporations had liabilities aggregating $38,271,511, while their assets were $20,794,092, the loss being 45.2. Up to January 1, 1879, a table compiled by the late John J. Knox showed that during the sixteen years which had elapsed from the organization of the national banking system 210 private institutions had failed. There were claims against these concerns aggregating $88,440,028, while the amount paid and yet to be paid aggregates $58,152,638, the losses being $32,616,661. Losses in Illinois and Ohio during thirty years aggregated $8,039,102, an amount greater by $1,798,913 than the total loss to creditors by all the national bank failures which had occurred up to January 1, 1879. This statement was made as a supplement to a report by the Controller showing the condition of the national banks in the United States at the close of business July 12, 1892. At that time the national banks numbered 3,759, with resources aggregating $3,493,794,587. Some of the features of this abstract were: Capital stock paid in, $384,678,203; surplus fund, $238,239,971; individual deposits, $1,753,339,680, and amount of circulation outstanding, $172,651,889; this amount including notes of insolvent banks, those in voluntary liquidation and those which have deposited legal tender notes under the acts of June 20, 1874, and July 12, 1882, for the purpose of retiring their circulation.

## CENSUS FACTS.

THE population of the Central Northern States in comparison between the sexes is interesting:—

Aggregate population 62,622,250. Males, 32,067,880. Females, 30,554,370. Native born, 53,372,703. Foreign born, 9,249,547. The population as a whole increased during the decade from 1880 to 1890, 12,466,467, or 24.86 per cent. Males increased from 25,518,820 to 32,067,880, the numerical increase being 6,549,060, or 25.66 per cent. Females returned in 1880 numbered 24,636,963, while in 1890 there were 30,554,370, the increase being 5,917,407, or 24.02. The increase in native born inhabitants was 9,896,863, or 22.76 per cent, and the increase in foreign born 2,569,604, or 38.47. There are in the United States 54,983,890 white persons, and 7,638,370 colored persons, meaning by "colored" persons of African descent, Chinese, Japanese, and civilized Indians. There has been an increase in the white of 11,580,920, or 26.68 per cent, and an increase in the colored of 885,547, or 13.11 per cent. For the United States as a whole, out of the total population returned in 1890, 73.24 per cent are native white, 14.56 per cent foreign white, and 12.20 per cent are colored.

The appendant table is explanatory of the population of the North Central States:—

| *In North Central, comprising the States of* | *Total population.* | *Male.* | *Female.* | *Foreign born.* | *Native born* |
|---|---|---|---|---|---|
| Ohio | 3,672,316 | 1,855,736 | 1,816,580 | 3,213,023 | 459,293 |
| Indiana | 2,192,404 | 1,118,347 | 1,074,057 | 2,046,199 | 146,205 |
| Illinois | 3,826,351 | 1,972,308 | 1,854,043 | 2,984,004 | 842,347 |
| Michigan | 2,093,889 | 1,091,780 | 1,002,109 | 1,550,009 | 543,880 |
| Wisconsin | 1,686,880 | 864,951 | 811,729 | 1,167,681 | 519,199 |
| Minnesota | 1,301,826 | 695,321 | 606,505 | 834,470 | 467,356 |
| Iowa | 1,911,896 | 994,453 | 917,443 | 1,587,827 | 324,069 |
| Missouri | 2,679,184 | 1,385,238 | 1,293,946 | 2,444,315 | 234,869 |
| N. Dakota | 182,719 | 101,591 | 81,129 | 101,258 | 81,461 |
| S. Dakota | 328,808 | 180,250 | 148,558 | 237,753 | 91,055 |
| Nebraska | 1,058,910 | 572,824 | 486,086 | 656,368 | 202,542 |
| Kansas | 1,427,096 | 752,112 | 674,984 | 1,279,258 | 147,838 |

FROM one of our religious exchanges we clip the following pithy excoriation of the man who, enjoying the blessings and privileges of church fellowship and communion, its prestige and association with his fellows, refuses or neglects to furnish any of the necessary funds to meet the expenses incurred in keeping up the worship.

The man who, for any reason, real or imaginary, won't help support the church, as he solemnly pledged to do, according to his ability, is a difficult problem. What to do with him is one of the most puzzling questions in church government. When he finds himself out of harmony with the church, out of sympathy with her plans and movements, if nothing more, he ought to remember that the door of the chruch, "like the gate of gospel grace—stands open night and day." Open for penitents, for all who are seeking a better life, a better preparation for this life, and for that which is to come, but open also for the exit of the incorrigible, unruly and unreasonable. They are at liberty to walk out, and it is mean not to do so, unless they repent and reform. No man has a right to permit the church roster to be burdened with his name while he is living in constant violation of the sacred vows he made in the presence of God and the church. He is the most unreasonable of all the enemies of Christ's church. Pray for him.

SEVERAL of the brethren are doing what they can to enlighten us on the labor and capital question, for which we feel grateful, as we should. We have read from the various papers sent us, the *Journal* of the *Knights of Labor*, the *National Labor Tribune*, and other labor journals, several People's Party and Alliance papers; Prohibitionist journals, and the leading papers of the two great old parties, and as yet see no reason why we may not hold the convictions respecting the conflict hitherto expressed by us. What we have already written is only a part of what we had intended to write; and it may be that had those who have criticised us but waited till we had done, they would hardly have judged us so harshly as some have done. Time and opportunity must come to all, we suppose, so we bide cheerfully what awaits us.

## SANCTIFICATION.

A BROTHER in the field expresses himself on the subject of Sanctification, in an article to a Kingston, Missouri, paper in the following way; it will pay for a perusal:—

MR. EDITOR:—I ask for a small space in your valuable columns for the expression of a few thoughts.

I do not expect to be precise or exact in this instance and will only map out a few general thoughts touching the matter in hand, that of "sanctification."

The verb sanctify is defined in two ways: First, to make holy; second, to set apart. "Sanctify them through thy truth, thy word is truth;" "And this is the word which by the gospel is preached unto you;" therefore, we find by means specific, The Saints were "set apart" and made a "holy" or "sanctified" people unto God. First, they were baptized into Jesus Christ, and in putting on Christ, put off the Old Man and became a new creature; hence, it follows that there must be, in the very nature of the event, a remission of sins.

And as a necessary consequence it must be that when sin is canceled, the subject is holy unto God, sanctified by "the truth" the means appointed unto that end. Thus, in putting on Christ, the subject is not only set apart, but is freed from actual guilt or sin, and so sanctified unto God. Second, a sanctification, which does not have for its corner stone and sure basis the means ordained of God, for consecration, setting apart, and remission of sins, must ever stand branded as being unsound, untrue, and delusive, not being by "the truth." Pardon of sin does not and cannot elect us unto salvation, either unconditionally, or without the possibility of falling away, because our agency remains in this life full and complete with the fullest latitude for doing good or evil by our own choice. There is nothing, not even the Holy Ghost, that supersedes the agency of man.

Our life work in Christ is to "overcome" the flesh, world, and the devil. To those who "overcome," glorious promises are made. If our overcoming simply meant that something was to be done for us and with us, some act of God upon us by which our natures would be instantly changed, from a condition of possible sinfulness, unto a state in which sin is impossible, then, there is no merit in ourselves and hence there can be no reward. Jesus says: "I come quickly and my reward is with me to give to every man according as his works shall be." (Rev. 21:12.) Again, "And blessed are they who keep the sayings of this book" (27:7), and "blessed are they who keep his commandments that they may have a



www.LatterDayTruth.org

right to the tree of life and enter into the city," etc. In these, merit and rewards are clearly affirmed, and if so surely not because the powers of agency have been destroyed, but because under their agency they dared to brave the storms of life in the service of God and so "overcome," are insured a glorious reward.

It is not and never has been the mission of the Holy Ghost, not even upon Pentecost or upon other similar occasions, to rid man of the possibility of sin. This baptism upon Pentecost did not prevent Peter from being "blamable" and "blamed" when he was afterward in the wrong. Thus, it is clear that St. Paul, in Galatians 2: 11, did not believe that those who are called "holy" and "sanctified" to have been without blame and infallible in word and deed. Peter with all of his grand spiritual privileges during the years intervening Pentecost and his trip to Antioch "was to be blamed." If he had passed beyond the possibility of error, in word or deed, he would have been infallible, hence, we infer infallibility was false then and it is false now. The modern notion of sanctification is simply the assumption of infallibility even worse and more monstrous than the claim to Papal infallibility. Paul, enjoying the gifts of the Spirit as much so, perhaps, as these modern Pauls (?), did not lose the power of doing wrong nor was his agency destroyed, and was afraid he might be a castaway.

The saint of God in this life enjoys no greater blessings or demonstration of God's power than the baptism of the Holy Ghost. This baptism, before Christ, was visited upon all the prophets, yet what terrible sins did they not commit. Disobedience, bloodshed, rebellion, polygamy, and adultery are within the category of the offenses committed by the men called "holy" men of God who wrote and spoke as they were moved upon by the Holy Ghost.

God has spoken by the mouth of all his holy prophets since the world began. (Acts 3: 21.) Yet these men were great sinners from time to time. Yet, as oft as repentant, God forgave their sins and blessed them with the Holy Ghost from heaven.

The modern doctrine of sanctification was not known to the Ancients only by the spirit of prophecy, as they looked down through unknown times and foretold the coming of this latter day heresy. Acts 6: 3: "Look ye out seven men full of the Holy Ghost and wisdom." Nicolas was selected under such instructions and from him came the sect known as the Nicolaitanes referred to in Revelation 2: 15; although full of the Holy Ghost he fell away subsequently from the truth.

If these modern so-called sanctificationists are blessed in a greater way than the prophets and apostles before and after Christ, will they please rise and explain, why should the result now come which seems to have been unknown in all the ages past in the administrations of the Holy Ghost? False spirits may assume to confer holiness and infallibility, but the Spirit of God never was known to profess such wonderful things, nor those who were favored with it from time to time. Humility and confession are ever characteristics of God's Spirit dwelling in man; self-righteousness, deception, and idolatry go hand in hand. Paul never indulged in such vagaries of thought or he would never have said he was in danger of being a castaway. Spiritual manifestations are tested by the witness they bear. A Ghost which disavows the plain simple doctrine of Christ cannot be the "Spirit of Truth." The prayer submitted unto the apostles by the Master, including as it does "Forgive us our trespasses," would certainly be very inappropriate if the apostles were in contemplation of the avowal and profession of the modern doctrine of sanctification or if the Savior had ordained this should be their experience or profession.

We can only be "like God;" "sin not, pure as he is pure," etc., in a relative sense, but if we claim the law has worked out its full fruition on us and we have become "perfect," then we are on and beyond the law, hence not under it, which is more than Jesus claimed for himself, for he said he was made perfect by the things he suffered. Passing through the portals of death, reuniting with the body he became perfect, hence not susceptible of being separated again. Hoping to see a reply from the "saints" not "Latter Day Saints," we subscribe ourselves,

Yours in hope,

T. W. CHATBURN.

## EXTRACTS FROM LETTERS.

Bro. W. D. McKnight, Ellensburgh, Washington, September 11:—

Bro. John Davis baptized Bro. John Holmes at Ronald, last week. Bro. Davis is a good speaker and is well liked around the mines. He is hunting them out of the holes and rocks. I traveled with him while he preaced twelve sermons, and wish I could travel with him more.

Bro. T. W. Chatburn writing from Kingston, Missouri, September 12, says:—

We are getting on well with our church here. It is 30 x 50 feet, will be clear of debt when finished. I want to have it dedicated by the first of December—perhaps the last of November. This is one of the corners you have not yet visited and many of the people here would like to see you, and the whole country will turn out if we can advertise your being here. I have made the arrangements for most of the Independence choir to meet with us then. I want these Missourians around "Far West" to see a few Mormons, and to learn they are not all dead.

Uncle William B. Smith expresses himself on the question of human rights thus:—

Along with its events some *new* problems to solve, your Uncle William's make up is of that nature that it might not do for him to stand in the lead of a large body of people, if indeed there was too much prohibition of the exercise of equal rights among human beings. The Constitution of these United States makes no distinction in the human family; all men are born free and equal; and in the pursuit of happiness are free and equal. Inspiration has pronounced this to be a just law. Peter's vision of all manner of four-footed beasts and creeping things, showing that God was no respecter of persons confirms this doctrine of equal rights. Paul also says: "God has made of one blood all nations." If such are the facts founded upon a just *law*, by what authority have we the right to say that a colored man has no right to be ordained to all the powers of the priesthood, necessary for the building up the church of Christ in any part of the world, among any race of people, whether black or white. The office of priest in the church is only a preparatory office, and does not prohibit the right to an eldership, if so ordained to preach a full gospel in a foreign land, he could not lay hands on the sick, nor do other work connected with building up the church, hence his mission work would avail little, or nothing, unless he was qualified to practice what he preached. To preach a full gospel is no half way work in this latter day dispensation; hence, as I understand it the colored race has a right to the priesthood in all its powers of administration subject to the ruling authority of Christ's church. I am not writing this thinking to educate anyone, nor to tell them what they should do; but to state what my belief and opinion are on this race question.

Bro. W. W. Blair, Clinton, Missouri, September 19:—

Our meetings here have been good so far, and prospects are excellent. Yesterday there were fifteen hundred persons and upwards on the grounds and the best of attention paid to the exercises. The *Daily Globe* of this city is giving us fair treatment, as is also the *Globe-Democrat* of St. Louis. Elders W. H. Kelley, G. H. Hilliard, M. H. Forscutt, J. A. Robinson, J. Luff, D. S. Crawley, J. H. Wells, A. J. Parsons, J. C. Foss, A. J. Keck, J. W. Gilbert, Emsley Curtis, and many elders living in this region are here. One young lady was baptized yesterday. An excellent impression is being made and prejudice is being overcome rapidly. The Saints feel happy and hopeful, and we may safely predict that this reunion will tell well and widely for church progress throughout all this region and the church generally.

Bro. Nicholas Stamm wrote from Runnels, Iowa, September 14:—

Our conference passed off very pleasantly; no contention, and the brick church was none too large; for it was packed, and a goodly number could not obtain entrance. Three were baptized, the children of the Saints, the oldest fifteen. Two more were baptized on the 16th, one a young lady Minnie Boyer, and the wife of Bro. Robert Nicker; Bro. W. C. Nirk being the Apollos. The confirmation in the house of Bro. William Parks was grand, the Spirit being present in power. After the confirmation we had a testimony meeting—the Spirit was with us. Others appear to be ready to obey the word.

Bro. J. W. Jackson wrote from Euclid, Arkansas, September 16:—

I am still in the work of the Lord. I have labored in four counties, and traveled seven hundred miles; preached every chance I have had; have made friends to the cause. In nearly every place there are calls to come again. Brother laborers of Arkansas, if you can fall in and labor here, please do so. Remember the weak in your prayers.

## EDITORIAL ITEMS.

WE are in debted to Mr. H. L. Hastings, of Boston, Massachusetts, publisher of "The Anti-Infidel Library," for the following named pamphlets: "Depths of Satan: a Solution of Spirit Mysteries;" "Spiritual Manifestations;" "Familiar Spirits," etc. These works are issued in the interests of Christianity *vs.* Spiritualism and Infidelity. They are works of merit. The "Anti-Infidel Library" is issued monthly; price $1.00 per year; the pamphlets are five cents each.

Bro. J. R. Lambert left Lamoni Saturday, September 18, for St. Joseph, Missouri.

Brn. William Anderson, R. M. Elvin, and H. A. Stebbins reached home on Monday, September 19, from various points where they had been doing missionary work. The latter baptized two young men at Oakley, Iowa.

Bro. and Sr. C. H. Jones, the former missionary to St. Louis and vicinity, called at Lamoni on Monday the 20th inst., *en route* home.

Please read the letter of Bro. Barrett Allen, from Vale's Mills, Ohio. We assure Bro. Allen that the columns of the HERALD are as accessible to one member of the church as another; the main reason why preference is given to the ministry being that these are in the field where the gospel fight is being made and naturally a greater degree of interest is felt by all in what they are doing; and beside this the eldership is more given to writing than the lay members. We have several good correspondents who are only common members, as Bro. Allen calls them.

We learn by telegram to Bro. Blair that Sr. I. L. Rogers, wife of Bishop Rogers, died at the home of one of her children, in Fayette county, Iowa. The remains were *en route* to Sandwich, Illinois, for burial. Dates and particulars not yet received.

www.LatterDayTruth.org

Some numbers of the October *Autumn Leaves* were incorrectly put together, the forms becoming mixed in binding. Those who received the faulty numbers should return them, when correct copies will be mailed in their stead.

Bro. J. F. Mintun sends us the *Independent*, published at Ute, Iowa, for Septemper 16, containing a nearly one column article on the faith of the church, and advertising the Tent Meetings in the park at that place.

The *Christian Armory*, formerly published at Leon, Iowa, by Elder F. C. Watkins, of the Advent Christians, has been merged in the *Our Hope*, now published at Minneapolis, Minnesota, but soon to be removed to Mendota, Illinois, where the society has lately determined to locate for permanent publishing work.

At a meeting held by the Advent Christians at Mendota, Illinois, August 19, the society resolved to locate their paper *Our Hope*, at Mendota, by a vote of 36 for to 5 against.

Bro. C. A. Bishop wrote from Portland, Oregon, September 11, recounting many items that indicate a promising opportunity to establish the work in that city, could a proper effort be made and continued. Persons of good standing and influence were interested in the faith and some ready for baptism. Bro. Luff had promised to give this call his attention when he could.

Good letters were received from Brn. A. W. Gorbutt, La Grange, Illinois, J. D. Mowry, Jefferson, Iowa, and Sr. Jane Couser, Detroit, Michigan. Sr. Couser relates how four of the members in that city sought each other and began holding social meetings in their homes. They continued until they have grown in a few years to a branch of about forty members. It would be well if all scattered Saints who could did likewise.

President Joseph Smith arrived home on Saturday the 17th inst. from a camping and preaching trip to Lineville, Iowa.

It would almost seem that the Editor ought not to entertain opinions, or if he does that he should not express them—like other people.

We have received from Hoxie Brothers, 17 Chardon Street, Boston, Massachusetts, one of their patent ice cream freezers. It is a new application of an old principle, and works like a charm. It seems to be what the advertisement claims for it.

Bro. H. A. Stebbins left Lamoni, Friday, the 23d ult., for Sandwich, Illinois, to conduct the funeral services of Sr. Mahala, wife of Bro. Israel L. Rogers.

---

THE old town of Nauvoo, Illinois, seems to be getting on in the world. We clip the following from an exchange.

STATE BANK AT NAUVOO AUTHORIZED.

SPRINGFIELD, Ill., Sept. 6.—The Auditor of Public Accounts to-day issued a permit for the organization of the State Bank of Nauvoo, located at Nauvoo, Hancock county, with a capital stock of $25,000. The organizers are Robert Atchison, Max Reinbald, Markus Schaefer, August J. Beger, J. N. Datin, and John B. Icking.

If Joseph Smith, once of Nauvoo, had been one of a number of incorporators of a bank while he was one of the powers that be in that beautiful town, it would with some have been a scheme to defraud the people; but times change, and so we may safely commend the enterprise of the gentlemen named, all of whom we know. Long may the old town flourish.

# Mothers' Home Column.

EDITED BY "FRANCES."

"We live in deeds, not years; in thoughts, not breaths;
In feeling, not in figures on a dial.
We should count time by heart throbs. He most lives
Who thinks most, feels the noblest, acts the best."

## PRAYER UNION.

### SPECIAL REQUESTS FOR PRAYER.

E. Merrill, Des Moines, Iowa, writes: "I beg the prayers of the Union in behalf of my *last and only little child* which I fear will be taken away by scarlet fever. I beg them at once.

Sr. Elizabeth Leland, of Pecatonica, Illinois, requests your prayers in her behalf that she may be restored to health.

---

### BAPTISM.

THE subject I have chosen to write upon is not a new one to the readers of the Home Column, as it has been written upon by able writers in this column a number of times. But it is one that will bear more thought, and then action. It is in regard to teaching our children the principles of the gospel, that when they arrive at the age of eight years, they may be baptized into the church. It is believed by some that this refers to Saints having children who live in Zion or in the regions round about only; but it was clearly proven, to me at least, by an article in the *Herald* some months since, written by Bro. Joseph, I believe, that it referred to Saints having children everywhere. And why not? If we wait till we all gather to Zion or her organized stakes, many of our children may be beyond our control, or so taken up with the frivolity of the world that they will not feel disposed to unite with an unpopular church. Have we not all heard aged sisters bear their testimonies to the work, who, when they think of their children out of the ark of safety, will earnestly ask the prayers of God's people in behalf of their children, while the tears run down their cheeks? Does it not cause the tears to start in your eyes as you behold the aged ones alone, who should be surrounded by sons and daughters of a like faith? We cannot say where the fault lies, that their children are not in the fold; but should we not resolve, while hearing our aged sisters lamenting the loss of the companionship of their children, to so earnestly teach our little ones who are yet about our knees, that they will be anxious to become members of Christ's church when they are eight years of age, or as soon after as is possible? Let us not seem to know more about the matter than the Creator of our children, and Giver of the law. I have been told a number of times (by Saints) that my child was too young to know what she was doing, or that she was so young she might easily be led to do something that would bring reproach upon the cause.

I am sure if the church had to suffer reproach brought upon it only by the children, the work would be in a healthier condition in many localities. One brother, an elder, went so far as to tell me that the baptism of children at eight years of age was a doctrine that originated with Brigham Young in Utah; it was not of God, and that was why the young people of the branch, of which this elder was one of the ministers, were so indifferent. But when I heard the other side of the story I learned that it was this elder's tongue that was the cause of much trouble in that branch. I believe that up to the age of eight or the greater part of this time we have our children with us, or can have them with us, until we must send them to school. If they are safe in the fold before they get under the influence of the boys and girls they are bound to associate with more or less, it is much easier to get them to understand what is right and what is wrong. To be sure it will require constant instruction and much prayer to keep them from straying and becoming discouraged when they are called "only Mormons" because they will not partake of some of the evil deeds of boys and girls who show so plainly the lack of moral training. But it does not take long till they do not mind the sneers of the baser ones, as I believe they would if they put it off till they were twelve or fourteen years of age. Of course they must understand why they are called Mormons, and the real meaning of the name. I find it has a better effect with my children, when they question as to the doctrine of our church—and are told by Sunday school teachers or others that God no longer speaks to men, or heals anyone, or that baptism is not for the remission of sins, to find the verses and read to them God's word and let the word of God answer for or against us. It sounds much better to hear a child tell her teacher she knows baptism is for the remission of sins, because she read it in the Bible, than if she should say: "I know it is so because mamma says so." That is, after a child can read. It creates more interest in searching out other questions, and they are so sure that our church is right.

I do not want to give you the impression that my children are safe from temptation or that they have no faults. I know they have temptations daily and often do fail to resist; but I pray that as they grow in years they may become more perfect and overcome their faults and not be led into wrongdoing by those they are sure to come in contact with, situated as we are away from any children of our faith. But I do try to teach them the will of the Lord as I understand it, and trust that I may be so faithful that the Lord will by his Spirit, guide them that they may never leave the path of truth. May each of us be very faithful to do whatever the Lord commands us to do.

Yours in hope of eternal life,

CLARA D.

[Bro. LAKE:—Remembering a conversation which we had upon this subject once, and the experience related by you in reference to the baptism of two children in Canada, I feel strongly impressed to call upon you to relate that experience through the HERALD. Won't you please do so? And when Father Reese, of Pleasanton, reads this, will he

www.LatterDayTruth.org

not also remember his promise to give to the readers of the HERALD a vision in regard to this matter? Is it not time that those who know what God requires at the hands of parents should be heard from? Surely there is a time of reckoning coming for those who teach contrary to the law of the Lord and yet know that by that law we must be judged. —Ed.]

### LOST JEWELS.

As a guardian angel hovered o'er one of our earthly homes,
He beheld a careworn couple expressing their grief in moans.
Their hair was of silvery whiteness, their forms were bowed with age;
And their sorrow so deep and remorseful, seemed nothing on earth could assuage.

And the angel drew nearer and wondered, the cause of this terrible grief;
"Come, tell me your sorrow," he whispered; "perhaps there may be some relief."
The mother was first to hear him, and lifted her drooping head;
"Oh! sir, we have lost our jewels—our beautiful jewels," she said.

"That's strange," said the angel softly, as he glanced round the humble place;
"The jewels were surely not costly that could such a poor dwelling grace."
"O yes, they were valuable jewels, their cost only mothers can tell;
The light and the life of our dwelling, the joy of our hearts as well.

"The Master gave them to our keeping, and bade us to watch night and day,
Lest while we were careless or sleeping, the enemy take them away.
The first was a beautiful cherub, a jewel so precious and rare,
The next was a dear little daughter, we thought her most wondrously fair.

"To these, seven more were added, as time and its years rolled along.
Three, while they were infants, we buried, they with the dead millions belong."
"Those three are not lost," said the angel, "but saved through the Redeemer's blood."
"Alas, I fear *we* cannot claim them; t'would be joy indeed if we could.

"But you see the Master gave orders how we for his jewels should care,
That they might not become vile and tarnished, but be kept pure, spotless, and fair;
And he gave us so many commandments, and we had so much else to do,
That our hearts and our hands were too busy to keep all he told us in view.

"We were to teach them to obey us in all that he taught in his law;
But we loved them so dearly, our darlings, we no evil in them ever saw.
And to study his law was some trouble, we preferred to live more at our ease;
Our children were near enough perfect, so we'd leave them to do as they pleased.

"We meant to be good to our loved ones, we'd work for them day after day;
We thought to shield them from all hardship, so we let them do little but play.
And all that they wished we would get them, if possible for us to do;
And our work and our wants increasing, God's orders were soon lost to view.

"And when they were little and guiltless, and just learning well how to talk,
I thought it all folly to teach them, so in pleasure they daily did walk.
And I thought that my gems were so faultless, I craved them a setting rare,
And grieved that our poverty hindered dressing them in garments so fair.

"If we had been steady churchgoers, we might have heard God's law made plain.
We might have learned patient contentment, nor cared much for worldly gain;
But being proud although poor people, if we could not dress like the best
And richest of those that assembled, we'd stay at home Sundays and rest.

"We forgot God's commands to his people, no matter how rich, was, "*dress plain.*"
We forgot how blessed the promise to those who met oft in his name.
We forgot how our daily examples were lessons as years rolled along;
The same taught our innocent children as the world teaches its giddy throng.

"So to our surprise and our sorrow these jewels our tyrants became,
And if we would not do to please them they thought we alone were to blame,
And our lot mid the poor and the lowly, seemed to anger them more and more.
And they craved worldly riches and baubles, far above our humble store.

"So the sins of the world and its people have claimed all our jewels their own.
In vain do we try now to teach them; we are reaping the folly we've sown.
We've taught them to disregard God's law and word's of true wisdom divine,
So down in the mire and the cesspool are lost those rare jewels of mine.

"For Satan finds mischief in plenty for those who in idleness roam,
And love of earth's follies and fashions made them discontented with home;
So they're now mid the vile and the scornful, with drunkards and lovers of wine,
And thieves and robbers, those servants of sin, have stolen these jewels of mine.

"Now what can I answer the Master, when he comes to earth and shall say:
'Where are all those jewels I gave thee, hast thou led them in my holy way?'
Can we claim the reward for the righteous, who have not faithful been to our trust?
Our beautiful jewels are tarnished, and our grief bows us low in the dust."

E. L. ANDERSON.

### GOSPEL BOAT FUND.

| | | |
|---|---|---|
| Amount to date, September 15 | | $648 28 |
| Walter Morrison, Ont | $ 50 | |
| Excelsior S. S., Weston, Ia | 2 00 | |
| Callie B. Stebbins, Ia | 1 00 | |
| Eunice Baldwin, Ia | 50 | |
| M. E. Pace, Ia | 1 00 | |
| A Friend, Ill | 5 00 | |
| M. A. Farley, Neb | 1 00 | |
| William Wilson, Ill | 1 00 | |
| Mrs. N. F. Strickland, Ill | 2 00 | |
| C. E. Guinand, Kan | 25 | |
| A. Guinand, Kan | 1 00 | |
| Georgie Guinand, Kan | 25 | |
| C. N. Gregson, Ill | 50 | |
| Nicholas Rumel, Neb | 2 50 | |
| Amanda B. Rumel, Neb | 2 50 | |
| Andrew Teasdale, Ia | 1 00 | |
| Agnes Teasdale, Ia | 50 | |
| James Teasdale, Ia | 50 | |
| Sr. E. and Bro. J. Teasdale, Ia | 1 00 | |
| A Sister, Riverside, Cal | 1 00 | |
| Bro. and Sr. Gondolf, R. I | 5 00 | |
| L. A. Cobb, Ala | 25 | |
| Pelican Lake S. S., Minn | 5 00 | |
| Nathan C. Eldredge, Mass | 1 00 | |
| Jane S. Eldredge, Mass | 1 00 | |
| | | 37 25 |
| Amount to date, Sept. 23 | | $686 53 |

### HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Amount to date, September 15 | | $4,374 64 |
| Geo. Warlick, Kan | 1 00 | |
| Sr. C. A. Beebe, Ia | 2 00 | |
| | | 3 00 |
| Amount to date, September 23 | | $4,377 64 |

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

## Letter Department.

VALES MILLS, Ohio, Sept. 14.

*Editors Herald:*—As secretary of the Vinton branch here, having many things to write, and not knowing whether articles from the common members of the branches are gladly received or not, I have taken the liberty to write about a matter which greatly concerns me, if it does no one else; and that is about baptism, and especially Christ's baptism. One brother, in April, agreed that Christ was baptized for the remission of sin, and had a shadow of proof that he was. Later, another brother argued that he was not, but was baptized to fulfill all righteousness, and for something else, but did not say what that something was. After reading both articles we are still in the dark. Would it not be correct to say that *Christ was baptized for the remission of sins*, not of his own, but for the sins of the world, which we read were laid upon him; and there being no other God-appointed way to get rid of sins only to be baptized for the remission of them, hence it behooved him to thus fulfill all righteousness.

Yours for truth,
BARRET ALLEN.

BEATRICE, Neb., Sept. 16.

*Editors Herald:*—On the evening of September 13 I organized a branch of twelve members in Lincoln, Nebraska. It is expected that another ten or twelve members will unite, so that with Brn. D. R. Baldwin and J. Hollenbeck as chief officials and the coöperation of the little band of Saints, the latter day work will be established in the capital of the big State of Nebraska, or so we fondly hope; but hopes are sometimes blighted. Patience, faith, and endurance, with pure desires, are essential qualifications, to introduce, build up, and extend the latter day work. The good effected through organizations is by their continuance, which can only be effected in the light reflected from the grand old pattern and keeping as close to it as possible, which seems difficult amid the dazzling splendor of modern Babylon; yet it were better to forsake it than essay to swap it for something diverse in line, because more fascinating, and still claiming to be sticking to the old pattern.

I came here yesterday and was introduced last evening by my colaborer, Bro. C. H. Porter, to a small, but an appreciative and attentive audience, and felt exceedingly well in essaying to tell the old story. Bro. Porter has worked up a good interest here with some help from Bro. F. Chatburn, and we anticipate more work here, under God's blessing, with good results. In company with Bro. Porter I go to-day to Fairbury to learn as to the propriety of establishing a branch.

We hope that through the labors of Brn. C. H. Porter in Southwestern Nebraska, G. W. Shute in Southern Nebraska, and J. B. Gouldsmith in Southeastern Nebraska, a good work will be done. Should these brethren find it beneficial in their judgment to confer or labor together, they will feel at liberty to do so. As the best interests of the work should always be considered, and sacrifice

www.LatterDayTruth.org

made, if needs be, for this purpose. I find that Bro. Porter sees the necessity of systematizing his labor, striving to do something within a small radius rather than to encompass sea and land, and do less real work for the cause. This must be a proper policy, but this does not mean that he is limited to a town or branch.

Bro. C. R. Duncan's letter in *Herald* for September 17 will pay for the reading, especially the eleventh paragraph. Go on, Charley. In bonds,

JAMES CAFFALL.

---

WESTON, Iowa, Sept. 12.

*Editors Herald:*—Bro. Peter Anderson preached his farewell sermon yesterday; he also met with us in our sacrament meeting, where he received many words of encouragement by the Spirit through the gift of tongues; that the Lord would greatly bless him in his mission to our native land; that honest hearts were waiting and ready to receive the message he should bring to them.

I wish to say a word to my Danish brethren and sisters who have been praying so long that the gospel might be preached in Denmark: Now that the Lord has seen fit to send servants of God with the glad message of life and salvation to those who have been sitting in darkness so long, and as you hear the call of the Bishop that he needs means, here is an opportunity for all to help. When we consider what a sacrifice Bro. and Sr. Anderson are making for the gospel's sake, let each one take the matter home to his own heart. As we expect to share the same glory with them, should we not be willing to also sacrifice something? I pray God to bless the Danish mission.

Your sister,

C. RASMUSSEN.

---

HONOLULU, H. I., Sep. 9.

*Editors Herald:*—Elder J. C. Clapp arrived here Wednesday, September 7, and I need not say that we are glad and rejoice to have him among us. On the evening of the day of his arrival we had our regular prayer and testimony meeting at which he was present and said he was pleased and enjoyed what he saw and heard. There was a goodly number of the members present, also some outsiders, and so far as we could tell all went away pleased and encouraged. Bro. Clapp suffered on his way down with neuralgia, which is troubling him at present, but trust it will soon be removed. My impression is that his labors here will be productive of much good. He is of a kindly and pleasant disposition and one whom I feel all the Saints will love; at any rate we shall do our utmost to work in harmony with him for the good of our Master's cause.

The Sunday before he arrived I had the pleasure of baptizing one more, a native, one whom I hope will be a worker. He is a reporter at the legislature for the native papers. I am pleased and thankful to my heavenly Father that I have been enabled by his aid and through the work of the Saints to hold the branch so well together. The experience while left to ourselves has increased our faith, strengthened us in the work, and drawn many of us closer to each other, and to our Redeemer. I feel grateful to our Father and rejoice in his goodness to his people continually.

From the papers sent you will see that everything here is unsettled; there is trouble between the queen and the legislature, and we are at present without a cabinet. The government is on the verge of bankruptcy, and all kinds of schemes are talked of to give relief financially, among them being a proposal to introduce the Louisiana Lottery here, which is willing to pay five hundred thousand dollars per year for a charter for twenty-five years; but I do not think it will pass; the best people are opposed to it. There is talk also of a cable being laid here from Australia to extend to British Columbia; this would help us some and would bring us more in communication with the outside world than we are at present. You will notice also that Great Britain is busy annexing islands in the Pacific, notably the Gilbert Islands, whose inhabitants I am told are very much like the American Indians. Great Britain has done one thing with regard to them which is for their good; that is, disarming them, as they were in danger of becoming exterminated through petty wars among themselves. It will also make missionary work among them less hazardous, and will also tend to civilize and educate them. So while everything from a worldly standpoint looks gloomy and discouraging around us, to one interested in the gospel work there are bright rays of light shining through the dark clouds, and while the rest of the world is being prepared by man (though he knows it not) for the great execution of God's work, I feel that the islands of the sea are also being remembered and the plans of different nations for extending their power and influence will, I believe, help greatly to hasten the Master's work in the islands of the sea as well as in other lands. Encouraged by the signs of the times, we should press forward, and keep the gospel banner waving and our lights burning so that the glory of Zion may come and the nations see the grand effects of the marvelous work and a wonder. May we here do our part and receive our blessings. I for one am going to hold fast to the rod of iron and look forward, trusting in the Lord. May God bless all the Saints.

Your brother,

GILBERT J. WALLER.

---

FACT, Kan., Sept. 10.

*Editors Herald:*—Conference of the Northwestern Kansas district held here (Goshen), September 3 and 4 was a very profitable one. We had a large turnout, and a good interest was manifest, especially among the young. New life and energy for gospel work seemed to inspire the hearts of all present. I consider the outlook promising.

I have noticed letters in the *Herald* at times from Grant county, Wisconsin. I was raised in that county and have scores of relatives there, especially at Patch Grove, as that place was named for my grandparents. I should like to correspond with the brethren laboring there, in view of doing them some good and of furnishing some information concerning things of interest to the work. My soul yearns to be in the work myself and hope I soon may be; and possibly, right in Grant county, Wisconsin, and vicinity. There I could do considerable work. I wrote some time ago to Bro. A. H. Smith concerning laboring there, but circumstances hindered my going at that time.

In gospel bonds,

H. P. CURTIS.

---

GREEN'S LANDING, Me., Sept. 3.

*Editors Herald:*—My last, of the 4th ult. was from New York City. Having taken in Central Park, Castle Garden, Coney Island, Brooklyn Bridge, Bro. Squires', my kinsfolk's kindnesses, the harbor, elevated railways, and a hasty view of the American Metropolis and its interesting beautiful environments, we embarked at five p. m. up Long Island Sound for Fall River, Massachusetts. The air was cool and refreshing; the coast views were fine, the ship was large and commodious, elegant and grand, and the band was up to its work and in the front rank. This magnificent incandescent lighted thronged rover of the high seas bears the historic significant name, "Puritan." When the sable curtain of night began to steal the silver from off the waves and clothe wooded heights and brine washed shores with the somber mantle I withdrew from the lofty deck and sought the genteel captain of the proud vessel to ask and obtain leave to preach to the many passengers on board. I spoke to the courteous attentive people for about forty-five or fifty minutes, when the band returned from supper and to their usual hour's evening entertainment. I treated upon the first and fundamental principles of the gospel as best I could under the limited time and peculiar circumstances. At the, to me, unlooked for return of the musicians and the chording of the stringed instruments and attuning of their pipes and horns I somewhat abruptly ended. The auditors applauded me quite lustily and several sought me to comment, inquire, and exchange thought. The sea was comparatively calm, the trip was peaceful, blessed, and happy, the enormous engine did good service, and the full morning light found us in port.

I took breakfast and dinner with Dr. John Gilbert, supper with Bro. S. W. Ashton, spoke to a few in the chapel in the evening, tarried over night at Father and Mother McKee's, and passed on next morn via Taunton and Attleboro to Plainville where the Eastern reunion met in an adjacent lovely pine grove. This gathering was one of the very best of the kind it has been my good fortune to participate in. The colaboring ministry did well, the services were all orderly, and the prayer and testimony meetings were far above the average and a grand success. The evercises included two Sundays, and the entire intervening week. Eight obeyed the Lord, and much prejudice was allayed and removed. Could the affair have continued one week longer I judge that vastly more good would have been accomplished. The citizens in that whole vicinity seemed to warm up, comment favorably, and turn out well. When things got fairly under headway and the work began to be understood and the

www.LatterDayTruth.org

folks got slightly acquainted and the news spread abroad, the time expired for which the large tent and the twenty small ones were engaged. Our people throughout the east think to own a large good commodious movable cotton tabernacle for next season. Perhaps many will purchase resident tents, or hire so that the hosts of Israel will not have to strike camp till the cloud of glory and the pillar of fire moves. The stained windows, frescoed walls, gothic arches, dazzling chandaliers, carpeted aisles, cushioned seats, musical galleries, velvet, satin, and flower crowned pulpits of elaborate olden orthodox churches cannot attract new votaries, nor yet hold and enslave the time-honored ones. Revolutions and changes are not only going forward with rapid strides in the physical and political realms, but in the moral and spiritual spheres; change and decay are seen on every hand. The empires of man are honeycombed with high treason, and the invisible hosts are in deadly martial array.

I spoke once in our neat chapel at Plainville after which I accompanied Bro. J. F. McDowell to Providence. He showed me around, and we enjoyed a voyage or so to Rocky Point, where we with several other of the household of faith tried the temperature of the salt sea. The sparkling waters were clear, and the bath was both pleasant and profitable. Sunday, August 21, I spoke in the morning and afternoon at Fall River and in the evening at the Unity Temple Hall, Providence. The day meetings were only fairly attended, but the evening service was a large happy looking gathering indeed. Next day I hied me away to the Hub, where I found Bro. W. H. Kelley, who took me to Faneuil Hall, around the city, through Boston Common with its great elms, winding walks, emerald lawns, and from thence to Cambridge. This suburban town is reached by electric street cars in about half hour, and passing along one sees immense buildings, sparkling waters, and Bunker Hill Monument. This famous historical beautiful home of eclat, patriotism, and literary culture is where General George Washington took command of the American forces July 3, 1775. His headquarters and temporary residence was here, and recently the illustrious poet laureate of fair Columbia lived and died in the same place and house. A great olden elm is standing in the street where the immortal Father of his country took charge of a band of invincible loyal heroic sons of political liberty and religious freedom. With these surroundings and the great *Alma—mater*—Harvard—at hand, no wonder Longfellow left his mark. The stupenduous university with a vast array of buildings and its gorgeous immense dining hall and colossal museum are all of interest and benefit. In this superb collection of ancient curiosities and modern wonders a person beholds many things strange, unique, and peculiar indeed. Peruvian exhibits of fairly well-kept mummies that had doubtless died long before Rome crumbled and fell were in this vast cleanly free show. They were wrapped in embalming cloth and preserved doubtless after the ancient Egyptian art. Antique pottery in profusion and implements and relics without number were also on free exhibit. Great huge extinct American mastodons, akin to elephants, spoken of in the Book of Mormon, and fossilized animals are there. Whale skeletons with throat passages large enough for the prophet Jonah, unless he was of greater dimensions than Apostle Kelley, could be seen with half an eye. The denizens of the deep, the bestial train, the feathery tribes, reptiles and insects, specimens of the vegetable world and the mineral kingdom were all represented and in mute silence. I met with and spoke to the kind Saints and friends in their neat chapel in the city, after which the Brn. Hoxies set up the ice cream to the house in order to manifest great kindness and advertise and show their new and improved method of freezing it.

We set out on our voyage for this point in the afternoon of the 25th on the Penobscot and reached Rockland in the morning. Our passage was stormy, for the blackening rain fell profusely, the wind blew a stiff gale, the sea-swells were heavy, the waves rolled high, and the vessel rocked and tossed and creaked the blessed night. Bro. Green went early to bed and remained quiet in order to retain his food, whereas Brn. Gowell and Robley were not sick; but your humble servant got weak in the faith, paid a tribute to Neptune, and inasmuch as there is generally no great loss without a small gain, my misfortune was a harvest for the fish.

At Rockland limestone abounds, and kilns and quarries furnish employment to many bony-handed hardy toiler, also profit to producers, shippers, merchants, and the industrial community at large. An hour's delay for reshipping and we boarded the Mount Desert for this place. I spoke several times here in Music Hall and in our chapel, as well as a few times in Bray's Mountain. In the early morn of yesterday I beheld a sail craft bear away several of the Saints from the Bray neighborhood, all for Surry conference, which was about a score of miles away. As the kerchiefs waved and the boat swept out and glided around the point I felt a trifle lonely and sad to realize that my lot was to go elsewhere. A sturdy oarsman rowed a young lady and myself across the stormy reach a mile or more. From the shore we walked three miles to the landing. We saw in the distance a dozen or more passing up the thoroughfare on a white-winged vessel, bound also for the Western Maine district meeting. While passing along the highway in the hour's walk, I talked about the gospel. My auditor was attentive, courteous, humble, contrite, meek, and penitent. She seemed to be the very embodiment of honesty, rural simplicity, childlike trust, queenly courage, and withal in possession of a hungering, thirsting, seeking disposition. She presently expressed a willingness and desire to be baptized that very day, so arrangaments were made, and at the dying of the day I led her into the clear waters of the brine and buried that young lady of promise beneath the glassy wave of the moaning sea. I was advertised to speak that eve, and Bro. Sheehy having arrived, he confirmed Ada Bray at that time. My sojourn here has been profitable to the work, I hope. I know it has been a source of delight to me to view these islands and the wild waste of intervening waters that opens up to the ocean upon which floats the commerce of the world.

While penning the above the whistle sounded and with great haste I dashed down to catch my packet for Bar Harbor. Had we rushed around instead of dining we might have seen the summer residence of James G. Blaine and the owner thereof, as also many other elegant mansions. We espied these temporary abodes of the rich in the distance, however, partly hidden within the dark green of the spruce and other timber that grows on the foothills and far up the craggy heights.

At one p. m. the new boat, Frank Jones was on time, and we boarded her for Jonesport where we arrived safe and sound, hale and hearty at six p. m. I spoke here twice yesterday in the house where George J. Adams of Palestine colonization fame used to occupy. Elder F. M. Sheehy is my yokefellow. We will soon pass on up into Aroostook county, to a new field, and from thence perhap into the Queen's territory. God bless the ministry, their families, the Saints, and save the people.

M. T. SHORT.

---

MARATHON, Iowa, Sept. 13.

*Editors Herald:*—One year ago to-day, at a Saints' meeting in Deloit, Iowa, the Lord, by his Holy Spirit, spoke to me in prophecy through one of his handmaidens, calling me to the ministry, and on November 15 I was ordained to the office of an elder. On May 7 I began laboring in this, the Galland's Grove district. I have at times been greatly blessed in presenting the word of life, and at other times severely tried; but thanks be to God, the blessings far exceed the trials. I have witnessed God's power made manifest in administering to the sick, and to those of broken limbs.

Since June 15 I have assisted Bro. C. E. Butterworth in conducting tent meetings in five towns, and they have proved a success, not in the number baptized, but in sowing the good seed and putting down predjudice. While at Panama we made our home with Bro. and Sr. C. M. Wilder, and their untiring labors had much to do with our success. The best location we could find for the tent was nearly opposite the M. E. church, and to our surprise the deacon offered to ring their bell to call people to our meetings. Of course we consented and he did his work nobly. The bell had no "uncertain sound," but in a short time the pastor was being troubled with questions from his flock about the "mode of baptism," "laying on of hands," "authority," "signs," "church organization," and many other questions. The questions, together with the ringing of the bell, soon gave the "diviner" much pain. Bro. and Sr. Wilder have arranged the front room of their house to hold Sunday school and other services in. Their Sunday school is now organized with Sr. B. Crandall superintendent.

August 20. Began tent meetings in Schaller a town of churches and churchgoing people. Here we met Bro. and Sr. Joseph B. Harris eighty and eighty-two years of age

www.LatterDayTruth.org

respectively. Sr. Harris attended the first Latter Day Saints conference held in England. I held the fort the first six evenings, as Bro. Butterworth conducted a two-days meeting at Coalville. While there he baptized five. We continued meetings at Schaller till the 31st. While there we were kindly cared for by Mr. (ought to be brother) and Sr. C. A. Edson and their noble family, Mr. Edson gave us substantial aid, then sent his team with the tent to this town, a distance of forty miles.

We are now located in Marathon and having an interesting time; have had from one to four preachers out at each service. At the close of one of the services, a young man said, after expressing himself favorably to the doctrine, "Didn't Brigham Young and many of his followers once belong to your church?" "Yes sir," I replied: "but you must not let that keep you from obeying the commands of God that you may become an heir of God and joint heir with Jesus Christ; for the same reasons you might say 'I would like to go to heaven, but Satan and his angels once belonged to that glorified throng, so I guess I will stay out.'"

Since August 1 there has been ten baptized in the district. Calls for preaching come from many directions. Bro. Butterworth is an energetic and careful man to labor with, just the one to train a new beginner. We are stopping with Bro. and Sr. M. W. Hartshorn and they are very anxious that a branch of the church be raised up here.

CHARLES J. HUNT.

---

ATCHISON, Kansas, Sept. 4.

*Editors Herald:*—The work is not what it should be in this place; there are forty members enrolled on our branch record, but all do not seem to have the interest of the work at heart.

There is a man here with a mission, and it is not hard to tell who sent him; his name is L. D. Hickey. He learned that the work was in the hands of a rather raw recruit—C. E. Guinand—so he came this way, and by flatteries attempted to get my confidence, attended preaching held at private house in charge of the writer; indorsed all I said; lauded Joseph Smith to the skies, and was very pleasant all around. Sunday evening, the 11th, he attended the Book of Mormon class held at our regular place of worship, and tried to make himself very pleasant and agreeable. He undertook to introduce some Strangism at the time, and stated that Young Joseph was the right man in the right place. I said: "Elder Hickey, when you baptize a man, into what church do you baptize him." Said he, "Into the Church of Jesus Christ of Latter Day Saints." I asked, "Who is president of said church?" He replied "Young Joseph." "Well," said I, he does not recognize you as a representative of this church." "Well," said he, "I don't care whether he does or not; the Lord does." He then began to show how a man could be called to be a prophet and fail in some things. His purpose evidently was to throw discredit upon Bro. Joseph. As the time had come for evening preaching, I announced that I would speak for twenty minutes and try to explain some of the differences between the Reorganization and the Strangites, and at same time make a few inquiries for the benefit of some present, after which I would give L. D. Hickey chance to reply. I took up the question of successorship and read from Doctrine and Covenants 43: 2. After making an argument on this text I called attention to the latter clause in the verse about the one called to teach the revelations which the church had already received; I then called attention to the revelations forbidding polygamy, and asked him to explain why they did not so teach. Suffice to say he talked about fifteen minutes, but evaded the question and what he did say only disgusted his hearers and he went off in bad humor. I think and hope we will be bothered with him no more. He certainly is a lost star, a well without water, a wave casting up mire and dirt.

Yours in bonds,

C. E. GUINAND.

---

THURMAN, Iowa, Sept. 14.

*Editors Herald:*—We are still rejoicing in the great truth of God. Our reunion, we think, did much good; we had a large attendance, and those who united with us by baptism were men and women of good reputation. Of such we are not ashamed, but cheerfully give them the hand of fellowship and joyfully bid them God's speed in their new life. Some of these have long been convinced of the truth of our work and we welcome them to our ranks, feeling satisfied that they will strive to gain the reward of the faithful and do honor to the cause of Christ. We are thankful to our heavenly Father for all the good received. Blessed be his holy name forever. The ministers in attendance did able and efficient work and gave good satisfaction to all, but we deeply regretted that our worthy pastor in charge, Bro. J. R. Lambert, was unable to be with us in consequence of poor health. He was kindly inquired after daily by his many friends. For him we pray that God will bless with physical strength and spiritual power to accomplish the work allotted him by the Chief Shepherd of the flock.

While our preachers did so well, we are in duty bound to not forget the able and praisworthy manner in which our worthy brother, T. A. Hougas, conducted the singing department. The organist, and the choir in general were efficient. Many of our friends have since told us they never heard such singing. The committee with Bro. Leeka as chairman, also the police force, and our worthy secretary, M. W. Gaylord, did commendable work. I think we are safe in making the statement that all did their best to make our meeting a success, for so it proved. The spirit and tone of the entire camp was noticeable and spoken of by numbers of our friends.

And now, dear Saints, we feel like Paul, that whether we live or die we are Christ's. The Spirit he promised has been helping us in our work and confirming the believers, (especially those who have obeyed) with signs following. Many in this district had been healed and numbers benefited through the ordinances of the gospel. About a week before our meeting I was called to administer to Sr. Rachel Good, who was very low with nervous prostration. She immediately revived and the next morning I had the privilege of baptizing both her and her husband. In a few days she was again laid low, to all appearances near to death. Her friends had almost given her up; she said she was happy and prepared to go, and so thankful to God that she had obeyed the gospel. We all prayed for her, and again administered; and blessed be the name of our Master, he heard, and in fifteen minutes she was up and singing with us the praises of God for his blessing bestowed, and sat at the table with us for dinner. She attended our camp meeting, her appetite returned, and she grew in physical and spiritual strength daily, bearing testimony to the truth of God and his power to save and to heal. Her husband is a son of old Father Good, deceased, who while in life stood valiently for the cause; and in death God stood by him, giving him comfort, and abiding testimony of his goodness to all who trust him. During our meeting another of his sons, and his dear wife united with us; and so they come, one by one, as promised to their dear old father before his death; "God is not slack concerning his promises."

To the elders, Saints, and workers of this district we say by the Spirit, Move on in this work, having the work of God first and foremost in your minds, carrying into effect practically that which the Master requires, and you will be blessed. The windows of heaven will be opened unto you, and blessings temporal and spiritual given to your heart's content. We were thankful to see such a goodly number of the Saints who made the effort and camped with us; this speaks well for such, and proves that they are interested in the work. May they never lack energy and pluck to hold on to the rod of iron, and partake of the precious fruit that shall fill us with the love and knowledge of God.

My heart is in the work. I hope to be faithful in the discharge of duty in the interest of the cause while life shall last.

Yours fraternally,

HENRY KEMP.

---

RIVER SIOUX, Iowa, Sept. 13.

*Editors Herald:*—I feel to praise God for his goodness and mercy toward his children, even the weak ones. I know I am weak and do not live as I should; yet God in his love and mercy bestows blessings on me. I can but feel it a pleasure to serve him, and am glad that we have the chance. But still I do not do all that I could, or that I would wish. It is my wish to spend all my time in the cause of Christ, and the spread of his gospel. I feel that I will bring myself to be more humble in the sight of God. I want to see this work spread till it covers the earth. When Christ comes we shall be at rest and all wanderings cease. This is the time I long for, when we can be at rest; for I do not see any rest for us now if we do our duty. There is work for us now; but let us not grow weary. Let us remember that there is a better day coming, some sweet day by and by. This is the hope we live on. It is worth living for, and God helps those who help themselves.

www.LatterDayTruth.org

Let us be up and doing, for there is a work for each of us to do. Let us heed the admonition of the Spirit to come up higher. If we ever expect to dwell in the Father's house we must do as he tells us, not as we would naturally wish to do. When we have the Spirit to guide us we wish to do the things of God; so let us labor to gain the Spirit. Let us not hold any hardness toward brother or sister, but love one another.

Your brother,

HERBERT LYTLE.

---

MANCHESTER, Tex., Sept. 13.

*Editors Herald:* — I have been numbered with God's people but a little over a year; I was baptized into the fold June 29, 1891, by Elder J. D. Erwin. I had been a member of the Baptist Church twenty-two years, and the thought of not being in the true church had never entered my mind until awhile before I heard the gospel, when I began to think there was something wrong. I prayed and tried to enjoy their revivals, but could not. The Saints had preaching; I went to hear them, more from curiosity than anything else, and there I first heard the gospel in its fullness and purity, although I tried to turn a deaf ear to it but could not. I feel so thankful that the Lord made known to me that I had been led by the blind. I have never regretted obeying, for I know it is true. I do not fear the doctrine in the least; it is myself I fear, for I know I am weak and fallible, liable to error at any time, although I am firm in the faith and well satisfied that if faithful to the end I will be saved. Dear Saints, pray for me that I may be strengthened and enabled to press forward in every duty.

A sister,

SALLIE RICHARDSON.

---

COATS, Ark., Sept. 12.

*Editors Herald:*—I left home, Burnham, Missouri, August 22, for a trip through the field where I have been laboring since conference. On leaving I had to experience what most missionaries experience; that is, to plant the token of love upon the tear-stained cheeks of wife and children; and while I go from them but a few weeks at a time, I can think of those and separation with those who go to foreign nations for years, and think what a sacrifice they are making for the upbuilding of the Master's cause.

My first stop was on Miatt Creek, where we have a brother living and quite an interest awakened. Several believe the doctrine, but do not see the necessity of obeying. Bro. C. J. Spurlock is my fellow-traveler in the gospel, and while at Miatt, Bro. C. M. Bootman of West Plains assisted us.

From this place we went to Oregon county, Missouri, to the Jones settlement, where we have eleven members and quite an interest. We preached several times and administered the sacrament to our brethren and left them feeling somewhat encouraged. Having an invitation from a Christian preacher to come to his neighborhood, sixteen miles east to Cain Hill, we went and preached to quite a crowd of interested listeners, and we made some friends among the best and most influential people in the neighborhood, and the Christian preacher told us he believed our doctrine was right, but was afraid he could not stand the persecution. The principal part of our congregation were Christians. The Christian preacher at Thayer had a great deal to tell the people about us when they would go to town. They tried to get him to come and tear up the doctrine of the Saints, but he did not come.

I am very comfortably located this evening at the home of Bro. and Sr. Hasbroucks, whom I baptized, with four others, in July. This is at Coats, Sharp county, Arkansas. We are holding meeting here; one has given her name for baptism. There is quite an interest, and I think more will follow in the near future. We will soon open meeting near Center, Sharp county, Arkansas, some eighteen miles west, next Saturday. We have more calls for preaching than we can fill.

Your brother,

JOSEPH WARD.

# Original Articles.

## WHAT'S IN A NAME?

SOME say we assume a high sounding title by calling ourselves Latter Day Saints, and are claiming too much for erring fallible man. However, they are willing that we should take the name Christians, or Disciples. But what is there in a name? There is very much in all three of these terms, much that is significant and worthy of consideration; but they are synonymous terms. No matter how high sounding the term *Saint* may be, the word *Christian* is equally as high, also the term *Disciple* at least when the latter refers to a disciple of Christ. If there are no saints, there are no Christians on earth to-day. If there are any Christians the same are saints. Through tradition the term *saint* is supposed to refer to perfect men or women, those who are nearly sanctified, perfect, and holy, as human beings can become. And some do not believe anyone worthy of the title until after they are dead, and beatified, and celestialized in heaven above, where they may become worthy of adoration and worship.

That saints were not perfect, but could attain perfection, is clearly taught by Paul when he says that God gave apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the saints, as well as for the work of the ministry, and for the edifying of the body of Christ (Ephesians 4: 12). Truly, if there are no saints to-day, these officers may be dispensed with, as their work would not be required. But it appears that "perfecting of the saints" was only part—a third—of their work. The ministerial work and the edifying or building up of the body of Christ is still needed work. All classes admit this; therefore these instrumentalities or agents are still necessary.

That the church was composed of saints formerly, as in the days of Paul, is evident from numerous passages of Scripture. The name is found in Job, said to be the oldest book in the Bible, also often in the Psalms and in Daniel. In these scriptures the term applies to human beings, the people and the church of God upon earth, and seems to be a common appellation of the church, or rather of the members of the church.

The name is derived from the same root as "sanctify," "sanctification," etc. and signifies a person who is set apart to a holy purpose; in other words, one who separates himself from the world and devotes his life to the service of God; one who renounces the world, the flesh, and the Devil, and becomes subject to the government of Christ and a member of his body, the church. Can a Christian be any more or less? or is he any more or less?

But a saint is a holy person, a sanctified person, we are told. Well, is a Christian any less? or rather, is a man a Christian who is not holy, who is not sanctified? A member of the body of Christ, whether he be called a saint, a Christian, or a disciple, is required to be holy, to be sanctified, and justified, and to be "pure in heart" as well as in deed. A man or woman who is not pure in heart and holy in conversation, upright in his walk, righteous in his life, and sound in the faith, is not a saint, a Christian, or disciple in the full and proper acceptance of these terms. He is but a saint in name, a Christian in name, a disciple in name, who is not a holy person; a sanctified, righteous, and just person. In other words, an unholy, unsanctified, unrighteous, and unjust person is not a saint, a Christian, or a disciple. Now there must be a possibility of a person being an imperfect saint, else there is no sense in making an effort to perfect the saints on earth. A sinless being on earth is hard to find. There are none to be found.

O. E. SANDBECK.

[To the above we may add that, while in exceptional cases the word *saint* refers in Scripture to God's redeemed sons and daughters, as in 2 Thessalonians 1:10; Jude 14; Zechariah 14:5, etc., it generally refers to his covenant people on earth, whether in history or prophecy. The following citations in history may suffice on that point: Deuteronomy 33:3; 2 Chronicles 6:41; Job 5:1; 15:15; Psalms 16:3; 89:5, 7; 116:15; 149:1, 5; Proverbs 2:8; Hosea 11:12; Acts 9:13, 32, 41; 26:10; Romans 1:7; 12:13; 15:25, 26, 31; 1 Corinthians 1:2; 14:33; 16:1, 15; Ephesians 1:1, 15, 18; 3:8, 18. Colossians 1:2, 4, 26; 1 Timothy 5:10; Jude 3, etc., etc.

And the following citations show

www.LatterDayTruth.org

that God's people in the latter days and up to the second coming of Christ will be known as, and called of God "saints": Psalms 50:5; 149:9; Daniel 7:18, 22, 27; Zechariah 14:5; 2 Thessalonians 1:10; Jude 14; Revelation 13:7, 20; 14:12; 16:6; 17:6; 18:24; 19:8; 20:9, etc.

While the term *saint* or *saints* refers in Bible history or prophecy many scores of times to God's covenant people, the term *Christian* or *Christians* refer to them but three times, as in Acts 11:26; 26:28, and 1 Peter 4:16.

Inasmuch as God's people in the latter days are repeatedly and usually called "saints" by him and his inspired servants, was it not proper, and to be expected, that his servant Joseph the Seer, when founding and building the church in these latter days, should call it, by revelation, the "Church of Jesus Christ of Latter Day Saints"? Wherever the Church of Jesus Christ is in these latter days, it of necessity will be composed of latter-day saints.

Yes; there *is* much in a name, and it is essential that God's people know the name he gives them and then patiently, faithfully strive to be worthy of it, so that when Christ's command goes forth, "Gather my *saints* together unto me; those that have made a covenant with me by sacrifice" (Ps. 50:5), when "he shall come to be glorified in his *saints*" (2 Thess. 1:10), and "the kingdom and dominion, and the greatness of the kingdom *under* the whole heaven, shall be given to the people of *the saints* of the Most High" (Dan. 7:27), that then they may know and answer to that God-given name and share the joys and eternal rewards promised and provided for those who love God and keep faithfully his commandments to the end.—ED.]

## THE DANISH MISSION.

EDITORS HERALD:—I have been requested to write an article for publication setting forth the true condition of this mission, and I feel that I am in duty bound to give the church such information as I am at present in possession of.

I arrived in this country on the first of July and as soon as practicable made arrangements to go to Aalborg and make investigations of the conditions of church matters there. Aalborg is the city where Bro. P. N. Brix made his headquarters for ten years while in this mission, and until his death in 1886. I had expected to find a considerable number of Saints there as the fruits of Bro. Brix's labor, and according to the "annual statistical table" presented to the General Conference for 1892 Denmark shows a membership of seventeen (17), although I notice in the secretary's (Bro. Stebbins's) annual report for '92 that Denmark is not reported. Contrary to my expectations I found we had only three members there, a small number indeed, and especially so when we consider that they are not in a condition to yield us any assistance in any way. One of them is an old lady aged seventy-three who receives her support from the county; the two others make a scanty living by weaving. Having expected to meet a number of members of the church, who could keep me for the time being at least, I did not come prepared with means except enough to pay traveling expenses, and have consequently, ever since my arrival, been in an embarrassed condition financially, especially when we consider the absence of hospitality in this country. This is an unpleasant feature.

Here is a spirit of unrest in religious matters, also a spirit of church division; but the State church—the Lutheran Evangelical—predominates, and this being the case a person preaching a Bible doctrine (which of course the above is not) preaches to a certain extent against the sentiments of the State, because the creed is devised and prescribed by the sovereign or "Kirke Ministerium." All their ministers are bound by oath to preach the creed prescribed, and if one cannot do this, he cannot preach for "The Lutheran Evangelical Church of Denmark." The State or Kingdom of Denmark claims to be enjoying liberty, but it is in a limited sense; that is, a person has a right to believe in what doctrine he or she pleases, but they must, in spite of their religious convictions, pay a stipulated church tax, also a tithing; so any and all persons converted to another doctrine must by their means support the State church.

"Mormonism as known in Europe is not tolerated in Demark," so I am told. How far this extends I am not able to state at present. The American Consul to Denmark has been in trouble ever since I arrived here and is at present under arrest in Copenhagen charged with criminal dishonesty. He is consequently discharged by the United States Government, and a new one is appointed. Owing to the above I could not obtain an interview with him when in Copenhagen, so I am not advised as to my rights here as a missionary. I have been awaiting something in the way of credentials or some kind of a national guarantee from the United States Government to the church, showing forth in a proper manner the difference between the Utah Church and the Reorganized Church. Such a document seems almost indispensable under present circumstances.

The Utah Mormons have, in spite of all opposition, three flourishing conferences in Denmark (so they say). They do not preach polygamy now, they only preach the gospel and the gathering, so it is hard to get people to see the difference between us and them from the preaching; but with the document above referred to a distinction would easily be made. People have been deluded so much and regard everything that is tainted with the name of Mormon as evil, and we are regarded with suspicion by those that otherwise would be our friends and would have confidence in our words were we not in any way associated with Mormonism. This undue distrust will render labors for the progress of the work very tedious and we cannot be too well armed both with help from our government, spiritual power, and "money."

Brethren, sisters, and friends, we have every imaginable difficulty to contend against in this mission. None of our written tracts are yet printed in the Danish language. It takes means to hire a hall to preach in, to pay for board and lodging, and many other things—expenses that our American missionaries do not have to meet. I now appeal to the church in general, and especially to the "Danish Saints" in America, to assist us in planting the work here. There are many Saints throughout the United States who can contribute to this mission; many have friends and relatives in this country that are eking out an existence in spiritual darkness and bondage who would gladly accept the truth could we but reach them. Will you help us? Saints, now that the church has sent us here and we have made the sacrifice to leave home and relatives to preach to this people, can you not afford to assist us by your means, and let us join hands and thus make a joint sacrifice for the advancement of the cause of truth? Without means it is imposible to reach this end.

The object at present is to make the right kind of a start. Get the mission once started and it will support itself, and you will see the fruit of your labor and sacrifice. Please do not lay this letter away from you before you have consulted your conscience in this matter. See the advancement the Salvation Army is making in this county; it is wonderful, wonderful indeed, and it is because they offer the people something practicable, although the spiritual they offer is but a hoax; still in this country of proverty the people accept it as a means of temporal and moral salvation. Should we then who have the gospel of Jesus Christ that saves both soul and body hold back our means? Nay, brethren; let us press the work forward that is intrusted to our care and thus be free from the blood of this generation. Let us remember the sacrifice the Savior made for us and assist while we can. The night cometh when no man can work. Brethren and sisters, I am in earnest concerning this mis-

www.LatterDayTruth.org

sion; do not think me presumptuous. Any who can and will aid us will please send money direct to Bishop E. L. Kelley, Lamoni, Iowa, and he will forward to this mission. I would like to show forth the condition of the Danish people both spiritually, temporally, and morally, but my letter is already too lengthy. Suffice it to say, the people need the gospel and reform very badly.

I remain, your brother for the progress of truth,

MARCE SORENSON.

STORRING pr KLAUK, Denmark, Europe, August 26.

## TO LIVE BY FAITH.

THOSE who hope to find acceptance with their God when the pilgrimage of earth life shall fade out and they shall be issued into the realities of eternity, must seek to lift themselves above the low, groveling, sordid condition of those who live to gratify their ambition, appetite, or lust, or who attempt to have the divine law to comport with their desire or interpretations thereof. The ancient prophet said: "Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith."—Hab. 2:4. This was more than six hundred years before the great Teacher instructed, "Have faith in God."—Mark 11:22.

In my judgment the command of Christ contains nothing in the nature of credulity, but that which rests in reason and the creditable promise of God. Paul when writing to those who had received the gospel at Rome, cited the statement of Habakkuk: "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."—Romans 1:17.

His was a wide and extended experience in the church of his time, and a profound knowledge and understanding "through the abundance of revelations" (2 Cor. 12:7); for he says in regard to the character of the gospel and his obtaining, and authority to preach the same: "But I certify you, brethren, that the gospel which was preached to me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."—Gal. 1:11, 12. To this we may add his confession to the Ephesian saints, in relation to his responsibility to God and the Gentiles by reason of his apostleship: "How that by revelation he [God] made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ)."—Eph. 3:3, 4.

Thus cared for by the All-wise, and directed from the fountain head by immediate revelation, he was well qualified to speak understandingly, and to direct authoritatively all those who had "put on the whole armor of God." (Eph. 6:11.) Hence we find him instructing Timothy: "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith."—1 Tim. 1:4. I emphasize the reference to *genealogies*, for the reason that it is one of the leading features that make a large body of people that have departed from the faith, and who think they are doing the will of God by performing a work for the dead, without the sanction of heaven or immediate revelation, and all this that they may complete the chain of their genealogy, which is not of paramount importance to the living as their zeal for the dead, or establishing their genealogy; but ministers questions that can never be solved but by direct revelation from God, and in the majority of cases will only be manifested when Jesus Christ as "ordained of God to be the judge of the quick and dead" (Acts 10:42) shall appoint to every man his inheritance, which can only be obtained by his individual righteousness in keeping the law that God hath given for the exaltation of the race: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."—John 3:16.

The pivot on which alone can rest the hope of everlasting life is in the believer accepting and abiding in the promise of God; for when Peter was converted to the universality of the gospel he "opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34, 35.)

The same rule of acceptance is in force now as that which was submitted to the Gentile Cornelius and his household; for the same God that inspired the preacher to open the gospel door to the Gentiles on that occasion, authorized the last prophet of the Old Testament to say, "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering for my name shall be great among the heathen, saith the Lord of hosts."—Mal. 1:11. And to inspire hope and confidence in the promises made, this emphatic announcement is heralded to the world: "For I am the Lord, I change not."—Mal. 3:6.

This same announcement has been made in this the dispensation of the fullness of times. There can be no escape from the logic contained in the fiat of God's unchangeable and eternal fixedness of his divine law; so we might with propriety say to those who are devoting so much time and money to procure the genealogical record of their ancestry, "Avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain."—Titus 3:9. Let me exhort those who neglect the living, under the deceptive imagination that the whole would have rejected the gospel and are unworthy of its blessings, that the all-important trust that God hath reposed in his servants in this present dispensation is that they be faithful to the command which saith: "Therefore, go ye into all the world, and whatsoever place ye cannot go into, ye shall send, that the testimony may go from you into all the world, unto every creature."—D. C. 83:10.

This commandment is still binding, and will be until the word of Christ be fulfilled wherein he fixes the period of our release from the responsibility of being messengers of glad tidings, as follows: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14.

There are millions now living whose ears have never been saluted with the sound of the gospel, and the responsibility largely rests upon those who know the truth, that these millions be granted the privilege and opportunity of living by faith as directed in the law of the Lord. John the Baptist testified: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36. The only hope of a crown in glory vouchsafed to anyone is in believing in the Son of God, and obeying and keeping his words; for he said: "If ye love me, keep my commandments."—John 14:15. Obedience to the gospel and a failure to continue therein, will bring the *wrath of God* and a forfeiture to the tree of life, and death in a condition of sin: "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abomination that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."—Ezek. 18:24. Righteousness and a continuation therein, is the path of duty and the path of safety, and all who love God out of a pure heart should live by faith, ever resisting evil, so as to overcome the world, the flesh, and the Devil.

In the love and grace of Christ I greet all those who have accepted the restored gospel, as committed by the angel unto the prophet of this century. Hear ye the words of the great prophet Alma: "And now behold I say unto you, then

www.LatterDayTruth.org

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

I know of no language that I could employ that illustrates more forcefully the necessity of living by faith. When Paul was reasoning with the Galatians upon the superiority of the gospel law over the Mosaic law, he writes: "But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith."—Gal. 3: 11. Whereas these Gentile converts are thus instructed, what would he say to the true believers of his own nation? Speak on, Paul, we will patiently hear thee: "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him."—Heb. 10: 38. I might multiply proofs from the word of God bearing directly upon this topic, but I forbear with one more citation that I consider to be appropriate in this connection: "But I fear, lest by any means, as the serpent beguiled Eve through his subtility, so your minds should be corrupted from the simplicity that is in Christ."—2 Cor. 11: 3.

Every true minister of the gospel might adopt the foregoing language as he warns, instructs, and teaches the flock of God over which the Holy Ghost has made him overseer, that the "simplicity of Christ" be in his own heart, that the righteousness of the gospel shall be the trend of his conversation, first, last, and all the time, as he stands to invite one and all to live by faith. In hope,

ROBT. M. ELVIN.

## DO I MISAPPREHEND?

FROM the manner in which I am belabored in the *Herald* for September 3, in article "Common Consent Again," either I greatly misapprehend the subject discussed, or was misapprehended. In my letter published in *Herald*, for August 6, I did not intend to be understood as entering the field as a controversialist on the topic there referred to, but simply as an "inquirer," a seeker after light on the subject. My first inquiry is classified "an impertinent insinuation." Whether the subject was considered so sacred that it was "impertinent" for an ordinary mortal like myself to inquire into, or whether the inquiry as there was not germane to the subject, we are not told. If the former, I would suggest that the day of Roman glory and Utah domination is gone, gone for aye! If the latter, I will say that no personality was by me intended, either kind or unkind.

The phraseology used by me is substantially that of the resolution considered. "Presidents of conference or district and missionary in charge" is the language used in both resolutions. Perhaps I should have used the form, "Have the members of the Decatur district just made the discovery" etc., but in the latter case it would be remembered that the Decatur district is represented by a president of conference and two missionaries in charge, and possibly that would also have been considered "an impertinent insinuation;" but my unintentional mistake or wrong may do me good after all, so I pass that by with the statement that I am just as willing to stand by the subject-matter of the resolutions as anyone when it is shown to be in harmony with the law of the church.

But for fear I may have further misapprehended, I wish to further inquire. Where no branches exist and it is desirous or expedient that they should be organized, may missionaries in charge or presidents of districts nominate officers for those intended branches? Answer: "When branches and districts are organized, they should be so organized by direction of the conferences, or by the personal presence and direction of the Twelve, or some member of that quorum who may be in charge, if practicable; or, if a branch, by the president of the district with the consent, knowledge and direction of the missionary in charge, when circumstances prevent the missionary in charge being present."—D. C. 120: 1. This seems to be a wise provision of law; for it not infrequently transpires that men are to be designated by revelation for officers in branches to be organized for the first time, and in such cases something more than human voice and vote is essential, but after branches are organized and set in order, who then have oversight and jurisdiction? Answer: "In the meantime, branches and their officers, and districts and their officers are to be considered as provided for by My law to carry on the work of the ministry in caring for the membership of the church, and to relieve the Twelve and Seventy from the vexation and anxiety of looking after local organizations when effected."—D. C. 120: 1. It seems to me from the foregoing that the action of the Decatur district is a move calculated to throw the matter of branch care right into the hands (in part at least) of those whom the law would "relieve" of that work.

The reason why branch presidents were not made "to share the responsibility with certain missionaries in charge, together with district officers, in the work of nominating branch officers," so far as I am concerned is, it had never occurred to my mind but what the president of a branch had an equal right in common with every other member of the branch, at any regular branch business meeting held for that purpose, to nominate men for office in the branch, if he so chose.

Of course my ideas were based on the common custom that has prevailed in the church in this matter of branch business meetings since my acquaintance with it; and for the other part of the "sixty years" of the church's existence, I took it for granted that the same mode of procedure had generally obtained, at least until after the death of the Martyrs, when a grand rush was made for a centralization of power in the hands of the few. It is said that I "totally failed to prove anything." I did not start out to prove anything especially, but to ask for proof and light on the subject, and I thought then and think now that the statement cited (D. C. 25: 1) had some relation to the question considered; and if the discovery is made that I have a belief in regard to where certain rights and prerogatives are vested, and that belief is wrong, I yet desire them where God vests them, not where I may "believe" he vests them.

But the question is asked, "By what rule of interpretation do you and others make that law which says 'all things shall be done by common consent,' apply to the selection of district and branch officers, but not to those whom God calls and appoints"? I do not know what the answer of others may be to this question, but for myself, I do not remember to have said that the law applied in the one case but not in the other. The question with me is not to what extent the law of common consent applies, but as to where a certain right, the right to nominate branch officers is vested under the law of common consent. My assent to nominate men to office in the divine government by the Father above as the infinite Sovereign of the Universe, and to all other lawful acts essential to the full election of such men to office, was given to him when I obeyed the gospel, because by the gospel he holds the constitutional right to do so. In the one case the law is plain but in the other the late action of the Decatur district would indicate that to some the provisions of the law are not quite so clear, hence the effort to adopt a rule to govern in the case. In the case of the divine

www.LatterDayTruth.org

call to office in the priesthood, God, by revelation calls, designating the office, and this he may have done and may do yet in the selection of men so called, for the purpose of serving as branch officers; but where God does not do this by revelation through the proper officer or officers in the church, where does the right to nominate branch officers inure? This is the question that the resolutions attempt to solve.

But one other point we notice in conclusion, "The one class of officers are designated by the Spirit of revalation, while the others, it is *presumed*, are not." If men already called by revelation are always designated by revelation to fill the positions of branch servants or officers, why not leave the channel of revelation as broad and unrestricted in the latter case as in the former? Why seek to narrow it down by resolution to district presidents and missionaries in charge? Why not rather leave the matter in the hands, or with God and the "branches and their officers, and districts and their officers" where the law places it (D. C. 120:1)? It is the resolutions that are in the way, not the law of common consent. Branch organization is a primary and fundamental part of the church organization, so recognized and provided for in the fundamental law of the church (D. C. 17). And the law of "common consent," whatever it may imply, we think does apply, so far as all rights that appertain to the members of the branch in that capacity are concerned.

With the desire only that we may all be found walking in the light,

C. SCOTT.

### THE WAY OF TRUTH.

SOME infidels have said that if the Bible is true then the Mormons have got the truth.

Evidences are mostly in favor of the Bible, therefore, we have got the truth and the proof. We invite all who have not heard, to hear—"prove all things." We warn all who have heard to obey, come to Christ, the light, and the truth. So may you find rest, the spirit of truth to teach and strengthen to live meek and lowly in heart to an inheritance and rest bye and bye.

Let us all unite to help each other to obey God by keeping his law that we may be happy now and forever more.

Prof. E. C. Pickering, director of Harvard College observatory, has issued a circular suggesting the erection of a large telescope on the Andes, near Arequipa, Peru. The Professor holds that the climate of Western Europe and of the eastern portion of the United States is not suited to good astronomical work, while at Arequipa the sky is clear a large part of the year.

In the last century it is estimated that over 19,000,000 persons have been killed in the wars of civilized countries and 1,200,000 during the last thirty years.

## Selected Poetry.

### IN MEMORY OF FLORENCE CHANDLER.

BY MRS. FRENCH.

A Christian child has gone away,
And lonely seems the home to-day;
Her genteel form and kindly face
No more in her accustomed place;
Her ministries of household love,
Her ways as harmless as a dove,
All these are sadly missed each day
Since this dear child has gone away.

Her face so bright, her heart so true,
Spread sunlight of enchanting hue;
And father, mother, brothers all
So many kindly deeds recall.
It seems most strange that all is o'er,
That she comes back to us no more;
But we must with submission say,
Our darling Florence passed away.

But as we wait there comes the thought,
There is a home with radiance fraught,
Where bright angelic spirits meet,
And rest is found for weary feet;
Where Christ heals all and bids them come
And dwell in his celestial home,
Where eyes with tears no more are dim;
This lovely child is safe with him.

Then let us sorrow not as those
Who have no hope, for Jesus rose,
The light of life has clearer grown
And faith beholds the great unknown,
And the Perfected One comes near,
'Till glory shines about us here;
And though the ties of earth are riven,
We know our child is safe in heaven.

## Conference Minutes.

### WESTERN MAINE.

Conference convened at West Surry, September 3, 1892, at two p. m. W. G. Pert chosen to preside, E. H. Pert clerk. Branches reported: Green's Landing, Bray's Mountain, and Brooksville. Elders reported: G. W. Eaton, W. G. Pert, U. W. Greene, M. F. Gowell, G. W. Robley. Priests, S. G. Cunningham, C. Knowlton. Teachers, A. Hutchinson, E. H. Pert, J. E. Eaton. Deacon, H. E. Saunders. Bishop's agent's report referred to an auditing committee, and found correct: On hand last report $21; received $34; paid out $49.91; on hand $5.09. Report of the Sabbath school association accepted. Bro. C. Knowlton's ordination accepted. Remarks were made on the original resolution on ordinations, and resolved that an amendment be made to a previous resolution by the district conference concerning ordinations: No one shall be ordained to any office in the district without the consent of the district conference or the missionary in charge. Adjourned until first Saturday and Sunday in February, 1893, place to be left to the option of district president.

### SOUTHWESTERN TEXAS.

Conference convened at Oakwood church, September 3, 1892; O. D. Johnson president, W. H. Davenport secretary. Branch reports: Oakwood 45, no change. Bandera 26, 5 received. Medina City, no report. Elders reported: A. Kuykendall, W. H. Davenport, O. D. Johnson, and A. B. Moore baptized 4. Resolved that the name of this district be changed from Western Texas to Southwestern Texas. The ordination of Bro. J. P. Neal to the office of elder, which was ordered at last conference, was mentioned; but upon Bro. Neal announcing that under the circumstances he was not ready for ordination, it was deferred. Resolved that hereafter all elders' reports and resolutions be made in writing. Preaching by Elders A. B. Moore, J. A. Currie, and O. D. Johnson. Adjourned to Pipe Creek, November 25, 1892.

### KEWANEE.

Conference convened at Buffalo Prairie, Illinois, September 3 and 4; J. W. Terry president. Branch and Sunday school reports were read from Kewanee, Buffalo Prairie, and Millersburg, showing a thriving condition of the district. Bishop's agent reported: Receipts for three months $91; disbursements $150; due agent $4.29. Report of committee on district boundary lines was read, and it was resolved to refer the report back to committee, and that D. S. Holmes be added to that committee. Next conference was appointed to meet at Kewanee, the first Saturday in December. A protracted meeting of one week was appointed to be held at Dahinda, Illinois, commencing September 16, also a two-days meeting was appointed at Henderson Grove, October 1 and 2. One was baptized during conference. Preaching by Elders Alma Whitehouse, J. D. Jones, and J. T. Kinnaman.

## Miscellaneous Department.

### SOUTHERN NEBRASKA CAMP MEETING.

The Southern Nebraska district camp meeting convened at Castor's Grove, south of Wilber, August 26. Meeting was called to order at 2:45 p. m. by J. W. Waldsmith, district president. On motion James Caffall was chosen president, J. W. Waldsmith associate president, C. H. Porter secretary, F. J. Chatburn chorister, H. C. Bronson assistant chorister, R. White and O. Savage police.

The following order of service was observed: Nine a. m., prayer and testimony: 10:30 a. m., three, and eight p. m., preaching. The bell was rung at ten p. m. when all in camp were expected to retire quietly to their tents. The brethren at Wilber had taken care to have everything as well prepared as possible. More tents were on the grounds the first days of the meeting than ever before and the friends were all hopeful of a grand time. We had fine congregations on the first Sunday and our anticipations were that the meeting would prove a grand success, but on Sunday night a heavy rain fell and on Monday morning the prospect was not bright. Some had been drenched and were not feeling elated over future prospects, especially as the water was standing in pools all over the camp ground. Some concluded to not remain longer in camp, others looked longingly for a favorable change in the weather. Quite a number complained of sickness and the elders were frequently called upon to administer. The spirit of healing was manifested in power and all who called for administration were caused to rejoice in benefits received. During the meeting one brother was suddenly stricken with sickness and suffered terribly for an hour or two. When first administered to he was relieved, but the pain returned with increased violence until he seemed to suffer excruciatingly. He was administered to the second time, received instant relief; and arose to his feet glorifying God because of his power thus manifested. This was certainly a case of miraculous healing; for he remained well. From Tuesday until Friday the weather was more favorable and all hoped for a good closing to the meeting, but were again disappointed; for Saturday we had another heavy rain which caused us to vacate camp, agreeing to hold meetings in the church at Wilber over Sunday.

On Sunday we held three preaching services in the church which was closely filled with appreciative audiences, and at the close of the afternoon service we had the pleasure of initiating two precious souls into the kingdom, which made a total of four, all adults, since the commencement of the meeting.

On Monday a meeting was held at the church to complete business connected with the present meeting and to determine upon a course of action for the future. At this

www.LatterDayTruth.org

meeting a committee consisting of J. W. Waldsmith president, C. H. Porter secretary and treasurer, S. Brolliar, J. W. Holenbeck, and W. M. Self were chosen a committee on arrangements, with power to provide for a district camp meeting, or if thought preferable for one or more grove meetings, to be held in the district during 1893. Financially the meeting was a success; the brethren in the district assisted more materially than heretofore and the committee was enabled to provide for the necessary expenses, and two tents fourteen by sixteen were purchased and are held as district property.

Thirty-six services were held as follows: One business meeting, eight prayer and testimony meetings, twenty-three preaching services, two baptismal, and two confirmation services. After camp was vacated five preaching meetings, one baptismal service, and one business meeting were held in the church. We were well supplied with able ministers during the entire meeting. The word was dispensed by Elders J. Caffall, T. W. Chatburn, G. W. Shute, H. C. Bronson, and C. Scott, assisted by the home ministry of Nebraska.

The immediate results, so far as additional membership is concerned, is the baptism of four adult persons.

C. H. PORTER.

### CLINTON, MISSOURI, REUNION.

The first day of the Southwestern, Missouri, reunion—Thursday, September 15—was almost occupied by the business of the Clinton district conference. Campers arrived at all hours. A special car came from Independence.

At 4:30 p. m. the Saints met in Park Hall and effected a temporary organization with Elder I. N. White chairman and Gomer Wells secretary. At 7:30 p. m. about one hundred met at the hall and listened to the first sermon of the reunion. Elder R. Etzenhouser was the speaker; texts Gen. 8:22 and Mark 16:14–20. He said: Here are two promises; one made early in history, and the other many centuries later, both authorized of heaven. We all agree on the universality of Mark 16, but each society believes as much of the command and promise as suits its purpose. "He that believeth and is baptized" is not accepted by all, some resting their hope on faith only. A society in Texas has arisen claiming that baptism is not only nonessential, but a positive sin. Thus we see the wildest extreme has been reached.

That immersion is proper is seen from Matthew 3:16, John 3:5, Romans 6:4, 5; and the Fathers testify that it was the common practice for about two hundred and fifty yeary until it was changed as in the case of Novatus (Eusebius's Eccl. Hist., p. 226). It seems that this fact should come ringing down the ages. Why cannot all agree on the mode and its necessity, as on the universality of the message?

"He that believeth not shall be damned." All agree on what damnation is, as well as salvation, and the universality of same; but agreement ceases on "these signs shall follow them that believe," etc. We believe it all, and do not believe a separation of language is admissible. The message was to "every creature"; the creatures were to believe, and signs were to follow them. The spiritual needs of creatures are as great to-day as then. Here is the preaching and its benefits. Some think the benefits are limited to the apostolic age; might as well limit the preaching as the benefits accruing; they are coextensive. No better evidence that God will bless in life to come than the fact that he blesses in this life.

"While the earth remaineth, seedtime and harvest, and cold and heat, and winter and summer, and day and night shall not cease," is the first promise. All believe this and take courage; for a complete famine will never prevail. Even skeptics believe it in times of extremity, though in times of plenty they profess to not believe it. Christians think the skeptic inconsistent for believing this and refusing to believe other scripture, but the Christian may be found in the same position; he may easily be found who believes but half of Mark 16: 15-18. Skeptics may believe more than infidels, moral men more than skeptics, and Christians more than moral men, which shows that advance is possible; hence Latter Day Saints may not be out of line in accepting all of it. Evidently, he who believes the most is safest from Matthew 4:4. Latter Day Saints present the gospel as it was, as it is, and as it ever shall be.

Some argue the necessity of various and different beliefs to accommodate the people; but God "made of one blood all nations." It started in unity and will end in unity. If diversity would satisfy, we would not argue its insufficiency; but though churches multiply, all are not satisfied. Can we hope that it ever will? No; unity is preferable to diversity. Creeds are fast crumbling; men are seeking common ground. Since the Bible is the standard, we propose to believe it all and abide the consquences.

Friday, 16. Met at nine a. m. for permanent organization. After song and prayer the following officers were elected: In charge, I. N. White missionary in charge of Southwestern Missouri, J. A. Robinson president Independence district, and A. White president of Clinton district; secretary, Gomer Wells, W. S. Macrae assistant; chorister M. H. Forscutt assisted by Gomer Wells; organist, Myra Brackenbury; janitor, W. P. Crayne; ushers, W. Crick, R. Wells, and A. J. Keck. Bro. A. H. Parsons to furnish notes to newspapers and reporters. On motion Tuesday the 20th was given to the Sunday school work. Arrangements were made for administering to the sick. The business session then adjourned and the assembly resolved itself into a prayer meeting, lasting nearly one hour, with Bro. J. A. Robinson in charge. Some bright testimonies were given, Bro. Blair taking the initiative.

At 10:30 the sermon was by A. J. Keck, a promising young elder of Nevada, Missouri, from Job 32:8: "There is a spirit in man and the inspiration of the Almighty giveth them understanding." There is a difference of opinion as to what the spirit in man is and its nature. We hold that it is an identity that may exist apart from the body. Some hold that at death man has no preëminence over the beast and that he has no conscious existence until the resurrection; but such a resurrection would be equivalent to a new creation, not a resurrection, when held in that light. Should I thus die and thus be brought forth it would no more be me than the Adam of the Garden of Eden.

That there is a conscious entity in man that survives the death of the body is plainly supported by the doctrine of preëxistence, which is plainly taught in the Scriptures, though overlooked by some Bible readers; "Before Abraham was I am," said Christ. Then, his spirit had an existence prior to coming into the flesh. Paul declares in Hebrews that as the children were made partakers of flesh and blood, Christ likewise took upon him the same and thus became like unto his brethren in all things. This shows that an *after* existence is possible separate from the body, as well as preëxistence; and if this is true of Christ it is true of all.

"The inspiration of the Almighty giveth them understanding." Rom. 1:16 and Acts 4:12, make this means of salvation preëminent. Jer. 31:31-34 shows the new covenant in contrast with the old. The old was the law of Moses which was "added because of transgression." The term *added* shows the existence of a better law—the gospel—which Israel transgressed (Gal. 3:17-19). That the gospel was preached before is seen in Galatians 3:8 and 2 Peter 2:5. This new covenant was not new in the sense of being newly created. The old was the ten commandments (with appendages) written upon stone and was not made for the righteous, but for the lawless; for sinners, murderers, whoremongers, liars, etc., (1Tim. 1:9). Not so with the perfect law of liberty," the "new" covenant. That is written in the mind, on the heart, and the soul-cheering promise goes with it, "They shall know the Lord." But some think that because they are free from the old they can do as they please, "just so they are honest." They abuse the liberty of the "new" law. John the Baptist with the "new," was to make the Lord's paths straight by preaching repentance and baptism for the remission of sins. It is declared that Jesus will "give knowledge of salvation by the remission of sins."

In John 14:15 the conditions of receiving this "inspiration of the Almighty" to give understanding are declared: "If ye love me, keep my commandments." Then the promise of "another Comforter," is sure, the Spirit of truth which "the world cannot receive." Here is the means revealed by which the new covenant is to be written in our hearts. Under the old all instruction was given through teachers, but in the new, all who keep its commandments are entitled to this infallible teacher, the Holy Spirit. It is a supernatural operation on the mind. Some accept nothing except what comes through the medium of the five senses, but we recognize a spiritual sense in man.

This Holy Spirit is to "testify of Christ." He will "not speak of himself and [in proof of its being a supernaural power] will show you things to come." Revelation 19:10 says, "the testimony of Jesus is the spirit of prophecy." This Spirit is not so understood to-day. Its powers seem to be wonderfully curtailed. This Spirit is given because "ye are sons" (Gal. 4:6), not to *make* you sons.

Joel says this spirit of inspiration was to be had in the "latter days," when the land of Palestine is restored. Some say it was fulfilled on the day of Pentecost, but it was not then poured out on "all flesh." No dreams, visions, or prophecy were manifest according to the express terms of the prophecy of Joel. We are not in advance of Pentecostians spiritually. True, we have railroads and telegraphs, but such do not make us more spiritual or get us nearer heaven.

I knew a minister who said the religion of Christ is progressive. He would not have a man who was not a better Christian than Paul; and to illustrate he said: "I am a better Christian than Paul," yet he took his texts from Paul's writings every Sunday. Paul confessed to having seen, "as through a glass darkly." You can imagine how this man sees when he denies the inspiration of Paul. For Paul says God "*set*" in the church spiritual gifts to remain until that "which is perfect is come;" and until it comes we shall continue to contend for them, for they are a part of "the faith once delivered to the Saints."

Friday two p. m. Elder A. H. Parsons occupied the desk. His discourse was based on John 15:1-6; 2 Pet. 1:1-11, and was addressed exclusively to the Saints. The Scriptures are just as applicable to us to-day as to those to whom these instructions were first given. Much is said of churches and church privileges. There is no better informed people on the earth than the Saints regarding the basic principles of their faith, but there is another side to the question; that is, the life that follows the obedience to the first principles. It is very easy to preach first principles, but the loudest preacher is the fruits which follow or ought to follow obedience to them.

It is possible for us to become egotistical in the thought that we have the Bible on our side and fail to see its grand object and design. Jesus uses no complex term, but a simple illustration of common obserservation. "I am the vine, ye are the branches." We are assembled as Saints making the seemingly strange claim that we are the people of God, the branches of the "true vine;" hence these scriptures come to us with peculiar force.

www.LatterDayTruth.org

In our text he virtually says, "If ye continue to abide in the vine as ye have been grafted, then the yoke is easy and the burden is light." It is only when oxen who wear yokes get out of line that the yokes are hard or galling. So it is with us. We must be in the line of duty to realize the promise. The most important work is to show that a greater development is possible under this system than by another. We cannot consistently teach people to be righteous if we are unrighteous. We teach theory and prove it, but if the church tries to stand solely on this, it will fall. It should make us better fathers, mothers, sisters, brothers, or citizens. Peter bears me out in this: "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness: and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of God." He also says we are made "partakers of the divine nature." The first result of the religion of Christ in our lives is in the home circle. I used to think that when I became a minister and got away from home I could control my temper and be good; but let me tell you the religion that cannot be or is not lived and practiced in the home circle is not the religion of Christ. What we want is power to overcome self, and this is what we can have if we live for it, power to say, "Thus far, . . . and no farther."

Christ associated among the unregenerate and was not contaminated; but it is not safe to let your little children do this. We may associate with bad men to do them good.

Family worship is good, but it is only one step, remember that. When you ask for strength you have only begun. We are to constantly "watch," as well as pray. Watch your language, your thoughts, your every step, and thus "abide in the vine," bearing its fruits: "Examine yourselves whether ye be in the faith."

There are about fifty tents on the grounds and over ten covered wagons. Besides this, quite a number are staying at the Park Hotel near by. The present reunion is about ten times as large as last year's meeting at Lowry City.

### REUNION BOARDING HOUSE.

I have arranged with the Reunion Committee to run the boarding house on the camp grounds at Logan. Will board and lodge for $3.50 per week. No charge for conveying passengers and baggage to and from depot. A reasonable discount to parties furnishing their own blankets for bed.

24Sep2t WM. M. GOREHAM.

### CONFERENCE NOTICES.

Quarterly conference of the Northern Nebraska district will convene at Platte Valley, September 30, at 7:30 p. m. We hope all who can will attend, as we expect Bro. E. L. Kelley to be present. Do not fail to bring a little extra finance along, as we yet lack about twenty-five dollars of having enough to pay off our district indebtedness.

In bonds,
G. M. L. WHITMAN, Dist. Pres.

The fall conference of the Northern Minnesota district will be held at Monitor Falls, in the town of Maine, Otter Tail county, Minnesota, Saturday and Sunday, October 8 and 9. The traveling ministry and all friends are invited to be present.

T. J. MARTIN, Pres.

The Fremont district conference will convene at Farm Creek church, Saturday, October 29, at ten a. m. The Sunday school association will convene at the same time and place. Let all Sunday schools send delegates as prescribed by the constitution. A discussion on live subjects and a model school will be the order of business. Please notice the action of last conference concerning reports of all church officers in the district. Branch presidents, please take notice. Send branch reports *ahead* by mail, even though you are coming; send them to me at Henderson, Iowa. We would be glad to see as many as possibly who can come from each branch. Teams will meet the train at Henderson, Friday noon, to bring out all who come by rail. Come one, come all, and let us enjoy a good love feast together.

T. A. HOUGAS, Sec.

### BORN.

GREEN. — At Thurman, Iowa, April 28, 1892, to Manly and Jeretta Green, a son. Blessed July 31, by H. Kemp and M. W. Gaylord, and named Manly Otto.

SNOW.—At Thurman, Iowa, June 17, 1892, to Hershel and Bird Snow, a daughter. Blessed July 31, by H. Kemp and M. W. Gaylord, and named Ulalee.

### MARRIED.

BLACKMAN—MOON.—At the home of the bride, at Weberville, Michigan, Elder Benjamin Blackman and Mrs. Mary Moon were joined in marriage, August 28, 1892, Elder Thomas Horton performing the ceremony.

O'CONNELL — PAGE. — Bro. Michael T. O'Connell and Sr. Sarah Page were united in marriage September 10, 1892, near Lamoni, Iowa, Elder H. A. Stebbins performing the ceremony.

MADISON—SMITH.—At Lamoni, Iowa, Saturday, September 17, 1892, by W. W. Scott, Mr. Ford Madison, and Miss Grace Smith.

### DIED.

CROUCH.—In Blythdale, Missouri, September 9, 1892, of cancer in the face and consumption, Bro. Thomas Crouch, aged 72 years, 10 months, and 28 days. Death came as a welcome release, after months of weakness and pain, but his departure was in ease and quietness. He was born in Oxfordshire, England, in 1819: obeyed the gospel there in June, 1841, being baptized by Bro. William Bramhall; came to America in 1850; lived in Canada, Ohio, and Iowa, until 1874, when he removed to Missouri, a few miles south of Lamoni. He united with the Reorganized Church in 1874. His aged wife survives him, but they had no children except an adopted son. Bro. H. A. Stebbins officiated in the funeral service, and the mortal remains were laid to rest in the cemetery southwest of Lamoni.

PRETTYMAN.—At the residence of C. S. Boots, Custer county, Nebraska, August 23, 1892, Hettie B. Prettyman. Mother Prettyman was born September 30, 1817. Her's was the death of the righteous; she expressed herself as ready to go, and nothing to fear. She was a loving mother and true companion, having spent a life of devotion to God and the race. She has gone to her reward. Embraced the true gospel in early times: was a member of the church at the time of the tragedy at Carthage jail. Remained quiet and aloof from all the factions, and joined the Reorganization in 1865, being baptized by Elder Wilsey. She leaves eight children and many friends to mourn their loss. Her son, J. B. Prettyman, and wife, from Indiana, reached he bedside in time to witness her death, and drop a tear with the rest of the bereaved.

ROBERTS. — At his brother's home, at Whitlock, Tennessee, on August 5, 1892, Bro. D. C. Roberts. Deceased was born March 7, 1833, at Buchanan, Tennessee; baptized by Elder R. J. Anthony, at Eagle Creek, October, 1876. He suffered greatly for three weeks, and his afflictions, though distressing in the extreme, were endured with becoming fortitude and resignation. He was conscious to the very last, and had full hope and confidence in the life beyond, never faltering in his trust in God. No sacrifice was too great for him to make for the cause of Christ. He was an honorable and upright man in his dealings and associations with everyone, and as a member of the church he cherished a deep love for the gospel of Christ and for the promises of God, as well as showing his confidence in the work by paying into the treasury for the support thereof. He was ever ready and willing to do anything in his power to promote the happiness of his only living brother, nieces, nephews, or any of his many friends; and this was warmly reciprocated by his affectionate brother, for no effort was spared on his part to provide for his welfare, and secure his recovery. Having never married, and being so devoted to his brother's and sister's children, they will indeed miss "Uncle Dave" greatly, for in him they always found a friend. Henceforth his memory will be tenderly enshrined in the heart of his devoted and grief-stricken brother, his sorrowing kindred, and friends; and his name will ever be held in honorable and revered remembrance as one whose many virtues and noble deeds won the admiration of the pure and the good in all places where he found an abiding place. Funeral services by Elder T. C. Kelley.

The midnight stars are shining
On our dear uncle's grave;
Now sleeping without dreaming,
The one we could not save.
The clouds of grief are keeping
The shadow round our head:
Oh! blame us not for weeping—
The one we loved is dead.

KIRKWOOD.—Robert Kirkwood was born July 27, 1827, in Fifeshire, Scotland; emigrated to America in 1848; was baptized and confirmed a member of the Reorganized Church of Jesus Christ of Latter Day Saints, March 25, 1864, by Elder W. W. Blair, and departed this life on the night of the 21st of August, 1892, of a disease supposed to be cancer of the stomach. He died at his home in Crescent, Pottawattamie county, Iowa. His faith in the gospel of Christ was firm, and for him death had no terrors. He was a man well respected by all; his advice was greatly sought after in temporal matters by his neighbors, and the writer has been told that whoever followed it was generally successful in business. He held positions of honor and trust in the county and town in which he lived,—the office sought the man, and he honored it, no matter what position it was. He held no office in the church, but was content to remain a member thereof, he not considering that his gifts and callings were in an official direction, yet his judgment in spiritual matters was good. Brother Kirkwood leaves his faithful but feeble companion, three sons, and three daughters. Beginning life here in poverty, he and his companion worked their way to affluence by hard, honest toil and frugality. He is and will be greatly missed, not only by his immediate family, but by the community at large. He suffered greatly, but retained his consciousness and was fully resigned to the will of God in his death. His funeral was attended by a large concourse of friends. The services were conducted by Elder C. Derry, in the Saints' church at Crescent, on the 23d of August.

BLAKE.—At Stockton, California, April 23, 1892, Sr. Rachel Blake, aged 83 years. Deceased was born in Pembrokeshire, South Wales; left there when young and went to Llanelly; was married to Bro. John Blake in 1841. Joined the church in the early days, and went to Salt Lake in 1853; left there in 1856 for California, and settled near Peters. She always lived a Christian life, and leaves an aged husband, a daughter, and many friends to mourn her departure. "Asleep in Jesus."

BOWEN.—At Independence, Missouri, September 13, 1892, Elsie M. Bowen, aged 2 years, 1 month, and 4 days. Funeral sermon by J. C. Foss; text, 1 Cor. 15:19. A little bud gone to dwell among the angels.

Most violent cholera epidemics have been connected with contamination of water supply.

First death by cholera in America, at Quebec, in 1832.

www.LatterDayTruth.org

# Sunday School Associations.

### DES MOINES.

Convention met at Runnels, Iowa, August 26, 1892, assistant superintendent in the chair; Talitha Mowery secretary, J. S. Roth assistant. Hattie Boyer, Annie Amos, and Henry McKiney were appointed a committee on programme. A communication from the district superintendent was read and accepted. Reports of schools read and accepted, with the exception of Newton school, which was handed to the secretary for correction. The resignation of James Knox, district superintendent, was accepted. Warren Sullivan was chosen assistant superintendent. Resolved that the schools take up a collection from time to time to pay the expenses of the superintendent and secretary. The claims of Bro. Knox for $4.85 and the district secretary for $4 were allowed. After the business was transacted a model Sunday school was held, district officers in charge; Sr. Etta Springer in charge of the Bible class, Jasper Parmenter intermediate class, and Sr. McKiney primary clas. The Bible class made an offering of $2.02, intermediate 46 cents, and primary 26 cents. The following programme was rendered: Address of welcome, J. S. Roth; song, Valley school; recitation, Clara Brocket; essay, Mary Bouton; recitation, Lillie Batchelder; song; dialogue, Maud Park and Clara McKiney; declamation, Frankie Park; recitation, Hattie Boyer; address, J. B. Roush. The superintendent appointed every Sunday school worker present a committee of one to instruct his school to send a report, also one or more delegates if they can. Adjourned to meet the day before the next district conference, and at the same place.

### ITEMS OF INTEREST.

NEW YORK, Sept. 15.—The Bohemia arrived from Hamburg, reporting eleven deaths from cholera at sea. One more case is reported in this city.

NEW YORK, Sept. 20.—There are now no cases of cholera here and the scare in this vicinity seems to be over.

A London item of the 17th reports Paris as rivaling Hamburg as a plague center. A terrible condition of affairs is reported by an American physician. A pitiable state of affairs is reported to exist in Poland.

HAMBURG, Sept. 20.—There were 206 fresh cases of cholera and 105 deaths reported to the statistical bureau yesterday, of which 65 cases and 38 deaths occurred the previous day. This is a decrease of 35 cases and 10 deaths. The police yesterday conveyed 134 patients to hospitals and buried 46 bodies, a decrease of 14 patients and an increase of 16 bodies. In Altona yesterday there were 17 new cases of cholera and 8 deaths. This is a considerable increase for Altona.

LONDON, Sept. 20—The St. Petersburg correspondent of the *Times* explains the apparent decrease of the number of cases of cholera and deaths in the towns and the rapid increase and virulence of the disease in the rural districts by the fact, as he says that—"We are only just beginning to learn the real state of affairs in vast, isolated regions distant many miles from the principal towns. Generally the mortality in these places amounts to about one third the number of cases. Notable exceptions, however, are Voronezh, which has a record for twenty-four hours of 591 new cases and 379 deaths; Stavropol, which has a record for the same time of 453 new cases and 243 deaths; and Ervin, which records 186 new cases and 176 deaths for one day. Other provinces where the epidemic continues to be virulent are Viatka, Kasan, Pensa, Saratoff, Samara, Tambof, Ufa, Tiflis, Cuban, Aral, Taganrog, and the Don country.

BERLIN, Sept. 20.—Two fresh cases of mild Asiatic cholera were discovered in this city yesterday. One case, which proves the complete uselessness of a short quarantine, was that of a woman who nursed cholera patients in Hamburg. She arrived here September 12, but was not taken ill till yesterday. The Potsdam authorities have declared that the Havel, Spree, and Oder Rivers are infected with cholera bacilli and have prohibited all shipping traffic between the hours of eight p. m. and seven a. m. Two bargemen and a workman who had not been outside of Berlin in years were seized with cholera in this city to-day.

VIENNA, Sept. 20.—The report is officially confirmed that Asiatic cholera has appeared in Podgorze, and that ten deaths from the disease have already occurred there. It is also reported that cholera has broken out at Cilli, in Syria.

ODESSA, Sept. 20.—The mortality is increasing in the Kieff district. Cholera barracks have been hastily erected in Kieff, Jastoff, Kazatin, Birsula, and other places on the southwestern railway lines.

PARIS, Sept. 20.—There were reported in Paris and its suburbs to-day forty-two new cases of cholera and seventeen deaths.

HAVRE, Sept. 20.—Six new cases of cholera and six deaths were reported in this city yesterday. This is a decrease of three cases and an increase of two deaths compared with Sunday's figures.

ST. PETESBURG, Sept. 20.—Yesterday eleven new cases were reported. The deaths numbered forty-four.

ANTWERP, Sept. 20.—Five new cases of cholera occurred in this city to-day. Only one death due to the disease was reported during the same time.

ROTTERDAM, Sept. 20.—In this city to-day, although the deaths were comparatively few, they exceeded the new cases in number, two persons having been attacked with cholera and three having succumbed to the disease. Only three cases were reported elsewhere in Holland.

PARIS, Sept. 18.—Dr. Elmer Lee writes from St. Petersburg to a friend in Paris that he has interested Russian physicians in his irrigation treatment for cholera to such an extent that the privilege of treating all patients in the important hospitals has been accorded him. Dr. Lee says that of all the patients whose bowels have been washed out by his soapsuds none have died. He is confident that repeated irrigation is the only sure way to treat cholera. He is thus quoted as writing to a friend: The cholera is abating here, but there has been quite enough for my purpose. The cases during my stay have been quite severe. The first case was that of an old man who had not yielded to treatment. The doctors gave him to me to experiment on as they could not get the case to advance. I had no choice of cases, but I went right to work. The case rapidly convalesced and is now well. A case yesterday was received, vomiting and purging, the surface of the body covered with purple spots. To-day he is well. To-morrow he will be discharged cured. I have treated twenty-two cases with but two deaths, one of which was a man who was moribund and was treated by me under protest. The faculty of the hospitals voted to-day to adopt my treatment, not only in cases of cholera, but in dysentery as well, and give me a report in six months of all cases treated. Every cholera case is first brought into a special room and treated by irrigation of the large bowel. Afterwards comes a bath. Then he is put to bed. There he receives the remedy introduced by me—viz: Hydrogendi oxide, a powerful destroyer of infection, but absolutely harmless in any quantity. My own conclusions are established in the face of diplomatic difficulties.

Anarchist Bergman who attempted to kill H. C. Frick at Pittsburg, Pennsylvania, was sentenced to twenty-two years imprisonment.

Severe floods and loss of life are reported in China. Japan news reports the following: Three hundred persons have been killed and ninety wounded in the recent gale in the Tokushima district. Twenty thousand acres of land were devastated by inundations and 42,000 houses destroyed. An epidemic of dysentery has visited Kinshu and Spikou this summer, and in the Oita prefecture 116 deaths occurred between July 31 and Aug. 6. Three hundred and seventy-two deaths have occurred in the Kumamoto prefecture from this cause up to Aug. 6. In the infected sections new cases are reported daily.

A Berlin correspondent reports Germany's affairs to be in such condition that a revolt of the masses against the classes is apparent in a few years. State and social conditions are unsettled.

Dragomiroff, the Moltke of the Russian army, the ablest general in the Czar's service and hero of the Russo-Turkish war has been retired by the Czar for his brutality. This is taken as an omen of peace for Europe.

Prof. Barnard of Lick Observatory, California, has discovered the fifth Satellite of Jupiter.

Explorer Chandler left London, September 17 to explore a region of Eastern Africa. Important results are expected.

LYNN, Mass., Sept. 18.—Cyrus R. Teed, the evangelist of Koroshan, has secured several well-to-do converts of this city, who will shortly dispose of their property and remove to Chicago to join Teed's "Unity" there.

Olkusz, a town of about 2,500 inhabitants, situated twenty-three miles northwest of Cracow, has been destroyed by fire.

The Spanish Government has decided to declare October 12 a perpetual national holiday in commemoration of the discovery of America.

The recent order sent to Col. Vanoff, the commander of the Russian forces, the Pamirs, to withdraw his troops at once to Ferghala, Asiatic Russia, is expected to satisfy the amour propre of China and England and to faciliate an amicable settlement of the Pamir question.

VALPARAISO, Sept. 18.—The steamer America has arrived at Buenos Ayres from Genoa. It had on the voyage twenty-four deaths from cholera and has been strictly quarantined.

There are about 700,000 houses in London, which, on cold days, consume 40,000 tons of coal, emitting 480 tons of sulphur.

Kansas has seven newspapers edited and published by negroes.

The first European cholera epidemic, 1831, lasted seven years.

In 1832 cholera spread along the Ohio and Mississippi from Pittsburg to New Orleans.

### TO TREAT BURNS AND SCALDS.

OF the thousand and one remedies recommended for burns and scalds none possesses anything like the efficay of bicarbonate of sodium—ordinary baking soda. Many who have given it a trial have not been particularly impressed with its usefulness, but this is simply because it was not properly applied. It is usually directed to saturate a rag with a solution of the soda and wrap it around the part. The proper plan, however, is to make a paste of soda and water and spread it liberally over the burned surface. A few turns of a cotton or linen rag will hold the paste in position. The paste must not be allowed to become dry or stiff, but should be kept soft and moist by pouring a little water over the rag from time to time. If these directions are followed the pain will be allayed almost immediately, and except possibly in the case of very severe burns there is no danger of blistering. The ordinary remedies, oil, flour, etc., which act merely by excluding the air, while they ultimately do some good, never give the immediate relief that soda does and are of little use to prevent the formation of a blister.—*Philadelphia Times.*

www.LatterDayTruth.org

"The Proper Study of Mankind is Man."

# "WHAT IS MAN,"

BY ELDER J. R. LAMBERT.

**Cloth 75 c; with Patriot a year $1.50; paper 50 c.; with Patriot a year $1.25.**

Address orders invariably LAMBERT BROTHERS,

LAMONI, Decatur County, IOWA.

## For Sale at Lamoni

[One half interest in general]

## DRUG STOCK,

Including Paint, Oil, Wall Paper, and Book Trade, etc. Business well established, and steadily increasing. A first-class opportunity to locate in Lamoni and secure a good business For particulars and terms, address,

**F. M. WELD, Lamoni, Iowa.**

## Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions The index is rearranged, the subjects and citations furnishing a complete analysis of the contents

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

## BOOKBINDING

Of all kinds at reasonable rates.

Herald volumes, library leather backs and corners, marbled edges ..... $1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco ..... 1 25
" " half morocco ..... 1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

## THIS SPEAKS

FOR ITSELF.

The following letter from a Brother ought to convince any sane man or woman that the sale of Ordway and Company's Bed Springs is a profitable business *if pushed.* The Company *furnishes* Model and Case, Sample Spring, Circulars, etc., *free to Agents* (conditionally), and Springs, to be paid after delivered, if satisfactory reference is given and the orders *taken first.* They also have other *Household Necessities* for agents to sell. Suitable for *either sex, young* or *old. Write* for *circulars* and *terms.* Do not fail to mention *Herald.* Write quick if you wish to *secure territory* and make money. Address,

B. F. ORDWAY & CO., PEORIA, Ill.

CEDAR GROVE, Ind., April 19, 1862.

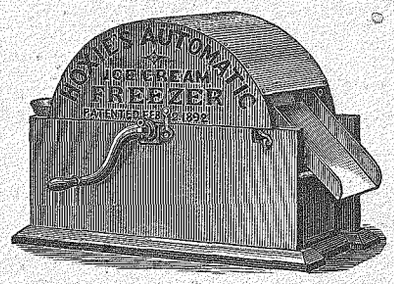
MESSRS. ORDWAY & CO., *Gentlemen:*—I have been selling your Portable Self-adjustable Bed Springs for some time, and find that THEY GIVE ENTIRE SATISFACTION wherever sold, and are the best thing for a beginner I know of. It is a PLEASURE TO SELL them, also A SOURCE OF PROFIT beyond anything I had expected, when I began selling them. Since the beginning of the year have sold about 160 sets of your Springs, and have not been working near all the time. Have sold as many as 8 sets per day.

Consider your dealings with me as being fair, and even liberal. Accept my thanks for prompt filling of orders sent you from time to time. Enclosed find order for 50 sets of your Springs. Yours in bonds,

C. W. CHAPPELOW.

HOXIE'S AUTOMATIC

## Ice Cream Freezer




CAPACITY UNLIMITED.

**For Hotels, Restaurants, and Family Use.**

Will freeze Ice Cream, Lemonade, Sherbets, and all kinds of Ices instantly. Several Machines combined in one, with saving of 80 per cent of ice. Agents wanted. Exclusive territory can be secured by addressing

**HOXIE BROS.,**

17 CHARDON ST., BOSTON, MASS.

## PATTIE;

### Or Leaves from a Life.

Carefully revised by the author, and contains her portrait; also an introduction by Bro. W. W Blair.

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie appears in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

**Price by mail $1.15.**

For Sale or Trade,

## A LIVERY STABLE

and stock, at Grant City, Missouri. The barn is 36 x 120 feet; nine good teams and harness, five buggies, one carriage, one extension top spring wagon, three trunk wagons, five sleighs, and a new hearse. I want to trade for a farm, to locate my son on, so that I can devote my whole time to the ministry.

20aug3m E. KEELER.

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back ..... 1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen ..... 75

### The Gospel Quarterly.

SENIOR GRADE.

A Sunday School Quarterly containing lessons for each Sunday in the year; prepared by the Lesson Committee of the General Sunday School Association; designed for the use of both teachers and scholars.

The Home Study with Questions, Introduction, Comparative Texts from King James's and the Inspired Translations, Study of Words and Phrases, Questions on Lesson Text, Sidelights, and Footlights, are designed to aid scholars and teachers by bringing them into direct contact with the Scriptures, and furnishing historical and general information from first-class supplementary aids to Bible Study, thus giving accurate knowledge of the Bible and bringing out the doctrines of the gospel Each quarterly contains a Map of Palestine, also a Lesson Dictionary.

Bound in paper covers; price 10 cents per quarter; 35 cents per year.

INTERMEDIATE AND PRIMARY GRADES COMBINED.

This grade contains the lessons of the Senior Grade in simplified form and for corresponding dates. The Bible Practice Work, To The Teacher, The Lesson Story, Questions on the Lesson, etc., are the leading features. "Footlights:" the Names, Order, and Number of the Books of the Bible, Notes for Teachers, and a Map of Palestine are also included

Bound in paper covers; price 5 cents each; 20 cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1 25.

### Combination Offer.

One Sunday school Secretary's Record ..... 1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes ..... 1 25
One doz. statistical reports ..... 10
All for ..... $3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather ..... 1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen ..... 2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen ..... 1 25

### New Testaments; Inspired Translation,

limp cloth binding, 30c. each; $3.30 per doz. net.

A special, cheap edition for Sunday schools; same size and type as the stiff board bound 75c edition.

### New Testaments:

King James' translation; three sizes; American Bible Society's editions; cloth binding.

Brevier type, 18 mo., 25c. each net; the same per doz.

Agate type, 32 mo., (smaller) 15c. each; $1.60 per doz. net.

Pearl agate type, 32 mo., 10c. each; $1.00 per doz. net.

These books are kept in stock to supply schools and other patrons with good, cheap Testaments at very low prices.

### Cards and Tickets.

Fancy cards, large, five kinds, per 50 ..... 75
Fancy cards, small, ten kinds, per 100 ..... 50
Good Behavior tickets; per 100, 15c.; 1,000 ... 1 00
Prompt Attendance tickets; 100, 15 .; 1,000 .... 1 00

### Winnowed Songs.

Each 40c., half doz. $2.25, per doz. ..... 4 50

### Zion's Hope,

A large, four page Sunday school paper for children; illustrated; edited by Sr. M. Walker. 50c. per year; In packages of four, five, or six to one address, 40c. each per year; in packages of seven or more, 35c. each.

www.LatterDayTruth.org

THOUGHTFUL and progressive American women will be greatly interested in a symposium on Dress Reform in the *Arena* for September, prepared under the auspices of the National Council of Women of the United States. The president of the Council, Mrs. May Wright Sewall, contributes the opening paper. Other contributors to the symposium are Mrs. Frances E. Russell, Jenness Miller, Elizabeth Smith Miller, and Frances M. Steele. The second half of the symposium is announced for October. Among the contributors to it will be Octavia Bates, Ph. D., Lady Harberton, of England, Mrs. E. M. King, and Grace Greenwood. The September *Arena* also contains an unusually rich and varied table of contents. Among its contributors are Rev. M. J. Savage, Congressman John Davis, Hamlin Garland and Edwin Reed. Ibn Ishak, one of the greatest scholars of Persia, contributes a notable paper on "The Future of Islam," which is probably the strongest plea for Mohammedanism ever made in a magazine essay.


# DO YOU WANT A TEACHER'S BIBLE?

If so, the celebrated

**London Editions of Eyre & Spottiswood**

Offer three grades to select from.

I

**"India" Paper Editions** of extreme thinness, and of a tint most restful to the eye. Bound in **Best Levant**, (selected skins.) **Divinity Circuit**, lined with Kid in a superior manner, sewn with silk, round corners, red under gold edge. In four sizes, at $5, $7, $9, and $12. **Superior to any in the market, both as to quality and workmanship.**

II.

**Thin White Paper Editions**, printed on best Rag Paper of sufficient thinness to **equal** the **portability** of "India" Editions while lacking the latter's costliness. Bound in **Genuine Levant, Divinity Circuit**, lined with calf, sewn with silk, have round corners, and gilt edge. In four sizes, at $4.15, $4.80, $5.85 and $9.50. **Unequaled at their price.**

III.

**Thin White Paper Editions**, as above, bound in **Alsatian Levant**, **Divinity Circuit**, lined with leather, sewn with silk, round corners, red under gold edge. In four sizes, at $2.75, $3.50, $5, and $7.50. **Handsome** flexible Books, better in quality than any low-priced Teacher's Bible issued, and when not subjected to abuse, will withstand long reasonable use.

The "Aids" in all these Bibles are alike: they are compiled by eminent scholars recognized as the highest authorities in their line. The Books are issued by the oldest Bible Publishing Firm in the world.

If your Bookseller does not keep them in stock, send for price list to

**E. & J. B. YOUNG & CO.,**

**Cooper Union Fourth Avenue, New York.**


# MINISTRY AND BRANCH CARDS.

Neat cards for Ministers and Branches, with name and address or house of worship and hours of services on face, and Epitome or "What we Believe" on reverse side. An excellent aid. Two sizes: 3¼ x 4 inches, price 75 c per 250, $2.50 per 1,000. 3 x 5⅛ inches, $1.00 per 250; $3 50 per 1,000 postage paid.

## GERMAN TRACTS.

Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2 cents; the Sixth Trumpet, a fifty-four page pamphlet, 25 cents.

These prices include postage.

# WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

## LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

### Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges ....$1 50
Imitation Morocco, gilt edges ..................2 00
Morocco, gilt edges..............................2 50
Roxburg Turkey, gilt edges.......................3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ........................ 4 00
New Testament, inspired ...................... 75

### Book of Mormon.

Roan, sprinkled edges..........................1 25
Imitation Morocco, gilt edges .................1 50

### Doctrine and Covenants.

Sprinkled Sheep, or Library ...................1 25
Imitation Morocco, gilt edges .................1 50

### The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges ...........1 25
Imitation Morocco, gilt edges .................1 50

### The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides......................2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only) .........................1 50

### The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,............................... 30
Muslin binding............................... 50

### Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages .................... 70
Leather binding................................1 00

### Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges...........1 50

### Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers........................... 25

### Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding............................... 50

### Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ, as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages.......................1 75

### Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages....................... 10

### Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ........... 75

### Songs of Zion.

Paper covers, 10 cts.; per dozen..............1 00

### Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25
250, 50c.; 500, $1; 1,000.....................1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 ....................1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100 ..................2 25
10. The Narrow Way; per doz. 15c., 100......1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz. 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 ..............1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....................1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100..............1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100...... 40
31. What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100...... 25
250, 50c.; 500, $1; 1,000,... ..............1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36. The Spaulding Story Reexamined; per doz.. 20
per hundred ..................................1 25
41. The Gospel; per doz. 5c.; 100, 25c.; 250,.. 50
500, $1; 1,000................................1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 ........1 75

Trial of the Witnesses to the Resurrection of Jesus Christ; 5c each; per dozen ........... 50
Prophecy on the Rebellion; per hundred ...... 15

### Bound Set of Tracts.

Limp muslin ................................. 50

### Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

### Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent....................4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.......1 50
Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall........................1 00
Josephus, complete, library leather ..........3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes...................4 00
Baldwin's Ancient America (illustrated) ......1 80
Rollin's Ancient History, two volumes in one...4 00
The Koran, library leather ..................2 25
Giesseler's Ecclesiastical History, A. D. 1 to 1854, muslin boards, 5 volumes..................10 00
The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cesarea and Palestine ........2 00
Cruden's Complete Concordance of the Bible...1 75
Apocryphal New Testament ...................1 65
Elders' Diary, by Joseph Luff ................ 30
Emerson's Ready Binder, *Herald* and *Hope* size . 85

www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, October 8, 1892. No. 41.

Flora L. Scott

THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa

Subscription price $2.00 per year; Six Months $1.00; Three Months 50 cts.; single copies 5 cts.; Sample copies free.

The Traveling ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, fifty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## FOUND IN WONDER'S LAND.

PARIS, Sept. 17.—At the International Orientalist Congress in this city a most interesting document was submitted by Prof. Hechler, Chaplain of the British Embassy at Vienna, a distinguished orientalist. The document referred to is a papyrus manuscript discovered a few months ago in Egypt and is supposed by some authorities to be the oldest copy extant of portions of the Old Testament books of Zechariah and Malachi. These pages of papyrus when intact were about ten inches long and seven inches wide, each containing twenty-eight lines for writing, both sides of the sheet being used.

The complete line contains from fourteen to seventeen letters. The sheets are bound together in the form of a book in a primitive though careful manner, with cord and strips of old parchment. The Greek of this document is written without intervals between the words, a custom observed both in old Greek and old Hebrew manuscripts. The papyrus is in fair preservation and is believed to date from the third or fourth century. It thus ranks in age with the oldest Greek manuscripts of the Septuagint version of the Old Testament in London, Rome, and St. Petersburg. The differences in this papyrus tend to the conclusion that it was copied from some original Septuagint Bible, which was first translated about the year 280 B. C. for the use of the Hebrewistic Jews in Egypt, who, having gradually forgotten the Hebrew tongue, had learned to speak the Greek. The first examination has shown that it has several new readings which surpass some of the other Septuagint texts in clearness of expression and simplicity of grammar. It would also appear that it was copied from another Septuagint Bible and was not written, as was frequently the case, from dictation. A second scribe has occasionally corrected some mistakes of orthography made by the original copyist. These are still to be distinguished by the different color of the ink. The pages were from Zechariah 12: 2-8, and read as follows, the subject matter being divided in verses, as does not appear in the original:—

2. "Nations round about, and in Judea there shall be a siege against Jerusalem.

3. "And it shall come to pass in that day that I will make Jerusalem a stone trodden down to all the nations, every one tramples on it, mocking, is mocked, and there shall be gathered together against it all the nations of the earth.

4. "In that day, saith the Lord Almighty, I will smite every horse with amazement and his rider with madness; but upon the house of Judea I will open mine eyes and all the horses of the nations I will smite with blindness.

5. "And the captains of thousands of Judea shall say in their hearts: We shall find for ourselves the inhabitants of Jerusalem in the Lord Almighty their God.

6. "In that day I will make the captains of thousands of Judea a firebrand among wood and as a torch of fire in stubble and they devour on the right hand and on the left all the nations round about; and Jerusalem shall dwell again by herself.

7. "And the Lord shall save the tents of Judea as at the beginning, that the boast of the house of David may not magnify itself and the pride of the inhabitants of Jerusalem against Judea.

8. "And it shall come to pass in that day that the Lord shall defend the inhabitants of Jerusalem, and the weak ones among them in that day shall be as David."

A comparison of these verses with the verses in the latest version of the Old Testament will show a considerable divergence of language. Prof. Hechler, in his remarks upon this invaluable manuscript, said it was sincerely to be hoped that this most valuable papyrus of the Bible, probably the oldest now known to exist, would soon be published in fac-simile for the strict examination of bibical scholars. He added in conclusion that it was the pressing duty of the British Government to institute an organized and scientific search for papyri in Egypt. It was impossible to forecast what surprises might be in store or what treasures might be placed at the disposal of modern scholarship.

## THE NEW CHAIR AT YALE.

THE appointment of Professor E. W. Scripture to teach the students how to measure their emotions by machinery, is the latest addition to the department of physiological psychology at Yale. While it is, perhaps, one of the additions least needed in the current work of the university, in the department of scientific study and investigation it is an appointment of the greatest importance. Professor Scripture is one of the eminent students that Clark University has been training for independent and original work, and it is in taking up these new and original studies that the significance of the new appointment lies. Heretofore Yale has done almost no new work outside of its scientific department, and in the addition of Professor Scripture it will begin to explore the frontiers of science. If he can discover, as he proposes to, the relation of experiment to education, and the point where fatigue begins in the physical system, he will have rendered important services to physiological psychology, and this is what he proposes to do.—*Boston Herald.*

### A PRETTY SURPRISE.

A BEAUTIFULLY illustrated and charmingly bound edition of Longfellow's "Evangeline," the most popular long poem ever published by an American author, and one of the most famous poems in the language, just published, is a pretty surprise for book-lovers. It is in large type, numerous and excellent illustrations, very fine and heavy paper, gilt edges, remarkably hansome cloth binding, with gilt title and ornaments. No illustrated edition has ever before been published at less cost than $1.50, and that is about what you might "guess" the price of *this* to be, but it isn't—it sells for only *19 cents!* plus 6 cents for postage, if by mail. This covers only about the actual cost of manufacture by the 100,000, the publisher's object being, not profit, but to show the book-loving millions what he can do. His publications are not sold by dealers, but only direct; catalogue, over 100 pages, a literary curiousity in its way, is sent for a 2-cent stamp. Every home in the land ought to have a copy of this Evangeline, so charmingly beautiful, as a poem, as a collection of artistic illustrations, and as a product of the book-making art. Address, JOHN B. ALDEN, Publisher, 57 Rose St., New York. His catalogue of books, covering every department of literature, a veritable feast of good things for book-lovers, and at wonderfully low prices, considerably over 100 pages in size, is sent post-paid for 2 cents.

## WHY WOMEN DO NOT VOTE.

DO YOU know, my positive woman, why women do not vote? writes Edward W. Bok in "At Home with the Editor," in the August *Ladies' Home Journal.* It is because the vast and overwhelming majority of women in this country do not want the ballot, have absolutely no desire for it, and do not waste a moment of their time thinking about it. Do you know why these women do not care to "broaden" their minds by reading Ibsen? It is because they think they sweeten their lives by reading Hawthorne, and Thackeray, and Longfellow, and Walter Scott, and Charles Dickens, and the great mass of living writers whom you believe simply burden the earth with their presence. Do you know why these women will not don the ridiculous "reform" garments which you unblushingly flaunt before audiences of American girlhood? It is because they prefer to be womanly, and dress tastefully and prettily as God intended women should dress. Do you know why these women will not go to club meetings? It is because they have a little club in their own homes, and the members of it are of their own flesh and blood, with which God has sanctioned and beautified their lives. Do you know why they turn with disgust from your paintings about "the rights of our sex?" Because their husbands give them every right of love and kindness they want.—*Ladies' Home Journal.*

www.LatterDayTruth.org

## H. L. TILTON,

1881. LAMONI, IOWA. 1892.

GENERAL MERCHANDISE,

**Strictly Cash and Produce.**

A CASH STORE can and will sell goods for less money than any house doing a credit business.

WE SOLICIT YOUR PATRONAGE.

## THOS. TEALE & SON

Carry the largest and most complete line of

**Dry Goods, Clothing, Groceries, & Hardware**

in town. We buy in large quantities, and for cash, and can meet all competition.

THOS. TEALE & SON.

## B. D. FLEET,

General
Merchandise,
LAMONI, - IOWA.

## FOR SALE.

Improved eighty-acre Farm, near Lamoni, Iowa. Good land, with house, barn, wells, orchard, and small fruits. Address,

Box 6,
Lamoni, Iowa.

## ATTENTION.

We have on hand ONE GOOD, STRAIGHT GRADE of WHOLESOME, FAMILY FLOUR, not adulterated with alum or other ingredients, which we offer at $2.15 per hundred, or $1.15 per sack. Give it a trial and be satisfied.

JAMES ALLEN,
Lamoni Flour Mill.

1885 1892

## HOPKINS & HUDSON,

Lamoni - - - - Iowa,

Dealers in **Furniture, Undertakers' goods,** Wagons, Buggies, Pumps, and Farm Implements. Large stock, Low prices. All Inquiries Promptly answered. We solicit your trade.

## A Marvelous Discovery Free.

Superfluous hair removed permanently, instantaneously, without pain, by **Electro-Chemical Fluid.** In order to prove superiority, we will for next 90 days send sample bottle and testimonials free, on receipt of nineteen cents to pay postage. **Electro-Chemical Co., 25 East 14th St., New York.**

## 4 LOTS

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

**CHOICE RESIDENCE LOCATION.**

Terms reasonable. Call on or address,
J. A. GUNSOLLEY, Lamoni, Iowa.

## A RELIABLE WOMAN

Wanted in every County to establish a Corset Parlor for the sale of **Dr. Nichols' Celebrated Spiral Spring Corsets** and **Clasps.** Wages **$40** to **$75 per month and expenses.** We furnish complete stock on consignment; settlements monthly. **$3** SAMPLE CORSET FREE. Send 18 cents postage for sample and terms. **S. S. Mfg Co., 378 Canal St., New York.**

## LAMONI ILLUSTRATED

is the name of a proposed book, which, if published, will contain several Photo-engravings, showing Church, Schoolhouse, Herald Office, Residences, etc., with a description of the Religious, Educational, and Business facilities; the price will be 25 cents. It will be necessary to have orders enough to insure first cost before publishing. All who would like one should please notify me at once. Address,

PETER M. HINDS,
Care Herald Office, Lamoni, Iowa.

## "NOT HOW CHEAP, BUT HOW GOOD."

We carry a well selected stock of

**General Merchandise,**

and our constant aim is to please customers, and give them good values. We take pride in selling goods we can guarantee, and that we know will give satisfaction.

☞ Call and see us.

Yours truly,

Blair Mercantile Co.

## YOU CANNOT AFFORD

To be

**WITHOUT A GOOD GENERAL NEWSPAPER**

IN YOUR FAMILY.

Reading the **PATRIOT** commends it more than anything else. All we ask is that you shall place yourself in a position to be your own judge.

TRY IT! TRY IT!

Send for free sample, and testimonials of those whom you know, and who know the *Patriot*.

**1 year $1 00, 6 months 50c., 3 months 25c.**

LAMBERT BROS., Lamoni,
10sep. Decatur Co., Iowa.

## HOMES.

If you ever expect to move to Lamoni, now is the time to buy a nice large Residence Lot for $100, on easy terms of payment. Only ten minutes walk from L. D. S. church.

Write for Plat to

D. F. NICHOLSON,
3 Care Lamoni State Bank.

## ZION'S ENSIGN.

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restored gospel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Beside much other matter of interest to the Saints and those inquiring for the truth.

Many of the sermons delivered at the Missouri and Logan Reunions will appear in its columns. These sermons alone are worth many times the price of the paper.

Price—Three months..... $ 25
Six months..... 50
One year..... 1 00

We also have the following works for sale:—

The Book Unsealed, a valuable work, proving the claims of the Book of Mormon. Price, paper cover, 25c.

White-Box Debate, an excellent work for reference and general reading. Price, paper cover, 25c.

Spiritual Gifts and Seer of Palmyra, by M. H. Bond; all should have it. Price, 35c.

"What We Believe" cards round corners, heavy stock, with name on reverse side, 250 for 75 cents.

ZION'S ENSIGN,
**Box 175. Independence, Mo.**

RIPANS TABULES

**REGULATE THE**

**STOMACH, LIVER AND BOWELS,**

AND

**PURIFY THE BLOOD.**

**A RELIABLE REMEDY FOR**

**Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.**

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

**THE RIPANS CHEMICAL CO.**
10 SPRUCE STREET, NEW YORK CITY.

## DR. JOHN H. HANSEN,

LAMONI, - - IOWA.

(Graduate Kentucky School of Medicine.)

*TEN YEARS EXPERIENCE.*

CHRONIC CASES A SPECIALTY.

## SPIRITUAL GIFTS

AND

## THE SEER OF PALMYRA;

Or

**SEQUEL TO SPIRITUAL GIFTS.**

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

**HO!! READ THIS!!!**

**The New, Revised and Enlarged Edition**

OF

## PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author*, and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles. Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

## Western Normal College

Largest, Cheapest and Best Normal School in the West. Twenty-five Dept's. Thirty Teachers, all specialists. No vacation except Aug. Enter any time. Take any classes. Expenses low. Graduates in demand. In order that all may test the merits of the Western Normal College, **we will pay your R. R. fare** from your home to Lincoln, Neb. Full particulars, catalogues and circ. **FREE.** Wm. M. Crow, Pres. Lincoln, Neb.

CAR FARE PAID.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, October 8, 1892. No. 41.

## The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, Oct. 8, 1892.

CONTENTS:

EDITORIAL:
Labor Troubles and Results .....645
Questions and Answers.....647
Birth Offering Series.....647
The Kansas Farmer's Year.....647
Jews Escape the Cholera .....648
MOTHERS' HOME COLUMN:.....648
Love in the Home.....648
A Word of Cheer.....649
LETTER DEPARTMENT:.....651
ORIGINAL ARTICLES:
"Common Consent."—No. 3.....653
CONFERENCE MINUTES:
Far West .....657
Fremont .....657
MISCELLANEOUS:
Fremont District Reunion.....657
Irvington Reunion .....658
English Mission Branches.....659
Birth Offering Series.....659
To all Ordained Ministry.....659
Items of Interest.....660
SUNDAY SCHOOL CONVENTIONS:
Independence .....660

## LABOR TROUBLES AND RESULTS.

WHAT we have written heretofore of labor and capital was written in the absence of all interest in the subject as a political one; this we have twice before specifically stated. It is disbelieved by some, however, credit not being given to our statement. We have always been a poor man, so far as wealth is concerned, are now; and so far as the prospects now are, shall die as we have lived. Our children have had the privileges of education afforded by the common school system of the country, open to all. We are now and have always been a working man; that is, have always had work to do, and have tried to do it; so that if we have any prejudices, or predilections they are in favor of the poor man; the worker in the world's great hive. The great majority of our associates, the men with whom our life and labors have been cast, have been like we are, poor men. We have known but few moderately well to do, and fewer still that have been, or are rich men. Hence our sympathies are not with the rich; nor do we have the expectation that when we die our grave shall be with the rich.

The great model city, "Enoch's city, seen of old," had no poor in it. Were they all rich? What were the rules which prevailed in that wonderful city in regard to labor and its reward? Were there merchants, lawyers, doctors, butchers, bakers, vintners, grocers, and dealers in all fabrics made by human hands? Were there laborers, artisans, bricklayers, stone masons, plasterers, carpenters, workers in iron, copper, brass, silver, and gold?

What was the nature of its street traffic? Were there cabs, chariots, street cars, vehicles drawn by asses, mules, or horses with drivers of every degree? Were there daily newspapers, markets, and all other things which go to make up a city as recognized in the minds of modern men? Who built the houses? Did those houses differ in size, adornment, architectural designs, finish, and furnishing? Who inhabited them? How were they employed? And how were they paid for their labor? Were there degrees, or classes of men differing one from another in any marked characteristics? In the absence of any poor, were any rich? Were there those who lent money to those who had need to borrow? All these and a thousand more questions will occur in one's contemplation of the city the inhabitants of which were dwellers in a "perfect" city.

With many others we have been reading, studying, watching, thinking, praying for knowledge in the direction of the evolution from human systems of one the equivalent of the one under which Enoch's city became for all time the model.

It may be said that God can, when he chooses, reveal a system under which it may be possible to emulate that ancient city. This we admit. Has he revealed that system, and where is it? We know what is written in the Bible, New Testament, the Book of Mormon, and Doctrine and Covenants on the subject of things common; but these are in themselves, in no single instance sufficiently clear and connected in detail as to furnish us with a complete plan of operation from organization to finish. The Bishop's storehouse for the reception of the surplus, and the care of them that may need help is the nearest complete of the whole; and the success of that depends upon the active labors of the industrious and their generous willingness to create a surplus and put it into the storehouse; and the upright faithfulness of the Bishop in carrying out of the design, making him the rich steward of the Lord, and the trusted bailee of the people.

The addition of ciphers to already accumulated ciphers does not increase their value. Ten men with a thousand dollars each are as a body no richer with the ten thousand dollars in one fund than the ten were as individuals. If, however, the placing of the ten separate sums in one is for a specific object which one, or more of the ten cannot accomplish alone, then the ten are so much better off as the object to be attained is valuable to them. Any degree of selfishness in any one of the ten, by which he cramps, or hinders the industry by striving to serve his one single interest more than the whole injures the system and prevents the benefit from accruing. It is this selfish tendency in men that has rendered unavailing every scheme of community of interests of which we have any knowledge; nor do we now know of any single business scheme that does not afford an opportunity for the exercise and outcropping of this human failing.

We do not object, never have objected to men striving to better their condition. It is the normal sentiment of the human being to do so; and is legitimate. Without its exercise society would drift into fearful conditions. By its proper exercise men are rendered independent of each other, so far as individual sustenance is concerned. It is the underlying motive in emulation; and so long as legitimate methods are employed none will be harmed, while the individual will be benefited. His benefit is in a sense the benefit of all. Insomuch as he is an integral part of the social system his increase adds to the general wealth and prosperity of the whole community.

We do not know personally a single man that is accounted rich, but what has risen from poverty. Each began life with only health and strength and a determination to succeed as accessories to getting on in the world. Each has succeeded by dint of steady, persistent effort; and the exercise of close self-denial. So far as we can discover from personal association with these men, they are the same in feeling for human suffering, want, and woe that they were in their earlier struggles, while they were poor men. We cannot see that they have been hardened by riches, that they do not feel for the necessities of others; nor do we find in them any less tendency to help those who may need help than they exhibited when much less able to help than now. Reasoning from this personal experience among men, we conclude that the sentiment expressed, much too frequently among the laboring classes, that the man of wealth is a robber and the enemy of the poor man, is not true. We do not write this as sympathizing with the capitalist, or the rich man, but as a matter of conviction resulting from many years of observation and study of the subject, and of men because of the subject.

It was against the illegitimate methods by which the workingmen at Homestead and Buffalo sought to better their condition that we wrote; and not in defense of the rich men who form the steel and railway companies. We by no means justify, or excuse the Carnegie company for the employment of unofficial private policemen, of the nature of the Pinkerton Detective Agency. This was outside of the legal remedy open to the company to secure the possesson of their mills and machinery. But while we condemn the employment of the Pinkerton private police; we cannot justify the workmen for taking possession of the company's works, and refusing to permit other workmen from being employed. The employees had a right to strike, in resistance to an enforced reduction of wages, and to refuse to labor for the wages offered; they had even the privilege to break the contracts for work which they had agreed to, and take the consequences of a legal attempt to enforce them or the penalty for breaking them, the right to do so we do not concede.

What good resulted to the workingman's cause from either the Buffalo Switchmen's strike, or the Homestead Ironworkers' strike? The close of the one left the striking switchmen without bene-

www.LatterDayTruth.org

fit. It left many of them without employment; and put Mr. Sweeney, their leader, in bad odor with many of his own men. The situation at Homestead is seen in the following special dispatch from Pittsburg, September 20:—

PITTSBURG, Pa., Sept. 20.—The strike at the Carnegie Steel Company's plant at Homestead has now been on close to three months, but so far as the company is concerned the strike is ended and has been for some time past, as the different departments are all in successful operation, most of them on double turn, and the material turned out is pronounced by unprejudiced people competent to judge to be of good quality. On the other hand, the leaders of the strikers still maintain a bold front. They declare that for their part the strike is not ended, and in spite of the reverses they are daily meeting with declare that they will ultimately win. It is difficult, however, to see how they are going to snatch victory out of what to the unprejudiced eye looks like absolute defeat. When the strike was inaugurated, in the latter part of June, 3,800 men went out—3,500 on account of a cut in their wages and the rest from sympathy. Of this number it is safe to say that there are but 2,500 left. About 150 of the old hands have returned to work from time to time, many of them among the most skilled workmen of the strikers, and several hundred others have left Homestead to seek employment elsewhere in iron and steel mills, while many have drifted into different kinds of work in the vicinity of Pittsburg. A thousand of the strikers still in Homestead are Hungarians and Slavs, and of the remaining 1,500 fully a thousand are Irishmen, Englishmen, and Welshmen, who have not been in this country long enough to entitle them to the privilege of American citizenship. Of the 3,800 men who struck but 800 are American citizens, native and adopted.

There are now 2,600 men at work in the Homestead mills. The majority of them are skilled mechanics and American citizens. All told there are but 100 Slavs and Hungarians in the plant at present, and these constitute the entire body of foreigners now employed there, and they are all common laborers. The workmen now in the mills are for the most part bright, clean, intelligent-looking men. The bulk of them were drawn from the Eastern cities, Philadelphia contributing most of the machinists, Cincinnati and Chicago a good many; while quite a number came from nonunion mills in Pittsburg and vicinity.

The scale of wages paid by the Carnegie Company at the plant is based on the sale of steel billets at $23 a ton. It is practically the same as last year's Amalgamated Association scale and calls for 15 per cent higher wages than the new amalgamated scale which was agreed on at the long six weeks' conference between the Amalgamated committee and the Committee of Manufacturers, so that the Carnegie Company is now paying 15 per cent higher wages in all its nonunion mills than is being paid in the union mills controlled by the Amalgamated Association. This scale of wages now in force at Homestead is the same that was practically agreed upon by the company and the committee representing its Homestead workmen, with the exception of the clause relating to the time for the adjustment of wages. The company wanted to change this from June to December, while the workmen wanted it to remain as it was. This was the rock on which they split, and this in effect was the real cause of the strike, for the 350 men of the 3,800 employés of the plant whose wages were affected by the proposed reduction that was to go in force, being all high-priced men, earning from $5 to $15 a day, had agreed to accept the reduction, but would not agree to the proposed change in time.

By the withdrawal of the Fifteenth Regiment, which left Homestead to-day after seventy-one days of service, there is only the Sixteenth Regiment left to preserve the peace and good order of that turbulent community, and protect the nonunion men and the Deputy Sheriffs and coal and iron policemen from the attacks of the strikers, which are still of almost daily occurrence in spite of the presence of the military. The departure of the Fifteenth Regiment was hailed with shouts of joy by the strikers, who now look for the Sixteenth Regiment to be also withdrawn in a few days, when they hope to do a little more effective missionary and coercion work among the nonunion men in the mills, with only the deputies and coal and iron policemen to cope with. These they stand in little fear of, but have a wholesome dread of the military. The Deputy Sheriffs stationed in Homestead number twenty, and they have six coal and iron policemen appointed by the Governor to assist them. Should the Sixteenth Regiment be withdrawn these would be of little use in meeting any attack of the strikers, and for that reason serious trouble is looked for in Homestead when the last contingent of the State soldiery leaves the town. If the 2,600 men now at work behind the stockade surrounding the mill on three sides happen to be turned loose from their self-inflicted semi-confinement there is no telling what might happen. However, there is no likelihood of this being done at present.

We are not worshiping at any political shrine in quoting from the public journals of either side in politics the facts of any movement stated for public information; hence we do no violence to the rights of the subjects in presenting from the Buffalo *Express* and New York *Recorder*, what will be found below on this subject:—

Buffalo *Express:*—The strikers persist in the assertion that they are not responsible for the rioting which has cost more than $100,000 in damage to property and many times that sum in military protection and delay in traffic in this city. It was much the same in 1877, when a mob of loafers in no way connected with the strike went about this city driving men away from their work. Generally it is much the same.

Bitter experience ever since labor became organized has shown that big strikes inevitably afford an opportunity for crime, of which men with criminal instincts are always quick to take advantage, even if there is no encouragingly lawless element among the strikers.

Therefore it is time for labor leaders to stop and think whether the strike, as at present conducted, is not a great mistake. If it wins because property owners are driven to grant the strikers' demands in order to save their property from destruction by roughs, then the strikers cannot complain if they are regarded as partners in crime with the lawbreakers. If, as is more likely to be the case, the strikers lose because public opinion is turned against them by the lawbreakers, then it is plain enough that the latter are their bitterest foes.

If Grand Master Sweeney and his switchmen had at the beginning of the strike brought to punishment the men who set fire to the cars in the Erie and Lehigh freight yards; if they had kept off the criminals who drew out coupling pins on freight trains and turned switches, endangering human lives; if they had done what they could to make unnecessary the calling of the National Guard, they would have no cause for their complaint that public sympathy has been turned against them.

New York *Recorder:* What, thus far, is the practical result of the "tie-up" at Buffalo? Loss of wages to the strikers, with consequent deprivation to their families, an enormous bill of expense for the transportation, pay, and support of the militia, which the taxpayers of the County of Erie will be called on to liquidate. But this is not all. There is a still greater loss, which falls on the poor alone, and which is represented by the advanced prices of many of the necessaries of life owing to the interruption of traffic on the roads. The price of beef, for instance, has gone up from three to five cents a pound. This is not the choice meat which comes from the region within 100 or 200 miles of the metropolis, but the Western article, which enters into general consumption. The price of the rich man's beef has not been affected, because it does not pass on cars from the West through Buffalo. That is sold at the old figure; but the beef that goes on the table of the man of average income and of the toilers is higher now than it has been in a long time. The strike has done it. It has struck every poor family in the city right in the pocket. Perhaps worse is to follow, but we hope not.

Here we have an object lesson in striking which the dullest comprehension can understand. The poor are alone the sufferers from it. The rich man does not feel it. And is it not so all the time? Not one strike in twenty—nay, in fifty—ever accomplishes anything in the way of ameliorating the condition of those who participate in it. The walking delegates who manage strikers, who sit in comfortable "headquarters," who issue manifestoes, whose names flare out in the telegraph dispatches, who are "interviewed," who are photographed and sketched by artists, and whose biographies are printed, rarely suffer. The blow falls on the poor fellow who is out on the streets, who cannot get near one of the autocrats, and who knows no more about his "plans" than he does about the councils of the employers against whom he struck. Call over the long list of strikes and answer if this is not the truth. Arbitration? By all means, but why should the strike, as is almost invariably the case, precede the effort to arbitrate? Why burn property, as at Buffalo, before endeavoring to compromise the points in dispute.

Strikes do not settle the labor question. They do not better the laboring man's condition. This is shown by long and bitter experience. Strikes are not the remedy for the ills of labor. Their only effect on the great problem of harmoniously adjusting labor and capital is to make it more difficult to reach that solution which has not yet been found.

To this we add the following from the Philadelphia *Telegraph* (Independent), on the philosophy and futility of strikes in settling labor difficulties:—

It is passing strange, indeed, that there should longer be found any considerable number of American workmen with faith remaining in strikes. Some time ago it often occurred after mills were closed, or industrial fields abandoned for a short time, the difficulty was soon adjusted; concessions were made on both sides, and work was resumed. But this was before the days when lawlessness, violence, and bloodshed were the almost inseparable accompaniments of these labor difficulties. The men who indulge in such performances as have attracted the attention of the country within the past three months seem to lose their heads the moment they lay down their tools or walk away from their posts of duty. Instead of quietly withdrawing and abiding the result of their absence from work in peace, there is an almost immediate resort to the methods of outlawry which no organized state of society can for one moment tolerate. This necessitates bringing upon the scene a thoroughly disciplined and equipped force to restore respect for law and enforce the rights of person and property. For a time there is a great deal of bluster and some senseless resistance, but from the beginning the end is plain. The power of the State is exercised in due form. Rioting is put down. Rioters are dispersed. Property is protected. Lawless leaders are apprehended. The strike collapses. There is peace and resumption of work, with the net result that organized labor has struck itself one more destructive blow.



www.LatterDayTruth.org

### THE INEVITABLE RESULT.

It matters not, so far as the final outcome is concerned, whether the locomotive firemen at Buffalo go out or not; whether, in case these men quit work, they are followed by engineers, trainmen, flagmen, telegraphers, clerks, and the whole army of all the railroads in New York, from car-cleaners to General Superintendents. There can be but one end. Other men will be found, willing and anxious to take every vacant place. Stockholders, shippers, travelers, and the public in general, will demand that these great highways be reopened for public use, and that the State furnish all needful assistance to bring this about. Should the entire force of organized labor in the State of New York determine to strike in sympathy with this ill-founded, worse-conducted, and altogether suicidal movement of the Buffalo switchmen there would be widespread industrial demoralization and immense loss to companies and individuals; but it could only be for a time. Nine-tenths of those indulging in such supreme folly would be suing for their old places in less than a month. An immense number of idle people would for a time secure employment, thus bettering their condition, taking the place of those who would soon find themselves without bread.

The fact is, the entire army of organized labor bears but a relatively small proportion to the population. It is never heard of in the rural regions, in which there is nearly always a surplus of manual labor, except during the few weeks comprised in the planting and harvest seasons. The crops have nearly all been garnered, the corn and late fruit only remaining, and much time can be expended in this direction without serious loss to anybody concerned. In every village, town, and city may be found a comparatively large number of men either out of employment or unsatisfactorily at work, ready to go elsewhere at the first opportunity. These do not belong, as a rule, to the labor organizations. Finally, any supreme contest of this sort would shake out of these loosely-constructed bodies a large proportion of their membership, leaving only a remant to indulge in the great conflict about which we hear so much from the ever open mouths of professional agitators.

The Switchmen's strike at Buffalo is over; whatever there was in the contest no good resulted to either capital or labor, both lost in the outcome; but the workmen engaged in it lost more than either the one cause or the other. Whatever rights labor has it retains; whatever attaches to the other side remain. The strike at Homestead is a smouldering brand. The State of Pennsylvania has been put to an immense expense to keep the public peace, with an almost certain prospect that when the State militia are withdrawn from the place, the local authorities will be helpless before a band of lawless men, who will endeavor to wreak vengeance for fancied wrongs on a number of fellow workmen as needy and as worthy as themselves. The power of the State has been invoked, not to foster the wealth of the company but in the defense of the commonwealth, the laborer, the man who has his capital in his labor and desires to sell it to those who can afford to buy it and pay him for it, as well as the thousand and one interests that cluster round a thriving community where individual energies are at work for the common good of all.

---

COMMISSIONER HOMER G. WADLIN, of the Bureau of Statistics in Massachusetts, has secured the statistics of 3,745 different establishments, representing every important manufacturing interest in the Bay State. The returns cover the years 1890 and 1891, and show $9,932,490 increase in capital employed. There was an increase of wages in nine of the ten principal industries; carpetings, cotton goods, leather, machines and machinery, metals, and metallic goods, musical instruments and materials, paper and paper goods, woolen goods, and worsted goods, and a decrease in one, boots and shoes. The principal points in the report are:—

The increase in the capital devoted to production in 1891 was 2.34 per cent over 1890.

The increase in the value of stock used was 2.77 per cent.

The increase in the value of goods produced was 1.33 per cent.

The increase in the average number of persons employed was 1.72 per cent, employment being given to 5,166 additional workmen.

The increase in the total amount of wages paid was 2.65 per cent.

The average increase in wages, including men, women, and children, was .91 per cent.

The average number of persons employed decreased .45 per cent.

---

## QUESTIONS AND ANSWERS.

*Ques.*—Has a branch president the right, by virtue of his presiding authority, to involve the branch financially, or in matters of controversy with those outside of the church, over secular affairs? Is the branch bound to sustain his conclusions without he first lays the matter before the branch for their approval or disapproval? Or without instructions from the branch? I have always supposed the actions of the officers of the branch to be subject to the approval of the branch, if they were not acting under instructions therefrom. But if, as some claim, the branch president is to seek instructions from the Lord only, and not from the branch, of what good can conferences or business meetings be? All matters could be submitted to the Lord by the president of the church or branch, and thus save a great deal of dissension and discussion; besides, all business meetings could be dispensed with very easily.

*Ans.*—A branch president has not the right to involve the branch in monetary affairs without the consent, or knowledge and approval of the branch, first had in order, rule, or instruction. It would be entirely inconsistent for any number of people to be put into financial trouble by a presiding officer without instruction or order from them. If a branch passes any order directing the presiding officer to proceed and do a specific act, which is named in the instruction, then he may so far involve the branch as is needful to carry the instruction into effect; as for instance; A branch may pass a resolution instructing, requesting, or empowering the president to secure fuel for the winter to warm the place of meeting; or to provide a sacramental service, to secure wine, bread, and the necessary cloths for the table; and he may then properly run the branch into debt for the things ordered, unless they shall otherwise provide the money to pay for what they order. So with any and all other things that a branch may need and provide for in the way of instruction to an officer.

A branch president in ordinary circumstances is an agent for the branch between it and the outside world, so-called, and in the pursuit of his duties as such branch officer may properly speak for and bind the branch. This is in all ordinary matters touching the welfare of the branch. The presiding officer, however, has no authority to involve the branch in debt, or to compromise the branch in promising to pay, except it is upon the order, or consent of the branch properly obtained. In matters of a moral, or doctrinal nature, the president is a representative of the branch, and what he states will be usually considered as the position of the branch, unless it is questioned before the branch, in proper time and place. A worthy presiding elder will not unnecessarily compromise either the moral, or the financial character of the branch over which he presides.

---

## BIRTH OFFERING SERIES.

IN this number of the HERALD will be found an explanatory announcement of the first issue of the Birth Offering Series, "The Silver Thimbles," a small, large type book published for the children of the Saints. By the action of the sisters who devised this plan, another and very necessary aid is supplied, and the children furnished one of the many helps which we hope to see parents and teachers place in their hands to assist in teaching them primary lessons in right thinking, right doing, self-government, etc. We have held to the conviction that in the work of God no necessary feature would remain undeveloped, feeling assured that the Spirit of truth would suggest the setting in motion of every force essential to the development of God's people, all—young and old. We therefore welcome and commend this series, this "help" to the Saints as another step forward in the right direction. The sisters back of the movement are all sincere and capable workers in the Sunday school cause and have the interests of the young specially at heart. Note the announcement in our miscellaneous columns. The little book is well written; price 20 cents.

---

## THE KANSAS FARMER'S YEAR.

THE following information published in the Topeka *Capital*, of late date is a most excellent showing for poor-blanket-mortgage-ridden Kansas:—

From Secretary Mohler's last report enough may be learned of the prospects of the farmers to make an intelligent estimate of their earnings this year.

It appears that the spring and winter wheat crops will not fall short of 72,000,000 bushels and are likely to reach 75,000,000 bushels. On an acreage of 4,000,000 acres, this yield amounts to about 18½ bushels per acre and is worth, at 58 cents a bushel, $10.73 an acre, $1.33 higher than the average value in the ten years from 1880 to 1890, according to the statistics of the United States Department of Agriculture. It also amounts to $3.14 an acre more than the highest estimate we have ever seen of the cost of producing an acre of wheat, or an aggregate net profit of $12,500,000. Mr. Lewelling will be interested to know that this net profit is just about the amount of the annual interest charge on the farm mortgage debt of 1890. Last year Secretary Mohler estimated that, reserving 13,000,000 bushels for food and seed, our farmers had 45,000,000 bushels to sell, worth $31,500,000. Reserving 13,000,000 bushels this year, they will have 60,000,000 bushels to sell, worth $35,000,000. It was estimated last year that we raised 137,000,000 bushels of corn and exported 34,000,000 bushels, worth $10,000,000. This year we expect to gather 125,000,000 bushels at least and export 20,000,000, worth

www.LatterDayTruth.org

$8,000,000. With corn selling for 40 cents there is a profit in its production of 20 cents, or the enormous sum of $25,000,000 on this year's crop, as against but $14,000,000 last year. On these two crops, therefore, if the farmers last year made, as it was estimated, $27,000,000 in net profits, they will make this year on the same crops over $37,000,000. Assuming that oats, broom corn, flax, castor beans, hay, potatoes, horticultural products, garden products, horses and mules, and the products of live stock bring as much this year as last, our farmers will clear from the year's work $10,000,000 more than last year; and 1891 itself was a year of wonderful prosperity.

## JEWS ESCAPE THE CHOLERA.

The Pittsburg *Times* for September 19 has a correspondence from London to the *Times* of New York, dated September 18 to the following effect:—

During the past month there has been an elaborate investigation on foot throughout Russia as to the mortality by cholera among the Jews. The result is there can only be traced home 40 Jewish victims out of a total mounting toward 250,000. This does not include Lublin, in Poland, where I believe the Jewish quarter is suffering somewhat, but it is extremely interesting, from both the racial and dietary points of view. The original theory that Jewish immigrants brought the contagion to Hamburg is now entirely exploded and abandoned. Some of them caught it there and carried it elsewhere, but in Russia they had been startlingly free from it.

A study of the routes taken by the cholera through Russia will explain this Hebrew immunity. In no case has the epidemic been carried by railways. It is everywhere spread by rivers and canals. It came originally from Asia by water, fastened upon the swarms of workmen and tramps who, in summer time, go southward to the lower Volga district for employment. When they returned northward and westward to their homes they carried cholera with them. Wherever they went their routes were chiefly the valleys of the rivers Volga and Don. These were all fiercely devastated by pestilence. Wherever they left the main course of water travel and tramped overland into the interior, there also cholera went.

It reached St. Petersburg by river and canal from Nijni-Novgorod. The fact that it has not been transmitted by the railway is at once curious and reassuring. Moscow, for example, was expected to suffer hideously, and has not been troubled at all; and this is true of most other big towns not in water communication with infected river routes.

This immunity from epidemic diseases enjoyed by the Jews has been noticed before. It may be owing to their sanitary and dietetic rules, as a matter of physical condition, or it may be that the love of God for his covenant people follows them in their persecuted state and preserves them while others perish; just as the believer chooses; but the fact remains. Would it not be well for men if they would become Jews in health observances, or in devotion to God.

## EXTRACTS FROM LETTERS.

Bro. Heman C. Smith, Irvington, California, September 19:—

Our reunion at this place lasting sixteen days and closing last night, was a grand success. Twelve were baptized.

Bro. R. E. Grant, Canboro, Michigan, September 20:—

The two-day meeting held in the Pigeon River branch September 17 and 18 passed off nicely. The weather fine and roads good. Brn. E. C. Briggs and W. J. Smith were with us, and their timely teaching and good preaching were edifying to all. There were about four hundred in attendance on Sunday. All enjoyed themselves and a general good time was had.

Bro. J. W. Young, Jackson, Mississippi, September 14:—

We have preaching here once a month by Elder F. P. Scarcliff. We had an excellent conference last month and met with sociable Saints and friends. The Spirit of God was with us. I had the pleasure of meeting Bro. M. M. Turpen, through whom the gifts of the gospel were manifested, as taught in the word.

Bro. I. N. W. Cooper, Ford, Iowa, September 26:—

I expect to begin meetings at Adelphi to-morrow, if house can be obtained. I have spoken almost every night this month. People seem to be attentive to the word, but are slow to obey.

Bro. W. W. Blair, Logan, Iowa, September 28:—

There are now over one hundred tents up, and indications are that near three hundred will be up by next Saturday night. Weather is fine, and the Saints and friends seem determined to be on hand and enjoy the reunion from its beginning. If weather continues favorable this will prove the largest and best meeting ever held by the church.

## EDITORIAL ITEMS.

PRESIDENT JOSEPH SMITH left Tuesday morning, September 27, for the Logan reunion, going the overland route, by team. Bro. Blair is already in the vicinity, having gone north from the Clinton, Missouri, camp meeting.

Sr. Addie Hull, Ozark, Aakansas, expresses the opinion that could the word be preached there an attention hearing would be given it.

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

Bro. T. J. Martin, president of Northern Minnesota district requests that announcement be made that the conference of that district will be held October 14 and 15, later than previously announced.

Bro. C. R. Duncan sends us a clipping from the Denver *Rocky Mountain News* of September 5, which gives an account of one Dr. Matthews, an alleged spirit medium, coming to grief through crooked transactions. This Dr. Matthews has been previously referred to in the HERALD.

We have received but one installment of minutes of the Clinton, Missouri, reunion. For this reason we are unable to present our readers with a further account of the sessions. From numbers of the Clinton *Democrat* we note that the later sessions were full of life and interest. The meeting was no doubt a success throughout.

Brn. A. S. and F. E. Cochran of the Herald Office force left Lamoni on Thursday the 29th ult. for the Logan reunion, accompanied by their wives. Srs. J. A. Gunsolley, B. M. Anderson, and A. M. Newberry were also numbered with the party. Numbers have already gone by team and by train, and others will leave for the reunion this week. Lamoni generally sends a large delegation to the general annual camp meeting.

The citizens of Lamoni will doubtless give the proposed school celebration of Columbus Day their hearty recognition. Prof. J. A. Gunsolley and his corps of teachers are busy preparing for an interesting programme. Their efforts and the object of the celebration are worthy of general and cordial indorsement. The day fixed is Friday October 21. This community should give general school interests due attention and encouragement, and do what they can to constantly improve educational facilities and encourage those in charge of our school.

In HERALD dated October 1, in article "To live by faith," on p. 639, top of third column read, "the whole world" for "the whole would."

Later. The remaining portion of Clinton reunion minutes has reached us just as the HERALD is being made up. We expect to publish it next issue.

# Mothers' Home Column.

EDITED BY "FRANCES."

"'Tis not the measure of our powers
To which the eternal meed is given,
But wasted or improved hours,
That forfeit or secure our heaven."

## LOVE IN THE HOME.

I HAVE often felt it my duty to send something to the Home Column. I have often been asked to do so, but knowing my many deficiencies I have allowed myself to become discouraged. I was thinking about it this afternoon—was wishing I could do something to help some one, if only a very little. While I was thinking the *Herald* was handed to me. In cutting open the leaves my eyes rested on the first piece in the Home Column, "A Word to Parents," and a request for more thoughts on the subject. I concluded to send some of my thoughts, hoping they may be a help to some one.

I see that a sister wants the experience of others in training boys. I think, with Sr. Gamet, one rule will do nicely for both boys and girls. I think the first thing in the home is love. It needs to be in the very atmosphere of home life. Let your children know that you love them and they will turn to you as naturally as a flower to the sun, and do not be afraid that you will make your children too happy in the home life. I do not believe that it is necessary to be severe to gain obedience, and I do not believe a child was ever made any better by the use of the rod. If parents cannot control their children without it, there is something seriously wrong with the parents. We have no right to abuse the tender flesh of those God has given us. I have often thought that Jesus meant just that, when he took a little child and sat in the midst of them and said, "Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea." Also: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." Some will say, That is only intended for the Christian; but surely if he likened a Christian to a little child it is intended for both. I believe that children who seem to have natural evil propensities need the most gentle treatment. Above all things do not cultivate the evil by continually har-

www.LatterDayTruth.org

assing the child's mind, but cultivate the sweet and good part of his nature and that will drive out the evil.

I remember once hearing a brother (an elder in the church) make the remark that, "If you spare the rod you spoil the child." He said his children did not dare to disobey him. I think he told the truth in that matter, but I happen to know that now that they are grown and out of his reach, they have very little love for him, and he has no influence over them at all. I remember of asking him if he did not think we ought to practice the religion of Christ in our home and with our children,—if it was not just as necessary as in our church relation? Now do not think I would do away with discipline altogether. We can be firm but be gentle with it.

I called on a friend lately who said she did not see why her daughter was so fretful and peevish, and seemed to have such an unhappy disposition. I knew and could have told her, but she would not have believed me. Her parents have made her life so unhappy by continually nagging and finding fault with her, that she has cultivated all of those traits in her character. She has grown into that state just as naturally as she would have been sweet, contented, and loving, if that side of her nature had been cultivated. I believe those parents have the sin to answer for.

I fear I am taking up too much space, so I will close by saying: Teach your children to love you next to their God: teach them the principles of righteousness, and practice what you preach before them. These are some of my thoughts on the subject, penned with the hope that they may help to brighten some home where such thoughts are needed.

Your sister,

CALIFORNIA.

### A WORD OF CHEER.

*Dear Column:*—I suppose you, like all others who are trying and desiring to do good, sometimes feel discouraged; or if not exactly discouraged, may wonder if you are doing enough good to make your existence worth while. Were you to hear all that was said in your favor, no such misgivings would have place with you. This is what a young mother who has never written her opinion of you, told me not long since: "I do not know what I would do without the Home Column. I would miss it more if it should cease than all the rest of the papers. For when I get tired and worried with my petty trials, and at a loss to know just how to manage my little ones, or the best methods for dealing with some traits in them to bring about the desired results, there is always something comes just in the right time to help me. And after the reading I feel strengthened and rested and ready to go on again, bearing more cheerfully the portion of burdens and trials that are allotted to me in this life. I cannot often go to church in the summer season, and there are no Saints near with whom I could converse on such things, so I have to depend entirely on the Home Column for the instruction I need."

This is only one of many that I have heard speak in a similar way, and doubtless there are many whose sentiments are the same but who have never expressed them. So do not become weary in your work, even though you may at times feel almost forsaken. Many are being made better mothers, more thoughtful in regard to the rights of their offspring. "The constant dropping will wear away a rock." So this constant teaching will have its effect. Mothers will in time learn their responsibilities. And even while learning and thinking upon them the exercise of their minds will have its effect on the unborn child, and it will be more susceptible to government, more thoughtful to parents, and a better generation will be the result. This is needed.

The Northern California reunion has been in session five days. The grounds are well occupied with tents and all have not yet arrived. The meetings are very enjoyable and the faces of the Saints are radiant. The days are exceedingly warm for this locality, but the mornings and evenings are beautiful. The people of the village are kind and friendly, and we hope much good will be done.

SISTER EMMA.

IRVINGTON, Cal., Sept. 7.

---

MOOLAP, Australia, July 23.

*Dear Sisters:*—I am thankful to be able to testify to the truth of the latter day work. I was baptized about five years ago. My husband, eldest daughter, and three others were baptized the same day. Bro. Burton baptized and confirmed us, and we received a great measure of the Spirit at our confirmation, which thrilled us from head to feet, and prophecies were delivered which have since been fulfilled. I shall never forget that day. Since then my other daughter and seven sons have obeyed the gospel, and are trying to live faithful to the covenant they have made. My youngest son is six years of age and was blessed by Bro. Burton before any of us were baptized. It is a great consolation to me that we are all in the kingdom of God's dear Son. I hope we shall endure to the end, and be ready to meet our Lord when he shall come to reign on the earth. The first time I heard the manifestation of the gift of tongues was through Bro. Burton in our house the day before our branch was organized. Some time after Sr. Smith gave a prophecy in tongues and interpreted it, and it has been fulfilled to the letter. I shall never forget her; she was the means of strengthening my faith in the gospel, and I hope to meet her when there shall be no more tears to wipe away.

We all have trials to bear. Since I obeyed the gospel my trials have been many and severe. The hardest to bear is, that my husband, through affliction, has lost his memory, which unfits him for helping to provide and care for our family. However, I am thankful for the good example he set before his children when he had vigor of mind and body, for our sons and daughters have profited by it, and are a help and comfort to us. There is nothing like a good example. It is no use telling children what to do, unless we show them, for example is better than precept.

We have over thirty members in our branch, many of them scattered ones. We have no church. Three families meet together regularly in our homes alternately at Moolap, Carlewis, and Drysdale. I was pleased to see by the June *Herald* that Bro. T. W. Smith was to leave by next boat for Australia. I shall never forget the delightful meetings we had when he and Sr. Smith and Bro. and Sr. Burton were all here together. One Sunday Bro. Smith baptized three of our boys, also three of Bro. Trembath's daughters, and O what a delightful meeting we had when they were confirmed. Sr. Smith spoke in tongues and gave the interpretation; it was to my husband, saying that the Lord was pleased with him, and because of his faithfulness all his children would come into the church. At the time the prophecy was given two of our sons were living one hundred and fifty miles from here, and one of them had not heard the gospel in its fullness. Some time after he came home and only heard Bro. Trembath preach a few times until he obeyed. His uncle, Bro. Woolley, baptized him, and a few months later my eldest son and the youngest that was old enough were baptized by Bro. Butterworth during his first visit here; so Sr. Smith's prophecy was fulfilled, for all were in the church. We have a tract fund connected with our branch for purchasing church tracts and distributing them among the people, and hope much good will be the result. My heart's desire is that I may walk humbly and faithfully before God and so let my light shine that others may see that I have been with Jesus, and press on to the mark and prize of our high calling, which is in Jesus Christ our Lord.

Your sister in the one faith,

SARAH CRAIG.

---

BRUNSWICK, Victoria, July 28.

*Dear Sister Frances:*—I have often thought of writing, but being a poor writer have refrained until now. Three years ago to-day Elder C. A. Butterworth, an earnest, godly young man, baptized me. It was a happy day to me, and I thank God for sending his servants to me with the true and pure gospel. I can bare my testimony to the truth of this latter day work. I know it is true. Many times has my heavenly Father spoken words of comfort and consolation by the Spirit unto me, for I have trials like others. Once when very much depressed and cast down, not knowing what was before me, and not having any more of this world's wealth than what I labored for, and getting on in years, I was without work and could not get any for a time. The Spirit spake these comforting words to me: "Fear not: I am with thee; be not dismayed. I am thy God; I will never leave thee nor forsake thee." Comforting words! It was a soft, sweet voice I heard; and it filled my soul with joy; and instead of weeping I shouted out with joy: Praise the Lord O my soul! Praise the Lord forever!

My heavenly Father has kept his promise to me, and I know he will to the end. I have no fear of want. He has promised and I believe; but I must do my part, use the strength he has given me, and endure to the end. I have not been as faithful as I should have been. I am often forgetful of his goodness and mercies towards me; but I mean to be true and serve him more faithfully in the

www.LatterDayTruth.org

future. The time is getting short. Soon will come the midnight cry: "Behold the Bridegroom cometh, go ye forth to meet him." Let us, dear Saints, make sure of having our lamps brightly burning and oil in our vessels; then we shall be ready to meet him with joy. When I see the distress around me, and read of the distress among all nations, it makes me feel sad to see the indifference of the people to the gospel and to the signs of the times. There are only four Latter Day Saints in all Melbourne and suburbs, but to us who have obeyed the gospel the signs are joyous.

Dear sisters who have trials to bear, and to the scattered ones I say, cheer up; it will make home more sweet—and oh what a bright and glorious home! No more trials, no more sorrow—all will be peace and joy for evermore. Let us be faithful. Praise the Lord, O, my soul; Praise his name for ever.

Yours in the faith,

SARAH LANE.

## PRAYER UNION.

### SPECIAL REQUESTS FOR PRAYER.

Sr. Maggie Chipman, of Bandera, Texas, earnestly asks an interest in your prayers, that if it is God's will she may be healed and live to bring up her family in the love of God.

*Dear Sisters:*—It is with pleasure and lasting profit that I read your varied contributions; and being a young motherless mother, have many times been helped to do right, and have made a better success of my life so far because of the subjects which have been discussed in the Home Column, to say nothing of the letters which relate some blessing of God which go to strengthen one's faith. I can assure every sister who has ever written that could they know how much their articles and letters have been worth to me they would feel individually repaid. Aunt Prudence, Aunt Emma, Sr. Almira, Sr. Ames, Sr. Mabel Gaulter, and scores of others whom I cannot now recall who have written on spiritual, domestic, physical, and moral subjects, and the training of children, all have been helps to me for which I am very grateful. Many times when I have been wanting to know about a certain matter the next *Herald* would contain something touching upon the subject that would give me the necessary light. And for one I would sadly miss this department were it allowed to run out.

I have so often in the past three years looked for a letter from Sr. Mabel Gaulter of Lamoni. Her letter I shall never forget; and if she could know how what she wrote about her dear mother's example has comforted, encouraged, and helped me, she would not have kept silent so long. Please, Sr. Gaulter, tell us some more about your exemplary mother, that we mothers may try to follow so worthy an example in the training of our children, that "of all whom the Father has given us, not one of them shall be lost."

The article in *Zion's Ensign*, number 22, 1892, page 3, entitled "Mothers Influence," is to the point for mothers regarding their privileges and duties with respect to the training of the souls of our children, and I hope it will have a wide range of circulation. I feel in full sympathy with Sr. Cruze in *Herald*, number 23, 1892, page 63. She has sprung a subject and petition, the necessity of which has sorely pressed itself upon me while trying to cultivate my children's tastes for wise literature. And I feel to earnestly second her appeal, for the same want is pressing as heavily upon our experience in Bible and Book of Mormon reading for infant minds. Thank you, Sr. Cruze, for mentioning the name of your boy's book; we read some out of a similar one entitled the "Beautiful Story, Golden Gems of Religious Thoughts, by J. W. Buel, assisted by Rev. T. De Witt Talmage." But I found it necessary to correct many items as I read, that the impression to be made upon their minds shall be the truth, because the writers could not always write correctly, not having been obedient to the truth as revealed in the latter days. And I then wish, "O, if some Saint could write a similar one what a great help it would be to the mothers who have the souls of their little ones to train for eternity, and that they can be properly trained that the child may be obedient to God's law at eight years of age." The Roman Church has discovered the wisdom of training infant minds in their traditions and doctrine, that they may have a lasting hold upon them, as facts prove. Our heavenly Father has commanded his people of this age to instruct the infant, that at eight years of age they may obey the gospel. And as one earnestly desiring to be obedient to this command, will gratefully purchase all such helps to this end from the church. My prayer is that the infant minds shall speedily be furnished with such instructive reading as shall be appropriate as lessons to be learned from God's words (the three books) in short, simple language for them to hear as they are gathered around the family altar, being taught of our heavenly Father, and of his will concerning themselves. That the mothers may be encouraged to gather the little ones about them to instruct them as is their blessed privilege so to do.

In bonds,

L. A. BROWNE.

[Perhaps no better opportunity than the present will occur for notifying the mothers (and all who love the work of God) that this effort has already begun, and it will need only a proper amount of encouragement to be carried on until the children of the church shall be provided with needful food. Some years ago there was opened in the columns of the *Hope* a space for recording the birth of infants, and the friends sending the name were also to send an offering for the little one. This money has been laid aside and sacredly kept for the purpose of helping to publish books for the little ones. The fund has not increased very rapidly, but now amounts to nearly $100, and the first volume of these books is now ready for binding; and just as soon as enough of these are ordered, the money will be applied to the publishing of more. You will shortly see in the HERALD and *Hope* the announcement of this little volume, and will have a chance to work in the interest of this cause. If every mother will interest herself in selling these little volumes we will soon have means enough to issue "The Story of the Bible," told as none but those who fully believe in a God of present revelation can tell it. When the little ones come to your heart and household think if you cannot set apart a small sum to help on this work.—ED.]

### GOSPEL BOAT FUND.

| | | |
|---|---|---|
| Amount to date, Sept. 23 | | $686 53 |
| Ruth Burlingame, R. I. | $1 00 | |
| Elizabeth Allen, Utah | 50 | |
| Jennie Stephenson, Iowa | 1 00 | |
| Arminda Bixby, Iowa | 25 | |
| Mary Grice, Ont. | 25 | |
| Lizzie Grice, Ont. | 25 | |
| Alice Grice, Ont. | 25 | |
| Luke Grice, Ont. | 25 | |
| Sr. Grice, Ont. | 50 | |
| Annie Grice, Ont. | 50 | |
| Dingle Dell branch, Idaho | 2 00 | |
| Sr. E. Cockerton, Cal. | 1 00 | |
| Sr. E. L. B., Colo. | 1 00 | |
| W. M. Self, Neb. | 2 00 | |
| Minerva Self, Neb. | 1 00 | |
| Robt. and Amelia Self, Neb. | 5 00 | |
| Thaddeus Self, Neb. | 1 00 | |
| Elizabeth Rannie, Neb. | 50 | |
| Sam'l Brolliar, Neb. | 50 | |
| Winter Hastings, Wash. | 25 | |
| Agnes Hastings, Wash. | 25 | |
| Effie Bartholomew, Iowa | 1 00 | |
| Magnolia, Little Sioux, and Union Center S. S. | 31 57 | |
| H. Resch and wife, Kan. | 1 00 | |
| Jno. F. Harris, Pa | 50 | |
| Margaret Banks, Mo. | 50 | |
| Ellen Holland, Neb. | 50 | |
| J. A. Hollenbeck, Neb. | 50 | |
| | | 54 82 |
| Amount to date, September 30 | | $741 35 |

### HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Amount to date, September 23 | | $4,377 64 |
| Theo. Gerber, Tenn. | $1 00 | |
| Maria Grice, Ill. | 1 00 | |
| A. Bixby, Iowa | 25 | |
| J. Stephenson, Iowa | 50 | |
| E. and A. Allen, Utah | 50 | |
| Eleanor Gould, Minn. | 1 00 | |
| P. Moldrop, Neb. | 1 00 | |
| W. Hastings and wife, Wash. | 50 | |
| | | 5 75 |
| Amount to date, September 30 | | $4,383 39 |

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

### CHILDREN NEED SLEEP.

CHILDREN, until they are twelve or thirteen years old, should have at least ten hours sleep, eleven is better; until eighteen or ninteen, nine hours is none too much, writes Mrs. Scovil in her valuable department, "Mothers' Corner," in the October *Ladies' Home Journal*. In this country our children inherit nervous temperaments. No hygienic measure soothes, quiets and strengthens the nerves like plenty of sleep. Children should never be wakened in the morning. Yet the demands of household convenience and the claims of school make it necessary that they should be out of bed at a certain hour, usually not later than seven. To make this possible, and give them their fair share of sleep so that they will be ready to waken of their own accord, they must be in bed between eight and ten, according to their ages. If bedtime is made pleasant to them, as mother-love can make it, with a story, a little talk over the events of the day, with loving words and ministrations, the hardship of banishment to bed will be robbed of most of its bitterness.

### FAULTS VS. VIRTUES.

MR. SUBURB—"Women are a perfect nuisance to sit behind on a railroad train. They are bound to have the window up."

Mr. Citimann—"Yes, but they are a perfect blessing to walk behind on the street. They don't smoke."—*New York Weekly*.

www.LatterDayTruth.org

# Letter Department.

WESTERN, Neb., Sept. 4.

*Editors Herald:*—We had a very pleasant gathering at our annual camp meeting held in Castor's grove one and a half miles south of Wilber. The attendance was not large, but quite orderly. The preached word was dispensed in a very able manner by Elders James Caffall, H. C. Bronson, T. W. Chatburn, C. Scott, G. W. Shute, E. T. Bryant, F. J. Chatburn, C. H. Porter, J. B. Gouldsmith, and J. Armstrong. Four precious souls, all adults, were baptized in the beautiful Blue River that flows by the grounds. We had two hard rains that disturbed our meetings some, as we were not so fortunate as to have a tent large enough to hold our meetings under, nevertheless we had a pleasant, enjoyable time, and from a financial standpoint we are now situated better than ever for holding a camp meeting.

Since the camp broke up, Bro. Frank J. Chatburn and myself have held meetings for one week four miles southeast of Dewitt with success. From there we came to this place about eight miles northeast of Western, and about ten miles west of Wilber. We held services twice on Sunday, the 18th, in what is known as the Bethel church, which belongs to a people known as the "Church of God." We are to hold services there again to-night, and continue for awhile if the interest will justify. Our conference for the Southern district of Nebraska will convene in the city of Lincoln, October 8, and the prospects now bid fair for an interesting meeting. We expect that an organization of a branch in that city will have been perfected by that time if not before, as I understand there are now twenty members or more living within the precincts of the city. The work seems to be moving on slowly in this district; new fields are being opened up and the interest seems to be widening gradually; but it seems to require a persistent effort on the part of the ministry to keep the work moving. I hope to see much good done this fall and winter by the combined efforts of the ministry in this district. That success may crown their efforts I shall ever pray.

J. W. WALDSMITH.

---

NIAGARA FALLS, Ont., Sept. 20.

*Editors Herald:*—I have just received a card from Elder Evans informing me that his mission to Quebec proved an absolute failure. The weather is somewhat chilly at nights for tent meetings, but we have overcome that inconvenience by putting in a stove, letting the pipe run just under the edge of the canvas roof and resting on a piece of inch board cut in a V shape on the end, said board being just the height of the canvas wall. On this board we have our metal thimble through which the pipe runs. This keeps our tent comfortable, and as I write I am enjoying the comforts of it. We have our bed and clothes, loaned us by Sr. Dickhout of this place. I was reading in the *Herald* of the loss of of a gospel tent by fire. Of course I cannot say what may yet befall ours, but we take no risks by absenting ourselves. We have had some ropes cut, but with no very bad results. I have, so far as I possibly could, tried to get the tent put up as near some dwelling house as possible, so as to cause any who might have burning designs against us to pause and consider whether the fire might endanger the house or not. The greatest trouble we have experienced so far has been from mischievous boys.

If there are any travelling with a tent as we are, let me advise them to make it their home for the time, and I think they will be able to provide against fire. I do not mean to say that a tent cannot be burned, but a tent will be in less danger when they are with it. Yours in bonds,

A. E. MORTIMER.

---

SCRANTON, Kan., Sept. 26.

*Editors Herald:*—Came here from the Clinton reunion Saturday to finish a series of discourses on the authenticity of the Book of Mormon that I had in hand when called home on account of sickness. The attendance is large and the attention good. I leave October for the East, no preventing providence.

In gospel bonds,

A. H. PARSONS.

---

FARMINGTON, Iowa, Sept. 24.

*Editors Herald:*—The debate at this place is in full blast; it began on the 12th and will continue five nights more; the excitement runs high by times. The first proposition, Rev. Hatten, of the Baptized Church, affirmed his church; Bro. Leonard Scott denied. Bro. Leonard did nobly and the Rev. Braden No. 2 (Hatten) still smarts under the lash, for he has twice admitted in his speeches that we had the laugh on him; but now look out, the laugh will be on the other side, but from present appearances the laugh will be on the same side as before. Bro. Scott is now on affirmative for our church. Rev. Hatten is a second Braden, or rather Braden No. 2; he uses Braden as found in the Braden-Kelley debate for his defense. Last night he rung in polygamy, the night before he worked very hard to prove that Spalding wrote a romance; but as yet he has utterly failed to connect Ridgon with Smith. It seems to one looking on as though he has scarely succeeded in making himself believe that Spalding's romance is the Book of Mormon; but perhaps he will find additional evidence before he gets through, so he will succeed in making himself believe it, for the outlook is very poor that anyone else will. He is losing friends every night by his unmanly mode of warfare, so I was told to-day by one of the best citizens of the town, and he not a Latter Day Saint. Sometimes when the Rev. Hatten begins his harangue as many as a dozen will get up and leave the house rather than be bored by his falsehoods and assertions which are without shadow of proof. He has declared that before this debate closes he will demolish the Book of Mormon, the Covenant and Doctrine (as he called it), and the Inspired Translation, that is, the claims we make for them; and if he does, I will give you due notice, so if you do not hear from me in a few days take it for granted that the said books are still on top. From the way the good Lord has blessed Bro. Scott, we do not feel any alarm whatever for the cause of truth here in future.

Bro. and Sr. McGahen, Bro. Crabb, Sr. Newberry, and Bro. Herrick are attending the debate. Bro. W. Waterman, Sr. Schroder, and Sr. Sargent were here, but have left with a few others. The Saints here are made strong in the work, yet all feel very sorry to see a man stoop so low in the scale of justice and humanity to falsify and misrepresent things as the Rev. Hatten is doing; but we need not fear the result, for God is at the helm of this work, and truth will prevail. May Zion prosper. In bonds,

J. S. ROTH.

---

HONOLULU, H. I., Sept. 10.

*Editors Herald:*—For the benefit of those that may feel interested I will say that I am here and feeling well with the exception of neuralgia in my left eye. I had a pleasant trip over the great deep (or more than two thousand miles of it) and met with a warm welcome by the Saints here. Have procured books and am studying the Hawaiian language and hope to soon be able to talk to them in their own tongue.

Our brethren here deserve great credit for their untiring energy in the work. Bro. Joseph Poepoe is a splendid interpreter and I noticed Thursday night that my talk lost no force by passing through him to the people. I have begun writing a series of articles for the church paper and Bro. Poepoe will publish them in both languages. I will write for the general information of the *Herald* readers in a few days.

I am here in fulfillment of a prophecy made more than a half century ago. The martyred Seer blessed me when I was a child and prophesied "Thou shalt stand upon the islands of the sea and proclaim the everlasting gospel to the nations of the earth." My sainted mother told me of this prophecy many times and during my days of wickedness prayed that I might yet be led to fulfill it, a thing I then thought quite impossible, but truly God works in a mysterious way; for after all my checkered life and my walking in crooked paths, I am here on the Lord's business and O, that the Lord will now give me wisdom to accomplish the work laid out for me so long ago!

Will all the Saints take notice that my address is Honolulu, H. I., and that it takes five cents to bring a letter from America to this place.

J. C. CLAPP.

---

TANK VALLEY, Texas, Sept. 21.

*Editors Herald:*—I came here about the 6th and found a little band of faithful Saints surrounded by an excellent neighborhood of honest, industrious farmers anxiously inquiring after the truth. I learned that among the faithful workers, for Zion's cause for the last six years, and perhaps longer, who have labored at intervals were named Brn. George Montague, A. J. Cato, H. C. Smith, and A. J. Moore; and it filled my bosom with joy to hear names mentioned not only by members, but by those who did not belong to the church, in the highest terms of esteem and praise. I preached here six times with fair liberty,

www.LatterDayTruth.org

and on the 17th, in company with Bro. and Sr. Seddon, started *en route* for Rocky, some sixteen miles east. Here we meet with another lively band of Saints. It was not difficult to reach the conclusion that they were of that peculiar people that is everywhere spoken of. The next day (Sunday) at eleven a. m. Bro. A. J. Moore preached an excellent sermon on the funeral of Bro. Nicols. He spoke with good liberty to a large audience. I made an effort at three p. m., but with poor liberty, although a familiar subject, on the first principles of the gospel. We can do nothing without the guidance of the Spirit. We bade adieu to the Saints of that place, returning to Bro. Seddon's house that night. Bro. Moore was to do some baptizing in that neighborhood the next day. We have not heard the final result, but suppose Brn. Moore and Shoemaker are well on their way to Beaver this morning.

I preached here on Tuesday night; subject, Dreams and visions. I was blessed of the Lord with excellent liberty. Bro. W. P. Hargraves and family have been with and stood firmly by us in all our efforts, and Bro. Seddon's hand is constantly open to the relief of necessities made known to him. His house is one of the excellent homes for traveling elders, and his kind-hearted companion will always make it pleasant for them; in fact, as I take my leave of them I feel as if I was going from home. His boys, too, will do all they can to make it pleasant.

I very much enjoyed the few hours I was with Bro. Moore and felt sad that the genial visit could not have been prolonged. There were other disappointments that I have not time to mention but hope to meet him again soon, in Bell county, where I go from here.

In bond,

L. L. WIGHT.

---

BIRMINGHAM, Eng., August 30.

*Editors Herald:*—The English mission annual conference of 1892 is now a thing of the past, and with it ends the conferences as they have been constituted for these twenty-five years; nineteen of which have been presided over by our beloved brother, Elder Thomas Taylor, of Birmingham. As I write, memory takes me back to the condition of the work when for the third time since the Reorganization broke ground in this country the affairs of the church here were left in the charge of local brethren. Twenty-five years ago there was only one branch in England, nineteen years ago four, with a total membership of one hundred and forty. There are now fourteen branches, with a total membership of about eight hundred. But numbers are as nothing in showing the growth of the work when compared with the spiritual, moral, and intellectual condition of the work then and now. Unfortunately there were few men in our ranks who could be called intelligent, as to book learning, and still fewer who understood or could grasp the church law and discipline. Upon these few devolved the task, not only of teaching, but of maintaining the law. This was no easy task. The breaking of the old yoke, "Do as you are told and ask no questions," had blinded some as to the existence of any law and order, and a strong desire was manifested that "each could become a law unto himself;" law had become a loose rein and could be pulled by anyone at will and pleasure. It is not too much to say that, had the cause been the work of man, there must have been splitting and dividing in this country. The work is the Lord's, and he helped by his Spirit those few who understood themselves and were determined to stand for the noble and true teachings of the latter-day church. I do not desire to unduly eulogize anyone, but as a writer of history I am bound to give honor where it is due; and as one who has had the best possible means of knowing and judging, I do not hesitate to say that Bro. Thomas Taylor has been the stay of the work in this country. His strong and powerful testimony, his earnest pathetic appeal on behalf of righteousness, his honest and unassuming manner, together with his patience under difficulties, have won friends for himself and the cause wherever he has gone. He is truly regarded as the father of the English mission. It occurs to my mind that one of our ablest brethren in this country, speaking in reference to coming out from the Brighamites because of losing confidence in them, said he approached the Reorganization with fear and misgiving; but when brought face to face with Bro. Taylor, it all vanished. This illustrates the confidence we place in him. The church in America has done well to sustain him from year to year in charge of the church in this country, and I do not think they have acted one moment too late in sending us those of the "twelve" to take charge. These remarks do not apply to Wales. I have no knowledge of the condition of the work there.

Well, old things are passed away and some things are become new, to us; and so we have had the pleasure of grasping by the hand the general conference appointees to take charge here—Brn. J. W. Gillen and Gomer T. Griffiths. The conference did well by us, for in these brethren we find men worthy of our steel, and from an English standpoint that means a great deal. The day of their arrival in Birmingham, June 27, will be a "red letter day" to me for the remainder of my life. It was three o'clock in the afternoon of that day that the brethren arrived in the station and at that same moment the spirit of my dear wife winged its flight to the land of the blessed. Two hours later brought me face to face with Brn. J. W. Gillen and G. T. Griffiths, and through "blinding tears" I could see they were God-fearing men. The Sunday following we had the pleasure of hearing Bro. Gillen "read himself in," as the church of England parsons would call it; and read himself in he did, right into our hearts, by the straightforward manner in which he showed how the interests of the Saints were wrapped up in the common weal of the church, and the personal duty and responsibility of each before God. Bro. Griffiths prayed himself in, and by a calm and peaceful influence proved to all present that our Father, is his Father, our God his God, andwe one family whose life and interests should bind us together.

From Birmingham Bro. Gillen went to Manchester and Bro. Griffiths to South Wales. We next met in Leeds at our annual conference.

It may be interesting to your readers to give a *resume* of the conference. The "business" portion was held in the Saints' meeting room, Wellington road, New Wortley; preaching and fellowship meetings in the Gladstone Hall, Holbeck, Leeds. On Sunday, July 31, at nine a. m. a prayer meeting was held in the Saints' meeting room, Brn. J. D. Howell and Thomas Taylor in charge; a peaceful and refreshing time was had. At 10:30 a. m. preaching in the above hall, by Bro. G. T. Griffiths. He read Matt. 7: 24-27. His effort was a grand and instructive discourse on building our faith and life on the firm foundation, Jesus Christ, because "whatsoever a man soweth that shall be also reap." The congregation consisted of members of the church, but the discourse was well received, and if lived up to will benefit those doing so. In the afternoon, fellowship meeting, Bro. C. H. Caton in charge. A very enjoyable and profitable time was had, many of the brethren and sisters bearing testimony to the glory of God in the gospel of his Son. In the evening Bro. J. W. Gillen took charge of preaching service. Bro. Joseph Dewsnup Sen. was called upon by Bro. Gillen to address the congregation. He, knowning that the congregation desired to hear Bro. Gillen, read 2 John 1: 11, made a few remarks, and very wisely gave place for Bro. Gillen, who spoke from the ninth verse of that chapter. The basis of his remarks were "to the law and the testimony; if they speak not according to this word, there is no light in them." His effort was a powerful one in exposition as also in defense of the doctrine of Jesus Christ. Attendance was fairly good and attention all that could be desired.

Monday, August 1, eight a. m. found us ready for business. The ordination of Bro. Thomas Taylor to the office of high priest was attended to. It was a solemn and impressive service. Hymn seventy was sung. Bro. G. T. Griffiths invoked the Spirit and blessing of God by prayer. The ordination was under the hands of Apostles J. W. Gillen and Gomer T. Griffiths, the former being spokesman. We then went into business proper for which the conference was called. Bro. Gillen stated at length the position he and Bro. Griffiths occupied in relation to branch and district organization in this country. He answered many questions relating to law, order, and ordinations. There were some few resolutions passed during the morning session, but these were all rendered null and void by the passing of a resolution in the afternoon session discontinuing these mission conferences. Hitherto, we of the English mission had regarded ourselves as an organization similar to those of districts, having the appointee of General Conference of the church, Bro. Thomas Taylor as our president, and in the past the work of the mission has been influenced somewhat by the desire expressed at these conferences; but finding this was not the understanding of Brn. Gillen and Griffiths, the resolution before-mentioned was passed. It has been plain to me for a long time—I may say all along—that the appointee of General Confer-

www.LatterDayTruth.org

ence in charge of this mission did not come under the jurisdiction of the mission conferences, and therefore could not be bound by any resolutions that may be passed at them. The spirit and genius of the latter day work is to gather together the righteous, and in the prosecution of the work of gathering it seems highly necessary that the affairs of the people in all the world who are preparing for the gathering should be regulated from a common center by those whose duty it is to proclaim the gospel of peace and good will.

I feel sure I am expressing the feelings of all the Saints in this country when I assure the church generally, and Brn. Gillen and Griffiths in particular, that we accept them as men of the Lord's appointing, embrace them in gospel love, and feel it a pleasure to labor with them in the cause of righteousness. Bro. Griffiths went from Leeds to South Wales, via Manchester. By letter from him I learn he is busy "straightening up" in those parts. Bro. Gillen has been laboring in Leeds, Manchester, Sheffield, and other places. As they will no doubt write, I need not trouble you further.

□ Am sorry to say our dear Sister Taylor is very sick. May I ask for her a special mention of her before the throne of grace.

My whole heart is in the work.

Yours in gospel bonds,

C. H. CATON.

# Original Articles.

## "COMMON CONSENT."—NO. 3.

HAVE just read and reread the last editorial on this subject, as contained in *Herald* for September 17. It seems to have been intended for a reply to my article, which appeared in the *Herald* for September 3 (mainly, if not altogether), although a number of important points, sought to be made in that article, are either tacitly conceded, or entirely ignored. If the article was meant for an exhaustive reply to mine, which seems to have been the case, then it is fair to presume that the points referred to are conceded by the *Herald*. This narrows the issue materially. Let the reader reread my article, then the reply, and he will see that a number of my main points remain not only unmoved, but unattacked.

It is conceded that the Decatur district is one of the bodies of the church which is "supposed to be sufficiently representative to carry the public opinion of all," that is, all in the district. So when the district passed the resolutions to which objections are urged, it only did that which it clearly had the right to do, and acted in complete harmony with the law of "common consent," whether the action was wise or unwise.

The *Herald* claims, however, that "the burden of proof rests on those introducing and favoring the innovation." Let me ask: After the "innovation" has been introduced; after the reasons why it should be adopted have been given by its friends, and the reasons why it should not by its foes,—all appealing to the word contained in the sacred books of the church; after it has been adopted by an overwhelming majority of this "supposed representative" body of the church. Then, after the conference is over, and the discussion is reopened by those who are unfriendly to the action had, and it is affirmed by them that the resolutions adopted are "contrary to the spirit and genius of the restored gospel, which provides that 'all things shall be done by common consent in the church,'" does the burden of proof still rest upon the friends of the resolution? or does it not rightly devolve upon those who affirm that the action had is contrary to the law of the church? It is certainly a proper presumption that the district became satisfied that the resolutions are in harmony with what is written in the sacred books of the church, hence adopted them. The claims of Joseph Smith, the Seer, were an innovation on the religious world; but notwithstanding this fact, when it is affirmed that he was a false prophet, the parties who make the affirmation are justly under obligations to prove it. In short, the situation now is, that all who claim the resolutions to be contrary to the law of God are in duty held to prove it; while it is neither consistent nor fair for any who affirm that "there is *no law* that we are aware of, to be specifically pleaded in either side of the dispute, except as it is done by implication, and much of that will be by a forced construction," to now ask that those who may be friendly to the resolutions show wherein it is provided that the members have not the right to nominate, and wherein it is provided that other parties have the right. All this ground is presumed to have been properly covered at the conference; and it now becomes the *duty* of the attacking party to prove, if they can, what they feel disposed to affirm. As to the argument that the resolutions sought to change a long-cherished custom of the church, and therefore "reasons should have been given," etc., it could only be made to properly apply before the resolutions were adopted, not afterwards; and as already observed, the only proper presumption in the case is that reasons which were satisfactory to the district *were given*, at the conference, during that three hours discussion.

The supposed difference between the general officers of the church and those of branches and districts is reaffirmed with a few additional statements; but as my objections to that position as an argument against the resolutions of the Decatur district, have been entirely ignored, I am quite willing to leave that claim just where it is. However, I call attention to some of the additional statements deemed necessary to strengthen the claim made, and ask the reader to carefully compare them with statements found in the late Epistle of the Twelve, which were thought to be so objectionable:—

"The organizations known as districts and branches are the results of growth, the necessities of method and organization to facilitate culture and development; the manner in which these organizations should be effected has not until recently been pointed out. [See revelation of 1890.] The law of God provides for general presiding officers in the church, and also for presidents of branches; but it contains no provision for the office known as 'district president.' This office should, therefore, be considered as an outgrowth in organization the object of which is to perform work not specially provided for in the law, and to *assist* in the discharge of duties and obligations, which, by law, are imposed upon other officers of the church."—Epistle of the Twelve.

Now, in the eternal fitness of things, it so transpires that one of the members of that quorum which was accused of trying to sink districts into insignificance in order to shut out high priests from their legitimate work, is standing for an extension of privileges to district and branch presidents! Please notice that, when all other things are equal, high priests are to be chosen to preside over districts and branches in preference to others; and that the resolutions of the Decatur district concede that the president of the district is the leading one to nominate branch presidents, and the president of the branch is the leading one to nominate other branch officers. The missionary in charge does his part of this work simply, or mainly, as a counselor and adviser.

We are told that section 120 does not make it the duty or prerogative of the one having charge, at the time of organization, either to nominate or preside. This section does say, however, by the plainest implication, that when circumstances will permit, the missionary in charge is to be present at the organization of branches; but when he is not present they may be organized "by the president of the district with the consent, knowledge and direction of the missionary in charge."

Why is it necessary when branches are organized that the missionary in charge be present if circumstances will permit? Why is the president of the district singled out as the one who may organize under stated conditions? What are these men to be present for at the time of organization? So far as specific statement of the revelation is

www.LatterDayTruth.org

concerned, it does not say that either district president or missionary in charge will have the right or privilege of doing *anything*, when present! Shall we therefore conclude that when they are present at the organization of a branch, they have neither right nor privilege to do anything except to sit down and quietly look on? Their right to nominate and preside is to my mind plainly implied, both of which should be done in harmony with the law of "common consent." That is, the Saints who are to be organized should recognize his right to preside, while he in turn should recognize their right to reject him if they see fit, or to disapprove of those whom he may suggest for branch officers. A suggestion is the same in effect as a nomination; and to tell me that these officers do not have the right to suggest, at the time of organization, is to ask me to murder my best experiences; to do violence to my judgment; and it must necessarily weaken my faith in what we have accepted for the work of God, which indeed I believe it to be. And if they possess this right at the time of organization, I ask again, When do they lose it?

But after denying that the district president, missionary in charge, or branch president, possess any such right, the *Herald* says: "If any right to name the men who should be presented to branch or district for election to the charge of either, when an organization is to be effected, inures to either of the officers named, that right ceases by limitation when 'organization is effected,' for those officers are not to be diverted from their gospel work by the care of those congregations that are to be self-governed."

What officers must not be "diverted from their gospel work"? The president of the district and missionary in charge? For with the president of the district is lodged the main burden of nominating, so far as these two officers are concerned. Does the district president have no care of the branches? If so, why do we have one? Or is the *Herald* now prepared to take a step *beyond* what is contained in the Epistle of the Twelve in limiting the duties of district president? The counsel and advice which may be given to presidents of districts and branches, when needed, concerning the choice of branch offiers, by missionaries in charge who may be apostles, seventies, or high priests, will not divert them from their gospel work, but will, in a short time, as I believe, be a means of liberating them more fully that they may more fully perform that work. What is it that most diverts these men from the work of preaching the gospel to those without? Is it not those peculiar and trying conditions, in the branches, which result largely from the inefficiency and wrongdoing of branch officers? Let the high priests, seventies, and apostles, who are in charge of missions, answer.

But we are told that the spirit of wisdom and inspiration, as well as love and anxiety for the work, are with some of the members as well as with the president of the district and the missionary in charge. Yes, certainly; but will the *Herald* claim that the wisdom of these members concerning the needed qualifications for the different branch officers, and the ability to discern who possesses them, are equally as great as they are with the officers named? Let this be conceded and the logical results of the concession be carefully thought out, and it will spoil one half or more of what has been written against these resolutions. Try it once, it will be an excellent lesson.

We are told several times that there is nothing in the law prohibiting the members from exercising the right to nominate. Is there anything in the law prohibiting district and branch presidents, together with the missionaries in charge, from exercising this nominating power? Is there a specific statement anywhere in the law which confines this right to the members of the branch? If so, where is it? There is no law anywhere in the sacred books of the church which says this right either belongs, or should be confined to the members of the branch.

Does the *Herald* mean to be understood as teaching that after branches have been organized, the Twelve and Seventy, high priests or elders, who may be in missionary charge, have nothing more to do with them in any shape or form? If so, what about the statements of the organic law in D. C. 104:12, 13? Section 120 itself shows such a position to be absurd. See paragraphs 4, 7. I do not understand this church to be "congregational" or "independent" in church government.

I now come to the most unpleasant part of my task. I regret that the first full paragraph on p. 598 ever found place in the editorial department of the *Herald*. But it is there, and as it reflects severely upon me, and as it is itself a strong proof of the truth and justice of my complaints made against others in my last article, I must deal with it as it is. I quote the first part of the paragraph and refer to what follows in the three succeeding ones.

"We regret that anyone should have charged those not favoring the resolutions of being so far blinded and prejudiced by the spirit of error that they have made statements that are misleading and misrepresent facts, partially quoting portions of the law, and misapplying texts. We regret that anyone thought there was reason for such a charge. And we regret quite as much that anyone making such a charge, should do like things. As for instance."

Then follows an attempt to prove that I am guilty of what is charged against others. My former article does not show that I accused any of "partially quoting portions of the law, and misapplying texts," except as I did it in argument which, as the *Herald* knows, I had a perfect right to do. Why did not the *Herald* attack my proof instead of publishing this long list of regrets? The charges I made, as the *Herald* calls them, were not an expression of opinion on my part, but definite statements accompanied by a portion of the proof. The *Herald* does not express any regret that brethren would be so unguarded and hasty as to allow themselves to do the things, which I *proved they did do*, but it greatly regrets that I should *think* them to be guilty, and all this with proof right before its own eyes, part of which may be found on the secretary's minute book of the Lamoni branch, and another part on the secretary's minute book of the Decatur district!

The *Herald* places me in the unenviable attitude of seeking occasion against brethren *because* they oppose the view I advocate—a practice which I *detest* far beyond my ability to describe. Did I not concede the sincerity of these brethren in the plainest terms? I did, though the *Herald* is not guilty of intimating that I did any such thing.

Now suppose for argument's sake, though it is not true, that I am guilty of the things which I proved against others. Is it any worse for to point out the error against others than it is for the *Herald* to point out "like things" against me? Or did the *Herald* attempt to make out a case against me *because* I made out a case against others?

But the attempt of the *Herald* to prove me guilty in this case is a decided failure, and has no better basis upon which to stand than its own misapprehension of my plainly stated position. In its real or apparent anxiety to show that I imagined somebody else to be guilty while I myself was guilty, it misapprehends my whole position, makes out what in fact is a suppositious case, topples over its man of straw, and then passes on to other ground!

After showing the resolutions are in harmony with D. C. 120:1, which is exactly and *only* what they claim, I then introduced a quotation from paragraph 2 with the following words:—

"In this connection I call attention to paragraph two of the same revelation, which by plain implication

www.LatterDayTruth.org

teaches the *same principle.*" Then follows a correct quotation of the paragraph which applies to the election of district presidents, which I claimed and plainly expressed, teaches the *same principle* for which we have been contending should operate in the election of branch officers. Does not the same principle often have different applications and operations? I did not apply it to the nomination of branch officers, but as proof that the principle is correct.

My sole object in calling attention to that "peculiarity which has largely attached to one side of this controversy, thus far," was the important principle at stake. I had no personal feeling against those brethren, I have none now; and while the *Herald* has a right to publish its own regrets, I have a right to publish mine. I regret that it was made necessary that this peculiar and very unfair manner of trying to down a principle should be exposed. I only condemned that which the *Herald* and that which the Latter Day Saints in general condemn in their opponents outside of the church. Should we not measure ourselves by the same standard which we use when measuring them? I think so. The important study and work for every true reformer, is not how the people may be touched so that they will readily respond to his favor, but how they may be most effectually helped on to higher and better ground. If we wink at grave error among ourselves, and especially in the ranks of the ministry, we are not apt to "come up higher" very rapidly, if indeed we come up at all.

A vigorous effort is being made to show a conflict between the resolutions and the revelation of 1890. Bro. Elvin tried this first, and now the *Herald* comes to the rescue, the second time. It should be borne in mind that if it could be shown that the revelation makes no provision for the officers named to nominate, this would by no means establish a conflict. It is not stated in this revelation, nor in any other that I am aware of, who shall nominate branch and district officers; but it does teach that branch organizations may be effected "by the president of the district with the consent, knowledge and direction of the missionary in charge, when circumstances prevent the missionary in charge from being present." From this statement we learn that the missionary in charge and the district president are closely associated in this work of branch organization, and that the part of the missionary may be largely done by counseling and advising. The resolutions are in complete harmony with the letter and the spirit of this statement, but they go farther on precisely the same line. If because the revelation does not say that these *three* men (not "one or two," as the *Herald* puts it) may or shall nominate branch officers, there is a conflict, then to nominate branch officers at all makes a conflict, for the revelation does not say that anyone may or shall nominate.

But a statement found in paragraph two is quoted and relied upon as proof that the members of the branch only can nominate. The statement says that branch officers are to be "chosen and sustained by the vote of the branch." The explanation furnished by Bro. Derry on this statement, together with my reasons for objecting to this construction, as found in my first article, are ignored. The president of the church appoints himself by revelation, also his two counselors, presents himself and them to the body, and yet the *body* chooses the First Presidency. The law governing in the case reads as follows: "Of the Melchisedek priesthood, three presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church," etc.—D. C. 104:11.

Thus we see that no argument can be made in proof of the members of the branch primarily naming the branch officers, on the use of the word *chosen* no more than it can in favor of the members of the general church primarily naming the First Presidency who are to preside over the whole church. But we are told that in consideration of the fact that the branches had been nominating and this had been the custom for many years, we are to understand the statement of the revelation as an indorsement of the custom. Not necessarily so, by any means. Where is the evidence that the Lord meant anything different in the use of the word *chosen* in 120:2, than he did by the use of the same word in 104:11? The truth is, whether men are first nominated by the Lord, in a verbal revelation, or whether they are properly designated by his servants according to the best wisdom they can receive, God wants the general church, the branches and districts, to choose whom he chooses, and sustain whom he is willing to sustain; and this theocratic principle runs all the way through the work. There is no evidence that I know of which shows that the general church is a theocracy, but branches and districts pure democracies. If the Lord had intended to indorse the prevailing custom, as the *Herald* makes it to have been, how easily it could have been done by a few words of reference to that custom; and especially would this course have been wise on his part, knowing, as he did, that in a short time there would be numbers of apostles, seventies, high priests, and elders, with perhaps very many others, who would hold to an opposite view.

The *Herald* uses much space to prove that the adoption of the resolutions was an innovation. What I denied was that there was an innovation on the usage of the church for the last "sixty years;" but it is now virtually cut down to "thirty years," which renders it less objectionable. In my argument I conceded it to be an innovation against the custom of the Reorganized Church, but denied, as I now deny, that it is an innovation against any portion of God's law contained in the books. Why does the *Herald* spend so much time and space to establish what had already been conceded? An attempt is made to show, however, that the establishment of the rule that the priest shall preside in the absence of the elder, is not a parallel one. My argument and claim was not that the two cases are perfect parallels, but that the introduction of the rule that the priest should preside in the absence of the elder, was an innovation against the practice of the first organization, to which the Reorganization is the legal successor. Only two days ago, Bro. James Whitehead, who believes as the *Herald* does concerning the Decatur district resolutions, and who embraced the gospel at an early date in England and was with the church right along till the breaking up at Nauvoo, told me that in the old church the priest *did not preside*, but that the president of the branch chose two counselors (elders) to assist them. (Why did not the branch nominate these two counselors, who were to preside over the branch, at times?)

The *Herald* itself does not claim, positively, that the priest presided in the absence of the elder, in the days of the Seer. It is very guarded right here, and it is well that it is. It says we "became satisfied then, as we are now, . . . that in organizations the officers chosen by the vote of the membership presided over presided in these organizations."

Yes; and what were the officers chosen to preside? A high priest, when available, who in turn selected two elders for his assistants. When "*the Elder*" was not present, the senior counselor presided. Clearly, then, the rule which provided that the priest should preside in the absence of the elder was an innovation. But the *Herald* does not point out all the characteristics which prevent the two innovations from being exact parallels. It does not tell us that in the one case the innovation affected the whole church, while in the other the action is confined to the Decatur district.

The district president and missionary in charge have never claimed that it was their exclusive right to nominate the branch president, nor has the latter claimed it to be his exclusive right to nominate other officers

www.LatterDayTruth.org

of the branch; but when the district says they "*should*" nominate, and it is claimed by those who did not happen to be present at the time, or by some of them, that the exercise of such a privilege is contrary to the law, we deny the assertion and call for the proof.

The friends of the resolutions are charged with having been "hasty," "inconsiderate," they "should have known," etc. etc. The same sentiment also appears in the former editorial, which is made still stronger in this, notwithstanding the fact that I conceded in my last that it would have been, in my opinion, wiser and better to have deferred final action till the next sitting of the conference. Cannot the *Herald* ever let up on charging these brethren with being hasty, inconsiderate, foolish, etc.? Is it in good taste for those who were not at the conference to reflect so severely upon those who were present and did the business the best they could? These men will compare well with others in caution, intelligence, and integrity. "Is it necessary to the maintenance" of the opposition that the supposed shortsightedness and deficiencies of one of the largest and best districts in the church should be repeatedly paraded before the readers of the *Herald?*

The *Herald* says, "We charge none with any intent to do wrong. We grant the best of motives, the honesty of all."

If none had been charged with having *done wrong*, why the necessity for this apology? And if wrong had been charged or proved against any, by the *Herald*, then it was guilty of the same things which it so much regrets in me! Did I charge any with intending to do wrong? Did I not admit in plain words the sincerity and good motives of all? Let us see. *Herald* for September 3, p. 575:—

"I do not claim that any have willfully done these things; but allowing that if such has been done, the statements have been sincerely made," etc. Also p. 576: "And we are quite willing to admit that it has been the good of the work, as they viewed it, which prompted brethren to engage on the other side."

It is conceded by the *Herald* that the Decatur district is one of the representative bodies of the church; and near the close of the article, the following concession is also made:—

"We concede again that it is possible to obtain what may be called the 'common consent' of the branch in cases where the nominations may be made as provided for in the resolutions."

The kind of "common consent" referred to here in misleading terms, is the kind and only kind enjoined in the Doctrine and Covenants. And now with these concessions and facts before us, I trust we shall hear no more from those who believe the *Herald* to be right on this question, about the resolutions being in conflict with the law of "common consent."

The *Herald* replies to my criticism on its policy of engaging on one side of the controversy right from the beginning, with a list of questions which should have been marked with interrogation points, but are not. Why does not the *Herald* defend the policy supposed to be wrong, and condemned in my article, instead of making a counterattack on mine?

However, I will not treat this paragraph as mine was treated.

No; so far as proof and argument are concerned, it was not at all "necessary to the maintenance of the resolutions that an argument" should be "made upon the fact of the editor of the *Herald* having written in seeming opposition to them." The argument made by me was that there was no necessity for such an article from the editor of the *Herald*, "*in the same number*," if I was on the wrong side of the question and Bro. Elvin's article fairly well represented the right side. That for the chief editor of the *Herald*, who is also the President of the church, to thus publish his views without giving time for the other two articles to be read, was unjust to his opponents, and as I believed, and do now believe, unwise for him. Why did not the *Herald* squarely attack my positions?

Whether my "plea that what was written by the editor came freighted with all the prestige belonging to the editor and to the President of the church," had "any force in the minds of any to the disparagement of what merit there might be in what he wrote," I do not know. I do know that it was not so intended, nor would it be a proper result from anything I wrote. Instead of desiring to detract from the force of anything written, my sole object was to direct the attention of the reader to what was written rather than to who wrote it; to what merit there might be in the production unconnected with the prestige of the individual who wrote it. If this was wrong, I can only say that I felt compelled to do it in the interests of what I regarded as common justice, and for the benefit of the people whose servant I am striving to be.

It was not intended to prejudice the minds of any against what the editor wrote because he wrote it. Such a thing was neither thought of nor hinted at by me. But is it not a little curious that my criticism should remain untouched and a list of questions should be presented which seem to indicate that the prestige of the editor was relied upon as one means of success?

When I referred to one peculiarity of the controversy, on the part of one side, in my last, I did it for the sake of principle and consistency. When I wrote of "misleading statements, impertinent reflections, and misrepresentation of facts," I did not charge these against the *Herald*, nor attempt to prove that it was guilty; and yet it defends against these charges, in its own chosen manner; viz., by irionically, as we take it, confessing that the spirit of error might have blinded and biased its mind that it could not see clearly, etc. Why does the *Herald* defend against charges which have not been made against it?

No apology was asked at the hands of the *Herald*, so it need not apologize, so far as I am concerned, for none having been given; and to talk about not apologizing "for having written upon the subject," is like making an enemy for the sake of a fight.

We certainly agree with the editor of the *Herald* wherein he says, "We hold, however, that it is in our judgment more preferable that the branches shall be left to determine this matter of nomination, each for itself." We too hold that this is the better way *in the judgment of the editor.* But we also hold that there is a safer and better way which has far more than "custom" to recommend it, and which, when put into operation, will not rob the Saints of any God-given liberty vouchsafed to them in the law.

I adhere to the sentiment expressed at the close of my first article; viz., that whoever takes the position that the resolutions referred to are in opposition to the spirit and genius of the work as set forth in the revelations contained in the sacred books of the church, will find himself "hemmed in and confined to unsupported assertion." Or if he does not find himself in that condition, others will; for there is where he is to be found.

When referring to the action of the Lamoni branch, last May, in referring the nomination of branch president to the president of the district and missionary in charge, the *Herald* says, "The incipient motion in the direction taken by the resolutions was made." This being true, the things set forth in those resolutions, the following month, could not have been entirely new to the brethren. The Lamoni branch contains about one half of the membership of the entire district. The matter was talked up, so I was informed, very much as it is being talked up now. More than this, one brother went from the Leon branch to the conference for the express purpose of opposing the principle set forth in the resolutions, and he was one of the liveliest ones on the opposition. The Leon branch knew he went for that purpose, and he has lately so informed me himself. So it appears

www.LatterDayTruth.org

that many of the brethren, on both sides, had given some thought and preparation to the question previous to the holding of the conference.

I still hold that the opposition is equally responsible with the friends of the resolutions for not deferring. The tide of the discussion showed plainly, as I am credibly informed, which way the vote was likely to go. If it did not, why did some of the brethren who were opposed to the resolutions, become so uneasy and disturbed. Surely these good brethren were not displeased because the friends of the resolutions dared to express, in a friendly manner, their convictions on the matters involved! Instead of feeling that the resolutions would be voted down, as they felt they should be, as the *Herald* so kindly fixes the matter up for them, they evidently felt and feared that they would be adopted, hence were disturbed over it. We may justly hold all responsible for the wrong of failing to defer, if it be a wrong.

J. R. LAMBERT.

LAMONI, Iowa, Sept. 16.

# Conference Minutes.

### FAR WEST.

Conference convened with the Delano branch, September 3 and 4, 1892; T. W. Chatburn in the chair, Charles P. Faul secretary. T. W. Chatburn, C. P. Faul, Ben Dice, J. C. Elvert, Charles Craven, and Thomas Flanders were appointed a committee on camp meeting to be held in the fall of 1893; this committee to select place and make all necessary arrangements. Branch reports: St. Joseph 252; Pleasant Grove 66; Kingston 57; DeKalb 69; Stewartsville 67; German Stewartsville 69; Edgerton Junction 27. Officials reported: Elders, M. H. Forscutt baptized 8, F. C. Graham, T. W. Chatburn baptized 12, J. M. Terry, D. J. Powell, D. E. Powell, T. T. Hinderks baptized 2, Joseph Lampert, J. C. Elvert, A. J. Seely, J. Drown, J. D. Flanders, W. Kinney, and R. H. Atwood. Priests, A. W. Head, P. Peterson, J. S. Constance, R. Archibald, — Fisher, C. P. Faul. Teachers, J. Limb, G. W. Wilcox, B. Dice, T. McKee, and W. N. Booth. Deacons, L. Neidorp and S. Simmons. The Bishop's agent's report was referred to an auditing committee consisting of H. D. Ennis, David Krahl, and Albert Whitehead, they to report to next conference. A committee consisting of one from each branch was appointed to prepare a letter of condolence on the death of our beloved brother, John Burlington. Sr. J. S. Constance, C. P. Faul, F. Mauzey, L. Neidorp, A. J. Seely, T. T. Hinderks, J. D. Flanders were appointed said committee, who prepared the following: "Whereas, it has pleased God in the dispensation of his providence to remove from our midst Brother John Burlington, Sr., who was a good member, an elder of our district, one worthy of the confidence and esteem of the church; who was always willing to assist with counsel and other means at his hands, anyone he could, not only those in the church, but anyone with whom he came in contact; and one who by his upright and straightforward course, impartial demeanor, and promptness with which he moved forward with any business intrusted to him, has endeared him to the Saints; and by his departure we feel that we have sustained a great loss which we are unable to repair. While as brethren and sisters in Christ we miss his kindly counsel, his genial smiles, we humbly bow to the inevitable; and while we keenly feel our loss we realize it is but meager compared to that of his family to whom for so many years he has been the stay and support, we hereby tender them our heartfelt sympathy in this the hour of their bereavement, and humbly ask that our kind Father may sustain them through this severe trial, that it may only serve to bring them close to him, that in the end they may be prepared to meet the loved one where parting shall be no more." All the officers were sustained for the coming quarter, also Bishop's agent, missionary in charge, and missionaries in the district. It was recommended that A. W. Head, Russell Archibald, Albert Cowdin, and John Wedlock be ordained to the office of elder; the two former were ordained, and the ordination of the latter two was provided for, they not being present. William Haden was also ordained a teacher. A committee was appointed to look into the matter of Simon Smith's license. The committee reported, and it was ordered that the secretary write a new license and send to Bro. Smith. Preaching by Elder M. H. Forscutt. The Sunday school association held two sessions. Adjourned to meet Friday, December 16, 1892, at three p. m. for Sunday school work; conference to commence Saturday, December 17, at ten a. m., in St. Joseph, Missouri. Thus ended one of the most spiritual conferences of this district.

### FREMONT.

Conference convened at Saints' chapel, Shenandoah, Iowa, June 4, 1892, at ten o'clock a. m. S. S. Wilcox president *pro tem.*; T. A. Hougas secretary. The following resolution was adopted: Resolved that this conference recommend all branch officers to discharge their duties with especial reference to persons who have identified themselves with other bodies, and report the same to their respective branches; and that we recommend the branch to take proper notice of it, and if necessary to take action upon it. The following branches were reported: Farm Creek, Shenandoah, Union, and Plum Creek. Ministry reported: Elders, S. S. Wilcox, A. T. Mortimore, W. W. Gaylord, A. Badham, T. A. Hougas, H. C. Bronson, T. Nutt, J. Leadingham, H. Kemp, D. Hougas, and S. Orton. Priests, S. Roberts, L. C. Donaldson, N. L. Mortimore, H. F. Durfey, and G. F. Hungee. Resolved that all officers of the branches be earnestly requested to send in written reports of their labors, whether they expect to be present at the conference or not, and that branch presidents use all due diligence in seeing that their request is complied with. Resolved that this district adopt the constitution and by-laws provided by the General Sunday School Association for district Sunday school associations. T. S. Hougas was elected superintendent of association, Mary Pace secretary, and H. F. Durfey assistant superintendent and treasurer. Upon a resolution being passed to that effect, Bro. N. L. Mortimore was ordained to the office of elder by Brn. S. S. Wilcox, A. T. Mortimore, and M. W. Gaylord. Resolved that the priesthood of the district labor as circumstances will permit. The officers of the district were sustained; viz., H. Kemp president, T. A. Hougas secretary, and W. Leeka Bishop's agent. Sunday, June 5, at nine a. m., the hour was spent in discussing methods pertaining to Sunday school economy, under the direction of the district association. Preaching by Brn. A. Badham, T. A. Hougas, and H. C. Bronson. Adjourned to Farm Creek, as per resolution.

---

Twenty-five Baptist missionaries sailed on the steamer Pavonia from Boston on Sunday afternoon for foreign fields of labor.

The great St. Paul's Cathedral, in London, was built from taxes levied on coal.

# Miscellaneous Department.

### FREMONT DISTRICT REUNION.

Friday, August 26. Meeting called to order at two p. m. by Elder William Leeka chairman. Hymn No. 448 was sung, prayer by Elder Henry Kemp, after which a permanent organization was effected by choosing Pres. W. W. Blair president of the meeting, Elder Henry Kemp assistant. Bro. Kemp then made a few remarks concerning the object for which the Saints were gathered together. He believed it was for the purpose of obtaining spiritual strength, and for the benefit of those who would meet with us to hear the word spoken. The hours for meeting were arranged as follows: Prayer and testimony nine a. m. to 10:40 preaching at eleven a. m., and at 2:30 and 7:45 p. m., At 7:45 Pres. W. W. Blair was introduced to the audience, and in his usual pleasant way presented the word in plainness to the people. His subject was the divinity of Christ. The audience listened with interest.

Saturday, 27th. Prayer and testimony meeting at nine a. m., in charge of Pres. W. W. Blair and H. Kemp; a very pleasant time was enjoyed while praying, singing, and testifying of the joy and consolation each one had received since obeying the gospel of Christ. Many cheering and comforting testimonies were borne by those who had spent many years in the latter day work, also by those who had just come into the work. At eleven a. m., preaching service. Bishop E. L. Kelley spoke of the necessity of the Saints meeting together to worship the Lord at least once a year in gatherings like the present. He also spoke of the duties of the Saints toward God, themselves, and their fellow men, also of what they should do to be saved in the celestial kingdom of God. Pres. W. W. Blair spoke at 2:30 p. m., from Luke 1:10; subject, The first advent of the Savior, the divinity of Christ, and the setting up of his church and kingdom on the earth, also the beauties of the Christian religion. At 7:30 p. m., Elder E. L. Kelley spoke from 1 John 3:9; subject, The need of being born of God.

Sunday, August 28.—Preaching by President W. W. Blair at 11 a. m.; subject, Restoration of the gospel in the latter days. Preaching at 2:30 p. m. by Bishop E. L. Kelley from John 4:23. For one hour and a quarter he held the people spellbound. At 7:30 p. m. Bishop E. L. Kelley spoke from the words, "Lord, what wilt thou have me to do?" He spoke at length on the duties of the Saints, also of the duties of those that had not yet obeyed the gospel. Much interest was taken in the discourse.

Monday, August 29.—Prayer and testimony meeting at nine a. m. in charge of H. Kemp and S. J. Roberts. Three prayers were offered, seventeen testimonies borne, and the gifts of the Spirit were manifested in tongues and prophecy, while all seemed to rejoice in the hope of eternal life. At 2:30 p. m. preaching by Pres. W. W. Blair. At 7:30 p. m. Elder C. Derry preached from 1 Cor. 6:2. The people listened with interest.

Tuesday, August 30.—Prayer and testimony meeting at nine a. m. in charge of H. Kemp and A. T. Mortimore. Three prayers were offered and twenty-one testimonies borne. The Spirit of God was surely with his people and that to bless, for those who spoke offered many words of comfort that cheered the hearts of those who heard. Even those not belonging to the church rejoiced with us and praised the Lord and bid us Godspeed. At 10:45 a. m. Elder C. Derry spoke from Colossians 1; subject, The necessity of having our lives hid from the world with Christ in God. While the speaker was portraying the beauties of the kingdom that Jesus set up, his whole being seemed lit up by the Holy Spirit, which caused the hearts of many to rejoice in the Lord. At 2:30 p. m., Bishop E. L. Kelley spoke from John 5:30; subject, "Not my will, but thine O God, be done." Much interest

www.LatterDayTruth.org

was manifested by the audience. At 7:45 p. m., Elder C. Derry preached from Revelation 14:6; subject, Restoration of the gospel in the latter days, and Second coming of Christ.

Wednesday, August 31. Prayer and testimony meeting at nine a. m., with Elders H. Kemp and A. T. Mortimore in charge. Prayer was offered, and Pres. W. W. Blair read the 13th chapter of Corinthians to prepare the minds of the Saints for their duties and privileges concerning the gifts of the Spirit; "and," said he, "we should be very careful and be wise in all things." Several prayers were offered and thirty-five testimonies borne. The gifts of the Spirit were manifested in tongues and interpretation, exhortations of a comforting nature were given, and the hearts of many made to rejoice under the influence of the Spirit of God. At 11 a. m., Bishop E. L. Kelley addressed the audience from Matthew 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." The speaker was truly blessed with the Spirit of God to the edifying of those who heard. At 2:30 p. m., the sermon was by Pres. W. W. Blair; subject, Spiritual gifts. He spoke from 1 Corinthians 12. At 7:45 p. m., Bishop E. L. Kelley preached on the temporal law. He spoke with much interest, and made plain the duties of the Saints. He thought it was just as necessary to have our names written in the Bishop's book as in the church record, that we might lay up for ourselves treasures in heaven, that our desires may also be there.

Thursday, Sept. 1. At nine a. m. prayer ing in charge of H. Kemp and B. F. Durfee. A good season of rejoicing was enjoyed by the Saints in praying, singing, and bearing testimony of the goodness of God to his children. Many not in the church said, "Of a truth we perceive that you are blessed with the Spirit of God." At 10:45 a. m. Bishop E. L. Kelley preached from the last half of Gal. 6: 17, "For I bear in my body the marks of the Lord Jesus." At 2:30 p. m. Elder C. Derry addressed the people on the subject of baptism, from Acts 8: 36. Eleven were baptized after the service. At 7:45 p. m. Elders C. Derry and H. Kemp in charge; the confirmation of those baptized then took place, after which President Blair preached a short sermon.

Friday, 2. At nine a. m. prayer and testimony meeting in charge of S. S. Wilcox and H. Kemp. Three prayers offered, and thirty-nine testimonies borne. The gifts of prophecy, tongues, and interpretation were manifested, and the Spirit of God was enjoyed by the Saints in such a degree that the whole assembly rejoiced. At 10:45 a. m. preaching by Bro. T. A. Hougas; subject, "Are any of the churches of to-day the churh that Christ will accept when he comes again?" At 2:30 p. m. preaching by Elder H. Kemp. Bro. H. N. Hansen came to the camp in time to fill the vacancy caused by the departure of Bishop Kelley, who went elsewhere on church business. At 7:45 p. m. preaching by Elder C. Derry. A very large and attentive audience listened with interest.

Saturday, September 3. At nine a. m., prayer and testimony meeting in charge of H. N. Hansen and C. Derry. Four prayers were offered and twenty-four testimonies borne. Everyone present seemed to feel well. The gifts of the Spirit were enjoyed by the Saints. At 10:45 a. m., Elder H. N. Hansen spoke from Isaiah 55:4. One was baptized after service. Saturday afternoon was occupied by the Sunday school workers, Bro. T. A. Hougas in charge. A very interesting time was enjoyed while listening to instructions given and what the Sunday School Association is accomplishing. At 7:45 p. m., Elder H. C. Bronson spoke from Luke 21; subject, Signs of the times.

Sunday, September 4. At nine a. m., prayer and testimony meeting in charge of President Blair and Elder S. S. Wilcox. The former made a few remarks on the duties of the Saints in meetings like the present one in order to have a time of rejoicing together. Three prayers were offered and forty testimonies borne. The gifts of the Spirit were manifested in tongues and interpretation. The Lord truly blessed his people according to promise. At 10:45 a. m., the tent was filled with as many people as it would hold, while hundreds of others were seated and standing outside. Pres. W. W. Blair preached for one hour and a quarter, and yet they were not satisfied but said they wished he would speak longer. His subject was, "What is man that thou art mindful of him?" The day being fine, at 2:30 p. m. the assembly was much larger than in the forenoon. Elder H. C. Bronson preached to the people for over an hour. After meeting closed for the afternoon, a count of the people was taken and the estimated number was about four thousand on the grounds. All seemed to have a general good time. Preaching in the evening by Pres. W. W. Blair.

During the camp meeting there was held in all thirty-eight sessions, of which twenty-eight were preaching services, eight prayer and testimony meetings, and two Sunday school services, all without a discord. Thus ended the reunion of the Fremont district for 1892. M. W. G.

## IRVINGTON REUNION.

The reunion at Irvington, Alameda county, California, was held September 3–18 inclusive. It was the best ever held in this mission and was a grand success in every way. The prayer meetings were spiritual and strengthening, the gifts of tongues and interpretation were given at most of the sessions, and hundreds of testimonies were borne to the truth of the latter-day work. The preaching was the best we have ever had; most of it was grand in its display of the glorious work of God and the gospel of his Son Jesus Christ, while it was simple, plain, easily understood, and accompanied by the Holy Spirit, which carried conviction to the hearts of some who were willing to receive it. Many of the sick were administered to and much blessed, and some were healed. The Spirit of God was present in power in these administrations, as well as in times of private prayer for help, strength, and encouragement. The singing was good and inspiring, cheering the spirit and enlivening the meetings. The sacrament was partaken of in meekness and thankfulness, while all thoughts ascended to God in praise while remembering the gifts of his Son, Jesus Christ, as revealed to us in these latter-days. The Spirit enjoyed at the meetings seemed to pervade almost the entire community of Irvington. Never before was there such an interest felt in our cause by the people there. Many of them were regular attendants at the meetings, and with us regretted when they drew to an end. The citizens, also the professor and students from the college, were alike interested, and the good seed sown will surely bring forth fruit in due time; for they cannot forget what they have heard during these blessed meetings. Love and unity prevailed almost everywhere, and the general sentiment was "'Tis good to be a saint in latter days.'"

Arrangements for services were perfected by choosing Apostle H. C. Smith president, J. F. Burton, of the seventy, assistant, Geo. S. Lincoln and Sr Twaddle secretaries, Sr. Etta Range organist, Elder S. B. Robinson chorister, D. Joyce janitor, J. G. Young and J. Driver ushers, T. Cook patrolman. Reception committee, Sr. Lilian Stivers, Brn. C. Burgess and Russell. On motion the president and assistants were to arrange the order of meetings and appoint the speakers. Forty-two preaching services were held, eighteen prayer and testimony meetings, two sacrament and prayer meetings, three business meetings, and two sessions of the Sisters' Prayer Union. Twelve persons were baptized and five children blessed.

On September 15 Bro. Otto Sandbeck died. He had long been afflicted, but had found much comfort in the church, and had been blessed and strengthened through the administrations of the elders; but perfect cure was not granted him, and on the above date he was called "home." A cloud of sadness was cast over the entire company on account of thus losing one from our midst, but all tried to be reconciled to the fact that "He doeth all things well." At 4:15 p. m. the funeral services were held, Elder J. F. Burton delivering the discourse, after which most of the Saints followed the hearse to the grave where they bade adieu to our brother until they should meet again, after earthly cares are ended. Then after strewing the grave with flowers, all returned with renewed determination to try to live nearer God, so as to be ready when their time should come, or to be ready for our Lord's appearing.

The committee to purchase the tents reported their labors, showing that we now have two tents 24x30 for missionary purposes; one for the Northern, the other for the Central California district; the two to be united for reunions, making one large tent 24x60, as now in use; the committee was discharged. The treasurer for tent fund reported amount collected $237.77, amount paid out $193.10, balance $44.67. Elders H. Holt and J. H. Lawn were appointed to take the tent and labor in the Northern California district. Bro. Fuller, our new colored brother, accompanies them to render his assistance. They make their first stand at Walnut Creek. On motion the cash on hand of tent fund was divided; one half being given to Elder Holt for tent expenses, the other half being held by the treasurer until the Central district calls for it for the same purpose, their tent being stored by Bro. H. Davis at Irvington, as there are no elders now available to travel with it. Elder H. Holt has purchased a smaller tent, with all the equipments for camping, for $17.00, which places them with their tents in the field in full working order.

The next reunion will be held at San Jose, commencing the second Saturday in September, 1893, and continuing ten days; committee of arrangments and finance, J. F. Burton, H. Burgess, and H. Butterfield; reception committee, J. A. Authony, F. Lawn, Bro. Burgess, and Nellie Butterfield. The first Sunday in September, 1893, was set apart as a day of fasting and prayer for the success of the reunion. Preaching during these meetings was done by Elders H. C. Smith, J. F. Burton, J. M. Putney, H. Holt, J. H. Lawn, J. B. Price, C. A. Parkin, G. S. Lincoln, J. B. Carmichael, S. B. Robinson, D. Brown, and E. Holt. The average attendance at the meetings was about three hundred, sometimes increasing to about five hundred. Baptizing was done by Elders Smith and Burton. Thus ends the grandest reunion we have ever held. Many friends were made for the cause. Some of the converts never heard our teachings until these meetings, but God was working with them and preparing them. He is gathering his sheep into the fold and feeding and nourishing those who are in; so by his aid we are advancing and preparing for the great day. May God continue to bless and prosper us.

## NOTICES.

There will be a business meeting of the Galland's Grove branch October 22, 1892, at 1:30 p. m. for the purpose of electing officers for the ensuing year and the transaction of such other business as may come before it. We want all that can possibly come to be present. J. L. GUNSOLLEY, Pres.

## CONFERENCE NOTICES.

Conference of the Nevada district will convene at the Mottsville schoolhouse, November 13, at 10 a. m. Branch presidents, please bring or send in your reports. We would urge the scattered members to come, or make known their whereabouts. All are respectfully and cordially invited to attend.

T. R. HAWKINS, Dist. Pres.

www.LatterDayTruth.org

## ENGLISH MISSION BRANCHES.

*Appeal to the branches Comprising The English Mission:—*

At the late mission conference held at Leeds, July 30, 31, and August 1, it was resolved to establish a home for the use of the missionaries sent to this country, that they can call the headquarters of the mission. The resolution provided that such home be located as centrally as possible; that Brn. J. W. Gillen, Gomer T. Griffiths, and Thomas Taylor, Bishop's agent, take all necessary steps to provide the same; that the branches throughout the mission take up collections for the purpose of establishing and maintaining such "home" and forward the same once a month to Bro. Thomas Taylor, 38 Pershore Road, Edgbaston, Birmingham.

Dear Saints, in making this appeal for so worthy an object, I am sure it will require but few words of mine to convince you of the desirability of such a "home." We need but call to mind that these brethren have left their "homes"—comfortable homes—to help to spread the gospel and build up the work of God in this land, and we shall see at once that it is our duty to help to make their sacrifice as light as our circumstances will permit. We ought not to let these brethren feel that they are a burden on some one or two families of the Saints. We *must* not "muzzle the ox that treadeth out the corn," neither ought we to put any restraint on those who labor for the common weal. On the principle that "many can help one," we commend this scheme to your consideration, and venture to expect a hearty and liberal response to it.

I beg also to inform you that mission conferences as constituted in the past are discontinued, and the calling of any future conference is vested in the hands of the brethren in charge of the mission. It was the will of the conference to retain my service as mission secretary and recorder, so all reports should be sent to me as usual,—that is, reports of baptisms, etc. Am doing my best to straighten up the records and hope to have the assistance of those in charge of district and branch records.

Your brother in gospel bonds,
C. H. CATON.

Per English mission conference August, 1892.
BIRMINGHAM, England, August 30.

## BIRTH OFFERING SERIES.

The attention of parents and all friends of the children is called to the first number of "The Birth Offering Series," entitled, "The Silver Thimbles," which has just been published and is now on sale at the Herald Office.

This is the first of a series of books to be issued from the Herald Publishing House for the benefit and instruction of little children, and the number will be limited only by the demand. Many will recall the fact that some years ago when the *Hope* was first enlarged, a place was set apart in which to record the birth of the little babes who came to the homes of the Saints. With this notice of birth an offering for the little one was sent. This birth offering money has been sacredly kept and now is used to defray the expense of publishing this first little book, and when this is sold another will be issued, and this will be continued until the children of the church are supplied with books suited to their tender years in which they will, it is hoped, not only be pleasantly interested, but instructed in the pure principles of the gospel.

If any of the parents have occasionally wondered what was done with the money sent in as offerings, we are sure they will approve of the effort now being made to supply our young children with pure literature. We must not overlook the needs in this direction even though there be urgent calls for help in other departments of the work. Proper care and the right training of our little ones will prepare workers even while we are praying the Lord of the harvest for more laborers, and while we fain would go forth over mountain and flood calling the lost to the shelter of the fold, we must have a care that the lambs in the fold wander not away.

Sustain this effort, by encouraging your children to buy these books and make them the beginning of a library of their own.

The Silver Thimbles, by Callie B. Stebbins; price 20 cents delivered by mail.

## TO ALL ORDAINED MINISTRY.

There seems to be an increasing desire on the part of those who have been ordained to act in various official duties required to be performed in the interests of church work, and to do so understandingly and acceptably to Him who has promised to bless the obedient, and who demands an account of the stewardship intrusted to every man at the final reckoning, it has been thought advisable to issue the following circular; to wit:—

As official members of the church and having a desire to become more thoroughly conversant with the laws and rules of church government and the duties of ministry and members, we feel it our privilege to form ourselves into an association properly organized and to be known as the "Priesthood Council of Lamoni and Vicinity," the membership to consist of as many of the ordained membership of the Church of Jesus Christ of Latter Day Saints as may desire to be thus associated, for the consideration of such questions and propositions as may legitimately come before them for such mutual benefit and instruction as may best conduce to the advancement of the work intrusted to their care.

While it is designed that the membership of the council shall consist only of ordained persons; it is not intended that any of the general church members, without reference to age or sex, shall be excluded from the meetings of the Council, as spectators.

The first meeting is set for Saturday 1: 30 p. m., October 15. Signed,

JOHN D. BENNET,
and a number of others.

## TWO-DAYS MEETINGS.

There will be a two-days meeting held at Burlington, Iowa, to begin at 10: 30 a. m., October 29. The meeting may continue for a week. If agreeable to the branch officers, there will be preaching at Montrose on Saturday at 7: 30 p. m. November 5, also on Sunday the 6th at such hours as the branch may desire, and perhaps the meeting may continue for several days.

W. MCGAHEN, Dist. Pres.,
J. S. ROTH, Missionary in Charge.

## BORN.

SHAKESPEARE,—Near Lamoni, Iowa, May 22, 1892, to Bro. William T. and Sr. Jane Shakespeare, a son. Blessed September 25, 1892, by Elders R. M. Elvin, E. Lovell, and E. A. Stedman, and named Henry Alfred.

JONES.—At Scranton, Kansas, June 22, 1892, to Bro. William and Sr. Ellen Jones, a daughter. Blessed July 31, 1892, by Elders A. H. Parsons and Wm. Menzies, and named Mary Elsie.

TILFORD.—At Scrantou, Kansas, July 31, 1891, to Bro. David and Sr. M. E. Tilford, a daughter. Blessed July 31, 1892, by Elders Wm. Menzies and A. H. Parsons, and named Lenora Pearl.

PARSONS.—At Cedar Springs, Missouri, June 4, 1892, to Bro. A. H. and Sr. Mattie Parsons, a daughter. Blessed July 23, by Elders J. Brackenbury, Josiah Curtis, and A. H. Parsons, and named Veneta June.

## MARRIED.

WARD—COOPER.—At the home of the bride's father, Sand Run, Ohio, Sunday, September 25, 1892, Bro. Thomas W. Ward and Sr. Carrie Cooper, Elder T. W. Williams officiating. The ceremony was performed in the presence of a select number of relatives and friends. They enter the marital bark under auspicious circumstances, and with every indication of a peaceful and happy life.

ELIASSON—SWORD.—At the Latter Day Saints church, Deer Lodge, Montana, August 31, 1892, Bro. John Eliasson and Miss Johanna Sword, Elder R. J. Anthony offiiciating. A large number of friends witnessed the ceremony, after which they partook of the feast prepared. Many valuable presents were given as tokens of a prosperous voyage in the boat of life. May it be a joyful one.

STONER—MOST.—At the residence of the bride's parents, in Chickaming township, Berrien county, Michigan, Sunday, September 25, 1892, Mr. Harvey I. Stoner, of Weesaw township, Michigan, to Sister Hattie B. Most, Elder Cyrus Thurston officiating. May happiness and God's blessing ever be wi'h them.

## DIED.

ROGERS.—At Randalia, Iowa, September 22, 1892, of bronchial pneumonia, Sr. Mahala, wife of Bishop Israel L. Rogers, aged 76 years, 1 month, and 5 days. She had been in failing health for the past year and a half, but her final illness was a brief one, and attended with very little suffering. Late in August she and Bro. Rogers went from Sandwich, Illinois, to visit their children in Iowa, and though in feeble health, she was enjoying her stay with them until two days before her death, when sudden weakness and illness came upon her. From this she did not rally, and soon passed away. Her end was in great peace. Once, at some wistful look of hers, being asked what she wanted, she replied, as her face lit up and her eyes shone in joyful anticipation: "I want to be happy;" and in this expectation she departed into the land of spirits, into the resting place of God's saints. She was united in marriage to Bro. Rogers in Chenango county, New York, in 1839; obeyed the gospel there in 1840, and came west with him in 1841. They settled in the Fox River country in Kendall county, Illinois, and thus for fifty-one years they have been identified with the growth and building up of that region, materially, socially, morally, and religiously. When the tidings of the reorganization of the church came to her, she accepted it with gladness, and joined with her husband in making their home a place of hospitality for the elders and the Saints. In the early years, 1859–1863, general and special conferences were held on their farm, and Sr. Rogers was accustomed to having the floors of her house covered with beds for the sisters and the aged ones, while the brethren slept in the haymows at the barn. Thus it may be said of her that "she hath done what she could" to advance the interests of truth, particularly in those times when there were few to give it aid or to feed and care for its ministers. Her body was taken to Sandwich for burial, and on the 24th the funeral sermon was preached by Elder H. A. Stebbins, who came from Lamoni in answer to call. The Saints' chapel was filled with sympathizing friends and neighbors. The two sons and three daughters were all present, and mourned with their father the loss of the faithful wife and devoted mother.

CRANDALL.—At his home, Panama, Iowa, September 3, 1892, Mr. Jacob Crandall, aged, 91, years, 8 months, and 17 days. He united with the church in 1830; was married to Jane Newberry, in Clay county, Missouri, December 5, 1833; went through the bitter experiences of the Saints in Missouri from 1832 to 1839; removed from Illinois to Iowa in 1847. He was the father of four sons and six daughters,—ten in all,—six of whom, with the companion of his early manhood and ripest age, survive him. He and his aged wife united with the Reorganized Church at Galland's Grove, Iowa in 1876. Always true to the faith of the gospel restored, a life fragrant with gospel work, he passed on to rest with the blessed, in hope of the glorious reward, a ripe sheaf garnered for glory. Funeral sermon, September 11, by Elder C.

www.LatterDayTruth.org

Scott, in the Methodist Church, to an audience that filled the house to overflowing. Text, Matthew 25: 31–46; 1 Cor. 15: 35–45.

VALLIER—In Hazel Dell, Pottawattamie county, Iowa, September 22, 1892, Bro. Alexander Vallier, after a lingering illness. He was born June 26, 1807 in London district, Upper Canada. At the age of 17 he came to the State of New York and lived in various places until 1851, when he came to Pottawattamie county, Iowa, where he has since resided. He was married in October, 1830, to Mary Draper, who died May 20, 1886. He was married again March 15, 1887, to Mrs. Maggie Hooton who survives him. Early in life he heard and received the restored gospel, but after the death of the prophet, when darkness came upon the church, he became discouraged and stood aloof from all parties until a few years before his death when he united with the Reorganization. He was known as a good neighbor and an honest and upright man. The funeral sermon was preached to a large gathering by Elder C. G. McIntosh, assisted by Elder H. N. Hansen.

THOMAS.—In Deer Lodge county, Montana, July 17, 1892, Bro. Reese P. Thomas. Bro. Thomas was born in Carmarthenshire, Wales, February 17, 1815; united with the church under the administration of Capt. Dan Jones, and emigrated to Utah in 1849. He lived in Malad, Idaho, a number of years, where he united with the Reorganized Church, being baptized by Elder J. W. Gillen. He was a devoted Christian and a noble man. He leaves a wife and nine children to mourn their loss.

PRICE.—At Helena, Montana, September 12, 1892, Bro. Isaac R. Price. He was born in 1848, in Wales. Bro. Price was a member of the church for some time. He knew of his coming death; physicians told him he could not remain long because of a complication of troubles. On the Saturday before his demise he bade his children good by, telling them they would never see him alive again. He leaves seven children alone in the world. Laid to rest in the cemetery at Deer Lodge, by the side of his wife, who passed away some two years ago.

### ITEMS OF INTEREST.

Stanhope, the Chicago *Tribune* correspondent who was inoculated by Pasteur with a view to demonstratin the value of inoculationg against cholera, has left Hamburg in good health, having failed to contract the disease after several weeks complete exposure in cholera hospitals, sleeping in cots and using eating utensils of diseased and deceased patients. The editor of the *British Medical Journal* considers the test a successful one.

CONSTANTINOPLE, Sept. 22.—Gen. Brialmont of the French army, who has been inspecting the Turkish fortifications on the Dardanelles has made a report of the Sultan. The General declares that the fort works are utterly valueless, and that the reconstruction will involve an expenditure of £2,000,000, including the cost of 250 heavy guns.

The Porte has revived the question of closing the American mission schools in the Turkish dominion unless they are controlled by Turkish officials.

ST. PETERSBURG, Sept. 25.—The *Novosti* publishes an article in regard to the mission headed by Gen. Sr. Frederick Roberts, who was dispatched last month by the Indian Government to meet the Ameer of Afghanistan. The paper says that the mission is calculated to lead to the absorption of Afghanistan by Great Britain, which country will then cut Russia off from the route to the Indian Ocean, and that it is creating a much greater motive for an Anglo-Russian war than did the Pamirs matter.

CALCUTTA, Sept. 22.—Reports from the Madras Presidency continue favorable. At the end of August 4,750,000 acres had been sown in seven districts that recently suffered from drought, against an average of 8,250,000 acres formerly sown. There is every prospect of a good harvest in the Presidency. The rainfall in Southwest Bengal is deficient, especially in the Hooghly district, where the harvest will not exceed half the average crop.

MOSCOW, Sept. 25.—The *Gazette* says: M. Witte, the new Minister of Finance, on assuming office after the resignation of M. Vishnegradski in July last found the finances of the country in a worse condition than did his predecessor in 1887. The extraordinary expenditures for 1891 were estimated at 3,000,000 rubles, but really amounted to 232,000,000 rubles. The estimates for 1892 amounted to 53,000,000 rubles, but in the first six months of the present year 63,000,000 rubles had already been expended.

ROME, Sept. 25.—It is rumored here that the Society of Jesus held a meeting yesterday and elected a new general of the order. It is said that the name of the member elected for this office will be announced October 2. The members of the society were required to take an oath that they would not reveal the place where the meeting was held, but it is known that it certainly was not held in Rome.

MADRID, Sept. 23.—The *Imparcial* states that certain speculators have made attempts to tamper with soldiers in the garrison here with the view of bringing about a fall in funds through a revolutionary scare, but that the police have become aware of the plot and frustrated it.

WELLINGTON, N. Z., Sept. 23.—The Legislative Council has passed the Woman's Franchise bill with a proviso that female voters may be registered without personal attendance at the polls.

ROME, Sept. 22.—The presence in Rome of Mgr. Ferrata and the happy auguries of the republican policy of the Pope in France have raised anew the question of a republican government in Italy, from the point of view of Catholic interests, and the position of the Pope. The idea of a republic grows among the masses. Several prominent conservative journals have pronounced clearly for this change. This change in sentiment has produced a sensation and disquietude at the Quirinal, and also in the great European courts. The alteration of sentiment in Italy is due to the tendency of the King to sacrifice the country to the interests of the dynasty by doubtful alliances.

NEW YORK, Sept. 27.—All cases of cholera had disappeared from this city until to-day, when it again broke out on the Bohemia, the last of the pest ships to arrive from Hamburg. Five victims of the plague were removed from the vessel to Swinburne Island this morning. One of them, Stanislaus Michsarich, aged 8, died about two hours after being landed. The Bohemia still has its steerage passengers on board. The first cabin passengers of the Scandia and Bohemia arrived at quarantine at 11:55 on the tug Evarts of the Hamburg-American line, *en route* for the company's dock in Hoboken. There are twenty-eight from the Scandia and ten from the Bohemia.

There are now on Swinburne Island thirty-two suspects and convalescents. At Camp Low there are no new cases and those in the hospital are nearly well. There have been no cases of cholera in this city since Sept. 20. The new cases on the Bohemia are the first since Sept. 20.

HAMBURG, Sept. 27.—The New York *Herald's* European edition will publish tomorrow the following from the correspondent here:—

Seventy new cases and thirty-five deaths were reported yesterday, of which six cases and ten deaths occurred previously. This shows a decrease of fifty-six cases and fourteen deaths. It is evident that the cholera has lost its grip on Hamburg, and if its people can be induced to continue careful the epidemic will soon be over. Stanhope is well and leaves the hospital to-morrow and may now be considered as safe from the disease.

OTTAWA, Ont., Sept. 26.—The decision of the British Government to dispatch a man-of-war to Vladivostock, Siberia, to investigate the recent seizure of Canadian sealers by Russian cruisers, was in response to a demand from the Dominion Government. Russia did not respond readily to the British Government's demand for the punishment of the Russian officers who made the seizures and for the restoring of the confiscated property. The British Government has taken a more forcible and decisive course to bring about a satisfactory explanation and adjustment of the insult to the British flag. An official high up in parliamentary circles says that he fears before the matter is settled there will be a collision between England and Russia.

## Sunday School Associations.

### INDEPENDENCE.

Convention convened at Independence, Missouri, September 9, 1892, at 10:30 a. m. Sunday school reports: Mt. Zion: Sessions 26, enrollment 257, average attendance 211, classes 18, officers 7, average collection $2.24, Hopes taken 125, quarterlies 75, in treasury $14.05; A. L. Newton secretary. Armstrong: Sessions 12, enrollment 88, total attendance 654, average attendance 54, classes 6, officers 7, average collection 53 cents, *Hopes* taken 25, in treasury $9.62; Robert J. Parker superintendent, Dora M. Berg secretary. Knobnoster: Sessions 12, enrollment 44, average attendance 38, classes 5, officers 6, average collections 47 cents, in treasury $5.38, *Hopes* taken 16; A. E. Weidman superintendent, L. Reese Wells secretary. Kansas City: Sessions 13, enrollment 40, average attendance 37, classes 4, officers 10, average collection 52 cents, balance in treasury $4.04, *Hopes* taken 15; Arthur Allen superintendent, Anna Koehler secretary. Pleasant View, for 1 month and 3 weeks ending September 4, 1892: Sessions 7, enrollment 25, average attendance 20, officers 5, average collection 25 cents, balance in treasury $1.62, *Hopes* taken 10, classes 3; Elijah Baggs superintendent, Minnie M. Shepherd secretary. The members of the committee on literary exchange elected at the last convention resigned, and Mrs. Murphy, Mrs. Horton, and Mrs. Smith were appointed instead. Resolved that the committee on literary exchange be instructed to organize with a president, secretary, and treasurer, to be located in Independence with power to appoint five agents located there, and one or more agents in each branch in the district. The evening's entertainment, consisting of music, addresses by Brn. W. Clow, H. R. Mills, and J. A. Robinson, also a map lesson by Charles Mills, was well attended and enjoyed. The music embraced solos, duets, and quartets. H. R. Mills spoke upon the Sunday school in its different departments, and how to make the work a success. J. A. Robinson's remarks were upon the duties of parents, and their relation to the Sunday school. The map lesson embraced the rivers and seas of Palestine treated topographically, geographically, and historically. Sr. E. Smith, Sr. J. Newton, and Bro. G. R. Wells were appointed a committee on programme for next convention, to meet Friday, December 9, 1892, at ten a. m. Not all of the schools in the district were represented, but we had a very pleasant and instructive session.

ABBIE A. HORTON, Sec.

The Sunday school convention of the Southern Michigan and Northern Indiana district convenes at Coldwater, October 21. The different Sunday schools are requested to send their delegates and the secretaries to send reports. A programme has been arranged in which we invite all to come and take part. J. D. CORLESS, Sec.

www.LatterDayTruth.org

"The Proper Study of Mankind is Man."

# "WHAT IS MAN,"

BY ELDER J. R. LAMBERT.

**Cloth 75c; with Patriot a year $1.50; paper 50c.; with Patriot a year $1.25.**

Address orders invariably LAMBERT BROTHERS,

LAMONI, Decatur County, Iowa.

Robt. Winning, President. **LAMONI** D. F. Nicholson, Cashier.

# STATE BANK

(Successor to Farmers Bank of Lamoni.)

Paid up Capital..... $25,000 00
Liability of Stockholders..... $50,000 00

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

## Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions The index is rearranged, the subjects and citations furnishing a complete analysis of the contents.

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

## BOOKBINDING

Of all kinds at reasonable rates.

Herald volumes, library leather backs and corners, marbled edges ..... $1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco ..... 1 25
" " half morocco ..... 1 50

Books of similar size at same rates.

**Prices include cost of returning to sender.**

## THIS SPEAKS

FOR ITSELF.

The following letter from a Brother ought to convince any sane man or woman that the sale of Ordway and Company's Bed Springs is a profitable business *if pushed.* The Company *furnishes* Model and Case, Sample Spring, Circulars, etc., *free to Agents* (conditionally), and Springs, to be paid after delivered, if satisfactory reference is given and the orders *taken first.* They also have other *Household Necessities* for agents to sell. Suitable for *either sex, young* or *old. Write* for *circulars* and *terms.* Do not fail to mention *Herald.* Write quick if you wish to *secure territory* and make money. Address,

B. F. ORDWAY & CO., PEORIA, Ill.

WATERVILLE, Kan., April 26, 1892.

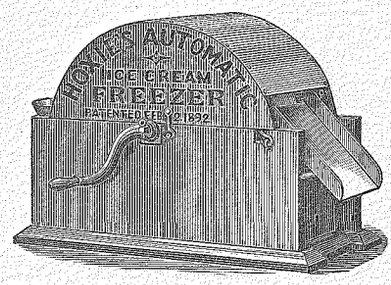
B. F. ORDWAY, *Dear Bro:*—The treatment I have received from you and the firm you represent demands that I (right here and now) acknowledge my indebtedness to you for your courtesy and liberality in your dealings with me; and my experience with Ordway's Portable and Adjustable Bed Springs warrants the statement that THEY ARE THE BEST, and superior to any known Bed Spring.

On the 13th of last September I commenced selling your Springs in Garfield township, Clay county, Kansas. Called at seven houses and sold and put up 5 sets of Springs, traveling along a section line running east and west, selling on each side of the road for a distance of 2¼ miles. From that time up to the present I have met with similar success. I take the Springs around and show them, and they sell themselves, and those who purchase one set generally buy more afterwards, and they always recommend your Springs. Henceforth I shall endeavor to devote ALL MY TIME to selling Ordway's Portable Bed Springs exclusively. Yours for business,

E. BLOMBERG.

HOXIE'S AUTOMATIC

## Ice Cream Freezer

CAPACITY  UNLIMITED.



**For Hotels, Restaurants, and Family Use.**

Will freeze Ice Cream, Lemonade, Sherbets, and all kinds of Ices instantly. Several Machines combined in one, with saving of 80 per cent of ice. Agents wanted. Exclusive territory can be secured by addressing

**HOXIE BROS.,**

17 CHARDON ST., BOSTON, MASS.

## PATTIE;

### Or Leaves from a Life.

Carefully revised by the author, and contains her portrait; also an introduction by Bro. W. W. Blair.

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie appears in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

**Price by mail $1.15.**

For Sale or Trade,

## A LIVERY STABLE

and stock, at Grant City, Missouri. The barn is 36 x 120 feet; nine good teams and harness, five buggies, one carriage, one extension top spring wagon, three trunk wagons, five sleighs, and a new hearse. I want to trade for a farm, to locate my son on, so that I can devote my whole time to the ministry.

20aug3m E. KEELER.

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

**Sent postpaid at prices named.**

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### The Gospel Quarterly.

SENIOR GRADE.

A Sunday School Quarterly containing lessons for each Sunday in the year; prepared by the Lesson Committee of the General Sunday School Association; designed for the use of both teachers and scholars.

The Home Study with Questions, Introduction, Comparative Texts from King James's and the Inspired Translations, Study of Words and Phrases, Questions on Lesson Text, Sidelights, and Footlights, are designed to aid scholars and teachers by bringing them into direct contact with the Scriptures, and furnishing historical and general information from first-class supplementary aids to Bible Study, thus giving accurate knowledge of the Bible and bringing out the doctrines of the gospel. Each quarterly contains a Map of Palestine, also a Lesson Dictionary.

Bound in paper covers; price 10 cents per quarter; 35 cents per year.

INTERMEDIATE AND PRIMARY GRADES COMBINED.

This grade contains the lessons of the Senior Grade in simplified form and for corresponding dates. The Bible Practice Work, To The Teacher, The Lesson Story, Questions on the Lesson, etc., are the leading features. "Footlights:" the Names, Order, and Number of the Books of the Bible, Notes for Teachers, and a Map of Palestine are also included

Bound in paper covers; price 5 cents each; 20 cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### New Testaments; Inspired Translation,

limp cloth binding, 30c. each; $3.30 per doz. net.

A special, cheap edition for Sunday schools; same size and type as the stiff board bound 75c edition.

### New Testaments:

King James' translation; three sizes; American Bible Society's editions; cloth binding.

Brevier type, 18 mo., 25c. each net; the same per doz.

Agate type, 32 mo., (smaller) 15c. each; $1.60 per doz. net.

Pearl agate type, 32 mo., 10c. each; $1.00 pe. doz. net.

These books are kept in stock to supply schools and other patrons with good, cheap Testaments at very low prices.

### Cards and Tickets.

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100 ..... 50
Good Behavior tickets; per 100, 15c.; 1,000 ...1 00
Prompt Attendance tickets; 100, 15.; 1,000....1 00

### Winnowed Songs.

Each 40c., half doz. $2.25, per doz. .....4 50

### Zion's Hope,

A large, four page Sunday school paper for children; illustrated; edited by Sr. M. Walker. 50c. per year; In packages of four, five, or six to one address, 40c. each per year; in packages of seven or more, 35c. each.

www.LatterDayTruth.org

PHŒNIX, Ari., Sept. 18.—In digging a sewer on Madison street workmen have broken into a burial place of a prehistoric race, and the find will settle any questions heretofore disputed by scientists. The fact that they cremated their dead is proven by the finding of several urns containing the ashes of the bodies, together with the teeth and pieces of skull.

In Bombay there are ninety-four shrines and ninety-four cholera centers.

### C. B. & Q. EXCURSIONS.

Dedicatory Ceremonies World's Fair Buildings, Chicago, October 20 to 22, 1892. Round trip tickets sold by the Burlington Route at $13.00, October 19 to 22, good for return up to and including October 24.

October 25 the C. B. & Q. will sell round trip tickets, limit 20 days, at one fare, any point on the line of the Illinois Central and Mobile & Ohio Railroads in the following States: Tennessee, Mississippi, Alabama, Louisiana (except to New Orleans).

To points on the Southern Pacific Co. (Atlantic system): Lafayette to Lake Charles inclusive. To any point in the following States and Territories: Arkansas, Indian Territory, Texas, Oklahoma (except that no tickets may be sold on October 25 to points in Oklahoma north of Pond Creek, or Ponca).


For $5 we will send a copy of

**THE E. & S. TEACHERS' BIBLE**

to any address in the United States FOR EXAMINATION AND COMPARISON. If the book does not meet the claims made for it, the book can be returned within thirty days of date of mailing, and the money paid will be refunded.

E. & J. B. YOUNG & CO., Cooper Union, New York.

**L. A. FOWLER,**
**CONTRACTOR & BUILDER**

LAMONI, - IOWA.

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

**MINISTRY AND BRANCH CARDS.**

Neat cards for Ministers and Branches, with name and address or house of worship and hours of services on face, and Epitome or "What we Believe" on reverse side. An excellent aid. Two sizes: 3¼ x 4 inches, price 75 c per 250, $2.50 per 1,000 3 x 5⅛ inches, $1.00 per 250; $3 50 per 1,000 postage paid.

**GERMAN TRACTS.**

Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2 cents; the Sixth Trumpet, a fifty-four page pamphlet, 25 cents.

These prices include postage.

**WATSON-BLAIR DEBATE.**

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.


# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

### Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges ....$1 50
Imitation Morocco, gilt edges ....2 00
Morocco, gilt edges....2 50
Roxburg Turkey, gilt edges....3 75
Flexible covers (similar binding to Oxford Teacher's Bible) .... 4 00
New Testament, inspired .... 75

### Book of Mormon.

Roan, sprinkled edges....1 25
Imitation Morocco, gilt edges ....1 50

### Doctrine and Covenants.

Sprinkled Sheep, or Library ....1 25
Imitation Morocco, gilt edges ....1 50

### The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges ....1 25
Imitation Morocco, gilt edges ....1 50

### The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides....2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only)....1 50

### The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,.... 30
Muslin binding.... 50

### Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages .... 70
Leather binding....1 00

### Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges....1 50

### Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers.... 25

### Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding.... 50

### Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages....1 75

### Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages.... 10

### Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen .... 75

### Songs of Zion.

Paper covers, 10 cts.; per dozen....1 00

### Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25
250, 50c.; 500, $1; 1,000....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100 ....2 25
10. The Narrow Way; per doz. 15c., 100....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz. 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 .... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100....1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100.... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100.... 40
31 What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100.... 25
250, 50c.; 500, $1; 1,000,... ....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
33. The Spaulding Story Reexamined; per doz.. 20
per hundred....1 25
41. The Gospel; per doz. 5c.; 100, 25c.; 250,.. 50
500, $1; 1,000....1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 ....1 75
Trial of the Witnesses to the Resurrection of Jesus Christ; 5c each; per dozen .... 50
Prophecy on the Rebellion; per hundred .... 15

### Bound Set of Tracts.

Limp muslin .... 50

### Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

### Miscellaneous.

☞ In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent....4 75
The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin....1 50
Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall....1 00
Josephus, complete, library leather ....3 50
Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes....4 00
Emerson's Ready Binder, *Herald* and *Hope* size . 85
Elders' Diary, by Joseph Luff.... 30
Apocryphal New Testament.... 65
Cruden's Complete Concordance of the Bible ...1 75
Jus, Bishop of Cæsarea and Palestine ....2 00
The Ecclesiastical History of Eusebius Pamphilmuslin boards, 5 volumes....10 00
Gieseler's Ecclesiastical History, A. D. 1 to 1854, ....2 25
The Koran, library leather ....4 00
Rollin's Ancient History, two volumes in one ...1 80
Baldwin's Ancient America (illustrated) ....

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, October 15, 1892. No. 42.

Flora L. Scott

## THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa

Subscription price $2.00 per year; Six Months $1.00; Three Months 50 cts.; single copies 5 cts.; Sample copies free.

The Traveling ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, fifty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## TO ADVERTISERS.

THE SAINTS' HERALD circulates in every State and Territory in the United States except the Carolinas; also in Canada, Great Britain, etc. Having a field peculiarly its own, it is steadily growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

### ONE RELIGION AND ONE CREED FOR ALL.

TORONTO, Ont., Sept., 30.—The Pan-Presbyterian Council to-day assembled for its final work. The business committee reported having raised $27,500 for the Bohemian fund. The thanks of the council were tendered to the Canadian church for its work among the settlers of British Columbia. Dr. Caven's opening sermon was ordered printed, and Dr. Chambers of New York was named as chairman of the evening's meeting. The closing speech of the council was an able one by the president-elect, the Rev. T. W. Chambers of New York City, on "The Doctrinal Agreement of the Reformed and Presbyterian Churches." The paper dealt with the evolution of the divisions in the Calvanistic creed from early days, and as a document of historical interest proved most valuable. It was conservative in tone, and expressed the idea that there could be little improvement on the original principles. The Rev. Dr. Roberts declared they were pushing their work in the United States, but he wanted it understood that the five cardinal points of the Calvinistic doctrine were not sufficiently extensive for this work. He trusted finally that they might unite unanimously on a creed which would go forth to the world as representative of their doctrine. Dr. McEwan of Scotland, in complimenting Dr. Chambers on his paper, believed the time would come when those tendencies to departure from the fundamental truths of the church would cease, and they would all come back to the true religion of Christ. He referred to the fact that there were marked evidences in Germany of the wholesale return of the people to the old faith as originally preached. He believed the churches could all come together in the great, broad basis of evangelical truth. The Rev. Dr. Waters could see little difference between the Presbyterian and Reformed Churches. They were the same in principle. To-night a great farewell meeting was held, and thus ended the council for this year.

### DAY IN FIRST CHAPTER IN GENESIS.

THAT "day" in Genesis 1, does not mean solar day, is suggested in the fact that three days were completed and the fourth one begun, before the sun was placed in the expanse of the heaven to "rule the day." In view of this fact, which is clearly embraced in the narrative, it does violence to the record to force upon its terms ideas that the same terms subsequently received. Prof. Dana names five senses in which "day" is used in the first and second chapter of Genesis:—

First, in verse five, the light in general is called day, the darkness, night. Second, in the same verse, evening and morning make the first day, before the sun appears. Third, in verse fourteen, day stands for twelve hours, or the period of day-light, as dependent on the sun. Fourth, same verse, in the phrase 'days and seasons,' day stands for a period of twenty-four hours. Fifth, at the close of the acconnt, in verse four of the second chapter, day means the whole period of creation. These uses are the same that we have in our own language.—*Ex.*

### OPEN DOORS AT DR. BRIGGS' TRIAL.

NEW YORK, Oct. 3.—The famous case of Prof. Charles A. Briggs of Union Theological Seminary, which has been agitating the entire Presbyterian Church for a year and a half, was brought up again this morning at the regular meeting of the New York Presbytery, which convened in the Scotch Presbyterian Church. The General Assembly, which met in Portland, Ore., last May, refused to accept the presbytery's dismissal of the charges against Prof. Briggs and ordered the presbytery to proceed with the trial. At the June meeting the presbytery acknowledged the receipt of the order, and said that it would be carried out in the fall. The presbytery dismissed the charges of heresy against Prof Briggs last fall on the ground that the charges and specifications were insufficient in form and legal effect.

At the afternoon session of the presbytery to-day the judgment of the General Assembly in the appeal of the Briggs case was read, and Dr. Birch, for the Committee on Prosecution, announced that they were ready to go ahead with the trial. Dr. Thompson said that he was not in favor of delaying the matter, but a number of the members of the presbytery were absent. He moved that the presbytery take up the case in the audience room of the Scotch Presbyterian Church, Nov. 9, and continue each afternoon excepting Saturday and Sunday until completed. Dr. Hall raised the question as to whether the hearing should be public. He favored having closed doors and wanted all reports, even to the press, formulated in the session and sent out. Dr. Briggs replied that he favored open doors. It was decided that the public should be admitted, but that if they made demonstrations like they had previously done the gallery would be cleared.

There were present to-day about one-half of the 215 members of the New York Presbytery. Dr. Bliss was reelected moderator and Dr. Lampe clerk.

### THE GENTLE WOMAN.

A GENTLE woman never fails in the small, sweet courtesies. Instinctively she respects the feelings of others, and having the golden rule by heart, it is from her heart that all lovely, love-compelling graces flow. "In her tongue is the law of kindness," and she has the ready tact which takes advantage of every opportunity to render the lives of others happier.

And every morning, with "Good day,"
Makes each day good.

Her winning smile and gentle ministrations, her soft voice and unfailing sympathy, insure her always a ready welcome, and, like the sun, she "finds the world bright, because she first makes it so." The fairy tale of our young days has a peculiar charm and attraction. The courteous, cheerful maiden who draws water for the withered old crone, and who listens to her, and replies with amiability, is rewarded with the gift of uttering pearls and diamonds; and, in the less romantic German version, Frau Holle bestows gold pieces as the reward of civility and diligence with that delightful prodigality so characteristic in fairy land.—*Harper's Weekly.*

### CURIOSITIES ABOUT LANGUAGES

ALMOST a third of the total population of the globe—a round 400,000,000 human beings—speak nothing but the Chinese and allied languages. One hundred million more speak Hindoo only, and 95,000,000 speak English. The Russian language is fourth on the list being the mother tongue of 89,000,000 people. The German is a good fifth and is used by 57,000,000 tongues, France coming sixth on the list, in which it was once first. Spanish is used by 48,000,000 people in Europe and the three Americas.

OF the 11,000,000 women in Italy nearly 2,000,000 are employed in industrial labor, and over 3,000,000 in agriculture. They are in the majority in the cotton, linen, and jute industries, and in the silk trade there are 117,000 women employed and but 17,700 men.

THE girl who marries for money usually has a look on her face after marriage that indicates that she is having trouble collecting her salary.

www.LatterDayTruth.org

## H. L. TILTON,

1881. LAMONI, IOWA, 1892.

GENERAL MERCHANDISE,

**Strictly Cash and Produce.**

A CASH STORE can and will sell goods for less money than any house doing a credit business.

WE SOLICIT YOUR PATRONAGE.

## THOS. TEALE & SON.

Carry the largest and most complete line of

**Dry Goods, Clothing, Groceries, & Hardware**

in town. We buy in large quantities, and for cash, and can meet all competition.

THOS. TEALE & SON.

## B. D. FLEET,

General Merchandise,

LAMONI, - IOWA.

1885 1892

## HOPKINS & HUDSON,

Lamoni - - - - Iowa,

Dealres in **Furniture, Undertakers' goods,** Wagons, Buggies, Pumps, and Farm Implements. Large stock, Low prices. All Inquiries Promptly answered. We solicit your trade.

## ATTENTION.

We have on hand ONE GOOD, STRAIGHT GRADE of WHOLESOME, FAMILY FLOUR, not adulterated with alum or other ingredients, which we offer at $2.15 per hundred, or $1.15 per sack. Give it a trial and be satisfied.

JAMES ALLEN,
Lamoni Flour Mill.

## FOR SALE.

Improved eighty-acre Farm, near Lamoni, Iowa. Good land, with house, barn, wells, orchard, and small fruits Address,

AUSTIN ANDERSON, Box 6,
Lamoni, Iowa.

## A Marvelous Discovery Free.

Superfluous hair removed permanently, instantaneously, without pain, by **Electro-Chemical Fluid.** In order to prove superiority, we will for next 90 days send sample bottle and testimonials free, on receipt of nineteen cents to pay postage. **Electro-Chemical Co., 25 East 14th St., New York.**

## 4 LOTS

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

**CHOICE RESIDENCE LOCATION.**

Terms reasonable. Call on or address,
J. A. GUNSOLLEY, Lamoni, Iowa.

## A RELIABLE WOMAN

Wanted in every County to establish a Corset Parlor for the sale of **Dr. Nichols' Celebrated Spiral Spring Corsets** and **Clasps.** Wages **$40** to **$75 per month and expenses.** We furnish complete stock on consignment; settlements monthly. **$3** SAMPLE CORSET FREE. Send 18 cents postage for sample and terms. **S. S. Mfg Co., 378 Canal St., New York.**

## LAMONI ILLUSTRATED

is the name of a proposed book, which, if published, will contain several Photo-engravings, showing Church, Schoolhouse, Herald Office, Residences, etc., with a description of the Religious, Educational, and Business facilities; the price will be 25 cents. It will be necessary to have orders enough to insure first cost before publishing. All who would like one should please notify me at once. Address,

PETER M. HINDS,
Care Herald Office, Lamoni, Iowa.

## "NOT HOW CHEAP, BUT HOW GOOD."

We carry a well selected stock of

General Merchandise,

and our constant aim is to please customers, and give them good values. We take pride in selling goods we can guarantee, and that we know will give satisfaction.

☞ Call and see us.

Yours truly,

Blair Mercantile Co.

## YOU CANNOT AFFORD

To be

**WITHOUT A GOOD GENERAL NEWSPAPER**

IN YOUR FAMILY.

Reading the **PATRIOT** commends it more than anything else. All we ask is that you shall place yourself in a position to be your own judge.

TRY IT! TRY IT!

Send for free sample, and testimonials of those whom you know, and who know the *Patriot.*

**1 year $1.00, 6 months 50c., 3 months 25c.**

LAMBERT BROS., Lamoni,
10sep. Decatur Co., Iowa.

**PARK** addition to Lamoni is but ten minutes walk from L. D. S. church, and large, beautiful Residence Lots are now selling at $100, on easy terms of payment. Write for Plat to

D. F. NICHOLSON,
4 Care Lamoni State Bank.

## ZION'S ENSIGN.

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restored gospel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Beside much other matter of interest to the Saints and those inquiring for the truth.

Many of the sermons delivered at the Missouri and Logan Reunions will appear in its columns. These sermons alone are worth many times the price of the paper.

Price—Three months.....$ 25
Six months..... 50
One year.....1 00

We also have the following works for sale:—

The Book Unsealed, a valuable work, proving the claims of the Book of Mormon. Price, paper cover, 25c.

White-Box Debate, an excellent work for reference and general reading. Price, paper cover, 25c.

Spiritual Gifts and Seer of Palmyra, by M. H. Bond; all should have it. Price, 35c.

"What We Believe" cards round corners, heavy stock, with name on reverse side, 250 for 75 cents.

ZION'S ENSIGN,
**Box 175.** **Independence, Mo.**

R·I·P·A·N·S TABULES

REGULATE THE

**STOMACH, LIVER AND BOWELS,**

AND

**PURIFY THE BLOOD.**

A RELIABLE REMEDY FOR

**Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.**

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

THE RIPANS CHEMICAL CO.
10 SPRUCE STREET, NEW YORK CITY.

## DR. JOHN H. HANSEN,

LAMONI, - - IOWA.

(Graduate Kentucky School of Medicine,)

*TEN YEARS EXPERIENCE.*

CHRONIC CASES A SPECIALTY.

## SPIRITUAL GIFTS

AND

## THE SEER OF PALMYRA:

Or

**SEQUEL TO SPIRITUAL GIFTS.**

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

HO!! READ THIS!!!

**The New, Revised and Enlarged Edition**

OF

## PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author,* and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

## Western Normal College

Largest, Cheapest and Best Normal School in the West. Twenty-five Dept's. Thirty Teachers, all specialists No vacation except Aug. Enter any time. Take any classes. Expenses low. Graduates in demand. In order that all may test the merits of the Western Normal College, **we will pay your R. R. fare** from your home to Lincoln, Neb. Full particulars, catalogues and circl. **FREE.** Wm. M. Crosn, Pres. Lincoln, Neb.

CAR FARE PAID.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, October 15, 1892. No. 42.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, Oct. 15, 1892.

CONTENTS:

EDITORIAL:
"In Righteousness" ..... 661
Race Prejudice ..... 661
The Arena ..... 662
MOTHERS' HOME COLUMN: ..... 663
Rest and be Thankful ..... 663
News from the Irvington Reunion ..... 663
LETTER DEPARTMENT: ..... 663
ORIGINAL ARTICLES:
Common Consent and Theocracy ..... 667
CONFERENCE MINUTES:
Northeast Kansas ..... 668
Nodaway ..... 668
Pittsburg and Kirtland ..... 668
Central Nebraska ..... 668
MISCELLANEOUS:
Clinton Reunion Minutes ..... 668
General Annual Reunion ..... 572
Items of Interest ..... 675

## "IN RIGHTEOUSNESS."

IN the minutes of a district conference published in this issue of the HERALD we note the defeat of a motion to insert the words "in righteousness" in a resolution to sustain an officer. In our opinion the defeat of the motion to so insert was eminently proper, for while there was a time when individuals were scarcely blamable for exercising an extra amount of caution because of the bad doings of some in the past, the continuation of such a course in the present is in our opinion, entirely unjustifiable, and in bad taste. To place work and impose responsibility upon individuals and to then say to them in effect, after they have been performing the work required, "We propose to sustain you only while you continue in righteousness," is unbrotherly, unjust, and unnecessary, to say the least. We are of the opinion that its continued use has become fixed from habit more than from desire to make its use a source of protection to any interest, and for that reason also believe it ought to be dispensed with. It is hackneyed, and in bad taste.

To an observant outsider who witnessed its customary use it would no doubt appear a strange thing; and to us who know what led to its use, it now appears strange. The lessons learned from the apostasy do not justify the extreme of formally and repeatedly putting tried and faithful men upon their good behavior by warning them beforehand that they are only to be sustained "in righteousness." That should and would be taken for granted in every responsibility assumed in the work of God. Such a course at once suggests suspicion, surmise, distrust; and under such no one can work to advantage, nor will men of high spirit and strong conscience be so burdened longer than necessary to correct it, enduring thus far for the work's sake.

Confidence is due everyone who shows himself approved. The Master commended his servants to his people and to the world and emphasized his choice and commendation by the charge he gave and the recognition of them repeatedly evidenced in his confirmation of their labors. It is due every man who shows himself approved; it ought to be freely given when deserved. No one is justified in withholding it except for cause clearly known to *exist*. To withhold it because others have abused it is a policy destructive to the interests of the work and one that has already done the work great direct damage, and retarded its progress.

That which the Lord imposes or enacts is to be adhered to without variation, either way, from the straight line of divine appointment, however much some have in the past proved false to trust. Human weaknesses or wrongdoings do not change the methods of Him "whose course is one eternal round." We are always safe when in harmony with him; we are not in harmony with him unless in agreement with his word.

Let us work together for good with due watchfulness, over ourselves individually first of course, with an interest in all phases of God's work; but without suspicion. We are justified in judging a righteous judgment when *evidence* of wrongdoing is apparent. However, in any seeming wrong, all should carefully look for the evidence that they may be mistaken, and look for it honestly—be willing to discover that they have perhaps misjudged. This properly done, and we are safe from deception and imposition. God's work so far as committed to our care is thus protected and no one is hurt or maligned by unjust suspicion. The Apostle Paul warned the Saints against "evil surmisings." Surmising is not discernment. "He that is spiritual judgeth [correctly discerns and concludes upon] all things"—sees men and things as they are, and looks for and sees good if it be present in individuals or measures, or sees the wrong or unwise if such have place therein.

## RACE PREJUDICE.

WE learn by letter that Priest Dr. C. D. G. Taylor, the colored brother received into the church at Lamoni, not long ago, seems to meet with some prejudice against the colored race among some of the Saints. We are of the opinion that this prejudice is more apparent than real, for this reason: It was hoped that Dr. Taylor would at once put himself into touch with his race, as an evangelist; would make his effort among them, and not attempt to confine himself to movements among the white races. Neither he nor any other could rightly hope, or in consistency ask that he should be taken up as a missionary to the congregations in the church, while so wide and so fruitful a field lies so open among his own people. If the Doctor thought differently than this, and supposed that his efforts should be confined to parties among the young people, and meetings and conference among the dominant race alone, he could not fail to meet a prejudice not born of dislike to the colored people, but resultant from the better sense of the eternal fitness of things.

We were prepared, and did give this apparently able colored man an excellent reception among us, being willing that the Lord should make good his word to us; that he would minister unto all men by priests of their own race. His ordination was a cordial and free one, all feeling that it was better to risk being imposed upon than to come short of doing proper service to the Master, in what seemed sent unto us.

We fear the Doctor has made a mistake, and hope that when he sees this he will consider that if he shall make himself of welcome and deserved renown, he will make his mission to the colored race his especial work; and when he does this he will find himself receiving the cordial support of the well meaning of all classes among us, because of deserving it. But if he should misunderstand his mission, and seek to labor and associate with the white element only, he will meet with discouragement for obvious reasons. He has the opportunity to make of himself a leader among his people, a Saul among his race prophets, if he will. Such a man must come, and we will welcome him when he is manifested.

## EDITORIAL ITEMS.

WE were pleased on Saturday, the 24th by the receipt of a letter from Bro. T. W. Smith, written by his own hand, an indication of improved conditions in his case. He wrote in good spirits; albeit, some few have been unkind enough to offer the surmise in his presence that his affliction is due to some great wrong of which he may have been guilty. If any one thought so, it is not conducive to either recovery of body, or peace of mind for them to so state in his presence or hearing. None but God can know; and we doubt if he would punish a servant in such way. No one should show in the presence of the sick, ill or troubled, anything but cheerful kindliness of manner, and a trustful confidence in God's mercy. Bro. Smith does not complain; but thinks that the physical illness and the mental distress attendant upon it are quite enough to bear at once; without having the moral isolation from his brethren incident to such an expression thrust upon his notice.

Brn. W. W. Blair and E. L. Kelley report the reunion sessions as satisfactory and successful. A reunion sermon by President Smith will appear in next issue of the HERALD; received too late for insertion in this number.

Bro. Marce Sorensen wrote from Storring pr Klauk, Denmark, September 7; that he had found two sisters at Aalborg, who were baptized by Bro. P. N. Brix; but who, worn out by the long delay in sending a representative of the church to them, had associated themselves with their Utah Church neighbors. At Bro. Soren-

www.LatterDayTruth.org

sen's visit they were revived and desired to be reaffiliated with the Reorganized church where their faith was. We wrote Bro. Sorensen to receive them, as they were properly members with us.

The Herald Office will soon issue a collection of hymns from the Saints' Harp in the German language. The work will probably be on sale in four or six weeks; the price from 50 to 60 cents. Size of book and definite price will be announced later. Orders may be sent in at any time. Those wanting this collection of German hymns should send their subscriptions at once.

Elder R. M. Elvin and Bro. Charles France left Friday, the 29th ult., for the Logan reunion. The former goes thence to his field of labor, Nebraska. Elder I. N. W. Cooper came in from his field, Central Iowa, on Saturday the 30th.

Much space of this number of the HERALD is occupied by minutes of the Clinton and Logan reunions. The synopses of sermons and other items there reported are excellent reading matter for all. They will probably be specially appreciated by those who hear but little or no preaching by the elders. By such reports and digests laity and ministry are brought into more general contact, to the good of the body. It is not difficult to see that the ministry of the church are standing and moving where they have been from the beginning, in the advance on religious doctrinal questions and themes, and keeping pace with general phases of the best thought and progress of the times, constantly growing in power to make plain and emphasize the message of life and peace.

We acknowledge receipt of letters from Brn. R. R. Dana, St. Johns, Arizona, W. F. Clark, Caney, Kansas, J. E. Dawson, St. Louis, Missouri. The former recounts the characteristics of the country and people of that mountainous field. His labors are mostly among members of the Utah Church, who cling tenaciously to the traditions of their elders, and reject the teachings of the Reorganization, closing their places of worship against its ministers. Missionaries to be successful will have to be provided with means to cover expenses of ordinary wants for some time to come (so he states), because not welcomed and offered such by the people, who are under influence of their bishops and leaders.

Bro. Clark writes of additions made to the church and gratifying growth in general at and near Caney. Brn. E. A. Davis and W. S. Macrae had labored effectively; he had been successful in discussion; much interest exists among the people, who are hearing and reading the word.

Bro. Dawson contrasts present and past conditions and prospects at St. Louis, where the Saints now have a comfortable, well-furnished house of worship—their own. Church and Sunday school work grows steadily and well. He commends the faithful labors of the older Saints who stood by the cause in that city in its days of severe trial and slower growth. The labors of Bro. C. H. Jones are commended, his fatherly interest in the Saints and friends appreciated.

The *Glad Tidings* for September comes with cheery news from the work in Ontario and the regions there round about. Bro. E. K. Evans proposes to keep his little paper lively, while it is doing its work.

Sr. Mary L. Gilkey, Liberal, Missouri, requests Saints who may pass through that city to call at her home.

Sisters W. W. Blair, E. L. Kelley, G. W. Blair, D. F. Nicholson, W. A. Blair, and Bro. Elbert Smith went to the Logan reunion on Monday, October 2.

Alfred Tennyson, poet laureate of England, died at his residence, October 5.

## THE ARENA.

THE popular New England Magazine, the *Arena*, continues to deserve its well-earned reputation of "the brilliant Boston Review." The apparent aim of the publishers is to obtain the most capable treatment by eminent and able writers of such subjects as are in touch with the people, high and low, rich and poor, educated and uneducated. Questions involving the conditions and welfare of man in all countries are discussed by leading thinkers, men and women, native and foreign, and the scope of the field presented gives a comprehensive view of life conditions as they have been, as they are, and—as seen by close observers—as they ought to be. It is a fearless, just, and outspoken publication.

The October number of the *Arena* contains the following: Hon. Marriott Brosius, M. C. discusses the question, "Should the number of the Federal House of Representatives be limited to its present number?" Mr. P. Cameron, B. C. L., "The Church and the World." Edgar Lee writes a striking paper on "Astrology." "Has Islam a Future?" by Rev. Thomas P. Hughes, D. D., is an able answer to Ibn Ishlak's plea for Mohammedanism. Mr. A. P. Dunlop gives a pen picture of Columbus as he was. He presents a moderate and reasonable view of the discoverer of the Western World, in refreshing contrast to the many over-painted accounts of that now attention-absorbing mariner; the title, "The true character of Christopher Columbus." A Symposium on Women's Dress includes papers by Lady Harberton, Octavia W. Bates, Grace Greenwood, and E. M. King. Edwin Reed continues the discussion of the authorship of the Shakespearean works, "In the tribunal of literary criticism," in the fourth and closing-paper in the Brief for the Plaintiff, in the now celebrated Bacon-Shakespeare case. In this paper Mr. Reed groups in a masterly manner much strong internal evidence in favor of his side. In the November *Arena* the Brief for Shakespeare will be opened, Mr. Reed contributing the opening paper. He will be followed by Prof. W. J. Rolfe, the eminent American Shakespearean critic, and by Dr. F. J. Furnivall, of London, and Dr. A. Nicholson, of Warwickshire, two of the most celebrated Shakespearean scholars of England. Ignatius Donnelly will furnish a brief closing argument for the plaintiff. Among the eminent personages who have already consented to serve as jurors in this most notable literary trial, are Ex-President Rutherford B. Hayes, Governor Wm. E. Russell, of Massachussets, Joseph Jefferson, Edmund C. Stedman, Appleton Morgan, (President of the New York Shakespeare society,) Rev. Minot J. Savage, Prof. A. E. Dolbear, (of Tufts College,) Mary A. Livermore, and Rev. C. A. Bartol. The ARENA has long since forged its way into the very forefront of the great liberal and progressive reviews. Now it enters the field of literary criticism in such a way as to command the attention of America and Europe. The Bacon-Shakespeare controversy will elicit the attention of more eminent critics than any other purely literary discussion of the year.

Rev. E. E. Bartlett makes "A plea for the Prohibition party;" Mildred Aldrich writes of E. A. Sothern, in his sketches of American Actors; the Editor presents "The next step forward for women," and Sylvester Baxter writes of the "Social and economic influences of the Bicycle." Books of the day are reviewed, and altogether one is presented with food for thought and entertaining topics altogether out of the ordinary. The *Arena's* monthly contents are capable pen pictures of the progressive spirit of the times.

Address, The Arena Publishing Company, Pierce Building, Copley Square, Boston, Massachusetts. Monthly, $5.00 per annum; single copies, 50 cents.

## EXTRACTS FROM LETTERS.

President Joseph Smith wrote from the Logan camp grounds the 6th inst.:—

"All is going smoothly so far; a large attendance, weather good, roads dry and dusty. The Persia Cornet Band gave us a concert last night; good music. . . . All seem to enjoy the meetings; ten baptized thus far."

Bro. C. J. Hunt, Ayrshire, Iowa, October 4:

"I am holding tent meetings at this place. Yesterday I baptized and confirmed two, Mr. and Mrs. Charles Carmichael. Glad to say that prejudice is giving way to some extent."

BRO. M. T. SHORT introduces himself "down east" in the Calais, Maine, *Times*, of September 28, and the St. Croix, New Brunswick, *Courier* of September 29, respectively, as follows:—

Elder M. T. Short, the Latter Day Saint evangelist, of Illinois will hold forth each evening of this week, and on Sunday, in the church at Union Mills.

Elder M. T. Short, the Latter Day Saint missionary of Illinois, will conduct a series of meetings each evening of this week, and on Sunday, in Calais Free Baptist church. The chapel is on the hilltop, above the Catholic church on Union street. The olden, unadulterated, everlasting gospel of Jesus Christ, in all its simplicity, purity, fullness and power, will be dispensed freely, tenderly and truly. Come out in force, hear attentively, judge wisely. Leave bias, prejudice, sectarian jealousy, self-righteousness, arrogance, presumption and fanaticison out of the account and prove all things and adhere to the good.

## ANOTHER ALLEGED CHOLERA REMEDY.

Dr. Robert A. Kitto, of Racine, Wisconsin, sends the Chicago *Tribune* the following note, with a prescription for cholera:—

I inclose a prescription which I am sure will cure cholera. It has been used by the Florida Board of Health with success as the reports of that body confirm. This prescription was published in 1880:—

Prevention and cure for cholera: Calcium sulphide, thirty grains; hydrogen, oxd Flova, one half grain; hydrogen peroxide, three ounces; methyl violet, 1-4000 solution, one ounce. One teaspoonful every hour if the disease has been contracting; every five hours as a preventive; to be taken in one half tumblerful of well-boiled water.

AT the foot of Mount Tacoma there are trees that by actual measurement by one of the best surveyors on the coast, Prof. Fred G. Plummer, have been found to be 650 feet high.



www.LatterDayTruth.org

# Mothers' Home Column.

"Life is a leaf of paper white,
Whereon each one of us may write
His word or text, and then comes night;
Though these have time
But for a line, be that sublime;
Not failure, but low aim is crime."

### REST AND BE THANKFUL.

Not at the gate of the journey,
Not till some work is done;
Not till the hill is mounted,
And high in the heavens is the sun;
Not till the feet are aching,
Not till the hands are tired;
Who rests at the road's beginning
Has earned not the rest desired.

When the mountain turn is below you,
Below you the tops of the hills,
Where the voices of men cannot reach you,
And you sing with the singing rills,
When the toughest task is accomplished,
And the valleys are far beneath,
When God has provided a shelter,
And spread you a couch of heath,

Then is the time for resting,
There is the place of repose;
How grand are the skies above you,
How cool is the wind that blows;
And the thought of the task attempted
Fully and nobly done,
Makes gladder the welcome respite,
For it comes after victories won.

Rest then, aye, and be thankful,
For it is not given to all
To gain the heights they aspire to;
Some faint, some struggle and fall.
If God has given you courage,
Strength, and patience that do not fail,
Sing unto him heart praises,—
Through him do your hands prevail.

Not long must you rest. Go forward.
There are loftier heights to gain;
Part of the journey is over,
But other parts remain;
Learn from the past how surely
The needed strength shall be given,
And heed the Spirit's warning,
Until you have rest in heaven.—*Sel.*

### NEWS FROM THE IRVINGTON REUNION.

We copy the following very pleasant paragraph in relation to the late reunion held at Irvington, California, from a private letter:—

"The meetings were a success, and the preaching excellent. I thought it (with one or two exceptions) ahead of any I heard at the General Conference. I never before heard Bro. Heman Smith preach with such power. He and Bro. Burton seemed to vie with each other in bringing from God's storehouse things both old and new. The Saints, both young and old, officers and laity, won golden opinions from the people of the town, for themselves and the cause they represent. In all the years since the work first started in this vicinity it never had such an impetus before. A lady who moves in the best society said to me: 'Your people are not a bit like they used to be. They used to come to meeting so carelessly dressed, and were not punctual to the hour of opening the meeting, but always late. Then they used to preach so long, sometimes two hours, and tired everybody out. I used to come once in awhile, but could not stand it, and finally staid at home altogether. But now all is changed. They are neat and respectably dressed, punctual in opening services, and only preach an hour. Last night I could have listened another half hour very willingly. They have changed in every way.' 'Not in doctrine,' I suggested. 'No, perhaps not,' she replied; 'but you certainly have more able men to present the doctrine.'

"The people here are much disappointed because the reunion is not going to be here next year. From talking with some of the people of the place I learned that they were well satisfied with the Saints in business matters as well as otherwise. Twelve were added to the church by baptism. All adults except two. One was a man who never heard the gospel before he heard it here.

"The president very kindly gave up the Thursday morning prayer meeting for the Sister's Prayer Union, and the ladies of Irvington were invited to attend. Many of them did so, and pronounced it one of the most enjoyable meetings of the reunion. One hour was given exclusively to prayer, after which many gave short and interesting testimonies."

TUNCURRY, N. S. W., Australia.

*Dear Sisters:*—Side by side with other duties comes the all-important one of trying to encourage others on in this grand work by writing a few lines. There is, you know, a work for each of us to do, and though that assigned to one may not seem so great as that assigned to another, still neither has the right to say, "I have no need of thee." Bearing this in mind, then, and knowing that it is not man that we are striving to please, but a just and loving Father, it is a feasible excuse.

The news of the conference has reached us again, and we rejoice to know that the church is in such a condition to send out so many laborers. This part of the vineyard is especially favored, and I trust much good will be done, as the people seem to be waking up from their long sleep and finding that they must hear and see for themselves instead of allowing their ministers to do it for them. May the elders be blessed and go forth trusting in Him "from whom all blessings flow," and bring many souls from darkness into the glorious light of the gospel. When we see such unrest in the religious world, does it not seem that the coming of the Son of God is near at hand? And should this be the case, are we striving to prepare ourselves for the meeting? It is so hard to do just right and so easy to do wrong, and like the Apostle Paul "when we would do good evil is present with us;" still, did we but exercise the same amount of energy and persistence that we do in other things of less importance, perhaps the difficulty would soon be overcome, in some degree at least. I many times wonder how we shall stand when trials and temptations come to us as they have come to others before us. God has said he will have a tried people; and again, those who came up out of much tribulation were the ones accepted. We have much to be thankful for, and I feel sometimes that I cannot be too thankful for his guiding care and that I was led to obey his gospel.

We will soon be leaving this place, perhaps never again to behold on this earth those whom we leave behind; but I hope that on the shores of eternity we will all be permitted to clasp hands. During our stop among the Saints here we have been treated well, never wanting for any good thing; and though we have to part they will never be forgotten. May God reward them accordingly. The greatest trial of my life I feel to be yet in the future—that of leaving my people; still I try to console myself with the thought that the time is near at hand when all will meet again.

May we be firm and faithful soldiers, ever ready to defend the cause we love, striving always to be examples to our fellow creatures. Yours in bonds,

LIZZIE WIGHT.

### PRAYER UNION.

#### SPECIAL REQUESTS FOR PRAYER.

Sr. G. E. Gurwell, Fanning, Kansas, requests the prayers of the Union in behalf of her daughter, Sophia, who is afflicted both in body and mind.

#### MEMORY TEXTS FOR NOVEMBER.

First Thursday—Luke 22: 25–27; Heb. 3: 13. Second Thursday—John 6: 45; Isa. 54: 13; Jer. 31: 34; Micah 4: 2. Third Thursday—Jonah 4: 10, 11; Matt. 18: 33. Fourth Thursday—2 Cor. 9: 1 1, 12. ELEANOR.

# Letter Department.

THURMAN, Iowa, Sept. 26.

*Editors Herald:*—I concluded to try the field once more, though I find that the hot weather, dust, etc., are almost too much for me. I left home on the 17th inst, and on Sunday the 18th I spoke to the Saints and friends at St. Joseph at eleven a. m. and 7: 30 p. m. Had good liberty at night, but as I labored quite hard in the morning, I am willing to divide the responsibility with the congregation, the greater part of which seemed to be very restless, nervous, and inattentive. I might account for this by considering the character of the preaching, had it not manifested itself from the very start. I hardly know how to fix it up and avoid partiality, except it is done in this way: The preaching was not good enough to command the attention of the congregation, and the attention of the congregation was not good enough to secure good preaching.

I met many old friends among the St. Joseph Saints. They treated me kindly. I was pleased to see them, and they seemed to be pleased to see me. Bro. M. H. Forscutt was at the Missouri reunion, so I did not get to see him.

After Sunday, I took a run out to Clarksdale. Visited with Bro. and Sr. Head, also Bro. and Sr. Wilcox. Attended a good prayer meeting on Tuesday evening, in the Pleasant Grove church, and on Wednesday evening spoke to a prayerful and very attentive congregation with more than my usual liberty. After suffering nearly all day, and feeling as though I was hardly able to stand before a congregation for ten minutes, to be so blessed and witness the good effects from the effort made, was comforting and cheering indeed. I have been trying to give God all the glory,

www.LatterDayTruth.org

for he is worthy. The Pleasant Grove branch is now in good condition, and the work is improving throughout the Far West district.

I returned to St. Joseph on Thursday, came to McPaul on Friday, and to this place (Plum Creek branch) on Saturday. Yesterday I spoke in the Saints' church at eleven a. m. and three p. m. Enjoyed very fair liberty, and was glad and thankful for the privilege of looking on so many faces (most of which, if not all, I had seen before), and of casting in my mite in so good a cause. "It is good to be a Saint."

I am glad that the Saints are learning at last that it is wrong and without profit to spend valuable time and strength in an apparent effort to bite and devour one another. In this we are coming up higher, which is but our reasonable duty. This brings to my mind good news which reached me from Chicago, a short time ago. The facts submitted show decided improvement there. More wisdom, more love. How gladly we hail such news! May the upward movemennt continue till complete success and triumph are secured! I love peace, and as I grow older I love it more dearly; but I have a very poor appreciation of that peace which is secured at the expense of the principles of right It will not endure "when skies and stars grow dim." Controversy for the sake of controversy only, has nothing to commend it to our approval. It ought to be discouraged both within and without. But controversy with a view to reach the right—discover the truth—is commendable and ought to be encouraged. My view is that our present limited knowledge and very imperfect surroundings demand the expression of conflicting sentiment, more or less, as a necessary means of education. When all such conflicts are studiously avoided by editors and leaders, the opportunity of helping the people to attain higher and safer positions, is cut off; and, as a rule, if not invariably, we will find the many blindly following, to some extent, the opinions of the few. "Come up higher." Let us go and learn what this means.

J. R. LAMBERT.

---

NEVADA, Iowa, Sept. 26.

*Editors Herald:*—I came to this place in answer to request by Bro. Hardy for preaching. On the evening of the 21st I preached in the Methodist church to a pretty good congregation. After speaking I was politely informed that I could not have the house longer. This rather raised the ire of some of the fair-minded men of the congregation, and I was offered the use of a schoolhouse near by. I began there the following evening and have been holding forth every night since. My crowds and the interest are increasing each night. Last night the people could scarcely get into the house.

Yesterday I preached in the Lutheran church to a full house. Many said they had not seen such a crowd in that house for a long while. After meeting I was invited to preach again in the evening, but had previously made announcements for the schoolhouse. I was told that I could have the use of the church any time it was not occupied. The Methodists I guess have also more fully considered, and their church can be had for meetings. These are the first meetings held by our people at this place, which is ten miles northeast of Nevada.

I would say to the authorities of Des Moines district that this is a splendid opening, I think, and should be looked after. Any elder intending coming this way should write Bro. W. C. Hardy, Nevada, Storey county, Iowa. Will return to Eastern Iowa after the reunion, and will remain the rest of the year. Am feeling good in the cause and hopeful for the future. Fraternally,

J. B. ROUSH.

---

NIAGARA FALLS, Ont., Sept. 26.

*Editors Herald:*—Brn. R. C. Evans, Fred Gregory, and myself are engaged in the work here, where we have the gospel tent, purchased by the Saints of the London district, and we are giving no uncertain sound as regards the gospel trump. I have a cornet, also belonging to the Saints, with which I lead the singing. I also announce with its brazen throat that preaching is about to begin. The tent is a curiosity to the people here, many inquiring glances being cast at it. We have had some trouble with the irrepressible boys; our tent ropes have been cut and stones have been thrown, in some cases making small holes in the canvas. Yesterday three were baptized and confirmed, and we expect more will shortly follow. So far none of the ministers have taken alarm, but how soon they will continue in this condition time will tell.

About two weeks ago the Rev. Dr. Dowie, the celebrated "faith curist," of somewhere near Chicago, called a convention of those of the faith at this place. They met in the Tabernacle in Wesley Park. His coming was announced by a flourish of trumpets through the papers. A large delegation from different parts met, along with the blind, deaf, lame, and those who were otherwise afflicted. The Doctor is of very sanguine temperament, and he appears to take to himself very much honor. He would announce from the stand that he had laid his hands on so many thousands of people and had healed the great majority of them. Since he has taken his departure, we find quite a number of complaints. A critical and close questioning of those on whom his hands were placed or laid to heal them of some affliction, will reveal the fact, so we are informed, that the great majority of cases proved to have been healed only in the imagination of the afflicted ones. As soon at they were removed from the Doctor's magnetic influence they awakened to the disagreeable fact that the influence of mind over matter is not of a lasting nature. We were visited by one yesterday, a lawyer, a very intelligent gentleman, but who, with his wife, has been and is afflicted with some nervous disorder whereby they are totally unfitted for the duties of life. The wisdom of phyisicans having failed, he concluded to try the renowned faith specialist. His nerves are at times more under his control, depending on the condition of the atmosphere, at which time he is able to get around for short distances without the use of crutches. Such a condition of things occurred immediately after the Doctor had laid his hands on him; and seeing him walk away without his usual help, the Doctor cried out with joy, "Praise the Lord! Hallelujah!" etc.; claiming the man was healed; that he knew he would never require the use of his helps again. Well, here he is; still afflicted, in spite of the celebrated Doctor's boast. Richard engaged him in conversation, and I hope he will yet feel the healing influence of God's Holy Spirit to the healing of his affliction so that he can glorify the Giver of every good and perfect gift.

We are just beginning to get the respectable and better class of people to attend our tent meetings. The evenings are beginning to get chilly for tent business, so we have a stove. Bro. Dickhout, president of the branch here, let us have it and is furnishing wood, and a bed for us. Sr. Dickhout kindly prepares and provides all of our necessities. May the blessing of Israel's God rest upon them as a family.

Your brother,

A. E. MORTIMER.

---

HAIGLER, Neb., Sept. 24.

*Editors Herald:*—The Haigler branch was organized June 19, with but few members; but we can see that the Lord is blessing those that are seeking the truth by the Spirit manifest in those who offer themselves for baptism. I am very happy to say that I had the pleasure of administering the ordinance of baptism to a brother on June 26, and on the evening of the 28th I was made to rejoice again by being called upon to baptize another brother. I also administered baptism to another on September 18.

The branch is in good running order as far as is perceivable. The interest is still fair, and some few are investigating. I have preached twice since ordained a priest. I have a great desire to sound the gospel trumpet aloud in the ears of the people of this generation that they may hear the true gospel of Jesus Christ in its fullness and purity. I desire an interest in the prayers of the Saints that I may continue in the work and be built up in the most holy faith and knowledge of God, who giveth understanding to all who seek him.

Yours in bonds,

J. D. WILTFONG.

---

ARBAUGH, Ohio, Sept. 30.

*Editors Herald:*—Our reunion is over. In the main, it was a success, although it was at at a time of year when farmers were very busy. Brn. Kelley and Parrish from a distance did excellent service, while the home brethren, Shinn, Goodrich, and Moler lent good assistance. Brn. Kelley, Goodrich, and Shinn left before the meetings closed; Brn. Kelley and Goodrich going to Highland county, while Bro. Shinn was called home by telegram, owing to his wife's illness. I baptized four on Monday, all promising candidates. The Texas "cowboy" is now at school in Lexington, so our debate in that quarter is off for the present. Have arranged to meet Rev. Burns, Baptist, in Calhoon county, West Virginia, in November. Expect to discuss with Rev. Roush, Christian, of Nelsonville, Ohio, immediately after, as we

www.LatterDayTruth.org

have arranged the propositions, and now have to determine time.

Have much district work on hand, as there will be eight or ten elders' courts to appoint in the near future. The work in some branches is at a low ebb, owing to neglect; others are reviving, and the outlook is encouraging. Your brother,

T. W. WILLIAMS.

---

WEST ELLSWORTH, Me., Sept. 26.

*Editors Herald:*—My last was from Green's Landing. From there I went to Little Deer Isle and held three services. The Surry conference being about to convene, I took passage on Bro. Blaster's schooner for Green's Landing, where I met Brn. Greene and Gowell. We embarked on a sloop for Surry. The day was clear and bright and a gentle breeze sent us along at a fair rate of speed. The crew was composed of Saints, with a number of captains, mates, etc. The air was invigorating, and the way boiled lobster, bread and cake, and other sundries disappeared, attested the appetite of the company. It was a long sail, but we arrived just as the shades of night began to appear. Carriages were in waiting to convey us to our destination; the writer was made at home at Bro. S. Cunningham's.

On Saturday morning we met for Sunday school business, which passed off pleasantly. Conference business was transacted at two p. m.; Bro. Gowell spoke to a good audience at 7:30.

On Sunday morning we met for prayer, and an enjoyable time was had. At 10:30 Bro. Greene preached on angelic ministrations; I followed at two on faith, and Bro. George Eaton, in the evening, told the people why he was a Latter Day Saint. Bro. Greene and I held services Monday and Tuesday evenings, then went to Surry village. Bro. Gowell returned to Green's Landing.

Friday, the 9th, in company with Bro. S. Cunningham, I went to fill an appointment at West Ellsworth, a place where Bro. Greene had done some preaching about four years ago. The Baptist church was obtained and we talked in a general way, and appointed meetings for Sunday, as the church was occupied on Saturday night.

At 10:30 Sunday morning we preached, also in the afternoon and evening. The hour for Sunday school brought the Baptist leader, who was also superintendent of the Sunday school. He demanded by what right the church had been opened to "strangers and Mormons." The gentleman who opened the door said we were not Mormons, and a war of words ensued between members of the school and the leader, in which I had my little say, and as I explained our position, the church people concluded to hear me at least once, so I told them about the faith once delivered to the saints. Preached again in the evening with increasing interest, and continued throughout the week, the church door still being open.

Sunday came again and Bro. Greene came over from East Orland, where he had been preaching nightly to good audiences. He preached a good sermon and went back to fill his appointments. At Sunday school the Baptist brother turned up again loaded for game. He spoke his mind, and I mine. Good was done, and still the door is open!

Tuesday night I accepted an invitation to preach in an adjoining district where they have never heard preaching from us. Spoke with good liberty and left appointments for other meetings, in the meantime preaching at West Ellsworth. I have never seen a more kindly disposed people than those in this place and Dollardtown. While many confess that they were full of prejudice, they say it has been taken away, and nearly every door in the little place is now open for the servants of God.

Last Thursday I had the privilege of leading two, man and wife, into the waters of baptism; others are very near the door.

We expect to move on soon for Winterport and other places. The whole country is awake here over this question. Some of the church people are mad, and we expect to soon see some Goliath come along and defy the armies of Israel. But we trust that some of Bro. Kelley's boys will then be on hand to see how it is done. Yours in bonds,

GEO. W. ROBLEY.

---

CENTERVILLE, Iowa, Oct. 2.

*Editors Herald:*—We are much encouraged by the weekly visits of the *Saints' Herald*, bringing as it does good news from far and near, how the gospel is finding lodgment in the hearts of many, and causing them to rejoice in its Author. We cannot report a great awakening among the people here; it is hard to get a hearing in public in this place, but the few Saints are doing what they can under present circumstances to keep the camp fire blazing. They have their sewing circle, Sunday school, prayer meetings, and preaching services; but all in private houses, and outsiders seldom attend, their excuse being that they do not like to go to private houses. However, some of the Saints are trying to reach them in other ways, testifying to the people wherever they get the opportunity, in the workshop, mines, or on the street to the goodness of God, his power to save, and this latter-day work of divine origin. I might mention Bro. Morgan Lewis as doing what he can in this regard; he has loaned "Presidency and Priesthood," to some, and they have become somewhat uneasy. A Dr. Whitney, a Campbellite, wanted to debate, but wanted a scholarly man — no scrub. Bro. Lewis told him we could furnish just the kind he wanted, but when we met him to make the necessary arrangements he was not feeling well; would talk to us some other time.

The Lord is very merciful and kind to us, cheering our hearts by his Spirit. Love and union prevail among the Saints, and in the hour of affliction his power is manifest to the comforting of our hearts; but with all this we are not satisfied, and will not be till we see those around us made to realize what it is to be children of God; for while we see honest and humble souls following the vain and foolish traditions of our fathers, how can we, if we have the Spirit of God dwelling in us, remain idle spectators? It is impossible; that Spirit moves to action. Our voice must be heard by those we can reach, warning them to prepare to meet the Bridegroom; for passing events tell the Bible student that the hour is near, even at the door. It is not always an easy task to talk about this work to some people, as we have to bear the insults of many, and are often made to feel how weak and frail we are; but God giveth strength and grace as our needs require. It seems to have been a common thing for the ancient saints, from Adam down, to meet with ridicule when pressing the truths of God upon the people, Christ not excepted, he meekly bore them all. May we all have grace to do likewise.

I hope to be able to do something for Jesus; he has done so much for me. I know I can never repay him for all he has done, but I mean by his grace to use my life to his glory; and I feel like one of old to ever make mention of the loving kindness of the Lord. Still hoping for the prosperity of Zion, and the final emancipation of all the human race from sin, I remain,

Your brother in Christ,

WILLIAM THOMPSON.

---

XENIA, Ill., Oct. 4

*Editors Herald:*—Please give me space in the columns of the *Herald* to say to the Saints who have requested me to write them that I reached home October 1, after an absence of about four and one half months. During that time I have labored for the cause as best I could under the circumstances, in Southern Michigan and Northern Indiana district. If the effectiveness of my work is to be measured by the number baptized I certainly have on cause for feeling "exalted above measure." But, as it sometimes happens that one may plant for others to cultivate and harvest, I trust that other good has been done and credited to my account for which I may receive a reward in the "sweet by and by." At any rate, I do not expect to give up the fight nor quit the field just because I cannot convert the world in a day. I like my field, and I love the Saints among whom I have labored; but I must say there is a lack of interest on the part of many. As is too often the case, the few have the burden to hear, while the many seem to be perfectly indifferent in regard to their own salvation, also in regard to the salvation of others, even those of their own families. How Saints can "sit at ease with folded hands" and see their children grow up in sin, is one of the mysteries I cannot solve. Surely they do not realize the situation as they should, or they would make at least a respectable effort for the salvation of their own children. With the means now provided by the church for the instruction of the young there is no excuse for parents allowing their children to grow up in ignorance of this great latter-day work. As children sometimes have to suffer because of the sins of their parents, so many parents will undoubtedly have to suffer because of the sins of their children; the children die in their iniquity, but their blood is required of those who have neglected to let the light of heaven shine upon their pathway while they were young and easily influenced. "How shall we escape is we *neglect* so great salva-

www.LatterDayTruth.org

tion," that one sin—the sin of negligence—has been the ruin of many. You may have a love for the gospel, you may love your children, and desire their salvation; but if you neglect to use the means of salvation which God has provided, there is absolutely no escaping the consquences of that sin. If we are ever permitted to live in the presence of God, it will be when we have learned to live by "every word" of his holy law. There is no favoritism with God, no short route by which the negligent and lazy can get into the celestial city without *doing* the will of the Father; those who try to climb up some other way being denominated "thieves and robbers."

My dear brother, are you and I trying to steal our salvation? If we are trying to get it without complying with the conditions—the entire law—we are certainly trying in an unlawful manner. It is only those who "strive lawfully" who will be "crowned;" and only those who "diligently seek Him" who will receive the full reward. We are willing to accept the crown, but are we willing to accept the conditions? Do we seek Him *diligently*, or carelessly? Let us be faithful in the discharge of every duty and thus grow in wisdom and spiritual strength for the great conflict that is now upon us and increasing in fury as the time grows shorter.

My address for the present is Xenia, Clay county, Illinois. With best of wishes for all who love the cause of the Master,

Yours for truth,

ISAAC M. SMITH.

---

CALIFORNIA, Sept. 26.

*Editors Herald:*—Once more I find myself on the Pacific Ocean—on board the steamer Santa Rosa, bound south, and occupying the first quiet, restful hour for weeks past, in writing a few thoughts for your many readers; for our reunion has just ended, and for a week or more prior to the two weeks of reunion I was at Irvington trying to help Brn. Stivers and Joyce prepare for the yearly jubilee of the Northern and Central California Saints. We got the new tents up and nice seats made with backs to all of them, a platform made, and the pulpit out of the church, three large hanging lamps, and the organ—all together made our worshiping place very comfortable. This was all prepared the day before reunion, as we had promised the "Young Peoples Christian Endeavor Society" the use of the tent for their county convention. Between five and six hundred of them and their friends met in the tent on Friday afternoon and evening, and on Saturday the Saints began coming in. The town of tents began to grow, and soon San Benito street was formed, with Santa Cruz corner and Widow's avenue adjoining, while across the street was Camp Comfort, the three tents of Walnut Creek Saints, while in Sr. Joyce's orchard were the three tents of Oakdale Saints, and Brn. Lawn and Young with their families were camped in the house of Bro. Hiram Davis. His house was always well filled, as was Sr. Joyce's and Bro. Stephens's. The rest of the Saints were cared for in the hotels or private houses of the friends in the village, and two families in the church and also Bro. Sandbeck, who was partially paralyzed and had been cared for by the Bishop, aided by the county. He was quite feeble when he arrived, and grew more feeble, and one day seemed to have been attacked again with paralysis. He got up to speak in testimony meeting and could not, neither could he sit down. Bro. Heman Smith went to his assistance and helped him to his seat, and by administration shortly after he seemed to get better; but he continued to fail until on the morning of the 15th at two o'clock he died, Brn. J. E. Holt and Pooler being with him. The Saints added to what the county allowed for burial a sufficient sum to accord him a very respectable burial, a nice casket and burial robe, and after a short discourse at the tent, the Saints followed his remains to its resting place in the I. O. O. F. cemetery, in a lot donated by Bro. Stivers. The gloom of this sad occurence was mitigated by the thought that it seemed providential that he should be permitted to spend his last days in the company of worshiping Saints, and to be cared for in his last hours by that patient nurse—Elder J. E. Holt—instead of meeting the angel of death alone in his lonely cabin.

One peculiarity of the services was that what is generally called "the manifestations of the Spirit," by which is usually meant tongues, interputation, and prophecy. Although manifested, they were not so frequent as heretofore; but in their stead was an increased spirituality in the preaching and testimonies; and words of encourgement, of counsel, and exhortation were spoken with as much inspiration as though they had come by tongues, or had been preceded by a "Thus saith the Lord." Possibly we are increasing in that good gift *wisdom*. The preaching as a whole was excellent, without boast, cant, or rant, and without depreciation of other's work in the world; but rather a desire manifested to accord to our fathers and contemporaies in ministerial work all the honesty of motive and credit for good done that was possible or consistent, while at the same time the truth was urged, clear cut, with inspirational power and Christlike simplicity, the last sermon to a full tent, by Bro. H. C. Smith, the text from the angel's message, "Glad tidings to *all* nations" fairly captivated the audience, as he so convincingly showed that the message to be true, Christ must be preached in pit and prison, as well as upon earth. On Thursday afternoon the time and tent were accorded to the sisters for their Prayer Union services, to which they had publicly invited the women of the village, and many of them came; it was much enjoyed by them all.

The impression left upon the inhabitants of Irvington and vicinity is of the best character, and the reunion of September, 1892, will be long remembered by them and the Saints as a time of spiritual refreshing and strengthening for battles yet to come. But how lonely the grounds looked at noon on Monday; tents all folded up, wagon after wagon rolling out loaded with camp equipage and happy Saints, sorrowful only because of hearing the "good by" so often; and yet with faith and hope looking forward to the time when "parting shall be no more." One of the tents is at work in Walnut Creek in the care Elders H. L. Holt and J. H. Lawn, and we hope the brethren of Central California will soon get theirs to work also.

On Sunday at four p. m. we stopped in to the wharf at Santa Barbara for two hours. I went ashore and found Sr. Cahoon, and had a very pleasant visit with her for the short time allotted us. Again we are steaming down the coast towards Redondo, my landing place, having left Bro. Capt. Higgins, of San Francisco, at Santa Barbara, a man of business, and missionary also. We are due at Redondo at midnight and then I will make my way to Los Angeles, Santa Ana, and San Bernardino for our district conference. The work is moving on and we are all trying to keep pace with it and its needs. Peace be with you all. In bonds,

JOSEPH F. BURTON.

---

SPRINGERTON, Ill., Sept. 26.

*Editors Herald:*—Elder T. P. Greene of Jeffersonville, Illinois, is here; he commenced preaching on Sunday. The aged brother is still very zealous in the cause of the divine Master. Meeting is now going on; the people who attend are giving good attention. Father Greene is in his eighty-second year. He seems to think his race is almost run. He is looking for that blissful state in which happiness will be perpetual. It has been about six years since he visited this place. Notwithstanding his head is silvered over with the frosts of many winters, his voice is good. He is one of the few who held fast to the faith during the evil days of darkness. If I am rightfully informed Father Greene kept up an organization of the church during the time intervening between the latter-day apostasy and the Reorganization. What the result of his effort here will be we cannot say. There is a good feeling among the people, and we hope much good will be done.

Your brother,

J. W. STONE.

---

### ONE OF MR. GLADSTONE'S SENTENCES.

THE peroration of Mr. Gladstone's speech Saturday was very fine, and the concluding sentence very long. It runs in the report to twenty-nine lines, contains some 300 words, and we don't know how many subordinate and relative sentences. An analysis of it would be an excellent lesson in grammar: and the recital of it in elocution. For it not only comes out from all its involutions and by-ways triumphantly correct, but it marches to its end with a stately rhythm of its own, which can only be appreciated by reading it aloud.—*Pall Mall Gazette.*

---

### THE OLDEST WOMAN.

THE oldest people are continually dying, but the very oldest are comparatively rare. The very oldest one recently reported is Mme. Margarita Rivera, grandmother of Gov. Galan of the State of Coahuila, Mexico. She died Friday last at Monterey at the ripe old age of 132. She was a Spaniard by birth and went to Mexico a century ago. Recently she received from the Archbishop of Madrid a copy of the record of her birth on file at the Cathedral there. For several years she had been in feeble health and had been confined to her room.

---

IT pays better to be a lawyer than a minister. The last census shows that 33,163 lawyers absorbed $35,000,000 a year in fees, while 37,000 ministers only pocketed $6,000,000.

www.LatterDayTruth.org

# Original Articles.

## COMMON CONSENT AND THEOCRACY.

IN writing a few thoughts, my object is not controversy, but if possible to give our reasons for the Decatur district resolutions. I shall commence at the beginning of the chapter. Question: Has the Church of Jesus Christ been established as given in the standard books of the church, including the Holy Scriptures? We believe it has. How were the leading officers of the church chosen? By the voice of God and the ministering of angels, who gave the law and instructed them how to govern the church. "I, the Lord, . . . . called upon my servant Joseph Smith, JR., . . . . and gave him commandments, and also gave commandments to others. . . . These commandments were given unto my servants in their weakness, after the manner of their language."

In order that the Church of Christ should be in harmony with the Book of Mormon and the Holy Scriptures, there should be apostles, living apostles. See D. & C. 16: 5: "And now I speak unto the twelve." But we pause; some one might object that they are not yet ordained. We have no apology to offer; it is God's church and God's plan, and he calls things that are not as though they were. He told David Whitmer and Oliver Cowdery to seek out the men that had the desires of which he had spoken. How? By "the power of the Holy Ghost which is in you," "by their desires and works ye shall know them;" so we see these were *designated* apostles. Section 83, I am told, is a misapplication; but if language means anything, it means "ye are mine *apostles*, even God's high priests." And to make it plain he said to them, "Go ye into all the world," a commandment he has not given to high priests, though they hold the same priesthood. And truly the signs of apostles were manifest in their preaching and teaching, and the Lord worked with them wondrously.

By what authority was the church organized? By the will and commandment of God. Joseph Smith was called and ordained an apostle of Jesus Christ, to be the first elder, and Oliver Cowdery was called and ordained to be the second elder. When the church was organized, on the 6th of April, 1830, Joseph Smith was appointed of God to preside over the church by the voice of the conference. It was given to them to approve or disapprove, and having approved by unanimous consent, the Lord tells them (the church) to give heed to all his words and commandments as he shall give unto them as he receiveth them; "for his word ye shall receive, as if from mine own mouth, in all patience and faith; for by doing these things, the gates of hell shall not prevail against you."

When so organized, a system was necessary to carry on the work of preaching the gospel. The Lord had told them who should go first and how they should go, and on what terms he would be with them. Many believed their testimony, and in the different localities where they received the word branches were organized. No doubt the Spirit led them to follow the pattern of church organization; and nothing is so reasonable as that the man who had preached the good news of the kingdom and by which they had received assurance of the divinity of his message should counsel them; they would be glad to receive his counsel, when he suggested or appointed a proper man to watch over them. Branches multiply, other officers are needed, presidents of districts are required, and so far we are in harmony with the law; for a late revelation says: "Branches and their officers, and districts and their officers, are to be considered as provided for by My law;" and we presume it will be admitted that the same authority and prerogatives for appointing a branch president are needed in appointing a district president, because his duties are more or less the same, only on a more extended scale. Both are intrusted with the care of God's flock; both are made overseers to feed the flock.

We have now to deal with the missionary in charge, otherwise apostles. These men are *called of God, and received* and sustained by the church. Their mission is boundless as the universe, and universal as *man*; and the law defines their mission and provides for seventies to be sent where they cannot go, because other duties devolve upon them as important to the church as the preaching the gospel is unto the world. In D. C. 17 it is made a part of the apostle's duty to watch over the church, "to confirm the church by the laying on of the hands, and the giving of the Holy Ghost." Sec. 104: 11, Also to be "special witnesses of the name of Christ, in all the world. . . . And they form a quorum equal in authority to the" First Presidency. Par. 12: They "are a traveling, *presiding* high council, to officiate in the name of the Lord, under the direction of the presidency, agreeably to the institution of heaven, to build up the church and regulate *all the affairs* of the same." Par. 17: "It is the duty of the twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be *designated* unto *them* by revelation." Par. 30: "It is the duty of the twelve, also, to ordain and set in order *all* the other officers of the church;" and the law provides how and under what circumstances all these duties are to be performed; and according to the decision of Joseph the martyr, the only place in the church where the twelve have no right is in the organized stakes of Zion to *assume*, to *dictate*, or *control*; and as there are no stakes of Zion appointed, we need have no fear.

I believe in the written word; I have implicit faith in the men called of God to receive his word. I have confidence in the quorum of the twelve, acting under the counsel and direction of those men. As a church, I believe we are bound to receive the word of the Lord as it comes to the First Presidency; and the twelve in their appointments and duties are under the direction of the Presidency, and are the *lawful* presidents of the church in their respective missions, not independent of the head, but in harmony therewith. And while the church is bound to receive the word of the Lord as it comes to the Presidency, and the twelve in their appointments and duties are under the direction of the First Presidency, there can be no valid objection to the missionary in charge exercising the prerogatives which his office sustains and justifies. As members of the church, we had no voice or vote in selecting the First Presidency. We had none in selecting the twelve. We had no voice or vote in appointing the missions of the twelve; we have simply been called upon to approve or disapprove of the nominations, and our agency was not taken away. We had confidence in the channel through which the nominations came, and believing them to be in harmony with the law which God has given to govern the church, we lifted up our hands to sustain them. By what law or method of sound reasoning can we object to the missionary in charge exercising his judgment in the suggesting or appointing of proper officials for the districts? Whatever may be the cause of the innovation on the part of the church of late years, it is certain that it is within the province of his calling as an apostle to appoint, to set in order, to regulate, or as the Seer has stated, "They are prophets, seers, and revelators to the nations." And if the history as published in *Millenial Star* and quoted by church officials is reliable, we repeat that in April, 1838, three men were ordained to the high priesthood and set apart by two of the twelve to preside over the churches in England. At a General Conference in England, in April, 1841, nine of the twelve did ordain and appoint a number of high priests and *gave them the charge* of conferences or districts; and the branch being within the limits of the president of

www.LatterDayTruth.org

the district, and his acquaintance with the branch and its needs, also the suggesting and counsel of the now acting president should be respected, and thus harmony and good will are clearly manifest; the missionary in charge acting in harmony with the First Presidency and under their direction, the district president acting in harmony with missionary in charge, the branch president in counsel and harmony with district president,—all working together according to the law of God, according to the spirit and intent of the gospel. And if the will of the Father is communicated to the First Presidency, and the officers of the different departments are in harmony with each other, counseling and sustaining according to the spirit and intent of the law, peace and unity will be found among the Saints, confidence will be restored both in branch and district, because we are trying to come up higher by honoring God's law and the counsel of his servants.

The law of God *does not* recognize any difference in ordaining and appointing branch officials and general church officials. The law reads: "Every elder, priest, teacher or deacon, is to be ordained according to the gifts and callings of God. . . ." Again; to the twelve he said: "And, behold, you are they who are ordained of me to ordain priests and teachers to declare my gospel according to the power of the Holy Ghost which is in you, and according to the *callings and gifts of God* unto men; and I, Jesus Christ, your Lord and your God, have spoken it." Thus we see that the tendency of the law that God has given is to bring harmony and peace through every department of the church, and to secure a unity. We must be willing to conform in word and deed to the God-given plan.

All that is implied, intended, or desired in the Decatur district resolutions is to bring about a system in harmony with the law as found in the early usages of the church: "He that heareth him that is sent heareth him that sent him." "I, the Lord, am bound when ye do what I say." The doer of the law is the one who is justified.

We have written the above in a spirit of kindness and good will, hoping truth will prevail.

GEORGE DERRY.

LAMONI, Iowa, September 26.

### ARCTURUS, THE GIANT SUN.

THERE are other suns in space that are infinitely larger that the one which gives us heat, light, and life. The star Arcturus, which is known to be a sun for a far-away system of planets, is 11,500,000 times farther removed from us than is our solar luminary. His diameter is 71,000,000 and his circumference about 224,000,000 miles! Our sun is but 866,000 miles in diameter, a fact, which proves that Arcturus is at least 551,000 times greater in bulk than our "great orb of day."

## Conference Minutes.

### NORTHEAST KANSAS.

Conference convened at Centralia, September 10, 1892, President David Williams in the chair, Bro. D. Munns secretary *pro tem.* Branches reported: Centralia 22, Netawaka 54, Scranton 77, Fanning 42, Atchison 40. Elders reported: J. A. Davis, J. T. Davis, Alma Dodd, Daniel Munns, David Williams, William Hopkins, Henry Green, James Buckley, J. B. Jarvis, William Gurwell, Priests: Joseph McDougal and L. G. Gurwell. Bishop's agent's report: Received $23.95; paid out $15; balance $8.95. Hiram Parker, Bishop's agent. A free talk was then granted to members concerning the interest manifest and the good of the work in the district. The church authorities were sustained. The officers of the district were sustained. Preaching by Elders J. A. and J. T. Davis. Saints meeting was enjoyed by all; a pleasant conference throughout. Adjourned to Scranton, Kansas, December 3 and 4, 1892.

### NODAWAY.

Conference convened at Guilford, Missouri, September 3 and 4, 1892, M. P. Madison president, J. W. Byergo secretary. Elders reported: J. Flory, D. M. Rudd, T. Keen, C. Williams, J. Hawley, W. Powell, F. W. Curtis, F. J. Curtis. W. Woodhead, R. K. Ross, A. Jacobson, J. Smith, C. Chrestensen, O. Madison. Priests: A. Jenson, N. N. Byergo, R. F. Hill, J. N. Byergo. Teachers: C. C. Nelson. T. Cochran, J. Nelson. Deacon, R. Nelson. Branch reports: Platte 85, Stanberry 19, Ross Grove 34, Sweet Home 32. Bishop's agent's report: On hand June 1, 1892, $86.25; received $15.35; paid out $52; on hand $49.60. Conference was well attended, and a good feeling prevailed. Preaching by J. C. Foss, J. Thomas, and D. M. Rudd. Adjourned to Ross Grove, December 3.

### PITTSBURG AND KIRTLAND.

Conference convened in the Temple, Kirtland, Ohio, September 3, at 10:30 a. m. After devotional exercises Brn. W. H. Kelley and L. W. Powell were associated as presidents; Bro. T. S. Hadfield secretary, Bro. T. W. Williams assistant; Brn. D. H. Proper and F. Steffe were elected ushers; Bro. R. G. Smith and Miss Dollie Evans in charge of music. All visiting elders were invited to participate. Branch reports: Pittsburg 158; 6 baptized, 2 died, 2 expelled, 2 removed. Wheeling 102; 8 baptized, 1 received. Sharon 21: 3 baptized. Blake's Mills 37; 1 died. Conneaut township 23; 1 baptized, 1 died. Youngstown 29; 1 expelled. Elder's reported: M. H. Bond baptized 6, J. Yocum, J. Reese baptized 1, J. S. Parrish, L. W. Powell, G. H. Hulmes, L. W. Torrence, T. W. Williams baptized 3, L. D. Ullom. Priests reported; D. L. Allen, G. Rosser, L. S. Holman, R. G. Smith, D. H. Proper, F. Steffe. Resolved that it is the sense of this conference that all elders may report to the district conference; therefore all previous rulings to the contrary are hereby rescinded. Bishop's agent's report ending July 1, 1892: Receipts $1,384.21; expenditures $667.90; balance on hand $716.31. Audited and found correct. In connection with report the agent reported that the appeal of the Bishop for the Reserve Fund, as specified in the appeal, has been answered by the faithful to the amount of $909.95. The request of Bro. J. S. Parrish for a license was referred to the missionary in charge. The matter of soliciting funds for a typewriter for the district was placed in the hands of a committee of three, to report at next conference. The request to send Warren E. Peak to labor in Blake's Mills and immediate vicinity of New Philadelphia, Ohio, was referred to the missionary in charge. The traveling ministry, Bishop's agent F. Crilley, President L. W. Powell, and Missionary in Charge W. H. Kelley were sustained. A resolution to insert the words "in righteousness" after "Bishop's agent" was lost. D. H. Proper was chosen secretary. Resolution passed requesting the missionary in charge to return T. W. Williams to this district to labor. Bro. T. S. Hadfield was tendered a vote of thanks for past services as secretary. Evening preaching by E. L. Kelley. Sabbath sessions: From 8:30 to ten a. m. Brn. F. Criley and T. W. Williams, social service: eleven to twelve Brn. W. H. Kelley and J. S. Parrish, preaching; 2:30 to four p. m. Brn. E. L. Kelley and M. H. Bond, preaching; 7:30 to nine p. m. Brn. T. W. Williams and E. L. Kelley. Adjourned to Wheeling, West Virginia.

### CENTRAL NEBRASKA.

Conference convened at Clearwater, September 3, W. M. Rumel presiding. Branch reports: Elkhorn 15, Deer Creek 34, Clearwater 64, Evergreen 24. J. H. Jackson reported by letter, and Priest C. M. Hutchinson and Elder L. Gamet in person. Bro. Rumel gave a flattering report of the prospects in a part of the district, and made an appeal to the Saints to sustain the work by their means. Resolved that all elders and priests not engaged in branch labar be requested to labor under direction of the district president, and that they be requested to confer with him in reference to their labors. Preaching by Elders Rumel and L. Gamet. Four were baptized. Adjourned to Clearwater, the second Saturday in February, 1893, at one p. m.

## Miscellaneous Department.

### CLINTON REUNION.

Friday, September 16, 7:30 p. m. For the reason that some might not be acquainted with them, Elder W. W. Blair read Luke 21: 24–38; Dan. 12: 1–3; Rev. 14: 6, 7, and 16: 1–19. He said: We claim to be latter-day saints, and that claim is regarded as almost blasphemous. For sixteen or seventeen centuries mankind has been taught to believe that all the saints are in heaven, losing sight of the fact that in ancient times God's people were always known as saints, and are addressed in the Bible in that way by the prophets. The word *Christian* occurs but three times in the entire New Testament. The time is coming, according to the revelation of St. John, when people will be given blood to drink because they will have shed the blood of prophets and saints. It is a matter of no small moment, for the people of God should know the name which belongs to them. Now a people has arisen known by this title, and they are the only people so denominated —Latter Day Saints—because living in the latter days. When Christ comes, God's people will be called saints. (Dan. 7.) Daniel 2 says that in the latter days "many shall run to and fro and knowledge shall be increased." We are seeing its fulfillment. No century but the nineteenth has that honor. The railroads and steamships are means by which many can run to and fro; the printing press and telegraph are means by which knowledge is being increased, even biblical knowledge. Contrast the ancient means of circulating the Bible in constly manuscripts, to the work of the Bible societies of to-day, in sending Bibles to millions at little cost, and often free. The Bible is freighted with the knowledge of God, hence the prophecy is being fulfilled. Progress in sciences, arts, surgery, etc., is wonderful. Further evidence of our living in latter times is found in Luke 21: "Men's hearts failing them for fear," and "distress of nations" are mentioned as signs of the near approach of Christ. Are men's hearts failing them? I instance the many labor strikes and labor organizations; both the laborer and capitalist are fearing each other. Men everywhere are fearing the disruptions of anarchists and scourges, as well as earthquakes and famines;

www.LatterDayTruth.org

everywhere there is fear. Europe supports an armed host of 14,000,000. People of some localities who flattered themselves that a cyclonic storm would never visit them, have been visited with heavy loss since 1860. Christ said the "powers of heaven shall be shaken." Electro-magnetism is said to be the power of the heavens. Electric storms 185,000 miles across are observed on the sun. In Matthew 24, Jesus says: "Because iniquity shall abound the love of many shall wax cold." Does iniquity abound now? Statistics will show that in the last forty years it has been on the increase. Prior to that time one seldom heard of a murder. Paul told Timothy, "This know also, that in the last days perilous times shall come." We are living in the midst of these perils. Another feature: In Revelation 16 John saw, in a day then future, three unclean spirits like frogs working miracles before the kings of the earth. We have it to-day (since 1848) in the form of Spiritualism. Wherever it goes it is anti-christ. Even kings are imbibing it. These are times known to ancient prophets, and we need not be deceived.

Saturday, 17th. The camp is increasing, and other speakers are arriving. There are about fifty tents up, and nearly five hundred people in attendance at both hotel and camp. Quite a number of Saints arrived from Kansas. The morning prayer service in charge of Elders J. H. Wells and A. White was up to the spiritual standard.

Elder A. Allen assisted Elder J. A. Robinson at 10:45. The latter spoke from Acts 3: 19-21: The promise of a "time of refreshing" is here held out to the people. The occasion of this language by Peter was the stir caused by the healing of the lame man at the gate of the temple. This lame man had heard of Christ, and could exercise faith. Peter perceiving this had pronounced a blessing upon him, and in defense tells the people that it was through faith of this man in Christ that gave him perfect soundness. He then proceeds to preach them a sermon; commands them to repent in view of a time of refreshing. Pentecostal showers paled into insignificance in comparison with that time of refreshing to come just prior to the second coming of Christ,—a time of restoration seen by all the holy prophets, as Enoch, David, Isaiah, Jeremiah, Joel, Daniel, and Malachi. All of them had the same Spirit. Are we in line with them? The old idea previous to 1830 was that nearly all prophecy had been fulfilled, and the second coming of Christ that coming to take our spirits at death; but this idea vanishes before the light of the restored gospel. Jesus was a prophet; he foretold the restoration of the gospel he preached. (Matt. 24.) Its fulfillment is begun by the obscure boy in New York, the Seer of Palmyra. He, like Isaiah, Daniel, and Joel, taught that the second coming of Christ is real and near at hand. Like them, he said that Palestine would be restored and the Jews be regathered. It is being fulfilled; they are being refreshed; the same God who could inspire the pen or tongue of an Isaiah can do the same work in latter-day prophets.

Afternoon session. Those of the ministry present are Pres. W. W. Blair, M. H. Forscutt, W. H. Kelley, J. A. Robinson, J. H. Thomas, A. H. Parsons, J. C. Foss, E. A. Davis, I. N. White, A. White, R. Etzenhouser, D. C. White, A. Allen, H. Sparling, J. W. Gilbert, A. J. Keck, E. A. Atwell, W. S. Macrae, Gomer Wells, C. Schroder, W. P. Crayne, G. H. Hilliard, D. S. Crawley, A. Lloyd, F. C. Keck, R. T. Walters, A. Kent, G. W. Beebe, and others whose names we failed to get. Among the afternoon arrivals we notice Bro. E. Etzenhouser, editor of the *Ensign*, and wife.

The afternoon preaching service was in charge of Elder Henry Sparling. Elder D. S. Crawley was the speaker; his texts Jeremiah 6:16; Matthew 11:28: The first language was uttered nine centuries after the law was given at Sinai. Galatians 3d says the gospel was preached, but the law was added because of transgression. In the Hebrew letter we are informed that it did not profit them, not being mixed with faith. But they were sorely distressed for their sin after they were carried captive to Babylon, and the Lord gave them this word through Jeremiah: "Ask for the old paths, and walk therein." But they said they would not. Christ came and gave the same warning, but they would not; they made void the commandments of God to keep their own traditions. I believe the condition to-day is the same as then. There was a departure from Christ, and a reformation has been attempted. Men are liable to reject a full restoration when it comes to them, on account of their traditions. John the Baptist was sent to make the crooked paths straight. A similar work is needed to-day, and the same gospel means must be employed. It is as hard for people to-day to see any virtue in being obedient to baptism and laying on of hands as it was for the Assyrian leper to dip seven times in Jordan.

The evening service was in charge of Elder E. A. Davis. Elder M. H. Forscutt was the speaker. He based his remarks on Acts 3:19, 20: The question has been asked, Why this Latter Day Saints Church? Have we not enough churches? It is a pertinent question, and yet one easy to answer. There can be but "one body" of Christ—one church. There may be several branches of that body, however, all believing and practicing the same things, having "like precious faith." The church I represent holds to the principle that wherever six members are associated in this way, there exists the *nucleus* or *germ* of the church. If they are faithful God will visit them with his messengers; for the angels are "ministering spirits . . . to those who shall be heirs of salvation." God told Adam to not eat of a certain tree; that if he did, it would so change his nature that he would die. There was the tree which gave life, and it had the power to renew life, hence it was guarded after the fall from the disobedient pair. They ran away and hid. The man shifted the responsibility to the woman, and she to the serpent, and no doubt the serpent would have shifted it, too, if he could. This is natural. Jesus acted the opposite. No guile was in him. We cannot approach his character unless we obey the gospel and receive a like anointing as he received. One of the things spoken by the holy prophets to take place in the "times of restitution" was the recommitment of the gospel with the same power in it in the latter days. There is a great prejudice against the man God chose for an instrument for the work. But the reputed father of Christ was also named Joseph; and since he was a woodsmith, it is not unlikely his name was Joseph [the] Smith. In England, John who lived on the hill got to be known as John Hill. It is the way double names started. Then since the father of Christ was named Joseph Smith, why so despise the name to-day?

Sunday, the 18th. The day is bright and some warmer than expected. The morning prayer meeting was in charge of Brn. E. Curtis and J. H. Thomas. An excellent spirit prevailed, and many strong testimonies were given. Two elders were sent to administer to a sick one at La Due. On motion a prayer was especially offered in her behalf, and all said amen. The Spirit admonished the Saints to pay "strict heed" to what has been given—to read fervently the word. "Waste no time that will improve your minds, and gain understanding," was wholesome counsel. Those having the care of children were also counseled to be faithful in bringing them up.

The morning service was in charge of Elder Joseph Luff; Elder W. W. Blair occupied the hour from Isa. 29: 9-24; Dan. 2: 31-45; Rev. 14: 6: 7: Isaiah declares that the Lord will do a "marvelous work," which is of a religious order; this from the context. It is but yet "a very little while" after this work is begun that Lebanon "shall be turned into a fruitful field;" and "they that murmured shall learn doctrine," the doctrine of God. Hence we have here located a marvelous, religious work under the immediate direction of heaven. It will not come in harmony with the religious views of the uninspired, though many have believed that of God there would be an important work performed. Charles Wesley understood it and sung of it. He asked God to

. . .

Set up th' attracting sign,
And summon whom thou dost approve
For messengers divine.

From favored Abrah'm's seed
The new apostles choose, etc.

Robinson counseled a ship load of Pilgrims to accept additional light. He believed the time near when God would commence a wonderful work. These men are among the many. It is common for men to abide in the paths of their fathers, and thus they stand in the way of religious progress. They are blinded with the idea that "no good can come out of Nazareth." They should investigate and have knowledge. Paul had a zeal without knowledge before his conversion. Zeal alone did not save him; moved by zeal he was ready to join hands in the most extreme measures against truth and its advocates. It is best for us to keep our eyes on the light. We are not here to preach another gospel; we are here to present that gospel of which Paul said even an angel dare not preach any other. This work reëstablishes, reaffirms, reinstates primitive Christianity, to bless humanity. Some say the Book of Mormon should have no place in our literature, but they do not understand that it is a record of God's dealings with a vast nation which archæology shows once existed in North and South America. The uninformed do not believe the Book of Mormon any more than the New Testament. The world has yet to learn that it comes in the right manner, in the right time, and has a proper message and purpose, and that it comes in harmony with Isaiah 29. Some say the world is being rapidly filled with truth and gospel. We differ. The Japanese, for instance, fail to see truth in a contradictory message. The world might be filled with Bibles and yet not have the gospel, because lacking the Spirit of truth to interpret it. Christianity divided argues the necessity for a restoration of primitive truth. It is necessary that God should speak and act. Bless God, the darkness disappears and light has come!

At 2:30 p. m. a large audience assembled to hear Elder W. H. Kelley. He read Luke 24:36-53: This scripture presents the important theme connected with the Christian religion. It attracts the skeptical mind. We are apt to think that the apostles were credulous, believing anything marvelous, hence were imposed upon; but this scripture shows they were not. They doubted and thought they had seen a spirit. He proceeds to disabuse their minds of this and open their understanding of the prophecies. It was neccessary to teach that salvation extended to all people, that "remission of sins should be preached in all the world." He ran counter to Jewish taste when he associated with the lowly. A good man can mingle with the bad for their good; "They that are whole need not a physician, but they that are sick." This was a divine answer. Did it ever occur to you that when we pass out of this life we go somewhere, are subject to law which emanates from some central figure? Jesus Christ is the leader of the race of man. As such he ought to know how to lead, guide, and instruct. Before these apostles were competent to teach, they must wait for power. This applies to teachers to-day. God has not given us the Bible to quarrel over. He said "Lo, I am with you alway." If you can find whether the hand of God is in this latter-day work, you will know why we are holding this reunion. God has concluded all under sin. We must be free from it. The process is the same now as on Pentecost. Were we to get

www.LatterDayTruth.org

to heaven with our avaricious natures, we would want to run away with the golden gate, or else be miserable. In Sinaitic tones, the Bible says God will judge men according to their works. It is ours to learn our duty in a gospel sense. It is ours to build character if we would reign with Christ, and we must do it according to his plan. Whatever was his plan then is the plan now,—no room for dispute here. He still blesses through the laying on of hands as then. You believe God used to be, we ask you to believe he is *now*. We want you to reduce our faith to practice and know for yourself. It is not a hoax but a reality.

At 7:30 a large audience assembled to hear Elder Joseph Luff. The speaker based his discourse on Acts 24: 14-16, and it was a clear cut comparison between the heresy of Paul's day and the heresy of this. In substance, the speaker said: I use this scripture to support the statement sometimes made that, history repeats itself. There are two ways of accepting the Bible; one is upon the recommendations of others without carefully examining its contents. the other is to accept of it as a result of submitting its terms to the test possible in this life and actually experiencing its genuineness, or to express it in another way, One way is to accept it when it is shut, and the other when it is open. Paul stood before Felix charged with a number of items; and having an opportunity to speak for himslf, he denied the charges with a single exception; viz., "This I confess unto you, that after the way which *they* call *heresy*, so worship I the God of my fathers, [then follows the definition of that heresy,] believing *all things* which are written in the law and in the prophets . . . and herein do I exercise myself, to have always a conscience void of offense toward God, and toward man." From this it is seen that to destroy the heresy of Paul was to destroy the Scriptures. They believed according to their traditions, but he believed it as it was, unmixed with human interpretation. He believed "all things" which were written, and adds, beautifully, "Herein do I exercise myself, having a conscience void of offense towards God and towards man;" as much as to say, "If they condemn me, they will have to do it outside what is written in the Scriptures." To-day we are making history, as they then were, for future generations to read. Our history will be strikingly like theirs. In that day those who should have been first to support him were the first to condemn; religious people too. I make the statement that heresy today is identified by the same attendant characteristics. The men who adhere to the Scriptures are the *biggest heretics* according to common religious estimate. I say it advisedly as the result of observation and bitter experience invited by insisting that God means what he said and had no apology to make for it in any age. To-night I confess myself a heretic after this order. Upon this definition I am a heretic and ever intend to be. I ask you to point out a prophecy or doctrine in the record that does not form a part of my faith. Christian people place the Bible in my hands and insist upon my accepting the Bible and the Bible alone. I accept the conditions, but as soon as I open it and actually and literally believe and teach it all, I am not only pronounced extremely heretical, but damnably heretical. Having taken this position I must make a defense. I turn to the record and find a certain course prescribed and that the Almighty had outlined it. I am anxious to know how far I might depart therefrom and retain his sanction, and it informs me that the moment I depart in one item the Almighty is displeased with me. This being the case, the friends of the Bible should never offer it to me as a divine record and then ask me to make an apology or defense for what is written in it. Nevertheless, I find that I must either surrender my judgment to the will of the popular dictum, or breast the wave of popular skepticism as to some of its customs. I once went to a schoolhouse in Canada to preach, using the Bible which lay on their own desk. I called their attention to and insisted upon a full and literal acceptance of what is written. At the close I was waited upon with the information that the house was open to me no longer, but the following day I learned they had reversed the decision, and I occupied on the second evening, pursuing the same gospel line. The third evening we found slabs nailed completely over the house front and door, to the material damage of the house. My friends asked me if I would go in and preach if they tore the slabs down. My reply was, "No; where my Master is at so heavy a discount I feel it no honor to go." The time is to come when the Jews will look upon the Christ and ask "whence these wounds in thy hands?" He will reply that he received them in the house of his friends. I have heard Christians say what consternation these Jews will realize. But let me tell you I believe no less consternation will seize the average Gentile-Christian in that day, or one very near to it. We accept the idea that Christ taught no nonessentials; never a word too little, nor too much, and that man must live by every word that proceedeth out of the mouth of God." When I went from the Eastern states to Canada, I one day entered a store and made some purchases to the amount of one dollar, and threw on the counter an American silver dollar. The clerk informed me that I owed ten cents more. I asked if that was not a good dollar and worth one hundred cents, to which he replied, "Yes; it may be worth that in the United States, but it isn't worth that here, sir." I understood the situation and paid the extra ten cents. Our American dollar was at a discount in that country, but I would have been surprised if I had met such treatment in the States. Now the application: According to Bible account, Christ was asked about paying tribute. Taking up a Roman coin he asked: "Whose image and superscription is this?" And they answered, Cæsar's. Then said he: "Render under Cæsar the things which are Cæsar's, and unto God the things that are God's." That is what I propose to do, make a distinction between the opinions of men and the law of God, and let the word of God stand on its own merits. In the schoolhouse referred to I thought they would accept the coin of the government of God for its face value, but found it at a heavy discount. Now, some of those discounts were as follows: In John 3d chapter Christ tells Nicodemus that he must be "born again." Nicodemus marveled and said, "How can these things be, seeing I am old." That is just what the people are asking to-day respecting the same law of the new birth: "How can that be?" Jesus answered: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." I asked a religious teacher what mint this coin came from, and he could not deny that Jesus Christ issued it. I ask you to-night: "Whose image and superscription is this?" You answer, "God's." "Then," I say, "Render unto God the things which are God's, and whatever the creeds say, render unto man." Turning to the 16th of Mark I read: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." Notice the word *shall*, and it is the same word that occurs in the rest of the quotation. "He that believeth not shall be damned. And these signs *shall* follow them that believe; in my name they *shall* cast out devils; they *shall* speak with new tongues; they shall take up serpents; and if they drink any deadly thing it *shall not* hurt them. They *shall* lay hands on the sick and they *shall* recover." I ask how far this message is to be proclaimed, and the answer comes, "In all the world, to every creature." It was all spoken in about the same breath by the Lord. We are still in the world, are "creatures" and professed *believers;* therefore I teach all of it, and for so doing I am at once branded a heretic. I either believe it *all* or *none* of it. I am compelled to preach the Bible as it is, or not at all. If I have the liberty to put any construction on this part, you can put yours on another part, and where would it end? It is just this course that has caused so much infidelity. We have a peculiar spectacle presented in the man who makes the claim loudly that he believes all the Bible and then takes the language of Jesus spoken in one breath, and deliberately draws a line, saying, "This is for us, and that is not for us." He has no trouble in ignoring the conjunction *and*, the strongest one in the language, too. Ingersoll takes what he chooses and rejects what displeases him of the Bible. Where did he learn this? Pardon me if I say he learned it in the churches of the day, as I have just shown you in instancing the 16th of Mark. It seems to me there is a crying need for God to raise up a ministry who will stand by the old message as delivered, "Preach the word," and not be apologists for the word. Let Jesus Christ do his own apologizing hereafter. God never sent his ministry to be ornaments, but to lay the ax at the root of error wherever they find it. I urge you to accept Christ at his face value. We therefore present you the gospel as it is; and in its *fullness*. We have no use for a discounted Christ. To discount him is to dishonor him, to "crucify him afresh;" and some of the very earnest Christians of the present will, like the Jews, some day look upon a Christ who was "wounded in the house of his friends."

A collection was taken up at both morning and evening services to defray expenses.

Monday, the 19th. The morning prayer service was filled with the usual interest from first to last. At 10:45 the speaker was Elder E. A. Davis of Webb City, Missouri. An hour's effort was based on Joel 2: 28–31: On the day of Pentecost the Apostle Peter referred to this prophecy, and I shall examine it a little. The Savior was preceded by an individual who did a preparatory work for his coming. The former-day work was to them who heard that message what this latter-day work is to us. (Isa. 40:10.) John had baptized with water and promised a spiritual endowment. Jesus reaffirmed it, and on the day of Pentecost they received it, and Peter said: "This is that which was spoken by the prophet Joel." It is claimed that this warrants the belief that the prophecy was all fulfilled at that time. Let us see. In the first place Israel had been worshiping God according to their own traditions, and this Pentecostal occurrence was strange to them. They reasoned that because these Galileans were acting in an unusual manner, they were drunk. Remember, they were ignorant of the real cause. Here was the effect plainly seen and heard, and they resolved (wrongly) on the cause of this spiritual phenomenon, and not Joel's prophecy, by any means. Neither does Peter in correcting their idea. He reasoned also, but came to a different conclusion. He referred to Joel's prophecy, in which it is said in the "last days" the results of the Spirit being poured out would be prophecy, tongues, dreams, visions, etc.; hence as tongues were here manifest he reasoned that it must be the same cause—the Spirit of God. So by supplying an evident ellipsis Peter said "This is that [Spirit] spoken [of] by the prophet Joel," etc. Should it be urged that the prophecy had its entire fulfillment on Pentecost, we would say that it was far short of it; and why? There was but one hundred and twenty in the upper room upon which the Spirit was poured out, while Joel expressly provides that "*all flesh*" shall receive of it. This includes the animal creation, and refers to the time when the lamb and the lion shall lie down together, etc.; besides, we read of but one of the Spirit's manifestations on Pentecost (tongues), and no dreams (nor sleeping in which to dream), nor prophecy according to the express terms of the prophecy. To look closer, Joel tells when his prophecy shall be fulfilled. Verse 26 says the time will come when the land shall be restored and they shall "eat in plenty," which

www.LatterDayTruth.org

time has never come yet. But it will come, and Joel says it shall "come to pass *afterwards*" that the Spirit shall be poured out on all flesh, etc., and there shall be "wonders in the heavens, and in the earth blood, and fire, and pillars of smoke. The sun shall be turned into darkness." None of this took place on the day of Pentecost, as all know.

At 2:30 p. m. Elder J. C. Foss spoke from John 8:12: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." The speaker's remarks were addressed altogether to the Saints, and were therefore of a pastoral character. He exhorted them to righteous living, and held the standard high. The teachings of this nature which they have received at this reunion are certainly such as will make men better Christians and citizens. The Saints believe in the moral as well as the doctrinal phase of religion. They claim that in order to be thoroughly Christlike, heaven must lend its aid, and this aid does not come, say they, only in obedience to "every word which proceedeth out of the mouth of God," which includes both the doctrinal and moral sides of the question. They believe that the world has those occupying the two extremes; one insisting too much on doctrine, the other ignoring doctrine and clinging entirely to morals.

At 7:30 p. m. Elder G. H. Hilliard of the Bishopric delivered a powerful sermon on the financial law, taking his text from John 17:3 and 1 John 2:4: Your instructions have been to live up to "every word." I will talk along that same line. The secret of eternal life is in keeping all the commandments. Some think we must get the head right, others the heart: but we need to get right all over. We do not want to be among that class referred to in Matthew 7:22, 23. We have no right to say what commandments we will keep and which we will reject. There is nothing that God requires at our hands that we cannot do. Doctrine and Covenants Sec. 1 says: "Search these commandments, for they are true and faithful." God is not going to apologize for what this book contains. If we put ourselves in harmony with law we can know God; for he works by law in every department of creation. We shall not argue on the law of adoption; you have obeyed that; but you have other duties, and practical ones too. I do not understand that it is he who comes the nearest to the standard who is to know God, but he who lives up to all. How long will it take us to learn this? If it is true that we must become citizens of the kingdom, it is just as true that we must keep the laws of the kingdom. Section 83 tells what pleases God. It tells how to live. True, it leaves room for the teaching of the Spirit. God does not lay down blue laws. If God tells me how to get wisdom and knowledge and I do not do it, I rob the membership just so much; and what is a benefit or an evil in this world, is such in the world to come. God told the latter-day elders, "Go ye into all the world, and where ye cannot go, send." We must adopt the means of sending, that our prayers may be effectual when we say, "Thy kingdom come." The gospel first comes to every man without price, but after we receive it, he wants us to enter into a partnership with him to carry on the work. Paul says: "We are workers together with God." How? It pleased God through the foolishness of preaching to save them that believe. It takes preachers, but how shall they go forth and "take no thought" unless you provide for their families? In apostolic days the ministry had families, for we read that Peter's wife's mother lay sick with a fever." God's way of collecting means is by tithes or tenths. Some think it only a part of the law of Moses, but we find that Abraham paid tithes to Melchisedek more than four hundred years before the law, and Galatians 3 declares that the gospel was preached to Abraham. The ministry is to "prove the world" as they go forth, but let them first prove God by paying their tithing. How shall the family be supported? See Doctrine and Covenants 75:4. Section 42 tells them how to gather. We sometimes try to do the Lord's work in our own way. The fiftieth Psalm says those who have made a covenant "by sacrifice" will be gathered, just before Christ comes. How much does God require? See Section 106. At the present time there is no place or date of gathering appointed, but this law of tithing is to be a standing law forever, The first revelation to this Reorganization says: "This is a day of tithing." (Sec. 61.) Some have the talent to preach, while others can make money. The work is intrusted to all. All are working for the same salvation. Let every man learn his duty. Some of the Saints are better advisers than doers. They can instruct how to spend the money in the interest of the poor. Let us have the money—God will tell us how to use it.

A reporter for the St. Louis *Globe-Democrat* notices our meetings each day, as does also the Clinton *Daily Democrat*.

Tuesday, the 20th. Sunday school day. The day began with a prayer meeting with the Sunday school work as the object of thought. This idea has proven profitable wherever adopted. Gomer Wells was elected temporary chairman and A. J. Keck temporary secretary. At 10:30 a. m., address, "The General Sunday School Association, its object, how to join it," was delivered by Gomer Wells. W. W. Blair then offered a few remarks. At 11:15 "The Blackboard and Map in the School" was spoken of by Bro. William Clow. This last was very instructive. After the noon intermission, at 2:30, Sr. Anna Stedman, of Lamoni, conducted a "Teachers' Meeting," showing how it can be done; and at 8:15 "Intermediate lesson, with blackboard," showing how to conduct that class. Though the time was very limited, this was done to the entire satisfaction of all, by Miss Stedman; she is thoroughly competent. At 3:45 "Primary lesson with blackboard" by Sr. Jennie Newton of Independence, Missouri. Mrs. Newton acquitted herself well. She is a practical teacher of Primary classes. At 7:30 p. m. Winnowed Songs No. 43 by choir. Invocation, Elder W. H. Kelley. Quartet, "Come Holy Spirit." Address "The Sunday school and its auxiliaries," Elder A. H. Parsons. Recitation, little May White. Essay, "As teachers, what more can we do?" Sr. A. A. Horton. (Read by Sr. M. Collins.) Vocal solo, "Consider the Lilies," Sr. Myra Brackenbury. Essay, "He shall turn the heart of the fathers to the children and the heart of the children to the fathers," Sr. B. C. Smith. (Read by Sr. Anna Bozarth.) Song, "God will take care of you," congregation. Benediction. Thus closed "Sunday school day." Considering the short time for preparation, it was very successful, and all were benefited.

Later in the week a business meeting was called and the following provision made for the "Sunday school day" of the reunion of 1893: An executive committee of three was elected to provide ways and means for accomplishing the work for that day. G. R. Wells, W. Clow, and J. D. White were chosen. On motion, the chair is to appoint a committee on programme. A press of work has made it impracticable to name that committee. The executive committee was then given power to fill vacancies. They are also authorized to solicit financial aid from various schools of the mission. Moved that we request the reunion committee to grant one day at the reunion of '93. Adjourned. A large crowd assembled in the camp after the day's labor and sung from "Winnowed Songs."

As Bro. A. H. Parsons who furnished the report for the Clinton *Daily Democrat* departed for home, your reporter was appointed in his stead. The following is Wednesday's proceedings as given to that paper:—

"During the day a nice breeze prevailed, adding to the comfort of the campers who had not tents. The morning prayer service was unusually interesting and large, the young taking an active part. This meeting was in charge of Elders J. C. Foss and Frederick A. Smith, grandson of the prophet.

"The morning sermon by Elder W. W. Blair was an eloquent exposition of the manner in which God has established his work in the different past dispensations of time. The Elder showed how peculiar means and weak vessels had always been chosen to introduce the gospel, through Abraham, Moses, and John the Baptist; also how humble fishermen were chosen by Christ. The speaker then alluded to the fact that after Christ there was a departure from the pure principles of the gospel, when the Spirit of guidance was withdrawn. He cited the ninety-fourth sermon of John Wesley to show that this was the case. An apostasy necessitated a restoration of primitive Christianity, and would require the direct interposition of the Almighty. This was not done through any of the Reformers, though he respected and admired their work. It was a necessary work, but was a preparatory one, and he granted that what light they had came from heaven. He claimed that God had now actually restored the ancient gospel light in its fullness, choosing a humble instrument.

"The afternoon sermon was thrilling from first to last. Elder Hilliard, of the Bishopric, held the attention of the audience for over one hour. The subject was a continuation of the sermon of Monday night, and related to financial duty. He emphasized the necessity of remembering the poor and the various other demands of church work, yet more thoroughly emphasized the idea of giving freely. He said if the Saints could not give freely, the Bishopric does not want it. They do not believe in extreme tithing, and believe while it is God's method of collecting money, and is a gospel ordinance, that the Utah Mormons have prostituted its use.

"The desk was occupied by Elder W. H. Kelley (late of Boston) at the evening hour. A large audience was present and listened with delight to an inimical effort. The Elder's style is a happy one. A number thought this was the best sermon of the series so far. The text was found in Acts 17:10-12. The Elder held that to proscribe men's views in either religion or politics was not only un-Christian, but un-American. But the height of priestly domination was encountered by Elder Kelley when he was sent as a missionary to the Utah Mormons. He tried to get houses to preach in but could not. They would not even talk to him; said they were 'instructed not to do do so.' The Elder believed there was a secret in all this evasion. It is this: Those people profess to accept the Book of Mormon. The leaders knew that Elder Kelley would call their attention to some of its principles, notably that found on page 116, where it is said that 'polygamy is an abomination in the sight of God,' and that one man should have 'one wife' only. If Latter Day Saints are right, everybody ought to know it; and if they are wrong, there are surely those who can disprove them. Regarding the Book of Mormon, it, like the Bible, stands on its own merits, and in no way supplants or antagonizes the Bible. He was not afraid to put the book under trial. Even if it were a fable it would hurt no one, because there is not a hurtful principle taught in it. The speaker thought religionists ought to observe the golden rule and compare views. Be like those of Berea who were 'more noble' than their neighbors because they searched the Scriptures daily to see if the doctrines taught by the strangers were true or not."

Thursday, the 22d. Campers are wishing for rain. The morning prayer service was in charge of Elders J. H. Wells and J. H. Thomas.

The morning sermon was by Elder F. G. Pitt, of Chicago, was based on Romans 1:16 and addressed to the Saints. Excellent thought characterized the effort: Man being dual, it is not right to starve the spiritual part and feed the animal. We are not saved until we are saved from transgression, and we must ourselves be a factor in that work in or-

www.LatterDayTruth.org

der to insure God's help. The gospel strikes at the root of evil. Some mistake the means for the end. The object of preaching is not alone to get people to be baptized or to pray. Righteousness includes more than that; we must bear the fruits of the Spirit, as well as the manifestations of it. We are to be "valiant in testimony," but not alone in prayer meeting: the testimony of a righteous life is better: "By their fruits [not profession] ye shall know them." Without them an "abundant entrance" into life will not be given, therefore let us arouse ourselves.

The afternoon sermon by Elder Mark Forscutt, of St. Joseph, was eloquent and very instructive. The text was found in Matt. 16, regarding the "gates of hell," and the probability of those hearing the gospel in the prison house who never heard it during life. "If I be lifted up I will draw all men unto me," language of Christ, cited to support the idea. Revelation 20 shows a judgmen, which necessitates the preaching of the gospel to all men, else how could they be judged by it. Justice demands it.

The evening sermon by Elder Joseph Luff was a powerful effort, based on Eccl. 3: 14, 15. The Elder claimed that just as God "set" the sun and the moon in the firmament, so did he "set" (1 Cor. 12) certain officers (apostles, etc.), and blessings in the church "for the work of the ministry, for the edifying of the body of Christ, until we all come in the unity of the faith unto the measure of the stature of the fullness of Christ." (Eph. 4.) God works according to necessity. The necessity of a sun and moon still exist, and those luminaries are still there. In building the church, Christ recognized certain necessities, (named in Eph. 4,) and as the necessities still exist, the organic and governmental structure must be the same. Then came the force of the text: "Whatsoever God doeth it shall be forever . . . that which hath been is now; and God requireth that which is past." He argued the common fatherhood of man from Acts 17: 26, and affirmed that if God was not as much a Father to his children now as then, that his fatherhood is a farce. He requireth that which is past, at our hand. Then why not expect the same favors at his hand? If the same necessities do not now exist, then the argument falls to the ground, and Latter Day Saints are wrong; but this he said, had never been proven.

the regular daily session at nine.

Friday, the 23d. There were two prayer meetings; one for the young people at eight o'clock presided ever by Elder F. G. Pitt, and

The morning sermon by Elder A. J. Keck, of Nevada, was based on Phil. 2: 1-13. He showed that Christ could not be our example in all things, unless he was subject to the same environments. Christ was powerful because he was pure, and pure because he made himself so by obedience to every word. He rejected the idea that Christ was favored of the Father, solely because he was his son. Paul was cited: "Though he were a son yet learned he obedience by the things which he suffered;" and thus because the "author of eternal salvation to all who obey him." (Heb. 5: 8.) The speaker said this argues that mankind must learn the lesson of obedience.

Elder Keck will soon be transferred to Chicago.

The afternoon was taken up with business concerning the next reunion. It was resolved to have a reunion next year. It was then deemed wise to elect a committee of ways and means who shall also have power to select time and place and receive offers from the many different parks in Southwestern Missouri. The committee was appointed as follows: Elder I. N. White, of Clinton, missionary in charge; Elder J. A. Robinson, Kansas City, president Independence district, and Elder O. P. Southerland, Webb City, Missouri. By motion the name of the reunion was changed to the "Southwestern Reunion," and is supposed to embrace the States of Missouri, Kansas, Arkansas, Indian Territory, Texas, and Tennessee. A vote of thanks was tendered the present committee, the branch at Clinton, the postmaster, the citizens of Clinton, and the proprietor of the grounds; all of whom were recognized as contributing to the success of the present meeting. A telegram from G. W. Calbern, proprietor of Electric Springs Park, Warrensburg, Missouri, had been received by the committee, asking them to wait for mailed proposition, which arrived and was read. It offered liberal inducements to the reunion to come to Warrensburg next year. This was referred to the committee.

At 7: 30 the usual large crowd was present to hear Elder W. H. Kelley from Matthew 3: 1–10. Lack of time forbids giving a synopsis of this or the following sermons delivered; suffice it to say they were all excellent, and in style and thought such as are characteristic of the speakers.

Saturday, the 24th. Quite a number are arriving and some leaving. The morning prayer meeting in charge of Elders F. C. Keck and S. Swensen was excellent. According to the voice of the Spirit in tongues, "scourges will continue to go forth." The Lord expressed approbation of assemblies of this kind. The servants of God were told to study the law given for church government; the young were exhorted to take active part in prayer meetings. The entire morning was taken up with this service.

At 2: 30 p. m., Elder E. Curtis discoursed from Matthew 7: 12–15, and at night Elder Forscutt spoke from Matthew 4: 14–32 in continuation of a former effort.

Sunday, the 25th. The morning prayer meeting in charge of Elders F. C. Keck and R. T. Walters, was another feast for the soul. Prophecy, tongues, exhortation, and strong testimony was the order. It was highly edifying.

The sermon at 10: 45 by Elder Luff was one of high spirituality, addressed to the Saints. The text was Luke 13: 6 and Ecclesiastes 10: 10.

The afternoon sermon was by Elder R. Etzenhouser to a large audience composed more than before of people from town. The text was Romans 5: 18. The effort exhibited the fullness of the atonement of Christ in contrast with the narrow views of modern orthodoxy.

The closing effort of the reunion was by Elder W. H. Kelley. His texts were 1 Corinthians 1 : 2; Matthew 24: 14. The effort was satisfactory. The audience was the largest yet, there being about one thousand people present. At the close a collection was taken up to defray reunion expense. On motion, adjournment was had subject to the call of the committee.

Thus convened and closed the first annual reunion of Missouri. It has received an auspicious beginning. Let the Saints heed the excellent counsel given and carry to their homes the elevating influence felt there, and such meetings will prove a blessing.

GOMER WELLS, Sec.,
W. S. MACRAE, Asst.

## GENERAL ANNUAL REUNION.

The General Reunion of the Reorganized Church began at Logan, Iowa, Saturday, October 1, at 2: 30 p. m. Hymn 448, "All hail the power of Jesus' name," was sung. Pres. W. W. Blair then suggested that the assembly proceed to permanently organize. On motion, the following officers were chosen: Joseph Smith, W. W. Blair, J. R. Lambert, James McKiernan, and David Chambers presidents, J. F. Mintun secretary; M. H. Forscutt chorister, B. F. Benson chief of police, David Chambers usher in charge; the secretary, chorister, chief of police, and usher in charge to choose needed assistants.

The services were then regularly opened by song and prayer, after which the time was occupied in short speeches. Pres. Joseph Smith said we should live as good neighbors here if we expected to enjoy the society of good neighbors in the future. Elder Jonas Chatburn gave reminiscences of the work of the Lord in this county in years agone, and spoke with cheer of the advancement and prospects. Elder R. M. Elvin spoke of the principle of a nail driven in a sure place, suggesting that by cultivation the spirit of unity we would be so doing. Elder M. H. Forscutt spoke of the promised heritage of the Saints; that it must be obtained, if obtained at all, by faith; that the evidences were so strong favoring the inspired wisdom given to Joseph the Seer when through him was pointed out the duty of the Saints in purchasing the lands in Jackson county, Missouri; and gave spiritual stress to the thought of our children receiving their heritage by faith as promised. Elder Joseph Seddon gave a brief historical account of the reunion work since its inception, the good accomplished and to be accomplished by these reunions, concluding that the greatest good to be accomplished was in laying aside all bickering, and utilizing the good received while here. Father John A. McIntosh spoke of his enjoyment of fifty years experience in the work, and felt glad he was present because he loved the association of the people of God. Elder Joseph R. Lambert spoke of the all-sufficiency of the gospel, that God's ways were not man's ways, but supremely higher; the services concluding by a few remarks and announcements by Pres. W. W. Blair, by singing, "My times are in thy hands," and the benediction.

Evening service. Elder R. M. Elvin discoursed from Mark 16: 15: While we do not claim this passage of Scripture as our authority to preach, we do claim that we have the same gospel to preach. Many interpretations are given as to what is the way of life, and in the investigation of these varied interpretations to find the truth, many have gone into infidelity. The light that we wish should dawn upon your minds is that the gospel of Jesus Christ is divine, and had its source in God. It is God's gift to man, and Jesus Christ came to be a propitiation for sin, and to bring man back to God. Even in the Apostle Paul's time some had perverted the gospel of Christ, evidence of which is given in Galatians 1: 6, 7. Paul lays down a very simple rule as to what should be preached, so simple that none need misunderstand; for if any man taught differently than what he taught, they were condemned. He makes his language very strong, for he says that not even an angel from heaven had authority to change the gospel, neither by adding to nor taking away. As another witness in support of the same idea we turn to the Second Epistle of John, where, after it is asserted that deceivers will come, we are instructed that if any come bringing not the doctrine of Christ, bid him not God speed, for we must abide in the doctrine of Christ to have the Father and the Son, which relates to having spirit and life, the gifts from God to man by which he receives a knowledge of the word. After the time of the apostles still greater darkness and divisions existed, and this was referred to in the admonition to "mark them who cause division among you." Division never brings spiritual communication from above; it may from beneath. The speaker referred to a conversation between an infidel and Alexander Campbell in which Mr. Campbell said there was no room for apostles and prophets in the church. Is it possible that there is no room in the church for that which God has set there? The church represented from this stand has room enough to attain and retain all that God ever placed therein. The representatives of Christ are divinely sent and are held accountable for teaching the truth as in the commission. Man is in need of the same blessings to-day as were the Saints in ages past. Some may suggest that we do not need the same means to obtain them because we are much more enlightened now, but before we to-night so conclude take into consideration this passage of Scripture: "The world by wisdom knew not God." Man may to-day be on the very pinnacle of wisdom, and yet not

www.LatterDayTruth.org

obtain eternal life because by his own wisdom man cannot know God. If I should ask my brethren how I should receive this knowledge, they would refer me to 1 Corinthians 12: 3, in which I am instructed that "no man can say that Jesus is the Lord but by the Holy Ghost." In Jeremiah 31 we read of a time when the Lord would establish a new covenant which would result in the law being written in the people's hearts, so that one need not demonstrate to his fellow man a knowledge of this covenant, but God will put it in their hearts, and their lips will so speak. In Matthew 24: 14 Christ, in answer to his disciples' question as to what should be the sign of the end said light, gospel light, would spread all over our land. Had the gospel continued from the days of Christ there would have been no place for the Latter Day Saints,—for the fulfillment of this prophecy,—but on account of the perversion of the gospel, the Latter Day Saints come with the Bible and with Bible truths. But the world says it is something new. It is new to them, but not to God or the Bible, and the minds of those who receive this covenant are enlightened by God's Spirit. This is God's business to give the Holy Spirit, and by it he writes the law in the heart of the disciple. In Revelation 14: 6, 7, God reveals the fact that an angel will bring the gospel, saying, "Give glory to God." The glory that man owes to God is to follow his great exemplar, Christ, which is to do the Father's will, and by man so giving glory the Father will bless man as he did his Son. The promise is: "If any man will do his will he shall know." I was attracted to the doctrines of the Latter Day Saints by the unity in which they testified that they knew this work was true. I obeyed, and I finally through prayer and manifestation of the gift of tongues and interpretation received a knowledge of this work, the Spirit of God filling my entire being; and many times since have received similar evidences. The gospel is the power of God unto salvation, and the just shall live by faith. Faith is the moving principle that leads us to God, and by it we receive relief from doubt. It takes away the fear, and the sting of death; it gives us ease in bearing the yoke of Christ. I appeal to every member of the church, young and old: Did you ever hear a gospel sermon but what you felt a power attending the utterances of the speaker? The power of God attends the preaching of the word. I pray that you may ever recognize in the gospel the means of salvation.

Sunday October 3; nine a. m. This was the first prayer service of the series. It was in charge of Elders R. Etzenhouser and J. W. Chatburn. Bro. Etzenhouser exhorted briefness, saying that according to a reasonable estimate fifty might speak in each service of the series and then only one half occupy. Requests for prayer were presented from Bro. T. W. Smith, and Bro. Myrtle and family on the grounds. Eight prayers and twenty-two testimonies filled the time. The police force was named and the doxology sung.

At 10:45 Bro. R. M. Elvin invoked the divine blessing, and M. H. Forscutt preached from 1 Peter 3: 15 concerning the hope of God's people. The effort was mainly an answer to the question; "Why am I a Latter Day Saint?" The speaker recited some experiences connected with his ministry in England. Before departing on his last mission there the president of the church told him that God would go before him in various ways. Brethren who were strangers to him knew him at first sight, having seen his face in vision. Thus was the promise verified to the letter and hope made strong.

Afternoon service. Elder J. R. Lambert read Revelation 21: 1-8: I call your special attention to verse five: "Behold, I make all things new." A similar idea is found in 2 Corinthians 5: 17-20. I believe it a duty of all to accomplish all the good they can, and to be developed in all that is good. I believe each have different positions to occupy in the accomplishment of this work, but the work of each tends to the same grand end. I believe it the duty of the ministry to point all men to the Lamb of God who taketh away the sin of the world, and to point out the gospel as the means by which their moral and spiritual natures may be so changed as to bring them in harmony with God. We are here to preach the gospel, to become acquainted with it, and to invite all to come to Christ and become partakers of his grace. All the designs of the gospel will be fulfilled. We will see the necessity of receiving every blessing of God at the proper time and place, to be prepared for the great beyond. God designs in the gospel to transform all things relating to man. He intends to renew and glorify the earth and change the heavens and all things so we may enjoy all we so fondly anticipate. All out of Christ are in sin. The promises of the gospel are only to those who are in Christ. Man is in his present condition from disobedience to the commands, and by obedience to the gospel we are to be brought back to God. Man has an agency. No other being placed on earth has such endowments. For this endowment he will be held accountable even at the day of judgment. Now there is an adaptation in all things for man's sake. In the future world there must be a change so that we may have a heaven and thus enjoy, through the gospel, heavenly blessings forever and ever. The principles of the gospel are the basis of the change anticipated, which are referred to by Paul in Hebrews 6: 1, 2. —This statement acknowledges there is a proper starting place. From the nature of God we learn that he will permit us all to go on to perfection, but we cannot without his help so attain. We are imperfect while in darkness and sin. To attain to perfection we need a perfect law composed of perfect principles. Faith in God is the first and best principle He has made provision to save us from our sins, not in our sins. We believe in One who has power to accomplish his work, and who gave his Son to be the propitiation for the sins of the whole world, from the Adamic sin. An objection is made upon the statement *leaving* the principles of the doctrine of Christ. It does not say to leave the objectionable principles of baptism or laying on of hands only. Can we leave faith and be saved? Let the clergy answer. We cannot leave repentance until we do not sin. So long as we sin we should repent. The resurrection and eternal judgment are in the hands of God, and we cannot leave them because we have not come to the time when such scenes should transpire. Joseph Smith introduced the word *not*, hence "not leaving." How could we leave the fundamentals and go on to perfection? To illustrate; we cannot leave the fundamental principles of addition, subtraction, multiplication, and division in mathematics and then take up square root. These six principles are called first principles. There may be others that are fundamental. The first requirement is faith in God and his Son Jesus Christ. This principle enables us to see what we may enjoy in our future condition, and to overcome the evils of the world and renounce all opposed to God, and leads us to repentance as we are led to turn to God. Repentance is a practical turning away from sin. The burden of the preaching of the past was, "Repent, for the kingdom of heaven is at hand." God is so pure that it requires a transformation in our nature to attain unto the enjoyment of his presence; such a conformation as true repentance will work out in our natures. Baptism is the next principle. The New Testament is full of evidences that this is a command of God for the purpose of granting to us the remission of sins. It is associated with salvation in Mark 16: 15, and in Matthew 28: 19 the disciples are commanded, by him who had given unto him all power in heaven and on earth, to baptize in the name of the Father, Son, and Holy Ghost. The baptism of the Spirit could not be performed by the disciples;—Christ alone could do that. The disciples could lay on hands and invoke the baptism of the Holy Spirit. Others object to baptism of the Spirit and speak of water baptism. Both are equally necessary, as God has so joined them. Let no man put them asunder. The Spirit of truth comes from God to heal the sick, etc. We see by these principles how much God has done for us. God has placed in our possession the Spirit that leads us to love him. From this Spirit come gifts and powers for the ministry and members. By this Spirit every officer is placed in the church, and he cannot properly fill his office without this Spirit. Other gifts are given to members for qualification for exery position. To object to these is traditional. The membership of popular societies is ahead of their ministry, and reluctantly point by point is conceded. Resurrection and eternal judgment are grand in character The body and spirit must be restored to enjoy the future life. The complete redemption of the body cannot take place until the resurrection. We are then made "like Him." We have conquered death and thus become glorious. God is just wherever we find him. We must obey the gospel to develop into that condition God has designed. The gospel is harmony with science, as far as we understand it. Scientists have no right to reject the gospel until they have tested it. The promises in our lesson are to those who overcome. Some may have thought that the main thing is to obey the first principles. These are necessary, but that is not all; we must live by the gospel. As we live the gospel, the light shines and we see wherein we are deficient, and how we can overcome. One may be given to a bad temper. He may preach everywhere, yet must overcome. We need to move on, obeying the perfect law of liberty, and then the time will come when we can enjoy perfect peace. Ancient revelation was once modern, and this same objection was found. Then there were false prophets and false revelation. We need the Holy Spirit which leads us to receive revelation. Why not believe in verbal revelation? Have we the right to curtail God's power? He has a right to reveal himself, and we must receive it. It is for all to receive.

The evening sermon was by Columbus Scott. It was reported in full by the *Herald's* special reporter and will appear in the future. The effort was well received by an audience of about two thousand.

Monday the 3d. The morning prayer service was in charge of W. W. Blair and C. Derry. Two baptized yesterday were confirmed by Elders Derry and Elvin. The meeting was a spiritual one. One very comforting testimony was that of Sr. Hayer. She is one of the scattered ones. Was stricken with sickness and so continued, all medical aid being useless. Bro. Elvin was sent for and on administration the pain ceased. She took her breakfast next day, something she had not done for many weeks. Thus she was present to give thanks to the Giver of all good. Another sister told how, after four years of blindness she was restored to eyesight. Many righteous purposes were expressed; young and old participated. Among the latter was Sr. Hawley, over ninety years of age, fifty-nine of them spent in the church. Her hopes are still bright. The language of a brother was: "No one can say that this people does not contend for the faith once delivered to the Saints." The usual provision for administration to sick was announced.

The morning sermon by Elder R. Etzenhouser was based on John 14: 16, 17: While enjoying the testimonies of the prayer meeting I fully appreciated the work of this Comforter in this latter day. In this chapter the departure of Jesus was at hand. In purview of duty he prayed to the Father, and having obtained assurance, made the cheering promise that though he would depart, the Comforter would come and abide forever. We call your attention to this: "Whom the world cannot receive." Here a

www.LatterDayTruth.org

line is drawn. To show who the "world" is, we cite Galatians 3: 27: "For as many of you as have been baptized into Christ have put on Christ." Those who are not in Christ are of the world, and no one is in Christ but he who is baptized hence it is the baptized believer who is entitled to this promise of the Comforter. There is a worship in spirit only, as that of the heathen. There are all grades of worship in spirit (intention), but in the true church there must be a worship *in truth* as well as in spirit. It is well to want to be in Christ, but it is from the word of God we learn how that is accomplished. If it is necessary to go to the Scriptures for this information, it is necessary to abide what it says. In former days John baptized with water, and the Spirit baptism followed. This is the rule, and the opposite theory the exception. Christ's induction into the kingdom was in harmony with the rule as is recorded in Matthew third chapter. Again on the day of Pentecost three thousand are added to the church according to the same rule. (Acts 2: 38.) Again, in Acts nineteenth chapter twelve men are baptized by Paul in water and the Spirit baptism follows. The case of Paul: Some have supposed that he was filled with the Holy Ghost when stricken blind on the road. If this is a fact, let me ask why Ananias was sent that he "might receive sight and *be filled with the Holy Ghost?*" Had he at first received a full measure, nothing could be added to it. It might be urged that it was necessary to make an exception because he was to be the apostle to the Gentiles; but the same might be urged for Peter, who was as much an apostle to the Gentiles as Paul. But events are not always mentioned in natural sequence, hence an argument should not be made on a transposition of language. Paul's case is an example of this. To show that transpositions are made in the Scriptures, I refer to Acts 5: 30, where it is said of Jesus: "Whom ye slew and hanged on a tree." From the facts it is known that he was hanged on the cross first, and afterwards killed. So it is seen that it is not safe to argue the position of Spirit baptism first in Paul's case from the order of the langauge. Paul was evidently in his sins until baptism, as seen from Acts 22: 16. This Comforter is given through the laying on of hands, as seen in Acts 8 and 19. Latter Day Saints are peculiar in the fact that they insist on the ancient order of receiving the Spirit and the gifts flowing from it.

At 2:30 p. m. Elder J. C. Crabb read John 8: 12, and Romans 8: 2: It is possible and proper under the gospel covenant to grow in grace and in the knowledge of the truth, but this does not evidence any improvemet in God. The difficulty among men in all ages of the world is to understand present truth, while they could understand the prophecies long since fulfilled. We can easily understand from the historical part of the Bible that those who enjoyed light in the days of Noah, Abraham, and Moses, had obeyed the gospel of Jesus Christ, and had become reconciled to God by the ministry of reconciliation, as evidenced by 2 Corinthians 5: 19. Those who accepted the gospel by the preaching of John the Baptist enjoyed the light of the prophecies previously given, as also those given in his time. But those who did not accept the gospel walked in darkness, and did not have the light of life. If God has sent men to represent him, to accept of Christ we must accept of those sent. In Romans 8: 2 there is a law spoken of as the law of sin and death, which we understand to be that which is not in harmony with the commands of God. Those who refuse the law of life are subject to the law of sin and death. Jesus Christ has demonstrated the power of the law of life by the resurrection. We must work out our own salvation in order to escape sin and death. We read this text with hope and confidence that by exercising faith in this law of life we may be free from the law of sin and death. The Spirit of life is governed by law. There is a beginning to this law, but we understand there is no end, but we continue subject to its provisions throughout eternity. The law by which we are to obtain the Spirit of life is that given by Christ. Law is no haphazard affair. Law governs everything in nature. So also in the spiritual real. We reap not as we expect in nature if we break the law of reproduction. So it is in reference to the law that governs life. First principle in this law is, "Ask and ye shall receive;" and it is shown by parable that God is more willing to give than we are to receive. Wherever the work of God has been planted in our day we must ask in harmony with the law of the kingdom of God. We must seek first the kingdom of God and his righteousness. Wherever and whenever that kingdom is established we are of that class of thinkers who believe that all things pertaining to the law of life are worthy of investigation. Sacrificial offerings were done away in Christ. The Jews offer prayer according to the law of sacrificial offering, and receive no answer because they ask not according to the law of life. Some one must be sent to represent Christ, according to Romans 8:15, in order that the law of life may be authoritatively preached, and we receive the benefits thereof. The one sent must represent the law of the Spirit of life. When we hear we should pray to know whether that which we have heard is from God. Having been authorized to represent Christ, we speak with confidence, and you should compare it with what is written, and by so doing you have two witnesses of its being true: if it agrees with what is written, and we receive the light of truth, then we should pay heed to the truth we have heard. Our duty is to repent from all dead works—all that would continue us in death. The law of life requires us to exercise faith in Christ, repent of all our sins, and be baptized for the remission of them, if we desire to be saved from them. The new covenant as spoken of in Jeremiah, thirty-first chapter, and as referred to in the eighth chapter of Hebrews, is the gospel in which is comprehended baptism for the remission of sins. We then receive the laying on of hands, that we may receive the Holy Ghost. We must keep all commands to have Jesus with us as promised in Matthew 28: 20. When we have obeyed these first principles, we have just begun to be governed by the law of the Spirit of life. We must draw nigh unto God, and have a full assurance of faith that we may be wholly redeemed. A part of the law governing those in Christ is found in 2 Peter 1: 5–9. We cannot have the virtues herein referred to without faith, and we cannot have that faith except by keeping the words of God. Our *works* will judge us, not our faith. Having been added to the body of Christ, we are under renewed obligation, having *put on* Christ. Out of the body of Christ we cannot receive the virtue of the blood of Christ, it only coursing in his body — the church. Ano'her principle in this law of life is, "Forget not the assembling of yourselves together," and to meet often to partake of the bread and wine. This, more properly speaking, is to keep us in the law of Christ. If we refuse to meet, and have no just reason for so doing, will we be governed by the law of life; and if not, can we have life? The law of God is not responsible for the differences existing between us, but no offenses need come from these differences; but if they do come, the law of life yet reaches us, as found in Matthew 19: 15–17. It is more honorable to be reconciled than to be offended in the first place, even if we were not in the wrong. If we refuse to be reconciled to a brother, we refuse to be subject to the law of life, without which we are not free; and if we are not free in this regard, we are not "free indeed." We may think we live, and yet be dead.

The evening sermon was by Elder I. N. White; subject, Restoration of the gospel. The speaker answered the question, "What right have we to call this church *the* Church of Christ?" showing that it came forth in fulfillment of prophecy, just as came forth the work of Christ in the days of John the Baptist and Christ.

Tuesday, the 4th. The morning was taken up entirely by prayer and testimony, Brn. Chatburn and Roth in charge. Many remarkable testimonies were instanced, and others of a corroborative nature to them. One gentleman said he had now completed his investigations and desired baptism. One thought expressed and agreed to was, that children may inherit faith from their parents, as Timothy did from his grandmother.

The afternoon exercises consisted entirely of five minute speeches, President Joseph Smith leading. He said:—

"*Mr. Chairman:*—The question that agitates my mind at the moment is this: Whether it is better for me to worry over what my condition will be hereafter, or exercising faith in the word of God I shall make use of the opportunities offered me by which I may be prepared to enjoy what may be in store in the Master's hands for me after I shall have passed over. I discover a tendency upon the part of some (I do not wonder at it, however), to not be satisfied with the things that are within their reach, but they are constantly worrying about what they will be in the world to come: whose wife they will have over there, if they have any, whether they will have any children there, whether they will recognize their children, and father, and mother, and all that sort of thing, and just literally worrying themselves about what is to be over in the other land. Now my chief worry is to be worthy by dint of perseverance and that which is offered to me here, to be permitted to enter in there; and if I have not sufficient trust and confidence in God to trust him for what he is going to do for me there, I do not see how I can serve him acceptably. Now I have been asked a good many questions in regard to this; and one man, he puts the question in this way: 'Now, Bro. Smith, you have had two wives and one is dead, you have had children by them both. Now which one of these wives are you going to have there in the other world, and is the first one going to have all the children and what is to become of the second wife?' Now I confess that never has worried me the time it would take to walk the length of this tent. Honestly I feel to be satisfied with the conditions that God may in his divine wisdom impose in the happy land; and if he will only give me patience and strength to live the life allotted to me here so that I will be worthy to enter there, I will look up to him in confidence and say: 'Father; I trusted you for what you did for me on the earth; I will take what you have to give me now I am here.' There are a great many things over which we squibble, upon which we have no possible means of arriving at a positive conclusion. I have found so many in the past that I am quite willing to say unto any brother, sister, elder, or high priest, when he approaches me with some of these questions, 'I do not know.' Now I can remember when it was quite a task for an elder in the Latter Day Saint Church to say: 'I don't know.' It was generally supposed he knew everything, and I remember Brother Lighthall once said he was in Ohio coopering and preaching in the schoolhouse, and there was a man there that worked at making barrels who used to ply him with questions which were always answered by Bro. Lighthall. One day the man came home and said: 'I am going to fix the little Yankee now. I have a question that he can't answer.' So when they came to supper and the conversation started, he said to Bro. Lighthall: 'Now sir, I have got you; I have got a question you cannot answer. Can you tell me where God came from?' 'Yes sir. God came from Teman, and the Holy one from Mount Paran.' He found it in Habbakkuk. The man jumped up and got his Bible and never asked him another question. He took it for granted that he knew it all. Now let us be contented with the learning within our reach. Delve as deep and as wide as we can, but let us live

www.LatterDayTruth.org

every day as if it was our last, and be prepared to say: 'I have trusted thee in the flesh, I will trust thee in the spirit!'"

Then followed Elder C. Scott, who spoke of personal influence. Our influence continues forever. We cannot place ourselves where we have no influence. Elder George Sweet related a dream of a spiritual nature, which he had before coming into the church. Bishop Kelley spoke of the "higher criticism," saying that he had great hopes of a people when they could criticise their failures and see wherein improvement can be made. Elder James McKiernan spoke encouragingly of the good influence resulting from the discussion at Farmington, Iowa, between Elder S. W. L. Scott and a Baptist minister. Elder J. F. Mintun spoke of the influence of tent work, and of those engaging in song service in the church. Frank Cochran spoke of the effect of evil influence and the harm resulting from personal uprightness. Elder Colby Downs spoke of the authority by which he ministered, saying it was in the name of Jesus Christ, and by the authority of the laws of the land. M. Daugherty called attention to the thought that obedience to the principles of the gospel was necessary. Elder D. A. Hutchings spoke of the advanced light he had receved since leaving the church of which he was formerly a member, and obeying the gospel of Jesus Christ. Sr. Alice E. Cobb spoke of the means the Lord had used in giving her evidence there was a God, of which now she had no doubts. Sr. —— told how the Lord had led her into the light of the gospel. She had honestly sought the truth for years, but had found nothing agreeing with her views of Bible truth until she met with the Latter Day Saints, and found to her surprise that she exactly agreed with their views. She believed there were many like her seeking the truth and as yet had not found it; and that they would find the light for which they were seeking.

At night the sermon was by President Smith on live issues. The speaker called at tention to the liability of seeing only the temporal benefits of religion, and forgetting the value of the greatest of all gifts, eternal life. The sermon was reported in full and will appear in its time.

## CONFERENCE NOTICES.

The Decatur district conference will be held in Davis City, Iowa, October 29 and 30, instead of at Leon, as at first arranged. This change has been made necessary because a largely increased attendance is anticipated. Those branches that have not responded to the request embodied in resolution passed at last conference regarding collections for district purposes, are urged to attend to it without delay, and forward to district clerk their several amounts before conference.

EDWARD L. PAGE, Dist. Clerk.

The semi-annual conference of the London district will meet in St. Thomas, Elgin county, Ontario, October 22 and 23.

J. H. LAKE, Pres. of Mission,
R. C. EVANS, Pres. of Dist.

## MARRIED.

MCCULLOUGH — MADISON. — At the residence of Elder Heman C. Smith, No. 1290 Fussel street, San Bernardino, California, September 24, 1892, Mr. Cyrus M. McCollough, of Redlands, California, to Sr. Duckie Madison, of Lamoni, Iowa, Elder Heman C. Smith officiating. They will make Redlands their future home.

## DIED.

ROSSER.—At his home, Lake View, Ohio, September 8, 1892, our beloved brother, George Rosser, at the age of 76, leaving his companion to mourn his loss. He was universally respected and esteemed as a consistent Christian and Saint, and it is felt that he will have part in that better resurrection. Funeral services conducted by Bro. John S. Parrish, of Kirtland, Ohio, and held at church in East Liberty. "Blessed and holy is he that hath part in the first resurrection."—Rev. 20: 6.

CATON.—Mary Jane, wife of Elder Charles H. Caton, of Birmingham, England. After a long and painful sickness, borne with patience and fortitude, she passed peacefully away, June 27, 1892. The cause of death was cancer in the breast. She was born August 19, 1849, at Stoke-on-Trent, Staffordshire, England, and was at death in her 43d year. She was baptized January 30, 1870, by Elder William Bennett Thompson. Her whole life has been one of devotion to truth and right; wherever she went and with whomsoever she mingled she was loved and respected. As a wife and mother she was excelled by none. Her usefulness in Birmingham in all good works in the branch will long be remembered. By the older sisters she was regarded as a loving daugter; with those of about her own age as a faithful, loving sister and adviser; and by the younger ones as a mother in Israel whose constant desire was for their welfare. The Lord was pleased to bestow great blessings upon her and rich gifts. Many times she has been restored to health in answer to the prayer of faith under the hands of elders. she had the gift to sing and speak in tongues and many times sang strains of music which can only be described as heavenly. The last time she bore testimony in public, after offering prayer she sung in a tongue and the music thrilled every heart present. She retained speech and consciousness to the latest moment, knowing that she was passing away; she desired to die. She was laid to rest in the cemetery at Witton, Birmingham, July 2. The funeral service was conducted by Bro. R. Greenwood, of Stafford. A good number of brethren and sisters assembled at the grave and with the branch Sunday school scholars sung the hymn, "O, God our help in ages past. On Sunday, July 3, Bro. George S. Greenwood, preached an appropriate sermon. Thus passes away from sight, though to memory dear, one of whom it can be truly said, Her greatest aim was to do good. She had a merry and true heart. With the poet Brent we can join and ask,

"O, what makes woman lovely?
Virtue, faith,
And gentleness in suffering;
And endurance
Through scorn or trial:
These call beauty forth,
Give it the stamp celestial,
And admit it
To sisterhood with angels."

Seventeen wreaths of flowers sent by brethren, and sisters, and friends showing tributes of love and respect were laid on the coffin. May we meet again.

BIGGS.—At the Fire Creek coal mine, West Virginia, May 3, 1892, Bro. Esau Biggs, aged 41 years, 7 months, and 9 days. He was killed by a fall of slate. Bro. Biggs was born in New Haven, Gloucestershire, England; baptized May 14, 1888, at Blake's Mills, Ohio. He leaves a wife and two children to mourn their loss.

O Death, where is thy sting,
O Grave, where is thy victory!

PELTON.—At Persia, Iowa, September 23, 1892, Sr. Miranda, wife of Bro. P. Pelton. Sr. Pelton was born at West Stockholm, New York, March 17, 1831; baptized May 25, 1884, by Elder David Chambers. She was highly respected by her friends and the entire community, and will long be remembered as a loving wife, a kind mother, and a true friend. One of her prominent characteristics was her desire to do for others, scarcely thinking of herself, and taking more delight in doing for others than in having others do for her. Her actions were not governed simply by a knowledge of right and wrong, but by a sense of duty, a love for good, and a contempt for evil. Many are the consolations in the death of such a one. She died as she had lived, without a doubt as to her future happiness, leaving a husband and seven children. Funeral services Sunday, 25th, at 10 a.m., at the Saints' church, conducted by Elder Joseph Seddon; remarks by Elder Chambers.

ADAMS.—At Chicago, Illinois, September 22, 1892, Bro. Marcellus D. Adams, aged 58 years, 1 month, and 15 days. He was married to Lucretia Partridge, November 5, 1867, who, with one son and two daughters he leaves to mourn the loss of a loving husband and father. Bro. Adams united with the church at Chicago, January 23, 1881, being baptized by Elder M. H. Forscutt. He was one of the oldest members of Sandwich Lodge, No. 212, I. O. O. F.; also a member of Garden City Council of the Royal Arcanum, of Chicago, and likewise a prominent member of the George H. Thomas Post 205 G. A. R., of Chicago. His remains were brought to Sandwich, where funeral services were held in the Saints' chapel, the sermon being delivered by Elder W. Vickery, of Plano, to a full house. The order of Odd Fellows, of Sandwich lodge, attended *en masse* and held service at the grave where he was laid to rest to await the resurrection.

HARRIS. — At Girardville, Pennsylvania, August 24, 1892, Ethel May, daughter of Bro. and Sr. John F. Harris, aged 5 years, 3 months, and 23 days.

SANDBECK. — About two a. m. September 15, 1892, in the Saints' church at Irvington, California, (during the late reunion,) of heart failure, Bro. Otto E. Sandbeck, age not known. He was a native of Finland; nothing known of his family and relatives. He had been a member of the church about two years, and died rejoicing in the faith. Funeral services in charge of Elder Heman C. Smith, sermon by Elder J. F. Burton. Liberally the Saints responded, and his body was nicely prepared, and laid in a beautiful coffin, and kind hands laid him away in the Odd Fellows Cemetery, in Irvington.

## ITEMS OF INTEREST.

NEWARK, N. J., Sept. 28.—The German Catholic Congress continued its session today. Dr. Schroeder's speech demanding restoration of the temporal power of the Pope created a sensation. He said "absolutely there is no compromise to be made with the so-called liberal element of Cahenslyism."

"When Rome has spoken the cause is ended," said Archbishop Corrigan before the Young Men's Catholic societies about Cahenslyism, which he practically declared was a dead issue. He spoke in reference to reports that the views of Cahensly are held by the congress, and that the German reunion is a step in the direction of the separation of Catholics according to their nationalities. It had been said that the Archbishop favored the plan fathered by Cahensly, but his utterance leaves little doubt as to his present views.

Brunswick, Georgia, was damaged to the amount of $20,000 by an electric storm and cloudburst September 28.

Alderman Knill, a Roman Catholic, was elected Lord Mayor of London. Before election, he refused to compromise his religious views by agreeing to make a show of conforming to the Church of England, agreeing only to be represented at its service in honor of regular legal custom.

LONDON, Sept. 29.—The Archbishops of Cologne, Munich, and Bamberg and the Bishop of Breslau will start Saturday for Rome, where they will confer with the Pope as to the political situation in Germany. The attitude of the clericals toward the government in the next Reichstag, the proposed return of the Jesuit orders, and the religious instruction of Roman Catholic school children by Roman Catholics will be, it is believed, the chief subject of discussion. The learning of the Pope toward the Franco-Russian alliance, and his unfriendliness toward the peace powers, will also be discussed. The results of the conference are of the highest political significance, as the clericals are

www.LatterDayTruth.org

expected to be the backbone of the government cartel, which will support the military bills.

Welsh newspapers declare that Mr. Gladstone has invited an eminent Welsh ecclesiastic to draft a bill disestablishing the church in Wales. They add that the bill will be prepared in a manner that will be acceptable to the Welsh clergy.

BALTIMORE, Md. Sept. 29.—Cardinal Gibbons has written a letter to the Paris *Figaro* in which he says that what the young American Nation admires most in Pope Leo is that the terms republic and demoracy do not terrify him.

Visiting Baptists were accorded a warm welcome at the Toronto Pan-Presbyterian Council, the latter calling attention to the similarity in doctrinal belief of both churches.

With poor crops and landlord evictions, the situation in Ireland constantly becomes more serious. The gravity of the eviction troubles becomes more intense under the action of the Tory landlords. The number of evicted tenants now reaches 4,500. The number of eviction notices pending under the act of 1887 reaches almost 30,000. Many of these are formal, but all the tenants, unless they pay their arrears within six months after they receive notice, are liable to be ousted or become mere care-takers of their own farms. If the landlords mean to try to foil the Liberal policy by wholesale evictions there will be a bitter land war. The ministerial circle is confident that the cabinet will not hesitate to sanction the boldest measures the Irish executive may require to foil the Unionist tactics. The liquor traffic is a great curse to the country. The temperance element are demanding parliamentary action.

SAN FRANCISCO, Cal., Sept. 30.—Steamship advices bring Japanse news up to the 16th. The gale which swept over Southern and Central Japan last month inflicting such terrible damage also devastated the Rinkin Islands, and other parts of the country. Hundreds of people and homes were destroyed and great damage done to general property. The Island of Manilla also was swept by a typhoon.

The United States is arranging reciprocity treaties with Costa Rica and Bermuda.

Great distress prevails in parts of Mexico, occasioned by crop failures. Thousands flock to the centers of population for food. Corn riots have occurred. Much corn has been imported from the United States.

Cholera is increasing in Paris; the siuation is somewhat improved at other points. It has appeared at Buda-Pesth.

BERLIN, Oct. 2.—The decision of the government to refuse admission to emigrants, turned back from America, is being strictly enforced. The decision has been pending for some time, as an ever-increasing number of penniless Russian Hebrews barred out from the United States ports have become public charges. The complications resulting from the cholera quarantine simply hastened the government's action. Officials have been forbidden to sell the returned emigrants railway tickets or allow them to travel on German railways. The emigrants must proceed to Russia by sea and, regardless of protests, must be landed at a Russian port. At Cuxhaven and Geestemund parties of returning Hebrews were stopped last week by officials, supported by the people, and were compelled to reëmbark. The emigrants were not even allowed to seek or receive aid at either port.

The Navy department has issued orders and instructions for the construction of two more war vessels. A large gun is now being finished at Washington that will throw a 1,000 pound shot thirteen miles. Its length is 40 feet, diameter 4 feet 1 inch at the breech, tapering to 21 inches at the muzzle. It will weigh 158,000 pounds and will require over 500 pounds of powder at each charge.

Herr Liebknecht has said the German Socialists were strongly opposed to the German military law: that Germany was dying of militarism, and that the Socialist party in Germany would gain 1,000,000 votes in the next election.

The London *Chronicle's* St. Petersburg correspondent described the horrors of the annual sacrifice to the god of their tribe by the Tartars of the Malmuic district as recently witnessed by him. A peasant was hanged up by his feet to a toll and his head half severed from his body. The breast was then opened and the heart plucked out, with which the face of the god was besmeared as he danced around.

Mrs. President Harrison is again in a very critical condition. Her improved condition was but temporary.

FARIBAULT, Minn., Oct. 2.—The annual school meeting last evening resulted in the election of three new members of the Board of Education who are said to be opposed to what is known as the Faribault plan of parochial public schools. Father Conry was on the ticket which was defeated in place of M. H. Keely, the former Catholic member of the board. The new members are P. F. Kester, J. Hutchison, and A. T. Brandvold. There was a large vote polled and much excitement prevailed. A. E. Havery, who holds over and is one of the stanch supporturs of the parochial public school plan, gives notice that he will resign.

COLUMBUS, O., Oct. 3.—Dr. W. H. Scott, for ten years president of the Ohio State University, and a prominent divine in the Methodist Episcopal Church, has addressed a letter to the Ohio conference returning his certificate of ordination and withdrawing from the ministry and membership. He says he takes the step for the sake of truth and conscience, convinced that he ought to enter a freer and larger religious life.

SIMLA, Oct., 2.—It is reported here that the forces of the Ameer of Afghanistan have had another engagement with the rebellious Hazara tribesmen, and that the latter were defeated with heavy loss. The Ameer's troops captured Erzaghan.

The poet Tennyson is dying.

Over an inch of snow fell Tuesday in Beauce, Quebec.

A dispatch from Calcutta says the native press takes an alarmist view regarding the harvest prospect in Southeast Bengal. Recent official reports asserted that rain was much wanted in Burdwan, Hooghly, and Midnapore, but since then rain has fallen.

The Hon. C. H. Tupper, Canadian Minister of Marine, says a British man-of-war is on the way to Siberia to release Canadian sealers which are supposed to be held there.

Turkey is said to be negotiating with an English, German, and Dutch syndicate for a loan of £6,000,000, of which £2,000,000 will be spent in reconstructing the fortifications along the Bosphorus.

### REUNION SUNDAY SCHOOL EXERCISES.

[Too late for insertion in regular minutes.]

As previously appointed by publication, on October 4, at four p. m., the Sunday school workers met and meeting was called to order by J. F. Mintun, chairman of reunion Sunday school committee, and after song, and prayer by M. H. Forscutt, an organization was completed as follows: J. F. Mintun, superintendent; Gomer R. Wells, E. A. Blakeslee, assistant superintendents; Nannie Seddon, secretary; Frank Cochran, treasurer; S. B. Kibler, chorister, and A. M. Fyrando, Sr. W. W. Blair, Sr. Mary Hawley, committee on programme of daily work.

### CONFERENCE NOTICE.

Conference of the London district will meet with the St. Thomas branch, October 22 and 23. Will all branches and officers please report, as we desire to have the work in the district fully represented at this conference? We also hope to see as good attendance as at last conference. Please send reports to the secretary at St. Thomas.

R. C. EVANS, Pres.,
JOHN SHIELDS, Sec.

### CONCILIATING ALL PARTIES.

A young missionary who recently returned from Japan tells the following story: I almost converted one old chief by making him the high mogul of the mission. The chief liked this for a while, but in summer he disappeared for a month. When asked where he had been he said: "O, I was up in the mountains worshiping the old gods. I thought I would like to try them again for a change." This reminds us of the Frenchman who took off his hat to the statue of Jupiter on the ground that there was no knowing whose turn would came next.—*Boston Herald.*

### THE SUCCESSFUL FARMER.

THE young farmer who thinks he can farm as did his grandfather and succeed with an education that covers a meager knowledge of reading, spelling, writing, and arithmetic will find when too late that he has made an error that will render his life well nigh useless. The farmer of the next twenty-five years will be a thinker. He will be the dominant factor in government. His papers will be the dailies and his mail will be delivered to his house. His business will be systematic and he must keep accoun'ts that will show what crops and stock are profitable. The coming successful farmer must not only be educated in the ordinary English branches, but he must have a good practical business training. Such an education is as essential to the farmer as to the man in the counting-room.—*Cedar Rapids Gazette.*

THE old saying, "An Englishman's home is his castle," has defended many an outrageous deed. Mr. Hanney, the London magistrate, protested against this ancient saw the other day, and said that the idea that a policeman should remain in the street from fear of venturing into an Englishman's castle when he heard cries in the house or was summoned to prevent personal violence is "a most foolish notion."

THE rivers of Russia grow shallower year by year and the Vorskla, once an abundant tributary of the Dnieper and comparable to the Hudson or Delaware, 250 miles in length, has completely and permanently dried up.

A MAN'S idea of practicing economy is to preach it three times a day to his wife.

## Sunday School Associations.

### NOTICES.

Programme of meeting of Des Moines district Sunday school association to convene at Des Moines, Iowa, first Friday in December: Ten a. m.: Music, page 134; invocation; music, page 128; business session; music, page 121. Dinner and chicken. Two p. m.: A model school; pages 22, 88, and 104; district officers in charge; "The Bible class teacher," O. B. Thomas; "Intermediate," Anna Amos; "Primary," Emma Batchelder; lesson, Acts 5: 1–15; "Shall we use Lesson Leaves or Bibles in the Sunday school?" M. H. Cook, William Johnson, and J. S. Roth; music, page 118; adjournment. Music for the day to be in charge of M. H. Cook; chorister, N. A. Baker; organist, Etta Springer. Music from "Winnowed Songs." Seven p. m., to be in charge of Des Moines Sunday school; but we respectfully request them to insert in the evening programme the following: Recitation, Emma Needham; recitation, Hattie Boyer; recitation, Lillie Batchelder; declamation, Alfred Needham.

COMMITTEE.

www.LatterDayTruth.org

"The Proper Study of Mankind is Man."

# "WHAT IS MAN,"

BY ELDER J. R. LAMBERT.

**Cloth 75 c; with Patriot a year $1.50; paper 50 c.; with Patriot a year $1.25.**

Address orders invariably LAMBERT BROTHERS,

LAMONI, Decatur County, Iowa.

## For Sale at Lamoni

One half interest in general

## DRUG STOCK,

Including Paint, Oil, Wall Paper, and Book Trade, etc. Business well established, and steadily increasing. A first-class opportunity to locate in Lamoni and secure a good business For particulars and terms, address,

**F. M. WELD, Lamoni, Iowa.**

## Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions The index is rearranged, the subjects and citations furnishing a complete analysis of the contents

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

## BOOKBINDING

Of all kinds at reasonable rates.

Herald volumes, library leather backs and corners, marbled edges .....$1 50
Autumn Leaves, half roan, cloth sides .....1 00
" " half imitation morocco .....1 25
" " half morocco .....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

## THIS SPEAKS

FOR ITSELF.

The following letter from a Brother ought to convince any sane man or woman that the sale of Ordway and Company's Bed Springs is a profitable business *if pushed*. The Company *furnishes* Model and Case, Sample Spring, Circulars, etc., *free to Agents* (conditionally), and Springs, to be paid after delivered, if satisfactory reference is given and the orders *taken first*. They also have other *Household Necessities* for agents to sell. Suitable for *either sex, young* or *old*. *Write* for *circulars* and *terms*. Do not fail to mention *Herald*. Write quick if you wish to *secure territory* and make money. Address,

B. F. ORDWAY & CO., PEORIA, Ill.

CEDAR GROVE, Ind., April 19, 1862.

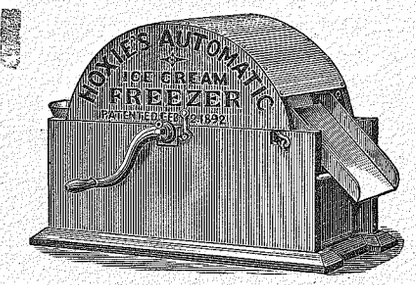
MESSRS. ORDWAY & CO., *Gentlemen:*—I have been selling your Portable Self-adjustable Bed Springs for some time, and find that THEY GIVE ENTIRE SATISFACTION wherever sold, and are the best thing for a beginner I know of. It is a PLEASURE TO SELL them, also A SOURCE OF PROFIT beyond anything I had expected, when I began selling them. Since the beginning of the year have sold about 160 sets of your Springs, and have not been working near all the time. Have sold as many as 8 sets per day.

Consider your dealings with me as being fair, and even liberal. Accept my thanks for prompt filling of orders sent you from time to time. Enclosed find order for 50 sets of your Springs. Yours in bonds,

C. W. CHAPPELOW.

HOXIE'S AUTOMATIC

## Ice Cream Freezer

CAPACITY  UNLIMITED.


**For Hotels, Restaurants, and Family Use.**

Will freeze Ice Cream, Lemonade, Sherbets, and all kinds of Ices instantly. Several Machines combined in one, with saving of 80 per cent of ice. Agents wanted. Exclusive territory can be secured by addressing

**HOXIE BROS.,**

17 CHARDON ST., BOSTON, MASS.

## PATTIE;

### Or Leaves from a Life.

Carefully revised by the author, and contains her portrait; also an introduction by Bro. W. W Blair.

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie appears in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

**Price by mail $1.15.**

For Sale or Trade,

## A LIVERY STABLE

and stock, at Grant City, Missouri. The barn is 36 x 120 feet; nine good teams and harness, five buggies, one carriage, one extension top spring wagon, three trunk wagons, five sleighs, and a new hearse. I want to trade for a farm, to locate my son on, so that I can devote my whole time to the ministry.

20aug3m E. KEELER.

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

**Sent postpaid at prices named.**

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

**Paper boards, leather back.....1 50**

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

**Paper, each 8 cents; per dozen..... 75**

### The Gospel Quarterly.

SENIOR GRADE.

A Sunday School Quarterly containing lessons for each Sunday in the year; prepared by the Lesson Committee of the General Sunday School Association; designed for the use of both teachers and scholars.

The Home Study with Questions, Introduction, Comparative Texts from King James's and the Inspired Translations, Study of Words and Phrases, Questions on Lesson Text, Sidelights, and Footlights, are designed to aid scholars and teachers by bringing them into direct contact with the Scriptures, and furnishing historical and general information from first-class supplementary aids to Bible Study, thus giving accurate knowledge of the Bible and bringing out the doctrines of the gospel Each quarterly contains a Map of Palestine, also a Lesson Dictionary.

Bound in paper covers; price 10 cents per quarter; 35 cents per year.

INTERMEDIATE AND PRIMARY GRADES COMBINED.

This grade contains the lessons of the Senior Grade in simplified form and for corresponding dates. The Bible Practice Work, To The Teacher, The Lesson Story, Questions on the Lesson, etc., are the leading features. "Footlights:" the Names, Order, and Number of the Books of the Bible, Notes for Teachers, and a Map of Palestine are also included

Bound in paper covers; price 5 cents each; 20 cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

**One Sunday school Secretary's Record .....1 50**
**One doz. Sunday school Teacher's Class Record. 75**
**One thousand collection envelopes .....1 25**
**One doz. statistical reports..... 10**
**All for .....$3 25**

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

**Limp muslin, 25 cts.; per dozen .....2 50**

### Question Book for Primary Classes.

**Limp muslin, 15 cts.; per dozen .....1 25**

### New Testaments; Inspired Translation,

limp cloth binding, 30c. each; $3.30 per doz. net.

A special, cheap edition for Sunday schools; same size and type as the stiff board bound 75c edition.

### New Testaments:

King James' translation; three sizes; American Bible Society's editions; cloth binding.

Brevier type, 18 mo., 25c. each net; the same per doz.

Agate type, 32 mo., (smaller) 15c. each; $1.60 per doz net.

Pearl agate type, 32 mo., 10c. each; $1.00 pe. doz. net.

These books are kept in stock to supply schools and other patrons with good, cheap Testaments at very low prices.

### Cards and Tickets.

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100 ..... 50
Good Behavior tickets; per 100, 15c.; 1,000 ...1 00
Prompt Attendance tickets; 100, 15.; 1,000....1 00

### Winnowed Songs.

Each 40c., half doz. $2.25, per doz. .....4 50

### Zion's Hope,

A large, four page Sunday school paper for children; illustrated; edited by Sr. M. Walker. 50c. per year; In packages of four, five, or six to one address, 40c. each per year; in packages of seven or more, 35c. each.

www.LatterDayTruth.org

C. B. & Q. EXCURSIONS.

Dedicatory Ceremonies World's Fair Buildings, Chicago, October 20 to 22, 1892. Round trip tickets sold by the Burlington Route at $13.00, October 19 to 22, good for return up to and including October 24.

October 25 the C. B. & Q. will sell round trip tickets, limit 20 days, at one fare, any point on the line of the Illinois Central and Mobile & Ohio Railroads in the following States: Tennessee, Mississippi, Alabama, Louisiana (except to New Orleans).

To points on the Southern Pacific Co. (Atlantic system): Lafayette to Lake Charles inclusive. To any point in the following States and Territories: Arkansas, Indian Territory, Texas, Oklahoma (except that no tickets may be sold on October 25 to points in Oklahoma north of Pond Creek, or Ponca).

Robt. Winning, President. **LAMONI STATE BANK** D. F. Nicholson, Cashier.

(Successor to Farmers Bank of Lamoni.)

Paid up Capital.....$25,000 00
Liability of Stockholders.....$50,000 00

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

**Are You Acquainted With THE Literary Digest?**

"THE PRINCE OF THE WEEKLIES."

A Weekly Compendium of the Contemporaneous Thought of the World.

You might expend $1,000 a year for American and foreign periodicals, and devote eight hours a day to reading them, and then not keep yourself as well abreast of the thought and discussion of the world as you can now by investing $3 00 a year in THE LITERARY DIGEST and spending three hours a week rending it.

In this unique, weekly periodical, of 32 quarto pages are presented, in English, carefully written condensations of all the noteworthy articles appearing in the Magazines, Reviews, and important Journals of America, England, France, Spain, Australia, Italy, Russia, and other continental countries. The translations and condensations are in every case prepared especially for THE LITERARY DIGEST by its own editors and translators.

Its Book Digests are not reviews, "book notices," nor critiques, but faithful *Digests*, letting the book tell its own story.

It gives a weekly Index of Periodical Literature, and of books alphabetically arranged by titles, etc.

It also gives, each week, a Cosmopolitan Chronicle of Current Events.

ITS RECORD FOR ONE YEAR.

Number of Articles—Total, 1,333—
306 political. 260 Sociological, 33 Science and Philosophy, 177 Religious, 210 Educational, 147 Miscellaneous, Etc.

From Leading Magazines—Total, 161:—
74 American. 44 English, 15 German, 21 French, 7 Russian. Turkish. etc.

ALSO, 173 Book Digests, about 4.000 liberal extracts from the press of the World, etc., etc.

HOW IT IS APPRECIATED.

**Oliver Wendell Holmes** writes: "THE LITERARY DIGEST seems to me to supply a want which is felt alike by professional scholars and common readers. It will prove a valued accession to our libraries."

And many hundreds of representative men in all walks of life write in praise of this periodical.

NOW IS THE TIME TO SUBSCRIBE.

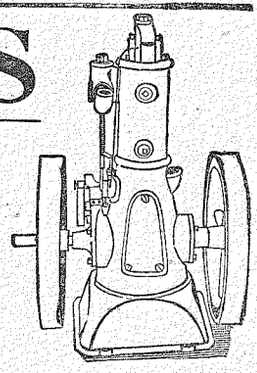
**Issued Weekly. Subscription price, $3 per Year; Sample Copies, 10 cts.**

**FUNK & WAGNALLS CO., Publishers, 18 and 20 Astor Place, N. Y.**

**HERCULES**

Gas or Gasoline

**ENGINES**



Makes no smell or dirt.
For Simplicity it Beats the World.
No Batteries or Electric Spark to care for.
Just light the Burner, turn the Wheel, and it runs all day.
No double or false Explosions, frequent with the unreliable spark.
It runs with a cheaper grade of Gasoline than any other Engine.

SEND FOR ILLUSTRATED DESCRIPTIVE CIRCULAR TO

**Union Type Foundry,**

337 Dearborn St.

Chicago, Illinois.

**Central Normal University,**

HUMESTON, - - - - IOWA.

The University embraces the following Colleges.

College of Liberal Arts.
College of Music.
College of Fine Arts.
Commercial College.
College of Telegraphy.
College of Shorthand and Typewriting.
College of Elocution and Oratory.

All departments are in charge of competent and specially qualified instructors. Every teacher is a specialist. Convenient buildings, special apparatus, large airy class rooms, and all appointments are modern and the very best. Fall term opens August 30, 1892. Student can enter at any time. Expenses very reasonable. Send for large descriptive catalogue. Address,

3dec W. H HENDERSON, PRES., or CHAS CRUMPACKER, PRIN.

**FARM FOR SALE.**

A good farm of 160 acres in Hamilton township, Harrison county, Missouri, 4½ miles northwest of Eagleville, 11 miles southwest of Lamoni. This is a good farm. Will sell cheap, because of failing health.

Address S. V. MCHENRY.

10d EAGLEVILLE, Missouri.

EYRE & SPOTTISWOODE'S

**THIN WHITE PAPER TEACHER'S BIBLES**

possess the portability and thinness of "India" Paper Editions, while they lack the latter's chief peculiarity—*costliness*. When bound in

**Alsatian Levant, Divinity Circuit,**

they are the *best low-priced* Teacher's Bibles in the market. They are leather lined, sewn with silk, have round corners, and red under gold edge. In flexibility and quality they are superior *to any Bibles of their price*. Supplied in four sizes:—

| | | |
|---|---|---|
| No. | 1985, Pearl Type, 5 1-2 x 4 1-4 inches..... | $2.75 |
| No. | 2055 Ruby Type 6 3-4 x 5 inches..... ..... | $3.50 |
| No. | 2155 Minion Type 7 3-4 x 5 1-2 inches.. | $5 00 |
| No. | 2185, Brevier Type, 8 3-4 x 6 1-4 in. | $7.50 |

The print of these Bibles is indicated by the four sizes of type as above.

They are honest Books for the money, and will commend themselves to such as cannot afford the luxury of costly Books, yet desire reasonable durability. The "Aids" in these Bibles are the most scholarly and comprehensive in existence.

They are the production of the **Oldest Bible Publishing Firm in the World.** Systematic Imitation by Rival Publishers is the strongest **testimony to their excellence and value.** For sale by Booksellers generally, or by

**E. & J. B. YOUNG & CO.,**

**Cooper Union, Fourth Avenue, New York.**

**L. A. FOWLER, CONTRACTOR & BUILDER**

LAMONI, - IOWA.

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

**WATSON-BLAIR DEBATE.**

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher. W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

E. L. Kelley, Presiding Bishop, Lamoni, Decatur co. Iowa.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, October 22, 1892. No. 43.

## THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa

Subscription price $2.00 per year; Six Months $1.00; Three Months 50 cts.; single copies 5 cts.; Sample copies free.

The Traveling ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, fifty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## TO ADVERTISERS.

THE SAINTS' HERALD circulates in every State and Territory in the United States except the Carolinas; also in Canada, Great Britain, etc. Having a field peculiarly its own, it is steadily growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

### THE NEXT STEP IN CHRISTIANITY.

THE REVEREND S. D. M'CONNELL, D.D.

*The New World, Boston, June.*

VERY different notions are entertained about the nature and person of Jesus Christ. He declared more than once that his nearest and most sympathetic friends did not understand him. All the same, they were deeply impressed by him. The same has been true of "Christendom," for now these nearly twenty centuries. He has been, and continues to be, one of the most considerable influences which have shaped and colored the movement of humanity.

From all that one can see, Christianity, *in some form*, is likely to remain the religion of the enlightened world. But in what form?

Viewed from the outside, no institution has undergone such startling transformations as Christianity has. One who looked at it casually in the first century, say at Antioch, again in the fourth at Constantinople, in the fourteenth at Rome, and in the nineteenth at Philadelphia, would find great difficulty in identifying it. Christianity has passed through three distinct phases, the *dogmatic*, the *ecclesiastical*, and the *mystical* (or "evangelical"). The Eastern Church still slumbers in Orthodoxy as powerless to touch or be touched by the life of the men and women of Russia or Greece, as the mummy of Seti is by that of the Fellaheen of Egypt.

The Western Church, with its creed in its hand, passed on to the next phase. It became a mighty organization. Within its walls, and guarded by its ever watchful sentinels, theological system builders continued to elaborate their endless schemes of dogma. They overlaid the missionary creeds, and buried them out of sight under a grotesque mass of derivative doctrines.

Then came the third phase, known popularly as the *Reformation*. The term is misleading. It was not a reformation but a new step. It was the successful issue of an attempt by the most earnest, sagacious, virile, and devout men in the Western Church to carry their religion from the region of dogma and organization into the realm of personal experience. The secret spirit, which they all held in common, was the belief that Christianity is essentially the establishment by the individual of a conscious, personal relation with God. This idea of "conversion" is the differentia of Protestantism.

Each of these phases is an advance on the one which preceded it. No one of them was possible until the one which went before had been measurably accomplished.

At present there are unmistakable signs on every hand that a further step is to be taken. Christianity has already broken out of the bounds which have long contained it. It has broken out of the old bounds of doctrine; out of the Church; and will no longer submit to conventional "experiences." There is not a single "Confession of Faith" which serves to express the actual belief of even the most conservative members of the ministry of any Church which is supposed to accept such a Confession. They are all in the same boat. The Decrees of the Council of Trent, the Thirty-nine Articles, the Westminster Confession, that of Augsburg, or Dort, while they all retain a place of quasi authority in the several Churches, have become powerless to hold the real belief of even the clergy. That this convicts the clergy of insincerity will be alleged only by the shallow and the ignorant. A profound change has come about against which they are helpless. They are honestly trying to readjust the conditions with earnestness and singleness of heart.

In the second place, functions which once belonged to organized Christianity, the machinery of education, the administration of charity, and others, have one by one, been taken in hand by others. In the third place, good men are, in an increasing number of cases unmoved by the conventional "experiences" of religion. The number of good people tried by all fair tests of goodness, who are unsound in doctrine, and hold aloof from Church membership is increasing at a rate which few realize.

The leadership of science and art is already almost entirely in the hands of men who have broken with organized Christianity. They are the guides and pioneers in social and political reform. They are a large minority—promising soon to be a majority—in the management of charitable and reformatory institutions. They are the professors in colleges and the teachers in normal schools. They are commendable in all their domestic and sociol relations. What is their relation to Christianity?

The answer is, *They are Christians in fact; but they are waiting for Christianity to pass into the new phase which will include them in form.*

Laws in the religious sphere are analogous to laws in the political sphere: they are but the expressions of antecedent habits. What, then, are the present habits of the religious world awaiting formal expression?

Their general drift may be seen, first, in the altogether unprecedented interest now taken in the person and teaching of Jesus Christ; second, the enormous popularity of such literature as Drummond's "Natural Law in the Spiritual World"; third, the strenuous attempt to apply the teaching of Jesus to the problems of conduct.

Facts all pointing in the same direction might be multiplied indefinitely. But to what do they point? To this: Christianity has passed through the phases of dogmatism, ecclesiasticism, and experimentalism, and is about to show itself in the region of *conduct*.—*The Literary Digest.*

### HOW TO GET ALONG.

Pay as you go.

Never fool in business matters.

Learn to think and act for yourself.

Do not kick everyone in your path.

Don't stop to tell stories on business hours.

Keep ahead rather than behind the times.

Do not meddle with business you know nothing about.

Use your own brains rather than those of others.

A man of honor respects his word as he does his bond.

No man can get rich by sitting around stores and saloons.

Have order, system, regularity, and also promptness.

If you have a place of business, be there when wanted.

More miles can be made in one day by going steadily than by stopping.

Help others when you can, but never give what you cannot afford, because it is fashionable.

Learn to say, No. No necessity of snapping it out dog-fashion, but say it firmly and respectfully.—*Good Sense.*

THE annoyance flies cause horses in the field during midsummer is serious. A little coal-tar or pine-tar or pitch, diluted if you like, is a good preventive, applied to the more sensitive parts.—*N. Y. Tribune.*

THE action of the Archbishop of Canterbury in approving the opening of museums and picture galleries on Sunday is bitterly denounced by English Sabbatarians, some of whom declare that he is no Christian.

THE roses of pleasure seldom last long enough to adorn the brow of him that plucks them; and they retain not their sweetness after they have lost their beauty.

The general prosperity of the country is greater than it was twenty years ago.

www.LatterDayTruth.org

## H. L. TILTON,

1881. LAMONI, IOWA, 1892.

GENERAL MERCHANDISE,

**Strictly Cash and Produce.**

A CASH STORE can and will sell goods for less money than any house doing a credit business.

WE SOLICIT YOUR PATRONAGE.

---

### A HOME FOR SALE.

Large, two-story, eight-room House, with plenty of Closets, Summer Kitchen, good Barn, and other out buildings. Plenty of hard and soft water handily arranged. Situated on the highest ground in Lamoni, fronting the South, commanding a good view of Town and Country, with lot 150 ft. front by 222 ft. deep, nearly level, just fall enough for drainage, nicely set to Fruit and Ornamental Trees Good sidewalks leading to all parts of town. Only three blocks from Business Center, three blocks from School, one block from Herald Office. In good Neighborhood. Surrounded by good Residences, on one of the finest driving streets in Lamoni. Improvements are all new, and most conveniently arranged, built of the best material all through, as I intended it for a Home for Myself, but having made other arrangements, desire to sell.

Inquire of or address,
W. A. HOPKINS, LAMONI, Ia.

---

## THOS. TEALE & SON

Carry the largest and most complete line of

**Dry Goods, Clothing, Groceries, & Hardware**

in town. We buy in large quantities, and for cash, and can meet all competition.

**THOS. TEALE & SON.**

---

## B. D. FLEET,

General
Merchandise,
LAMONI, - IOWA.

---

1885 1892

## HOPKINS & HUDSON,

Lamoni - - - - Iowa,

Dealers in **Furniture, Undertakers' goods,** Wagons, Buggies, Pumps, and Farm Implements. Large stock, Low prices. All Inquiries Promptly answered. We solicit your trade.

---

## ATTENTION.

We have on hand ONE GOOD, STRAIGHT GRADE of WHOLESOME, FAMILY FLOUR, not adulterated with alum or other ingredients, which we offer at $2.15 per hundred, or $1.15 per sack. Give it a trial and be satisfied.

**JAMES ALLEN,**
**Lamoni Flour Mill.**

---

## FOR SALE.

Improved eighty-acre Farm, near Lamoni, Iowa. Good land, with house, barn, wells, orchard, and small fruits. Address,

AUSTIN ANDERSON, Box 6,
Lamoni, Iowa.

---

## A Marvelous Discovery Free.

Superfluous hair removed permanently, instantaneously, without pain, by **Electro-Chemical Fluid.** In order to prove superiority, we will for next 90 days send sample bottle and testimonials free, on receipt of nineteen cents to pay postage. **Electro-Chemical Co., 25 East 14th St., New York.**

---

## 4 LOTS

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

**CHOICE RESIDENCE LOCATION.**

Terms reasonable. Call on or address,
J. A. GUNSOLLEY, Lamoni, Iowa.

---

## A RELIABLE WOMAN

**Wanted in every County to establish a Corset Parlor for the sale of Dr. Nichols' Celebrated Spiral Spring Corsets and Clasps. Wages $40 to $75 per month and expenses.** We furnish complete stock on consignment; settlements monthly. **$3 SAMPLE CORSET FREE.** Send 18 cents postage for sample and terms. **S. S. Mfg Co., 378 Canal St., New York.**

---

## "NOT HOW CHEAP, BUT HOW GOOD."

We carry a well selected stock of

**General Merchandise,**

and our constant aim is to please customers, and give them good values. We take pride in selling goods we can guarantee, and that we know will give satisfaction.

☞ Call and see us.

Yours truly,

**Blair Mercantile Co.**

---

## YOU CANNOT AFFORD

To be

**WITHOUT A GOOD GENERAL NEWSPAPER**

IN YOUR FAMILY.

Reading the **PATRIOT** commends it more than anything else. All we ask is that you shall place yourself in a position to be your own judge.

TRY IT! TRY IT!

Send for free sample, and testimonials of those whom you know, and who know the *Patriot.*

**1 year $1.00, 6 months 50c., 3 months 25c.**

LAMBERT BROS., Lamoni,
10sep. Decatur Co., Iowa.

---

## LOTS.

A few choice Residence Lots for sale on easy terms, within ten minutes walk of L. D. S. church. Price $100. Write for Plat to

D. F. NICHOLSON,
1 Care Lamoni State Bank.

---

## ZION'S ENSIGN.

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restored gospel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Beside much other matter of interest to the Saints and those inquiring for the truth.

Many of the sermons delivered at the Missouri and Logan Reunions will appear in its columns. These sermons alone are worth many times the price of the paper.

Price—Three months.....$ 25
Six months..... 50
One year.....1 00

We also have the following works for sale:—

The Book Unsealed, a valuable work, proving the claims of the Book of Mormon. Price, paper cover, 25c.

White-Box Debate, an excellent work for reference and general reading. Price, paper cover, 25c.

Spiritual Gifts and Seer of Palmyra, by M. H. Bond; all should have it. Price, 35c.

"What We Believe" cards round corners, heavy stock, with name on reverse side, 250 for 75 cents.

ZION'S ENSIGN,
**Box 175.** **Independence, Mo.**

---

RIPANS TABULES

**REGULATE THE**

**STOMACH, LIVER AND BOWELS,**

AND

**PURIFY THE BLOOD.**

**A RELIABLE REMEDY FOR**

**Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.**

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

**THE RIPANS CHEMICAL CO.**
10 SPRUCE STREET, NEW YORK CITY.

---

## DR. JOHN H. HANSEN,

LAMONI, - - IOWA.

(Graduate Kentucky School of Medicine,)

*TEN YEARS EXPERIENCE.*

CHRONIC CASES A SPECIALTY.

---

## SPIRITUAL GIFTS

AND

## THE SEER OF PALMYRA:

Or

**SEQUEL TO SPIRITUAL GIFTS.**

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

---

**HO!! READ THIS!!!**

**The New, Revised and Enlarged Edition**

OF

## PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

By WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author,* and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

---

## Western Normal College

Largest, Cheapest and Best Normal School in the West. Twenty-five Dept's. Thirty Teachers, all specialists. No vacation except Aug. Enter any time. Take any classes. Expenses low. Graduates in demand. In order that all may test the merits of the Western Normal College, **we will pay your R. R. fare** from your home to Lincoln, Neb. Full particulars, catalogues and circl. **FREE.** Wm. M. Crouch, Pres. Lincoln, Neb.

**CAR FARE PAID.**


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, October 22, 1892. No. 42.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, Oct. 22, 1892.

CONTENTS:

EDITORIAL:
Marked Improvement.....677
Good Words.....677
Improper Conduct.....678
General Religious Movements.....678
From Australia.....679
MOTHERS' HOME COLUMN:.....679
LETTER DEPARTMENT:.....681
ORIGINAL ARTICLES:
The Lord's Sabbath.....683
Sermon by Pres. Joseph Smith.....686
MISCELLANEOUS:
General Annual Reunion.....689
Lebanon Branch—Notice.....691
Items of Interest.....692

## MARKED IMPROVEMENT.

THE Camp at Logan this year showed marks of decided improvement in many respects. The tented city was more orderly in its street and avenue arrangement, and in the absence of confusion in location of tents.

In personal deportment there was nothing to complain of. There were very few on the ground, of the Saints, who used tobacco, and those who did were not conspicuous, preferring to smoke or chew by the tent door, rather than in the crowd. It is a decidedly useless habit, at home or abroad. We sometimes wonder if tobacco was known to Israel in Moses' day, and whether the "elders in Israel" chewed and smoked, or chewed or smoked. The use of "the weed" may not affect the heart, in regard to purpose and honest intention, faith and a salvation with the good; but it does affect the heart as a physical organ, and thence every other organ of the body in ninety-nine of every hundred cases where it is used. And in this sense it is likely to affect the spiritual growth and standing with God. It is uncleanly in either instance, smoked or chewed, and hence "not good for man."

The camp was unusually quiet after the 10:30 p.m. night bell; disturbance of any sort being rare.

There was considerable sickness in the camp, most of which seemed to have been the result of a change from home diet and a change of water and surroundings. The elders were kept busy in administering the rite of laying on of hands, but the sickness as a rule yielded to the administration, and many healings occurred.

One lad, the son of Bro. William C. Cadwell, fell from a grapevine swing and had an arm broke as a result, but the broken bone was quickly set and the lad doing well in a short time.

A high wind prevailed on Tuesday, the 11th, and during the noon intermission the strain of the big canvas broke one of the twin poles of the tent, and let the top down on the run. No one was hurt; and the delay of an hour and a half in the afternoon services only gave zest to the Saints' enjoyment of Bro. I. N. White's search after "preachers of the gospel," whom he found in great style.

Baptisms to date (12th) have been frequent, and some of them have been peculiar in their attendant circumstances; some of the conversions being almost parallel with the conversion of Saul of Tarsus, years ago.

The attendance was large all the time; on Sunday the 9th numbering thousands, of whom quite three thousand listened to Brethren J. R. Lambert and Columbus Scott in the forenoon. An equally interested audience if not so large listened to Bro. J. Luff in the evening of the 12th.

## GOOD WORDS.

THE Annual Reunion, held this year at Logan, Iowa, has elicited from the Missouri Valley *News*, published at the thriving railway town but ten miles away from the camp, the following editorial, characteristic of recognition and good will:—

ANNUAL CONFERENCE.

LATTER DAY SAINTS AT CAMP IN LOGAN.
A GREAT MEETING.

Many are the agencies that together are shaping the future of the great civilization now centering in this Garden Valley of the world. Silent and unnoticed are the forces moving into position for the final fulfillment of our destiny as a nation. How have the railway, the telegraph, the telephone, the electric forces, the daily press and the public schools moved up to their impregnable positions in the last generations, unheralded and unheard, as the zephyrs cross the plains. Yet so strongly are they intrenched in this nineteenth century civilization that the foundation of our national government could be more easily destroyed than they could be moved back into obscurity. Within the generation now living, they have dawned upon the horoscope of our civilization so fully that their radiance beams forth upon every land of earth, bearing awakening energy on its wings. Most of these influences were born unseen upon the prairies, or by our great rivers in the last half century, or transplanted for better nourishment from beyond the sea.

Methodism, the pioneer mission church of the world; Presbyterianism, the school founding agency of the century—these are transplanted agencies. Campbelliteism, the local missionary agency, and Mormonism, that claimed the desert for its own—these are indigenous to our soil. They have grown into irresistible powers in our midst, before their real strength was known to men. Disintegrating forces too, are working in the same way as the winds and the rains remove rocks and hills.

By disintegration the Latter Day Saints found themselves separated from the polygamous Mormons and left to develop into a moral civilizing force in the fertile valleys where Mormonism first found foothold, while the evil portion went on to its rapid rise to power and even more rapid fall to pieces. Peculiar to this western country is this faith of the Latter Day Saints, clinging to the Book of Mormon (more good) which they claim as a further revelation of the Most High, they have obeyed the injunction to replenish the earth. Retaining much of the simplicity of the life of the last preceding generation, their homes are mostly upon the farms, where large, healthy families born and reared after the divine command attest the purity of their purpose, the wisdom of their teachings and the value of their presence. For it is good. All is good that elevates, energizes, enlightens and civilizes for succeeding generations. The agencies that gaveus New England customs and powers were good. The quaint Quaker civilization left a halo of quiet beauty in our American life that must remain forever. The fearless spirit of conversion and reform left in the minds of ten million Americans by the Wesleys is immeasurable for good.

Whatever agency leaves enlightenment upon the hills in the way of free churches, free schools, free and white-winged presses, is good. Whatever civilization leaves a democratic equality between the shepherd and his flock is good and has a vitality worthy of preservation. Whatever leaves the masses in ignorance as in China, Mexico, and Russia is not good, is not modern, is not vital. These Latter Day Saints in camp in our country for their annual harvest of souls, point with pride to their schools, their presses, and their open creed as evidence of their true Christian spirit and the world cannot but say: "Ye have done well, abide with us." Their devotions are genuine. Their moral lives of the best. Their presses are messengers bearing good tidings. Their loyalty leads them to place the national colors over their holy altars. It is well. For in this land there is no room for any organization that retires the starry flag to the rear of the procession, or looks upon it as the ensign of an enemy. For that flag was borne by its patriotic organizations, not as an impelling wand, but as an inspiration to valor, leading to universal light, to universal liberty, to universal freedom of mind, conscience and heart. Tried by these signs the Latter Day Saints are worthy of a welcome as one of the forces that will at all times hold high the starry banner, honor the powers that in creating it gave them a home where freedom of conscience is the keystone of all liberty, of all Christianity and of all civilization.

The battle for recognition and place to stand squarely in the arena of conflict has been long and arduous; and we hail with peculiar feelings of gladness and gratitude the light which follows the dawn of the day of triumph. Words of deserved praise for welldoing are acceptable to all; how much more so to those from whom ostracism and proscription have long withheld even a conceded right to make endeavor for place.

Will the Saints continue to be worthy of the meed of commendation they are now receiving? It is for answer from all. Nor does it lie with the minister in the field alone, it must be answered by the few, or the many toilers at home; in the shop, the field, on the farm, and in all the busy walks and avocations of life. Let us answer it to God and the world in a way to meet the judgment accounting by and by; as well as for our progress here.

## EXTRACTS FROM LETTERS.

Sr. R. J. Mitchell, Wingham, Ontario, October 4:—

My husband had his eye hurt and was near blind. He went to London, Ontario, where

www.LatterDayTruth.org

he obeyed the gospel and was administered to. His eye was restored, made whole as before; much praise to our Lord.

Bro. F. P. Scarcliff, Scranton, Mississippi, October 10:—

I preach almost every Sunday one or more times, occasionally during the week, and have at times been made to rejoice in the power and presence of God's Spirit.

## EDITORIAL ITEMS.

FROM letters of brethren in Wisconsin we learn that the labors of the elders in that field are well received by the people and the work being slowly established. Bro. J. P. Dillon, of Lamoni, was to have returned home for the winter, but is requested by the missionary in charge and others of the brethren to remain in that field, in which he has done a good work.

Sr. Mary Prettyman, of Knox, Indiana, makes good report of the labors of Brn. I. M. Smith, C. Scott, and of others of the ministry who have preached at that point. She asks prayer for her husband who is so badly afflicted in his eyes that he is prevented from doing ministerial work.

Bro. A. A. and Sr. H. A. Messick, living two miles north of Stronghurst, Henderson county, Illinois, request prayer for their little daughter who is very sick. They wish elders anywhere near to call, evidently to administer to the child. Saints in the vicinity are also requested to call on them.

Bro. I. N. Roberts arrived home on Monday the 10th inst. from his field—Minnesota and Dakota—to rest and recover from illness.

Bro. H. A. Stebbins came in from Sandwich, Burlington, and other points on Wednesday the 12th.

Bro. David Graham reports two baptized at Henry, Ray county, Missouri.

## IMPROPER CONDUCT.

WE have received letters complaining that one or two officers of the church have been guilty of conduct that is quite unbecoming and disgraceful, and for which a remedy is demanded.

Of these it is stated that one of them for some two years or more has been obtaining money and goods by borrowing and by running into debt with no apparent prospect of paying, until the patience of his creditors is worn out, and he is in serious disgrace as a spiritual teacher, and his word as a man entirely distrusted. Of the other it is stated that he ,too, has been obtaining money of Bishop's agents, and by borrowing and begging small sums of different brethren, which he does not seem to be using in the pursuit of his missionary work. It is also said of the last referred to that he has abused the courtesy of families, by attemptures to hug and kiss, or fondle the young girls, from ten to fourteen years of age, of which treatment the girls have complained.

These men are both doing wrong in such conduct, and the missionaries in charge, or district presidents where the things complained of are transpiring, should at once take measures to reprimand them; and if the acts are repeated after warning is given, the offenders should be silenced and their acting as officers and representatives of the church stopped; no matter who they are, or where they are.

The church gives no license to any of its ministry to prey on the purses of the confiding; nor does it grant any liberty to any, to offend good behavior and good morals, by indulging in familiarities with the children, however innocent the persons may claim to be in the matter. Anything of the kind coming to the knowledge of parents should be resented at once, and the offender reprimanded; gently, or severely, as the offense may be. Those who have written to us about these brethren will see that the remedy lies with them; and will be much more readily and effectually applied by them near at home than by us in a remote way.

Conference made a provision some years ago, which does not permit a missionary to be sent into the field who, being in debt, does not either pay, or make satisfactory arrangements with his creditors. That provision remains; and in cases of need should be enforced. Care should be take however; to exercise proper discrimination of motive and conduct, as all is not dishonest in purpose that may appear to be in fact; no more than all is gold that glitters.

Loose and indecorous conduct on the part of representatives of the church cannot be winked at; they are but the easy approaches to licentiousness, and should be met with disapproval promptly that evil does not follow.

## GENERAL RELIGIOUS MOVEMENTS.

THE following extracts and notes are from published reports of proceedings of the various religious bodies referred to, and are significant, and of interest to those who are watching the trend of religious thought and action. They suggest abundant thought and need little or no comment.

At the Triennial General Convention of the Protestant Episcopal Church, at Baltimore, various amendments to the church canons have been made. Among them we note action providing for an amended and shortened edition of the Prayer Book, called an American edition; many changes were made. The following we insert entire:—

Dr. Hart insisted on continuing the order of the day—the presentation and consideration of prayer book changes. The question was called for as soon as the reading of the forty-fifth resolution ceased and it was adopted without comment. It provides for the insertion of the Nicene Creed in the ordaining of priests. Resolution 46, regarding the consecration of bishops and the omission of long phrases for shorter ones, was carried by a large vote. The new canon on marriage and divorce also comes in for a large share of the Bishops' attention. Action was not completed, although a portion of it was acted upon favorably. It contains the following provisions:—

"No minister shall solemnize the marriage of any person under 18 years of age unless the parent or guardian of such person be present or shall have given written consent to the marriage. No minister shall solemnize a marriage except in the presence of at least two witnesses. Every minister of the Protestant Episcopal Church shall keep an official register of marriages to contain the names, birthplace, age, residence, and condition of all persons married, which shall be signed at the time of marriage by each couple married, two witnesses, and by the minister performing the ceremony.

"No minister shall solemnize the marriage of any person who has a divorced husband or wife living, if the husband or wife has been put away for any cause arising after marriage, but this shall not be held to apply to the innocent party in a divorce for the cause of adultery or to parties once divorced seeking to be united again.

"No minister shall administer holy baptism or the holy communion to any person married in violation of the discipline of the church, but the sacraments shall not be refused to penitents in imminent danger of death."

Action on this canon will be completed tomorrow.

The Rock River, Illinois, conference of the Methodist Church Declaration on Education, and action; statistics:—

The American public school is in danger. This danger is occasioned by the very thing which Washington said should not be tolerated—foreign interference. Against this interference we emphatically protest. Firmly believing that "the Pope and his Bishops are criminal against some of the best things in human life we stoutly affirm that Roman policy in America should be put into quarantine."

We condemn the Faribault school scheme, and in view of the very recent utterances of the Roman congress at Newark, New Jersey, we do not believe the solemn affirmations lately made by this wily prelate on his return from Rome that "Cahenslyism is dead." Compulsory education is a civil necessity in this community, and one who opposes it merits no confidence. We must protect ourselves from the tide of ignorance and prejudice rolling in upon us from Roman Catholic Europe, or perish in the threatening devastation.

Wherever the Latin Church flourishes, its people are criminally kept in ignorance and the State is wickedly denied its independence. It says: "If the Pope demands it, the authority of the State must be braved; human affections must be disregarded; life must be sacrificed." Thereupon, reaffirming our thorough confidence in the public school system,

Resolved, That we as a church stand opposed to every encroachment from every quarter that would lessen the influence or diminish the vigor of this most essential factor in our national wellbeing.

In the report it appears that the M. E. Church has 25,681 organizations in the United States; 22,844 church edifices with a seating capacity of 6,302,708 for the accomodation of members 2,240,354; applications on file for aid, 400; homeless congregations, 2,500; receipts and disbursements in twenty-six years, $4,500,000, giving aid to 8,310 churches. There are being erected an average of three churches a day.

A Minneapolis item outlines the work of the Triennial National Council of the Congregational churches of the United States:—

Although the council will have no power in the matter, its recommendation will have considerable influence, and there is a movement on foot to have the council recommend that the articles of incorporation of the American Board be so changed as to diminish conservatism and give the church at large more to say in regard to it.

The future policy of the Congregational Church concerning the much-talked-of union with the Free Baptist denomination, whose laws and tenents of faith are practically the same, will be another matter that will be considered. The only practical difference between the Congregationalists and the Free Baptists at present lies in the fact that the Free Baptists usually baptize by immersion, although the rite is performed by sprinkling if desired. The Congregationalists, on the other hand, usually sprinkle their baptismal candidates, but, if desired, they are immersed. Because of the slight difference between the two, it is probable that the committee's report will be favorable towards the proposed union. Prof. A. H. Quint of Boston and

www.LatterDayTruth.org

Prof. George P. Fisher of Yale Theological Seminary will present the matter of union to the council. Upon recommendation of Prof. R. T. Ely, of the School of Economics of the State University, action was taken for the formation of a society for the study of social science. He proposed as a basis of such society—its aims and objects—the following: To claim for the Christian law the ultimate authority to rule social practices. To present Christ in practical life as the loving Master and King, the enemy of wrong and selfishness, the power of righteousness and love. To study in common how to apply moral truths and principles of Christianity to the social and economic difficulties of the present time.

From report of meeting of the American Board of Commissioners of Foreign Missions, held in Chicago, October 6:—

A resolution was presented that all young men and women of approved Christian character, of sound physical qualifications, who accept the creeds of the churches from which they come and the Congregational creed as exposed in the Burial Hill confession of 1883 shall be accepted as suitable candidates for missionary service, and that all missionaries shall have the same freedom of thought and speech as is enjoyed by ministers at home. After a good deal of heated discussion the board postponed consideration indefinitely. Dr. James Brand for the Committee on Nominations arose to read his report. He said that he had a letter which he would read, from the Rev. Charles A. Dickinson, for six years a member of the Prudential committee. It was a succession of surprises. He refused to allow his name to go before the board for reëlection to the Prudential committee, and bitterly arraigned that committee for "partisanship and insufferable illiberality." The resignation of Dr. Francis E. Clark was also read. Nominations were then made for the Prudential committee. Just as a vote was about to be taken Dr. D. N. Beach of Cambridge presented a minority report dissenting from the nomination of Dr. Alexander McKenzie to succeed Dr. Dickinson. He said the Prudential committee was in the hands of the conservative party, and that the manifest design was to keep it closed to men of liberal views.

Then Dr. Storrs declared that when he accepted the Presidency he had done so with an explicit understanding that both wings of the board should be represented in the Prudential committee, and that he believed that it had been so. "But," said he, "if it is affirmed as the policy of the board that men of liberal views cannot enter the room of the Prudential committee every man must scratch my name from the head of the ticket." Dr. Storrs then defended Dr. McKenzie's candidacy.

From the September 28 session of the Pan-Presbyterian Alliance, held at Toronto, Ontario:—

The Rev. Principal McVicar of the Montreal Presbyterian College read a paper on "The Biblical Indea of the Ministry." He said: "No one has a right to call himself a priest. Ministers are not priests, and there is no privileged class in the ministry. Ordination does not, *ipso facto*, convey special grace or power."

The Rev. Alex. Oliver, D. D., of Glasgow, Scotland, spoke on "The Minister as a Teacher." The speaker deplored the "low comedy" sometimes brought into the pulpit. A minister must be learned as well as zealous. An ignorant ministry is worse than no ministry at all.

This afternoon papers were read by the Rev. Dr. Taylor of Glasgow on "The Minister as an Organizer"; the Rev. Prof. Dr. Moore of Hampden Sidney, Va., on "The Drifts of Theological Thought in Apologetics and Criticism"; the Rev. Dr. Hutton of Paisley, Scotland, on "The Social, Mental, and Philanthropic Activities of to-day"; the Rev. President T. L. Patton of Princeton, New Jersey, on "The Tendencies of Modern Educational Systems"; the Rev. President W. H. Black of Marshall, Missouri, on "The demand for an increased number of ministers and short courses of study."

A resolution from the business committee reaffirming the inspiration of the Bible was adopted without dissent.

A deputation from the Ecumenical Council of the Methodist Church, composed of the Rev. Drs. Carman, Briggs, Dewart, and Bishop, were received, all delegates rising to their feet. Dr. Carman spoke on behalf of the committee, and Dr. Blaikie, President of the council, followed.

The Rev. Dr. Caven, on behalf of the business committee, made a protest against the treatment of the Chinese, which was referred to various sections of the congress that they may overturn the governments concerned.

A committee was named, composed of delegates from the United States and Dr. Rentoul of Australia and Dr. Patton of New Hebrides, to wait upon the United States government, urging its coöperation to prohibit the exportation of firearms and intoxicating liquors to the latter islands.

## FROM AUSTRALIA.

Bro. John W. Wight, of the Australian mission is diligently at work in the interests of the cause. He has not had time to write much for the HERALD, but a personal letter, and copies of the *Wallsend and Plattsburg Sun* of July and August dates, show that he is kept busy in trying to respond to the various demands made upon him. He writes:—

I had fully determined to write a long letter this mail, there being so much transpiring of late fraught with interest to the body, but find just now that time is such an important factor, in a personal way, that it will be impossible to comply with good intentions; but with the outgoing mail will send papers, in some degree explanative of what is transpiring In fact, since coming to Wallsend, six weeks ago, there has been one constant whirl of religious excitement, resulting in open-air discussions, as well as two set debates. The first lasted four nights, there being two propositions, as you will see by papers sent. The second commenced last night on this proposition, "Is the Book of Mormon a revelation from God in the same sense as the Bible, and are its teachings entitled to the respect and belief of all Christian people?" The reverend gentleman belongs to the Primitive Methodists and had agreed to discuss until we had gone throngh the subject, but just here those in authority have stepped in and tell him that if he occupies any time detrimental to his own work he will receive a reprimand. So from what he told me this morning he will not be permitted to continue after to-night. We had fully expected to reach Victoria for the conference, one week from to-day, but will not be permitted to do so now. We occupy the principal hall of the place every Sunday night, and during the week preach on the street corners and in Charlestown, five miles from Wallsend; in fact it is in the former place where we are now discussing. The four-nights discussion in Wallsend with a Christadelphian minister has resulted in inquiry and I think will end in baptism. Here (Charlestown) three have expressed themselves as believing. The financial depression in the Colonies has reached the maximum, and there are hopeful signs of the clouds breaking. We had the honor of having a member of parliament to act as our chairman last night, and I may say that the opening night has proved prophetic for good.

He adds, under date of August 31, that "the discussion came to an abrupt end with sentiment of course divided, but we lost nothing; one is to be baptized." Bro. Butterworth was laboring in Victoria. The papers sent contain editorial and correspondent's notices of Bro. Wight's discussion, also lengthy articles from his pen in response to suggestions that synopses of arguments used in discussion be furnished. Criticisms upon his arguments were made by a writer under a *nom de plume*, to which Bro. Wight replies in friendly spirit and with good effect. The tone of the Australian press so far seems fair and friendly to our missionaries.

# Mothers' Home Column.

"For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

As thought inspires thought, and inspiration begets inspiration, I desire to say, after reading *Autumn Leaves* for July, I am so thoroughly stirred within, I must lay aside the care which Sr. Martha complained of, namely, "much serving," and nourish that "better part which never can be taken away." I read in an article of the above mentioned *Leaves*: "We write from aspiration and antagonism as well as from experience. We paint those qualities which we do not possess." Knowing all this to be a fact, a stubborn fact, and knowing the falsity of humanity, also knowing of the false charity there is in the world, I am made to realize and see many more stubborn facts. As I look back over my past life in the church and see the impulses and influences that have prompted myself, with others, to act and speak; and as I look around me at the present, and see the fascinating influences there are in the world to draw the deepest natural inclinations of our nature after (or with them); and when I take up the sacred volume and read: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible they shall decieve the very elect;" and when I consider the propensities of the human family at the present age, in the light of the science of phrenology, I pause and consider, and ask myself the question: Who, yes who shall be able to stand,—who can be saved? As far as my dim sight will allow me to see, the most deceptive influence at work at the present time is an undue ambition. Ambition for what? the reader may ask; well, for so much except for the right thing. It would take more time and ability than I have to answer the question in its broadest sense, hence, will notice the one thing for which I see so little ambition. Charity. Not the preverted charity we hear so many of the reverends of the day talk about; not that charity which destroys human agency, but the true charity af Christ.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Oh how true! Dear

www.LatterDayTruth.org

readers, let us all as a band of coworkers for our blessed Master come together in mind for a close self-examination. Let us search deep in our every heart, and see if there lies coiled in any vacuum therein the destructive worm Deception, which may be ever so quiet, so invisible, yet slowly eating its way until the whole soul becomes cankered. According to the Bible people sinned for the want of knowledge. They made to themselves graven images of the most costly things they had. They worshiped idols, etc., but this is not the way the great sin of the nation is ripening to-day. Oh that our spiritual sight might be so penetrating that as a church we might come out from that sinful world and be able to "see as we are seen, and know as we are known"! No, the nation boasts proudly of her knowledge of mechanism, of her power to build great and costly structure, to make display, etc. But, dear readers, I cannot help but use the old-fashioned rule so commonly understood by all in learning arithmetic; namely, reasoning from cause to effect: hence I ask the question: Does all this great knowledge bring the nation nearer to God? Does it make her feel humbler? Think you the great contemplated World's Fair at Chicago is a step in the right direction? Or is it a boast of vain ambition and pride? To illustrate: Why did not the Savior commend the rich men who gave of their abundance into the treasury, rather than the poor widow? I may be wrong, but if so I stand ready for correction; so with this understanding I offer my idea of why he did not. I cannot understand why it is so, but the Scriptures and practical demonstrations show that in the majority of cases riches lift humanity up, make them proud and boastful, uncharitable to those who are very poor and needy; hence the rich men did not possess that humility of character which made them worthy of the commendation; but the poor widow did. The Bible says, "Where your treasure is, there will your heart be also." And again in the case of Lazarus and the rich man. And from reading the Book of Mormon we see how the Nephites gradually grew wicked as they grew wealthy.

In conclusion I desire to say, after reading the whole chapter from which I have been quoting in support of Christlike charity, let none be discouraged if we find ourselves wanting in charity, but rather seek daily to add to our naturally limited amount. "For by nature we are strangers, and aliens from God." "And if in this life only we have hope in Christ [we who have had the light of the true gospel come to us], we are of all men most miserable."

Sr. C. H. DERRY.

OAKDALE, Neb., June 28.

---

BUCHANAN, Tenn., June.

*Dear Sisters:*—Our little branch at this place is not building up very fast from some cause. The people seem to care more for worldly amusements than for the gospel of Christ. Brethren Griffin and Kelley came down the fifth Sunday in May and did some splendid preaching. Everyone who heard them expressed themselves well pleased. There are some here who seem to be interested in the work and will ere long obey. If the world could only know the joy and comfort there is in the gospel of Christ, they would never put off obedience thereto. I know the work is true, but how often I fail in doing my duty as a Christian. I have so often been disappointed in things which seemed to me would be right for me to accomplish, but when undertaken would prove a complete failure on my part; but now, when I look back on the past, I can realize that He who ruleth all things has been watching over me and has ordered my life for the best. I feel thankful for this, and shall ever try to live worthy to receive the blessings that are for the faithful, and bow in meek submission to his will though it may seem hard to me. I hope to prove faithful and receive a crown of life with those who reign with Christ.

Your sister in love,

ADA ROBERTS.

[*Dear Sister Ada:*—It is this spirit of perfect submission to God's will which marks (by the measure in which we possess it) our growth in the Christian life. We know that God's wisdom is perfect. Why then should it be a hard matter to trust him where we cannot see the object of our trials, nor the end of the path by which he is leading us? His love is greater than the love of a mother for her child. Why then should we not rest in it with the same trustful confidence the child feels when, circled in his mother's arms, he seeks his peaceful rest? It is not because we do not know this, for we *do know it*, but because in our souls we do not *realize it*. Let us pray that God will give us a realizing spirit. We greatly need it.—ED.]

---

### HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Amount to date, Sept. 30 | | $4,383 39 |
| Margaret Banks, Mo. | 50 | |
| T. J. Hughes, Iowa | 1 00 | |
| Heppie Morris, Ill. | 1 00 | |
| Anna Anderson, Iowa | 5 00 | |
| Hattie E. Gray, Me. | 50 | |
| E. Roseberry, Cal. | 1 00 | |
| Mrs. M. Hilliard, Ohio | 1 00 | |
| | | 10 00 |
| Amount to date, Oct. 7. | | $4,393 39 |

### GOSPEL BOAT FUND.

| | | |
|---|---|---|
| Amount to date, Sept. 30 | | $741 35 |
| John D. Price, Iowa | $1 00 | |
| Elizabeth Green, " | 1 00 | |
| T. J. Hughes, " | 1 00 | |
| S. E. Gurwell, Kan. | 1 00 | |
| Miss Ollie Ames, Cal. | 1 00 | |
| Frank Lacey, Neb. | 1 00 | |
| Annie Lacey, " | 50 | |
| Oscar, Victor, and Albert Seaberg, N. S. W. | 2 44 | |
| Nettie Heavener, Ill. | 50 | |
| Hattie E. Gray, Me. | 50 | |
| Mary E. Turner, Kan. | 40 | |
| C. Hubbard, Colo. | 2 00 | |
| Edward Dunlop, Tenn. | 10 | |
| Mrs. N. J. Adamson, Cal. | 50 | |
| Mrs. E. Roseberry, " | 1 00 | |
| William Barnes, R. I. | 1 00 | |
| Nancy Swann | 1 00 | |
| Minnie Lemburg, Iowa | 1 00 | |
| Nancy J. Miller, " | 1 00 | |
| Mary Hawley, " | 2 00 | |
| Sarah Hawley, " | 1 00 | |
| Mary A. Jenkins, " | 1 00 | |
| David P. Young, " | 50 | |
| Mary A. Shaw, " | 50 | |
| John M. Shaw, " | 50 | |
| Samuel N. Shaw, " | 50 | |
| Chancy Williamson, " | 50 | |
| Helerina Hanson, " | 1 00 | |
| Lars Petersen, " | 25 | |
| Mary Greenwood, " | 2 00 | |
| William and Sarah Pett, Iowa | 2 00 | |
| John Pett, Iowa | 2 00 | |
| Fannie L. Pett, " | 1 00 | |
| Romanan Wight, " | 25 | |
| John Young, " | 50 | |
| Rasmus Peterson, " | 50 | |
| Nora A. Holcomb, " | 1 00 | |
| Alma Hawley, " | 1 00 | |
| Fred A. Pett, " | 1 00 | |
| George A. Pett, " | 1 00 | |
| Oliver J. Pett, " | 1 00 | |
| Priscilla Young, " | 25 | |
| Joseph Greenwood, " | 1 00 | |
| Sister Taylor's children, N. S. W. Aus. | 42 | |
| Sister Avery's " " | 11 | |
| Sister De Lore's " " | 36 | |
| Sister Anderson's " " | 60 | |
| Hazel and Agnes Maginnes, " | 18 | |
| John Maginnes, " | 24 | |
| William Taylor, " | 24 | |
| Robert Taylor, " | 36 | |
| Nellie Maginness, " | 24 | |
| Annie and Stanley Wright " | 13 | |
| Harry and Cloud " " | 36 | |
| Ernest and Edwin " " | 48 | |
| Josephine Wright, " | 24 | |
| Wellington Tonk, " | 24 | |
| Eliza Avery, " | 48 | |
| C. S. McLaren, " | 60 | |
| Sister Maginnes, " | 48 | |
| Sister Colvin, " | 60 | |
| Bro. Colvin, " | 60 | |
| Sister J. Wright, " | 1 20 | |
| Bro. J. Wright, " | 2 40 | |
| Bro. Baxter, Victoria, Australia | 60 | |
| Miss Murray, " " | 60 | |
| Mr. Murray, " " | 60 | |
| Sister Rennie, " " | 24 | |
| Bro. Rennie, " " | 60 | |
| Bro. McGurk, " " | 2 40 | |
| Mr. Wing, " " | 2 40 | |
| Mr. Srine, " " | 1 20 | |
| Mr. Mann, " " | 24 | |
| Mr. Price, " " | 60 | |
| Mr. Jones, " " | 48 | |
| Bro. Jones, Jr., " " | 1 20 | |
| Bro. Minnis, " " | 1 20 | |
| Mr. Steed, " " | 60 | |
| Bro. Davies, " " | 72 | |
| Mrs. Morrison, " " | 60 | |
| Sister Lane, " " | 1 20 | |
| Mr. Cougle, " " | 60 | |
| Sister E. Craig, " " | 24 | |
| Miss Scoullar, " " | 60 | |
| Sr. Butterworth " " | 1 00 | |
| James Toombs, Utah | 5 00 | |
| Isaac Coffman, Va. | 1 00 | |
| Maggie S. Coffman, " | 1 00 | |
| Noah Bowman, " | 1 00 | |
| Fannie Bowman, " | 50 | |
| Benjamin Bowman, " | 50 | |
| John Moneymaker, " | 50 | |
| Frances Moneymaker, " | 25 | |
| Cora Moneymaker, " | 25 | |
| Sallie Moneymaker, " | 25 | |
| Annie Hill, " | 25 | |
| Rebecca J. Hunter, " | 50 | |
| Rebecca Landes, " | 25 | |
| John Landes, " | 25 | |
| Fannie Taylor, " | 25 | |
| Lizzie Taylor, " | 25 | |
| Crissie Taylor, " | 25 | |
| Henry Taylor, " | 10 | |
| Allen Taylor, " | 10 | |
| Willie Taylor, " | 10 | |
| I. Wyatt Coffman, " | 25 | |
| Mattie Taylor, " | 10 | |
| Amy A. Coffman, " | 10 | |
| | | 81 67 |
| Amount to date, Oct. 7 | | $823 02 |

☞ **Send all moneys to D. Dancer, Lamoni, Iowa.**

---

### THE FUTURE UNITED STATES.

"THE population of the United States will increase for many years yet, but never again in so great a ratio as during the last century," said Prof. Howard W. Shaw, now at the Southern. "This country can support a population of 300,000,000 much more easily than France can support her 40,000,000, but after we touch the hundred million figure our increase will be slow. It is cheap homes and high wages that now attract immigration. Low-priced land will soon disappear and with it will go high wages, despite the wisdom of statesmen. Then, instead of a constant stream of homeseekers pouring into America, a considerable stream will pour out towards the fertile lands of South America and Southern Africa. Uncle Sam will probably begin the twentieth century with 80,000,000 people; he will do well if he ends it with an increase of 20,000,000. By that time—the beginning of

www.LatterDayTruth.org

the twenty-first century—we will be a homogeneous people. There will be no longer Irish-Americans and Germen-Americans, but everybody will be American pure and simple. The many streams that are now flowing thitherward from all parts of Europe will have amalgamated, and the result will be one of the best balanced and most intellectual people the world has ever known."—*Globe Democrat.*

# Letter Department.

ST. STEPHEN, N. B., Sept. 30.

*Editors Herald:*—By the above address you see that I am "Innocence Abroad," or a traveling elder upon a foreign strand. The nearest acquaintance, Saint, or known friend is at Jonesport, Maine, and vicinity, which is about a hundred miles away. Bro. Frank Michael Sheehy and I closed our labor there the middle of last week, boarded the two-masted vessel, James Warren, commanded by a young gentleman officially called Captain Forkingham, sojourned forty odd hours on the restless deep, anchored two nights, and arrived here too late Saturday morning for the Aroostook county train, and so here I abide. The Elder passed on up into Northeastern Maine on Monday, and joined Bro. Holmes J. Davidson, of Nova Scotia, in the evening, while I cast about here to seek an effectual door for the gospel. I obtained the use of Union Mills Free-will Baptist church, across St. Croix River in Calais, Maine, and so a small beginning is made. The chapel was erected some years since by an insubordinate, rebellious, dissenting Methodist man, who is now out west. It finally fell into the hands of the present custodians, who are weak in numbers, and influence. The Calvinistic wing, perhaps, have an interest, and voice, and vote in the house. The ranters are allowed to hold forth there, as well as Elder Corless, an Adventist, and the Congregational sub or Mission Sunday school. It is everybody's church, or a kind of a Union chapel. The Passamaquoddy Indian village or small settlement is just back of it, on a point of land to the north that is convenient to the river. These, and all other families and tribes in these regions are, and have been for a long while, Roman Catholics. This country was originally settled by the French, and the Jesuit priests proselyted them. They do not attire themselves any differently, only poorer than the whites; and as others of that blighted race, they had sooner hunt and fish, manufacture and sell trinkets and ornaments, than work. Their numbers, too, are being decimated by their changed modes of living, fire water and contagious diseases. Many of the adults and most of the youths can speak the English language with ease and fluency while their own tongue is dying out, as education becomes diffused. In Calais there is a commodius and centrally-located Unitarian house of worship, occupied by the Universalists. I have tried much to secure that room, but have not been successful as yet. The new minister, Rev. Davis treated me courteously and kind, and talked like he would intercede with the board for me to speak therein Sunday evening. The settled and well-established churches, which makes them all orthodox (?) and evangelical (??) and Simon pure (???) do almost insult poor me to ascertain that I have the hardihood to intimate that I would be pleased to use their pulpits. Jesus said they would put you out of their synagogues; but, behold, I say we cannot get in only as silent spectators. The conservative element cry that, forsooth, we have enough churches already, and more than we can keep up and support. The ardent sectarian votaries would sooner see me waste my time and talent, means and very life upon incorregible, reprobate sinners than have me to operate amid decent people. Productive gardens, fruitful orchards, rich fields, and green pastures, the products of the land and the spoils of the sea all, all are sought after by the various divisions of the religious world, to the detriment of all others. Unless we are actuated by the pure Spirit of God,—and inculcate forgiveness and mercy, forbearance and faith, trust and charity, and every other good grace, attribute, trait, and quality, pray tell me how can we be the light of the world, the salt of the groaning earth. I would feel lonesome and homesick under the banner of the "union jack" could I not look out of my window across the tide where the Stars and Stripes float, and "Yankee Doodle," and "Hail Columbia" are wont to be both played and sung. The boodlers smuggle goods across the line, while grain, produce, lumber, and fish often run the tariff gauntlet, and the governments are none the wiser or richer. While I ought to be hailed with delight, and a hearty reception and a universal ovation should attend my appearing and presence for the very work's sake, and churches, homes, and hearts throw wide open their portals for their present peace and everlasting good, I am often ostracized, my motives impugned, my personal presence loathed, and my faith misunderstood, falsified, scandalized, abominated, and execrated. Were it not for the love of the Lord, the fellowship and communion of the Saints, the abiding influence and cheer of the Spirit, the hope and crown of bright glory, the unchangability and power of God, and his faithfulness and sure reward, I might murmur and repine; yea, I doubtless would falter, faint, and fall out by the way. It seems such a thankless task, such irksome labor to work and agonize, strive and pray for the welfare of others when they are loth to discover and tardy to avail themselves of any or all benefits therefrom. My experience and fate, however, is no new thing, or exception to the general rule of my brethren; but for all that, it is a trying, humiliating hardship.

There are none of the local officials throughout the easteran countries working only in a local and a very limited way, and because of indolence and downright indifference the work is generally at a low ebb, I am sorry to have to say. Many of the ministry are letting their swords rust and canker in the sheathes, whereas they ought to be all burnished and flashing in the fray. Jonesport is the only branch in all the Eastern Maine district that pretends to hold anything like regular Sunday school and meetings, but there is some like and rather a good feeling at Indian River, where we held several interesting and fairly good-sized meetings recently. The Baptist church house at this place is used by everyone, and the choir is a great credit to the community and people. Elder Sheehy immersed four women, adults, there the 11th instant, and others appeared to be at the very door, or almost persuaded. Elder Aaron Kelley's three daughters and a Mrs. Daupinee were the converts, and we advised the brother to look after the flock and care for the lambs and sheep, which he willingly promised to do. I had a great desire to try to infuse fresh courage in those branches that have not met for years, but it fell to my lot to let them sink or swim, live or die, survive or perish, and open up new fields and seek for converts all alive and aglow with good blood, and in their first love. I am pained to see, or rather learn, of so many laying on their oars and sleeping on their rights, and thus, if not by any overt act of sinning, giving countenance, sympathy, and support to the cause of evil. Persons can become wicked through the baneful opiate of omission as well as the presistent crimes of commission. To simply be negatively good does not fill, but a positive service is demanded.

I have never been treated kindlier than by the Saints in this mission, and likely if I could have been with and seen parties heard from I perhaps would have felt more hopeful in spirit. Things are often inflated when restated and as they travel abroad they grow exceedingly. O Zion, sweet Zion! I love thee with all thy faults and failings, and for thy good well ever pray.

M. T. SHORT.

---

HAYS CITY, Kan., Oct. 2.

*Editors Herald:*—I arrived here this morning, and after breakfast went out to see the worshipers. This is a Russian settlement. I went to their church, and my heart was pained to see the dense darkness in which they worship. I looked into their faces and could not see one ray of hope of penetrating the prejudice, born by the thousands of years of habit and custom of their fathers, with the pure gospel of Christ. The church was filled with pictures, candles, and crucifixes. At the entrance a little laver with holy water was fixed to a post on either side the entrance, and on the laver, or bracket of the laver, was a picture of the crucifixion. Each person on entering dipped the finger in this, then with wet finger made a sign of the cross on the breast and forehead, immediately kneeling and repeating a prayer, arose again, dipped the finger in water, made a sign of the cross, bowing before the pictures and retired. I thought, "What a herculean task our apostles have before them to bring the gospel to the attention of those people," and I felt that if God does not give a greater degree of his Spirit to his servants than we have in the past, *the hastening time will be slow.* I felt in my heart an earnest desire that he might clothe his servants with the power of his Spirit as with a garment.

I cannot understand how any of the Saints can be at ease in Zion. I walked to the Baptist church and was compelled by comparison with the former to thank God for the Reformation. I entered into the Sunday school les-

www.LatterDayTruth.org

son, and was soon leading the class, showing the doctrine of the laying on of hands and present revelation, as the lesson was the first twenty verses of the ninth chapter of Acts. Those of the Saints who have stopped at home to-day missing such an opportunity of presenting to some the faith of the church in their Sunday schools, how great will be their condemnation. I testified of the church to many, and pray that God may water the seed sown. My intention was to be home with the church in Independence to-day, but business prevented. God bless his Saints that they may work in the vineyard that those who are warned may warn their neighbors.

J. A. ROBINSON.

---

ROGERVILLE, Mo., Oct. 8.

*Editors Herald:*—To-day finds Bro. Peter Crayne and writer at the pleasant home of Bro. and Sr. Omans. I left the Clinton reunion very much strengthened in faith by the many testimonies given there. I stopped at Turner's Station, east of Springfield, where Bro. Gray's and Bro. and Sr. Club's families live. I preached Sunday morning and night, also Monday and Tuesday, when I was called home because of sickness. I had splendid liberty and fair turnout; some appeared to be interested. On our way home we got a dose of eggs, but received no damage; they missed us, but pelted the wagon pretty well. Arriving home, found children some better, but not well. I remained home two days, as I had an appointment at this place for Saturday night following. The people here turned out well, but still like their neighbors, they gave us eggs again uncooked; this time while we were at meeting. Bro. Peter joined me here Sunday night, and it was the first time he felt the eggs. It was quite a trial on his faith to sit and take it and keep cool while the eggs were striking the blackboard all around us; but we were not hit. It disturbed the meeting some, but we preached all the same and gave out meeting for the following night, to which we spoke to a small but very attentive congregation, after which two noble souls gave their names for baptism, which was attended to to-day—Bro. John Dinehart and wife. Bro. and Sr. Omans are good Saints. They have done every thing to make us comfortable and the meeting a success. They will be pleased to see any elder call on them. We leave here for Seymour. Yours in bonds,

HENRY SPARLING.

---

COAL HILL, Ark., Sept. 30.

*Editors Herald:*—Since last writing I held a meeting in Bevier county, Texas; baptized three and left others convinced of the truth. I came back to Manchester, my home, and had the pleasure of baptizing one of my schoolmates.

Leaving home I went to Standley, Indian Territory, and preached about eight or ten days; baptized four. There are about twelve or thirteen members there now. I arrived at this place about the 1st; found Sr. Case at the depot waiting for me. Commenced meetings in the Christian church next night: preached about six sermons, but the audience was small for a place of about sixteen hundred inhabitants. Bro. I. N. Roberts and J. W. Gillen have been here and preached several sermons, but I cannot see much fruit resulting from their labors. Bro. John Nanny came for me to go to the mountain, about twelve miles above this place, so we started over the rough road and climbed a very steep mountain, reached the top of Mulberry Mountain, preached five sermons, and baptized one. When climbing the mountain and preaching, my mind remembered the words of Jeremiah 16: 16. While there I was challenged to debate by a preacher of the Church of God. Propositions were agreed upon, and we discussed for two days and nights. He was a very bold, daring chap, and did very sorry in the debate. I do not think the truth lost anything.

I came to Hunts, a place seven miles north of Coal Hill and commenced meeting. Hundreds flocked out to hear the gospel. When the multitudes come out it reminds me of John the Baptist in the wilderness.

Since coming here I have had many calls I could not respond to. I did not like to leave the people at Hunts, for many of them are almost persuaded to be Saints. Last Monday night some persons hid themselves in the brush, and as I read my text treated us to a dose of eggs. One hit me on the ear, but fell off on some one else. The eggs were intended for me, but the audience got them. After the excitement was over we preached. The officer was there and tried to catch the parties, but they ran away. He stuck to us every night afterwards, but we were not bothered again. If all officers would treat us like this kind man did, persecution would not be so severe. I learned that a Baptist preacher and a young man threw the eggs. Mr. Nicholas told me he thought he would get the guilty parties.

I am now at Coal Hill, preaching every night, but expect to leave Monday, for Faulkner county. I would like to know what has become of the other elders appointed to this State. How elders can remain inactive when so many are wanting to hear the gospel is a mystery to me. Something is wrong. If Gordon E. Deuel, or anyone that is appointed to labor in this State will write a card to Bro John Nanny, he will meet them at Coal Hill, at any time, and they will have all the work they will want to do.

In bonds,

JEFFERSON D. ERWIN.

---

FAIRBURY, Neb., Oct. 4.

*Editors Herald:*—Since the camp meeting at Wilber I have labored as best I could at Beatrice, Fairbury, Hebron, Nora, and Guide Rock. I find many things in the way of the preaching of the gospel just now, such as shows, plays, fairs, political debates, etc., hence the attendance at the meetings is generally small; nevertheless, some interest is manifested, and some good accomplished.

At the above named places I have been pleased to find a desire among the Saints to live worthy of the blessings of God. The few Saints at this place are doing well under the judicious care of Bro. A. J. Myers, who was recently ordained to the eldership under the hands of Elder James Caffall and the writer. He has commenced his labors in the proper spirit, and is fortunate in having the full confidence of the few Saints in his charge.

The Hebron branch is in a scattered condition, but holds regular meetings in charge of Bro. Ezra T. Bryant. The branch is increasing in numbers, and I think is doing well, all things considered. Bro. Ezra and his worthy helpmeet are very earnest in the work and are entitled to, and I think enjoy, the full confidence of all the Saints in the branch.

The few Saints at Guide Rock feel that their condition is peculiarly hard, owing to the fact that it is almost impossible for the elders to obtain a hearing there; but their hearts were rejoiced by an addition to their number by baptism, of the aged mother of Sr. Wright last week.

I had intended to go to Edgar and Fairfield while on this tour, but finding the time too limited to do so and make Lincoln in time for the coming conference, I had to change my plans, so came from Guide Rock back to Hebron and stopped there over Sunday. Yesterday I returned to Fairbury and preached to a small but appreciative congregation last night, and shall speak here again to-night. I am working my way to Lincoln where the conference convenes on the 8th. I start for Lincoln to-morrow, via Beatrice, and Wilber. Your brother,

CHAS. H. PORTER.

---

DENVER, Colo., Oct. 2.

*Editors Herald:*—The branch in Denver is alive and growing in numbers, and I think in spirituality. Two were added by baptism the 30th ult., a man and wife, Clement by name, formerly of the Congregational church, neighbors of Bro. and Sr. Edwards of Swansea. Bro. Kaler's preaching in that locality has stirred up quite a tempest in a teapot; we have also got quite a commotion in the Christian congregation of Berkley; they have a church, but no minister, because they are not able to pay the necessary six hundred dollars per year; so Bro. Kaler proposed to preach for them free of charge, and some of the congregation were strongly in favor of letting him in the church, but others said (in action if not in word), "Better no preaching than from that source." The latter class being in the majority, Bro. Kaler was ruled out.

We are holding meetings in and around Brighton every two weeks, though the attendance is small. We have felt well in presenting the word, and believe the Lord will give the harvest in due time. Bro. Kaler occupies in Denver and suburbs, and the Literary Exchange is distributing the printed word; so the gospel of the kingdom is being preached as a witness in more ways than one. If there is a city on the face of the footstool of God that needs the gospel, that city is Denver. Murders and suicides are of frequent occurrence, with other crimes of every discription. The people seem to take it as a matter of course and move along in the same old groove, not realizing the nearness of the end. The Lord might well ask the question, "When the Son of man cometh shall he find faith on the earth."

www.LatterDayTruth.org

We were pleased and benefited by Bro. and Sr. Stebbins's visit, and wish they could spend more time with us. We are much pleased with the new Sunday school quarterlies: think they are as good and a little better than any others; and why not? Bro. Kemp passed through Denver on his way south a few days ago. The week-night prayer meetings are well attended and very enjoyable.

Your brother,

E. F. SHUPE.

---

KALAMAZOO, Mich. Sept. 27.

*Editors Herald:*—I have seen letters from the young Saints of late. They encourage me, and I wish to add my testimony. I have belonged to the church five years, and in that time have been the recipient of many blessings. For the past year I have not had the privilege of meeting with the Saints, and our family is the only one we know of connected with the church in this place. Although we long for a meeting with the Saints, we do not feel discouraged; for the Master is with us, and is ever ready help in time of need. The church is but little known of here, and many answer when spoken to of it, "I never heard of it before."

One feels strange when entering a large church thronged with people, to know that he is the only one in such a multitude having the true gospel. How glorious this gospel is! I rejoice in it, and feel thankful that I have obeyed it, and put myself in a way to receive the blessings. They have been many, and I have the promise of many more in the future if I live a humble and faithful life. Pray for me that whatever duty I may be called on to perform, I may do it humbly and faithfully, ever striving for the reward awaiting the faithful. Your sister,

NETTIE WILLIAMS.

---

CEDAR RAPIDS, Ia., Oct. 3.

*Editors Herald:*—I had the pleasure of baptizing two precious souls, Srs. Minnie Taylor and Jennie Gilbreth, at Cedar Valley, September 25. Sr. Taylor is an aunt of Bro. R. Sutton, of Fulton, Iowa. Bro. Sutton baptized her husband a short time ago. There are others investigating and I think will soon obey the gospel. When I left I had to make a promise that I would come back or see that some one did, and preach more of the gospel truths; so I gave them a promise to that effect and came to this place last Wednesday and have been trying to preach to the people over Sunday; and this morning I take my departure for Fairbanks, Buchanan county, and expect to labor there and at Orin Center, Grove Hill, Randalia, and other places as they may open. I ask the prayers of the Saints that God will give me his Spirit to do his will. In bonds,

C. C. REYNOLDS.

---

### SPENT IN CHARITY.

IT is estimated that it costs the well-to-do people of this country $125,000,000 annually to support charitable institutions, while at least $500,000,000 are invested in permanent buildings where the needy are cared for.

---

The cost of living is decreasing and never was lower than at the present time.

# Original Articles.

## THE LORD'S SABBATH.

IN the *Herald* of January 2, 1892, I find an article on the above subject over the signature of E. C. Lindsey. With the permision of the editor I will present some Bible evidences of our obligation to obey the fourth precept of the decalogue, also well-authenticated historical evidences that there is no sacredness whatever attached to the first day of the week as a Sabbath. In treating upon the question of first-day sacredness I appeal to historical facts, because the Bible nowhere even alludes to the sacredness of that day.

Before entering upon the merits of the subject I will refer the truly conscientious and unprejudiced reader's attention to the untenable and unwarrantable position of this writer. And as my object is only to do good, I shall carefully avoid sarcasm, and offer, perhaps somewhat bluntly, the facts as I see them. I shall not accuse this respondent with intentional misapplication or misrepresentation, but will allude to the facts as they are, and he must accept the alternative.

1. This writer tells us the Sabbath commandment was limited because it was commanded to be kept "throughout your generation." The best commentators tell us that "in your generations," and "throughout your generations," limit *only* to families of the seed of Abraham, and not to time. In Genesis 17: 12 (given by him). God, addressing Abraham in person, said: "In your generations." Now did this expression refer to the Jews? Impossible, for this was over eleven hundred years before the first mention of a Jew in the Bible (2 Kings 16: 6). Then it must refer to the children of Israel. No, not so; for this was over one hundred and seventy years before the name Israel was given to Jacob.

Now with the promptings of a clear conscience and love for the truth, let us examine the whole of the seventeenth chapter of Genesis and we will learn that this text has reference to none other than the *seed of Abraham.* Who, then, are the seed of Abraham? "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus, And if ye be Christ's, then are ye Abraham's seed." —Gal, 3: 29. But we do find that for at least a "thousand generations" the commandments are to be kept. (Deut. 7: 9.)

2. He also tells us the first day of the week "has been the Sabbath by the authority of Christ since that time." The voice of Jehovah commanded the seventh-day observance for a thousand generations, while the first day is not once called the Sabbath, no promise that it ever would be and no record that it ever was, nor is it once commanded.

3. He lays great stress on the "significance" of the mention of the first day of the week *only after* the resurrection. Christ had told the people that no sign should be given them, but the sign of Jonas the prophet; hence it was absolutely necessary that he should appear early upon the first day of the week in order to prove the fulfillment of his word, and how could the record of the fact be otherwise made to prove, by this sign, that he was the Christ? (Matt. 12; 39, 40.)

4. He says: "If they [the Israelites] had known it was their duty to observe the Sabbath holy, a commandment direct from God on that occasion would not have been necessary." Is this sound reasoning? I fear that in his zeal to bolster up the Papal institution he overlooks its application to the other nine precepts; let us make the application: If they had known it was their duty to have no other gods before me, not to kill, steal, etc., etc., "no direct command would have been necessary." Will our zealous brother accept this application? Evidently with the weapon he formed to demolish the Sabbath law, he destroys every word that Jehovah uttered from Mount Sinai. But I know God will vindicate his law, and reward the obedient as he did Abraham, whom God says kept his commandments over four hundred years before the tables of stone were given to Moses on Mount Sinai. (Gen. 26: 5.)

5. He says: "They did not have to keep the law to keep from sinning." Why, then, I ask, obey the first, second, or any other commandment?

6. He essays to prove that an ordinance is not now binding because it was to continue "throughout your generations;" and then proves that "your generations" have ceased because the ordinance is no longer regarded.

7, He cites Exodus 12:16 and Leviticus 23: 7 to prove that there was "a divine significance attached to the first day of the week long before the New Testament." I regret that it becomes my duty to tell this writer that he *must know* that this text refers *only* to the Passover week, which, being movable, can have no connection whatever with the Sabbath of the Lord or the week in which it occurred, and in fact was celebrated but once a year.

8. He refers us to the conversation between our Savior and the young man to prove that obedience to the commandments, Thou shalt not kill, nor commit adultery, nor steal, nor bear false witness; honor thy father and mother, and love thy neighbor as thyself, are all that are necessary to give us eternal life; hence, he says: "Why does he not tell him to keep

www.LatterDayTruth.org

the Sabbath day?" Ah! why? Significant inquiry. Even according to the argument of this writer, this young man was no doubt then keeping the Sabbath, as the inquiry occurred *before* the alleged change of the Sabbath, at the crucifixion. Now, forgetting his obligation to his Creator, and his duty to himself, and in his zeal to eliminate the fourth commandment, he says: "If God on the judgment day confronts me with the question, Why did you not keep the seventh day holy? I will say, Your Son Jesus Christ, whom you sent to redeem the world, told me that I could have eternal life without it." Will you believe me, sir, you cannot thus deceive the Almighty? Are you really awake? Can you not now hear the voice of him who "changes not," nor "alters the thing that has gone out of his lips," saying, "Thou shalt have no other God's before me. Thou shalt not make and worship any graven image. Thou shalt not take the name of God in vain. Remember the Sabbath day to keep it holy. But the seventh day is the Sabbath of the Lord thy God"? What were the facts about that conversation between Christ and the young man? Christ did not say (as this writer words it) that we could have eternal life by keeping these commandments, but "If thou wilt enter into life" these six commandments must be kept. It is more than reasonable to suppose our Savior referred the young man to the six precepts hanging upon the limb of love to our neighbor, as that was doubtless where he was lacking, as shown by his sorrow when told to sell what he had and give to the poor.

9. Is it a fact, as he states, that at the crucifixion "we lose all trace of the Sabbath"? (See Acts 13:42; 16: 13; 18:4, 11.) Paul was at Corinth a year and six months preaching to the Gentiles every Sabbath. (Compare verse 6.)

10. Is it a fact, as he states, that Paul in his epistles to the Galatians, "mentions the *seventh day* only to deny the obligation of its observance," when the seventh day nor Sabbath are [not?] once mentioned in that epistle? much less to find Paul denying the obligation of its observance.

### EVIDENCES OF THE BINDING OBLIGATION OF THE FOURTH COMMANDMENT.

Should the following axioms, given in my letter published in the *Herald* of January 2, 1892, be recognized as such, there could be no grounds for further measurement of evidences on this subject. Those who deny their axiomatic character should point out their reasons for such denial. The three axioms are as follows:—

First: Every law enacted or made can be repealed, altered, or abrogated, *only* by the creating or a higher power.

Second: All questions under investigation must be determined by the amount and kind of evidence adduced.

Third: The repeal or abrogation of a law must be made with equal display, clearness, and publicity as that of the enactment of that law.

An article on this subject appeared in the same number of the *Herald* with mine, over the signature of E. C. Lindsey, in which that writer attempts to prove from Bible authority, that the Sabbath of the decalogue expired by limitation, and that by God's authority the first day has taken its place. My purpose in this article is to offer a few thoughts upon the subject and thereby do good if possible.

This writer first places the *Herald* in the category of advocates of the first-day Sabbath. To me this seems strange, since my acquaintance with the views of the people it represents for the past thirty years has led me to believe that as a people, while their customs do not agree with it, they believe all the ten precepts of the decalogue are alike obligatory upon us at this day. It is made all the more remarkable by the following facts; that Joseph Smith, when he visited the place where the plates were found, was visited by an angel, who, among other things, said unto him: "But notwithstanding the workers of iniquity shall seek your destruction, the arm of the Lord will be extended, and you will be borne off conqueror, if you *keep all his commandments.*"—Voice of Warning, p. 72. Now did he keep all the commandments, and was he borne off conqueror?

This writer says: "My object is to show that the law of Moses *including the decalogue*, was only to continue in force until the resurrection of Christ, and that we are bound to obey only such parts of that law as are repeated in the Christian dispensation."

In the foregoing the writer declares his object to be to establish two propositions. First, that the ten commandments were only to continue until the resurrection of Christ; second, that we are bound to obey only such of the ten words of God as are repeated in the Christian dispensation.

Reader, let us inquire of our anxious souls whether we are prepared in our hearts to accept the commandments of God as the guide to our moral lives, or shall we reject them and accept, instead, "the doctrines and commandments of men"? (See Matt. 15:9; Mark 7:7; Col. 2:23; Tit. 1:14.) Shall we defend a position born of pagan parents, right or wrong, just because our ancestors have done so?

I will first examine the Scriptures to learn whether the decalogue was limited or not. The second proposition is involved in the first, provided it is shown that the commandments are unlimited as to duration. A law cannot be a limited one unless the conditions of the limitation appear in the law as a *part of it.* The reasons are obvious; no other power but the creating one could limit it, and that must be with the same display and publicity as the law itself. We will now turn to Exodus 20: 3–17. Here, after carefully reading the entire decalogue, we utterly fail to find a single word or intimation that the law is limited, or to be changed one jot or tittle in any one of the ten precepts. It would, indeed, be a very strange thing if there were such conditions in a law spoken by the voice of Jehovah, the only time his own voice was ever heard by man. (Deut. 4: 33: 5: 26.) His own finger wrote this law upon tables of stone, the only writing God ever gave man; and this upon stone, plainly indicative of a law coexistent with man. These tables of the testimony of God were deposited *inside* the ark of the covenant, overshadowed by the two cherubim. This was the holiest of the holy, and so sacred that man was not permitted to even look therein, under the penalty of death. The ceremonial law was placed in a pocket *outside* the ark, as a witness against them. In this sacred manner the immutable (unchangeable) and perfect law of God was brought down to the time of his Son's advent, who we find accepts every "jot and tittle" of it, and not only tells us that "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled," but also that "whosoever therefore shall break one of these least commandments . . . shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, shall be called great in the kingdom of heaven." (Matt. 5: 18, 19.) This is an expression of our Lord's opinion of his Father's law. Thus we see that up to the time of Christ, the law of God was not second-handed. The people at Mount Sinai heard the voice and then saw the same words upon the two tables of stone that were spoken, which were preseved as I have shown. I warn this writer and the rest of mankind to beware of teaching contrary to the law of God. It may be urged by some, in their zeal for a first-day Sabbath, that Christ, in his words, above referred to, did not refer to the ten commandments; but a moment's reflection will show anyone that no other law could have had that said of it. In Matt. 5: 21, 27, 33 he makes it positive. Now let us read James 2: 10. This was written twenty-seven years *after* the crucifixion. This writer tells us if we keep all but one of the ten commandments, the violation of that one makes us guilty of all. In verse 11 we learn that the law James refers to is the decalogue, and in substance, the same

www.LatterDayTruth.org

as Christ taught us two years previous to his passion. In Revelation 12: 17, we read that the "dragon went to make war with the remnant of the seed of the woman which keeps the commandments of God and have the testimony of Jesus Christ." The "remnant," of course, can be no other than the people of God at or near the end of this dispensation; so if it does not refer to this present generation, it must refer to one still in the future. This is confirmed in Revelation 14: 12, which was written A. D. '96, or about twenty-six years after the destruction of the holy city, and sixty-three years after our Lord was crucified. It reads as follows: "Here are they that keep the commandments of God and have the faith of Jesus." Here, sixty-three years after the cross, the inspired writer recognizes the obligation upon a future generation, to obey the decalogue. In Isaiah 66: 22, 23 we find that the Sabbath is kept in the new earth. We should not allow ourselves to imagine that the law of God is not good, for the angels in heaven "do his commandments." (Ps. 103: 20.) Thus we see that the will of God is done in heaven as our Lord prayed that it might be done on earth. (Matt. 6: 10.)

He that is seeking the truth will not oppose so plain and unmistakable language as I have given above; and he must be a madman who will jeopardize his own soul by following after the doctrine and commandments of men in the light of such plain, positive statements.

We have now traced the Sabbath in the midst of the commandments, from the giving of the law on Mount Sinai down to the present time, and so on to the new earth, and thence to heaven; yet not a word can be found in all the Bible to contradict this, for the Bible is a book that always harmonizes with itself. There stand the immutable precepts of the decalogue; there are the many examples of Christ and his apostles in strict obedience to all the law of God; and there are the teachings and writings of the apostles down to A. D. 96, all plainly recognizing the eternal and immutable character of the fourth, as well as all the other commandments, with no command, order, or example by which we are required to recognize any sacredness whatever to the first day of the week as a Sabbath or holy day of any kind. Reader, here are the facts; here are the commandments of God *versus* the traditions and commandments of men. Which will you accept?

The nicety and exactness with which Sunday keepers fit the first day into the place of the seventh, is such as to render it necessary to expose their ignorance of early church history.

## EVIDENCES AS TO SUNDAY SACREDNESS.

It is a fact, well known to history, that Sunday was the oldest heathen Sabbath, named in honor of the sun-god, Baal, the principal God of most of the heathen nations. Baal-peor (sun-worship) was the most prominent sin of the people of God. At the time our Savior was on earth, the Roman people were sun-worshipers, and Sunday was their established Sabbath. As the gospel reached these Gentiles, they found it difficult to give up Sunday; hence, after their conversion; many of them still observed the first day; yet all, so far as we can learn, obeyed the fourth commandment as well as the others. The church at Rome soon apostatized, and even in the apostles' days, this apostasy became apparent. (See 2 Thess. 2: 7.) The beloved disciple, also, tells us of the same thing in A. D. 90. (1 John 4: 3.)

There is abundant proof, from the very best authorities, to show that Sunday was not regarded as the Sabbath of the Lord in the Christian churches for several hundred years after Christ. I will give place for but few who are among the most creditable Sunday advocates. Dr. Peter Heulyn says: "Take which you will, either the Fathers or the moderns and we shall find no Lord's day instituted *by any apostolic mandate*; no Sabbath set on foot by them upon the first day of the week."—Hist. of the Sabbath, part 2, chapter 1, section 10. This is to the point and from good authority. Another witness, whose reputation is too well known to be questioned, says: "Not any ecclesiastical writer of the first four centuries attribute the origin of Sunday observance, either to Christ or his apostles."—Sir William Domville, in his Examination of the Six Texts, Supplement, p. 6, 7. The next, one of the very highest authorities, is from Chambers's Encyclopædia. After summing up all the evidence obtainably on the subject of Sunday sacredness, that authority says: "By none of the Fathers before the fourth century is it (Sunday) *identified with the Sabbath*, nor is the duty of observing it grounded by them, either on the fourth commandment or on the precepts or examples of Jesus or his apostles."—Sub. Sabbath. What will those who argue for such a nice succession of the first day to the seventh say to this bit of record?

The laws of God are immutable, infalible, and eternal, and they will be vindicated, although Catholicism, with all her power during the early days of the church and the dark ages, has so faithfully labored to supplant the true Sabbath of the Lord with one of its own.

Another authority of national reputation says: "But whatever may have been the opinion and practice of those early Christians in regard to cessation from labor on Sunday, *unquestionably* the first law, either *ecclesiastical* or *civil*, by which the sabbatical observance of that day (Sunday) is know to have been ordained, is the edict of Constantine, 321 A. D."—Chambers's Ency., Sub. Sunday. The following is the Constantine edict of 321: "Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture, because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by heaven." The original of this is in the library of Harvard College in Latin. These will be startling facts to many who have rested easy in the shadow of the Sunday Sabbath. What I here give is but a small part of what I can give, yet this is deemed all that is necessary.

Let us now recapitulate a little: Chambers's Encyclopædia says *unquestionably* the *first law ecclesiastical* or *civil* by which Sunday observance was enforced was the edict of Constantine, 321. Now let us examine the terms of this famous edict. First: It was the first law of any kind on the subject, and that three hundred and twenty-one years *after* Christ. Second: Constantine was originally a pagan sun-worshiper. Third: He commands their cessation from labor as coming from no authority higher than that of the Emperor of Rome, but because it was the "*venerable day of the sun.*" Fourth: The restriction did not extend to the country people. Fifth: No allusion is made in it to Christ or his teachings. Sixth: Nothing in it shows either a desire to abrogate or change the Lord's Sabbath. When we remember that Constantine was the "first Christian Emperor" we may reasonably suppose that at that time he had no objection to the seventh-day Sabbath, as he allowed all Christians to rest and worship upon that day. It was in the ninth century, under Emperor Leo, that the first restriction over the country people was made.

I have quoted the above line of the very best authorities which forces us to the unpleasant conclusion that Protestant churches are partaking of the sins of sun-worship with their mother, the Catholic Church, and their grandmother, paganism, in the same manner that the Jews many times partook of the sins of the heathen nations round about them in Baal-peor. Truly the woman sitting upon the scarlet-colored beast with a golden cup in

www.LatterDayTruth.org

her hand has made all nations drink therefrom. Let us bless the voice that sounds the warning, "come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." Let the warning be heeded. Let the nations that have joined themselves to Baal-peor hearken to the warning voive, lest their inventions anger the Lord, "and the plague brake in upon them." Then where shall a Phinebas be found? (Ps. 106: 28-30.)

If a change had been made, as is claimed, it would appear in the New Testament, for Paul says: "I have not shunned to declare all the counsel of God."—Acts 20: 27. Christ our Lord said: "All things that I have heard of my Father I have made known unto you."—John 15: 15. Now tell me, ye who can, where shall I find the command for this change of the Lord's Sabbath, from the seventh day of the week to the first day?

ALBERT D. RUST.

WACO, Texas, April 6.

[Reported for the HERALD by Sr. Belle Robinson.]

## SERMON BY PRES. JOSEPH SMITH.

THE subject the speaker has in mind may possibly not interest all; but it may be possible it will start some controversy with some. Perhaps this will vary, to some extent, the sameness, and avoid our dropping into the condition of a mutual admiration society in which we laud ourselves, and laud others, possibly to our own disadvantage in the eyes of them that may be lookers-on in Venice.

I remember hearing, when I was a boy, a comment of a strange creature that used to be around the town—a member of the church, supposed not to be overmuch blessed with intellect, and yet fruitful at times in sayings that were proverbial. On one occasion she heard my father using words of commendation and praise, and turning her head a little one side, she said: "Joe, don't you know, self-praise don't go but little ways?" And to my thinking, undue adulation—self-congratulation—is bad in its effects upon the individuals, those who indulge in it; and it gives frequently to them that are outside, and many of those who are within, a false impression as to the real worth of the individuals who are thus praising themselves.

The higher criticism in its truest sense comes from the consciousness of having risen above the common level; and if its efforts be directed to the emancipation of the individual indulging in it from like evils with those which are condemned, its influence is salutary; but if by any means it produces a morbid condition of mind, it is possible that the mind may be led astray, and what may be termed by the individual a "higher criticism" may terminate in loosening the hold of the faith of the individual upon that which is stable. Criticism in order to be beneficial must be just; and it is not always that we are just to ourselves, any more than we are just to others; and the truest, noblest advancement we can make, in my judgment, is not in a condemnation of what we may discover to be wrongful in others, but that which results to us through the influence of the emulation of that which is better in them; and I am sure the human heart is made better always, in all classes of society, by the contemplation of that which is noble, that which in itself is grand, that which in its results is productive of good to men; and I am also quite sure that a spirit of criticism, a spirit of fault-finding, that which seeks to discover evil and wrong for purposes of condemnation, will ultimately destroy, disrupt, injure, and harm families of the best intentions that you anywhere may find; and I am sure you will concede this when you for a moment think over the families of your acquaintances, and see if you do not discover that the spirit of scolding, fault-finding, harsh criticism of either father, mother, or both, upon the children, has resulted in not only destroying the respect of the child for the parent, but has resulted in destroying the child's self-respect, until when the time should come that the child or the children should be honorably sustaining themselves upon their own integrity and good behavior, they have come to years in which they disgrace themselves, and father and mother; whereas upon the other hand, you may think of families where love has ruled, and the commendation of that which has been good, the rewarding of faithful services by cheer and encouragement has wrought in the children respect for father and mother, and where the simple putting of the children upon their good behavior has resulted in making them honorable in their actions towards others, and self-dependent, so that they might be trusted anywhere without danger of their disgracing parentage or themselves.

I remember hearing a father once say in reference to the conduct of his boys, when he had become angry at some act he thought was disrespectful, but which really was not under the circumstances, that he would be feared if he could not be respected. The answer made by one of the boys was this: "He who expects to be respected must first respect himself;" and as for being fearful, his child told him that he did not know that fear ran in the blood. But it unfortunately happens, and I had it thrust at me this afternoon, jokingly, as a matter of course, (but then there is ofttimes more truth spoken jokingly than in harshness under such conditions,) that the preacher's boys are usually more difficult of restraint and sometimes meaner than the boys of the laymen. And why is it? Now I do not know for my part why it should be, for it seems to me that the preacher should be an example to his own household, and if by any means his boys turn out to be more unprincipled than those of the laymen, there must be something vitiating in the pulpit, or there is a strange lack on the part of the all-kindly Father to whose ministry he is supposed to be set apart, to throw around the minister such influence as to bring to bear upon his children those saving graces of which he is telling the people.

And now, good friends, pardon me if I do not seem to fall into full accord with some of the things that we may have heard while assembled here; for while I do not intend to join issue with any of the preachers upon any of the principles of doctrine which they may have announced, it is the intention, if it be practicable for me to follow the thought out, to present what I believe to be the grand central thought, not only in this work we are pleased to call the latter-day work, but in the great work of redemption instituted by the Almighty through the instrumentality of his Son, which was devised at a very early hour in the existence of the heavens and the earth, and which will not, cannot be fully culminated until all that is evil in mankind has been overcome,—until there is not left a son or daughter of degenerated Adam to be brought back into a condition of peace and blessedness; and that central thought is this, that Christ entered the world announcing that those who believed on him should not perish but should have everlasting life; and this the able lawyer of the New Testament times specifically declares, when he says that life and immortality were brought to light through Jesus Christ.

While I have heard my brothers and sisters, in their testimonies, tell of the wondrous things which God had done for them, and recite some of the favors which they had received at his hands, my heart was made glad; and yet I could not help hearing as if from the lips of the Redeemer himself, "Rejoice not that the devils are subject unto you, but rather rejoice that your names are written in heaven." And while my own have suffered sickness and death, and I have seen sickness and death upon every hand,—have gone to the bedside of them who were suffering from pain and distress, and have felt within myself that death only awaited them, notwithstanding the intervention of the prayers of myself and those who were with me,—I have felt how strong a hope there should be in the minds, dominating the hearts

www.LatterDayTruth.org

of those who professed to be the disciples of Christ, that notwithstanding they might see loved ones passing out upon the great sea into the hereafter, they should still feel within their spiritual selves that their feet were planted upon the rock that should never be moved; that underneath them had been laid the divine hand; and for them the strength of the Matchless One should be exerted to their eternal salvation. And when such considerations as these arise in my mind, all these things which are of this life, appertaining to the life of the flesh, sink into insignificance and are of but comparative importance. And I am strangely moved at times to feel that we sometimes value those things which are nearer to us to such an extent that we forget the wondrous benefits to be derived in life everlasting. And how is it that we shall so prize that which now is, cling so tenaciously to the things which appertain to this life, and hold so negligently unto those things which make for us a way to glory which is beyond? The happiest frame of mind, to my thinking, in which an individual may possibly live in this world, is a consciousness of being at peace with God and his creatures, having only the indwelling of that principle of love which is a principle of power, and a consciousness that unto the individual has come the fulfillment of the promise: "My peace I I give unto you; not as I give unto the world." It is the equivalent in the language of the Savior of saying: "I have come with my Father to take my abode with you in the life which now is, which shall be continued in the world which is to come—eternal life."

Now in the light of this thought, let us examine for a moment, if you please, what might possibly be our conduct under given circumstances. We have heard that that dreaded plague, cholera, is threatening our land. We look out and discover its insidious approaches, and look back nearly sixty years unto its first visitation on this land, mark the slow approaches year by year, mark its advance westward until it culminated in an awful destruction; and we have minds now so sadly impressed with the reflex of that past history that they are fully expecting that sooner or later, this year, next year, or the year which is to follow. that dread scourge shall be sweeping over America. And should it be so, are you not conscious that among those that make a profession of belief like ours, there are those who have become satisfied that God's besom of wrath must sometime sweep over this wicked world; are you fully alive to the consideration of the question that your houses may be attacked, that your families may be found within the sweep of the plague, and have you decided in your own hearts what shall be your conduct under such considerations as those? If you have not, let me ask you that from this night you begin to consider and see if you cannot find within the promises of the New Testament scripture, and those prophecies which are in the Book of Mormon, and those which have come to us by later revelation, something that will aid you in rising to a higher plane of life, a higher plane of thought, a higher, more dignified plane of feeling in this gospel economy, teaching you to prize above all the gifts which God may have bestowed upon you, or may bestow upon you or your neighbors appertaining to the life of the flesh, that wonderful gift of eternal life. See if you cannot find within your souls that that shall give this the crowning excellence in all your contemplation, that shall bring you into more marked rapport with the Spirit of Him who came to give you life, and will value these transitory things, these fleeting things at their just estimates, and not lose by comparison that strength of character which you must attain if you would abide the trial.

I now picture to myself a family that for many long years was blessed by the Infinite One in a wonderful manner. Everything which the husband turned his attention to prospered; the mother was blessed in her children; and everything seemed to surround them with a halo, a benediction and peace from their fellowmen, and all the affairs of business were marked with honorable integrity and the standing of the man and family was good. In these times of prosperity he stood valiantly for the cause which he maintained; but after a time it seemed as if the protecting hand of God had been withdrawn from around him, and one thing after another of disaster seemed to approach the household, until stricken by death and by loss, the time ultimately came when they of that household were led to inquire whether or not there was a God in Israel, whether he heard his children's prayers, and but for the blessed integrity which the light of life had inspired in them, there had not been only a wreck of everything of standing, but a wreck of faith. But in the infinite love of God he had implanted within their breasts that testimony of eternal life, and where this was, death and disaster might make their impress; but they could say as did he of old, "Though he slay me, yet will I trust him."

The conditions of the world at the present time are peculiar; we are fast approaching, or rapidly merging as it may be decided by you in your contemplation, into that condition of things which must rule ultimately when the Savior's word's must have fulfillment, "When the Son of Man cometh shall he find faith on the earth." And that which we see about us is calculated to show that there will be faith upon the one hand, and rank unbelief upon the other hand. The strong grasp which strong men have had upon the faith which has come down to them from their fathers, is being weakened. The pillars of institutions that have stood for hundreds of years, and seemingly have been impregnable to every assault, are beginning to show evidences of the attacks of modern criticism, and must soon totter, to the destruction of those institutions which they have supported; and you, and I, and others of modern faiths and beliefs are satisfied that sooner or later many of those things which have stood because of the superstition of the people, because of their acceptance of that which has come to them through tradition without inquiry upon their own part, shall be numbered with the things of the past; and only that which can stand examination in the broad sunlight of the broader guage of humanity's grasp and understanding, will abide.

And you and I have flattered ourselves that the faith we were in possession of, that conventional belief which we have written in our minds, and unto which we have given the credence of our lives, will stand the investigation of all classes of minds everywhere; and wherever it shall have a faithful examination and consideration, it will be found to be that which must abide. Did it ever occur to you that that principle or those principles of belief shall continue whether you and I continue to adhere to them or not? If they have been designed of God, if they have been promulgated by Jesus Christ, if they are the results of the Divine consideration concerning the wants of man, they must continue and abide forever; while you and I may not only pass off the scene of active life, and our considerations, our conclusions may be completely changed, and we be adverse, sooner or later, to that which we now hold to be sacred. I know some of you may say, "Brethren, others may change, but I will never change." In that case, I have but to repeat to you the language of the Savior, "When thou art converted, strengthen thy brethren;" for one answered Christ in a similar manner, and yet it became necessary for a sharp reproval to arouse within him the principle of life by which he was enable to endure. One of our hymns has an expressive verse:—

"Change and decay in all around I see,
O, thou who changest not, abide with me."

And the promise has been made to the disciples that He would abide with them; but he will not abide with those who are variable; he will not abide with those who are content with temporal things; he will not abide

www.LatterDayTruth.org

with those who are too light and visionary, nor with those who place undue estimate upon the things which lie between them and eternal life. He will not take up his abode with those whose characters are not approaching the purifying which he has intended will be accomplished for them, and unless we put ourselves within the reach of his mercy in such way that he may with his plastic touch form the character within, he will not accept, and loss must accrue to us in a way that we will not be satisfied with by and by.

Now let me adjure you, young man, while you are contemplating the wonderful story of the Christ, and while you feel strong, while you are standing upon the platform defending his truth, and feel yourselves intrenched all round about with the armor of defense, let me adjure you whatever you consider the weapons within your grasp, use them so wisely that every man and woman that hears you may be satisfied that you believe that God's love to man, man's love to his fellow man is reflective of God's love to him; and until you can do this, until you can feel within yourselves, your souls, the kindling influence of that love that sent a Redeemer to the earth that he might give life unto them that believed on him, you may find that others may find weak places in your armor and you must suffer loss.

I once heard a man say that he defended the gospel, or accepted the gospel as taught by this latter-day philosophy because it offered him a weapon to destroy every other faith; and furnished one that he could successfully defend against an attack. I lived long enough to see that man lose his grasp upon the rules of propriety, forsake his wife and children for a false love, and become a castaway. The wife and children remained in the honorable walks of life. His heart was not set to do the Master's will because of love of God to man, but because he rejoiced in the power that made adversaries subject to him.

Now he who wields the defensive sword must remember that if his adversary is active, he must at some time find him off his guard, and if he does, there is danger that he may find the weak places in your armor, and he may wound you unto your spiritual death.

We are living in a critical age and there stands to be solved great problems in human experience. History is rapidly culminating, epoch after epoch in the world's transmuting scenes are occurring, and we are finding new issues based upon old inquiries, and unless we shall have something within us of the light which is shown from him who redeemed us, we will not be able to solve these problems satisfactorily to ourselves, nor be able to give to others a reason for the hope that is in us. Let me illustrate this a moment, and I will try not to weary you, but I feel within me the movings of that spirit of inquiry that must be answered, and answered by the people of God wherever they may be found, for Ephraim has been sifted among the nations, and the thousands and tens of thousands must ultimately seek them out, and it will not do for us to be careless and indifferent to that which God has scattered widely in this world indicative of his love to mankind; and wherever we see the outcroppings of that spirit which has been poured out according to the declaration of the prophet in the Book of Mormon, that the time would come when there was a spirit poured out upon the people and they began to inquire of each other here and there, we must be ready to meet the outcroppings of that which that spirit may bring, and say unto every measure which God institutes among man for the amelioration of their condition, "You are welcome. And our motto and creed are sufficiently broad to say unto you, 'May peace and God's strength be with you in the fulfillment of your design.'" If we cannot do that, we are not able to say as did the Savior, "He that is not against us is for us."

A brother told me to-day that he thought I was too liberal. I wondered in my heart if my liberality was as broad as the liberality of Christ, who, when there was brought to him a sinful mortal, could stoop and with his finger write upon the sand until those whose accusations could have brought to death the transgressor, shamefacedly walked from his presence, and he could rise and in the dignity of his character say, "Where are thine accusers?" When he did this human frailty stood successfully defended against human accusations born of pride, and superstition, and proscription. I wonder if the age is so far advanced beyond that wondrous liberty, that wondrous latitude of kindness and love that we are better to-day than was he, our exemplar; and how can the disciple afford to be more liberal than his Lord? How is it practicable for a disciple to be in advance in his heart-love for his fellow man than was the Master? Now you can easily see that whoever this brother was he made a mistake. I could not possibly be more liberal, more upright and just in the consideration of the affairs of my fellows than was he who is our Savior.

Has it occurred to you that the central promise made by Christ, that which runs all through the New Testament Scripture, that which shines out in the Psalms, that which was born in Isaiah by the prophetic declarations, that which was exemplified by Christ, that that Paul declared to be the "hope of Israel," was not that which blessed men in their temporal affairs and in the flesh, but that which gave to them eternal life? Has it occurred to you that every provision of the divine economy from first to last in sending the Savior, was that man might have eternal life? Let me adjure you, brethren, to wake up to the consideration of this grandest, best, noblest thought. Put off those things which are of the flesh, put off that short-sightedness which sees only the blessings of the now, and look unto that which is beyond, not forgetful of those duties which shall prepare you, not only for disaster and pain, but for an entrance into that land where light and love, and peace and happiness reign.

Talking with one of the veterans to-day, before the dinner hour, we were wondering something concerning the future, and it was concluded by us who were talking that when we should be permitted to meet Abraham, Isaac, and Jacob, those men that had gone before, those whom the love of God had blessed, that we should know them, recognize them. When I asked Uncle John McIntosh if he thought he would know Abraham, he said: "Well if I don't, I will probably find somebody to introduce me to him." Now mark you, one of the bright anticipations of my soul is this,—you may none of you join me in it, you may think it is visionary; you may think it is one of those things that is born of an undue desire, or an over-common estimate of self; I don't care particularly what emotion of the human mind you may give credit for it; but I expect that if I shall be permitted to enter into that world by virtue of having been worthy to receive that which shall culminate in eternal life, I shall know Abraham without an introduction to him; I shall know Isaac; I shall be able to recognize Jacob, and every worthy son of God from Adam down; and I shall be able to recognize them upon the principle that there is but one of each and that peculiar Spirit that makes men now of like faith members of one common family, striking out the ban of strangeness which exists between men in this world, it will become so refined, so strengthened in its operation that when men look each other in the eye they will know who they are; and the lines of demarkation which separate them will be forever withdrawn, and we shall know as we are known. I believe that I shall be able to recognize men that labored in this work in its early times whom I never saw, but whose names are emblazoned on the pages where the honorable names of servants of God are placed; I shall know them who succeed me in the stage of action.

All that concerns me and all that

www.LatterDayTruth.org

seems to me to be worth grasping for, or holding to in this world, is the power to be able to abide under conditions that may try men's faith, under conditions that may destroy in a sense the happiness that may be in the flesh, under conditions that may make peace impossible in the world except the peace which Christ will give to his disciple; and if it please God to give me that if it please God to give me that consciousness of serving him here, and will give me the power and the ability to continue to the end, it seems to me now, whatever it may be hereafter, that I can afford to see some of the things which may gladden life now slip from me, and be contented to abide in a restful condition until that time shall come.

I will not detain you longer, but simply say in conclusion, that it seems to me that it is time that we were rising in the grasp of our understanding to some of those grander, nobler considerations of the gospel of the Son of God open to our grasp, and open to our understanding, that we may successfully fight this great fight, having our eyes fixed upon that light that is shining upon the path yonder, and that will lead us up into the realms of peace on high. And that you may be blessed both spiritually and temporally while making this transitory journey, certainly is my desire; and I fully believe that those who shall place themselves in nigh touch with the great Master will so be blessed here in temporalities and things spiritual that they will be conjoined in the one, and we shall have that happy medium of man serving God upon the earth in the flesh with the spiritual life resting and abiding with them.

LOGAN, Iowa, October 4.

# Miscellaneous Department.

## GENERAL ANNUAL REUNION.

Wednesday, October 5. The morning prayer service was a feast indeed. The gifts of tongues and prophecy were manifest in an intelligent and soul-cheering manner. The promise of the Spirit was that the Saints should do closer duty and greater blessings would follow. The further testimony was that many of the young men present should prepare themselves, as the Lord will call them to bear the glad tidings in all directions. John Rounds and son were present and expressed a desire to reunite with the church. God bless them. Bro. Rounds recited a remarkable case of healing. A boy having had white swelling in the leg and lost part of the bone, was healed, and promised that in manhood the limb would not be disabled nor deformed. The boy is now a grown young man and a living monument to the truth of the above promise. White swelling usually leaves the subject deformed and disabled, so the above is nothing less than a miracle. It is one among the many recited at this reunion, and shows that the signs do follow the believer. Baptism was administered and the meeting closed.

The morning sermon by Elder James McKiernan was from Isaiah 40: 10, and very interesting and able. It was reported and will appear in the *Herald* in synopsis.

The afternoon discourse was by Elder J. S. Roth; subject, the laying on of hands. He showed that it was a scriptural doctrine, and was exercised in the church for the blessing of children, for ordaining the ministry, for administering to the sick, and as an ordinance through which the Holy Spirit was given; that it was no new doctrine, but had been an ordinance blessed of God in the days of the patriarchs, and was a principle of the church of Christ to-day, and was blessed of God.

At four p. m. the Sunday school workers met to consider the question, "How to organize new Sunday school associations." A very noticeable interest continued and some very profitable remarks were made. Adjourned to meet in practical Sunday school work at eight a. m., October 6, to study lesson No. 4 of Quarterly.

The evening discourse by Pres. W. W. Blair on the subject of inspiration, reading from Romans 8: 6–28, in which he clearly showed the universal movings of God's Spirit upon all living, but to the children of God was promised the "gift of the Holy Ghost."

Thursday the 6th. The Sunday school began work in good earnest at eight a. m. The officers before mentioned took charge, and actual work was engaged in. The school was divided into three classes: Senior, Thomas Hougas teacher; Intermediate, F. E. Cochran teacher; primary, Sr. V. Blair teacher. As these classes average thirty each, they will be divided. Sr. Ruth Cobb will assist in primary, and Sr. Mina Perkins the intermediate. The total enrollment was 107. The quarterlies published by the General Association are finding favor in the eyes of Sunday school workers here, which is evinced by the way in which they buy them. A "nickle collection" was announced, and $2.58 was the result. Envelopes and class books are in use, also the Secretary's Record Book published by the General Association. Teachers' meeting will be held each day at 1:30 p. m.

□ At nine o'clock the reunion prayer meeting convened in the large tent, in charge of Brn. C. Derry, J. McKiernan, and W. W. Blair. Eight baptized yesterday were confirmed, and one child blessed. Young and old took active part in the testimonies that followed. Among the latter were Sr. Aurner, daughter of Jared Carter of the days of the Seer, also Sr. Streeter and Bro. Clark. It was inspiring to hear the many righteous desires expressed. Sr. Jane Bolter, of Woodbine, of Lamanitish extraction, was among those baptized yesterday. She was afflicted with rheumatism and used crutches. After coming out of the water she says the disease left her joints, and she now walks without her crutches. Thus another miracle is added to the many already on record.

At 10:45 the sermon was delivered by Robert Elvin. The text was Eph. 2: 20: It is important that we build right, hence ministers should be conscientious and instruct right. He had heard some err in stating that they knew their church was the true church because Jesus Christ was the foundation. The text says, "on the foundation *of* the apostles and prophets," and we take comfort in knowing that we, too, have apostles and prophets, and that we build, not on them, but on the same foundation which they had. Of course Jesus Christ is all in all, and the only name whereby we can be saved. We tell the people we are in organization identical with the apostolic church; hence we should properly build by being in complete harmony. Isaiah 28: 16, 17 shows the prophet to be inspired to see that Jesus was not only a "stumbling-block" to Israel then, but is the same to-day to Gentiles. There is too much gilt-edge ornamentation in popular religion: men do not see the true genius of religion. Men use religion to favor their business. No one ever heard of a man joining the Saints to help his business. Christ is still a stone of stumbling: the difficulties have not been moved. Psalms 118: 22 has two thoughts; one is that the stone was rejected. It is reiterated by Christ in Matthew, saying that the stone is become the head of the corner, and that it is "marvelous." Like Peter, we have neither silver nor gold to give, but offer the truth through which comes the true riches. Turning to Romans 9: 33 we have Paul bearing witness to this text. How is Jesus Christ a stone of stumbling and rock of offense at the present time? Religious people are stumbling now as religious people did then. To prove it: Christ commands the apostles to teach *all* things." (Matthew 28.) What these "all things" are, is not enumerated, but some of them are seen in Mark's account: "These signs shall follow them that believe." These are offensive to Christian people, yet they stumble at Christ. In Acts 2: 38 baptism is declared to be "for the remission of sins." This again is offensive; but they are the words of apostles, and when we reject their words we reject Christ. Truly, the Christian world does still stumble They say we are not orthodox. Who is to decide that? If we are in harmony with the word we are orthodox. Peter tells us how Christ is to be a stone of stumbling. People are to stumble at his words, In the foregoing citations Jesus is exalted to the head of the corner and not put in the foundation. Corner stones are laid in the foundations of buildings to-day at the beginning of the same, which probably furnishes an example for the common idea. But in the early part of the construction of Solomon's temple a stone was rejected. But at the completion one stone was lacking. On search, the rejected one was taken from the debris and was the keystone of the arch—the head of the corner. Is it not a fact that for eighteen hundred years Jesus Christ, the stone of salvation, has been rejected and is still placed by religionists in the foundation? It is time he be exalted, as a lively stone, to the head of the corner. Latter Day Saints are doing this. In section 142 Doctrine and Covenants the ministry of this church is commanded to teach the principles of Christ's law as found in the Bible and Book of Mormon, and that unless they have the Spirit they shall not teach. We tell the people they may have the same salvation and blessings they enjoyed in apostolic times, and hence our commission is equal to the apostles'. Jesus said, "No man cometh to the Father but by me." The religious people said: "He is egotistical; he is a crank; he hath a devil." That experience is repeated in this nineteenth century. The proclamation of the angel to Joseph the Seer was, "Join none of them." None were exactly right. They could stand to differ from each other, but when a servant of God differed from them, all their ire is raised, and we are also accounted egotistical. We teach the same word of God, and it becomes a stone of stumbling.

The Sunday school teachers met at 1: 30 p. m. and had a short but profitable session under Sr. E. L. Kelley as special teacher.

Afternoon service. Elder John A. McIntosh, in his eighty-seventh year, spoke. He embraced the gospel in 1838, believing God would bless, and God had blessed with measure running over. He continued by relating some experiences somewhat amusing in their nature, yet very encouraging to the Saints. He was followed by President Joseph Smith, relating incidents and circumstances that had come under his observation that further confirmed the Saints that this was the work of God.

At four p. m. Sunday school workers met to consider the subject, "How best to illustrate in primary work." Much interest was shown, and many good ideas presented, which will be of great profit.

At 7: 30 p. m. the discourse was by Elder E. L. Kelley on the subject of "the Holy Ghost being a present necessity and promise." In his clear and logical way the speaker showed beyond successful contradiction that the idea contained in the subject above stated was a scriptural and reasonable fact.

□ Friday the 7th. At eight a. m. Sunday school convened with increased interest.

www.LatterDayTruth.org

There were five classes organized, with an attendance of 107, and a collection of $2.27. The subject was the fourth lesson of the Quarterlies.

At nine a. m. prayer service in charge of Elders I. N. White and D. Chambers. Many strong testimonies were given and faithful prayers offered, and the Spirit of peace prevailed throughout the session.

At 10:45 a. m. the sermon was by Elder Charles Derry, from Rom. 1: 1-16. It was very instructive, and will be published in the future as reported.

The 2:30 p. m. sermon by Thomas Hougas, from Matt. 7: 1-5, was pastoral in its character, and its points clearly Christlike.

From four to five p. m. was held a Sunday school "teachers' meeting." About fifty teachers of the three grades represented in the quarterlies prepared the lesson for the morrow. A question box was utilized, and several interesting conclusions were reached.

At 7:30 p. m. Bro. G. H. Hilliard introduced Elder Leonard Scott, who spoke from Isa. 55: 8-11, showing in an eloquent manner the immutability of God's word and the peculiarities of God's ways. During the noon intermission several were baptized.

The camp so far has been undisturbed, and numbers about two hundred and fifty tents. About eleven hundred persons are camped on the grounds. Over two hundred so far have availed themselves of reduced rates. Many are coming by team and by rail daily. The weather remains pleasant, and people are cheerful and unusually healthy. Thus closes the first week of reunion.

Saturday, the 8th, eight a. m. The morning was very cool, but the attendance at the Sunday school at that hour was about as on the previous day. The review of the primary class by its teacher, Sr. V. Blair, was a revelation to many, who were surprised to see what had been accomplished in so short a time with pupils strange to each other and to the teacher.

Nine a. m. The prayer service was full of the assurance of faith; strong and wonderful testimonies were borne. Some not of the church spoke of their love for light and desire for truth.

At 10:45 a. m. the speaker for the morning was Elder C. E. Butterworth; his text Heb. 6: 1. "Let us go on to perfection:" In order to understand the text we should understand the condition of those addressed. In the second chapter we learn that the people here addressed had heard the "news" of salvation; had believed, obeyed, and been confirmed with signs following; they were members of the church. The exhortation, "Let us go on," is to move them forward; they must continue doing to attain to perfection. We cannot properly apply this scripture only to those in like condition as they were. What was necessary to make them children of God is necessary to the same purpose to-day. We cannot be perfected without faith, and since "baptisms" and "the laying on of hands" are mentioned in equal connection, why eliminate them. They are "principles of the doctrine of Christ," hence strictly necessary. "Let us go on to perfection." God never requires anything of man that cannot be done. Shall we understand from Isaiah 1: 18 that we should only reason with God, or are we to permit him to reason with us, teaching us all that is necessary to lead us unto perfection? It is written, "They shall all be *taught* of God," but he never *forces* the human mind. Thought is the parent of action, hence we are exorted to "Let the unrighteous man forsake his thoughts." Our thoughts must be in harmony with God's. This is done by our receiving divine light. It is possible for us to harden our hearts and make it impossible to "go on to perfection." The Jews fell under this condition. Through our belief of and obedience to the gospel of Christ we are to become partakers of the divine—the pefect—nature; but it is predicated upon *our* efforts as well as on God's help. While God so loved the world that he gave his Son, he did not love sin, but provided a means that we may have our sins remitted. The first and great command is to love God fully. If we love God we love his commands. In order to go on to perfection we must lay hold on eternal life and fight the fight of faith. Like those whom Nephi saw we must take hold of the "rod of iron," the word of God. To fight implies an enemy. To fight successfully we must know who and where our enemy is, how he works, and how we are to meet him. We must also know what our weapons are and how and when to use them. All this instruction we must receive through him who giveth us the victory. "Be strong in the Lord; put on the whole armour of God, having your lions girt about with truth."

At 2:30 p. m. Elder T. W. Chatburn spoke from 1 Tim. 3:15. We meet doubters on every hand, but none doubt that they are doubters. To doubt evidences intelligence, and from a higher intelligence must come that which will remove all doubt. The scheme of salvation came from an immaculate mind, and cannot be improved upon. No matter how simple the plan devised by Him may seem to us, yet it must be received as the wisdom of God. If the Bible was and is an infallible guide and the only infallible guide, why do there exist to-day so many doubters, and what is the reason all who profess to believe in it do not believe alike? We must find some other guide than the Bible to deliver us from the many sub-divisions among professed believers. What guided the church before the Bible was written? Our text says the church of the living God is the ground of the truth. Paul says God set in the church certain officials. Who has any right to set them aside? Certain doctrines were given as the plan of salvation, being called the doctrine of him who spake as never man spake. Who has the authority to say any are unnecessary? If baptism is one of those principles in the plan of salvation, what right have any to say it is not now necessary? Baptism has a specific formula. Sprinkling or pouring cannot be used in the stead of the word baptism in the text "were all baptized in the river Jordan;" but the word *immersion* can, without destroying the true meaning of the text. In the doctrine of Christ is the principle of the laying on of hands as an ordinance through which the Holy Ghost was to be given. If we do not receive the Holy Ghost in this life, what confidence can we have that we will receive eternal life in the future. If we receive not the first or fundamental principles of the doctrine of Christ, how can we expect to work out the problem of salvation. The Holy Ghost was given to guide into all truth; The Bible was not so given.

The discourse at 7:30 p. m. was by Elder M. H. Forscutt from 2 Peter 1:21; the speaker showed clearly that God's work had been fulfilled in every minutia so far as time had elapsed for its fulfillment.

A census was taken about supper time which showed 1,443 camped on the grounds and 283 tents, and about 78 boarding at hotels and citizens' houses; thus showing about 1,521 people in attendance. Many came in by rail and vehicles before evening service was concluded. Weather excellent, and people generally happy.

Sunday, the 9th. Prayer service in charge of G. M. Scott and W. W. Blair. A very large number of Saints met for prayer and testimony, many of whom had come for Saturday and Sunday services, so many that with those already on the ground the seating capacity was inadequate. The Spirit was present in power. In its admonitions, those who bear the vessels of the Lord were told to be pure, "for the Lord will have a pure ministry." The meeting in reunion capacity was commenced, and on condition that His Saints are faithful in all things, "they will become a delightsome people." The sister through whom this came, related how, when near death's door and prayer was being offered in secret by her husband, angels anointed her with oil and laid their hands upon her head; she was raised up immediately. In this meeting five were confirmed by Elders I. N. White, J. S. Roth, R. M. Elvin, and J. C. Crabb.

At 10:45 an immense audience was on the ground estimated at from twenty-five hundred to three thousand. The speaker was Elder J. R. Lambert. He spoke from Matthew 4: 4, presenting the subject of present revelation. At the close a collection was taken amounting to about ninety dollars.

At 2:30 p. m. Elder C. Scott was the speaker; text, 1 Tim. 2:5,6: The Son of God gave himself a ransom for all; all must have an opportunity to avail themselves of this offering. The thought was once almost universally presented that the majority of man would be eternally lost. That this testimony of Christ be given there must be witnesses. It was testified of by prophets and apostles in former times that Jesus was given for the world, and if lifted up would draw all men unto him. Most people have never heard of Christ, and certainly not of the blessings promised or of the privileges offered by which they may become the sons of God. Man unconverted naturally turns away from truth. The conditions of the present evidence that man unchanged does not desire to go where God is. No living desire exists unless there is a manifestation of works, "fruits meet for repentence." Heathen nations are in some degree visited by the light of the Spirit. Influences are working because of which men have become wearied of telling the heathen that their fathers were condemned because of not having an opportunity of being saved. The apostles testified that Jesus was and is, and were sent to testify of this fact to the world. The inquiry prevails, "Shall those not privileged to receive this testimony here, hear of it it in another state?" Wherever we hear the testimony of life it will be the same straight way: "Strait is the gate and narrow is the way that leadeth unto life." We must receive the requirements of that way to receive the promise. The way will be just as narrow over there should it be that the privilege is offered to those who have not heard testimony of Christ here, as it is if we hear it now and here. The broad way is on one hand with its attractions to lead us as we chase phantoms; on the ether hand truth, sacrifice, humility, godliness, nobility. It is Christ on one hand, the world on the other. These conditions remain the same because God is unchangeable. God would not ask of you more than me. Would you not be pleased to know that the privileges of salvation do not end with this life; that one having the keys of divine power has entered in and opened up the privilege of salvation to those who heard not the testimony of Jesus in this life? Great comfort is in this statement, "I am alive for evermore, and hold the keys of death and hell." One man's imagination of hell was adopted as a means of leading mankind into the church. Hell is indicative of the pit where the souls of the unregenerate go to abide; it is a receptacle for those who are dead in sin. The Scriptures say, "death and hell delivered up the dead which were in them, and they were cast into the lake of fire;" so away goes this place pictured as so terrible and never ending. Does it seem to you probable that a loving Father would cast the majority of mankind in a place, the torment of which is hardly describable, there to remain forever? O, the human heart would prompt better things than that! Let a boy be ever so sinful, yet the mother's heart would say "Where is my boy to-night?" Would not the infinite God do more to deliver the unregenerate than man? It is true that God cannot look upon sin with the least degree of allowance, but when he applies the rod it will be reformatory. The Lord's punishments are to vindicate his righteousness, and for the reformation of man. Chastisements are not pleasant, but grievous; but they yield fruits of righteousness. While that which a man sows he will reap, yet God will reach out to save the lost who knew not Christ here. This is the love of God as contrasted with

www.LatterDayTruth.org

the tyranny generally presented as his character. Christ descended before he ascended, even descended into the heart of earth. This cannot be understood as the grave in which his body rested. Truth is saving. All nations do not live when the same spiritual light exists. In the time of Christ the light shone out brightly, and those who rejected that light would have the queen of the south and Sodom to rise in the judgment and condemn them. It will be more tolerable for some than for others of those who sinned, so says the word, because some had more light given them than others. Theology on this point is contrary to Christianity. There are many religions, but one Christianity. We contrast Christianity with various religions to see where the faults lie if faults there be. Would that none would pass to any less happy sphere than where the Savior is, but some will pass into the school of correction, or prison house. Death is in triumph till all are delivered. The time is coming that liberty will be proclaimed in this language- "O Death, where is thy sting? O Grave, where is thy victory?"

The 7:30 p. m. service was in charge of Pres. W. W. Blair, Elder Joseph Luff being the speaker. He used Eccl. 3:14, 15 and Matt. 6 9, and delivered a very spiritual, instru :ive, and impressive sermon.

The Sunday school teacher's meeting at four an showed incr eased interes t, both in attendance andh toughtful research.

Monday the 10th. At nine a. m. the usual prayer and testimony was rich in the Spirit's presence and strong testimony. Bro. Blair related how prophecy of the part of his and Bro. E. C. Briggs' ministry has been fulfilled regarding the prosperity of the work in Northern Iowa. Bro. R. M, Elvin, one of a committee of four appointed to administer to the sick, reported that the number of afflicted ones exceeded that of last year, yet, each one was signally blessed; some supposed to be dying were restored. A peculiar experience was related by Sr. Alice Cobb, how she was once an atheist and hated the church, but afterwards light burst upon her mind showing her the plan of salvation, which was found to be in perfect harmony with the Latter Day gospel (which she had never heard). Confirmation of several baptized yesterday took place in the district tent at the close of this meeting.

At 10:45 the speaker was Elder G. H. Hilliard who spoke on the law governing the financial interests of the church. He said he did not present it as a separate matter, but as a part of the great plan. The sermon was reported.

The 2:30 p. m. service was in charge of Elder W.W. Blair. He presented Bishop E. L. Kelley as speaker, who answered some objections urged against the law of tithes and offerings.

At four p. m. the Sunday school was conducted as usual, only with greater earnestness shown.

The 7:30 service was in charge of G. R. Wells, preaching by Pres. Joseph Smith, who took for his subject, man's duties to society, to his fellow man, and to himself, answering the objection urged against the latter-day work,—the erroneous statement that it was the desire of the earthly head of the church of believing in and trying to establish an earthly kingdom with himself as king. The speaker showed clearly from the Bible and the revelations in the book of Doctrine and Covenants that no such an idea could possibly obtain, only with those not informed in regard to our belief and teaching.

Tuesday, the 11th. From eight to nine a. m. the teachers met for the study of the lesson. The question box was patronized and some light brought out thereby. It was decided to spend Wednesday in preparation for Special Day.

From nine to 10:30 the usual prayer meeting convened. At the beginning, seven young Saints were confirmed by the laying on of hands; the regular order then followed.

At 10:45 the morning sermon was by Elder J. C. Crabb. The text was Rev. 19: 1, 6-10: Here is found one of the grandest promises made to man, if we can meet the conditions thereof. The leading thought of the hour is the call to the marriage supper. Prophecy speaks often as though the events are then happening. Matthew 16: 17: Christ proposes to build his own church, and this, notwithstanding the idea that man can build a church and call it the Church of Christ. God must be directly connected with it. So long as there is an individual to be added, the church is still building. How is the church or bride to be sanctified or put on fine him? Ephesians 5th chapter shows Christ to be the head,—he is to "sanctify and cleanse it by the washing of water by the word." Some say: "We accept Jesus Christ as the head of the church, and there can be no living head on the earth." But bear in mind that though Jesus is the head of the wife, the wife must have a head. Since the church on earth is compared to a bride, it must have a head through which God can communicate his will to the members. Because some see some sin in the church, they are willing to reject it; but in Matthew 13th it says that the wheat and tares grow together until the harvest. Let us not be disturbed or stand out because of this. It is thought that God will gather the good out of all churches. True, but how? By sending the gospel and establish his church, when it will be said, "Come out of her my people." If there are to be six hundred churches, where is the bride? In the text the linen is righteousness. Paul told the Romans that righteousness is revealed in the gospel. Jesus said, "Your righteousness must exceed that of the scribes and Pharisees." Jesus came to "his own," at dinner time, and they received him not. In the text he comes again at supper time, when the "marriage of the Lamb is come." At this time (Ephesians 1) he proposes to "gather together all things *in one*, all things *in Christ*." No one else is included. In Revelation 14: 6 an angel comes in the "hour of God's judgment," or just before supper time. Why send an angel? That there may be those prepared for the marriage supper. We must have patience,—let God do his work in his own time and way. How is this call to be made? Some feel impressed by good motives to represent God. There are many "lo, here's and lo, there's." God is not responsible for these divisions. If not moved by the Lord, their work is not of God. How shall we know? "He whom God hath sent speaketh the words of God,—the whole truth. Men may tell some truth, but error goes with it. The Seer of Palmyra said some will tell nineteen truths and the twentieth will be an error. This call, Rom. 10: "Whosoever shall call on the name of the Lord shall be saved." That means anybody, not an elected few. Following this scripture we find that in order to call on God, they must be taught (in order to believe) by one *sent of God*. We are not condemned until light comes from God. They who rejected God's servants in days gone by rejected Christ; it is the same to-day, but if no one is sent, then such a responsibility does not exist. That which rejects that hitherto revealed, is not of God. The testimony of the live witness must agree with that of the dead witness. These two confirmed by the Holy Spirit produce faith, and obedience should follow. What do you believe? Something never heard of? No. In this last dispensation, at supper time, God has restored his gospel and, as anciently, sent men to preach it. The call comes, not only to his friends, but to *sinners*. His people are to eat bread and drink wine in the kingdom to keep in remembrance his second coming; it is commanded in the three standard books of the church. Like the offering of Abel, it must be performed in faith, looking forward to the marriage supper, when Jesus shall eat and drink wine anew in the kingdom. But some who are called, have their land to care for, and work the teams so hard on week days that on Sunday they are too tired. Others have so much dealing in cattle, "oxen," they have not time, and ask to be excused. Others let marriage relations hinder. Through the Palmyra Seer, the call to this supper came to the high, the low, the rich, the poor. A second call is made now through his successor. Ministers will go out into highways and hedges, and, through the convincing power of the gospel "compel" men to come to repentance. "If any man will do his will he shall know of the doctrine, whether it be of God" or man. The call is now and to-day. May Saints remain faithful and sinners be converted.

During the intermission the wind blew quite hard, and in consequence one of the center poles of the large tent broke. A new one was secured and the meeting was begun at 3:30 with Elder D. M. Rudd in charge, I. N. White as speaker. He spoke of the unchangeability of the gospel work.

The 7:30 service was in charge of Elder Joseph Seddon. Elder M. H. Forscutt spoke on the subject, "The one God is God alike of both the Greek and the Jew," relating his own experience of how kindly God had dealt with him.

---

### TO WHOM IT MAY CONCERN.

CLINTON, Mo., Sept. 28.

BRO. JAMES CAFFALL,

*Dear Sir:*—The within petition from the Lebanon branch of the Spring River district was sent to our Clinton quarterly conference, held at Clinton, September 15. I learn the same kind was also sent to the Spring River district conference. By resolution of our conference the matter therein was referred to me, with instructions to confer with you, missionary in charge of Kansas. The brethren of conference seemed willing to favor the petition if by so doing it would better the condition of said branch. I have no suggestions to make more than to say, Cannot receive a branch that exists on others' territory. If branch is attached to Clinton district, the territory should go too. I cannot say if there is wisdom in such a contemplated change. The matter lies wholly with you and the Spring River district. Will you please advise in the matter, and give me something to report? Only good to the work shall be attempted by us (Clinton district).

Yours in bonds,

I. N. WHITE.

---

August 28, 1892.

*To the Brethren in Conference Assembled,*

SIRS:—We, the undersigned, respectfully invite your attention and consideration to this our petition, asking you to set off and allow the Lebanon branch to be known in the Clinton district, Missouri, that we may hereafter report to that conference. Our reasons for this petition are that Clinton district has a large number of active ministers who will aid in the work in this county, which has been so long neglected. Realizing that the raising up of this branch is due to the earnest labors of Brn. E. Curtis and A. J. Keck of Missouri, we do beg of you to give us the honor of being known in Clinton district, for which we shall ever pray.

Respectfully, in bonds,

L. H. EZZELL,
Presiding Elder,
J. A. WAGONER,
J. T. HIGDON.
T. F. BELKHAM,
ELIZA BELKHAM,
MATTIE BELKHAM,
CORA EZZELL,
FLORENCE EZZELL,
CORDELIA WAGONER,
NANCY E. HIGDON.

---

WEIR CITY, Kans., Oct. 6.

*Editors Herald:*—Please give publicity to the inclosed and say, I am not aware of a petition being presented to the Spring River

www.LatterDayTruth.org

district conference at its last sitting; but I believe there was one presented six months before, but do not now remember their action thereon. I believe, however, it would be beneficial for Lebanan branch to be detached from Spring River district and annexed to the Clinton district; but I cannot speak for the district on this matter. And would suggest to Bro. I. N. White that, if possible, I would be glad if he would arrange to send ministerial aid for the benefit of the Saints and the further spread of the work in that locality; for it is not possible for the Spring River district to do so.

I am quite willing, if for the best good of the work, that the Clinton district should receive a big slice of territory from Kansas and the Lebanon branch, and I do not know who should know what is for the best good of the cause if those who are in the great harvest field do not. But lest I be thought presumptuous, I would qualify that by saying, they ought to know pretty near as much in that direction as those who stay at home. However, I think I may venture to say, Bro. White, do what you can in the matter, and I will stand between you and danger until action is had.

Bro. I. N. W. talks quite pert for one who has been so well Boxed. May his shadow never lessen. In bonds,

JAMES CAFFALL.

### CONFERENCE NOTICES.

The Northeast Missouri district conference will convene at Higbee, Missouri, November 5, at ten a. m. All are invited.

D. F. WINN, Dist. Pres.

### DIED.

JOHNSON.—At Mountain Home, Idaho, September 29, 1892, Bro. John, eldest son of Bro. Henry and Sr. Sarah M. Johnson, aged 22 years, 8 months, and 23 days. He was born near Little Sioux, Iowa, December 6, 1870; baptized April 7, 1878. Our brother was called soon after his father, who was laid to rest July 4, 1892. He leaves a widow, mother, and three sisters to mourn their great loss, as he was their support. Prayer by Episcopal minister, no minister of his own faith being at hand.

PECK.—At Glenwood, Iowa, September 30, 1892, Mr. Benjamin Peck. He was born at Savannah, Missouri, May 21, 1849. He was not a member of any church, but bore the reputation of being a good citizen, kind neighbor, and a true friend. Industrious and temperate in his habits, honest and prompt in his business affairs, he had the confidence and esteem of all who knew him. Funeral service was conducted by the Rev. Porter, of the Baptist Church, a large concourse of friends and relatives being in attendance. The remains were interred under the auspices of the Odd Fellows, of which society he was a member. He leaves two brothers, three sisters, and an aged mother, who sincerely mourn his departure.

WILEY.—Near Lamoni, Iowa, Tuesday, October 12, 1892, of diphtheria, Albert B., son of William and Roseltha Wiley, aged 4 years, 8 months, and 6 days.

### ITEMS OF INTEREST.

New York City's Columbus celebrations are being conducted on a magnificent and extensive scale, on land and sea. National and foreign dignitaries are participating in both. French, Spanish, and Italian ships are in the naval display.

PITTSBURG, Pa., Oct. 11.—The Grand Jury has returned indictments against thirty-one of the Amalgamated Association workmen and the advisory committee of Homestead, who must stand trial. Three charges are also entertained against H. C. Frick and associates, of the Carnegie Company.

Charles T. Yerkes of Chicago, has arranged to supply the Chicago University with the largest and most complete telescope and astronomical observatory in the world.

LONDON, Oct. 9.—A furious gale is prevailing along the Lancashire coast, and it is feared much damage to shipping and possibly loss of life may result. The Norwegian ship Sirene was wrecked in the storm.

The *Sunday Sun* reports the agricultural outlook for the winter in Ireland as very grave. In view of this the increased evictions of tenants by landlord's becomes a serious thing.

The British wheat yield is reported as twenty millions of bushels less than last year.

In commenting upon a special account of the condition of British crops as published in its colums the *Times* says: The conclusion on the whole case is that the present year will be a disastrous one for the British farmer. The chief loss will be in wheat while there will be no adequate set-off in any other crop. The outlook for the winter is gloomy for all classes and it becomes a grave question how many farmers will be able to struggle through it.

HAMBURG, Oct. 9.—The outlook for the coming winter among the poor and bereaved of this city is gloomy. The money thus far subscribed for the relief of distress caused by the cholera has already been entirely spent, with little visible result. The need of an organized system of relief is urgent, and unless something in that line is speedily accomplished famine will follow the plague.

French troops sustained a loss on the Chinese frontier and asked for reinforcements. The Paris press urges the government to demand an explanation from China.

HUELVA, Oct. 9.—The Congress of Americanists has held two sittings and has decided that it should also sit again. Señor Canovas del Castillo, the Spanish Premier, has granted the request of Mr. Davies of British Guiana to be allowed to search the archives in Seville for information on the early history of America.

ATHENS, Oct. 11.—Advices have been received of a revolt in Crete. The inhabitants of the island have seized roads and mountain passes, and have held their own in numerous encounters with the Turkish troops. Reinforcements have been forwarded from Constantinople.

NEW YORK, Oct. 11.—The steamship Chicago, which arrived from Antwerp Sunday night, is held at quarantine on account of a suspicious death on board. October 4 Andrew Holland a sailor, died suddenly and was buried at sea.

HAMBURG, Oct. 11. — According to the official figures there were seven new cases of cholera and five deaths from the disease in this city yesterday, against two new cases and one death Sunday. In Altona one new case and one death is reported.

HAVRE, Oct. 11. — The General Transatlantic Steamship company has decided that after Oct. 22 its vessels will again sail from and arrive at this port.

The Episcopal convention held in Baltimore took steps to issue an American—an altered and shortened edition of the Prayer Book.

Distress caused by shortage of food supplies increases in parts of Mexico. Occasional outbreaks occur.

Honduras has made great concessions to the New York and Honduras Steamship Company. Plantations will be established and thousands of colonists brought in to develop the country.

ROME, Oct. 6.—Through the medium of confidential agents the Vatican is prosecuting its negotiations with the Italian Government with reference to the projected pilgrimages on the occasion of the episcopal jubilee of Leo XIII. The Pope desires to obtain positive assurances that the Italian Government will maintain order and prevent the recurrence of those disturbances which caused the greatest anxiety on a previous occasion to the whole of the Catholic world. The reply of the government was disappointing. It was to the effect that the police would do their duty. This conditional response has failed to satisfy the Pope, for it is thoroughly believed at the Vatican that the disorders of October last were desired and countenanced by the government.

VALPARAISO, Oct. 6.—Prof. Pickering of the Harvard branch observatory at Arequipa says that he has discovered forty small lakes on Mars. He also confirms Prof. Holden's observations on the limits and measured altitudes of the planet.

BERLIN, Oct.—A telegram was received from Rome at the Imperial Chancellor's office Saturday saying that the Pope was not well and that Dr. Ceccarelli had been called in several times. It appears that His Holiness is suffering from physical and mental prostration. It is believed here that the illness of Pope Leo is more serious than was stated in the dispatch.

Missouri farmers are complaining of damage done by grasshoppers.

The Maharajah's government is ready to alter the law so as to make marriages of girls below 10 years of age and of men above 50 to girls under 16 criminal offenses.

The Steamer Harlaw, Capt. Farquhar, from Newfoundland and Cape Breton ports, brings intelligence to Halifax, N. S., that there are a great number of persons in a destitute condition at Currant Island owing to the fish having been scarce. One man with a family of four children has three quintals of fish and nothing else to last him until the next fishing season.

The appeal of the Jew-baiting Rector Ahlwardt against the decision of the Leipsic court in his libel suit has been rejected and Ahlwardt has been placed under arrest.

According to the Census Bureau the total number of males in this country is 32,067,880, while there are but 30,554,370 women.

SALT LAKE CITY, Utah, Oct. 6.—The sixty-second semi-annual conference of the Latter Day Saints assembled together in the Tabernacle to-day, presided over by President Woodruff. Addresses were made by Elder Penrose to the young people advising marriage; Apostle O. H. Cannon and Apostle Merrill upon the payment of tithes.

SALT LAKE CITY, Utah, Oct. 10.—The sixty-second annual conference of the Mormon Church has closed. The reports from Utah, Idaho, Wyoming, Colorado, Arizona, and New Mexico showed a total membership of over 200,000. Joseph F. Smith, whose recent return from a seven-year sojourn underground, marked the origin of the National party lines, delivered an address, which was a strong plea for home industries and protection. It was decided to dedicate the new temple April 4, 1893. This was commenced forty years ago and has cost $2,500,000.

Otto E. Ehlers, the well-known German explorer of Africa, has gone to China, and intends to make a long tour of investigation in parts of that country.

BERLIN, Sep. 30.—Prof. Weimek of the Prague Observatory says he has made twenty-fold enlargements of crater plans in the moon. His views of Petavius and Vendelinus are drawings from photographs. Each view has cost 120 hours' labor. The numerous details which they reveal have not yet been seen by mortal eye. Among them are some remarkable objects, indications of what look like streams with many branches or tributaries, having close resemblance to dried up beds of rivers.

Snow fell in central and northern New York October 4.

Hot Springs S. D., was visited by an earthquake shock, which lasted thirty seconds, for the first time in its history Wednesday night.

A violent storm in the vicinity of San Pier d' Arena, in the Province of Genoa, did extensive damage to property, the town being inundated. A number of lives were lost.

www.LatterDayTruth.org

"The Proper Study of Mankind is Man."

# "WHAT IS MAN,"

BY ELDER J. R. LAMBERT.

**Cloth 75c; with Patriot a year $1.50; paper 50c.; with Patriot a year $1.25.**

Address orders invariably LAMBERT BROTHERS,

LAMONI, Decatur County, Iowa.

## Book of Mormon.

(LARGE SIZE),

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions The index is rearranged, the subjects and citations furnishing a complete analysis of the contents

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

## BOOKBINDING

Of all kinds at reasonable rates.

Herald volumes, library leather backs and corners, marbled edges ..... $1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco ..... 1 25
" " half morocco ..... 1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

## THIS SPEAKS

FOR ITSELF.

The following letter from a Brother ought to convince any sane man or woman that the sale of Ordway and Company's Bed Springs is a profitable business *if pushed*. The Company *furnishes* Model and Case, Sample Spring, Circulars, etc., *free to Agents* (conditionally), and Springs, to be paid after delivered, if satisfactory reference is given and the orders *taken first*. They also have other *Household Necessities* for agents to sell. Suitable for *either sex, young* or *old*. *Write* for *circulars* and *terms*. Do not fail to mention *Herald*. Write quick if you wish to *secure territory* and make money. Address,

B. F. ORDWAY & CO., PEORIA, Ill.

WATERVILLE, Kan., April 26, 1892.

B. F. ORDWAY, *Dear Bro:*—The treatment I have received from you and the firm you represent demands that I (right here and now) acknowledge my indebtedness to you for your courtesy and liberality in your dealings with me; and my experience with Ordway's Portable and Adjustable Bed Springs warrants the statement that THEY ARE THE BEST, and superior to any known Bed Spring.

On the 13th of last September I commenced selling your Springs in Garfield township, Clay county, Kansas. Called at seven houses and sold and put up 5 sets of Springs, traveling along a section line running east and west, selling on each side of the road for a distance of 2¼ miles. From that time up to the present I have met with similar success. I take the Springs around and show them, and they sell themselves, and those who purchase one set generally buy more afterwards, and they always recommend your Springs. Henceforth I shall endeavor to devote ALL MY TIME to selling Ordway's Portable Bed Springs exclusively. Yours for business,

E. BLOMBERG.

## Ruins Revisited,

AND THE

## World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

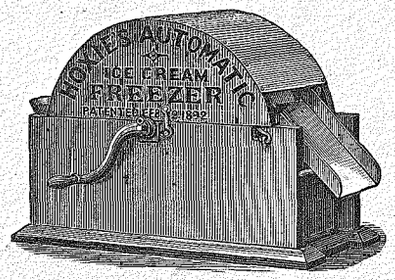
BY S. F. WALKER

For sale at the Herald Office. **Price $1 00**

HOXIE'S AUTOMATIC

## Ice Cream Freezer

CAPACITY UNLIMITED.




**For Hotels, Restaurants, and Family Use.**

Will freeze Ice Cream, Lemonade, Sherbets, and all kinds of Ices instantly. Several Machines combined in one, with saving of 80 per cent of ice. Agents wanted. Exclusive territory can be secured by addressing

**HOXIE BROS.,**

17 CHARDON ST., BOSTON, MASS.

## PATTIE;

### Or Leaves from a Life.

Carefully revised by the author, and contains her portrait; also an introduction by Bro. W. W Blair.

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie appears in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

**Price by mail $1.15.**

For Sale or Trade,

## A LIVERY STABLE

and stock, at Grant City, Missouri. The barn is 36 x 120 feet; nine good teams and harness, five buggies, one carriage, one extension top spring wagon, three trunk wagons, five sleighs, and a new hearse. I want to trade for a farm, to locate my son on, so that I can devote my whole time to the ministry.

20aug3m E. KEELER.

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### The Gospel Quarterly.

SENIOR GRADE.

A Sunday School Quarterly containing lessons for each Sunday in the year; prepared by the Lesson Committee of the General Sunday School Association; designed for the use of both teachers and scholars.

The Home Study with Questions, Introduction, Comparative Texts from King James's and the Inspired Translations, Study of Words and Phrases, Questions on Lesson Text, Sidelights, and Footlights, are designed to aid scholars and teachers by bringing them into direct contact with the Scriptures, and furnishing historical and general information from first-class supplementary aids to Bible Study, thus giving accurate knowledge of the Bible and bringing out the doctrines of the gospel. Each quarterly contains a Map of Palestine, also a Lesson Dictionary.

Bound in paper covers; price 10 cents per quarter; 35 cents per year.

INTERMEDIATE AND PRIMARY GRADES COMBINED.

This grade contains the lessons of the Senior Grade in simplified form and for corresponding dates. The Bible Practice Work, To The Teacher, The Lesson Story, Questions on the Lesson, etc., are the leading features. "Footlights:" the Names, Order, and Number of the Books of the Bible, Notes for Teachers, and a Map of Palestine are also included

Bound in paper covers; price 5 cents each; 20 cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### New Testaments; Inspired Translation,

limp cloth binding, 30c. each; $3.30 per doz. net.

A special, cheap edition for Sunday schools; same size and type as the stiff board bound 75c edition.

### New Testaments:

King James' translation; three sizes; American Bible Society's editions; cloth binding.

Brevier type, 18 mo., 25c. each net; the same per doz.

Agate type, 32 mo., (smaller) 15c. each; $1.60 per doz net.

Pearl agate type, 32 mo., 10c. each; $1.00 pe. doz. net.

These books are kept in stock to supply schools and other patrons with good, cheap Testaments at very low prices.

### Cards and Tickets.

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100 ..... 50
Good Behavior tickets; per 100, 15c.; 1,000 ...1 00
Prompt Attendance tickets; 100, 15.; 1,000....1 00

### Winnowed Songs.

Each 40c., half doz. $2.25, per doz. .....4 50

### Zion's Hope,

A large, four page Sunday school paper for children; illustrated; edited by Sr. M. Walker. 50c. per year; In packages of four, five, or six to one address, 40c. each per year; in packages of seven or more, 35c. each.

www.LatterDayTruth.org

### C. B. & Q. EXCURSIONS.

□Dedicatory Ceremonies World's Fair Buildings, Chicago, October 20 to 22, 1892. Round trip tickets sold by the Burlington Route at $13.00, October 19 to 22, good for return up to and including October 24.

October 25 the C. B. & Q. will sell round trip tickets, limit 20 days, at one fare, any point on the line of the Illinois Central and Mobile & Ohio Railroads in the following States: Tennessee, Mississippi, Alabama, Louisiana (except to New Orleans).

To points on the Southern Pacific Co. (Atlantic system): Lafayette to Lake Charles inclusive. To any point in the following States and Territories: Arkansas, Indian Territory, Texas, Oklahoma (except that no tickets may be sold on October 25 to points in Oklahoma north of Pond Creek, or Ponca).


Robt. Winning, President. **LAMONI** D. F. Nicholson, Cashier.

# STATE BANK

(Successor to Farmers Bank of Lamoni.

Paid up Capital..... $25,000 00
Liability of Stockholders..... $50,000 00

Incorporated under the laws of Iowa, Aug 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.



## STUDY THE BIBLE INTELLIGENTLY.

The best book to help you to this end, to straighten out difficulties and to interpret obtruse passages is the new (large type) edition of the

**VARIORUM REFERENCE BIBLE.**

It is the most comprehensive and valuable edition of the Holy Bible ever brought within the compass of a portable volume.

By its aid many hitherto seemingly inexplicable sentences will be clearly set forth, many an obscure word will be presented with a new interpretation, and the careful and conscientious study of the Holy Scriptures will receive a fresh impetus.

It is the only book in the English language that puts the ordinary Bible reader on a footing with the Hebrew and Greek scholars. This it does by presenting in foot notes the fruits of all the labors of all the leading commentators, the results obtained from the examination of manuscripts, and the comparisons of the various critical editions of the text.

All this is done in such a manner that it leaves the text (which is the authorized version) in an unaltered state; yet gives, when read with the foot notes, an authorized and revised version in one, together with the essence of all Bible criticism and definition that is of any weight in determining the interpretation of God's Word.

Brevier type. Size, 9 3-8 x 6 7-8 x 1 1-2 in.

No. 2240. White paper edition, cloth, red edge..... $4 50
No. 2230. "India" paper edition, Venetian Limp, round corners, gilt edge..... 6 00
No. 2233. "India" paper edition, Turkey Morocco, stiff boards, gilt edge, gold roll..... 8 00
No. 2235. "India" paper edition, best Levant, superior divinity circuit, round corners, red under gold edge, silk sewed, kid lined, elastic band..... 12 00

A full descriptive price list will be sent on application.

E. & J. B. YOUNG & CO., Cooper Union, Fourth avenue, New York.


## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:—

West Oakland, California, Montana Hall, Adeline Station, Seventh street.

Chicago, Illinois, services every Sunday at 2:30 p.m., in Hall C, No. 213 W. Madison street. Sunday school at one p.m.

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

London, England, meetings on Sundays at 3 and 6:30 p.m., Tuesdays and Thursdays at 8 p.m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

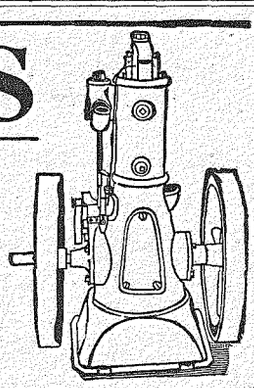
Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a.m. and 7:30 p.m.


# HERCULES



## Gas or Gasoline

# ENGINES

**Makes no smell or dirt.**
**For Simplicity it Beats the World.**
**No Batteries or Electric Spark to care for.**
**Just light the Burner, turn the Wheel, and it runs all day.**
**No double or false Explosions, frequent with the unreliable spark.**
**It runs with a cheaper grade of Gasoline than any other Engine.**

SEND FOR ILLUSTRATED DESCRIPTIVE CIRCULAR TO

## Union Type Foundry,

**337 Dearborn St.**

**Chicago, Illinois.**



# Central Normal University,

## HUMESTON, - - - - IOWA.

The University embraces the following Colleges.

College of Liberal Arts.
College of Music.
College of Fine Arts.
Commercial College.
College of Telegraphy.
College of Shorthand and Typewriting.
College of Elocution and Oratory.

All departments are in charge of competent and specially qualified instructors. Every teacher is a specialist. Convenient buildings, special apparatus, large airy class rooms, and all appointments are modern and the very best. Fall term opens August 30, 1892. Student can enter at any time. Expenses very reasonable. Send for large descriptive catalogue. Address,

3dec W. H HENDERSON, PRES., or CHAS. CRUMPACKER, PRIN.



## FARM FOR SALE.

A good farm of 160 acres in Hamilton township, Harrison county, Missouri, 4½ miles northwest of Eagleville, 11 miles southwest of Lamoni. This is a good farm. Will sell cheap, because of failing health.

Address S. V. McHENRY,
10d EAGLEVILLE, Missouri.



## GERMAN TRACTS.

Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2 cents; the Sixth Trumpet, a fifty-four page pamphlet, 25 cents.

These prices include postage.



# Autumn Leaves,

With Frontispiece each Month

Published monthly, 48 pages, neatly covered.

**Price per year - - $1.50.**

MRS. M. WALKER,
Editor and Publisher.


## MINISTRY AND BRANCH CARDS.

Neat cards for Ministers and Branches, with name and address or house of worship and hours of services on face, and Epitome or "What we Believe" on reverse side. An excellent aid. Two sizes: 3¼ x 4 inches, price 75 c per 250, $2.50 per 1,000 3 x 5⅛ inches, $1.00 per 250; $3.50 per 1,000 postage paid.

Gomer Wells, Secretary General Sunday School Association, Knobnoster, Missouri


## L. A. FOWLER, CONTRACTOR & BUILDER

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.



## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.


E. L. Kelley, Presiding Bishop, Lamoni, Decatur co. Iowa.

www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, October 29, 1892. No. 44.

Flora L. Scott

## THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints,

Published Saturdays, at Lamoni, Decatur Co., Iowa

Subscription price $2.00 per year; Six Months $1.00; Three Months 50 cts.; single copies 5 cts.; Sample copies free.

The Traveling ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, fifty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## TO ADVERTISERS.

THE SAINTS' HERALD circulates in every State and Territory in the United States except the Carolinas; also in Canada, Great Britain, etc. Having a field peculiarly its own, it is steadily growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

### MISS HARRISON TALKS TO THE MOTHERS.

MISS HARRISON, who for the last three weeks has been lecturing in New York, Brooklyn, and Boston, returned to the city the first of the week and was present at the closing lesson of the mother's class at the Art Institute. The first hour was devoted to the science work which has been conducted by Mrs. Beebe throughout the entire course. Miss Harrison took charge of the second lesson. After a brief account of the Brooklyn Convention of Superintendents and the various aspects of the work in the East she began as follows:—

"You have all watched children chase butterflies. Most of you have noticed their pleasure in the flight of birds, and many of you have seen their delight in their power to catch and hold in their hands the swift, darting fish. In the little song of to-day's lesson, "The Fishes," Froebel explains why children love these seemingly free beings, and why they delight in the capture of them. Inborn in each child is the instinctive desire to be free. This is, perhaps, the highest instinct implanted in man. All history shows us that its conflicts and struggles have been but the race-struggle for freedom. All intellectual growth is but the effort of the mind to free itself from fear, superstition, and ceremonial. The best of us are slaves to "Mrs. Grundy." And yet man attains unto power in proportion to his freedom from outside thraldom or fear. We, as mothers and teachers of little children, have these two important things to keep in mind: First, the value of freedom, and second, the difference between liberty and license. All of us are under authority—but the strong are under an authority which is within; the weak are governed by one which is outside of self."

The speaker then rapidly explained a number of ways by means of which the child could be led to govern himself and thus become a free, self-determining being. This lesson closes the second year's course of study for the mothers of Chicago. The third year's course will begin the first Wednesday of October next. After the close the mothers formed a club to be known as "Mothers in Council." They will continue to meet Wednesday mornings at the same place and will carry forward some of the work suggested by their study of the winter.

### DARWINIANISM.

HENRIK DAHL, of Aalesund, was a reader and follower of Darwin. Wishing to apply his theory of the limit of adaptability of a species to the environment, he procured a herring from a neighboring fjord and carried it home in a tub of sea water. He renewed the water daily for some time and gradually reduced the quantity, with so little inconvenience to the herring, that he concluded that the fish might, in time, learn to breathe air undiluted with water, like the cat and man. It proved as he expected, and the water was finally turned out of the tub, never to be replaced. Henrik next removed the fish from its tub and placed it on the ground, where it flopped about very awkwardly at first, but soon learned to move freely and rapidly. In a little while the herring was able to follow its master without any difficulty, and then it became his constant companion about the streets of the city. On a certain unfortunate day Henrik had occasion to cross a dilapidated bridge which spanned an arm of the harbor; the herring, coming gracefully along, heedless of danger, now and again springing at the ephemera, for which it had acquired an especial fondness, missed it footing, slipped through a crack into the water beneath—and was drowned! —*Forest and Stream.*

### THE STYLE OF PREACHING.

THE style of preaching of the present day has undergone a remarkable change from that in vogue a half century ago. Then sermons were logical; the subject was taken, divided and subdivided into appropriate heads, and a closely-connected discourse, complete in all parts, was generally presented. At the present day an emotional style prevails, good enough, perhaps, in its way, but ill calculated to instruct. The change is not for the better; pure emotionalism is, in religion, no more conducive to growth than sensationalism, in reading, is to education. A proper mixture of the intellectual and the emotional produces a discourse of the highest order, but such a mixture is, at the present day, of extreme rarity.—*Christian Advocate.*

### HOW TO CURE BAD MEMORY.

YOUR memory is bad, perhaps; but I can tell you two secrets that will cure the worst memory. One is to read a subject when strongly interested. The other is, to not only read, but think. When you have read a paragraph or a page, stop, close the book, and try to remember the ideas on that page, and not only recall them vaguely in your mind, but put them into words and speak them out. Faithfully follow these two rules, and you have the golden keys of knowledge. Besides inattentive reading, there are other things injurious to memory. One is the habit of skimming over newspapers, items of news, smart remarks, bits of information, political reflections, fashion notes, all in a confused jumble, never to be thought of again, thus diligently cultivating a habit of careless reading hard to break. Another is the reading of trashy novels. Nothing is so fatal to reading with profit as the habit of running through story after story, and forgetting them as soon as read. I know a gray-haired woman, a lifelong lover of books, who sadly declares that her mind has been ruined by such reading.

A help to memory is repetition. Nothing is so certain to keep your French fresh, and ready for use, as to have always on hand an interesting story in that language, to take up for ten minutes every day. In that case, you will not "forget your French" with the majority of your schoolmates.—*Sel.*

### SUNDAY LAWS IN GREMANY.

The new Sunday laws in Germany went partly into effect July 1 and do not appear to be giving satisfaction. Their intention was to reduce the hours of labor Sunday to a minimum and to secure a larger church attendance of working people. They provided that in no case should Sunday work extend beyond five hours, while from 10 to 12 in the morning and after 2 o'clock in the afternoon there should be no work whatever. In actual operation the effect seems to be to keep those workingmen who used to do a halfday's work Sunday in their shops until 2 o'clock instead of merely until noon as before, while they spend the time from 10 to 12 not in church, but in beer gardens and cabarets, till the embargoed hours pass and they can finish their work and go home. The church authorities in Berlin are already admitting that the laws have not increased the number of Sunday worshipers, though they have the number of Sunday tipplers.—*Ex.*

### INOCULATION FOR CANCER.

NEW YORK, Sept. 27.—A man and a woman are now undergoing treatment for cancer by a new method in the cancer hospital, No. 2 West One Hundred and Sixth street. If the method proves a success it will revolutionize one branch of surgery. The new cure is on the inoculation principle. It was only in the latter part of July that the first patient, a woman, was selected upon whom to try the new idea. She has now been treated pretty thoroughly and has been kept isolated. Though the case has not been under observation two months the signs of the disease have mostly disappeared. The man has been too short a time under treatment for any results.

### TOBACCO AND BEER.

The consumption of tobacco and beer is increasing in England as well as in France. In France the average amount of tobacco consumed by each inhabitant annually is two pounds.

www.LatterDayTruth.org

## H. L. TILTON,

1881. LAMONI, IOWA, 1892.

GENERAL MERCHANDISE,

**Strictly Cash and Produce.**

A CASH STORE can and will sell goods for less money than any house doing a credit business.

WE SOLICIT YOUR PATRONAGE.

---

The society of

**WILLING WORKERS**

will hold a

FAIR,

December 17, proceeds to be given to help seat the church building. Donations will be acceptable.

---

## THOS. TEALE & SON

Carry the largest and most complete line of

**Dry Goods, Clothing, Groceries, & Hardware**

in town. We buy in large quantities, and for cash, and can meet all competition.

THOS. TEALE & SON.

---

## B. D. FLEET,

General Merchandise,

LAMONI, - IOWA.

---

1885 1892

## HOPKINS & HUDSON,

Lamoni - - - - Iowa,

Dealers in **Furniture, Undertakers' goods,** Wagons, Buggies, Pumps, and Farm Implements. Large stock, Low prices. All Inquiries Promptly answered. We solicit your trade.

---

## ATTENTION.

We have on hand ONE GOOD, STRAIGHT GRADE of WHOLESOME, FAMILY FLOUR, not adulterated with alum or other ingredients, which we offer at $2.15 per hundred, or $1.15 per sack. Give it a trial and be satisfied.

JAMES ALLEN,
Lamoni Flour Mill.

---

## FOR SALE.

Improved eighty-acre Farm, near Lamoni, Iowa. Good land, with house, barn, wells, orchard, and small fruits Address,

AUSTIN ANDERSON, Box 6,
Lamoni, Iowa.

---

## A Marvelous Discovery Free.

Superfluous hair removed permanently, instantaneously, without pain, by **Electro-Chemical Fluid.** In order to prove superiority, we will for next 90 days send sample bottle and testimonials free, on receipt of nineteen cents to pay postage. **Electro-Chemical Co., 25 East 14th St., New York.**

---

## A RELIABLE WOMAN

Wanted in every County to establish a Corset Parlor for the sale of **Dr. Nichols' Celebrated Spiral Spring Corsets** and **Clasps.** Wages **$40** to **$75 per month and expenses.** We furnish complete stock on consignment; settlements monthly. **$3** SAMPLE CORSET FREE. Send 18 cents postage for sample and terms. **S. S. Mfg Co., 378 Canal St., New York.**

---

## Ruins Revisited,

AND THE

## World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER.

For sale at the Herald Office. **Price $1 00**

---

Thomas Lester, Bishop's Agent, East New York Avenue, near Powell street, Brooklyn, N. Y.

John R. Evans, 51 Bute street, Aberdare, Glamorganshire, Wales.

---

## "NOT HOW CHEAP, BUT HOW GOOD."

We carry a well selected stock of

**General Merchandise,**

and our constant aim is to please customers, and give them good values. We take pride in selling goods we can guarantee, and that we know will give satisfaction.

☞ Call and see us.

Yours truly,

Blair Mercantile Co.

---

## YOU CANNOT AFFORD

To be

**WITHOUT A GOOD GENERAL NEWSPAPER**

IN YOUR FAMILY.

Reading the **PATRIOT** commends it more than anything else. All we ask is that you shall place yourself in a position to be your own judge.

TRY IT! TRY IT!

Send for free sample, and testimonials of those whom you know, and who know the *Patriot.*

**1 year $1.00, 6 months 50c., 3 months 25c.**

LAMBERT BROS., Lamoni,
10-ep. Decatur Co., Iowa.

---

**$100** will buy a choice Residence Lot in my Park Addition to Lamoni, within 10 minutes walk of L. D. S. church. Terms easy. Write for Plat to

D. F. NICHOLSON,
2 Care Lamoni State Bank.

---

## ZION'S ENSIGN.

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restored gospel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Beside much other matter of interest to the Saints and those inquiring for the truth.

Many of the sermons delivered at the Missouri and Logan Reunions will appear in its columns. These sermons alone are worth many times the price of the paper.

Price—Three months..... $ 25
Six months..... 50
One year.....1 00

We also have the following works for sale:—

The Book Unsealed, a valuable work, proving the claims of the Book of Mormon. Price, paper cover. 25c.

White-Box Debate, an excellent work for reference and general reading. Price, paper cover, 25c.

Spiritual Gifts and Seer of Palmyra, by M. H. Bond; all should have it. Price, 35c.

"What We Believe" cards round corners, heavy stock, with name on reverse side, 250 for 75 cents.

ZION'S ENSIGN,
**Box 175.** **Independence, Mo.**

---

R-I-P-A-N-S TABULES

**REGULATE THE**

**STOMACH, LIVER AND BOWELS,**

AND

**PURIFY THE BLOOD.**

**A RELIABLE REMEDY FOR**

**Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.**

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

**THE RIPANS CHEMICAL CO.**
10 SPRUCE STREET, NEW YORK CITY.

---

## DR. JOHN H. HANSEN,

LAMONI, - - IOWA.

(Graduate Kentucky School of Medicine,)

*TEN YEARS EXPERIENCE.*

CHRONIC CASES A SPECIALTY.

---

## SPIRITUAL GIFTS

AND

## THE SEER OF PALMYRA:

Or

**SEQUEL TO SPIRITUAL GIFTS.**

BY M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

---

**HO!! READ THIS!!!**

**The New, Revised and Enlarged Edition**

OF

## PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author,* and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

---

## Western Normal College

Largest, Cheapest and Best Normal School in the West.

CAR FARE PAID.

Twenty-five Dept's. Thirty Teachers, all specialists No vacation except Aug. Enter any time. Take any classes. Expenses low. Graduates in demand. In order that all may test the merits of the Western Normal College, **we will pay your R. R. fare** from your home to Lincoln, Neb. Full particulars, catalogues and circ. **FREE.** Wm. M. Crow, Pres. Lincoln, Neb.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, October 29, 1892. No. 43.

**The Saints' Herald.**

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, Oct. 29, 1892.

CONTENTS:

EDITORIAL:
Herald Sermon Supplement ..... 693
Reunion for 1893 ..... 693
A Welcome ..... 693
Detroit (Michigan) Meetings ..... 693
Virgin Procreation ..... 694
MOTHERS' HOME COLUMN: ..... 695
Walking by Faith ..... 695
LETTER DEPARTMENT: ..... 697
ORIGINAL ARTICLES:
My Traditional Thoughts Corrected .. 700
Tithes and Offerings ..... 701
Labor and Capital.—No. 7 ..... 702
SELECTIONS:
Imperious Mind of Columbus ..... 704
Services at Plymouth Church ..... 704
Is a Negative Seed ..... 705
CONFERENCE MINUTES:
St. Louis ..... 705
SUNDAY SCHOOL CONVENTIONS:
Northern Illinois and Southern Wisconsin ..... 708
MISCELLANEOUS:
Birth Offering Series ..... 697
World's Fair Statistics ..... 705
General Annual Reunion ..... 706
Items of Interest ..... 707

## HERALD SERMON SUPPLEMENT.

WITH this issue of the HERALD its readers are presented with the first number of the Sermon Series HERALD supplement. This series will consist of twenty-six numbers of about eight pages each, and when bound will form a book of over two hundred pages of close reading matter.

The sermons are not only to be selected from those delivered by the ablest ministers of the church, and who will have the privilege of revising and correcting them as reported, but will also be issued through the authorized church publications, and must supply a long existing demand for such reliable and critical series. By them the result of the study, work, and experiences of the ministry will be more fully presented to the laity, to the evident good of the church in general.

The sermons as issued will be in neat and handy form to be made a practical help in the hands of the Saints for missionary service among friends at home and abroad. If preserved they may be bound in book form at the end of the year, and thus a rich volume of gospel literature be had for only the expense of binding.

The series is furnished free to every HERALD subscriber, the Herald Office management only asking in return that the Saints promptly pay their subscriptions and help increase the list of subscribers, and thus sustain the publishing department in its efforts to forward and perfect its branch of the service.

## REUNION FOR 1893.

THERE were invitations, or propositions for the next reunion, from Plano, Illinois; Logan and Council Bluffs, Iowa; and Clinton and Warrensburg, Missouri; all of which were duiy presented and considered in committee of the whole. Logan was made the choice of the assembly, by a large majority, on the first vote, which choice was at once made unanimous. An effort will be made to hold one at Plano, during the month of September; and steps to that end will at once be taken. The privilege to use the big tent was granted.

## A WELCOME.

THE *Globe*, of Council Bluffs, Iowa, in its issue for October 13 gives the Latter Day Saints the following flattering notice:—

COME TO COUNCIL BLUFFS.

At Logan to-morrow the Latter Day Saints will decide upon the next place of meeting for next year. About 15,000 people attended the meeting at Logan, and it will be seen that the city that secures the meeting captures a big prize. Council Bluffs will make an effort to have the next meeting held here. The Chautuaqua grounds are especially fitted for such and the city could easily care for this large assemblage. The people of Council Bluffs will gladly welcome them and the *Globe* bespeaks for them a generous and kind treatment in the event of their coming. The Latter Day Saints can rest assured that if they honor Council Bluffs by holding their next annual reunion here, and it is an honor to the city to the scene of the meeting of such a body of respectable citizens, they will be given the best of treatment.

We are much pleased to see this notice. We used to hold our semi-annual conference at Council Bluffs; but the experiences of the last two or three sessions held there were of such a character that many, including ourselves were badly prejudiced against holding another session there. What we learned from Brn. C. A. Beebe, —— Mair, Dodson, Riley and others, at the late reunion, and the general attitude of the *Globe* and some of the business men of the city has gone far to remove that prejudice; and we would not now hesitate to take the reunion there. The assembly this year chose to locate at Logan for 1893, without intrusting the choice of location to a committee; which, if it had not been done, would have possibly resulted in favor of Council Bluffs for next fall, as there was a strong move in that direction.

---

THE last verse but two in the New Testament contains a denunciation of any man who should either add to or take away from the "words of the prophecy of this book." The man who adds to them is to have added to him the plagues that are named in the Book of Revelation, and the one who takes out anything is to lose his part in the tree of life and the holy city.

By the above, the editor of the Chicago *Tribune* introduces a certain statement concerning politics. We note it as a refreshing contrast to the meaning given Revelation 22: 18, 19, by our religious opponents who have wrested and twisted that scripture to negate the claim made by the Saints that present, continued revelation is a scriptural doctrine. It is interesting as showing how readily one unbiased by prevailing sectarian phases of belief states its evident meaning. Consistency demands that our "orthodox" friends give it up, now that a secular editor has spoken, and so clearly and sensibly, upon the matter.

## DETROIT (MICH.) MEETINGS.

SOME one has kindly sent us the three leading daily papers of Detroit, Michigan; viz., the *Tribune*, *Journal*, and *News*, each containing somewhat extended notices of a series of meetings held in Chene's Hall that city, by Elders E. C. Briggs, J. J. Cornish, and W. J. Smith. Here is what Bro. Briggs said to the *News* reporter:—

"The first thing I always ask of an inquirer," said he to the *News*, "is, don't confound us with the so-called Mormons of Utah. Their foundation is based upon principles which are common to all religious beliefs, but they have departed from the faith and are apostates. Their practices are abhorrent to every right thinking person, contrary to the laws of God and to the teachings of the Book of Mormon.

"This book we follow as our guide, and its commands are the commands of God revealed through his prophet. In every Book of Mormon polygamy and adultery are denounced in the strongest possible terms.

"Our church was founded April 6, 1830, and continued until June 27, 1844, when our prophet and his brother, Hyrum Smith, were massacred by a mob in Carthage, Illinois. A crowd of 200 men, with faces blackened, raided the jail where the men had been placed for protection, and shot them down in cold blood.

HOW THE POLYGAMOUS MORMON SECT AROSE.

"Then Brigham Young and James J. Strang became rival leaders and a few followed each of them. The great mass did not, but remained scattered until the reorganization of the original church. At the time Mr. Smith was killed there were over 150,000 who believed his doctrine. About 5,000 followed Young, and a small contingent went with Strang to Beaver Island. The latter colony became scattered, but the Utah people were recruited from foreign lands.

"Brigham Young preached polygamy in secret for four years, but August 29, 1852, he came out boldly and, assisted by Orson Pratt, he made it a part of the faith. Utah became a polygamous despotism, and crime flourished there. I can show you by reference to the Bible that the people of Utah are fulfilling a prophecy.

"The reorganization of the real church began in 1851 at Beloit, Wisconsin, under Jason W. Briggs and Z. H. Gurley. In 1860 Joseph Smith, Jr., son of the prophet, became its head. In 1863 I went to Utah with Elder Alexander McCord to try to redeem the people from apostasy. The first thing I did was to call upon Brigham Young. He said to us: 'I want none of your preaching here. I will have you watched, and if you preach against polygamy you do so at your peril.' He used language that was extremely low and shocking, and said he should give orders that we should not be fed or housed in Utah.

"For three weeks we searched before we

www.LatterDayTruth.org

could find a place to hold a meeting, but United States Judge C. V. Waite helped us out, and Gen. Connor, of the United States army, gave us a tent. The *Vedette*, a paper published by Capt. Hempstead, also assisted us, but our labor availed little. They threatened our lives, and we were continually dogged and persecuted.

ELDER BRIGGS THREATENED WITH VIOLENCE.

"One day I was holding a meeting at Mill Creek Ward, four miles south of Salt Lake City, when eight men marched into the house. I, as usual, gave an opportunity for anyone to ask questions. One of these men arose and threw off his coat. Said he: 'I am Riah Nearson. I am sent by Bishop Miller under a proclamation by Brigham Young. I warn you not to preach in this place again. I'll be on your track. Curse you in the name of Brigham Young and Jesus Christ. Let all Israel say Amen.' The other seven responded, and then Nearson yelled: 'Take that, damn you!'

"It was commonly reported that I had been confounded before Brigham Young. One day he was addressing a great crowd of perhaps 10,000 persons. I was present and he denounced me in terrible tones. Young had a magnificent voice and he roared out: 'Where is the false prophet? Why does he not rise and answer?'

"He did not think I would dare, but I started up the aisle, pushing through the crowd. 'Here he comes!' some of them whispered, but Young could not see me and would not believe it. When I had reached a place near the platform I called out, 'Will you let me answer before this assembly?"

"His face turned purple with rage and he fairly screamed 'No!'

BRIGHAM YOUNG'S BIG BLUFF.

"'Will you let me read this letter from Joseph Smith, Jr.?' I inquired.

"'No!' he yelled. 'Let the police take care of this man.'

"I took my seat when five policemen came toward me, and was permitted to remain, but the hatred against me was redoubled by this occurrence. I was protected by the United States authorities or I should never have lived to leave Utah, and I have always had a greatful remembrance of Justiee Waite and Gen. Connor."

## VIRGIN PROCREATION.

THOSE who oppose the scriptural account of the miraculous conception of Jesus, the Son of the Virgin Mary, should read carefully and consider well the following from the pen of one of the most learned scholars of our age and then pause ere they limit either the skill or the power of God:—

PROFESSOR HUXLEY ON MIRACLES.

I am unaware of anything that has a right to the title of an "impossibility" except a contradiction in terms. There are impossibilities logical, but none natural. "A round square," a "present past," "two parallel lines that intersect," are impossibilities, because the ideas denoted by the predicates, round, present, intersect, are contradictory of the ideas denoted by the subjects, square, past, parallel. But walking on water, or turning water into wine, or *procreation without male intervention*, or raising the dead, are plainly not "impossibilities" in this sense. In the affirmation that a man walked upon water the idea of the subject is not contradictory of that in the predicate. Naturalists are familiar with insects which walk on water, and imagination has no more difficulty in putting a man in place of an insect than it has in giving a man some of the attributes of a bird and making an angel of him; or in ascribing to him the ascensive tendencies of a balloon, as the "levitationists" do. Undoubtedly, there are very strong physical and biological arguments for thinking it extremely improbable that a man could be supported on the surface of water as the insect is; or that his organization could be compatible with the possession and use of wings; or that he could rise through the air without mechanical aid. . . . But it is sufficiently obvious, not only that we are at the beginning of our knowledge of nature, instead of having arrived at the end of it, but that the limitations of our faculties are such that we can never be in a position to set bounds to the possibilities of nature. The same considerations apply to other examples of supposed miraculous events. The change of water into wine undoubtedly implies a contradiction, and is assuredly "impossible," if we are permitted to assume that the "elementary bodies" of the chemists are now and forever immutable. Not only, however, is a negative proposition of this kind incapable of proof, but modern chemistry is inclining toward the contrary doctrine. And if carbon can be got out of hydrogen or oxygen, the conversion of water into wine comes within range of scientific possibility—it becomes a mere question of molecular arrangement. As for *virgin procreation*, it is not only clearly imaginable, but modern biology recognizes it as *an everyday occurrence among some groups of animals*. So with restoration to life after death.—*Agnostic Annual.*

FROM a report of the National Council of the Congregational Churches of the United States:—

MINNEAPOLIS, Minn., Oct. 13.—"Christian Unity" is the subject of an important report. The growing interest in the cause of Christian Union is noted as one of the most manifest and most auspicious signs of the times. The promotion of Christian Union must begin from within. The Roman Catholic body is recognized as a branch of the Church of Christ, and the report welcomes the opportunities to coöperate with its members, clergy, or laity, in the advancement of the cause of Christian truth and Christian morals. The attitude of the Episcopal Church coming forward in England and America bearing an olive branch is heartily commended.

One of the most important committees to report is the one on Sabbath observance. It started out with the statement that the validity of the decalogue is not a matter of debate here or in any evangelical assembly. The fact of an increasing disregard for any proper observance of the Sabbath is noted. Excursions, theaters, concert halls, freak exhibitions, baseball, passenger traffic, the drinking saloon, and the Sunday newspaper, all are classed together and come in for their share of criticism. The closing of the World's Fair on the Sabbath was considered at length. Had the Fair been opened Sunday it would, so the report holds, have resulted in an appalling demoralization to the Sabbath observance.

A LATE isssue of the Nauvoo *Rustler* has the following lesson from La Harpe, Illinois:—

Twenty years ago Dr. Track, of La Harpe, began the use of opium to enable him to quit the drink habit, and a few days since the opium habit sent him to the insane asylum at Jacksonville.

The foregoing is emphasized by the following clipping from the Chicago *Tribune*:—

Liliuokalani, Queen of the Sandwich Islands, is a devoted temperance reformer. No intoxicants are permitted at her table and receptions, and she herself pays the license fee of a house which has been opened in the capital city by a women's temperance union.

The present Hawaiian queen is the eldest sister of the late king, Kalakaua, whose death, it is said, was hastened by intemperate habits. He had many virtues that brought to him the good will and friendship of foreigners eminent in state circles and social life, but intemperate habits to an extent negatived his influence and cut short his earthly career. The present queen, like other women who have witnessed and borne the evils and sorrow resultant from intemperance, has evidently recognized the need of an opposite example and is doing what she can to teach her subjects temperance.

BRO. C. G. LEWIS, of East Jordan, Michigan, sends us the *Inter-Ocean* for the 14th inst., containing a sermon by Rev. A. Jones (colored) in which is the following arraignment of Chicago:—

Do you know when I hear that people are so righteous here in Chicago I do not believe it? Do you remember that when God told Abraham that he had decided to destroy Sodom and Gomorrah, Abraham began pleading for the cities. He thought there were lots of good people in those cities. But when he tried to find them he couldn't discover as many as ten! Then Abraham gave up.

To-day God has men and women filled with the Spirit of God, but they have none to help them. What I have got in me, you cannot get out of me. There is wickedness here and God will pull it down. He will destroy the people and keep on destroying them till vanity is separated from religion. Vanity is what's the matter. You can't mix vanity and religion. People will try it as long as there is an earth, but they can't do it. There are 367 religions in the world when there ought to be but one.

What does money amount to? Give me all the money you could get into this church and I would not deny my God. Love of God makes you see well and think well. Take all the rich men to-day—what are they doing? Piling up gold. I was in New York City when God cut off Vanderbilt. He didn't give him time to get a physician, but just cut him off short. I don't want any money. Give me bread, clothes, and Jesus. I don't want money. Brothers, I tell you the time is coming when every knee will bend and every tongue confess.

It will come, as Zechariah said, when Christ had come and preached and men had refused to accept him. The harvest is at hand and the laborers are few. Their carcasses shall lie in the field and the fowls of the air shall eat them. What will become of Bob Ingersoll and his followers, then? It was hard work to bury the people at Johnstown. What will it be when there are hundreds of thousands? Science is all right, but science doesn't say that God sends the cyclones and earthquakes. It says it is the heat. Oh, brothers, what does the Bible say? "Thou shalt be visited of the Lord of hosts with thunder and with earthquake, and great noise with storm and tempest and the flame of devouring fire." That's what it says. Friends, when it thunders, God is talking to you. When the earth quakes, he is showing you that it is but a ball in his hand. Haven't you noticed that the cyclones and earthquakes are getting worse lately? A few weeks ago in New York the sky looked like blood. Science said northern lights. The Bible says, "Fire, blood, and vapor of smoke." Don't let science fool you. God is going to curse Chicago. I don't know how, but it will be terrible. Don't run away unless God tells you to. It won't do any good, for other places will be visited. The day will come when you will call and he will not hear you. Some of you are setting up gambling shops to rob the poor strangers next year. Don't get ready to rob—get ready to die.

The eighth verse of the thirteenth chapter of Zechariah says: "And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die: but the third shall be left therein." That is what is



www.LatterDayTruth.org

going to happen. I believe it just as sure as I am standing here. I have warned to the people of Chicago, but the sinners do not heed me. The doom is at hand. Repent or die.

## QUESTIONS AND ANSWERS.

*Ques.*—Are there any rules or law governing and binding the Church of Jesus Christ of Latter Day Saints other than those contained in King James' Bible, the Book of Mormon, and the book of Doctrine and Covenants? If so, where are they?

*Ans.*—Yes. The acknowledged standard books of the church in which are contained the word of the Lord, the letter of the gospel, the revelations from God to the church, the rules of faith, order, practice and procedure, information, and knowledge of the work of God in ancient and modern times, are the Bible, King James' or common version, the Holy Scriptures, or Inspired translation, the Book of Mormon, the Book of Doctrine and Covenants, and the Rules of Order, adopted by the church, and such acts and orders of conference as have been made necessary by the growth and development of the church. However, no claim for inspiration has been made for the Rules of Order, or the acts and orders of conference referred to.

*Q.*—Do we understand by section 83, paragraph 22, of Doctrine and Covenants, that the deacons and teachers are to preach the gospel from the stand?

*A.*—Not necessarily from that citation; but from that taken in connection with section 17, paragraph 11, we are to so understand the duties and privileges of both teachers and deacons. They are "to warn, expound, exhort and teach, and invite all to come to Christ." They "have not authority to baptize, administer the sacrament, or lay on hands." They are to be with the church always, watch over and strengthen the membership lay and ministry, and do all that lies in their power to keep the church free from inquity and the destruction of quarreling and wrongdoing.

*Q.*—Is it the duty of the deacons to assist the teacher in his duty, when ever the teacher or branch priest think it necessary?

*A.*—The duty of the deacon is to assist the teacher whenever the necessities of the work require it. This necessity may be determind by the teacher and deacon in consultation, or from the advice of the priest, who is the visiting officer, or the direction of the presiding elder; or it may be by request and direction of the branch by due consideration and vote.

*Q.*—Is it proper to teach that there should be presiding teachers and deacons in branches?

*A.*—Yes, where the numerical strength of the branch may require such helps in its government.

## EXTRACTS FROM LETTERS.

Elder W. S. Macrae, Milford, Missouri, October 13:—

Am occupying the Christian church at this place; fair audiences and interest. Protracted meetings and political harangues are in full blast. Am blessed in presenting the word.

Bro. L. F. Daniel, Xenia, Illinois, October 11:—

Quarterly conference of Southern Illinois district just closed. Had splendid meetings from the beginning. One was baptized and the Saints edified. The preaching was attended with power.

Bro. George W. Johnson, formerly of Lamoni, Iowa, and now of Eustis, Nebraska, on the Cheyenne branch of the Burlington and Missouri railroad, writes:—

I have not heard a sermon since I came here. If an elder will come to Eustis I will meet him, care for him during his stay, and find a place in which to hold services.

Bro. W. S. Pender, Valley Junction, Wisconsin, October 5:—

The peaceful Spirit of the Lord was present during our conference sessions. Bro. Henry Wood was called and ordained a priest. Two were baptized, and one other will be next Sabbath, I understand. There are a number of others here who are only kept out of the church by hindering causes. There is an improvement perceptible in this branch, and ere long it will be more commendable to God and the world. The work is gaining favor and prestige in Wisconsin. This is especially noticeable where new openings are made. The weather is lovely and to-morrow morning I start for Chetek, where last year I came in contact with Sheldon's philosophy. Bro. Peterson preceded me, going there to-day.

## EDITORIAL ITEMS.

THE society of Willing Workers, of Lamoni, wishes us to announce that it is preparing to hold a fair December 17, proceeds to be given to help seat the church building. Donations will be acceptable.

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

Mrs. Harrison, wife of the President, is slowly sinking. Her vitality is gradually decreasing and she may pass away at any time. Much sympathy for both her and the President prevails.

Ozark, Christian county, Missouri (not Arkansas), is a point where interest in the work exists and preaching is desired; so writes Sr. Addie Hull.

A thought not new to Latter Day Saints has been brought out and repeatedly stated by leading orators who have of late spoken at public banquets and other gatherings in honor of Columbus and the discovery of America. It is that referring to the evident providential inspiration which moved upon and encouraged Christopher Columbus to persevere in his efforts, notwithstanding the many and serious obstacles in his way. "He had faith in his inspiration," is a brief extract from the remarks of a prominent Catholic prelate of Chicago; "the wonderful tenacity of Columbus" is another, from a writer; and these are but few of the many expressions of similar import. Our readers are familiar with the clear statements of the Book of Mormon in this. They will note their repeated confirmation.

Brn. I. L. Rogers and Joseph Luff reached Lamoni, on Tuesday the 18th, *en route* home from the reunion.

Lamoni reunion arrivals of the 15th, 17th, and 18th are as follows: Brn. W. W. Blair, E. L. Kelley, A. S. and F. E. Cochran, accompanied by Srs. Blair, Kelley, and Cochrans, Srs. A. M. Newberry, D. F. Nicholson, W. A. and G. W. Blair, J. A. Gunsolley, B. M. Anderson, and Brn. Elbert A. Smith and Charles France. All are well. Pres. Joseph Smith and others are *en route* overland.

Prayer for his afflicted mother is asked by Bro. A. F. Sherman, of St. Thomas, Ontario.

The HERALD occasionally receives notices from district or branch officers, citing persons to trial and giving specifications of charges. Such notices should not be sent for publication when parties can be reached by other means, nor should charges be specified, when published, unless really necessary.

# Mothers' Home Column.

"O Lord! how happy should we be,
If we could cast our care on thee,—
If we from self could rest,—
And feel at heart that one above,
In perfect wisdom, perfect love,
Is working for the best."

### WALKING BY FAITH.

I see not a step before me
As I tread on another year;
The path is still in God's keeping—
The future his mercy shall clear;
And what seems dark in the distance,
May brighten as I draw near.

For, perhaps the dreaded future
Is less bitter than I think;
The Lord may sweeten the waters
Before I stoop to drink,
Or if Mirah must be Mirah
He will stand beside the brink.

It may be he has been waiting
For the coming of my feet
Some gift of such true blessedness,
Some joy so strangely sweet,
That my lips shall only tremble
With the thanks they cannot speak.

Oh! restful, blissful ignorance,
'Tis blessed not to know;
It keeps me still in the arms of God
Which will not let me go.
And hushes my weary soul to rest
On the bosom that loves me so.

So onward I go not knowing—
I would not if I might;
I would rather walk in the dark with God
Than to walk alone by light;
I would rather walk with him by faith
Than to walk alone by sight.—*Sel.*

*Dear Sisters*—I have often wished I could speak in meeting like some of my more gifted sisters. I know we are commanded to speak often one to another, but I have not the gift, and have about made up my mind not to try. I have prayed over it, and have been talked to for neglecting to speak, and have been preached at, all to no purpose. One good brother went so far as to say "Those who have nothing to say might as well stay at home." But I thought: Thank the Lord, it does not all consist in words, but some in works as well, and I do try to do something for the cause in my feeble way. So to-day as I have

www.LatterDayTruth.org

been sick and am not able to do anything about the house, the thought came to me, Why not write a few lines for the Home Column. But what can I say that has not been said many, many times before? I believe this gospel is true, and that it is the power of God unto salvation to everyone that believes and lives in accordance with its teachings. But I think, How many of us do this. Not I, surely; but I do want to. Why is it so hard to do or say the right thing at the right time? I believe I never get far beyond repentance, for whenever I pray I always have to ask forgiveness for some deed of omission or commission. I often wonder if all the Saints are troubled likewise. If so, perhaps they will have all the more charity for me, and I think that is one thing we, as a people, need more of—charity for each other. How little we know the trials that beset our brother or sister, or how much they are tempted. Let us pray for one another, that we may be kept in the straight and narrow way, even unto the end. Let us have charity. Your sister,

CRISS.

[DEAR SISTER:—Do not let the thoughtless words of anyone trouble you, for no man has any right to judge you. Have you never thought that perhaps pride was the cause of your being unwilling to testify of the goodness of God to you? This thought comes to us because you speak of, "my more gifted sisters." Remember, dear sister, that it is the heart at which God looks; and though we have the eloquence of angels and have not love for God and man in our hearts, we are only like sounding brass. May his perfect love cast out all fear, and give you boldness to bear testimony of his great goodness and mercy to you. —ED.]

---

MILLERSBURG, Ill., June 12.

*Dear Sisters:*—I read with deep interest the glad news from almost every quarter, how the gospel wins its way, and of the numbers being added to the church. May God bless and be with the missionaries, one and all, and with all Israel, wheresoever they dwell. My heart goes out to the isolated ones, deprived of the society of Saints so dear. Although not situated as they are, I call to mind how I felt when at home, when General Conference was in session, how I longed to be in the assemblies of His people there, and how the cheering thought came to me, that though I could not in company with them enjoy God's Holy Spirit that that Spirit was omnipresent and that wherever we are, his eye is upon us, and his ear open to our prayers. The Psalmist says: "Whither shall I go from thy Spirit or whither shall I flee from thy presence? If I take the wings of the morning, and dwell in the uttermost part of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Then take courage, ye scattered ones, and let us rejoice together in the glad news of Zion's weal.

Our district conference held here last Saturday and Sunday was a pleasant one. Brn. J. R. Lambert, W. S. Pender, and F. G. Pitt were present; the latter on Saturday only, also visiting brethren from Kewanee and other near branches. Two were baptized on Sunday, and three a short time ago, all children of the Saints,—and we felt the blessed assurance of the Spirit, that the offering of their young hearts was accepted by the Savior. What assurance need we more. "Our own missionary" left home near three weeks ago for his distant eastern field, and is now in Pennsylvania.

We feel lonely at times, but do not desire to complain, but try to walk the path of duty as cheerfully as we well can, realizing that it is a day of sacrifice, and the hastening time is here.

"Stand in courage, stand in faith:
Tremble not as others may:
He that conquers hell and death
Is the friend of those who pray."

Yours in the faith,

SR. M. T. SHORT.

[THIS letter has, through the great pressure of matter upon our limited space, been too long delayed, but it breathes too much of the genuine spirit of sympathy and cheer for us to omit forwarding it upon its heaven-sent mission. Pardon this delay, Sr. Viola, and do not forget to come again.—ED.]

---

*Dear Sisters:*—I feel constrained to tell you how much I enjoy the Home Column. The letters from the many sisters, scattered as they are, seem to draw us all nearer together, and help us to feel that we have a common hope; and in thinking of each other's trials, joys, and experiences, we feel helped and strengthened in our own.

We have a small branch at this place and meet once a week for prayer. We also hold Sunday school during the summer. One of the elders was with us for a week in May, and you that are blessed with the privilege of hearing the word preached often, can scarcely realize how we enjoyed those sermons. It had been, I think, near nine months since we had heard a gospel sermon here. There were three baptized. Bro. ——— left us rejoicing in the work, to go to others, who are perhaps hungering to hear the words of truth. May God bless and comfort him, and all our harvesters who are out in the field, while the dear ones are left lonely and waiting at home. It has not been long since I first heard of this work; and when I look back upon the months since I was buried with Christ in baptism, I can say that they have been the happiest—nay, the most blessed portion of my life. O, bless and praise his holy name for all his goodness unto us, that we were permitted to hear and given courage to obey his word. And now when I see through what darkness others are blindly groping, I feel we are indeed new creatures. Old things have passed away, and things I once took pleasure in are no longer pleasing to me. I rejoice in the work and desire to do what may be required at my hands. I have had trials. Who has not? But as was my day, so my strength. I have been tempted; but have gone to God in prayer and been enabled to overcome. And O the sweet assurance, that God cares for us, that his everlasting arms are round about us: and even when the way seems darkest, when the winds of adversity beat fiercely about us, we know there is One who never sleeps, whose watchcare never wearies, who will overrule all things for our good. It is not very hard to trust in a father who grants our every desire; but when God withholds the thing we ask for, when we see the wicked prosper and the righteous fail; the unbelieving blessed with health, while the Saints are suffering, then it tries our faith. But I feel to say, like one of old: "Though I walk through the valley of the shadow of death, I will fear no evil for thou art with me." Dear sisters, let us be faithful, and let our lives show that there is a blessedness in serving God that the world knows not of. Ever praying for the welfare of Zion, I am,

SISTER HARRIET.

---

CASTANA, Iowa, June 1.

*Dear Mothers:*—I have been cheered and strengthened many times by the good letters and words of encouragement in the Home Column. We have no branch of the church at this place, but have preaching now, and have organized a Sunday school. Although we are few in number we trust the Lord will bless us if we are only faithful in performing our duty. I can testify to the truth of this work, for I have been greatly blessed. I had been in poor health for a long time, but was administered to by Brn. J. M. Putney and George Montague, and received great help. Am getting stronger all the time. I feel a determination to strive harder to do my duty, that I may be worthy to be a child of God. What joy and peace there is in trying to serve the Lord in an acceptable manner. Pray for me, dear sisters, that I may come up higher, and that my husband may obey the gospel soon. A sister,

MOLLIE LUCART.

[*Dear Sister Mary:*—In organizing a Sunday school, the Saints of your branch have done wisely. We often hear the expression of Paul, "He that provideth not for those of his own household hath denied the faith and is worse than an infidel," quoted, but it is applied to temporal things—to the provision of the bread which perisheth. It is our belief that the application may and should be made equally strong, if not stronger, to those who neglect to provide spiritual food suited to the needs of the young and tender ones of the flock. Mothers, herein lies the right arm of your strength, in the training of these little ones and feeding them with food convenient for them.—ED.]

---

## PRAYER UNION.

### SPECIAL REQUESTS FOR PRAYER.

Sr. Katie C. Vickery, of Greenville, R. I., requests your faith and prayers that she may be healed of great affliction.

---

### GOSPEL BOAT FUND.

| | |
|---|---|
| Amount to date, October 7 | $823 02 |
| Thos. Spauswick, Ia | $ 50 |
| Sr. Ella Myers, Neb | 1 00 |
| Mrs. C. A. Lucas, O | 2 00 |
| Alva W. Lucas, O | 50 |
| Derbie E. Lucas, O | 25 |
| Author S. Lucas, O | 25 |
| Emily L. Lucas, O | 25 |
| Ezra O. Lucas, O | 25 |
| Fannie Petty, O | 10 |
| Isaac W. & Cyrene M. Devore, O | 1 00 |
| A. D. Lucas, O | 1 00 |
| Mary E. Kiney, O | 1 00 |
| P. A. Wilcock, O | 40 |
| Ellen Olsen, Kan | 1 00 |

www.LatterDayTruth.org

| | | |
|---|---|---|
| Allison Helmick, Kan | 1 00 | |
| Ada Gilbert, Kan | 25 | |
| Priscilla Davis, Kan | 50 | |
| Maggie Davis, Kan | 50 | |
| C. I. Metzger, Oreg | 20 | |
| Annie J. Lambert, Ill | 50 | |
| G. C. Hodge, Neb | 1 00 | |
| L. D. S. Sunday school, Tulare, Cal | 1 90 | |
| Rachel Crompton, Mass | 5 00 | |
| Dora J. Vickery, Ala | 1 00 | |
| Chas. D. Vickery, Ala | 10 | |
| L. A. Beebe, Ia | 1 00 | |
| Agnes Williams, Wis | 50 | |
| Mary Owen, Ill | 1 00 | |
| William Owen, Ill | 1 00 | |
| Donna Holmes, Wash | 1 00 | |
| Ella Baly, Cal | 1 00 | |
| Jeptha Scott, Cal | 3 00 | |
| Fannie Andes, Kan | 25 | |
| Bertha Andes, Kan | 25 | |
| S. C. Andes, Kan | 1 00 | |
| Elizabeth Andes, Kan | 1 00 | |
| August Johnson, Mich | 1 00 | |
| Mary Weld, Ill | 1 00 | |
| John C. Epperley, Ill | 2 50 | |
| William A. Moore, Neb | 1 00 | |
| Philip C. Fisher, Ill | 95 | |
| J. W. Holmes, Wash | 1 00 | |
| J. L. Jones, Ill | 50 | |
| L. D. S. Sunday school, Santa Monica, Cal | 2 00 | |
| A Friend, Ill | 2 00 | |
| J. McKiernan and family, Ia | 1 00 | |
| Thos. Chapman, Ia | 1 00 | |
| W. W. Beal, Ia | 2 00 | |
| Libbie Shippy, Ia | 2 00 | |
| Sarah M. Sullivan, Maine | 2 00 | |
| Wm. Chambers, Ia | 1 00 | |
| | | 53 40 |
| Amount to date, October 20 | | $876 42 |

### HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Amount to date, October 7 | | $4,393 39 |
| E. Mackland, Iowa | $1 00 | |
| A Sister, Neb | 2 00 | |
| From a Friend, Mass | 5 00 | |
| Mary Owen, Ill | 1 50 | |
| William Owen, Ill | 1 50 | |
| Lucy Barrows, Utah | 1 00 | |
| J. C. Epperly, Ill | 2 50 | |
| H. J. Hudson, Neb | 1 00 | |
| Sarah Hudson, Neb | 1 00 | |
| Mrs. R. W. Smith, Ill | 4 00 | |
| I. A. Temple, Ill | 50 | |
| | | 21 00 |
| Amount to date, October 20 | | $4.414 39 |

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

### BIRTH OFFERING SERIES.

The attention of parents and all friends of the children is called to the first number of "The Birth Offering Series," entitled, "The Silver Thimbles," which has just been published and is now on sale at the Herald Office.

This is the first of a series of books to be issued from the Herald Publishing House for the benefit and insruction of little children, and the number will be limited only by the demand. Many will recall the fact that some years ago when the *Hope* was first enlarged, a place was set apart in which to record the birth of the little babes who came to the homes of the Saints. With this notice of birth an offering for the little one was sent. This birth offering money has been sacredly kept and now is used to defray the expense of publishing this first little book, and when this is sold another will be issued, and this will be continued until the children of the church are supplied with books suited to their tender years in which they will, it is hoped, not only be pleasantly interested, but instructed in the pure principles of the gospel.

If any of the parents have occasionally wondered what was done with the money sent in as offerings, we are sure they will approve of the effort now being made to supply our young children with pure literature. We must not overlook the needs in this direction even though there be urgent calls for help in other departments of the work. Proper care and the right training of our little ones will prepare workers even while we are praying the Lord of the harvest for more laborers, and while we fain would go forth over mountain and flood calling the lost to the shelter of the fold, we must have a care that the lambs in the fold wander not away.

Sustain this effort, by encouraging your children to buy these books and make them the beginning of a library of their own.

The Silver Thimbles, by Callie B. Stebbins; price 20 cents delivered by mail.

## Letter Department.

VINITA, I. T., Oct. 10.

*Editors Herald:*—I take great pleasure in reading the letter department of the *Herald*. This pleasure does not spring alone from the news contained therein as to how the gospel work is rapidly spreading and many precious sheaves are being safely garnered in, but from the fact that there I often see the names of those with whom I was acquainted and associated in years long ago. I there learn the fact, that notwithstanding these years have dragged wearily by, and the waves of persecution, temptation, and "fiery trial" have madly beaten against the good old gospel ship upon which they have embarked, she rides triumphantly on, and will, ere long, drop anchor in the port of eternal rest. What a thrill of joy it brings to my soul when I there read the names of James Caffall, Charles Derry, M. H. Forscutt, R. M. Elvin, R. C. B. Elvin, H. J. Hudson, G. W. Galley, J. W. Waldsmith, W. M. Rumel, and numbers of others who are still aboard and doing valiant service in steering the gospel ship safely over the shoals and breakers which lie in the course, to her final haven.

There are many other names I would be happy to see on the pages of the *Herald* again, as they were in years agone. My soul would rejoice beyond bounds to see that of D. H. Bays, B. V. Springer, Elijah Webb, and James Hodges. Why they are not there I do not know; God does. There are other names, too, I love and respect equally with these but they will never appear in your pages again. They have been transferred. Instead of being read and loved by your readers here their names are spoken and loved by the angels; so we say adieu to Henry Halliday, Howard Smith, Hugh Lytle, George Hatt, and thank God for the assurance we have that they are at peace. I hope your pages will ever be the source of joy and comfort to all as they are to me.

With regard to myself, I will say that I am still endeavoring to do my duty as a standard bearer of our great Captain-King. My field of labor and surroundings have been such that I have not accomplished all I desired in the spring and summer, but I have done what I could toward the advancement of the cause. I have labored exclusively in Kingfisher county, Oklahoma, in four or five different localities, sometimes to good audiences, but most of the time to small ones. I find the enemy alive here as elsewhere. Persistent efforts have been made to close us out of nearly all these openings. It is first a "*squeeze out*," and if that fails, then a "freeze out," and if that does not do the business, "you are nothing but Mormons, anyhow." I have been laboring in connection with Bro. S. Butler.

I and Bro. Alexander Hart came to this place last Saturday, and have commenced meetings in a schoolhouse six miles southeast of here. So far we have had good audiences and good attention. We are stopping with Mr. Webb Buffington, whom we find to be a good and honorable man, and very favorable to the church, as is also his good wife. Should anyone who reads this letter know of any Saints residing in this Territory will they kindly send me their address, that we may visit them. Ever praying for the welfare of Zion, I am, as ever,

In gospel bonds,

THOMAS J. SMITH.

WALNUT CREEK, Cal., Oct. 10.

*Editors Herald:*—I arrived here on Wednesday of the week that our reunion closed, eighteen days ago, and commenced meetings at Alamo, a town three miles from here, on Friday night, and here Saturday, in our tent. Have held some seventeen meetings in the two places; attendance quite good—all that could be expected in place like this—an average attendence of about fifty. Some have attended almost every night, showing that they are interested, coming sometimes a distance of seven miles, which is a long ways for a Californian to come to church. Last night was the largest attendance, nearly or quite one hundred. We have been much blessed in presenting the word; may God water the seed sown. We have been ably assisted by the brethren who live here, in caring for our wants, and helping with the singing.

Bro. Henry Lawn was called away last Thursday by the intelligence that his father-in-law was dying, so I am alone so far as speaking goes; his return is uncertain.

I have not decided where to take the tent from here, or if I will be able to take it anywhere, because of a lack of means. I wish to say to the Saints of this district, that I consider the tent a success. We have had more than double the number to hear us than when the meetings were held in a hall, and I am willing to remain with it if you are willing to assist with the necessary means. There are several places where it could go, where it is wanted, and would do good. Shall it go, or shall I roll it up? I leave you to decide.

There has been one baptized since we came, a husband and father, who will remain. Several more seem very near the door. My address will be here until notice of a change is given through the *Herald*. I trust God will guide us all, that we may be useful servants.

HIRAM L. HOLT.

MEDFORD, Oreg., Oct. 11.

*Editors Herald:*—Medford is located about the center of the Rogue River Valley, ten by thirty miles of beautiful country. This valley has many large and excellent farms; crops here are generally good. The valley seems well adapted for fruits, such as apples, pears, peaches, prunes, and other small fruits. For summer resorts and pleasure trips out in

www.LatterDayTruth.org

the mountains, this country is of the best, as we have mineral springs, soda springs of all kinds in close proximity; and for general good health this part of Oregon is of the best,—not somuch rain here as further north. We have plenty of churches; religion is the order of the day. If one does not belong to one of the noted churches, he is looked upon as a heathen. Of course it does not make any difference what church, so your heart is right. But do not join the Mormons; prejudice against the Latter Day Saints Church runs very high here.

I do not think our elders have ever done any work in this county, except Bro. J. H. Lawn, of California, who was here last August. Myself and family were then at work on the Siskigon Mountain, in a wood camp. Bro. Lawn stopped with us, and preached three times; once in the camp, and twice in a schoolhouse close by. He had good turnouts, good attention, and spoke with good liberty, and I believe some good was accomplished. I hope the time is near when the gospel can and will be preached in this valley. I have lived in this part of Oregon for eight years. About four years ago Bro. D. E. Lander called on us where I then lived (Douglas county). He preached one sermon when the house was closed against him. I suppose they heard too much truth and thought they would stop in time. The above is all the missionary work that I know of being done in this part for the last eight years. We expect Bro. Haws some time this fall or winter, when I hope the people will have a chance to hear the truth.

I wish to say that the faith is still as dear to me as it ever was, and I believe my faith grows stronger as I grow older. I am satisfied if I live the life of a Saint until my earthly pilgrimage shall end, all will be well. May the Lord bless you all.

Your brother,

O. HANSEN.

---

SONORA, Iowa, Oct. 1.

*Editors Herald:*—When I last wrote, the battle between truth and error was raging fiercely at Farmington, Iowa; but now after the fight of sixteen nights is over, and the dead are gathered, Bro. Scott will bury them in the Des Moines River to-morrow. Thank the Lord, another glorious victory won for the truth as the Saints teach it.

In the opening speech Mr. Hatten stated that he was very much disappointed in meeting Bro. Scott, for he expected to meet an old warrior who carried the scars of many a well-fought battle, etc.; and from the way he talked I gathered the idea that he felt rather disgraced that he should meet such a boy; and I think if Mr. Hatten was disappointed in meeting a boy when he began, he was much more disappointed when done with him, for I think I am safe in saying that there never was a grander victory won for the truth, all things considered. W. A. Hatten used all he could get out of Braden. He had copied some, yes many of Braden's arguments *verbatim;* then he exhausted Gregg, Beadle, Tucker, Howe, and a score or more Utah polygamists; and what he could not find in them he was equal to the task of filling in. He worked hard for about two nights to prove by Brighamite authority that Joseph ("impostor Jo") was a polygamist. He tried hard to prove that Joseph the martyr was a murderer, and stated that he poisoned James Mullholland, his private secretary, at Nauvoo; also that Joseph had organized the Danites in Missouri. In order to prove this he presented the testimony of a Rev. William G. Johnson, a Baptist minister, who was present at the debate. This man's testimony was, that he well remembered when they lived in Missouri, when his parents belonged to the Mormons, and when his father come home one night and said, "Mary, we have been deceived; I have been to the Danite meeting to-night. But we must keep quiet or they will put us out of the way." These may not be the exact words, but the meaning is there. Upon this statement Mr. Hatten tried hard to make the people believe that the said Johnson meant that he was deceived by the teachings of Smith and the church. Hatten said this same Johnson had left the Latter Day Saints and joined the Presbyterians before he died. Some of the Saints will remember this Rev. William G. Johnson whose testimony we have here, for he was at a conference of our people in Illinois a few years since and arose in testimony meeting and said, "Where the Spirit of God is, there is liberty; the Saints have the truth," and admonished them to go on in the good work.

In rebuttal to his testimony the following was presented:—

FARMINGTON, Iowa,
Sept. 26, 1892.

I hereby certify, and am willing to make oath to same when called on to do so: I was personally acquainted with Mr. Johnson, the father of William G. Johnson. Mr. Johnson and wife visited at my house and I visited at their house often while they lived on the Des Moines River, in Lee county, Iowa. I talked with them about a year or less before their death and they *never failed to defend* the Latter Day Saints Church, and always claimed it would succeed, for it was the *true church.* They were *strong in the faith and doctrine* of the church the last time I saw them, which was a year or less before their demise. I heard him affirm many times, "*I know Joseph Smith was a prophet of God.*" I am also acquainted with Mr. C. Johnson, brother to Rev. William G. Johnson. I saw him within the last six weeks, when he told me that his parents taught him the Latter Day Saints' faith

ELIZA NEWBERRY.

Witness, J. S. ROTH.

The following testimonies were then introduced in rebuttal of the claims and assertions that Joseph Smith poisoned James Mullholland; also in rebuttal of the claim that he taught and practiced polygamy at Nauvoo:—

FARMINGTON, Iowa,
Sept. 26, 1892.

*To Whom it may Concern:*—We, the undersigned, do hereby testify, and will make oath to the same when called upon to do so: We were personally acquainted with Mr. James Mullholland. He was our brother-in-law; he was Joseph's scribe. When the Saints were leaving Far West, he had to sleep on the cold, wet ground, in April, from which he took a severe cold, which developed into brain fever, *from which he died* in a few months from the time he took cold. We never heard from friend or foe, till now, that he was poisoned.

We also know that Dr. Sampson Avard organized the Danite Band. He wanted Joseph to let him act as the destroying angel and he would poison the wells, but Joseph positively refused to do so and denounced him for his wickedness.

WILLIAM WARNOCK,
MARY WARNOCK.

Witnesses:

SUSAN WARNOCK.
ELIZA NEWBERRY,
J. S. ROTH.

FARMINGTON, Iowa,
Sept. 26, 1892.

I am sixty-seven years of age. I was at Nauvoo during the winter of 1842-3. I visited at Joseph Smith's house, and never saw or heard anything which would lead me to believe that he (Joseph) had more than one wife. It was the general verdict throughout the city that he had but one wife. I did not see anything in the actions or appearance that would indicate grief, sadness, or heart-ache of Mrs. Smith. She was mistress of her home.

I will make oath to the above if necessary.

MRS. T. A. BARTON.
J. S. ROTH, Witness.

FARMINGTON, Iowa,
Sept. 27, 1892.

*To Whom it may Concern:*—I was personally acquainted with Joseph Smith the martyr till his death. Heard him preach many times; visited at his house in Nauvoo up to the time of his death. I was there when he was brought home dead. I never saw or heard anything that would lead me to believe that he had more than one wife. I visited with his wife Emma till her death, and she died strong in the faith of the church. I heard her say many times that Joseph never had more than her to wife; that he never sanctioned polygamy; that she never saw the revelation on polygamy. She said she was afraid of Brigham Young, for he was an enemy to Joseph. Different ones heard Joseph say that if Brigham Young ever lead the church, he would lead it to hell.

I will make affidavit to the foregoing when called on to do so. ELIZA NEWBERRY.

Witnesses:

SUSAN WARNOCK,
J. S. ROTH.

When the above statements were read and Bro. Scott challenged Mr. Hatten to impeach them if he could and he never once referred to them, it had a telling effect on the congregation. Hatten also read an article which come out in the Kansas City paper last April about the Mormons; that they advertised at their conference one day about the miracles they were going to work, when the sick were said to have been brought in on stretchers, etc., and not one was healed. Bro. Scott asked all who were present that knew that statement to be false to arise. At once seven arose. Well, Mr. Hatten's face became quite long about that time. He is the worst man to garble I ever listened to. He would read in the Book of Mormon and add words in order to gain a point; but when Bro. Scott would read the same and show the

www.LatterDayTruth.org

people his trickery, it was the means of killing all his desired effect. The people were disgusted with him, and at the close a man—I think he was a Baptist—came up and bade Bro. Scott good-by, and in so doing left a silver dollar in his hand; another gave him five dollars as a token of regard.

When Bro. Scott concluded his closing speech, I could see the tears glistening in many eyes over the congregation, for he spoke as one having authority from God, and not from the brethren. All could see the difference between it and Mr. Hatten's last one. He got off the track so far that he got clear back to the first proposition and began patching it up but could not even then find enough to put in the full time.

Several gave their names for baptism, therefore Bro. Scott will stay and baptize them next Sunday. All the Saints who attended the debate were made strong and went home rejoicing in the Lord, that truth came out victorious, and error and falsehood were confounded. Truth is mighty and will prevail.

The outlook for the work in that region of country is indeed flattering and the hitherto high-toned and popular religionists are learning that "Truth is truth wherever found, on Christian or on heathen ground;" and that the way to find the good is to expect it from Nazareth, and to "come and see." So may the good work go on, and may the Saints all live their reglion and not bring a reproach on the church. In bonds,

J. S. ROTH.

---

DENVER, Colo., Oct. 7.

*Editors Herald:* — Since my arrival here, June 19, I have labored in Denver and vicinity, except two Sundays I spent at Hutchinson and Brighton, Colorado. I must say that the latter-day work, as I found it here, far surpassed my most sanguine expectations; a foundation had been laid on which no one need hesitate to build. The ardent labor of Elders Caffall, Kemp, Shupe, Duncan, and others in connection with a few Saints has planted the seed of truth here that will cause the reapers (angels,—Matt. 13: 38, 39) to rejoice when "the righteous shall shine forth as the sun in the kingdom of their father."

But after the good seed is sown and begins to grow, there is much cultivating and hard work to do before we are ready for "the harvest."

"O watch, and fight, and pray!
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore."

Yes, we find it takes a continual warfare to keep the weeds out of the garden of our souls. God pity those who are too busy finding fault with their brethren to have time to correct their own.

"See that ye love one another," "cease to find fault one with another."—D. C. p. 242. "Let contentions and quarrelings among you cease. Sustain each other in peace, and ye shall be blessed with my Spirit, in comforting and strengthening you for my work."—D. C. p. 341. "Blessed are they that do his commandments, that they may have right to the tree of life."—Rev. 22:14. It certainly was necessary for God's people to have the above instruction, or it would not have been given; then how can we receive heaven's blessings without obeying them? When we obey the first principles of the gospel the battle has just begun; as the apostle said: "Work out your own salvation with fear and trembling." This language was addressed to the Saints, those who had been inducted into the kingdom, or church; and being so situated as to make it possible for them to "go on unto perfection," the apostle so instructed them to "work out" their "salvation," or perfect their citizenship in the kingdom by the means furnished them, the Holy Spirit to direct and the word to obey. The person who has not entered into the Church of Christ cannot "work out his salvation" or perfect his citizenship therein. Jesus said to his disciples, "Watch and pray." While I am convinced that many of the Saints do not pray enough, I am also satisfied that many prayers are offered in vain because those who offer them fail to *watch*. What will it profit us to pray the Lord to raise up men to carry the gospel to the nations of earth, if after such men are called we fail to watch the church treasury to see that the Bishop has the necessary funds to send them?

Again: what good will it do us to pray, "Lord help me to set a good example," and then fail to watch or guard ourselves and continually say and do things that will cause others to stumble? "Behold, I sent you out to testify and warn the people, and it becometh every man who has been warned, to warn his neighbor."—D. C. p. 239. The Lord has amply provided ways and means for every Saint to warn his neighbors; he has moved upon his servants and handmaidens to write books, tracts, and pamphlets in abundance, setting forth every principle of the latter-day work in plainness; so that none need excuse themselves by saying, "I haven't the gift of gab to talk religion to my neighbors."

"Arouse, arouse, why idly stand,
Why sit at ease with folded hands,
There is a work for you to do,
No other one can do for you.
Arise and work, though great or small,
For by our works we stand or fall."

It is encouraging to see the efforts of the Denver Saints as they avail themselves of this God-given opportunity of furnishing others the written word. The Literary Exchange distributes hundreds of *Heralds*, *Hopes*, *Ensigns*, tracts, etc. The Lord spoke to his Saints here, in prophecy, some time ago, commending them for their work, and saying that the time was near—even nearer than they supposed—when he would come to earth to reign with his people. Other valuable instruction was given; namely, that they should be more prayerful.

I have been holding preaching services in private houses, in the suburbs, on Tuesday and Friday evenings, which resulted in me having the pleasure of baptizing two last week, Mr. Charley Clement and wife, of the Congregational Church. The minister came out to hear me once. He said we had abundance of truth and that the churches of to-day did not receive the spiritual gifts because they were spiritually diseased. A fair admission indeed. Bro. Caffall baptized three here in July, and Bro. Shupe three more in August; these with the two already mentioned make eight additions since my arrival. When I came here I expected to be in my field of labor in Australia by now, but while man proposes, God disposes; so I will patiently await his own due time.

Dear Saints, let us remember that the Lord has said, that we should be of a cheerful heart and countenance among ourselves and with our neighbors and men of the world, and that we should do all things "with an eye single for the glory of your God and the good of his people." We should be as ready to "sacrifice," "endure hardness," or "suffer" for the Master's work (and that patiently and cheerfully too) as we are to receive and rejoice in his blessings; and unless we so do I fear we shall not be accounted worthy to stand.

Yours for Zion's welfare,

JOHN KALER.

---

GARLAND, Ala., Oct. 14.

*Editors Herald:*—On the 18th of August I commenced a series of meetings at Ebenezer church, in Mississippi, continuing until September 1, with good results, fourteen uniting with the church by baptism. I went from there to Three Rivers, Mississippi, to attend conference of the Mobile district September 3 and 4. We had a very pleasant time.

From there I went to Florida and labored until the first of October. I met with the Pleasant Hill Saints of the Alabama district in conference. The business session passed off very nicely; preaching by Bro. G. T. Chute and the writer; four were baptized. Conference closing on Sunday night, Bro. Chute and I continued meetings until the 10th inst., which resulted in ten more being buried with Christ in baptism. Others were almost persuaded, the Saints strengthened, and prejudice removed. The Saints at Pleasant Hill are building a church thirty by fifty feet, which will be a credit to the work there. They are building one in Florida twenty-four by forty feet that will be a help to the work there. They are also building one near Scranton Mississippi. It will aid at that point.

Brn. Kelley and Griffin report the work in a more favorable condition than in the past in Kentucky and Tennessee. Quite a number have been added by baptism.

Owing to poor crops and other causes the financial condition of the mission is bad. And I urge on the Saints to make an effort to aid the work in tithes and offerings. The Lord will bless you in so doing.

In gospel bonds,

M. M. TURPEN.

---

LINCOLN, Neb., Oct. 11.

*Editors Herald:*—Our conference of southern district of Nebraska convened here Saturday evening, the 8th. Preaching on Saturday evening by Elder Huff, of Fremont; Sunday morning preaching by Elder Chas. H Porter, in the afternoon by Elder F. J. Chatburn, in the evening by Bro. Porter, and Monday evening by Elder Thomas Nutt. The business session was attended by most of the officials of the district. Monday, the 10th, we had a good harmonious session. I do not believe the city of Lincoln is quite ready to accept

www.LatterDayTruth.org

the gospel as a whole from the interest manifested by her people during our conference. The attendance from the outside world, as we term it, was very slim indeed; but very few could afford to give us their presence. It is a hard matter to reach the people in the larger cities. Just how this can be effected is quite a question. Our next session will be held in Brownville, January, 1893, where I have every reason to believe we will be made more welcome. Our missionaries for this district seem to be all alive and active, and I hope that good will be done this coming fall and winter. Four were baptized Sunday afternoon, after the afternoon service; one adult, Bro. Ellis Dean, of Ashland. Twenty-three years ago last spring Bro. R. M. Elvin and myself called on this brother for the purpose of bearing to him the gospel message, but the prospect was not good; but nearly all we then went to see and to tell the glad news to are in the church now, together with their children.

We have had a prosperous year in this country, as far as crop prospects, are concerned; all kinds of grain is good. The fruit crop was fair; that is, small fruits, but cherries, peaches, apples, and plums were almost a failure. Our farmers, however, are seemingly happy. We have had a long dry spell, which has cut the pasture very short but has been good for the late corn crop, by ripening it without frost. Respectfully,

J. W. WALDSMITH.

---

KIRTLAND, Ohio, Oct. 14.

*Editors Herald:*—I had an interesting and instructive trip to Hocking county, not long ago, to attend the reunion, Carbon Hill, of the Southern Ohio and West Virginia district, which was a tolerable success; and as all present tried hard to perform duty, of course good will result. It continued nearly two weeks. The Saints there are zealous, and have wisdom; and it is hoped they will increase, and go on from grace to grace.

On my return I fell in with a minister of the Protestant Methodists, and had a lively conversation with him, in which the trainmen and passengers took marked interest. What he wanted to impress upon my mind was that he desired no denominational lines to be drawn. This is the cry by every one such in their conversations with me, and seems to be a great sectarian "hobby." His remarks at first were wholly unprejudiced, and came freely from the heart, and that is no doubt accounted for from the fact that I had previously handed him one of the cards printed at the Herald Office, with which he seemed pleased. I may add, parenthetically, that the cards seem to allay prejudice in whoever reads them. The gentleman assured me that if I could produce letters of good standing I could have free access to speak in his church house. This was at the start. I did not ask him what about that after we had done comparing notes. He told me, however, something which I had feared existed; namely, that among ministers a majority were most anxious for wealth. I did not ask him if his decision also applied to us.

I am pleased with the *Herald* of this week (October 15), and wish it good speed. Reunion news and letters are interesting to the friends of truth, and to the Saints.

I visited the Blake's Mills branch at New Philadelphia, and found there a nice little church house, which the members erected to the Lord's honor. What a splendid opportunity that gives them to do good, and show to the people of that place how good it is to be a Saint in the last days. I have never seen so favorable an opportunity to build up a large and interesting Sunday school, and wish to urge the brethren there to strive on with renewed courage.

"Forget the steps already trod,
And onward urge thy way."

I wish to ask that all Saints be mindful of me in their prayers.

Permanent address is Temple, Lake county, Ohio.

JOHN S. PARRISH.

---

# Original Articles.

## MY TRADITIONAL THOUGHTS CORRECTED.

IN the first place let me go back to the year 1836, for this is the year that my father moved to Ray county, Missouri. My memory at that time was fair for a boy ten years of age, and I judged many things said at that time to be true because my father was my teacher. He said to his children that it would be but a few years before Christ would be here and reign with his Saints. But to-day I see his anxiety and tradition was before his time to reign. My memory from that time till I was sixteen was more upon that which was said by my father and by others than what was written, and I may say this was the case till the year 1870. However, while this time was being spent I was a reader of the Book of Mormon and Doctrine and Covenants more than the Bible. Now to look back upon my thoughts and traditions, I see very forcibly that I did not understand that which I had read; and the main cause was, I had trusted what men had said about the coming of Christ, the redemption of Zion, and who this mighty and strong man was, more than I should have done. I should have reflected more upon that which was written on these coming events. Now and for the last ten years I weigh all men's thoughts by that which is written, and try all spirits by the same.

It is a hard matter for me to believe that Zion will be fully redeemed till the coming of Christ; for I understand by that which is written, that the two are closely connected. Let me give you some proof why I thus believe. I will refer you to the parable of the widow and the judge. (See D. C. 98: 11.) This paragraph of our redemption commands us to importune for redress, and avenging us of our enemies, and after we have done our part the Lord (in the twelfth paragraph) has agreed to come out of his hiding place and appoint our enemies their portion in outer darkness. This to my mind is at Christ's coming. We turn to Luke, eighteenth chapter and there we find the Lord telling his apostles of his second coming, making use of the same parable, word for word, as is made for our redemption, with this exception: The Lord to his apostles in Luke says: "Hear what the unjust saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" and to us he says in the Doctrine and Covenants: "Thus will I liken the children of Zion." I am led to believe the parables are one; and when the Lord comes out of his hiding place, as he says to us in the Covenants, and appoints the wicked their portion, will be the redemption of Zion. Then will be the time when we will be avenged of our wrongs, as well as all Israel.

Let us now turn to Doctrine and Covenants 100: 3. In this paragraph we are told that a man like Moses is to be raised up to lead us out of bondage; also that a greater power will attend our deliverance from bondage than when Israel was led out of Egypt, with this addition: that we will have the Lord's presence. Now the leading Israel from the land of the north and from all places whither God had driven them, as we find in Jeremiah, sixteenth chapter, is a parallel case of our being led. A greater power will attend their deliverance than when Israel was led out of Egypt. In Israel's redemption at that time it will be so much greater that the leading of Israel out of Egypt will be forgotten. I look for these two redemptions to occur about the same time. When it will take place is a question easily answered. Turn to Doctrine and Covenants 102: 9, and we have the answer: When we are "fair as the sun, and clear as the moon." And at that time the kingdoms of this world will say: "Let us be subject to her laws." Now in this ninth paragraph, when the Lord speaks of kingdoms, he refers to those nations which are governed by kings; and when they submit and are governed by the laws of Zion, at that time we may look for the redemption of Zion. It is also evident that before our redemption we will be scattered, as Nephi saw in vision (B. M. p. 28, par. 48); he saw the church of the Lamb, the saints of God in a scattered condition; and (par. 50) he saw the power of God descend upon the church, also the covenant people, and they were armed with the power of God and great glory. I discover in

www.LatterDayTruth.org

these two classes, the church and the covenant people, the redemption of Zion and Israel by power greater than Israel's redemption from Egypt. The redemption of Israel and Zion we locate about the coming of Christ. These are my thoughts and traditions corrected by what I have read.

Now for the mighty and strong man spoken of in the letter to W. W. Phelps. I had thought this man to be a mortal being; but when I come to an understanding of that which is written on the subject, my mind and understanding of that man has changed to an immortal one, and we will name the man Christ. Now for the evidence why I thus believe. Let us turn to Genesis 49: 10, and read Judah's blessing by his Father Jacob: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." We see in this blessing of Judah that he held the scepter of power till Christ came. We see also by the New Testament Scriptures that Herod so understood, and Israel also, that when Christ or Shiloh came he would take the scepter of governing power from Judah, and he would hold it. By reading the letter to Phelps we see this mighty and strong man is to hold the scepter of power in his hand; he is to speak words, eternal words, and his bowels are to be a fountain of truth, and he has a light for his covering, all representing Christ at his coming. "Why at his coming?" says one. The answer is in the letter. At that time those whose names are not written in the book referred to are to be cast out, and their portion will be among unbelievers in outer darkness, where there will be gnashing of teeth. We see in this letter a separation of the righteous and wicked when this man does his work. I suppose there are none but what believe that at Christ's coming the house of God will be strictly in order, speaking as a whole; therefore the need of this man to come and do that work. We turn to the twenty-fourth chapter of Matthew and there we find that at this coming all the tribes of the earth shall mourn. In Zechariah, the twelfth chapter, we have a prophecy of this same mourning. Then will be the time the house of God will be set in order, and we will all receive our inheritances, nevermore to be disturbed. The book referred to is the same book spoken of in Isaiah 34: 16: "Seek ye out of the book of the Lord, and read: no one of these shall fail." And in the next verse it says the Lord will give that class that are found written in this book their inheritances by line, and they shall possess them forever and forever. The next chapter teaches me that this will be at Christ's coming. In Psalms 24: 8 Christ is called strong and mighty; the man in the letter is also called strong and mighty; therefore by these evidences I conclude that the man is Christ.

I am aware that many of my good brethren hold different views from the one I have presented; but they may have been converted ere this. I am satisfied the best of men have been mistaken, but the pinch sometimes is to acknowledge our mistakes. In looking over this church I have noticed our being led too much by what men have said, and have not fortified ourselves behind that which is revealed on the subjects under consideration, as we should have done.

JOHN HAWLEY.

SHERIDAN, Mo., May 1, 1892.

## TITHES AND OFFERINGS.

THIS is a subject of vast importance to the Saints of God. In all ages of the world when God has had a people on earth that had (the faith as Jude calls it) the faith once delivered to the Saints, and did receive his mind and will concerning them, and what he required of them to do, we find them inspired and infused with a spirit to spread the glad tidings of great joy to all people, that all might be enabled to come to a knowledge of the truth as it is in Christ Jesus. For this is truly the spirit of the gospel. Each in his day went abroad preaching and crying repentance to the people, and God blessed him with a mighty blessing. He was willing to serve God with his whole mind, might, and strength. How many of us are willing to do this? God requires it of us as he did of him, and if we do not serve him as did Enoch, we cannot receive the same blessing that he received. Some may say: "I do not expect to be caught up to heaven as he was." If not, dear brother or sister, you will have to be left to sleep on another thousand years; for we read: "For this we say unto you by the word of the Lord; that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."—2 Thess. 4: 15–17. We who are alive and remain—remain in what? We answer, In the faith once delivered to the saints. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."—Rev. 20: 5.

Let us strive to be diligent in serving God to the best of our ability, and if we do this the work will not lack for anything. Sometimes we may think we are doing so much more than somebody else; but each one of us will be rewarded according to our works. When we see the great need for the gospel to be preached in our own land as well as other lands, how can we withhold the means that God has placed in our possession. God requires of us to pay our tithes and offerings as his law directs. God does not require any more of his children than he sees they are able to do. And how can we expect to be blessed of him and have his Holy Spirit if we are among those of whom he said to Malachi, "Ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3: 8–10.

Have we faith enough in God's word to believe this? If we have not faith in this part of his word, how can we have faith in his word where he said: "He that endureth to the end shall be saved"? How can we love him if we keep not his commandments. "But was not this reproof to the Jews?" It might have been. But God had a twofold purpose in giving this through Malachi, for we read in the Book of Mormon (Nephi 11: 3–7) that Christ recites this prophecy from Malachi to the Nephites, and in the seventh verse he says: "These Scriptures which ye had not with you, the Father commanded that I should give unto you, for it was wisdom in him that they should be given unto future generations." Surely that means us. "And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay."—D. C. 83: 8.

Let us not deceive ourselves, for God is not to be mocked in these last days. If we who have been called to

www.LatterDayTruth.org

bring about Zion in the last days would be blessed it will be by keeping the law given to Zion. It is only the willing and obedient who "shall eat of the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out."—D. C. 64:7. None are exempt from this law. "Behold, this is what the Lord requires of *every* man in his stewardship, even as I the Lord have appointed, or shall hereafter appoint unto any man. And behold, none are exempt from this law who belong to the church of the living God; yea, neither the bishop, neither the agent, who keepeth the storehouse; neither he who is appointed in a stewardship over temporal things."—D. C. 70:3.

It is a day of tithing until the coming of the Son of Man. There may a time come when we will be required to pay in our surplus property as shown in a revelation given at Far West, Missouri, July 8, 1838, when the Lord will call again upon the Saints to gather to Zion. "Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you."

But are we not called upon to gather now? If we are, this surplus law is now in force. It is true there is a large branch of the church in Independence, but have they come here by the law governing the gathering? Consult Doctrine and Covenants, pages 147, p. 3; 175, 6; 160; 179, 12; 169, 9. It may be the best place on earth for some of them to be in at the present time, but they have come here on their own responsibility, and it may be that the majority of them are here because they have been directed by the Spirit of God to come. No, we are not called upon now to gather nor pay our surplus nor conserate only as much as may be necessary for us to do for the support of the poor. We have the poor among us, and it is a good thing for us to have them; for if we did not have the poor we would be deprived of a great many blessings in this world, and in the world to come. "He that giveth to the poor lendeth to the Lord;" and, "More blessed is he that giveth than he that receiveth." "fI thou lovest *me*, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of they properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me."—D. C. 42:8.

James says: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."—James 1:27. If we do not do this in a way that will be acceptable to God he will not hear our prayers. In the Book of Mormon we have this: "If ye turn away the needy, and the naked, and visit not the sick and the afflicted, and impart of your substance if ye have, to those who stand in need; I say unto you, If ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who deny the faith; therefore if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth,) and is trodden under foot of men."—Alma 16:29.

"Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteons unto life eternal."—Matt. 25:44–46.

So if we want to do what is pleasing to our heavenly Father we will keep the commandments in temporal things as well as in spiritual things. Tithes and offerings were required in all ages. Abram paid tithes "of all the riches which he possessed, which God had given him more than that which he had need. And it came to pass, that God blessed Abram, and gave unto him riches, and honor, and lands for an everlasting possession."—Gen. 14:39, 40, I. T.

If we want to be the children of Abram we must do the works of Abram. And if we do the works of Abram we will get the blessing of Abram, for God is no respecter of persons. We often deprive ourselves of the blessings of God by not complying with the law as laid down. We do many things in our ignorance desiring to comply with the law with full purpose of heart, yet it may be with us as with the sectarian world. They are trying to serve God to the best light and knowledge they have; but we say they must comply with the law as laid down. For instance: Some claim they are saved by simply being born of the Spirit and that they do not need to be born of the water at all—not necessary. Others think they must be born of the Spirit and then be born of the water after. But we say Jesus says, "Born of water and of the Spirit." That is correct. Now Christ has said also, "Seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you."—Matt. 4: 38, I. T. Also the wise man says: "Honor the Lord with thy substance, and with the first fruits of all thine increase."—Prov. 3:9. If we do according to the advice given by Christ and Solomon, we will seek to honor the Lord in his own way. We will not pay our money for everything that we may think we need, but pay to the Lord that which is his first, and then the balance is ours to use as our best judgment will direct—and God has promised his blessings on it. How often we have heard our brethren say: "O, that I could have my money and business in such shape that I could pay my tithing. I had it once in that shape, and I thought I had need for all that I had. It was not much, but I would have more satisfaction of mind if I had paid my tithing." Then let us honor the Lord with the first fruits of our increase, and seek first to build up the kingdom of God and to establish his righteousness, and then we will not go down to the grave lamenting that we have not done our part in carrying the gospel to the honest in heart and the nations of the earth.

R. MAY.

INDEPENDENCE, MO.

## LABOR AND CAPITAL.—NO. 7.

### CHRISTIANITY THEIR ONLY RECONCILER.

BY FANNIE JONES.

SIR THOMAS BRASSEY touched the right key when he said: "The men who have become rich in commerce must show themselves active in their sympathies for all just demands, benevolent and kindly in the presence of distress. The exercise of these excellent virtues, while it is in the first place a paramount duty, will undoubtedly bring with it to the state and the society in which we live the immediate and priceless blessing of social union and contentment."

This saying of Sir Brassey is a grand one, and the orthodox churches by not obeying it and with their cowardice and hypocrisy are driving out its honest thinking members and strengthening and fortifying the ranks of socialism. We need a higher, holier civilization, and it is even now knocking at the nation's portals to bid the oppressed go free, and in God's appointed time we will stand in the full, broad sunlight of the fatherhood of God and universal brotherhood of man. "They helped every one his neighbor; and every one said to his brother, Be of good courage"—Isa. 41:6. It is of small import what line each one takes to bring about this good, whether it be effected through temperance, coöperation, or education, for they are all a stepping stone to higher things. Under any circumstances society will be a gainer.

www.LatterDayTruth.org

There has never been a question that concerned such vast numbers of people as the simple equities involved when one man exchanges the use of his labor or skill in return for some other consideration. Other questions pass away; but this apparently easy problem of value for value will not sleep, and from time beyond reckoning has cast a gloom on our feastings and stalked with unbidden presence at inopportune seasons. Through every stage of evolution to the complexity of modern society, the labor question has been until recently the most readily solved problem of ages; truly not in accord with our ideas of moral or social fairness. For what dispute could the captive make with the keeper, or how could the victim argue with a drawn sword? It was an impossibility. Two of equal weight will balance when the scales are rightly held, but with the mailed hand pressing down one side there is no equipoise. Slowly the night of history passes away. Egypt, Persia, Phœnicia, and Greece fill its hours and there is no token of the dawn. Rome rises and with giant strength possesses all the world that she can grasp in her mighty hand, and yet there is no sign of the Sun of Righteousness. God has fitted the earth for man, and will fit man for earth. It has been promised and he will fulfil.

Standing to-day we can look back and see how Christianity silently penetrated from strata to strata, modified slavery, and dispersed the gloom. Thus the work moved along. This question has grown and matured since the days of Pharoah, until to-day it is the most momentous one that this generation will have to meet. It affects all classes throughout the world, touches capital and labor in every shop, in every ship that sails the seas, wherever there is barter, trade, or exchange, wherever one man pays, and another receives pay for his services. And now wealth, learning, statesmanship, law, and religion, as well as labor, are seeking for a settlement which will do the greatest good to all, and give prosperity to society and stability to the state.

All things show that the rich are outstripping the poor and have gained greatly on them during the present industrial epoch by absorbing the wealth of the country. This has been done by stock-watering pools, market manipulation, and other forms of legalized dishonesty. It is not a creative wealth, but a civilized fashion of freebooting which is very harmful. The cry of capitalists that this question must be settled by the law of supply and demand is not Christianity, for Paul says, "no man go beyond and defraud his brother in any matter;" and the only just law is, "a just share of the additional value given to an article by the labor he expends on it."

It is a curious fact, but true that while labor is considered an "article," and as such should be subject to the full rights of ownership, men who would think it a crime to take the smallest thing belonging to another do not hesitate to steal when capital and labor are interested. Thousands of poor women and girls whose only capital is their labor, and whose weakness and honorable striving for support should commend them to the charity of their masters, are robbed of their capital every week in every city of the United States. Their employers whose standing in the world is above reproach see nothing wrong in taking advantage of the competition of women for dry bread, to reduce wages below a living minimum, and thus they are plundered of their labor without pity and redress. Ruskin speaking of the capitalist says he uses "his breadth and sweep of right to gather some branch of the commerce of the country into one great cobweb, of which he himself is to be the great central spider, making every thread vibrate with the point of his claws and commanding every avenue with the facets of his eyes." Too many capitalists have been indoctrinated with that principle. They have endeavored to have all rights including those of manhood subservient to their monetary profit. The stock exchange is their temple and dividends their deity, and they have by their persistence in overriding the popular will earned those attributes of greed, and mercilessness with which they are endowed. Such is the imperial aggregations of this age, and the probability is that they will grow in magnitude until honest Christian men rule this country. If we admit there is no remedy for the present state of our country, then we have only exchanged the primitive warlike attitude of ancient days, when every man's hand was raised against every other man, for a mitigated social status of the same kind. We all know that God ordained that the earth shall bring forth its thorns and thistles, and that our bread must be earned with toil, yet God laid no bounds of the possibilities of moral progression. Justice and judgment are the habitation of his throne, and if our modern industrial system is incapable of amendment, it will certainly be superseded by another, which will allay social dissatisfaction, and nearer the fulfillment of the law of love.

The trusts which have been organized in nearly all the leading industries of the country for the purpose of securing a monopoly are not according to the teachings of Christianity. None will deny but what they have been organized in all the leading industries of the country for the purpose of securing a monopoly to the railroad, telegraph, telephone, street car, oil, gas, sugar, grain, and meat markets, for the purpose of securing the ability to raise the cost of commodities to consumers and to reduce wages whenever it is to the interest of the monopolists to do these things. And so long as they are in the hands of private corporations they are certain to be managed for the enrichment of the men in those corporations, and not for the benefit of the public. They are not philanthropic organizations; their object is to make money legally as far as they can, and illegally as far as they dare. The object of these trusts is to obtain millionaire fortunes for the men in it. To do this they seek to crush out as many competitors as possible. This is done by reducing prices so low that those with small capital cannot continue in business, and when they have driven them out of business they proceed to recoup themselves for losses during the crushing process at the expense of of all consumers by putting up its prices as high as their purchasing power will stand. The purpose of trusts is to reduce the membership to the lowest possible number, since the fewer individuals there are to share the dividends the greater will be the share of each, and as they grow stronger, it requires more money to compete with them. Upon this point Hon. David H. Wells says: "In every trade the standard of necessary size, the minimum establishment that can hold its own in competition, is constantly raised. The little men are ground out, and the littleness that dooms men to destruction waxes year by year. Next to the liquor traffic, the trust is the most comprehensive, skillfully devised, and perfectly adapted agency for making millionaires at one end of the scale and paupers at the other, the world has ever seen."

Millionarie fortunes for the few means poverty, hardship, and pauperism for the many. Rev. C. H. Zimmerman says: "The concentration of more than half the wealth of this country in the hands of 30,000 persons, or one twentieth of one per cent of the population, must inevitably result in poverty for millions of the people."

Now that the greatness of the evil is opened to the people the question comes, Where is the remedy? The tremendous power of the trust to enrich the few and impoverish the many when managed for personal ends, shows what a blessing such corporations would be in the hands of the government for the benefit of all people. Then let the good work commence before socialism gains too strong a foothold and before mob law

www.LatterDayTruth.org

is used. Let the government begin by the nationalization of those industries which have public functions. Let gas and electric light plants and street car lines be owned and managed by the cities for the benefit of the people. Let telephones, telegraphs, and railroads be managed by the government, and when it is proved that these industries can be successfully managed by the government, then we shall be prepared to nationalize other industries; but go no farther and no faster than success in the preceding steps shall warrant. Surely this is safe and rational. And is it not according to the teachings of the Bible? And will it not check the widespread poverty and discontent which not only menace popular government, but threaten the destruction of civilization. Will not our government be blessed if it passes laws giving justice to all? For Luke says: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

(To be continued.)

# Selected Articles.

## IMPERIOUS MIND OF COLUMBUS.

M. M. MANGASARIAN delivered an address yesterday morning at the Grand Opera house to the members of the Chicago Ethical Society. The subject was "Christopher Columbus and the Moral Results of the Discovery of America." He said:—

America and the modern spirit were born in the same year. As man began to shake off the superstitions which had bound him so long his mind became larger and the confines of the then known world were not large enough to contain him. Columbus was the apostle of his day. He was a devout Catholic, but the impetus which urged him ever onward and wafted his bark through unknown oceans towards the New World was what we call the modern spirit. He had broken away from the traditions of his time and the superstitions of his religion. His childhood spent beside the blue Italian Ocean, where he dreamed of the time when he should sail away to the far-off Indies and return with the treasures of that wonderful land—these days were but fitting him for the great mission he was born to fulfill.

Much has been said and written of the great difficulties he overcame in his voyage across the great unknown ocean. But more difficult were his labors to overcome the religious fanaticism of his day—a fanaticism so strong that had he proposed sailing away into the blue ether of the firmament to discover a lost world the ridicule and abuse would not have been greater. This spirit kept Columbus longer from the water than it took him to cross the ocean.

But the mind, the sovereign mistress of the world, prevailed. The strong imperious will of Columbus said to fanatical priests and sneering savants, "Get out of my way." He pressed aside every difficulty. Then when on the ocean, sailing weeks and weeks without sight of land; when his men were on the brink of mutiny—note at this trying time his confidence, his ease of mind, that ease of mind which is a characteristic of greatness. Many false signs of land were observed, but it was reserved for the great master himself to be the first to discover the sight of the true land. Imagine if you can the trials of that last night when, after having seen the mysterious lights, those three seaworn vessels lay at anchor waiting until the light of morning should disclose whether at last those weary voyagers had reached land or if the sun was again to dispel the mists which they had so often hailed as land. Watch with these men if you can through the longest night they had ever known. Then, as the first faint blush appears upon the cheek of morning, rejoice with them as disclosed to their anxious eyes is a land smiling with the verdure of the tropics.

Columbus did not escape the irony of fate which always attends those who live in advance of their age. Such men are always paid with the jealousies and calumnies of those who can never hope to reach their high plane. So while every capital in Europe was enriched by the work of Columbus he was left to die in want. Even to-day manuscripts are dug out of dark and moldy archives, unpublished letters are introduced as evidence that Columbus was a gold hunter and vagabond adventurer. Is it agreeable to you when you behold a pure and fragrant lily to think that its roots were nurtured in the mud? If so, there is something unhealthy in your nature. M. Renan said, "The moral faculty of a man is in proportion to his admiration." If we wish to understand a man we must study his picture in its entirety. In that of Columbus we see that occasionally he gave in to the fiery spirit of his time.

I need not dwell upon the material results of his discoveries. If you can, try to imagine the condition of the Old World if the ocean should cease to be traveled.

The first moral result of the discovery was the movement which it gave to the civilization of Europe. Movement is life: motion means growth. The discovery of America swept away the barriers which had kept pent up the energies of mankind.

In this country we have no ancient institutions, we are young and free, untrammeled by the convictions of the past. So to this free land come the new ideas; here they take root and become strong. This is what America has done for the world. She has become the moral seat of civilization. She has taught Europe to cease to protest against the onward march of progress. Europe feared progress, she hated innovation. America has taught her that these conditions mean education. We have demonstrated that under a democratic government property is safe, labor is honorable, and that the son of its poorest and most humble citizen may rise to fill with dignity and honor the highest of positions.

In conclusion let me put the whole thing into one sentence:—

America means a free people upon a free soil; a free religion in a free State; the dignity of manhood; the dignity of his neighbor; the inviolability of every man's religion. America is a commingling place of all nations of the globe. She is a nation; she is cosmopolitan. There is no typical American, but America is typical of all the races of the earth, united in the bonds of peace and love under one flag, the flag of manhood and liberty. Longfellow expressed it all when he wrote:—

"Humanity with all its fears,
With all its hope for future years
Is hanging breathless on thy fate."

## SERVICES AT PLYMOUTH CHURCH.

DR. GUNSAULUS' SERMON ON "PRE-AMERICAN EDUCATION OF AMERICANISM."

THE Rev. Dr. Frank Gunsaulus preached at Plymouth Church last night on "Pre-American Education of Americanism."

In substance he said:—

Holmes says a man's education should begin 100 year's before he is born. If a man requires three or four generations of ancestors, how much more is it needed in a nation that stretches itself over humanity with its splendid outlook involving so many separate hopes and fears? The infinite God might require ages to educate a spirit capable of bringing out of savagery the highest impulses of humanity. The work began long before the Renaissance or there was a dream of a world beyond the plash of the western ocean.

The Almighty would not allow America to be reached save by a man who bore the emblems of Christianity on his banners. If ever from the East men had brought to our land another religion what would have been the result? We have only to look into the dull eyes of that great swarm of living beings in the East, where humanity dwindles at last into a sleep, an intellectual death. Think of the time when Constantinople fell into the hand of the Turk. It had been endowed with Greek and Roman culture till blasted by the hand of the Saracen, and to-day it has not so much influence as the smallest city on our western coast.

The missionaries of the cross have been the successors of Columbus toward the westward, fulfilling the dream of Columbus and Marco Polo.

God knew what he had reserved in the shadows of America, and he left the work of taking it to a man who stood under the cross of the Nazarene. It is also the glory of Columbus that his was a westward looking Christianity. The crusaders, with an almost matchless pageantry, toiled up the mountain sides to the walls of Jerusalem. They failed but gained for the world something better than Jerusalem. That was courage, faith, and humanitarianism. The eye of man was turned westward. Instead of gaining a grave where lay the dead emblems of Christ an America was gained where a living Christ might open to man the grandest of possibilities. This land came as a problem, peopled as it was with hordes as untamed as the sea that lashed the wild coast. Here was an awful picture of nature with all its possibilities for good or evil. Whatever Columbus was he was a man of sublime faith that believed and conquered. It would have been an absurdity of history to let America be taken save by a man who had the star of faith in his forehead.

In all pre-American education there has been a sublime unconsciousness. When

www.LatterDayTruth.org

our fathers in New England told George III. that they owned no master save Jesus Christ they knew not that they were uttering the principle that was to lay a republic birth in America and France.

When in 1861 God raised up Abraham Lincoln that man had no consciousness that the Almighty would lead him to strike the shackles from the slave.

Every great moment in American history has been one of sublime unconsciousness of events. Petrarch had discovered the intellectual world two centuries before Columbus, and America's discoverer had no idea that the spirit of Petrarch was in his boat.

God put chains on our forefathers that we might learn to hate them. He has made us hate iniquity that we may love righteousness. As the world sweeps out into the next 400 years she carries the Spirit of Jesus Christ.

### IS A NEGATIVE CREED.

INFIDELITY PLUCKS THE FLOWER BUT PLANTS NO SEED.

THE Rev. William G. Clarke, pastor of the Campbell Park Presbyterian Church, preached yesterday morning on the subject, "Ingersoll and Voltaire." His text was from Hebrews 3:12: "Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief." He prefaced his sermon by expressing the highest admiration of Mr. Ingersoll as an orator, saying he was a man of far more magnetism than he had believed was possessed by any one human being. Then he said:—

Ingersoll makes vicious assaults on the faith we love. We must give credit to Ingersoll's caustic utterances for exposing many errors of the earlier days of Christianity, for assassinating many of the earlier superstitions. But he stops not at that; he holds up the Christian faith in ridicule and sarcasm. His knife attempts to dissect and destroy Christianity, but only succeeds in removing the excrescences, the great body remaining in its imperishable and invulnerable strength. Christian faith has dominated the life, liberty, love of the great world, notwithstanding the aspersions of Ingersoll and his *confreres*.

It is not strange that such eloquence should wield an influence, but the popularity of infidelity is based more on personal magnetism than in knowledge and reason.

It is strange, and yet not strange, that Ingersoll should select the life of one whose name is a synonym of vice and shame. I am surprised that with his knowledge of the peculiar history of Voltaire's life Ingersoll should declare him the foremost of all men. Words of fulsome praise, panegyrics in prose that were almost poetry, were lavish, but there was a great contrast between the Ingersoll eloquence and history that marks all such attacks.

Either a powerful imagination or a willful perversion obscures Ingersoll's view of the virtues and excellences of the Christian religion. All these are cast aside, and nothing but iniquity and sin are presented. Ingersoll, with his man of straw, poses as the great libeler of the Christian religion. The characteristics of the Ingersoll gospel form the gospel of despair, compared with the Christian immortal life. The former is formed on the philosophy of denial and negation, destroying yet creating nothing, believing nothing. The Ingersoll gospel is one of pain, of despair, with dark nights, relieved by no magnificent edifice erected as testimonials of Christian good will, peace, fraternal spirit. Ingersoll's gospel is one of immorality, contrasted with the righteousness of the Christian religion. Voltaire called on God ere he died. Others who have joined in similar expression and declaration have fallen back to the intuitive inheritance, learned in early days, that there can be and is a God above and around us. The gospel of Ingersoll is one of selfishness in comparison with Christian universal love. The gospel of Ingersoll is one of impotence in contrast with the omnipotence of Christian faith. An infidel depreciates but cannot appreciate; plucks the flower but plants no seed to replace it; enters the temple of Christ and seeks to destroy Christian love, yet leaves no substitute; seeks to rob heaven of God, yet with no blessings to anyone.

When France was ringing for liberty Mirabeau said: "France needs God, not liberty." This country needs the same, and the attacks of agnostics, libelers, or disbelievers cannot destroy the faith we cherish.—*Chicago Tribune.*

## Conference Minutes.

### ST. LOUIS.

Conference convened in St. Louis, Missouri, Saturday evening, August 27, 1892, J. C. Crabb president; R. Archibald clerk *pro. tem.* Branch reports: St. Louis 222; 1 baptized, 2 received, 3 removed, 1 resigned membership, 1 died. Belleville 60. Cheltenham 39; 1 removed, Elders reported: C. H. Jones, R. Etzenhouser, J. G. Smith, W. O. Thomas, J. C. Crabb, W. H. Jemmett, J. Beaird, and N. N. Cooke. Priest J. G. Cole, and teacher F. Wiley reported. The Bishop's agent's report was read, audited, and corrected: Received $239.80; paid out $228; balance $11.80. N. N. Cooke agent. Elder C. H. Jones was elected president of district, and J. G. Smith secretary. Preaching by Elders I. A. Morris and J. C. Crabb. Adjourned to meet in St. Louis, Missouri, Saturday and Sunday evening, January 7, 8, 1893, in the Saints meeting-house.

### RECIPE FOR SCANDAL.

The following is said by those who claim to know to be a first-class recipe for the manufacture of a pure article of scandal: Take a grain of falsehood, a handful of runabout, the same quantity of nimble tongue, a sprig of the herb backbite, a spoonful of don't you tell it, six drops of malice, a few drams of envy: add a little discontent and jealousy and strain through a bag of misconstruction; cork it up in a bottle of malevolence and hang it up in a skein of street yarn; keep it in a hot atmosphere and shake it occasionally for a few days and it will be fit for use. Let a few drops be taken before walking out and the desired result will follow.

### SHATTERED BY A METEOR.

SAN FRANCISCO, Cal., Oct. 17.—The family of Rev. W. W. Ferris, who occupy the Laodley mansion, near Black Point, were rudely awakened by a loud explosion, caused by a meteor striking the windmill yesterday morning. The meteor is described as appearing as the full moon, with a pale silvery color on the edges and a dark red in the center. The wing of the windmill was completely shattered.

## Miscellaneous Department.

### NOTICES.

The following named members of the once Delaware branch of the Cherokee Nation are hereby notified to appear before a court of elders at Webb City, Jasper county, Missouri, on Saturday, December 3, 1892, at ten a.m., and answer to the charge of apostasy: J. W. Linch, D. Linch, Nancy Linch, Margret Walters, Tempa S. Linch, J. W. Walters J. L. Linch, W. M. Trace, L. J. Trace, E. A. Trace, N. Linch, Becky J. Linch, Paul Damon.

I. R. ROSS, Pres. of Dist.,
Geo. W. HOBART, Clerk.

### CONFERENCE NOTICES.

Conference of Massachusetts district will convene Saturday, November 5, at 2:30 p. m., at Fall River. By order of last conference, the question of branch territory in the district will be discussed. Those interested should be in attendance. Branches should send in reports. It is expected that Bishop E. L. Kelley will be present, also traveling ministers in the mission. All that can attend are urged to do so.

G. H. GATES, Sec.

### TWO-DAYS MEETINGS.

Two-days meetings will be held in following places: Three Rivers branch, Mississippi, November 19 and 20; Bluff Creek branch, Mississippi, November 26 and 27. Bro. M. M. Turpen, missionary in charge of Southeastern mission, will be present.

G. T. CHUTE, Mobile District.

### WORLD S FAIR STATISTICS.

The Iowa commission, appointed by the State to compile and publish a book of Iowa statistics to be laid before the world at the coming Columbian Exposition, provided that one department should be devoted to religious organizations, their total membership, number of local churches, names of counties located in, value of church property in the State, number of Sunday schools, number of officers, teachers, and scholars, and amount of collections made in the schools for the past year.

Therefore I provided a blank form and sent one to each of the fifty-eight branches in the State. As a result forty of them have made returns, the most of them on the blanks. But from eighteen there came no returns (or replies) as follows, namely:—

Des Moines, Des Moines Valley, Edenville, Newton, Boonsborough, Flagler, Pleasanton, Wirt, Davenport, Buffalo, Keystone, Union (Harlan), Mason's Grove, Salem, North Coon, Camp Creek, Magnolia, New London.

I believe that I also sent blanks to Six Mile Grove and Willow Valley, but I think these branches are now disorganized. If so then I would like dates of conference act declaring them disorganized.

Four of the above blanks were returned to me under one cent stamp. Others may have been sent in the same way and been detected by postmasters. If so they were thrown aside, because the law provides that all matter upon which there is writing must be prepaid by a two cent stamp in order to pass. Hence if some of the eighteen named branches sent reports under a one cent stamp they may surmise the reason they failed to get through.

The report that I return to the Iowa Commission is an answer to twelve questions. It shows that we have organizations in thirty-two counties in the State; namely, in Appanoose, Boon, Calhoun, Carroll, Clinton, Crawford, Decatur, Des Moines, Dodge, Fremont, Harrison, Henry, Jackson, Jasper, Keokuk, Lee, Lucas, Mahaska, Marion, Marshall, Mills, Monona, Page, Polk, Pottawattamie, Powesheik, Ringgold, Scott, Shelby, Vanburen, Wapello, and Woodbury.

Number of church edifices thirty. Value of

www.LatterDayTruth.org

same (by recent reports or by reports furnished me in making up the United States census returns), is fifty thousand, five hundred dollars ($50,500). Active ministers of all grades, including the local ones and those engaged in home and foreign missionary service, about three hundred. Total baptized believers, same being adults or children who have arrived at an accountable age, five thousand, six hundred and eighty-three, (5,683.) Counting families as other churches do, the estimate is 22,732 members.

Number of Sunday schools 42; officers and teachers 392; pupils of all ages 2,253; amount raised in Sunday schools during past year, $875. No parsonages, and not any church schools or colleges. Some of these statistics I have had to estimate, namely as to ten schools.

Believing that the above might be of interest to many, to some in the State and to others elsewhere, I have thought well to publish the foregoing.

H. A. STEBBINS,
General Church Secretary and Recorder.
LAMONI, Iowa, October 14, 1892.

## GENERAL ANNUAL REUNION.

Wednesday, October 12. The private class drill by the primary and intermediate grades was the nature of Sunday school work during morning and evening.

The prayer meeting at nine o'clock was quite largely attended. The time was devoted principally to testimony. Bro. J. R. Lambert recited his experience in paying tithing, showing strong evidence of its divinity. Others followed in the same line, praising God for spiritual benefits accruing.

The morning sermon by Bro. R. M. Elvin was founded on Revelation 22: 14. From this the necessity of an apostolic organization was urged and proven. It is folly to claim that apostles are with us by their writings, as only those of Peter, John, and Paul are at hand. The speaker then proved apostolic succession of office as long as the primitive church flourished in its purity.

After meeting seven were baptized.

At 2:30 p. m. the sermon was by Elder James McKiernan, from 1 Tim. 3: 16 from that portion, "God was manifest in the flesh."

At 7:30 the preaching was by J. R. Lambert, on subject matter contained in Revelation 21: 14, and was reported.

Thursday, the 13th. Prayer service at nine a. m., in which some strong testimonies were borne. This being special Sunday school day, the prayer service closed fifteen minutes earlier.

At 10:30, No. 148 of Winnowed Songs, "Holy is the Lord" was rendered by the choir, while the primary class was marching two and two down the aisle and on the platform. After invocation by Supt. J. F. Mintun, the lesson was conducted by Sr. V. Blair, of Lamoni, Iowa. "The angel's visit to Zacharias" was the lesson subject. By blackboard illustration the plan of the temple was developed through the drawing out method. This temple was on a skeleton map shown to be at Jerusalem. Nazareth, Juttah, and Bethlehem were seen located. This class numbered twenty-seven, about one third of them not having been in the class before the morning drill, yet it was gratifying to see how readily questions were answered. It served to show what is possible under favorable circumstances. A high wind was blowing and dust was flying. For this reason the lesson was shortened. "God be with you till we meet again," was sung as closing the forenoon work.

At 2: 30 p. m. Sunday school work was resumed. Intermediate class work was nicely illustrated by Sr. D. F. Nicholson, of Lamoni, Iowa. The class numbered sixteen, and exhibited talent on the part of the teacher, bringing out the main points of the lesson by the Star Exercise, representing each point of the star as a point in the lesson. "In the Shadow of the Rock," No. 28 of Winnowed Songs, was sung while preparing for blackboard exercise which was conducted by J. F. Mintun. This developed the necessity and utility of blackboard work in the several departments of Sunday school work. The six principles of the gospel were illustrated by a ladder, following which was the Golden Rule exercise, and then a letter and word picture for infant class work. Then was shown how the blackboard should be used in connection with the lessons from the Quarterlies, both each Sunday's review, as also a general review for the entire quarter. The wind still blew and caused the dust to make it very unpleasant, so that both afternoon exercises were shortened.

At 7: 30 the tent was nearly full, and with one exception all was favorable to a pleasant evening. The evening's exercise began by a song service, in which Nos. 130, 104, and 68 were sung to the cheering of all. Invocation was offered by R. Etzenhouser, E. A. Blakesler being in charge. A quartet entitled "Come Holy Spirit" was beautifully rendered by Srs. Belle Robinson, Dora Young, Brn. G. R. Wells and C. Scott. A recitation entitled "The Martyred Mother" was effectively rendered by Lulu Crandall. Bro. Gomer R. Wells then rendered a clarinet solo entitled "Slumber Song," doing himself grandly, and enjoyed the Spirit of God to assist him. A recitation was then very instructively and effectively rendered by Grace Cobb. A vocal solo that followed was excellently rendered by Sr. Belle Robinson, entitled "One Sweetly Solemn Thought." Brn. Gomer R. Wells and E. A. Blakeslee then represented the General Sunday school Association, and some of its pressing needs. Following this were short speeches by Pres. Joseph Smith, C. Scott, and Joseph Luff. During the day Elder J. S. Roth performed the marriage of Salem Goreham and Lillie Breeden at the Saints' chapel in Logan, and baptized one person. The Saints were much affected to learn that the grandchild of Bro. J. C. Crabb, the son of his daughter Carrie, had died.

Friday, the 14th. The usual prayer and testimony meeting assembled in charge of Brn. James McKiernan and Henry Kemp. The rain of the previous day had laid the dust, and to-day is bright and clear, and all were thankful, The dust was quite a severe trial to campers. Many bore testimony to benefits following the observance of the Word of Wisdom.

At 10: 45 Elder Blair stated that this reunion has taken the place of the fall conference, and is a General Church Reunion. The object of the present meeting is to provide for next reunion should it be decided to have one.

The committee's report was then read. It showed: Expenditures $250.47; receipts $220.88; balance indebtedness, $29.59; estimated indebtedness yet to meet $40; estimated balance indebtedness $69.59.

On motion this report was accepted and adopted.

It was then moved and carried to hold a reunion in 1893.

Elder E. L. Kelley was present representing Northern Illinois district. He was the mover of a motion to hold the next Annual Reunion at Plano, Illinois. By separate motions, Logan, Iowa, Clinton and Warrensburg, Missouri, and Council Bluffs, Iowa, were nominated as places. Elder Kelley then presented the claims of Plano, Illinois, the place where church headquarters were for several years. A resolution from the conference of the Northern Illinois district inviting the reunion there was read. The citizens of that place also extend invitation, and offer Senator Stewart's park, and over $130 bonus. A request also came from the Plano branch. Nearness to the World's Fair and opportunity for reaching the people was the additional reason for locating at Plano in 1893.

President Smith presented the claim of Logan. The same offer was renewed for the coming year. Bro. Davidson supplemented it by correcting some false reports, and reading propositions.

Bro. C. A. Beebee presented the claim of Council Bluffs. The Chatauqua Grounds, including water, and amphitheater seating ten thousand, and electric lights, free.

The proposition was read from Mr. G. W. Colbern, Warrensburg, Missouri, offering a park, tabernacle seating five thousand, and water free.

The Clinton, Missouri, proposition was read offering Artesian Park, tabernacle seating twenty-five hundred and water, free; also half fare on three railroads. This was signed citizens, and the proprietor of the park.

A letter from Bro. M. S. Frick, expressing good wishes and inclosing one dollar to the committee was read.

At 2: 30 p. m., after song and prayer, the assembly proceeded with the business of further providing for the next reunion. A motion was made to intrust the selection of time and place to a committee of three appointed by the body. An amendment was offered which provided that the Presidency and Bishopric appoint the committee, but it was lost. Bro. I. N. White presented the claims of Clinton, Missouri, and Gomer Wells and R. Etzenhouser spoke for Warrensburg, Missouri. The question of this being "The World's Reunion" or a local one was agitated. It was urged by those representing Plano, Clinton, and Warrensburg that if this is not a *general* reunion, they ought not and would not urge the claims of these points. A motion was made to declare this to be a *local* reunion but it was not entertained by the chair. The chair stated that when two general church officers, one missionary in charge, and one sub-missionary in charge were appointed to take charge of the present meeting, it was done with the understanding that this is a General Church Reunion, and that it was so understood last year. The motion to appoint a committee was lost. The different places were then put to standing vote. The choice fell to Logan, and it was made unanimous. A vote of thanks was tendered to the citizens of Logan.

A request was read from the Reunion Sunday school which asked for one afternoon and evening next year for Sunday school work. This was granted cheerfully.

It was moved and carried that should the brethren at Plano desire the use of the assembly tent (65x100) next year that it be loaned to them, provided it is not in reunion use here.

A motion was offered which continued the present committee, but as nearly all of them declined, a substitute that the assembly name the committee prevailed. The following brethren were nominated and elected: W. R. Davison, C. Kennedy, Phineas Cadwell, J. W. Chatburn, and W. P. Fallon. A vote of thanks was tendered to the retiring committee.

Moved that the next reunion begin its session on Friday, ten a. m., and continue for ten days. A motion to now fix the date was lost; and another one prevailed which leaves the selection of date to the above committee. Adjourned.

At the close of the above meeting, the reunion Sunday school met, studied a short lesson, and transacted the following business, by motions: The present committee was continued, and to it were added the names of Sisters Anna Stedman, of Lamoni, and Ruth Cobb, of Little Sioux. The Sunday school treasurer's report showed the total collections to be $10.87. That officer was ordered to pay bills of expense amounting to $3.48. The balance, $7.39, was presented to the General Association to help publish Quarterlies. Adjourned.

Saturday, the 15th. At the morning prayer meeting five were confirmed. Among the testimonies which followed one related that relatives disowned her because she united with the church, yet she rejoiced in a knowledge of the truth. Another stated a remarkable case of healing in the instance of a little

www.LatterDayTruth.org

girl who was paralyzed. Another who had been in a number of other religious bodies now rejoiced in an increase of light since obeying the gospel at this meeting. One not of the faith asked prayers, saying he felt a degree of the Spirit to prompt him to arise for the first time to ask prayers. The interpretation of one tongue given during this meeting is as follows: "Verily, thus saith the Lord unto you my children; lift up your hearts and rejoice, for I, the Lord, design to bless you, and will bless and strengthen those who look unto me. You shall have your trials and temptations and the evil one shall seek to have great power over you; but inasmuch as you are faithful I design to bless you. I will go before these elders as they go out from here to the north, the south, the east, and the west, and will give them power over all the evil spirits inasmuch as you look unto me, and will be with these young men that are called unto my service and will bless and strengthen them."

At 10:45 a. m. Pres. Joseph Smith spoke from Roman 6: 16. The sermon was reported.

During the noon intermission nineteen more were baptized.

At 2:30 p. m. Elder J. S. Roth spoke upon the subject of the "Signs of the times." Taking for a basis 2 Peter 3: 3, 4, and with the use of Matt. 24th, 2 Tim. 3, and other scriptural statements, together with a chart showing some of the signs in the heavens, he fully sustained the idea that we are living in the last days.

At 7: 30 Elder C. Scott took 1 Cor. 21 for his text, and showed from it the necessity of each one having an assurance from God that the way preached was the way of salvation, adding as evidence of the intrinsic inspiration of the Scriptures the fact that it was not as man would have it, and had man been the author, he would have devised quite a different plan. Announcements of the following day were made, after which "Yes we trust the day is breaking" was sung.

Prayer meeting was, by motion, changed from nine to eight a. m. After service Sr. Rosa Bunnell was confirmed and her babe Ada was blessed by Elders J. F. Mintun, G. H. Hilliard, and E. L. Kelley.

Sunday, the 16th. Prayer meeting commenced at eight a. m. and lasted until 10: 15. Fifty-four persons spoke, some of them for the first time during the reunion. Brn. C. Derry and C. E. Butterworth were in charge.

Elder Blair delivered the morning sermon. It was cheering and convincing, and will appear in full from the reporter's pencil.

At two p. m., in a private tent, Bro. Peter Anderson was set apart to the Danish mission, under the hands of Presidents Joseph Smith, W. W. Blair, and Bishop E. L. Kelley. He left the grounds at three p. m. for his home at Crescent City, and will leave there for Denmark the coming week.

At the 2: 30 p. m. service Elder Joseph Luff was the speaker. He showed very conclusively that he had scriptural reasons for believing as he does, and cheered and confirmed the Saints by his logical and convincing summary of proof of why he believed that baptism was for the remission of sins.

The evening sermon was by Bishop E. L. Kelley. In his convincing manner he edified the Saints, and concluded the reunion services.

During this General Reunion there were about twenty-five children blessed, and eighty-four baptisms performed. By the committee appointed to administer to the sick there were three hundred administrations performed, and many miraculous healings by the power of God. Besides these administrations, many others were performed by other elders. In some few cases evil spirits took possession of persons, and by the authority of God—in the name of the sinless Jesus they were cast out. It was thought that at least twenty-five hundred different Saints attended this gathering, also about four thousand persons not of the faith. While there was much sickness, as before indicated by the number of administrations performed, yet there was but one death, and all had been done for it that could be done, both by medical and divine administrations, associated with good nursing; but it was willed to not be in this case as we desired. The nature of the sickness prevailing was ordinary, from which but few escaped wholly; but, thank God, all were blessed, save the one above referred to, with relief. The preaching throughout was good. Many commendations were passed upon the music. Criticisms upon any part of the services were rare, and upon the whole the work of God was advanced. Weather was all that could have been desired, save that it was quite dusty. Three marriages occurred during the reunion. Only one accident was heard of, and that was of a little boy who was swinging and fell, and broke his arm; but at last account was suffering no pain, and was around enjoying the company of his associates. So closed one of the largest, longest and most successful meetings of this character ever held by the church.

J. F. MINTUN, - Secretary.
G. R. WELLS, } Assistant
FRANK COCHRAN, } Secretaries.

## ITEMS OF INTEREST.

It is stated that the Brahmins of India have set apart October 30 as a day of prayer for the extension of the Brahmin and the disruption of the Christian religion.

BALTIMORE, Md., Oct. 13.—At the Episcopal Convention the memorial of the diocese of Massachusetts, praying the authorization of the use of the Revised Version of the Holy Scriptures, was unfavorably reported from the committee to which it had been referred. The grounds given were the controversy among the revisionists, the distortion of the new version, its cumbrous and pedantic phrases which obscure the sense and offend the ear, and the lack of that air of authority which clusters about the King James' version. The Rev. Dr. Abbott presented his views as the minority member of the committee and claimed that it was not the object of the resolution to make the use of the Revised Version obligatory.

In the House of Bishops the report of the Committee on Constitution and Resolution, the committee on the substitution of a new article for article No. 1, said new article being in reference to the Nicene Creed and Old and New Testaments, was made the order for next Tuesday at 11 a. m.

MINNEAPOLIS, Minn., Oct., 15.—At the meeting of the General Congregational Council to-day a striking report from the Committee on Marriage and Divorce was presented, protesting against the disgusting spread of divorce; urging wider knowledge among those to be married of what marriage means; holding that the church fostered too many organizations to the exclusion of the home, and authorizing a committee to coöperate with the committee and form other similar bodies to bring about a reform in these matters. The relations of the sexes to one another, the duties of the church to protect and help the home, were all touched upon in plain terms in the report of the committee. The report concluded with the following recommendations, which were adopted:—

First—That a committee of five be appointed by this council to consider the dangers, needs, functions, and opportunities of the family in modern life and what can be done to guard, develop, and strengthen it, especially noting the results of the various agencies, legal and social, to this end.

Second—To coöperate with similar committees which may be appointed in other national bodies for the same objects.

Third—That the committee begin its work directly after its appointment; that it hold frequent meetings or consultations during the coming three years; that from time to time it make such reports and recommendations to the churches as may be deemed best, and that it report to the next triennial council.

LONDON, Oct., 15.—The storm that swept Northern England, Scotland, and Wales on the 13th caused almost as much damage as the great storms of last autumn. Much damage has been caused to shipping, crops, railroads, and other property.

The directors of Union Seminary, New York, have decided to stand by the Rev. Dr. Briggs, should he continue to answer questions submitted to him as he has done heretofore, in the event of an adverse verdict being rendered at the trial next month by the presbytery. This action would terminate the relations between the Seminary and the General Assembly. The Board reaffirms its loyalty to the doctrine and government of the Presbyterian church.

The Rev. Charles A. Adams has written a book on the future life of animals. It is to be called "Where Is My Dog?"

It will be a great relief to an apprehensive public to learn that the Rev. R. Heber Newton will not be tried for heresy. The committee reports him sound in the faith.

Members of the China Inland Mission have been subjected to great barbarities, the populace charging them with being necromancers and preventing rainfall. An extensive fire at Yehang, September 4, destroyed almost an entire village and about 200 lives.

SPRINGFIELD, Ill., Oct. 17.—The State Board of Health is seriously concerned about the increasing prevalence of diphtheria in many localities in the State. Schools are being closed on account of it, and a condition bordering on panic exists in some places. Investigations reveal in every instance where the disease has gained a foothold that it is due to sanitary defects in the locality and failure to enforce the only known methods of controlling and suppressing this domestic pestilence—to wit: isolation and disinfection.

LONDON, Oct. 17.—Mr. Acland, the new Vice-President of the Council of Education, is confronted at the outset of his administration with a virtual conspiracy in the interest of the voluntary or denominational schools to defeat the free education act. In passing this act Parliament intended that all schools maintained by the taxpayers should be free. But free education is evaded. The Liverpool board recently ordered that only two "specified" schools should be free. To-day the committee sent 500 children in detachments to "unspecified" schools without fees. All were refused admission. Test cases will be based upon these facts.

HAMBURG, Oct. 17.—The authorities report six new cases of cholera and death from the disease here yesterday. According to the official figures there have been 17,962 cases of cholera and 7,598 deaths since the outbreak of the plague in Hamburg.

CINCINNATTI, O., Oct. 17.—Summary of charges made against Prof. H. P. Smith, of the Presbyterian Church: 1—That Smith taught in articles published in the New York *Evangelist* of March 17 and April 7, contrary to the regulations and practice of the Church, abandoning the essential features of the doctrine of the Church.

2—That he taught in a pamphlet entitled "Biblical Scholarships Inspiration" that the Holy Spirit did not so control the inspired writers in the Holy Scriptures as to make their utterances absolutely truthful—that is, free from error when interpreted in their national and intended sense.

3—That in the same pamphlet, while alleging the Holy Scriptures are inspired in an infallible rule of faith and practice, he denied in fact their inspiration in the sense in which inspiration is attributed to the Scriptures by the Scriptures themselves, and by the Confession of Faith.

Prof. Smith will make his defense Nov. 14.

SAN ANTONIO, Tex., Oct. 16.—News has reached here of a terrific waterspout that occurred yesterday in Nures county on the King ranch. A territory embracing 400,000 acres of land was flooded to a depth of two feet. It is a cattle country and no loss of stock

www.LatterDayTruth.org

is reported. The track of the Texas and Mexican National road was covered by a sea of water for a distance of ten miles. The rain for many miles around was the heaviest ever known in that section.

BOIES, Idaho, Oct. 17.—State Supreme Judges Sullivan, Huston, and Morgan met here to-day and came to a decision on the question of the constitutionality of the present electors' oath that involves the right of Mormons to register and vote at the coming election. While the full decision will not be given out until to-morrow, it is asserted here on good authority that the decision upholds the present statute.

A NEW YORK telegram says that figures from official reports made to the government in every wheat-producing country in Europe show that the crop prospects are much better than last year, except in Great Britain and Italy. The others are said to show a 15 per cent increase. The wheat crop of Italy is 12 per cent below that of last year, and the wheat harvest in the British Isles is the worst ever experienced, being 17 per cent below the normal yield. It may be remarked the 102,000,000 bushels credited in this summary to Germany has been corrected recently to 92,000,000 bushels as reported by Beerbohm. Russia is credited with 215,000,000 bushels of wheat, against 187,000,000 in 1891, and it is said will have sixty to seventy millions for export because of a good rye crop, estimated at nearly 600,000,000 bushels.

### BORN.

CARMICHAEL.—At Ayrshire, Iowa, September 29, 1890, to Bro. C. L. and Sr. Sarah A. Carmichael, a son. Blessed October 16, 1892, by Elders C. J. Hunt and E. Ford, and named Horace Ray.

CARMICHAEL.—At Ayrshire, Iowa, September 3, 1892, to Bro. C. L. and Sr. Sarah A. Cramichael, a daughter. Blessed October 16, 1892, by Elders E. Ford and C. J. Hunt, and named Julia Ellenor.

LEWIS.—At Morehead, Iowa, August 4, 1892, to Bro. Dorman and Sister Mary Lewis, a daughter. Blessed at Logan reunion, October 5, 1892, by Elders Robt. M. Elvin and Thos. W. Chatburn, and named Odessa Wave.

GUNSOLLEY.—At Defiance, Iowa, July 28, 1892, to Bro. J. F. and Sister Anna Gunsolley, a daughter. Blessed at Logan reunion, October 9, 1892, by Elders Robt. M. Elvin and Thos. W. Chatburn and named Mable.

HUNT.—Woodbine, Iowa, February 1, 1892, to Bro. Alex. and Sr. Martha Hunt, a son. Blessed at Logan reunion, October 16, 1892, by Elders Robt. M. Elvin and D. M. Rudd, and named Ira Floy.

MACHLAN.—A son born to Bro. and Sr. E. C. Machlan, July 9, 1892, and named Archie Victor.

YOUNG.—A son born to Mr. and Sr. M. S. Young, October 11, 1872, and named Elmer Earnest.

### MARRIED.

ROLLETT.—HEAD.—At the residence of T. T. Hinderks, near Stewartsville, Missouri, Wednesday, October 5, 1892, Mr. Brierley, Rollett, to Miss Hattie Head, Elder T. T. Hinderks, officiating.

### DIED.

OGLESBY.—At Mansfield, Pennsylvania, Wednesday, October 5, 1892, Sr. Ella Oglesby, aged 32 years and 12 days. Was born at Newport, Virginia; baptized and confirmed at Mansfield, Pennsylvania, March 28, 1877, by Elder Joseph Parsons. She was of good report, and died in the faith of the gospel. Funeral services October 5, conducted by Elder M. H. Bond.

HOUGH.—In Hazzle Dell township, Pottawattamie county, Iowa, October 15, 1892, after a year of suffering, David, son of Morris and Sarah Hough. Funeral sermon was delivered at the family residence by Elder Robt. M. Elvin, October 16, 1892, from 1 Cor. 15: 22, to a large and sympathic gathering. He was 13 years, 10 months, and 5 days old when called.

MACHLAN.—Archie Victor, infant son of Bro. and Sr. E. C. Machlan, July 14, 1892, aged 5 days.

### NOTICE.

Moses S. Ramsel and Judith Ramsel are hereby notified to appear at the Saints' chapel in Rich Hill, Missouri, November 26, 1892, to answer charges.

By order of the branch,
E. T. ATWELL, Clerk.

RICH HILL, Missouri, October 17.

## Sunday School Associations.

### NORTHERN ILLINOIS AND SOUTHERN WISCONSIN.

Association convened at Plano, Illinois, September 30, 1892, at two p. m., Supt. C. I. Carpenter in the chair. Sunday school reports: Mission: Sessions 16; enrollment 65; total attendance 1,114, average 69 10-16; number of officers 6; total collection $18.79, average $1.17 7-16; amount collected for association $1.38; total disbursements $13.20; balance in treasury $8.54; number *Hopes* taken 12. A. H. Anderson superintendent, W. E. Hougas secretary. Chicago: Sessions 16; total enrollment 26; total attendance 325, average 20; number officers 6; total collections $11.80, average 73 cents; total disbursements $4.15; balance in treasury $7.65. F. G. Pitt superintendent, Elmer Johnson secretary. Plano: Sessions 17; total enrollment 83; total attendance 1,064, average 62 10-17; number officers 15; total collection $17.79, average $14; amount collected for association $1.25; total disbursement $12.65; balance in treasury $18.88. A. J. Fisher superintendent, J. W. Smith secretary. Piper City: Sessions 16; total enrollment 35; total attendance 424, average 26½; number officers 3; total collection $3.28, average 26½; total disbursement $3.28, S. D. Heavener superintendent, Benjamin Pearson secretary. East Delaven and Cortland reports referred back for correction. No report from Sandwich. The evening's entertainment consisted of the following programme: Anthem, Plano Choir; prayer, H. Southwick; greeting, E. A. Blakeslee; song, Mission; response, C. I. Carpenter; solo and chorus, Plano. Address, "Are we in earnest?" F. G. Pitt; recitation, Ora VanDran; class drill, Mrs. Dempster; song, Mission; address, H. A. Stebbins; recitation, Laura Hayer; valedictory, Thomas Hougas; anthem, Plano; benediction. Adjourned to meet at same place and on day previous to the convening of district conference.

BELLE RANDALL, Sec.

### TUNNELING THE ROCKIES.

THE city of Denver is deeply interested in the great tunnel that is being dug under Mount Kelso and Gray's Peak, about sixty-four miles west of that place. It is to be 25,000 feet, or nearly five miles, in length. It is about one-third excavated, and the company in charge is pushing the work with all possible dispatch. Contracts have been made for electric plants to be used at both ends of the tunnel and with this invaluable aid it is expected that the tunnel will be ready for railroad tracks in less than three years. With the completion of this great engineering feat the transcontinental route will be shortened by 225 miles. That Denver's commercial interests will be enormously benefited needs no demonstration. Moreover, the tunnel, it is believed, will cut through a number of rich gold and silver producing veins. That proprietary company has already begun to take out ore, a car-load of which recently assayed at $55 in gold, silver, and lead to the ton.

### SENECA'S PROPHECY FULFILLED.

Nineteen hundred years ago Strabo, the Roman geographer, basing his reasoning on mathematical grounds, stated that land would be discovered in which Atlantis was supposed to lie, and in the middle of the first Christian century Seneca, a Roman poet, published some verses which is perhaps the most circumstantially accurate prophecy that has ever been fulfilled. Their translation runs as follows: "Time will come, as years roll by, when ocean will unclasp the bonds of nature and a great land be discovered, and the sea will disclose new climes, and Thule be no longer the last land on earth." That this prophecy points directly to America is indicated by the fact that in the days of Seneca, Ultima Thule, or the Western Islands, was then considered the last land on earth.—*Sel.*

### ILLITERACY IN GREAT BRITAIN.

A Parliament return of the illiterate vote of Great Britain and Ireland, showing the number of persons who voted as "illiterates" at elections from April 9, 1891, to June 20, 1892, has just been published. It shows that in English county elections there were 1,561 illiterates out of 96,599 votes polled; in English boroughs, 435 out of 42,129; in Scottish county elections, 11 out of 2,342; in Scottish burghs, 53 out of 11,122, and in Irish elections, 2,132 out of 22,942. The proportions in contested Irish seats were: 829 illiterates out of a poll of 5,391 in County Carlow, 778 out of 7,107 in Cork City, 371 out of 3,033 in Waterford City, and only 154 out of 7,411 in East Belfast.

### FELL INTO THE MOON.

SPRINGFIELD, Ill., Sept. 28.—A wonderful phenomenon was witnessed in the heavens last evening. A bright body, resembling a large star, was seen moving with astonishing rapidity toward the moon, which it struck and was then seen to burst like a bomb, darkening the light of the moon for an instant. It is thought by some that a large meteor came within the power of the moon's attraction and fell into the moon.

IT will be found that the word *faith* as used in the Bible and also in common parlance has a twofold signification. Sometimes it is used for "belief" which is a purely intellectual act, without moral quality. Again it is used for "trust" when it is a purely moral act: Properly speaking religious faith has two sides—the intellectual, which manifests itself in belief; the moral, which manifests itself in trust. Evidence must be furnished to the mind, the requirements of intellect must be met, else faith will run to credulity or presumption. This side of the work is basal and preparatory for that diviner soul action, the spiritual aspiration that trusts in and becomes assimilated to the Infinite Christ. Faith becomes moral and rational when it overleaps the barriers of sense and time and appropriates the Heavenly Ideal to itself; when it so enters into the life of the Savior of men, that every power of personality is purified and strengthened, and the life led on to a nobler self-sacrifice. "This is the victory that overcometh the world, even our faith."—*Selected.*

IT seems difficult to conceive that there is room for doubt that Tennyson will be classed by posterity as the foremost poet and the foremost name in the English literature during the Victorian era. He has added to the treasures of our common tongue. To English verse he has given new melodies and subtler graces than it had before manifested. He was a master of style.—Milwaukee *Sentinel.*

IT is said that over 1,000,000 workmen in Germany remain unmarried because they cannot support a family.

www.LatterDayTruth.org

"The Proper Study of Mankind is Man."

# "WHAT IS MAN,"

BY ELDER J. R. LAMBERT.

**Cloth 75 c; with Patriot a year $1.50; paper 50 c.; with Patriot a year $1.25.**

Address orders invariably LAMBERT BROTHERS,

LAMONI, Decatur County, Iowa.

## Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions The index is rearranged, the subjects and citations furnishing a complete analysis of the contents.

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

## BOOKBINDING

Of all kinds at reasonable rates.

Herald volumes, library leather backs and corners, marbled edges ..... $1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco ..... 1 25
" " half morocco ..... 1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

## THE E. & S. TEACHERS' BIBLE

Is the Original, the Best, the Most Complete.

*Send for price list to*

E. & J. B. YOUNG & CO., Cooper Union, New York.

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

## THIS SPEAKS

FOR ITSELF.

The following letter from a Brother ought to convince any sane man or woman that the sale of Ordway and Company's Bed Springs is a profitable business *if pushed.* The Company *furnishes* Model and Case, Sample Spring, Circulars, etc., *free to Agents* (conditionally), and Springs, to be paid after delivered, if satisfactory reference is given and the orders *taken first.* They also have other *Household Necessities* for agents to sell. Suitable for *either sex, young* or *old. Write* for *circulars* and *terms.* Do not fail to mention *Herald.* Write quick if you wish to *secure territory* and make money. Address,

B. F. ORDWAY & CO., PEORIA, Ill.

CEDAR GROVE, Ind., April 19, 1862.

MESSRS. ORDWAY & CO., *Gentlemen:*—I have been selling your Portable Self-adjustable Bed Springs for some time, and find that THEY GIVE ENTIRE SATISFACTION wherever sold, and are the best thing for a beginner I know of. It is a PLEASURE TO SELL them, also A SOURCE OF PROFIT beyond anything I had expected, when I began selling them. Since the beginning of the year have sold about 160 sets of your Springs, and have not been working near all the time. Have sold as many as 8 sets per day.

Consider your dealings with me as being fair, and even liberal. Accept my thanks for prompt filling of orders sent you from time to time. Enclosed find order for 50 sets of your Springs. Yours in bonds,

C. W. CHAPPELOW.

## Ruins Revisited,

AND THE

## World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

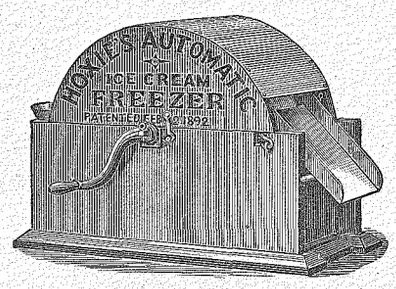
BY S. F. WALKER

For sale at the Herald Office. **Price $1 00**

HOXIE'S AUTOMATIC

## Ice Cream Freezer

CAPACITY UNLIMITED.




**For Hotels, Restaurants, and Family Use.**

Will freeze Ice Cream, Lemonade, Sherbets, and all kinds of Ices instantly. Several Machines combined in one, with saving of 80 per cent of ice. Agents wanted. Exclusive territory can be secured by addressing

**HOXIE BROS.,**

17 CHARDON ST., BOSTON, MASS.

## PATTIE;

### Or Leaves from a Life.

Carefully revised by the author, and contains her portrait; also an introduction by Bro. W. W. Blair.

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie appears in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

**Price by mail $1.15.**

For Sale or Trade,

## A LIVERY STABLE

and stock, at Grant City, Missouri. The barn is 36 x 120 feet; nine good teams and harness, five buggies, one carriage, one extension top spring wagon, three trunk wagons, five sleighs, and a new hearse. I want to trade for a farm, to locate my son on, so that I can devote my whole time to the ministry.

20aug3m E. KEELER.

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back ..... 1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen ..... 75

### The Gospel Quarterly.

SENIOR GRADE.

A Sunday School Quarterly containing lessons for each Sunday in the year; prepared by the Lesson Committee of the General Sunday School Association; designed for the use of both teachers and scholars.

The Home Study with Questions, Introduction, Comparative Texts from King James's and the Inspired Translations, Study of Words and Phrases, Questions on Lesson Text, Sidelights, and Footlights, are designed to aid scholars and teachers by bringing them into direct contact with the Scriptures, and furnishing historical and general information from first-class supplementary aids to Bible Study, thus giving accurate knowledge of the Bible and bringing out the doctrines of the gospel Each quarterly contains a Map of Palestine, also a Lesson Dictionary.

Bound in paper covers; price 10 cents per quarter; 35 cents per year.

INTERMEDIATE AND PRIMARY GRADES COMBINED.

This grade contains the lessons of the Senior Grade in simplified form and for corresponding dates. The Bible Practice Work, To The Teacher, The Lesson Story, Questions on the Lesson, etc., are the leading features. "Footlights:" the Names, Order, and Number of the Books of the Bible, Notes for Teachers, and a Map of Palestine are also included

Bound in paper covers; price 5 cents each; 20 cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record ..... 1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes ..... 1 25
One doz. statistical reports ..... 10
All for ..... $3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather ..... 1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen ..... 2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen ..... 1 25

### New Testaments; Inspired Translation,

limp cloth binding, 30c. each; $3.30 per doz. net.

A special, cheap edition for Sunday schools; same size and type as the stiff board bound 75c edition.

### New Testaments:

King James' translation; three sizes; American Bible Society's editions; cloth binding.

Brevier type, 18 mo., 25c. each net; the same per doz.

Agate type, 32 mo., (smaller) 15c. each; $1.60 per doz net.

Pearl agate type, 32 mo., 10c. each; $1.00 pe. doz. net.

These books are kept in stock to supply schools and other patrons with good, cheap Testaments at very low prices.

### Cards and Tickets.

Fancy cards, large, five kinds, per 50 ..... 75
Fancy cards, small, ten kinds, per 100 ..... 50
Good Behavior tickets; per 100, 15c.; 1,000 ... 1 00
Prompt Attendance tickets; 100, 15.; 1,000 .... 1 00

### Winnowed Songs.

Each 40c., half doz. $2.25, per doz. ..... 4 50

### Zion's Hope,

A large, four page Sunday school paper for children; illustrated; edited by Sr. M. Walker. 50c. per year; In packages of four, five, or six to one address, 40c. each per year; in packages of seven or more, 35c. each.

www.LatterDayTruth.org

### C. B. & Q. EXCURSIONS.

Go and hear Governor Boies at Leon, October 25. The C. B. & Q will run a special train from Mt. Ayr, arriving at Lamoni, 11: 25 a. m.; Leon, 12: 20 p. m. Returning, Leave Leon 5 p. m.

October 25 the C. B. & Q. will sell round trip tickets, limit 20 days, at one fare, any point on the line of the Illinois Central and Mobile & Ohio Railroads in the following States: Tennessee, Mississippi, Alabama, Louisiana (except to New Orleans).

To points on the Southern Pacific Co. (Atlantic system): Lafayette to Lake Charles inclusive. To any point in the following States and Territories: Arkansas, Indian Territory, Texas, Oklahoma (except that no tickets may be sold on October 25 to points in Oklahoma north of Pond Creek, or Ponca).


Robt. Winning, President. **LAMONI STATE BANK** D. F. Nicholson, Cashier.

(Successor to Farmers Bank of Lamoni.)

Paid up Capital..... $25,000 00
Liability of Stockholders..... $50,000 00

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

## 4 LOTS

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

CHOICE RESIDENCE LOCATION.

Terms reasonable. Call on or address,
J. A. GUNSOLLEY, Lamoni, Iowa.


### MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:—

West Oakland, California, Montana Hall, Adeline Station, Seventh street.

Chicago, Illinois, services every Sunday at 2: 30 p.m., in Hall C, No. 213 W. Madison street. Sunday school at one p.m.

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

London, England, meetings on Sundays at 3 and 6: 30 p. m., Tuesdays and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a.m. and 7: 30 p.m.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2: 30, preaching at 7: 30 p.m., Sundays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. J. M. Parr, president.

San Bernardino, California, corner Fifth and F streets.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

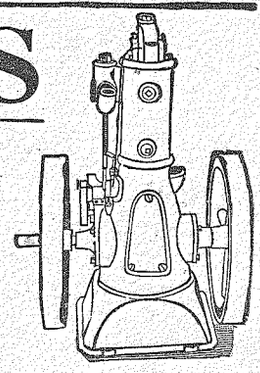
Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7: 30 p.m.; social service at 2: 30 p.m., Sundays.

Leeds, Wellington road, New Wortley; services Sundays 10: 30 a.m., 6: 30 p.m. Thursday, 7: 30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.


# HERCULES

## Gas or Gasoline

# ENGINES



Makes no smell or dirt.
For Simplicity it Beats the World.
No Batteries or Electric Spark to care for.
Just light the Burner, turn the Wheel, and it runs all day.
No double or false Explosions, frequent with the unreliable spark.
It runs with a cheaper grade of Gasoline than any other Engine.

SEND FOR ILLUSTRATED DESCRIPTIVE CIRCULAR TO

**Union Type Foundry,**

337 Dearborn St.

Chicago, Illinois.

# Central Normal University,

## HUMESTON, - - - - IOWA.

The University embraces the following Colleges.

College of Liberal Arts.
College of Music.
College of Fine Arts.
Commercial College.
College of Telegraphy.
College of Shorthand and Typewriting.
College of Elocution and Oratory.

All departments are in charge of competent and specially qualified instructors. Every teacher is a specialist. Convenient buildings, special apparatus, large airy class rooms, and all appointments are modern and the very best. Fall term opens August 30, 1892. Student can enter at any time. Expenses very reasonable. Send for large descriptive catalogue. Address,
3dec W. H HENDERSON, PRES., or CHAS CRUMPACKER, PRIN.

## FARM FOR SALE.

A good farm of 160 acres in Hamilton township, Harrison county, Missouri, 4½ miles northwest of Eagleville, 11 miles southwest of Lamoni. This is a good farm. Will sell cheap, because of failing health.
Address S. V. McHENRY,
10d EAGLEVILLE, Missouri.

### GERMAN TRACTS.

Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2 cents; the Sixth Trumpet, a fifty-four page pamphlet, 25 cents.
These prices include postage.

## Autumn Leaves,

With Frontispiece each Month
Published monthly, 48 pages, neatly covered.
Price per year - - $1.50.
MRS. M. WALKER,
Editor and Publisher.

## MINISTRY AND BRANCH CARDS.

Neat cards for Ministers and Branches, with name and address or house of worship and hours of services on face, and Epitome or "What we Believe" on reverse side. An excellent aid. Two sizes: 3¼ x 4 inches, price 75 c per 250, $2.50 per 1,000 3 x 5⅛ inches, $1.00 per 250; $3 50 per 1,000 postage paid

Gomer Wells, Secretary General Sunday School Association, Knobnoster, Missouri

## L. A. FOWLER,
## CONTRACTOR & BUILDER

LAMONI, - IOWA.

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.


E. L. Kelley, Presiding Bishop, Lamoni, Decatur co. Iowa.

www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, November 5, 1892. No. 45.

Flora L. Scott

## THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa

Subscription price $2.00 per year; Six Months $1.00; Three Months 50 cts.; single copies 5 cts.; Sample copies free.

The Traveling ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, fifty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## TO ADVERTISERS.

THE SAINTS' HERALD circulates in every State and Territory in the United States except the Carolinas; also in Canada, Great Britain, etc. Having a field peculiarly its own, it is steadily growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

### INGERSOLL'S HOPE (?).

I AM an infidel—an unbeliever—and yet I hope that all the children of men may find peace and joy. No matter how they leave this world, from altar or from scaffold, crowned with virtue and stained with crime, I hope that good may come to all.—*R. G. Ingersoll in Globe-Democrat.*

It appears from this that the eloquent Ingersoll, after all, is not an infidel or unbeliever. He really believes in universal salvation of both good and bad. There can be no hope without faith. Hope is always based upon faith. No faith no hope. Paul says: "Faith is the substance of things hoped for." Literally speaking, faith stands under the things hoped for. "Substance" is derived from the Latin *sub*, under, and *stare*, to stand. Hence, faith stands under the things hoped for. Therefore, there can be no hope without faith standing under it to support it and give life to it.

But Ingersoll says: "I hope that all the children of men may find peace and joy." He further says: "I hope that good may come to all." How is it possible for him to have this hope without having faith in something? The hope necessarily implies faith in some person or truth. The Bible and the Bible only promises "peace and joy" to all those who believe and obey it. Without the Bible the children of men are in the world without God and without hope. It would be interesting to know just upon what Ingersoll bases his hope of the universal peace and joy of the children of men. Evidently, it is upon his unconscious faith, as it were, in the Bible. To talk about hope without faith it is to talk irrationally. If Ingersoll is really an infidel or an unbeliever, that is, if he does not believe the Bible at all, then he has no hope and can have none in reference to the final "peace and joy of the children of men." His pretended hope is all a farce and a delusion of an imaginary and sentimental brain!

Talk about a man who abuses the Bible and claims to disbelieve it, as Ingersoll does, having a hope for the final peace and joy of the children of men. It is a great absurdity and a palpable contradiction. It is a fine illustration of the irrationality and contradictions of modern infidelity. There is nothing under the sun so unreasonable and unphilosophical as Ingersoll's infidelity or unbelief. To the believer of the word of God there is a precious hope; but to the unbeliever or infidel there is no hope, whatever, in reference to the final peace and joy of the children of men.—*Church Register.*

### STAND TO YOUR WORK.

Stand to your work as a man who loves labor:
Come, fear not to toil with a vigorous arm;
Heed not the sneers of an eye-serving neighbor,
Or a coward skulk's hate which can never do harm.

Man is but man when he glories in duty;
Work is the heritage given to all;
High is the soul in its measures of beauty
When proudly it answers to labor's roll call.

What though your labor is granite stones breaking,
Turning, or flitting, or wielding the spade;
Add to your laurels of manhood by making
An honest day's work as the soul of your trade.

Say! are they heroes in life's rugged battle
Who will not with fervor their day weapons wield?
Behold them! they stand as poor somnolent cattle
That crouch in the shade of the sun-lighted field.

### AIDS TO HEALTH.

THE human body is constantly undergoing tissue change. Worn-out particles are cast aside and eliminated from the system, while the new are ever being formed, from the inception of life to its close. Water has the power of increasing these tissue changes, which multiply the waste products, but at the same time they are renewed by its agency, giving rise to increased appetite, which in turn provides fresh nutriment.

Persons but little accustomed to drink water, says Hall's Journal of Health, are liable to have the waste products formed faster than they are removed. Any obstruction to the free working of natural laws at once produces disease, which if once firmly seated requires both time and money to cure.

People accustomed to rise in the morning weak and languid will find the cause in the imperfect secretion of wastes, which many times may be remedied by drinking a full tumbler of water before retiring. This very materially assists in the process during the night, and leaves tissues fresh and strong and ready for the active work of the day.

Hot water is one of the best remedial agents. A hot bath on going to bed, even in the hot nights of summer, is a better reliever of insomnia than many drugs. Inflated parts will subside under the continued poulticing of real hot water. Very hot water, as we all know, is a prompt checker of bleeding, and besides, if it is clean, as it should be, it aids in sterilizing our wounds. A riotous stomach will nearly always gratefully receive a glass or more of hot water.—*Sel.*

### TOOLS OF THE PYRAMID-BUILDERS.

A TWO years' study at Gizeh has convinced Mr. Flinders Petrie that the Egyptian stone-workers of 4,000 years ago had a surprising acquaintance with what had been considered modern tools. Among the many tools used by the pyramid-builders were both solid and tubular drills and straight and circular saws. The drills, like those of to-day, were set with jewels (probably corundum, as the diamond was very scarce), and even lathe tools had such cutting edges. So remarkable was the quality of the tubular drills and the skill of the workmen that the cutting marks in hard granite give no indication of wear of the tool, while a cut of a tenth of an inch was made in the hardest rock at each revolution, and a hole through both the hardest and softest material was bored perfectly smooth and uniform throughout. Of the material and method of making the tools nothing is known. —*London Exchange.*

### JERUSALEM ON A BOOM.

ACCORDING to a letter written by a missionary in Palestine to a friend in this country, Jerusalem has been enjoying a boom since the completion of the railroad that connected it with Jaffa. Over three hundred houses, hotels, stores, and residences have been erected. The city swarms with real estate agents, and a bustle pervades the sacred old place that is novel enough. The Holy Land will soon be gridironed with railroads, of which Jerusalem will be the center. The road from Jaffa to Jerusalem, which was opened for traffic September 21, crosses the Valley of Hinnom and passes within a few hundred yards of the Pool of Bethesda. Work on the road to Joppa is progressing well and Baron Rothschild, who intends establishing a colony of Jews on the line of this road, is building three hundred houses for their use.

### IN THE MINES.

ONE and a half million men work in the coal mines of the world. Of these England has 535,000; United States, 300,000; Germany, 285,000; Belgium, 100,000; Russia, 44,000. The world's miners of metal number 4,000,000.

MRS. CHAUNCEY M. DEPEW says of her daughters: "One accomplishment that I wish them all to acquire is that of reading aloud well. I consider that a very necessary part of a good education, and also that they should learn to enunciate their words clearly and correctly."

www.LatterDayTruth.org

## H. L. TILTON,

1881. LAMONI, IOWA, 1892.

GENERAL MERCHANDISE,

**Strictly Cash and Produce.**

A CASH STORE can and will sell goods for less money than any house doing a credit business.

WE SOLICIT YOUR PATRONAGE.

## NOTICE.

I am enlarging my STORE BUILDING 26 x 42, want an active PARTNER at once. $1,000 or $1,500 required. Come and see at once Do not write unless you mean business

Address, J. W. JOHNSON, lock box 4 A 12,
5d6t REDDING, Iowa.

## A HOME FOR SALE.

Large, two-story, eight-room House, with plenty of Closets, Summer Kitchen, good Barn, and other out buildings. Plenty of hard and soft water handily arranged. Situated on the highest ground in Lamoni, frosting the South, commanding a good view of Town and Country, with lot 150 ft. front by 222 ft. deep, nearly level, just fall enough for drainage, nicely set to Fruit and Ornamental Trees. Good sidewalks leading to all parts of town. Only three blocks from Business Center, three blocks from School, one block from Herald Office. In good Neighborhood. Surrounded by good Residences, on one of the finest driving streets in Lamoni. Improvements are all new, and most conveniently arranged, built of the best material all through, as I intended it for a Home for Myself, but having made other arrangements, desire to sell.

Inquire of or address,
W. A. HOPKINS, Lamoni, Ia.

## THOS. TEALE & SON

Carry the largest and most complete line of

**Dry Goods, Clothing, Groceries, & Hardware**

in town. We buy in large quantities, and for cash, and can meet all competition.

THOS. TEALE & SON.

## B. D. FLEET,

General
Merchandise,
LAMONI, - IOWA.

1885 1892

## HOPKINS & HUDSON,

Lamoni - - - - Iowa,

Dealers in **Furniture, Undertakers' goods,** Wagons, Buggies, Pumps, and Farm Implements. Large stock, Low prices. All Inquiries Promptly answered. We solicit your trade.

## ATTENTION.

We have on hand ONE GOOD, STRAIGHT GRADE of WHOLESOME, FAMILY FLOUR, not adulterated with alum or other ingredients, which we offer at $2.15 per hundred, or $1.15 per sack. Give it a trial and be satisfied.

JAMES ALLEN,
Lamoni Flour Mill.

## FOR SALE.

Improved eighty-acre Farm, near Lamoni, Iowa. Good land, with house, barn, wells, orchard, and small fruits Address,

AUSTIN ANDERSON, Box 6,
Lamoni, Iowa.

The society of

## WILLING WORKERS

will hold a

## FAIR,

December 17, proceeds to be given to help seat the church building. Donations will be acceptable.

## A Marvelous Discovery Free.

Superfluous hair removed permanently, instantaneously, without pain, by **Electro-Chemical Fluid.** In order to prove superiority, we will for next 90 days send sample bottle and testimonials free, on receipt of nineteen cents to pay postage. **Electro-Chemical Co., 25 East 14th St., New York.**

## "NOT HOW CHEAP, BUT HOW GOOD."

We carry a well selected stock of

**General Merchandise,**

and our constant aim is to please customers, and give them good values. We take pride in selling goods we can guarantee, and that we know will give satisfaction.

☞ Call and see us.

Yours truly,

Blair Mercantile Co.

## YOU CANNOT AFFORD

To be

**WITHOUT A GOOD GENERAL NEWSPAPER**

IN YOUR FAMILY.

Reading the **PATRIOT** commends it more than anything else. All we ask is that you shall place yourself in a position to be your own judge.

TRY IT! TRY IT!

Send for free sample, and testimonials of those whom you know, and who know the *Patriot.*

**1 year $1.00, 6 months 50c., 3 months 25c.**

LAMBERT BROS., Lamoni,
Iosep. Decatur Co., Iowa.

## HOMES.

If you ever expect to move to Lamoni, now is the time to buy a nice large Residence Lot for $100, on easy terms of payment. Only ten minutes walk from L. D. S. church.

Write for Plat to

D. F. NICHOLSON,
3 Care Lamoni State Bank.

## ZION'S ENSIGN.

A large eight page weekly newspaper, published at Independence, Missouri, in the interests of the restored gospel. In every issue will be found a

**Sermon by one of the Ministry,**

News from the Church and Gospel Field in all parts of the world. Beside much other matter of interest to the Saints and those inquiring for the truth.

Many of the sermons delivered at the Missouri and Logan Reunions will appear in its columns. These sermons alone are worth many times the price of the paper.

Price—Three months..... $ 25
Six months..... 50
One year.....1 00

We also have the following works for sale:—

The Book Unsealed, a valuable work, proving the claims of the Book of Mormon. Price, paper cover, 25c.

White-Box Debate, an excellent work for reference and general reading. Price, paper cover, 25c.

Spiritual Gifts and Seer of Palmyra, by M. H. Bond; all should have it. Price, 35c.

"What We Believe" cards round corners, heavy stock, with name on reverse side, 250 for 75 cents.

ZION'S ENSIGN,
**Box 175.** **Independence, Mo.**

R-I-P-A-N-S TABULES

**REGULATE THE**

**STOMACH, LIVER AND BOWELS,**

AND

**PURIFY THE BLOOD.**

**A RELIABLE REMEDY FOR**

**Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.**

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

**THE RIPANS CHEMICAL CO.**
10 SPRUCE STREET, NEW YORK CITY.

## DR. JOHN H. HANSEN,

LAMONI, - - IOWA.

(Graduate Kentucky School of Medicine,)

*TEN YEARS EXPERIENCE.*

CHRONIC CASES A SPECIALTY.

## SPIRITUAL GIFTS

AND

## THE SEER OF PALMYRA:

Or

**SEQUEL TO SPIRITUAL GIFTS.**

By M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of Facts and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

**HO!! READ THIS!!!**

**The New, Revised and Enlarged Edition**

OF

## PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

By Wm. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author,* and is printed in good, readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF: *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the Melchisedek and Aaronic Priesthoods, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "Apostate Church," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "Sealed Book," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

## Western Normal College

Largest, Cheapest and Best Normal School in the West.

CAR FARE PAID.

Twenty-five Dept's. Thirty Teachers, all specialists No vacation except Aug. Enter any time. Take any classes. Expenses low. Graduates in demand. In order that all may test the merits of the Western Normal College, **we will pay your R. R. fare** from your home to Lincoln, Neb. Full particulars, catalogues and circl. **FREE.** Wm. M. Crow, Pres. Lincoln, Neb.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, November 5, 1892. No. 45.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, Nov. 5, 1892.

CONTENTS:

EDITORIAL:
Preach The Gospel....709
"Favor and Grace."....709
Baptism—Its Value....709
A Superstition Disclaimed....710
Antiquity of Baptism....710
Tract in German....710
Polygamy Still Practiced in Utah....710
Israel, Israel, Returning....710
Questions and Answers....711
MOTHERS' HOME COLUMN:....712
LETTER DEPARTMENT:....712
ORIGINAL ARTICLES:
Tithing and Surplus....717
Characteristic Testimony....717
Can We Tolerate?....718
Church Building....719
SELECTIONS:
Diving into the Dark Past....720
Strikes and Trusts....721
Influence of Heredity and Environment721
CONFERENCE MINUTES:
Alabama....722
Mobile....722
Northern Nebraska....722
Des Moines....722
Southeastern Illinois....722
Northern Michigan....722
Southern Indiana....722
Montana....722
MISCELLANEOUS:
Notice to those Baptized at the General Reunion....723
Items of Interest....723

## PREACH THE GOSPEL.

NOW THAT the heat of summer is past, the evenings long and time found for hearing sermons and lectures, the ministry should everywhere speedily arrange for services and wisely work for the Master, remembering the word which says,—"All honor, and victory, and glory, are brought to pass by your diligence, faithfulness and prayers of faith," and don't let politics, nor the amusements and social gatherings common to the world hinder.

The gospel message is of first importance. The world is wandering and perishing for "lack of knowledge" concerning the kingdom of God, and they who are intrusted with teaching the restored gospel are under the highest obligations to teach mankind in respect to its universal need and lead them into the fold and family of Christ. Conditions for doing this are good and growing better daily, therefore the servant of Christ should be alert, diligent, pressing forward prayerfully and prudently, seeking ever the guiding and sustaining grace of God. The past six months has witnessed solid and promising progress in the various mission fields abroad, and hearts and hands are stretched out for light and succor which the Church of God alone, through its ministry, can supply. And let all who engage in this divine and most important work remember that, "no one can assist in this work except he shall be humble and full of love, having faith, hope and charity, being temperate in all things whatsoever shall be entrusted to his care," also that the minister should "study to shew" himself "approved of God, a workman that needeth not to be ashamed, rightly dividing the word of God." Ministers of this sort will be blessed abundantly of God, and their labors will result in the joy and salvation of many souls.

## "FAVOR AND GRACE."

OF the late Logan Reunion, a correspondent in the Des Moines, Iowa, *Register* has this to say:—

The reunion of the Latter Day Saint church ended yesterday. This has been the largest ever held here and has been very successful, a large number being received into the church by baptism. It was decided to hold it here next year, which will be the fourth reunion at this place. The fact that the vote locating it here for 1893 was almost unanimous speaks well for Logan, and that Logan people wished to have them come for the fourth successive meeting, speaks well for the people who attend the reunions. The fact is, it would be impossible to have a more quiet, devout assemblage than has occupied the grove on the hill for the last sixteen days.

To the above we add what is said in a recent issue of the *Logan Observer:*—

The World Reunion of the Latter Day Saint closed Sunday night [16th], taking their departure for their homes on Monday. This has been an exceedingly pleasant gathering to them. Their leaders have been with them, their most eloquent preachers have addressed them, and the meeting has been the longest and largest ever held. The remembrance of the Reunion of 1892 will be long cherished. No better meeting will ever be held. For sixteen days the interest was kept up and the last Sunday found the tent well filled, every space occupied. The attendance was about as large as at any time during the meeting. Eighty-four joined the church by baptism. On Friday last the vote was taken by the church members on the question of locating the Reunion for 1893. By nearly a unanimous vote it was decided to hold it at Logan. Council Bluffs, Iowa, Warrensburg and Clinton, Missouri, and Plano, Illinois, were Logan's competitors, but when Logan's proposition to do just the same in 1893 as was done this year, the other places were not in it. Logan has carried out every agreement with strict fidelity and it is a well recognized fact that even more than the contract called for has been done. President Joseph Smith went to Lamoni Monday.

The foregoing is in harmony with many other evidences of the fulfillment of the word which says:—

Talk not judgment, neither boast of faith, nor of mighty works, but *carefully gather together*, as much in *one region* as can be consistently with the feelings of the people; and behold, I will give you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, Execute judgment and justice for us *according to law*, and redress us of our wrongs.

Now, behold, I say unto you my friends, in this way you may find favor in the eyes of the people, until the army of Israel becomes *very great*: and I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time, etc., etc.—Rev. in D. C. 102: 7, 8, June 22, 1834.

The reunions held by the church this year, from the Atlantic to the Pacific, have proved highly successful, the faithful ministers in every field have been richly blessed of God, and the Saints and inquirers have rejoiced in the restored gospel with its precious promises.

## BAPTISM—ITS VALUE.

GOSPEL baptism is twofold in its nature. By it the individual is initiated into the church and family of Christ, and by it the individual receives remission of sins. By it he is "translated into the kingdom" (Col. 1: 13); by it he enters the sheepfold (John 10: 1–3 with Matt. 3: 13–15); by it he is gathered into the "net" kingdom (Matt. 13: 47–49); by it he enters "into the kingdom of God" (John 3: 5), being "born again"—"from above"—according to the example of Christ (Luke 3: 21, 22), and the requirement of the gospel in Acts 1: 5; 2: 38–40; 8: 12–28; 9: 17, 18 with 22: 16; 10: 43–48; 19: 1–6; Eph. 4: 5 with Heb. 6: 2; 1 Pet. 3: 21 and Titus 3: 5. Gospel baptism works for man a *change of state* (following a change of heart) as effectually as legal naturalization papers work a change of state for the "alien and the foreigner" under civil governments. Gospel baptism is a legal ordinance, appointed of God, and no one can show true gospel faith except by compliance with that gospel work. Eph. 2: 8–10 with James 2: 14–26.

THE year 1830 was an important one to the United States, and, in fact to the whole world, it having been marked by the introduction of many valuable discoveries and inventions.—*Albert H. Hardy, in October Godey's.*

As will be seen by the above, Mr. Hardy selects the year 1830 as one of importance in the present era, because of its many discoveries and inventions. Each great epoch in the world's history has been marked by events that have peculiarly distinguished and emphasized its character and importance. The calling forth and organization of the Church of Jesus Christ—the ushering in of the latter-day dispensation of the gospel—was, beyond question, the most importent event of the present age. That organization took place April 6, 1830. It was preceded by remarkable movements that partially prepared the way for its introduction and work, and was followed by events almost if not equally remarkable, and great changes are continuing, making its further extension more and more rapid.

Concerning the month of April there are many points worthy of note, of which we name a few. April ("Abib") was named to Moses as the first month of the year. By revelation to us the birth of Christ is given as April 6. Writers not of our belief place it in early April, while others have concluded it to be "about April 4."

The counting of the electoral vote and formal declaration that George Washing-

www.LatterDayTruth.org

ton was the duly elected president of the United States—the inauguration of the Government—an event of wonderful importance to the entire world, also occurred on the sixth day of April. These are but some things that might be noted in this connection.

## A SUPERSTITION DISCLAIMED.

BISHOP COTTER has examined the so-called miraculous window at Canton and expresses the belief that it is a piece of ordinary glass stained in places. He will likely have it destroyed.

Newspapers a short time ago contained lengthy accounts of reputed cures of cripples and invalids at a Catholic church in the Northwest. It was stated that an impress of the Virgin Mary had miraculously appeared and remained on one of the church windows; that afflicted worshipers were made whole. The reprint above states the result of the Bishop's examination of the window, which was removed for inspection. His conclusions are creditable to him. The day of shrine cure superstitions, etc. ought to be past; however such beliefs yet prevail in portions of America and Europe. They greatly flourished and brought rich property returns during the middle and dark ages, to which they belong, and to which they should be relegated, with other evils peculiar to a twice dead past. Such reports will be promptly rejected, as superstitions imaginings, by the sensible and intelligent. Occasional claims are made that such things occur, especially in other and less enlightened countries. The result of investigation in this case is indicative and gratifying.

## ANTIQUITY OF BAPTISM.

THE newspaper man again differs from one of the clergy. The following is from a Chicago *Tribune* book review. Some of the brethren may have had to refute Dr. Lewis's suggestions concerning baptism. They are doubtless acquainted with Egyptian evidences which themselves, in addition to Scripture quotations, state in effect the existence of Christianity—its doctrines and ordinances—"from the beginning," that it by far antedated Egyptian civilization.

Dr. Lewis also suggests that the doctrine of baptismal regeneration was derived from the heathen worship of water, beginning with that of the Nile in Egypt. He does not, however, infer that for this reason the ordinance of baptism should be discarded as heathenish. But if the argument of his volume is not convincing, the facts that are cited by the author from many authorities are of considerable value.

Dr. Lewis's facts, correctly arranged would prove that the use of water for religious ablutions was one of the religious rites carried by tradition and record from the time of the dispersion.

## TRACT IN GERMAN.

"DIE EINE TAUFE" is a German translation of the popular tract, "The One Baptism," and may be had from the Herald Office at the low price of one cent each. Brn. Temme and Caspar Hinderks, of Stewartsville, Missouri, have translated and issued this tract in the German language and it is by their commendable action that the Herald Office is able to thus supply it.



## POLYGAMY STILL PRACTICED IN UTAH.

IS IT possible that the following is true? We hope not:—

The Utah Commission reports that polygamy is still practiced in that territory, that "President" Woodruff's manifesto advising the saints to abandon it has no binding force, and that the Mormon Church never has repudiated its faith in polygamy or counseled its abandonment, except as a matter of policy. This of itself is a sufficient reason why the decent people of the United States will not consent to the admission of Utah, notwithstanding the indecent demand of the Democrats that it shall come in. It is officially declared that polygamy is not extinct. Until it is the claims of Utah cannot be considered. —*Tribune.*

## ISRAEL, ISRAEL, RETURNING.

BECAUSE it stands to the credit of the Church of Jesus Christ of Latter Day Saints, that it was the first in the field of contest in advocating the return of Israel to the land of Palestine, in fulfillment of prophecy, it has been usual for the various churches to deny the validity of the position taken by that church; and it has not been until quite recently (a few years) that any really responsible parties aside from the church seemed really willing to concede the point. The following from the New York *Sun*, must be rather unpleasant reading to these who are so unwilling that God shall be proved to be true. It is, however, refreshing and comforting to the Saints who are of the belief that men may make mistakes, but God does not.

There are now over 100,000 Jews in the Holy Land. The Jewish population there at present is larger than it has been at any other time since the end of the first century of the Christian era. Nearly four fifths of them all have gone thither from other countries within the last few years, and they have been going thither this year more steadily than ever before. In former times only a small number of Jews were permitted to live in the country; but the restrictions upon their settlement in it and upon their ownership of land have been removed, and they are now at liberty to repeople it and take possession of it. The number of Jews who have returned to Palestine during the dozen years in which they have been free to enter has been greater than the number who returned after the Babylonian captivity, twenty-four centuries ago.

In the city of Jerusalem itself, according to a report of the British Consul there, the Jewish population is now fully 40,000; and a large part of the real estate in and around the city is in Jewish hands. The number of synagogues, schools of learning, hospitals, and other public institutions is constantly increasing; the water supply has been improved; new streets have been opened beyond the walls; telegraphs and electric lights have been introduced; several factories have been set up, and the new railway to Jaffa has already stimulated the activity of the population in various ways. "Palestine will soon be ready for the Jewish race," says the Rev. Dr. Kelt of the Episcopal Church of Jerusalem in a letter to the London *Times*.

The reports from the northern parts of Palestine are favorable. There is activity at Acre and along the route to Damascus. The wheat raisers there are rejoicing in the prospect of finding markets for their crops; so are the raisers of olives and other fruits. The soil in that region is well adapted to the growth of cotton.

A number of important public works have been undertaken in various parts of the country between the river Jordan and the Mediterranean; and we hear of yet other projects in which the Hebrew capitalists of England and France are prepared to invest all the money that may be needed.

It will undoubtedly take a long time to regenerate Palestine; but we infer from the news received from Jerusalem that the work of regeneration has been begun. It must take a good many years to give the predominance to the Jewish element in Palestine; but if the number of Jews there should increase for the next ten years at the rate at which it has increased during the last ten years the Jewish population in the Holy Land will run over a million very soon after the opening of the twentieth century.

The shutting out from this country of the Jewish as well as other European immigrants has already had an influence upon the Palestinian movement.

## EXTRACTS FROM LETTERS.

BRO. GOMER WELLS, Henrietta, Missouri, October 22:—

Elder J. H. Wells and myself are preaching at the above place. People are friendly and we are having good interest.

Bro. G. J. Waller wrote from Honolulu, Hawaii, October 12, as follows:—

I send an order for tracts; also for numbers of Gospel Quarterly for our Sunday school classes. Elder Clapp is well, and the work is prospering, four having been baptized since his arrival, and three are intending to enter the fold next Sunday. We have removed to a larger hall, which is more comfortable and convenient than our former meeting place. We have it entirely for our own use.

Uncle William B. Smith, whose judgment is worth consideration writes of Bro. W. H. Kelley's Presidency and Priesthood, as follows:—

*To whom it may concern:*—I am in receipt of the book entitled Presidency and Priesthood, by W. H. Kelley. The book is a commendation of itself, and only needs to be read to be appreciated; and is a book that should be in the hands of every Latter Day Saint; as it contains a summary of some of the most vital points of doctrine on church history and organization. No better work on church topics have I ever yet seen, or read.

"GATH," the well-known newpaper correspondent, while writing of New York and its Columbus celebration, incidentally glances at some particular phases of life in the American metropolis. They are no doubt similar to what exists in most large cities.

A word might be said as to the system of rule in New York City on Sundays now. We may take the present Sunday for a representative one. The majority of the theatres in the city have what are called sacred concerts, and these are going forward, taking more latitude from time to time, until probably in spite of resistance we shall have in a brief time amusements in general. Municipal liquor laws are quite out of fashion at present; neither political party is making a point of the temperance question, and while persons do not stand at the bars to drink Sundays, the cafés are universally open, even is such old, staid houses as the Fifth Avenue, which never opened its bar in former times, but sent drinks to the rooms. The failure of the high license campaign two or three years ago resulted in a truce on this subject. Nobody can see anybody drink from the street, but everywhere at the saloon the side door is open, and generally the front door of the café. The overwhelming tide of foreign population in this city, and chiefly from the Catholic countries, has under public suffrage had its will. Less private drinking than formerly exists in flats and lodgings. There is much more intercourse than formerly. As to the amount

www.LatterDayTruth.org

of drunkenness there seems to be not much difference; whoever gets drunk is arrested and disappears. The police reports therefore ought to tell the tale.

In a late "church congress" held in London, some startling facts were stated concerning the amount of spiritous liquors used by English women of the aristocracy. Christian*ized* and "lovers of pleasure more than lovers of God," were by the apostle predicted as characteristics of civilization in the present age. The general tendency is very strong in that direction.

## EDITORIAL ITEMS.

THE BOOK UNSEALED, is the title of an 85 page pamphlet by Elder R. Etzenhouser and published by the *Ensign* office, of Independence, Missouri, which the author presented us of late. It contains in comprehensive form, valuable extracts from history, archæology, and Scripture touching the divine origin of the Book of Mormon, and will prove of value to those investigating that matter. We bid it success.

Bro. R. Coburn reports the late Blenheim session of the Chatham, Ontario, district to have been pleasant and profitable. He also reports additions to the Chatham branch.

Two were baptized, and all branches and elders reported to the October session of the Western Texas district. So writes Bro. E. W. Nunley from Cook's Point, Texas, October 17. He also states that local elders and priests are doing more ministerial work than formerly. Their next session of conference will be held with the Texas Central branch, in March.

Mr. John Duggan, Venice, Illinois, wishes the address of his wife, whose former name was Katie B. Peek.

Sr. C. E. Barstow, Straitsville, Ohio, writes of her wishes to grow in the truth, and assist its progress. She describes a manifestation by which was presented the acceptance of the faithful children of God in the judgment.

Mrs. M. E. Sharp, of Rockwell City, Calhoun county, Iowa, desires that some of the Saints who have experimental knowledge of the restored church and gospel of Christ shall write to her of their evidences in these matters. She is a believer in the doctrine of Christ as taught by the Saints, so far as she has had opportunity to examine them, but she desires further information.

Pres. Joseph Smith returned the 23d inst., in company with Bro. J. B. Van-Meter, and is in fine spirits and usual health.

Bro. E. T. Atwell, Rich Hill, Missouri, wrote October 17, that his father and himself were holding well-attended meetings near Carbon Center. Open doors were offered for preaching the word.

Sr. William Rush, of Heppner, Oregon, wishes Bro. Joseph Luff or Bro. Thomas Daley to visit that point, where there are requests for preaching.

During the late Reunion, a request was made of the presiding officers that funeral sermons might be delivered, in memory of some who had died at times prior to the date of holding the reunion. It was thought not to be advisable to hold special services in these various cases; it was agreed, however, that a discourse on the general subjects of death, the intermediate and final state of man after death, should be delivered, and Pres. W. W. Blair was selected to do this. This agreement was carried out on the forenoon of Sunday, October 17, the last day of the session. A large audience was gathered in the tent and around its outer circle at 10:45, and listened with a good degree of interest. The discourse was timely, and filled in an opening left by the other speakers, none of whom had treated of the resurrection. This sermon will appear in the Supplement Series in due time.

Bro. O. B. Thomas, missionary in charge of the Des Moines, Iowa, district, was in Lamoni on the 27th ult. Bro. J. R. Lambert returned on the 25th.

In a late letter to Bro. H. A. Stebbins Bro. J. C. Clapp writes in cheerful spirit of the condition and prospects of the work in the Sandwich Islands. The Lord is with them and additions to the church are being made. The influence of the work among native converts is marked by higher conditions of life, and this is being noted for good, giving the cause prestige. One from an adjoining island of the Hawaiian group was baptized who will probably introduce the work where he lives. Bro. J. M. Poepoe is an able man, and now devotes his entire time to missionary work and promises to accomplish much among his people. Bro. Clapp had drawn up a resolution protesting against granting concessions to the Louisiana Lottery Company which is seeking a foothold in the country, and the church indorsed the resolution. This action has been generally approved, many having passed similar protests against the introduction of its baneful system as a panacea for the present stringent condition of the Government's finances.

Bro. Gomer T. Griffiths writing from Llanelly, South Wales, expresses himself as being more encouraged with the work in that country. He says:—

Bro. Evans is doing lots of good here. I have written you as to the condition of the people. Once we get things in ship-shape the Saints will sustain the ministry; they have so promised to do. A great many have quit tobacco, strong drink, and tea, so we are doing a little good.

## QUESTIONS AND ANSWERS.

*Ques.*—In case of notorious libertines, lewd characters, adulterers, etc., suddenly demanding baptism, have branches, or elders where there is no branch, the right to demand of them that they show by correct living, by godly walk and pious conversation, for any certain length of time, that they have truly repented, before according to them the right of baptism, if in their judgment the credit of the church and the good of the work demands it?

*Ans.*—The ministry should baptize no person until he or she gives satisfactory evidence of both faith and repentance after a godly sort. "Bring forth therefore fruits meet for repentance."—Matt. 3: 8. All such should "truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins."—D. C. 17: 7.

*Q.*—Does the coming of "the kingdom of God," "with power," mentioned in Mark 9: 1, refer to Christ's coming in the clouds to execute judgment on the earth?

*A.*—We think so, and that that verse should be immediately connected with the preceding verse, as in the Inspired Translation; also that the promise is to be fulfilled in the person of John the beloved disciple as is indicated in John 21: 22, 23, and Revelation 10: 9–11. Here is what is there said:—

And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.—Mark 9: 1.

Jesus saith unto him [Peter], If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?—John 21: 22, 23.

And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou *must prophesy again* before many peoples, and nations, and tongues, and kings.—Rev. 10: 9–11.

## BOAT FUND.

Offerings for Society Island Boat Fund sent to E. L. Kelley since last annual report of the Bishop, June 12 to October 25, 1892. (These will not be again published in report.)

| | | | |
|---|---|---|---|
| Sr. Martha Young | $1 00 | Sr. Ann Porter | $5 00 |
| Sr. M. M. Brooks | 25 | Sr. L. Hunt | 1 00 |
| Sr. Agnes Tyndall | 50 | Sr. J. H. Thomas | 2 00 |
| Sr. T. W. Chatburn | 50 | Alma B. Chatburn | 50 |
| Sr. M. Brackenbury | 25 | Friederike Schade | 1 00 |
| Jonas H. Drury | 1 00 | John Smith, Mo. | 1 00 |
| William M. Bohall | 1 00 | Eli A. Stedman | 2 00 |
| Jacob Knippschild | 50 | Mary Knippschild | 50 |
| F. A. Knippschild | 50 | Minnie Knippschild. | 50 |
| Mabel Knippschild | 05 | J. B. Belcher | 25 |
| George W. Carter | 25 | Mary Carter | 25 |
| Richard Hockings | 25 | David Graham | 25 |
| George O. Adkins | 20 | M. H. Stone | 10 |
| Ellen Rinkinbaugh | 15 | H. T. Curtis | 25 |
| Catharine E. Kaiser | 50 | Phœbe J. Trotter | 25 |
| A Friend | 50 | Worden Carlson | 25 |
| Hyrum McWright | 50 | Sr. Jane Newton | 1 00 |
| Mrs. Anderson | 10 | Sr. Eva Cooper | 25 |
| Catharine Whitaker | 25 | W. Vickery | 1 00 |
| George D. Yohe | 50 | Sr. M. S. Brewster | 5 00 |
| Sr. Mahala Murphy | 20 | Josiah Mathews | 1 00 |
| Sr. Jane Davis | 1 00 | Sr. E. S. Jeffers | 5 00 |
| Arthur T. Jeffers | 1 00 | Mont Jeffers | 1 00 |
| S. J. Jeffers | 3 00 | Sr. M. M. Moler | 3 00 |
| B. Beall | 25 | J. L. Goodrich | 25 |
| J. B. Russell | 25 | Sr. E. Goodrich | 25 |
| I. B. Hayes | 50 | Owen West | 25 |
| Sr. Christina West | 25 | Sr. Sarah Irons | 10 |
| Sr. Mary E. Skeen | 10 | William McElwee | 25 |
| Levi Turner | 25 | James Davison | 30 |
| Oma Davison | 1 00 | Mary Ann Rhodes | 25 |
| Sr. Minnie Rhodes | 25 | Sr. Allie C. Rhodes | 25 |
| John W. Rhodes | 50 | Thomas W. Rhodes | 50 |
| James C. West | 25 | Sr. Hepsy West | 25 |
| Sr. Henry Horn | 50 | Henry Etzenhouser. | 50 |
| Sr. E. J. Gladwin | 50 | | |
| Webb City, Missouri, L. D. S. S. S. | | | 3 29 |
| Rising Star S. S. Plano, Illinois | | | 11 63 |
| | | | $68 97 |

CORRECTION.—Bishop's annual report for 1891 should contain the name of William Schade, California, $10 tithing; a mistake in copying report. E. L. KELLEY.

LAMONI, Iowa, Oct. 25.

## CARE OF THE EYES.

Never read in bed or when lying upon the sofa. Sit with your back to the light as much as possible. Attend to your digestion. Do not work longer than two hours without closing your eyes and resting them for five minutes. If your eyes are weak, bathe them in water to which a little salt and a little brandy have been added.—*The November Ladies' Home Journal.*

THE new British coinage will bear the Queen's head without her crown.

www.LatterDayTruth.org

# Mothers' Home Column.

WE wish to announce to those who are interested in the Gospel Boat, and they are many, that the volume of poems we have been compiling to be sold for the benefit of that fund will soon be completed and in the hands of the binder. The selections have been made with the utmost care, and we feel safe in saying that no volume of like size can be found containing so many gems of poetry as "Afterglow." It will be well and handsomely bound in cloth, white and other colors, and morocco. The design upon the cover has been engraved especially for this volume and is unique and beautiful. The book is printed in large type upon velvet finished, English book paper, and contains 265 pages, besides many choice engravings.

The Bishop informs us that negotiations for the boat are being made and all that is now wanting to secure it is one final, united effort.

This is the opportunity for those who longed to help on this effort but had not the means to do it. Sell a few of these volumes for the holiday season and thus help to complete what yet remains to be done. The edition is limited and such is the interest manifested by all who have seen any of the advance sheets that we feel sure of selling every volume before Christmas.

The Bishop does not know as yet the exact cost of the boat, but should any more accumulate in this fund than is required to purchase such a boat as the best wisdom of those having it in charge shall decide upon, it will be used to help the work of missions in other lands. Dear Saints, what is the request we are making of you? Simply to spend a few dollars of your Christmas money with us, that the profits may be applied to the gospel work. The need is urgent, and how can you refuse to hear the call. In one, or two weeks at the most, we will be able to announce prices for different styles of binding.

---

We deem this a good opportunity for correcting a very erroneous impression which has found lodgment in the minds of some in regard to the money which is being used to defray the expense of publishing the first volume of the "Birth Offering Series." Some of our friends who are in the ministry have written us as follows: "Sr. Walker:—I hear complaint that the 'Birth Offering Money' is being used for the wrong purpose. That it was the general understanding it was to be used for the spread of the work. Your efforts in publishing books for the young have been commended, but it is urged that you make the sale of the books pay for the expense of publishing. I wish you would explain this matter so as to satisfy all. Success to your work."

The mistake arises from the fact that the Home Column Missionary Fund, which is sent in by children or by grown people upon the recurrence of their birthday, and which is used solely for the spread of the gospel, has been confounded with the money sent to the *Hope* when a little babe is born, for the purpose of having its birth recorded in the *Hope*. It is a birth offering, not a birthday offering. The former can be made but once, whereas many make the latter with each recurrence of the day.

When we first took charge of the *Hope* we set apart a little corner for this purpose, but though we intended to use the money for some good purpose, we had not decided in our own mind what that would be. And we never did decide until some two years ago, when the thought came to us that as it had been given for the little ones they ought to have the benefit of it; and we resolved that just as soon as possible a series of books should be published for the small children of the Saints. It is true, that in time we expect to make the books pay for the publishing, but as that time may be indefinitely extended we certainly see no justice in asking or expecting the Board of Publication to carry such responsibility. They are now doing too much of such work, and we believe there is no better motto than, "Pay as you go."

As to "satisfying all" we have not the least confidence in our ability to do so, but we venture the assertion that not one who sent in an offering for their little ones, and who consequently are most interested in this movement, will be found among those who have misunderstood it.

Are the mothers sending for this little book? If you could see it you would surely order it if you have a little girl or boy to read it.

---

## PRAYER UNION.

### SPECIAL REQUESTS FOR PRAYER.

Sr. Margaret Ann Willetts, Kewanee, Illinois, I earnestly desires your faith and prayers in her behalf that she may be healed of her affliction.

Sr. Mary Dawson, of Quimby, Iowa, asks your faith and prayers in behalf of her husband who is very ill and also her husband's mother who has been sick for the last year.

Sr. Brown, of Medford, Oregon, asks you to pray that God may give her faith to be healed when the elders administer to her. She has two children and earnestly desires to live to raise them.

Sr. Jane Mask, of Memphis, Tennessee, requests your prayers in behalf of her little daughter who has been for some years afflicted by very distressing spasms. Please remember the child and the mother.

Sr. Lavinia Hancock, of Valley Junction, Wisconsin, requests the special intercessions of the Prayer Union in behalf of her son who lost the use of his right arm by an accident in the pineries two years ago.

---

### GOSPEL BOAT FUND.

| | |
|---|---|
| Amount to date, October 28 | $876 42 |
| Laura Cook, Md. | 2 00 |
| Sisters' Sewing Society, Higbee, Mo. | 2 00 |
| Mary A. Richards, Mo. | 50 |
| Sr. S. A. Hiatt, Ia. | 1 00 |
| Kate Bradley, Ia. | 1 00 |
| Emma Bradley, Ia. | 50 |
| John Fitzpatrick & family, O. | 2 50 |
| Joanna Cotterill, O. | 50 |
| Wm. H. Harrison, Pa. | 1 00 |
| M. B. Hickman, W. Va. | 50 |
| Ann Hickman, W. Va. | 50 |
| G. H. Godby, W. Va. | 50 |
| F. M. Jeffers, W. Va. | 75 |
| Elizabeth Jeffers, W. Va. | 25 |
| Elizabeth Rhoads, W. Va. | 25 |
| L. F. Rhoads, W. Va. | 25 |
| David Litton, W. Va. | 25 |
| M. A. Litton, W. Va. | 25 |
| W. H. Williams, W. Va. | 25 |
| I. N. Harfer, W. Va. | 25 |
| L. A. De Witt, Colo. | 1 00 |
| Mary Lewis, Colo. | 50 |
| E. McKiernan, Ia. | 1 00 |
| Edward Dunlap, Tenn. | 15 |
| Morning Star S. S., St. Louis, Mo. | 2 75 |
| | 20 40 |
| Amount to date, October 28 | $896 82 |

# Letter Department.

LIMEHOUSE, London E., Oct 4.

*Editors Herald:*—My last communication to the *Herald* was written at Llanelly. The branch there is gaining a little spiritually, but there is ample room for improvement. Bro. David Williams, president of the branch, is doing his best to assist and encourage the missionaries in their endeavor to set the branch in working order. He is past seventy-one years of age, and about as good a historian as it has been my lot to meet. Withal he is very humble, energetic, and a faithful worker for the Master. I wish we had a thousand such men in Wales. He is being ably assisted by Bro. Lot Bishop, who has lately been ordained a priest, Bro. Arthur Edwards teacher, and Bro. Thomas Williams deacon. The latter has the misfortune of being both deaf and dumb, but notwithstanding this makes his appearance regularly every Sunday. Another faithful brother is Elder Thomas Griffiths, who although seventy-two years old, and blind, is always present at the meetings, and is able to find his way to and from the church without a guide. There are a number of delinquent members in said branch, who have seemingly lost all interest in the church, but we are trying, by preseverering and patient effort, to win them back to the fold. What the result of our effort in this direction will be, time will tell. While there we organized a Sabbath school, Bro. Lot Bishop being elected superintendent; but whether it will be a success is a question as the Welsh Saints do not take that interest they should in this department of the church, but we are living in hopes that we will get the young interested in it by and by; still I am confident that it will take considerable patience and hard work to establish it permanently. On the 11th inst. I baptized three; two of Llanelly, and one of Baglaw, and on the 31st ult. Bro. John R. Evans and I organized a branch at Pontzeater, consisting of nine members, one being added by baptism since. There are a number of others near the kingdom. We have some hopes of this branch becoming a power for good in that section, as the members are active, earnest, and the most of them energetic and faithful workers.

On the ninteenth I started for Aberdare, and held a meeting there the same night, and believe we accomplished some good. The Saints here had not been holding meetings for some time, but the officers manifested a willingness to be more active in the future.

www.LatterDayTruth.org

A great deal of good could be accomplished in this place, providing a proper effort was put forth. Bro. J. R. Evans has worked faithfully to attain this end. I also visited Bro. William Morris, in Aberaman, and had a social chat with him and his companion, both of whom are aged and imfirm; also called on Sr. Williams, of the same place. This sister is afflicted with a disease that has kept her bedfast for fourteen years, and notwithstanding this terrible affliction, she displays remarkable patience, and seems content in her unfortunate condition, and above all she is a genuine Latter Day Saint. I earnestly pray that the Lord will continue to comfort and cheer her, and if it is his will that he will restore her to health. The president of this branch is Bro. Davies, also afflicted, and very seldom gets to meeting. We requested Bro. John Lewis to take the supervision of the branch in his absence, and we hope the Saints there will assist him by their faith and prayers.

From there I went to Merthyr, and called on my cousin, Aaron Jones, who is a barber by profession. Bro. Evans and myself called on Bro. Watkins, who is quite aged and terribly afflicted, and unless he gets relief soon, I do not think his time is long for this world. My cousin and his family, consisting of wife, two daughters, and two sons, not members of any church, gave us a kind reception, and extended us an invitation to come and preach in their house, which invitation we will accept by and by. There are a few Utah Mormons scattered about in the city, who hold meetings occasionally. We shall try to bring them over to the truth, but it is a hard matter to open the eyes of this people to the light and power of the gospel of Christ.

I arrived in this great city on the 21st ult., and preached on the following evening in the Saints' place of worship, and since that time I have occupied the stand seven times, besides being present at the social meetings and visiting the Saints. I am gratified with the spirit manifested on the part of the Saints. They seem pleased that I have come among them, and have given me a hearty welcome. Bro. J. D. Howell is president of the branch, and is assisted by Bro. W. Goullee, Bro. W. Jerrard, and Bro. Phillip Wells. They have a commodious little hall, nicely furnished, situated at West Arbour Square, Commercial Road, E. I expect to continue my labors here for a few weeks at least, perhaps longer, as governed by circumstances. I find there is plenty to be done to keep me busy while here. The branch numbers about sixty-five members. They also have a number of efficient elders who seem to be alive and energetic in the work, Brn. Kendrick, Bradshaw, Jerrard, Tankard, and Tubb; Priests Jennings and Clift. These men do a good deal of street preaching during week nights. I am making my home with Bro. and Sr. Bradshaw, who are doing all in their power to make me feel comfortable and at home. Truly London is a wonderful city. It has both rich and poor. It contains that which is beautiful and grand, and I presume equally as much misery and poverty as any city in the world. On Saturday, the 24th inst., accompanied by Bro. Howell, I visited the British Houses of Parliament, House of Commons, and House of Lords. These buildings are, I presume, the most important in the country, and probably in the eyes of Englishmen, in the world; yet I must say that in my opinion for grandeur of architecture and accommodation, the British Houses of Parliament are certainly inferior to the Capitol at Washington, D. C. Their surroundings, also, are inferior to those of the Capitol, although we may not possess such a grand and certainly noble structure as Westminster Abbey. I attended service in this place, and inspected the tombs of some of the most noteworthy and celebrated men in English history. After passing through the British Houses of Parliament we went to the London Zoölogical Gardens. I presume there is to be found here every species of animal and reptile. There is also a grand collection of birds. A deep feeling of reverence came over me as I examined the beautiful handiwork of their and my Creator. It is altogether a wonderful sight, and one that will leave an everlasting impression on the mind.

One day this week I went to Madame Tussade's waxwork exhibition. This building is a regular palace within, and here are to be seen models of kings and queens who have occupied the throne of England, and many foreign crowned heads, also of a great many celebrated men of the past and present. As I was passing down through one of the sections I came across a group of four models standing together. I did not consult my book to see who they were, thinking they represented some modern English lords or dukes, but on passing out they attracted my attention again. This time I consulted my book, and to my great surprise and amusement learned they were supposed to represent Presidents Johnson, Lincoln, Grant, and Garfield. Well, all I have to say is that if the other models do not do more justice to their originals than do these, I think the whole affair is indeed a poor show. Again as I was was nearing the outer door, I saw a model standing in a corner near to that of the Ex-Queen of Spain and her infant babe, and wondered who it was supposed to represent. I was very much astonished when I found it bore the name of "President Harrison." He is represented as a tolerably tall, slim, very ordinary looking individual, whilst everyone who ever saw President Harrison knows that he is a short, stout, thick set man. I once met him myself in the Capitol, and know that he is short, whereas this model is taller than I am with my hat on. If Madame Tussade's representation is correct, he has grown a good bit since I saw him. I also visited the Chamber of Horrors where models of some of the most desperate criminals of the present century are represented, I saw Deeming's house in this place with a model of Deeming standing over the grave in his kitchen, looking down upon the bodies of his victims before placing in the cement. I also saw the model of a man named Lee whose case created such a sensation in England some years ago. This man was accused of murdering an old lady in whose service he acted as a sort of male attendant. He protested all through his trial that he was entirely innocent of the charge imputed to him, nevertheless he was condemned to die. In the morning of his execution he told the jailers that the Lord had appeared to him in a dream during the night and had assured him that the authorities would not be able to hang him, and strange to relate, when the man was placed on the scaffold the trap failed to work. The most remarkable thing about the affair was that the trap worked perfectly when some one other than the condemned stood upon it, and after placing the poor man three distinct times upon the instrument of death, without being able to accomplish their purpose, the Home Secretary granted him a reprieve. What a terrible experience the poor fellow must have had. After two years imprisonment subsequent to the incident I have related, a woman, a relative of the prisoner, and one of the chief witnesses who appeared against him, confessed that she alone was guilty of the deed, and that Lee was innocent. Truly "truth is stranger than fiction."

I feel it my duty to warn the Saints in Wales against W. Robert Evans, who at one time was the president of the Welsh mission. He was expelled from the church some years since for apostasy. He is about seventy-five years of age, patriarchial in appearance, with a long, white beard. He talks very mildly, and is just the kind of a man to make an impression on weak-minded people. He roves all over Wales like a wandering Jew, and makes it a point to stay with the Saints who treat him kindly out of respect for his age. While sojourning with them he makes it his duty to war against the Reorganization, and I am sorry to say has led many weak-minded Saints astray, many of whom have left the church, and there are many others who are spiritually dead in consequence. I have met him some two or three times, and have learned from his own lips just what he believes. He is a rank Spiritualist. He also makes the claim that he holds three degrees of power,—three degrees higher in a spiritual sense than anyone else in Wales,—and says that he has some twenty-eight keys of power that the Lord has given him. (Quite a burden for an old man to carry!) He also advocates the doctrine that he was designed by God to be the prophet of Wales, tracing his lineage from the old Welsh druids, and that Joseph Smith is only a prophet for America. (This latter I relate from hearsay.) He has no use for the three standard books; he has got beyond them, and when in need of information gets all he requires direct from the Lord. He is also, he says, able to discern all the spirits abroad on the face of the earth. He says the world owes him a living, and therefore God has to provide him with it without his working for it; but I notice that the poor Saints upon whom he imposes have to pay for what he eats just the same. This man is a genuine deceiver, in my opinion, a real wolf in sheep's clothing, that is, he pretends to be a Latter Day Saint, and at the same time is one of the most radical Spiritualists I have ever met. When conversing with the weak Saints he is a believer in the books, but when talking with those who are able to show from the books the inconsistency and fallacy of his spurious doctrine, he will make

www.LatterDayTruth.org

light of the books and tell you that he has no use for them. He had the impertinence to ask Bro. J. R. Evans to agree to say nothing about him and he would give his promise not to say a word against us; but Bro. J. R. gave him to distinctly understand that he was not there to compromise truth for error. By the way, Bro. Evans is the right man in the right place; he is a wise and faithful worker, and beloved by the Saints who have come in contact with him. Bro. Richard has done real well under the circumstances. Many of the Saints are aware that he has taken unto himself a wife, and anticipates to soon start for America. Bro. David is a worker, and will make himself felt wherever he goes. May the Lord bless and prosper him wherever his lot may be.

The Saints in this city are all poor so far as this world's goods are concerned, and it is about all they can do to pay the rent of the hall and meet incidental expenses. They are all hard-working men, and their salaries per week average from $4.80 to $9.60, and only a few of the number make $9.60, and one of them has a family of five children to support out of it, besides paying carfare etc., which is quite a sum in so large a city where the Saints are so widely scattered. Indeed, they have as a body done remarkably well, considering their financial condition. They make it a practice to fast the first Sunday in every month in order to devote the money so saved to build a chapel with. The extent of their effort may be realized when it is understood that about twenty-five active members have saved nearly one hundred and fifty dollars in about eighteen months. Living is high in this city. Meat is from sixteen to thirty cents per pound, butter twenty-five to forty cents, potatoes one dollar to one dollar and a quarter per bushel. Flour is a little higher than in the States, sugar about equal. There is but little difference in the matter of rents to those in the States, a little cheaper here if anything. Clothing is cheaper, but there is not much difference in boots and shoes. Fuel is very high, costing from four to five dollars per ton for soft coal, whilst the miner only gets fifty cents per ton for digging it.

I have given the above quotations to show that poor working people in this country have all they can do to keep soul and body together,—to make both ends meet. A great many people in America have an idea that traveling is not expensive in this country. The fact is, it is much higher than in the eastern, middle, and most of the western States. You have to pay two cents per mile to travel by parliamentary trains, which run about the same rate as our local freights, two and a quarter cents third, three and a quarter cents second, and four and a half cents first-class, per mile; no clergymen's rate allowed. The street cars are two cents per mile, so that it amounts to more for long distances than it does in America. Short distances are cheaper here, hence I could travel much cheaper in my former mission because I had the advantage of clergymen's rates, which was only one and a half to two cents per mile on first-class trains.

We are beginning to have rain and fog, and on Sunday had to eat our dinner by lamplight. The weather in England is very strange to an American, and in order to be prepared for all emergencies he should possess a pair of rubbers, fan, mackintosh, umbrella, and an overcoat. The mornings generally open up fine, then quite suddenly a miniature deluge is experienced, and then again without warning the city is enshrouded in an intense fog, reminding one of the blackness that could be felt in Egypt. Although a man can wander forth in a summer suit in the morning, very often the climate is so changeable that he feels the need of an overcoat in the afternoon.

I am in the enjoyment of excellent health. I feel good in spirit, and trust success will attend our weak efforts in this great city.

Your coworker in Christ,

GOMER T. GRIFFITHS.

---

WAVERLY, R. I., Oct. 12.

*Editors Herald:*—I have left home since last writing and am trying my luck in the "States." I find there is much to call my attention from the path of duty, yet I hope by God's help to overcome and come out conqueror. I know the Lord has been watching over me all the time, for I have never been sick and have prospered in my work ever since I left home. I do not know how to be thankful enough for all my blessings.

I should like to hear from Bro. Parsons. I do not know his address, but if he should see this he might write me. My address is, T. M. School, Waverly, Massachusetts. Dear brothers and sisters, pray for me that I may prove faithful. I feel assured that this latter-day work is of God, and I want to be a help, not a hindrance. Your sister,

MAUDE LAWRENCE.

---

VORIS, Missouri, Oct. 21.

*Editors Herald:*—In your latest issue is an article by Mr. Albert D. Rust, on the Sabbath question, in which he lays down the following rules, which I accept as correct:—

"First, Every law enacted or made can be repealed, altered, or abrogated, *only* by the creating or a higher power." "Third, The repeal or abrogation of a law must be made with equal display, clearness, and publicity as that of the enactment of that law." And at the close of his article he says: "Now tell me, ye who can, where shall I find the command for this change of the Lord's Sabbath from the seventh day of the week to the first day?" Well, here it is, about five and a half years old; and which to a Latter Day Saint ought to be as good as though it was moss-covered with age:—

"And the Spirit saith further: Inasmuch as there has been much discussion in the past concerning the Sabbath of the Lord, the church is admonished that until further revelation is received, or the quorums of the church are assembled to decide concerning the law in the church articles and covenants, the Saints are to observe the first day of the week commonly called the Lord's day, as a day of rest: as a day of worship, as given in the covenants and commandments."—Revelation given April 11, 1887, D. C. 119: 7. This is sufficient and needs no comment.

Your friend,

WILLIAM HAWKINS.

---

BELL GROVE, W. Va., Oct. 13.

*Editors Herald:* — We have a branch of about thirty members scattered over parts of three counties, so it is a day's ride for some to get to our place of worship, but they attend as regularly as the members of other churches do who do not have more than three miles to go. There is no Saint living nearer than six miles from me. I was baptized by Bro. D. L. Shinn, and was ordained a priest in January, 1891, by Bro. James Moler. Since that time I have been preaching the word as best I could in Jackson, Roan, and Kanawha counties. I have had good liberty most of the time, and can see that prejudice is giving way, and that the people are investigating for themselves. I baptized two sisters on May 22, at Allen's schoolhouse, and there are many others at that place who are believing and will soon come into the church. I have had several spats with the Advents, but have been successful so far.

Our branch had a meeting the other night to see what we could do for the Gospel Boat; we raised a handsome donation. I am glad that I have been permitted to live in a day that the gospel in its fullness is preached, when the people can enjoy all the power of godliness that the ancient church enjoyed. I can give my testimony to this latter-day restoration, and know that it is of God.

G. H. GODBEY.

---

WASHBURN, Maine, Oct. 8.

*Editors Herald:*—Agreeable to instructions of our missionary in charge, I left Nova Scotia for awhile and came to this place, where I began preaching in the town hall; this was early in September. I was soon afterwards joined by Bro. F. M. Sheehy. That evening we were denied the hall to preach in, so since that time we have occupied private houses in town and schoolhouses in surrounding districts, with fair audiences and a degree of interest. The work is new to this region, and the prejudice is not in our favor; but four weeks of steady preaching is sure to do something, consequently a better understanding of our position is obtaining. Two were baptized and confirmed on Sunday morning last. The ceremony was solemnized by the presence of the Spirit, and a good impression was left upon the people. The candidates were H. D. Simpson and wife, both of whom have been for some time seeking the light. I am looking for grand results from their influence in this part of the country, as they are quite widely and favorably known,—just such material as this church needs in every town and hamlet in the world. There are others that are thinking seriously, and I am looking for another baptism before I go from here, which will be some time near the first of November. I expect Bro. Short, who is now making an opening around Calais, to return to Nova Scotia with me for a few months perhaps. Bro. Sheehy left here yesterday for Lisbon Falls and other points. My sincere thanks are due Bro. Hibert and Sr. Clida, with their interesting daughter Myra, for making my sojourn among them as pleasant for me as possible outside of my own home. May the richest blessings of heaven attend them.

I wish to acknowledge the receipt of a

www.LatterDayTruth.org

handsome watch presented to me by the Saints and friends of Nova Scotia. I cannot name all who contributed toward it, but all have my heartfelt thanks and the watch itself will be a constant reminder of their kindness to me. I would name, however, Sr. Salome Hopkins as the "author," and Hazen Johnson, Esq., as the "finisher" of the movement by which I can know when to begin and when to stop preaching. May success crown the efforts of all who labor in this cause.

Yours in bonds,

H. J. DAVISON.

---

FULTON, Ky., Oct. 20.

*Editors Herald:*—Have just returned from a three weeks trip to Memphis, Tennessee. Although there are now sixteen members of the church there, it is a new place, opened up last June by Bro. W. H. Griffin and "ye scribe." The credit of the work done at that place, however, is due in the main, to Bro. Hugh Sands, who formerly lived at Kansas City, but who for some time past has been foreman of the yards of the Iron Mountain Railroad at Memphis. The first gun was fired by the writer, from Miller's Hall, on Iowa Avenue, June 13, 1892. Only a small audience was present, but respectful attention was paid, and the effort was followed up at night at the same place. It being the place of meeting of some four different lodges, each occupying one night of the week, it was thought best to hold meetings in Bro. Sands's house, rather than have only two or three meetings per week in the hall; so our meetings continued a week, when Bro. Griffin was taken sick and went home. I continued until June 23, when I had the pleasure of baptizing five, Annie the fourteen year old daughter of Bro. Sands being the first to be buried with Christ in the great city of Memphis, and Sr. Nannie Moore second. May God bless them and guide their youthful minds in wisdom's ways, that they may be fully prepared to meet the Savior, when he comes to make up his jewels and "to be glorified in his Saints." A Sunday school was organized by Bro. Sands, which was held in his house each Sunday morning under his superintendency, where a few children, including his own, are instructed in God's word. A weekly prayer meeting was also held, all of which was work in the right direction, and will, if persevered in, be productive of good, as it certainly should be.

September 27 I visited them again and found a majority of those baptized doing fairly well, for which I was grateful. I met with them in prayer meeting three times, administered the sacrament to them twice, preached nineteen times, visited, talked, advised, warned, admonished, fasted, and prayed. Sunday, October 9, found us assembled at the water's edge to administer the rite of baptism to Sr. Emma Vineyard, a young lady of excellent repute, formerly of St. Louis, and to Bro. Joseph Reading, one of the railroad employers under Bro. Sands. To our surprise an immense crowd, about four times as many as we expected, were on the ground to witness the ceremony. Taking advantage of the situation, we doffed our hat, stood on the bank of "the incline" and for half or three quarters of an hour did our best to explain our reasons for being there. We are inclined to think that our effort inclined the hearts of some to make further investigation of the principles of the gospel, which if continued will prove very profitable to them. So may it be. After the usual preliminaries and speaking, at the foot of Jackson Mound Park, and a few rods below, and in full view of the mammoth bridge that spans the mighty Mississippi, we led our brother and sister down into the Father of Waters and immersed them. The place was a good one, there being "much water there," the bottom being level, smooth, solid, sandy, and without mud. We felt good. The following Wednesdy, Sr. Moore, mother of Sister Nannie Moore who accepted the work in June, was baptized at the same place. I think she can and will be of excellent service to the work there.

On the 14th, we met with the Saints and partially organized them into a church by ordaining Bro. Sands priest, and Bro. M. L. Sary, who was baptized at St. Louis a little over a year ago, teacher; Sr. Nannie Moore was chosen secretary. This was to have been our last meeting, but while we were singing "When shall we all meet again?" Sr. Jane Mask and her three daughters gave us their hands for baptism. They were members of the Brighamite Church, having been baptized by some of the Utah elders in Mississippi some years ago, but had never believed or accepted the accursed doctrines of polygamy, blood atonement, Adam God, etc.; for when I explained these features of the Utah doctrines, it was all news to them. Their invariable reply was: "Well, the Utah elders never taught us anything about that." There are two or three of another family there who are also members of the Brighamite Church who were not yet willing to come over. One of them, a young widow whose husband had recently died, feared nothing from polygamy, because a man could not take the second wife unless the first consented, so the elders had told her. When I showed that the polygamic revelation provided that if the first wife "consent not she shall be destroyed," it had the effect of silencing her on that score, but not of convincing her that the Reorganization is the true and only true Church of Christ.

Sister Mask is a widow indeed, having lost her husband some time ago. She is poor in this worlds' goods, but rich in faith: is meek, humble, honest, industrious, and with a character that stands above reproach. She has a little girl about three years old, that has had spasms since she was seven months old. According to promise I request the Sisters' Prayer Union to pray for the recovery of this child. Will the editor of the "Home Column" please note this request in "Special requests for prayers." I am sure Sr. Mask is worthy of your confidence and prayers, and needs this blessing both for herself and child.

Others, it seemed to us ought to have accepted the work at Memphis, and we were disappointed that certain ones who say they believe "everything you preach" did not come in; we still have hopes of them. Mr. and Mrs. Calhoun who have formerly been Presbyterians, but are now very favorable to the truth; Mr. John Moore, who says if he ever joins any church it will be this; Mr. and Mrs. Gleitesman and daughters Ida and Amelia, I believe, members of the Reformed Jewish Church, were among the pleasant acquaintances formed. I could not see the "reformed" part of Mr. Gleitesman's church; for while they accept the Scriptures of the Old Testament, professedly, they do not believe in any resurrection for the righteous or the unrighteous, nor do they believe in a Messiah that has come or will come. If this be true, then all else in the Old Testament becomes of very little interest or value, so far as I am able to see. I was fully convinced of the truthfulness of Paul's statement, "For unto this day remaineth the same vail untaken away in the readingof the Old Testament; which vail is done away in Christ. But even unto this day,when Moses is read, the vail is upon their heart." They have eyes, but cannot see as yet; but many will see by and by, and "the wise shall understand."

God speed the right.

T. C. KELLEY.

---

POMONA, Cal., Oct. 13.

*Editors Herald:*—Much has been written concerning what Christ was baptized for, whether for remission of sin for himself, or for some one else. About the year 1863 a Methodist elder named Willard was holding a protracted meeting in the town of Albion, Dane county, Wisconsin, where I then lived. One evening his discourse was on the twelfth chapter of First Corinthians. After preaching he requested some one to and speak, stating that anyone who would speak would speak by the Spirit of prophecy. Of course I had to tell the congregation it was no wonder that Christ and the apostles warned their disciples to beware of false prophets, for there might be in the congregation a Thomas Paine, or an Ethan Allen, or another infidel; and say what they might, it would be taken for a prophecy. Elder Willard sent for me to have a talk with him on the Bible. In the course of our talk he said: You people put much stress on baptism for the remission of sin; can you tell me what Christ was baptized for, as he had no sin?" Now as we are instructed to think not beforehand what we shall say, "for it shall be given you," and as I sent up a petition before leaving home, to be guided in my talk, when that question was asked me, the great telegraph from the Father and Son came to me, and I answered that Christ was baptized for the sin that Adam brought upon the world,—baptized in proxy for the sin of the world,—as he was a second Adam; and as Adam brought sin upon the world, Christ had to redeem the world from that sin; therefore he could say, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven;" for they were already redeemed. Therefore he could give a free agency to mankind; therefore he could say that "he that believeth and is baptized shall be saved;" but little children were already redeemed, and were without sin until they became old enough to commit sin. When I got through, Mr. Williard said it was the prettiest thing he ever heard, and that he should

www.LatterDayTruth.org

always believe it as much as I did. He said he had often been called on to preach funeral sermons for children of unbelieving parents, but how to give them any consoling expression concerning the salvation of their child he did not know. "But," said he, "I can preach a sermon for such, and it will not only bring joy to me but also to the parents."

Such are my views of the subject, but there is a chance for improvement.

E. C. BROWN.

---

STANBERRY, Mo., Oct. 23.

*Dear Herald:*—I am at present attending "The Northwestern Normal" at this place, Stanberry. The question was asked in my history class, "Who are the Mormons?" I listened carefully to the various answers. One young gentleman said there was a gang of Mormons at Independence that would not sell any land except to Mormons; that they expected the Lord to come any minute and had built a temple for him to come to; that Joseph Smith had a revelation that they could have as many wives as they wanted, etc.

I was the only Saint in my class of seventy-five, but the Lord took all fear from me, and I defended his cause to the best of my ability. The professor acknowledged he knew nothing about Mormonism, but thought they were all the same. So the next day I presented him with an epitome of our faith and doctrine, and told him that that would explain the difference if he would examine it carefully. He promised me he would do so. What the result will be I know not.

Young Saints, let us be diligent in searching the Scriptures and pray to our heavenly Father for wisdom and understanding that we may be able to defend the glorious gospel in which we are engaged.

I ask the prayers of the Saints that while I sojourn among strangers I may ever be found doing my duty, and that my undertaking for good may be accomplished, so that I may do something for my Master and help roll on this glorious gospel. Ever praying for the welfare of Zion. Your sister,

SOPHIA E. POWELL.

---

DEFIANCE, Iowa, Oct. 16.

*Editors Herald:*—We are doing what we can consistently under the existing circumstances; but having charge of a large branch, and living ten miles from the place of meeting does not give one much opportunity to do outside labor. However, I hope the labor performed among the Saints has been productive of good. So far as I know, we are at peace, yet there is an occasional request to withdraw from the church by reason of immediate influences surrounding, all of which we are unable to prevent, but trust that everything will work for the best good of the body and the advancement of the work.

We have been made to feel the inconvenience of the General Conference resolution providing that "none shall be permitted to withdraw from the church until charges have been preferred;" one brother requesting to withdraw, and insisting on having his name erased from the record, at the same time stating his reasons for so doing that, circumstances were such that he did not and rather thought he never would live as he ought; expressing a belief in the work, but thought it best for the work to drop him. A court of elders was appointed, a charge of apostasy preferred, and notice given to appear, which he failed to do. A majority of the court exonerated him from the charge, and if the brother had not died about that time I suppose we would be holding him yet. While we try to conform to the rulings of the church, I do not believe all are for the best. I may be a little skeptical, but I cannot help it; I do not approve of all I see and hear. I once heard a brother testify that, while filling an appointment to preach he was attacked by a band of ruffians and borne to the floor, "and," said he, "this was the happiest moment of my life;" intimating that if any present should ever be so treated they would find it so. My experience is that, whatever incident in one's life that brings the most happiness is wished for again; but how many would wish for the recurrence of such an event? I do not deny that he realized all he claimed, but is it wise to say that it will be the case with others? Room for "higher criticism" here.

Another thing; this I noticed at our camp-meeting: Some would arise to bear testimony to the work, so they said, and I would wait for the testimony, when to my surprise they would sit down without one word of testimony. Would it not be better to say what we have to say without preliminaries concerning what we intend to say? I do not wish to be considered as finding fault; for while I take the liberty to criticise others, I do so with none so much as myself. Not everything known should be told, and when anything is given to an individual for his special benefit, it should not go to the public.

On page 134 of Book of Rules there is found a clause, and I do not understand why the church so ruled. (Will some one explain?) It debars branch presidents from appointing courts of elders if they should be of the lesser priesthood (as though an ordination to the eldership would qualify him for this duty), and yet permit a congregation of laymen to so do. I believe in criticism, and especially of that kind that helps mankind to higher grounds of morality and spirituality.

Let us all examine the word *testimony* and when we testify let us do so in truth.

In hope,

J. L. GUNSOLLEY.

---

ONAWA, Iowa, Oct. 16.

*Editors Herald:*—While reading your comforting columns it draws me nearer to God and gives me a greater zeal to do the duty he requires of me to help the onward march of his great work. A little over a year ago I was led to the waters of regeneration to walk in newness of life. The mercy of God has been made manifest to me wonderfully; in sickness, the power of God has relieved me instantly; in an accident I had while riding horseback the horse fell and I was hurt severely; but obtained instant relief by complying with the ordinances. I reside in this city of seventeen hundred inhabitants, with its four different churches. The Saints are very few, but I hope the day will soon come that the everlasting gospel will be sounded here. I have been a Methodist in the past, but my former brethren will not compete with me now, fearing that by some power their faith will be overthrown.

Realizing the responsibility resting upon each of God's people, I try to live as becometh a Saint. Yours for truth,

F. E. COHRT.

---

WEIR CITY, Kan., Oct. 16.

*Editors Herald:*—The development of unexpected and undesirable events has proved a preventive to my getting around to some points in my allotted missionary field as soon as I had hoped. But minute men are often called upon to go where and do what they never expected or desired; yet it is expected, as I suppose, that such men are to evince a resignation to whatever may develop essaying to meet, and cope with it with becoming dignity with a view to equity and honesty of purpose; and it is better, I think, to apply one's self to legitimately appointed work, than halting to kick up a rumpus with somebody because we do not get what we wanted or expected or what we think we ought to have. If loyalty consisted in doing what we like and going where we please, I think the part of the book of remembrance reserved for credit for loyalty would need enlargement.

JAMES CAFFALL.

---

HOLLIS, Kan., Oct. 25.

*Editors Herald:*—I am trying to keep the gospel banner waving in the Northwestern Kansas district. I have been doing what I could; preached once in Blue Rapids, and twice seven miles east, in a schoolhouse. I listened to a Lamanite, a Methodist, at said schoolhouse. He said Brigham Young had done some very bad things in robbing his members of their property and killing emigrants passing through his territory; and notwithstanding all that, he was still sending his missionaries into the States. I think he made these statements because Bro. Duncan and others had preached a few times there. I had an appointment for that night, but very few came out to hear, so I left an appointment for November; subject, Book of Mormon.

I came to Linn where I preached seven discourses in a hall procured by Bro. Edwin Sandy. The Evangelical minister attended two of my meetings and said he was glad I was not a Salt Lake Mormon as he had heard I was. I left another appointment. Bro. Sandy procured the Christian church at Greenleaf, and we commenced there. There seems to be some interest at Linn and at Hollis. Bro. C. R. Duncan, myself, and Bro. G. W. Gilbert have done considerable preaching at Hollis. Bro. and Sr. W. H. Morgan live there; he is keeping hotel, and kindly takes care of us. Bro. Duncan and I will commence a series of meetings at Hollis, November 1, treating the subject of prophetic mission of Joseph Smith the Seer, and the Book of Mormon. These things are stumbling stones to the people, and we want to remove them if possible. I have also been preaching in Republic county, east of Bellville; will commence again on the night of the 7th inst., and continue as the way opens.

R. L. WARE.

www.LatterDayTruth.org

IRONTON, Ohio, Oct. 20.

*Editors Herald:*—Baptized three here on yesterday, thus making twenty-four so far this year. Bro. Moler baptized one here a week ago. The work is reviving all over the district. Think much good can be done in Ironton if we can only get a proper place to hold services. Spent a pleasant week in Centerville, West Virginia, and left the Saints encouraged. Bro. H. E. Moler has proven a congenial traveling companion the past month. I find the troubles in the district easily adjusted and not very grievous.

Yours in Christ,

T. W. WILLIAMS.

# Original Articles.

## TITHING AND SURPLUS.

EDITORS HERALD:—Under the caption "What is Surplus, and why was it called for," we have the writer telling us that a division of the revelation of 1838 must be made to read that the surplus part must be connected with the law of consecration, and he understands that the tithing part will cease when Zion is redeemed. Now all I have to say is, I never have been able to so divide the revelation. Now the argument of the brother would be, when Abraham paid tithes of all he possessed, that remaining over and above that he had need of would be his surplus, and this would not be his tithing, as he would define the word *surplus* to be all his actual needs. If this be true, why did Jacob make the vow he did when journeying for a wife? He told the Lord if he would prosper him on his way and return him in safety he would surely give the Lord a tenth. Now if he fulfilled his promises we would suppose he began his tithing as Abraham did, and I think they were living under the gospel dispensation as well as we. Did not Joseph and Oliver make a similar vow in 1834 (I think it was that year)? And the Lord did prosper them, and the same year they paid their tithing, one tenth of all. Now if we can rely upon history they did this.

The brother would have us believe that tithing will cease when Zion is redeemed. But we read in a revelation given in 1831, page 193, that our tithing will be required as long as the day lasts, and those that have been tithed will not be burned at his coming. Now what coming is this which is here spoken of? He says: "After to-day cometh the burning: this is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble." I think this has reference to his second coming. If so, tithing will reach through the thousand years and little season; for if Christ is to consume by fire all the proud and they that do wickedly at his first coming, I have not understood the Scriptures. If I have rightly understood the word, my tithing reaches down through the thousand years at least. Now I hope Zion will be redeemed ere that time.

I find that the Bishop is to receive tithes from the Saints in all the stakes of Zion. (D. C. 106: 2.) Similar language is used in section 51, paragraph 2, and the Lord is speaking of consecration, requiring the Bishop to take consecrations in all churches. By this we see the Saints can be tithed, or consecrate in other localities besides Zion. I became converted some time ago to the belief that the law of giving is but one, and surplus is our beginning, and when we pay that all the Lord requires of us after is one tenth of our interest yearly. I did not go to Webster for his definition of surplus, but I went to the Old and New Testaments, and by so doing I found what I understand surplus to be, one tenth of all over and above my living, and thus I paid my surplus, and from then I have paid one tenth of my income. Although the Bishop and others may not agree with me in this surplus, yet we do agree in commencing tithing one tenth of all. I call it surplus, and the reason I do this is from what I find written in 1838, that this surplus shall be the beginning of the tithing of God's people, and I call this the law that Zion is to be sanctified by.

JOHN HAWLEY.

SHERIDAN, Missouri, March 25, 1891.

## CHARACTERISTIC TESTIMONY.

IT seems to be the lot of the Latter Day Saints, and those who are investigating the doctrines they promulgate, to frequently come in contact with individuals who profess to have known Joseph Smith and the first elders of the church, and who state that they were noted for corrupt teachings and practices. They are very zealous in bearing testimony that such is the case, when, in fact, they know nothing themselves about the things of which they testify only what they learn by hearsay. As evidence of this I present the following letter received by a brother who had but a few days previous to its reception united with the church:—

BAD AXE, Mich., Feb. 12, 1891.

MR. JAMES STICKNEY.

*My Dear Sir:*—I was not a little surprised to hear that a man of your good sense should have been influenced by those Mormons who call themselves Latter Day Saints. I have known them from the first to be very corrupt in faith and practice. I was brought up near their first temple, and I know Joe Smith was terrible for lying, stealing, and adultery, and swearing, and forgery. All their people are more or less affected thereby, including my own brother-in-law and nephew, who are among their preachers; see 2. Cor. 11: 13, 14, which tells what they are.

L. M. BARNES.

Now as I believe that I am the nephew referred to in the above letter, I wish to present the following facts for the consideration of those who may be interested, and to whose eye this article may come. The writer of the above letter was born in Sheffield, Warren county, Pennsylvania, October 28, 1831, where he resided until the fall of 1838 when, being in his seventh year, he moved with his father and mother, brothers and sisters, one of the latter being my mother, to Munson, Geauga county, Ohio, about seven or eight miles from Kirtland. Those who are conversant with the history of the church know that this was one year after Joseph Smith and the main part of the church had moved from Kirtland to Missouri. My mother, who was ten years older than the writer of the above letter, and who also lived in Munson from the fall of 1838 to the fall of 1840, and again from the fall of 1842 to the spring of 1847, says that she knew nothing of Joseph Smith except by hearsay. If my uncle should appear before any court of the land and present such testimony as he has in the matters he mentions in his letter, he would lay himself open to criticism and ridicule, if not to censure and prosecution for perjury. As to the brother-in-law he mentions, I will say that he never met him, and hence knew nothing as to the effect the teachings of Joseph Smith had upon him except what he may have heard from others.

It is possible that this uncle may have known some individual or individuals claiming to be Latter Day Saints who may have been guilty of some of the crimes he mentions, but it would be folly for him to claim that the church was responsible for the actions of every individual member thereof, unless those actions were attributable directly to the doctrines that the church promulgated. If such a position was tenable, what would be the fate of the Baptist Church of which my uncle is or has been a minister?

As to the nephew of whom he speaks, I will say, he has no individual righteousness of which to boast, but he has never lived in any community to which he could not return and receive a kindly greeting from any of his former neighbors that were not filled with sectarian bigotry; and he further wishes to say that twenty-five years experience as a member of the Reorganized Church of Jesus Christ of Latter Day Saints has fully satisfied him that there is not a single principle of righteousness accepted and taught by the Baptist Church of which uncle is a member that is not accepted and taught by the church of which I am a member; and I am further satisfied that any individual who unites with the church of which I am a member, let him come from whatever

www.LatterDayTruth.org

church organization he may in all this broad land, does not have to abandon a single principle of truth he believed in the church from which he came, as there is not a principle of the gospel taught by any people in all the world that is not included in the tenets of our faith; and neither is there an unrighteous principle mentioned in the Bible or condemned by the laws of the land, including those mentioned in the foregoing letter, which are not condemned by the teachings of the Latter Day Saints. Hence the writer's application of the scripture cited to them comes as wide of the mark as does his testimony in the other matters mentioned. ASA S. COCHRAN.

LAMONI, Iowa, October 24, 1892.

## CAN WE TOLERATE?

EDITORS HERALD:—Please pardon me if I should appear egotistical in congratulating you on the production of the excellent article in the *Herald* under date of January 31, 1891, captioned, "The Trouble and the Remedy." It was timely and appropriate, and fully in harmony with my views as based on observation and experience, as you may have seen in an article published in a late issue of the Bethany *Republican*. The world, social religious, and political, is in a turmoil, and the Saints have, to some extent, been brought more or less under the influence of this spirit of unrest, hence the apropos of the *Herald* article as applied to them. We do not always see ourselves as others see us, (sometimes I think this is a blessing, when the brother that would pluck our mote nurtures "the beam,") and are therefore not as well prepared to see where we are drifting, and the proper way and method of porting the helm. We are on the sea of time and must beat our course toward the haven of rest, or drift with wind and tide whither we would not desire to go. It is well that we take heed to all the waymarks as well as the signs of the times.

But I wish to notice the closing remarks of Bro. C. Derry's excellent letter in the same issue which makes a seeming effort to confirm the (to some persons) desirable conclusion that Master Mahan and Master Mason are generic terms, and that masonry had a disreputable origin in a league or compact between Cain and Satan—the sin-conceived firstborn of man a blood-stained murderer, and Satan once the Son of the Morning—but who became the rebel chief to wage war against the King of heaven, and through a wanton ambition to rule or ruin, became the prince of darkness. My books are not present at this moment, but as I remember the story, Cain was sworn by his head—his coworkers by their throats. The object of that satanic compact is declared to have been that Cain might be the better enabled to get gain and wield a forced empiricism over his fellow man for the indulgence of selfish motives. That compact of murder and robbery was made 5,895 years ago, but masonry does not presume to go back for its establishment beyond a period of 2,905 years, which if true, (and who can dispute it?) there can be no possible connection between the "Mystic Tie" of Solomon's period and the peerage of Cain. Solomon's compact was for the furtherance of God's work and the general benefit of posterity. Cain's work was to defeat God's plans, rob his fellow man, and wrong posterity. Satan was the patron saint of Cain, and the "angels who fell from their first estate" were his aiders and abettors. In the eleventh century the "Knights Templars" were organized for the protection of pilgrims who went to pay their devotion to God in the Holy Land. To-day the badge circle represents "eternity," without beginning or end; the triangle the "trinity," Father, Son, and Holy Spirit; the compasses and square a true honorable life and equal justice toward all mankind; "G," the initial letter in the name of deity, acknowledges and reverences the supreme Ruler and Builder of the universe. Every emblem from the apron of apprenticeship to the evergreen cast upon the casket of the "craftsmen" in the tomb point to industry, purity of life and morals, and a hope in the promise of a future and nobler life beyond the portals of the grave. This is the genius and teachings of "free and accepted masonry." Solomon, a man raised up, blessed of God, ordained by his determinate counsel to perfect one of the grandest works ever accomplished on earth through the agency of weak mortals, is the presumed organizer of the "craftsmen" who performed that wondrous work of temple building under divine direction, whose labors were accepted and approved by the supreme Architect in a marvelous manner, since which that earth-crowned king has been regarded as the only legitimate head and patron saint under God and the Mosaic economy; and St. John the "beloved diciple" is held up to view as the patron saint under the Christian dispensation. It will not avail to assume that the ending of Solomon's life in polygamy and idolatry is any argument against the virtue or good intention or works of his "fellow craftsmen," for as already observed, their work was accepted.

I would beg of those Saints who seem to be so earnest in decrying secret societies, to reflect one moment and examine their hearts with prayerful inquiry, and see whether there is not some vestiges of prejudice therein concealed, then inquire whether there are not some excellent men in the church—ministry and members—who may be identified with Masonry, Odd Fellowship, A. O. U. W., K. of P., K. of L., or some kindred order for mutual benefit and protection; men of mental, moral, and social ability—who pay their dues, yet do not neglect family nor religious duties? Is it justice and courteous to suppose that these brethren would cherish and adhere with fidelity to an organization sinful in origin and contrary to the design and will of Him whom they covenanted to reverence and obey, and of whom they received their commission to administer as his servants? I believe it is generally understood that Joseph the Martyr and many of his coworkers and associates were members of the Masonic order, and it is safe perhaps to presume that they attained more or less of the superlative degrees. And we know that many of those thus identified have been closely allied to and devoted in the building up of the Reorganization, among whom was the ever faithful, self-sacrificing Father Gurley; but which of them at any time have lifted the warning voice against these secret orders as being sinful or God-forbidden, as it was their duty to have done as ministers of divine appointment over the flock of God's heritage?

In the pre-published comments (the courtesy of which is sometimes considered open to question in such cases) on a former article upon this subject, the writer thereof referred to unfavorable statements (made by disaffected parties probably). Another writer says that he was, or had been a member of one or more secret orders; that just so long as he kept his dues paid up he was in good standing and entitled to all the benefits of the order; that he concluded it was better to pay up his tithing, take God at his word, and abandon man-made orders. This may be all very well, and indeed proper, but it proves nothing against the moral or religious honor of the orders referred to. In John 6:66 we read that "many of the disciples walked with him no more,"—popular opinion was against him,—Peter denied his Master, and Judas sold him for $3.90. Martin Harris, Oliver Cowdery, David Whitmer, Wm. Law, John C. Bennett, and a host of others turned their backs on Joseph and the latter-day work. Others have walked with the Reorganization and shone like brilliant lights for a season, but are now standing aloof. Have none of these a reason—feasible or otherwise—for the course they have been and are pursuing? And would that reason, or would it not be equally cogent with that of those who went back on their obligations to their fellow craft?

I have the confidence to believe that no Latter Day Saint will associate himself nor hold affiliation with any organization of immoral or sinful ten-

www.LatterDayTruth.org

dencies. One brother gives us a list of Scripture references which to his mind repudiated secret societies, but which to another brother proves nothing of the kind. Another, in nonmembership, receives a premonitory admonition from an unaccountable source, which he interprets as an expression of the Lord's disapprobation of secret societies. This may be a good conclusion as regards the individual, but we search the Hebraic, Nephite, and latter-day records for some unmistakable evidence of the Master's disapproval, sweeping in its character, of the organization under question. If then we find no divine interdict duly authorized in the present nor past ages, but are left to inferential phrases, let us "search the Scriptrue"—the promise of eternal life—for a promised reward for the good that we may do in this life. We read in the two closing verses of John's third epistle that there were certain things in his mind that he would not intrust to his pen, but would only intrust them to the individual—"face to face." Why? Were they secrets? Was or was not this in harmony with the injunction of Revelations 10: 4, "write them not"? and with Daniel 12: 9, "Go thy way, Daniel, the words are closed up and sealed"? Matthew 11:25 repeats Jesus as thanking the Father for withholding sercrets from the wise, but revealing it to babes—select parties. The transfiguration was in a remote place and the select witnesses enjoined to secrecy. The secrets of the holy of holies and the ark of the covenant were held inviolable to the eye of all but a special few. Why this exclusion from public gaze and knowledge by the Highest, if it is sinful for his children? The meetings and assemblies of the Saints, former and latter, in habit and manner were secluded in the gospel establishment of each dispensation. Church trials, quorum meetings are not public spectacles for either saint or sinner. Business is transacted in our legislative halls, evecutive mansion, business circles, around family hearths, in conference, synod, and committee that are guarded with care as being too sacred for the public eye or ear, not on earth alone but in the heavens. What then is secrecy? is it sin, or is it prudent discretion? Let the honest-minded thinker answer. Is it not true that the church designs to accept only the honest in heart, those who are willing to devote their lives to a Christian walk, a godly conversion? Do not "grievous wolves enter in" also—"damnable heresies by which the way of truth is evil spoken of"? Does the church faithfully discharge all of its avowed duties toward God and men? If its sins of omission and commission were written on the foreheads of its membership would they not cover those foreheads with hats and veils? The world looks upon the church for evil, and finding it, magnifies it as a stupendous hypocritical fraud, and the church pleads for charity—not dollars and cents—but for moral standing of its legitimate purpose, and honesty of its devoted membership. Nothing wrong about this on the part of the church; but does the church exercise this leniency which it craves (and deserves) toward those organizations outside of its jurisdiction?

In Luke 16: 9 I read that it was advised to establish a friendship with "Mammon." Bro. Lewis, of St. Joseph, and a host of his excellent brethren there and elsewhere, have enforced the literal interpretation of that Chaldaic word by making a wise provision for possible financial contingencies; and this in accord with the admonition of Jacob (B. of M. chapter 2, paragraph 5, to which I bear witness of intent on the brethren's part,) and the injunction of 1 Timothy 5: 8 as the fulfilling of the law of visible relationship—"The poor ye have always with you, and when ye will ye may do them good;" and that other text, Isa. 58; 5–12, "to undo every heavy burden," shelter the homeless, feed the hungry, clothe the naked, etc., etc.; for such there is a reward. (Matt. 25: 34–40.) We teach that every man will be rewarded according to the degree of good or evil he may have done. Then if these societies fulfill the law of kindness toward their fellow man shall they not be entitled to their reward? If these are acts of charity, and if "charity hideth a multitude of sins," will their reward be insignificant for doing good? If "whatever leadeth to do good is of God," as the Book of Covenants teaches, is it wise for us to say of these beneficiary orders, "They are not of God"? Does the church membership pay its tithing as well or better than the civic orders? Have the tithing payers grounds for more confidence in the manner of disbursment and equi-distribution of the funds to the needy in the church than prompt devotees of those beneficiary institu tions? If such is the case, then the brethren will place less confidence in those orders than in the church law and its enforcement.

I am not a member—never have been—of any of those "beneficiary institutions," and probably never shall be, nor would I advise anyone to be a member of any of them. Out of the fifty-six years thus far allotted me—at an early age in orphanage—I passed through forty-five of them with an experience of every phase of life from the "cabin boy" on the steamboat, hotel waiter in the city, the apprentice in the shop, to honored positions among men. In this experience I have had many opportunities for observations, which have taught me not to disrespect that which is sacred to others; and that however good a law, or rule of action may be, if not carried out in detail is of no avail and no benefit can accrue from the lawgiver to the recipient thereof; that is, just so long as the tithe-payer keeps his tithing dues propely paid up, he is entitled to the benefits promised by the lawgiver; and this is neither more nor less effective in a financial view, than that to which the brother had reference when referring to prompt payment of dues, as a claim title to benefits in secret societies—with this difference however; one is spiritual and temporal, the other temporal only.

I hope that neither editor nor reader will account me controversial in this matter. For the feelings of some I could wish the question had not been sprung; but being sprung I feel a duty in justice to speak for some of my brethren whom I know to be targets—in a sense—but who are devoted in the cause, and as effective in the effort as the most conservative among us; and I am also persuaded that many of them are not less prompt and active in church duties, even though they realize that those duties are more onerous, if possible, than the demands of their civic obligations. So please pardon my intrusion.

JOHN D. BENNETT.

LAMONI, Iowa, February 19, 1891.

## CHURCH BUILDING.

ONE of the first preliminary steps by a branch, for the erection of a church building wherein to worship is a due notice of a meeting, that all concerned may be apprised and come together to consider the matter, evincing a dignity and order compatible with the profession we make, not looking for the consummation of any measures from selfish or sinister motives, but duly considering that which will be for the best good of the cause.

The body having agreed to assume the responsibility attendant upon erecting a building, should proceed to appoint a building committee of men who would be best adapted for the work. Many are good and efficient for other work, but if appointed for the work of building would have everything in a confused condition, and trouble would ensue; and the thought of trouble leading to strife over building a house of worship would be monstrous indeed.

A committee having been appointed, it should proceed to organize by appointing a chairman, who should preside over the necessary deliberations; a secretary, who should record all the doings; a treasurer, who should receive and expend moneys as said committee may direct, taking and giving receipts, so that when necessary a

www.LatterDayTruth.org

report of all moneys received and expended should be had which all trusty and consistent servants will be glad to do, and will never feel offended when so requested. Nothing more effectively tends to beget confidence as straightforward work in financial matters.

Should the body empower the committee to select and negotiate for a suitable lot of ground, they should confer together, soliciting all information possible, considering the site, price, etc., and when reaching a decision in reference to the purchase of a lot, should confer with the Bishop, furnishing him with information as to the size and probable cost of the building, with probable resources, or prospects (so far as known) of meeting the probable, contemplated cost, and under his instructing secure the lot, so that it may be made secure to the church, providing, however, that the body decide it shall become church property. But it should know that the Bishop is the trustee in trust for the church and that no other one can buy or secure property for the church. Our Bishop may be approached, and should be consulted, on such matters; for in view of his office and calling there is good reason to believe that in temporal matters he will be better qualified to advise than others.

In contemplating and essaying to execute this work, the teaching of the great Master, Christ, should not be overlooked as to counting the cost. And it will be far better not to build, than to attempt to build and then be unable to finish; and far better to build a small, respectable building and pay for it, than a large one, to attract attention, and become involved in debt to the distress and discomfort of all concerned. Nor should more be assumed than can be met, with the anticipation of getting aid by socials, bazars, fairs, etc., for that savors too much of Gentilism. Christ foresaw the evil attendant upon assuming financial responsibility without assurance of ability to meet it, hence he admonished, "Count the cost." Let no unseemly haste be seen in the work of building a place of worship, for that is forbidden and will be productive of evil; but the avoiding of haste is not a license for slothfulness; we should learn to avoid extremes in any and every work. The world is full of sensationalism; it lives and thrives thereon and is fast drifting on to share the result of such a procedure. It is also fascinated with display, thus seeking for prestige, popularity, and power. Latter Day Saints should avoid these disastrous extremes; be sober, vigilant, and discreet, and with a godly zeal aspire to and manifest a godly realism in all our works and ways.

Nor should we overlook the fact that the common consent taught to the Latter Day Saints is, or should be, the result of order, and the power of faith, which common consent will ever be attended with beneficial results; while more or less than this, under the method of common consent, will come of evil. Let none who contemplate entering into the above project overlook the fact, that church buildings are only dedicated and presented to the Lord when free of incumbrance; and that a small building thus free and dedicated is better than a costly, imposing one that may go to decay because of incumbrance before being dedicated to the Lord as a result of faith, discretion, toil, and labor of his people in righteousness. Never forget, then, to count the cost before you strike. In bonds,

JAMES CAFFALL.

# Selected Articles.

## DIVING INTO THE DARK PAST.

### HOW EGYPTIAN HIEROGLYPHICS HAVE BEEN DECIPHERED.

*By Eugene Murray Aaron, Ph. D.*

NOT long ago a correspondent wrote to one of the leading journals in London, asking how the Egyptian hieroglyphics had been finally translated. The strangely erroneous reply was therein given that by aid of "the Rosetta Stone," which was in the three languages of Egyptian, Greek, and Roman (!) a final understanding of the alphabetical characters of ancient Egypt was arrived at. This very inaccurate answer was based, no doubt, on the fact that the stone in question is usually described as having been written in trilinguals (*i. e.*, in three languages), and that the three languages indicated were then the leaders in the civilization of that day. And in this answer we have a fair illustration of the very common ignorance regarding this very interesting branch of inquiry. The system by which the wonderful results reached in this study was so simple, when once arrived at, that an account of it makes most interesting reading.

A block of black basalt, about three feet two inches long and two feet five inches wide, was brought to a French military officer who, during the Napoleonic campaigns in Egypt in 1799, was superintending the repairs of some fortifications near Rosetta. Fortunately for archæologic science and the after ratification of ancient histories, this young Frenchman in an instant became aware of the value of this irregular block of basalt when he saw that it was well covered with unusually clear and well-preserved hieroglyphs, and also with what appeared to be a Grecian translation of the unknown text. When, three years after, the English victories in Egypt placed this valuable find in the hands of the British Museum, that institution sent out, wherever they would do the most good, *fac similes* of these inscriptions, and at once began the work, then in the hands of a few enthusiasts, which has now for its votaries a large and growing army of Egyptologists.

The stone is inscribed in three zones, each in a different language: (1) Egpytian hieroglyphics, (2) a later form of Egptian writing called "demotic," or "enchoral"; and (3) Greek. About one half of the upper zone, or that containing the hieroglyphs, was gone, fourteen lines remaining; the demotic portion was almost intact; and of the Greek writing only a few terminal words were missing. A translation of the latter showed that the Rosetta Stone contained simply a decree passed by an assemblage of priests at Memphis, setting forth the wondrous exploits, the glories, and the grandeur of Ptolemy V., ending by conferring upon him divine honors. It was attributable to about the year 195 B. C.

For many years before the discovery of this precious relic vain attempts had been frequently made to decipher the many stories in stone with which Egyptian edifices and ruins abounded. Naturally, the finding of a picture writing, as this at first was believed to be, with its Greek translation ready to hand, added a great impetus to this branch of study. Yet it was not until 1822—or twenty years after—that Champollion, whose name is now indelibly associated with Egyptology, and who was then a master of the Coptic tongue, conceived the system of translation which finally led to our present knowledge of hieroglyphs. Prior to this date Dr. Thomas Young of England had been making constant efforts to solve these problems, but, unfortunately, he was continually led astray by two false assumptions. The first of these was that, as the hieroglyphs contained so many representations of various animate and inanimate objects, they must be a purely ideographic form of language writing—*i. e.*, representing ideas, and not indicating sounds. The second error, which followed the other naturally, was that as the demotic writing contained no recognizable object representations, it must be only phonetic—*i. e.*, having to do only with sounds in the sense that that is true of the letters of our English alphabet. It is now known that both the hieroglyphs and the demotics are a mixture of both the ideographic and phonetic systems, though the former are much given to picture writing (*i. e.*, ideographic), and hence much more decipherable at first.

Just at this stage of the research the work was greatly simplified for Champollion by the discovery of what has since come to be known as the

www.LatterDayTruth.org

"Obelisk of Philæ." This treasure was taken from the ruins of Philæ and became the property of Mr. William Banks of Dorsetshire, England, who presented a model of it to the British Museum and distributed *fac similes* abroad. At the base of this small obelisk there is a Greek inscription mentioning Ptolemy and Cleopatra, and on the shaft a similar inscription in Egyptian hieroglyphs. By a careful and thorough comparison of these, and the results thus obtained with those gleaned from the Rosetta Stone, the progress now made in this fascinating field of inquiry was very rapid. These comparisons soon led to the discovery that certain equivalent signs were used in the hieroglyphic words supposed to be the names of Cleopatra and Ptolemy. Thus, the second sign in the former and the fourth in the latter must be that of the letter *l*; the fourth in Cleopatra and third in Ptolemy an *o*; the fifth in Cleopatra and first in Ptolemy *a p;* while the sixth and ninth signs in the former were identical, and naturally were those standing for *a*. Thus, by a natural process of transliteration he had at once solved the identity of the twelve characters used in these two proper names. Following this, a word supposed to be the name of Alexander was discovered to have the same characters in the first, second, third, fifth, eighth, and last positions which had already been determined upon as those standing for *a*, *l*, *e*, and *r* in the other names. Here again, by transliteration, were added the characters in use for *x*, *n*, and *d*. So far on the road, with nearly one-half of the alphabet elucidated, and with the familiar names of many historic personages to experiment upon, progress was now very rapid. Soon Champollion had amassed a list of two hundred characters, and his pupil, Salvolini, added to this nearly one hundred more. This state of affairs—nearly three hundred characters standing for only fifteen distinct sounds—was very confusing, and it was not until 1837 that a satifactory explanation thereof was made. In that year Lepsius showed that of these many signs but thirty-four were to be considered as true alphabetical members, and the remaining two hundred and seventy were combination signs, or syllabics, as they were called. The former could always be used, as are the letters of our English alphabet; the latter were shorthand in their character, and were only used under certain conditions, the rules governing which seem to have been inflexible.

Even when this great stride had been made in the art of decipherment all was by no means yet made plain. Fortunately, Champollion was a master of the Coptic language, and early recognized between this language and that of ancient Egypt much the same relationship as now exists between modern French and Latin, its basic language. With this knowledge, and through the medium of a vast mass of comparative readings, a grand total of work was at last made so complete that no longer are these relics of the ancient wonderland closed to us. To-day, thanks to the stone of Rosetta and the obelisk of Philæ, from the far north and the hidden south of that mystic land, and through an ever increasing army of Egyptologists, we are in almost daily receipt of new discoveries in translation—discoveries which are strangely corroborative of ancient writ and shadowy legendry. —*Chicago Tribune.*

## STRIKES AND TRUSTS.

ON the subject of strikes generally the New York *Standard* says editorially in a recent number: "The fact is, and it might as well be recognized by both sides and all classes, that the labor strike cannot be at the same time peaceable and successful. In a contest of endurance the organized labor side must go to the wall, for capitalists who control vast natural opportunities, as all the great capitalists do, can wait for profits, while laborers starve for want of food. Unless the organized laborers menace employers by threatening or even assaulting them and their property, and intimidate nonunion workmen by violence and threats of violence, every large strike must be lost.

"But the moment that organized labor adopts the only course that can possibly bring success to such a strike it invites the hostility of organized society, to which the most powerful labor organization must succumb. The striking switchmen at Buffalo have done this, and not only their subjugation as strikers, but their punishment as law-breakers, will follow. Organized labor is between the devil and the deep sea. If it strikes peaceably the strike goes out like a lighted candle in a tub of water. If he introduces violence it is met in the name of the law with greater violence.

"The only hope for organized labor is in digging down to the radical causes of industrial disease and uprooting them by means of the ballot."

The *Trades Journal* talks in measure on the subject of trusts, as follows:—

Let us corner up the sunbeams lying around our path,
Get a trust on wheat and roses, give the poor the thorns and chaff;
Let us find our chiefest pleasures hoarding bounties of to-day,
So the poor shall have scant measure and two prices have to pay.

Yes, we'll reservoir the rivers, and we'll levy on the lakes,
And lay a trifling toll tax on each poor man who partakes,
We'll brand his number on him that he'll carry all his life,
We'll apprentice all his children, get a mortgage on his wife.

We will capture even the wind god and confine him in a cave,
And then, through our patent process, we the atmosphere can save;
Thus we'll squeeze our poorer brother when he tries his lungs to fill,
Put a meter on his windpipe and present our little bill.

We will syndicate the starlight, monopolize the moon,
Claim a royalty on holidays, a proprietary noon;
For a right of way o'er ocean's spray we'll charge just what it's worth,
We'll drive our stakes all around the lakes; in fact, we'll own the earth.

## INFLUENCE OF HEREDITY AND ENVIRONMENT.

J. H. KELLOGG.
*Student, Chicago, May.*

THE question as to which has the greater influence in the formation of character, heredity or environment, is a very interesting one. If you plant a thistle seed and an orange seed in the same plot of ground, and let them grow together in the same earth, the same air, the same sunlight, and the same care, is there any question as to what the result would be? Although the analogy between plant heredity and environment does not hold strictly with regard to human heredity and environment, it is certainly true that an individual receives a very strong bias from his heredity. Strong inclinations and congenital deformities of character thus conferred remain, to a certain extent through life, just as do inherited physical infirmities. Nevertheless, we must recognize the fact that many individuals, inheriting badly deformed brains, do, under favorable conditions, develop very different characteristics from what they would under unfavorable conditions; but a person with good heredity and one with bad heredity cannot possibly develop equally under the same environment and conditions.

The question of heredity also involves that of individual responsibility. Look over the inmates of any State prison and you will come to the conclusion that they are a race by themselves. Most of them have small heads and deformed skulls, the sides of the skull unequal, and but few of them are in sound physical health. The great majority of convicts show in their faces evidences of degeneracy and a low type of character. In fact, the type is so distinctly marked that we have what is known as the "criminal class."

We cannot determine how much human beings are responsible for what they do. If a man steals, it may be because he has acquisitiveness largely developed, while his conscientiousness is small; for a man whose moral organs are small and who has large acquisitiveness is almost certain to be a thief. Is he, then, any more responsible for not walking along in the straight line of honesty than another man who has inherited some deformity of his limbs is responsible for not walking as symmetrically as a man with equal legs? We must admit that such persons are responsible to a certain degree for their acts, but just the degree no one but God really knows. Our civil laws, however, make no difference in their judgment of such, and of those who, with good moral development, allow themselves to descend in the scale until they lose all sense of propriety and the rights of property, and become thieves. The subject of heredity and its

www.LatterDayTruth.org

principles and influences should be rightly understood by every parent. Children have a divine right to be well born.—*Literary Digest.*

# Conference Minutes.

### ALABAMA.

Conference convened at Pleasant Hill, October 1, 1892; W. J. Booker president, L. G. Parker secretary. Branch report: Escambia 31. Bishop's agent's report: Received $3; paid out $3; on hand 10 cents. Elders reported: M. M. Turpen, J. G. Vickery, W. S. McPherson, and W. J. Booker. Teacher Geo. O. Sellers; Priest W. A. Odom. The New Hope branch was declared disorganized. J. G. Vickery's, Bishop's agent, resignation was accepted, and Geo. O. Sellers recommended to the Bishop for appointment. M. M. Turpen was appointed to represent the Alabama district at the General Conference. W. J. Booker was sustained president, L. G. Parker secretary. General authorities of the church sustained. Preaching by M. M. Turpen and G. T. Chute. Adjourned subject to the call of the president.

### MOBILE.

Conference convened at Saints' chapel, Three Rivers, Mississippi, Saturday, September 3, at eleven a. m., Elder G. T. Chute in the chair, F. P. Scarcliff clerk. M. M. Turpen, delegate to last General Conference, reported; also reported sixteen added by baptism to Bluff Creek branch. G. T. Chute reported the Perseverance branch "in a very scattered condition." Only the shadow of a branch remaining where there was once a branch of about one hundred members; has about fifty-five names enrolled. Three Rivers 62; 4 baptized, 1 died, 1 expelled. Report of gospel tent committee received and committee discharged. Bishop's agent F. P. Scarcliff reported: On hand last report $50.75; received since last report $40.40; paid out $80; balance $11.15. Elders' report: M. M. Turpen baptized 20, G. T. Chute baptized 5, J. Reader, F. P. Scarcliff. Priest W. Sherman reported. Teachers D. Goff and W. Sherman reported. District and church authorities were sustained. W. L. Booker was appointed vice president of the district. W. Sherman was sustained in his mission to the West Side. Resolved that district president appoint two-days meetings in different parts of district. Preaching by Elders W. L. Booker, G. T. Chute, and Jesse Reader. Adjourned to call of district president. Thus ended a pleasant and profitable conference, during which some of the gifts of the gospel were manifested.

### NORTHERN NEBRASKA.

Conference convened at Platte Valley, Nebraska, September 30, 1892; G. M. L. Whitman president, James Huff secretary, I Sylvester secretary *pro tem.* Elder G. H. Hilliard was present, and was granted voice and vote. Statistical reports were received from Columbus, Omaha, Lake Shore, Platte Valley, and Union branches. Elders reported: N. Brown, R. Brown, N. Rumel, Sr., J. Anderson, J. Armstrong, E. H. Boulson, J. M. Stubbart, J. Huff, and G. W. Walters. Bro. I. Sylvester was appointed to defend the district on the appeal of W. F. Seward against I. Sylvester before the Bishop's Court. Requests for license of Brn. Bertleson and Ahlstrand were referred to the branch. Brother Franklin Rudd, of the Omaha branch, was recommended for ordination to the office of elder. The recommendation was adopted, and Bro. Rudd was ordained by Elders G. H. Hilliard and Nelson Brown. G. M. L. Whitman was sustained district president and Bishop's agent, and James Huff secretary. Resolved that those desiring to labor in the district shall do so with the coöperation and consent of the district president. Auditing committee reported $43.84 in Bishop's agent's hands. Collections were ordered for morning and evening sessions Sunday, October 2, to pay district debt; $10.90 was realized. Preaching by Elders James Huff, G. H. Hilliard, and J. Armstrong. Adjourned to Omaha, Nebraska, the last Friday in January, 1893.

### DES MOINES.

Conference convened at Runnells, Iowa, August 26, 1892; O. B. Thomas president, G. M. Jamison secretary. Branch reports: Newton 52; 1 baptized. Keystone 32; 4 baptized. Sheridan 68; 1 expelled. Valley 74. Elders reported: O. B. Thomas, J. S. Roth, J. McKiernan, W. C. Nirk, S. Longbottom, J. P. Knox, N. Stamm, I. N. W. Cooper, G. Shimel, and J. X. Davis. Priests: G. M. Jamison, J. B. Roush, J. Coiner, and W. Johnson. Teacher J. W. Morgan. Bishop's agent's report: On hand last report $81.50; receipts $210.95; paid out $90; on hand $202.45; Report of committee on tent fund: Receipts $47.05; expended $6.85; on hand 20 cents. At each meeting the Saints and friends had defrayed a portion of the expenses directly; the money not received by committee is not reported, as the amount in all instances is not known. Resolved that the district assume the tent expenses. A collection was accordingly taken, amounting to $4.48. W. C. Nirk was sustained president, G. M. Jamison secretary, and J. S. Roth Bishop's agent. Preaching by J. S. Roth, O. B. Thomas, J. B. Roush, and I. N. W. Cooper. Adjourned to meet at Des Moines, Friday, December 2.

### SOUTHEASTERN ILLINOIS.

Conference convened at Dryfork, October, 8, 1892; I. A. Morris president, F. M. Slover secretary. Branch reports: Brush Creek 211, Northfork 10, Parrish 47, Kibbie 33, Alma 16, Tunnel Hill 87, Dryfork 38. Elders reported: T. P. Green, I. P. Baggerly, L. F. Daniel, H. Walker, J. F. Thomas, J. F. Henson, W. H. Brewer, I. A. Morris, M. R. Brown, and G. H. Hilliard. Priests, L. B. Curtis, Joseph Kurtz, F. M. Slover. Bro. John Bass was ordained a priest. Adjourned to meet at Kibbie on Saturday before the full moon in February.

### NORTHERN MICHIGAN.

Conference convened at Coleman, Michigan, October 8, 1892, at two p. m. Elder E. C. Briggs was chosen to preside, J. J. Cornish assistant; J. A. Grant secretary; R. E. Grant chosen secretary *pro tem.*, assisted by F. M. Cooper. Branches reported: Buel Center, Chase, Forester, Applegate, St. Thomas, Freesoil, Pigeon River, Bay Port, Coleman, Mill Creek, South Arm, and Juniata. Elders reported: W. Dowker, J. J. Bailey baptized 2, C. G. Lewis, A. Barr baptized 3, W. J. Smith baptized 2, E. C. Briggs baptized 3, J. J. Cornish baptized 28, R. E. Grant, W. Davis, L. Phelps baptized 9, R. Davis baptized 3, and F. M. Cooper. Priests: F. C. Smith baptized 16, F. S. Brackenbury, G. D. Washburn, D. Smith baptized 2, J. K. Soper, F. H. Brooks, E. J. Martindale, and J. A. Grant baptized 2. Bishop's agent's report read: Total receipts since last report $764.68; expenditures $618.72; amount on hand $145.96. Resolved that the Northern Michigan district be divided, and that Huron, Sanilac, Tuscola, Lapeer, and St. Clair counties be set off and constitute the Eastern Michigan district. Resolved that R. E. Grant be president, A. Barr Bishop's agent, and J. A. Grant secretary. Resolved that J. J. Cornish be president of the Northern Michigan district, J. H. Peters be recommended for Bishop's agent, and J. Cole Moxon secretary. Resolved that J. A. Grant and F. C. Smith be ordained elders. The two brethren expressed themselves willing to act in that office, and they were ordained by Elders E. C. Briggs, W. J. Smith, J. J. Cornish, and F. M. Cooper. Preaching by R. E. Grant, W. J. Smith, F. M. Cooper, and J. J. Cornish. Resolved that we adjourn, the Eastern Michigan district to hold conference at Juniata in June, 1893, at call of president, and that the Northern Michigan district hold conference at Hersey in June, 1893, at call of president.

### SOUTHERN INDIANA.

Conference met with the Byrnville branch September 24, David Scott in the chair, Wm. H. Kelley secretary. Branch reports: New Trenton 19; Hope 30; Amanda 41; Union 43, gain 1; Birdseye 18; Eden 27; Byrnville 18, loss 1. Elders reported: J. M. Scott baptized 1, V. D. Baggerly baptized 1, G. Jenkins, W. C. Marshall, L. F. Daniel baptized 7, J. G. Scott, M. R. Scott, Sr., S. Robinson, D. Scott, J. Chappelow, and R. Etzenhouser. Priests reported: T. Wheeler, A. Barmore, and W. H. Kelley. Deacon, J. Fewell. Bishop's agent's report was submitted to a committee composed of J. Fewell, W. C. Marshall, and A. Barmore, and found correct, as follows: On hand last report, $0.03; receieved $180.43; paid out $151.15; on hand $29.28. Report of court appointed by last conference recommended that William R. Foster be expelled, and it was so ordered. William Winscott's name was continued as a member. M. R. Scott was selected as president of district. Preaching by Elders V. D. Baggerly, J. G. Scott, and L. F. Daniels. Adjourned to meet with Hope branch, December 3, 1892.

### MONTANA.

Conference convened at Deer Lodge, September 24, 1892, Elder R. J. Anthony president. Branch reports: Victor 12; 6 baptized, 2 received, 2 removed. Deer Lodge 47; 2 died. Anaconda 18. Gallatin 80; 12 baptized. Ministry reported: R. J. Anthony, J. F. Jemison, A. Christofferson, R. J. Jenkins, G. Reese, J. Eliason, and J. Emons. Bishop's agent's report: On hand last report $45.50; received $13; paid out $30; balance $28.50. Report approved. General church and district authorities sustained. Preaching by Elders R. J. Anthony and Gomer Reese. Adjourned to Willow Creek, Gallatin county, December 17, 1892.

### THE SPLENDID ACHIEVEMENTS OF WOMAN.

UNDER the guidance and enthusiasm of Mrs. Potter Palmer and her coworkers the United States will have a representation in Chicago of the highest achievements of modern civilization which could only have been made possible by the disenthrallment, the development, the achievements, and the glory of American womanhood. In every department of life she has shown us that she is mistress; and now that she answers the electric light from the capital with the flash light of her own radiance from Chicago's Columbian Fair we stand still to applaud in wondering admiration what this glorious creature has done.

All hail to American womanhood! She has been more than loyal to the trust placed in her, and to the duties placed upon her. Everywhere, unconsciously perhaps, but consciously nevertheless, she has not only made the life of the family more joyous and happy, but she has gone beyond and striven and gained as much of the ideal for us as she could conquer for the benefit and glory of her people. "What is to be done," asks Mrs. Potter Palmer, "with this strong, self-poised creature of glowing imagination and high ideals, who evidently intends, as a natural and inherent right, to pursue her development in her chosen line of work?" What is to be done we know not. What she has done the world will know when the Columbian Exposition opens in May, 1893.—*New York Recorder.*

www.LatterDayTruth.org

# Miscellaneous Department.

### HERALD AGENTS IN MICHIGAN.

By recommendation and request of Bro. E. C. Briggs the following named persons are hereby appointed and authorized to act as agents for the Herald Office, and are authorized to collect, receipt for, and forward moneys for books and publications of the office:—

F. M. Cooper, No. 405 Fourth street, Bay City, Michigan. J. Cole Moxon, Coleman, Michigan. John Brackenbury, Bay Port, Michigan. Charles Walrath, Fork, Mecosta county, Michigan. Sister Sarah Smith, Port Hope, Huron county, Michigan. George Allen, Huron City, Huron county, Michigan. A. E. Hicks, Croswell, Sanilac county, Michigan. John Mills, Applegate, Sanilac county, Michigan. Willie Mann, 43 Dubois street, Detroit, Michigan.

### NOTICES.

*To Those Baptized at the General Reunion:*—

You will apply to Bro. H. A. Stebbins, Church Secretary and Recorder, for your certificates of baptism, the following persons not having received theirs yet: E. K. Lester, Catharina Hansen, John F. Rudd, Benjamin Roberts, Belle Houghs, Rena Fouts, Alexander Hall, Edgar White, Richard M. Johnson, Irena Baughman, Elizabeth Lee, Oscar Lewis, Richard Hind, Rosa E. Bunnell, Lizzie Van, Mary E. Parker.

Of the above Nos. 1, 10, 11, and 12 will send items of *when born*, giving month, day of month, and year: and of *where born*, giving town, county, and state, so far as possible.

J. F. MINTUN,
Secretary of Reunion.

### CONFERENCE NOTICES.

Conference of the Northwestern Kansas district will be held at Blue Rapids, Marshall county, commencing Saturday, November 26, at ten a. m., in Saints' chapel.

R. L. WARE, Pres.

### BORN.

BRANDON.—To Bro. W. T. D. and Sister Catherine Brandon, April 9, 1888, a daughter. Blessed at Logan reunion, October 9, 1892, by Elders Thos. W. Chatburn and Robt. M. Elvin, and named Bertha Emeline.

CADWELL.—At Woodbine, Iowa, May 26, 1892, to Bro. Wm. C. and Sister Lenor M. Cadwell, a son. Blessed at Logan reunion, October 9, 1892, by Elders Robt. M. Elvin and I. L. Rogers, and named Guy Groves.

ALEXANDERIA. — At Magnolia, Iowa, August 31, 1892, to Bro. Herbert R. and Sister Ida B. Alexanderia, a son. Blessed at Logan reunion, October 10, 1892, by Elders Robt. M. Elvin and John S. Roth, and named Herbert.

WIND.—At Council Bluffs, Iowa, August 20, 1891, to Bro. Peter H. and Sr. Mary Wind, a daughter. Blessed at Logan reunion, October 15, 1892, by Elders R. M. Elvin, D. M. Rudd, and George H. Hilliard, and named Hortensie Elizabeth.

WINEGAR.—At Wheeler's Grove, Iowa, January 26, 1886, to Bro. Joseph and Sister Nettie Winegar, a son. Blessed at Logan reunion, October 12, 1892, by Elders D. M. Rudd and Robt. M. Elvin, and named Lewis Raymond.

WINEGAR.—At St. Francis, Kansas, April 28, 1888, to Bro. Joseph and Sister Nettie Winegar, a daughter. Blessed at Logan reunion, October 12, 1892, by Elders Robt. M. Elvin and D. M. Rudd, and named Emma Laura.

JOHNSON.—At Smithville, Iowa, May 31, 1892, to Bro. James and Sister Harriet Johnson, a son. Blessed at Logan reunion, October 10, 1892, by Elders Robt. M. Elvin and John S. Roth, and named Seth. (Clerk of Sheridan, Iowa, branch, please copy.)

HENDERSON.—At Magnolia, Iowa, March 22, 1892, to Bro. Allen and Sr. Isabell Henderson, a daughter. Blessed at Logan reunion, October 13, 1892, by Elders R. M. Elvin and John S. Roth, and named Jennetta Caroline.

CHAPMAN.—At Persia, Iowa, January 17, 1892, to Bro. Judah and Sr. Deborah Chapman, a daughter. Blessed at Logan reunion, October 14, 1892, by Elders R. M. Elvin and D. M. Rudd, and named Essie May.

JONES.—To Edmund and Nettie Jones, November 14, 1891, a daughter. Blessed at Logan reunion, October 14, 1892, by Elders R. M. Elvin and Thomas W. Chatburn, and named Lola May.

HOYT.—At Hastings, Iowa, December 30, 1891, to George H. and Sr. Myra E. Hoyt, a son. Blessed at Logan reunion, October 15, 1892, by Elders R. M. Elvin and E. A. Blakeslee, and named Barnet Alvin.

DICKEY.—At Little Sioux, Iowa, April 2, 1891, to Bro. John and Sr. Addie Dickey, a daughter. Blessed at Logan reunion, October 16, 1892, by Elders D. M. Rudd and R. M. Elvin, and named Bertha Blanche.

LEWIS.—At River Sioux, Iowa, August 6, 1892, to Bro. Squire and Sr. Carrie Lewis, a daughter. Blessed at Logan reunion, October 16, 1892, by Elders R. M. Elvin and D. M. Rudd, and named Gracie.

WALTON.—At Underwood, Iowa, October 3, 1889, to Bro. Thomas and Sr. Eliza Walton, a son. Blessed at Logan reunion, October 16, 1892, by Elders D. M. Rudd and John S. Roth, and named John Thomas.

DAUGHERTY.—At Logan, Iowa, October 11, 1890, to Bro. Milton and Sr. Ella Daugherty, a son. Blessed at Logan reunion, October 15, 1892, by Elders R. M. Elvin, George H. Hilliard, and D. M. Rudd, and named Frank Oliver.

PERRY.—To Richard and Anna Perry, August 25, 1892, a daughter. Blessed at Logan reunion, October 15, 1892 by Elders D. M. Rudd, R. M. Elvin, and George H. Hilliard, and named Ina May.

BROWN.—At Logan, Iowa, September 12, 1892, to Bro. and Sr. Effie Brown, a daughter. Blessed at the Logan reunion, October 16, 1892, by J. S. Roth, and named Incy Maud.

URFER.—To Henry and Kate Urfer, April 4, 1889, a daughter. Blessed at Logan reunion, October 15, 1892, by Elders D. M. Rudd, R. M. Elvin, and George H. Hilliard, and named Orrie Arctia.

URFER.—To Henry and Kate Urfer, July 1, 1892, a daughter. Blessed at Logan reunion, October 15, 1892, by Elders George H. Hilliard, D. M. Rudd, and R. M. Elvin, and named Goldie.

### MARRIED.

GOREHAM—BREEDEN.—At the Logan reunion, October 13, 1892, Bro. Salem Goreham, of Logan, Iowa, to Sr. Lillie V. Breeden, of Fulton, Iowa, Elder J. S. Roth officiating.

SUTTON—SHIPPY.—At the residence of the bride's parents, Grove Hill, Iowa, October 19, 1892, in the presence of a large assembly of friends, Elder J. R. Sutton, of Fulton, Iowa, to Sr. Libbie F. Shippy, Elder J. S. Roth officiating. The happy couple received many valuable and useful presents. May heaven's richest blessings accompany Elder Sutton and his noble companion.

CHAMBERS—WILTFONG.—At the Logan reunion, Sunday, October 16, 1892, by Elder J. B. Roush, Bro. James Chambers, of Persia, Iowa, to Sr. Louisa Wiltfong, of Little Sioux, Iowa.

BEARDSLEY—HOPKINS. — At Princeville, Illinois, October 9, 1892, B. J. Reardsley and Sr. Addie A. Hopkins were united in marriage, by Elder J. W. Terry. The bride is the eldest daughter of Elder J. H. Hopkins, and is loved by all who know her. May God's blessings attend them.

### DIED.

RIEDELL.—At St. Joseph, Missouri, October 10, 1892, at five minutes before six a. m., Sr. Lena Riedell passed peacefully from earth to meet her mother in the paradise of rest, leaving kind and loving relatives, and a wide circle of friends to mourn her early demise. Lena was born in New Albany, Indiana, in 1870, and embraced the gospel in childhood. She was willing to go, caring not to remain in a life of affliction and trouble. Heart disease—the same that caused the death of her mother two years before—was the fatal malady. Loving hands cared for her, and God's servants prayed with and for her in her illness. The abundance of flowers upon the coffin betokened the love of those without as well as those within the church. The funeral services were held Wednesday, at 2:30 p. m., in the main auditorium of our new church, which was prepared specially for this service. The choir rendered beautiful, plaintive, and appropriate music for the occasion. Sermon by Elder J. M. Terry, assisted by Elders S. Atwood and R. A. Marchant. Thus our dear young sister was quietly and reverently laid to rest.

HOPKINS.—Near Netawaka, Kansas, August 28, 1892, John Edmund, son of Sr. Bettie and the late Bro. Daniel Hopkins. He was born April 3, 1892.

They are going, ever going,
Leaving many a lonely spot;
But 'tis Jesus who has called them,
"Suffer, and forbid them not"!

JETT.—At Montezuma, Colorado, October 2, of heart disease, Sr. Betty Jett. Deceased was born in Monroe county, Missouri, in 1837. The news of her death will come with all the sadness of a personal loss to all who know her, and who reverenced her many kindly qualities of mind and heart.

MCWILLIAMS.—At Soldier Valley, Iowa, September 21, 1892, after a short illness, Sr. Madora McWilliams, aged 37 years and nine months. Deceased was baptized September 14, 1881, by Elder C. Derry. Funeral services held in schoolhouse near home, in charge of A. M. Fyrando; sermon by Charles Derry. Regarding her life it can be truly said that she was kind, affectionate, a loving wife, a dutiful daughter, a faithful sister, and a true Christian, beloved by all who knew her.

Darling Dora, thou hast left us,
And thy work on earth is done;
But ere long we hope to greet thee,
When this troubled life is run.

### ITEMS OF INTEREST.

Mrs. Harrison, wife of President Harrison, died on Wednesday, October 26, at one a. m.

London advices dated October 23 report a terrible hurricane and flood in Sardinia. Numerous villages that contained a population of 6,000 souls were inundated. The death roll will reach several hundreds. Many homes and much property were destroyed.

SAN FRANCISCO, Cal., Oct. 24.—Letters from China bring terrible accounts of the loss of life and property caused by the breaking of the banks of the Yellow River, which is aptly called "China's Sorrow." It is only three years since the whole basin was flooded and now comes another fully as disastrous as the other. It is estimated that the flooded district is 100 miles long by thirty miles wide, that over 50,000 people have been drowned and that fully 1,000,000 will starve to death unless the Chinese Government furnishes them food from now until next spring. The work of strengthening the embankment of the river was poorly done three years ago and the high water this season swept away the banks as though they were made of straw. In several districts the water is fifteen feet deep and whole families are on the roofs of their houses. Only the more substantial structures resist the action of the water, the majority of houses crumbling away and carrying the wretched people to death.

ST. PETERSBURG, Oct. 24.—Since the outbreak of cholera in the Russian dominions there have been in the Lieutenancy of the Caucasus 125,000 cases of the disease and 65,-

www.LatterDayTruth.org

000 deaths. In Saratoff there have been 31,000 cases and 11,000 deaths and in St. Petersburg 3,300 cases and 1,500 deaths, making in these three districts alone a total of 159,300 cases and 77,000 deaths. Three weeks ago the disease broke out in Warsaw, and since that time twenty cholera deaths have occurred in that city.

HAMBURG, Oct. 24.—The official cholera figures for yesterday place the number of new cases at twenty-four and the deaths at two.

BUDA-PESTH, Oct. 24.—Five cases of what is declared to be Asiatic cholera have occurred in Somlin since October 10. Two of the cases proved fatal.

THE HAGUE, Oct. 24.—During the last week twenty-one deaths from cholera have occurred in Holland.

VIENNA, Oct. 24.—A girl who lived on the bank of the Danube, just without the limits of the city, and a coachman died to-day of cholera. There are three cases of the disease in the hospitals in this city.

PARIS, Oct. 24.—The town of Calais has been officially declared to be infected with cholera. Five persons died in Marseilles today from what is supposed to have been cholera.

BUDA-PESTH, Oct. 25.—Nineteen new cases of cholera and five deaths from the disease were reported in this city yesterday.

VIENNA, Oct. 25.—It is reported that all traffic here on the Danube will be at once stopped on account of the breaking out of cholera in the outskirts of the city. The bringing of the disease is attributed to a steamer coming from Buda-Pesth.

BERLIN, Oct. 24.—Official details of the new Army bill were published to-day. The peace footing from October 1, 1893, to March 31, 1895, is fixed at 492,068. The service of the infantry in general is reduced to two years. The adoption of this measure is necessary because the former military preponderance of Germany is gone. The war strength of France is placed at 4,053,000 and of Russia 4,556,000. When the reorganization under the bill is completed the German army will have attained a strength of 4,400,000, whereas France will not be able to exceed her present strength. The bill retains the power of the military authorities to keep men in the ranks until they have completed their third year of the service. This will be done as a punishment for offenses under the military code.

BERLIN, Oct. 25.—A grand feature of the reconsecration of the Luther Memorial Church will be the procession into the church through the door to which Luther nailed his celebrated theses against the doctrine of indulgences. This procession will comprise Emperor William and the other sovereign princes of Germany, and it promises to be a spectacle of great splendor. Trumpeters will be stationed in the steeple of the church and as the procession crosses the historic threshold they will play "Ein Feste Burg." After the services in the church the members of the royal family will go to the house in which Luther lived and inscribe their names in the visitors' album. The Supreme Protestant Council of Prussia has ordered that memorial sermons be preached in all the pulpits within its jurisdiction next Sunday.

BALTIMORE, Md., Oct. 24.—In the Triennial General Convention of the Protestant Episcopal Church to-day the House of Bishops returned without concurrence the resolutions on church unity. The Rev. Dr. Huntington moved that the action of the House of Bishops be accepted as final and that the convention adopt the plain principles of the Lambeth declaration. Dr. Huntington made a strong appeal in behalf of his resolutions. A vote resulted as follows: Clerical, yeas, thirty-eight; nays, seven; lay, yeas, twenty-nine; nays, nine.

It is reported at Rome that the object of Mgr. Satolli's visit to America is to make a report to the Pope of the secret meeting of American Archbishops in New York November 16.

Two or three years ago the town of Perpignan, Germany, elected a Socialist Town Council, pledged to create public workshops and make all sorts of innovations for the advantage of the poor. The result is that the council has got the municipal finances into a terrible condition and has been turned out to give place to a new council, whose first act was to raise 550,000 francs to meet the deficit.

PARIS, Oct. 24.—Col. Dodds, commander of the French forces in Dahomey, estimates that 1,500 Dahomeyans have been killed in the different encounters that have taken place thus far in the campaign. The army of King Behanzin, he says, has been half destroyed and the remainder is in a demoralized condition. The manager of a factory in Dahomey asserts that a German firm has supplied King Behanzin with 4,000 quick-firing rifles and three field pieces in exchange for slaves, the last batch of whom was delivered May 5. The manager adds that the shipment of these slaves occurred under the personal supervision of the German Council.

France has a population of 38,218,903, comprising about 10,000,000 families, and of these 2,000,000 couples have no children, while 2,000,000 have only one child each.

America has reason to be proud of its powers in oratory and song. The orations of Henry Watterson and Chauncy M. Depew at the Columbian exercises in Chicago yesterday were worthy the occasion, and greater praise than that it would be impossible to conceive. The prayer by Cardinal Gibbons and the commemoration ode by Miss Harriet Monroe were exquisitely beautiful and inspiring compositions of their respective kinds, and the oratory of the subordinate speakers rose far above the mark of ordinary occasional addresses. Watterson's peroration was peculiarly impressive both in sentiment and rhetoric.—*Milwaukee Wisconsin.*

A woman made a speech—Mrs. Potter Palmer, a beautiful, wealthy, and fashionable woman, a woman dictinctly feminine—and in respect of clearness, simplicity, and directness; in respect of the purely modern thing known as "business" and therefore in the quality of effectiveness, that woman's speech surpassed all the rest. It was more in the spirit of the age than the addresses of Henry Watterson and Chauncy Depew.—*Milwaukee Sentinel.*

Mrs. Potter Palmer's words, as she delivered her address at the dedication ceremonies, could scarce be heard fifty feet from the platform, but her assertion that "even more important than the discovery of America is the fact that the General Government has just discovered woman" will, doubtless, travel round the globe. When it comes to being emphatic women can put the men in the shade every time. Mrs. Palmer has rendered herself eligible as the feminine candidate for President four years hence.—*Louisville Courier-Journal.*

Several Chinamen have proved themselves successful farmers in Montana.

BERLIN, Oct. 26.—It is stated that the speech to be delivered at Wittenburg by the German Emperor is so worded that it will not wound the susceptibilities of the religious sects, more especially those of the Catholics.

LONDON, Oct. 26.—The *Chronicle* says: "Great sympathy with President Harrison will be felt everywhere. Mrs. Harrison was the counterpart of her husband, whose private character is admired and respected everywhere by his political enemies."

The *News* eulogizes the dead and praises her courage in going to Washington when she knew her illness was fatal, adding: "She had won the regard of the American Nation by her worth of character and devotion to her husband."

The *Graphic* says: "We think his success is partly due to his wife's counsel and inspiration. Her death comes at a peculiarly cruel moment."

Intensely cold weather prevails in Scotland. The locks in Perthshire are covered with ice and snow lies deep on the mountains. It snowed yesterday in the Dartmoor hills.

HOMESTEAD, Pa., Oct. 26.—Lawlessness continues to increase. Several non-unionists were assaulted in daylight. It appears as though spies watch the movements of the deputy sheriffs and the moment they are away make sudden onslaughts on the residences of non-union men and upon the workmen. It has about been decided to increase the force of night deputies by fifty if good men can be found, and if not, the borough may be placed under martial law. For a week not a day has passed without bloodshed. A man named Hamilton, who works in the mill, rented one of the houses on First avenue which the Carnegie Steel company purchased from John F. Cox. A large crowd assembled and drove back the drivers on the furniture vans. The moving has been postponed until morning. When the excitement was highest, Stewart witness for the prosecution in the riot cases, came along accompanied by a reporter. They were immediately assailed by a shower of stones. Stewart drew a revolver and turned on the crowd. The men fled. One woman struck him. The mill is operating as usual, though the several thousand workmen there are alarmed over the disorders, and many say they will leave sooner than take chances of being killed.

---

### STATISTICS OF CRIME AND CRIMINALS.

EVERY reader knows what absurd conclusions as to the social and moral condition of a country are often drawn from imperfect statistics, but Dr. William Duffield Robinson, physician for ten years to the Eastern Penitentiary of Pennsylvania, has figured some facts down to a fine point. He declares that the sentences to the penitentiary may be taken as fairly representative of the total amount of crime prevailing in the entire district from which it receives prisoners, and that the extent of territory and period of time covered by the calculation make the deductions a fair index of the criminal phenomena of the whole country.

He argues that reformation is practicable from the fact that one third of the criminals are between 20 and 25 years of age. He finds that men of 60 are about eight times as trustworthy as men of 25, or, to put it in another way, of eight men who are criminals at 25, seven will be law-abiding citizens at 60. A terror of the law has brought about the reformation in most cases, he thinks.

It is true that an overwhelming majority of criminals are young, but does it follow that most of them reform as they grow older? Is it not likely that they die twice as fast as other men? His division of crimes as to the age when they are most common is very interesting. He concludes that personal assaults, including assault and battery in all its forms, mayhem, poisoning, and sensual crimes are steadily on the increase, and forgery and counterfeiting on the decline.—*New York Advertiser.*

---

TENNYSON sounded the depths of learned philosophy and touched the heights of ecstatic aspiration, exhibiting a universality of mental comprehension and a generous breadth of all-inclusive sympathy characteristic of the greatest souls that have enriched the literature and art of England since the days of Chaucer.—Philadelphia *Telegraph:*

THE Lake Angeline mine management of Ishpeming, Mich., employing 500 men, will begin eight-hour shifts Oct. 1 voluntarily. The movement will revolutionize relations between capital and labor in the Lake Superior mining district.

www.LatterDayTruth.org

"The Proper Study of Mankind is Man."

# "WHAT IS MAN,"

BY ELDER J. R. LAMBERT.

**Cloth 75c; with Patriot a year $1.50; paper 50c.; with Patriot a year $1.25.**

Address orders invariably LAMBERT BROTHERS,

LAMONI, Decatur County, IOWA.

## Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions The index is rearranged, the subjects and citations furnishing a complete analysis of the contents

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

## BOOKBINDING

Of all kinds at reasonable rates.

Herald volumes, library leather backs and corners, marbled edges .....$1 50
Autumn Leaves, half roan, cloth sides .....1 00
" " half imitation morocco .....1 25
" " half morocco .....1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

## THE E. & S. TEACHERS' BIBLE

Is the Original, the Best, the Most Complete.

*Send for price list to*

E. & J. B. YOUNG & CO., Cooper Union, New York.

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

## THIS SPEAKS

FOR ITSELF.

The following letter from a Brother ought to convince any sane man or woman that the sale of Ordway and Company's Bed Springs is a profitable business *if pushed*. The Company *furnishes* Model and Case, Sample Spring, Circulars, etc., *free to Agents* (conditionally), and Springs, to be paid after delivered, if satisfactory reference is given and the orders *taken first*. They also have other *Household Necessities* for agents to sell. Suitable for *either sex, young* or *old*. *Write* for *circulars* and *terms*. Do not fail to mention *Herald*. Write quick if you wish to *secure territory* and make money. Address,

B. F. ORDWAY & CO., PEORIA, Ill.

WATERVILLE, Kan., April 26, 1892.

B. F. ORDWAY, *Dear Bro:*—The treatment I have received from you and the firm you represent demands that I (right here and now) acknowledge my indebtedness to you for your courtesy and liberality in your dealings with me; and my experience with Ordway's Portable and Adjustable Bed Springs warrants the statement that THEY ARE THE BEST, and superior to any known Bed Spring.

On the 13th of last September I commenced selling your Springs in Garfield township, Clay county, Kansas. Called at seven houses and sold and put up 5 sets of Springs, traveling along a section line running east and west, selling on each side of the road for a distance of 2¼ miles. From that time up to the present I have met with similar success. I take the Springs around and show them, and they sell themselves, and those who purchase one set generally buy more afterwards, and they always recommend your Springs. Henceforth I shall endeavor to devote ALL MY TIME to selling Ordway's Portable Bed Springs exclusively. Yours for business,

E. BLOMBERG.

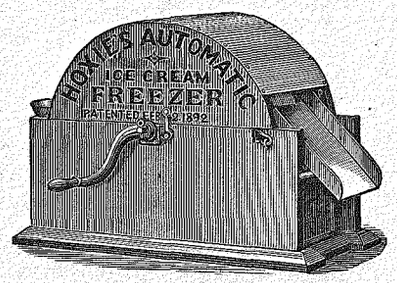
Thomas Lester, Bishop's Agent, East New York Avenue, near Powell street, Brooklyn, N. Y.

John R. Evans, 51 Bute street, Aberdare, Glamorganshire, Wales.

HOXIE'S AUTOMATIC

## Ice Cream Freezer

CAPACITY UNLIMITED.




**For Hotels, Restaurants, and Family Use.**

Will freeze Ice Cream, Lemonade, Sherbets, and all kinds of Ices instantly. Several Machines combined in one, with saving of 80 per cent of ice. Agents wanted. Exclusive territory can be secured by addressing

**HOXIE BROS.,**

17 CHARDON ST., BOSTON, MASS.

## PATTIE;

### Or Leaves from a Life.

Carefully revised by the author, and contains her portrait; also an introduction by Bro. W. W. Blair.

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie appears in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

**Price by mail $1.15.**

For Sale or Trade,

## A LIVERY STABLE

and stock, at Grant City, Missouri. The barn is 36 x 120 feet; nine good teams and harness, five buggies, one carriage, one extension top spring wagon, three trunk wagons, five sleighs, and a new hearse. I want to trade for a farm, to locate my son on, so that I can devote my whole time to the ministry.

20aug3m E. KEELER.

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### The Gospel Quarterly.

SENIOR GRADE.

A Sunday School Quarterly containing lessons for each Sunday in the year; prepared by the Lesson Committee of the General Sunday School Association; designed for the use of both teachers and scholars.

The Home Study with Questions, Introduction, Comparative Texts from King James's and the Inspired Translations, Study of Words and Phrases, Questions on Lesson Text, Sidelights, and Footlights, are designed to aid scholars and teachers by bringing them into direct contact with the Scriptures, and furnishing historical and general information from first-class supplementary aids to Bible Study, thus giving accurate knowledge of the Bible and bringing out the doctrines of the gospel Each quarterly contains a Map of Palestine, also a Lesson Dictionary.

Bound in paper covers; price 10 cents per quarter; 35 cents per year.

INTERMEDIATE AND PRIMARY GRADES COMBINED.

This grade contains the lessons of the Senior Grade in simplified form and for corresponding dates. The Bible Practice Work, To The Teacher, The Lesson Story, Questions on the Lesson, etc., are the leading features. "Footlights:" the Names, Order, and Number of the Books of the Bible, Notes for Teachers, and a Map of Palestine are also included

Bound in paper covers; price 5 cents each; 20 cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### New Testaments; Inspired Translation,

limp cloth binding, 30c. each; $3.30 per doz. net.

A special, cheap edition for Sunday schools; same size and type as the stiff board bound 75c edition.

### New Testaments:

King James' translation; three sizes; American Bible Society's editions; cloth binding.

Brevier type, 18 mo, 25c. each net; the same per doz.

Agate type, 32 mo., (smaller) 15c. each; $1.60 per doz net.

Pearl agate type, 32 mo., 10c. each; $1.00 per doz. net.

These books are kept in stock to supply schools and other patrons with good, cheap Testaments at very low prices.

### Cards and Tickets.

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100 ..... 50
Good Behavior tickets; per 100, 15c.; 1,000 ...1 00
Prompt Attendance tickets; 100, 15 ; 1,000....1 00

### Winnowed Songs.

Each 40c., half doz. $2.25, per doz. .....4 50

### Zion's Hope,

A large, four page Sunday school paper for children; illustrated; edited by Sr. M. Walker. 50c. per year; In packages of four, five, or six to one address, 40c. each per year; in packages of seven or more, 35c. each.

www.LatterDayTruth.org

## To Study the Bible

intelligently you must have complete and trustworthy aids. To buy a large number of books on various subjects would be costly and inconvenient. In an **Eyre & Spottiswoode Teacher's Bible** you will find over 300 closely printed pages of just the information you need; well-planned, admirably condensed, and absolutely trustworthy—a library in itself. The prices of these books depend on their sizes and the quality of bindings—they vary from $1.25 to $15.50. You can get a price list or buy an **E. & S. Bible** from your own bookseller or of E. & J. B. YOUNG & Co., Cooper Union, New York.

Robt. Winning, President. **LAMONI STATE BANK** D. F. Nicholson, Cashier.

(Successor to Farmers Bank of Lamoni.)

Paid up Capital.....$25,000 00
Liability of Stockholders.....$50,000 00

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

## 4 LOTS

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

**CHOICE RESIDENCE LOCATION.**

Terms reasonable. Call on or address,
J. A. GUNSOLLEY, Lamoni, Iowa.

## A RELIABLE WOMAN

Wanted in every County to establish a Corset Parlor for the sale of **Dr. Nichols' Celebrated Spiral Spring Corsets** and **Clasps.** Wages **$40** to **$75 per month and expenses.** We furnish complete stock on consignment; settlements monthly. **$3** SAMPLE CORSET FREE. Send 18 cents postage for sample and terms. **S. S. Mfg Co., 378 Canal St., New York.**

## Ruins Revisited,

AND THE

## World Story Retold;

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH.

BY S. F. WALKER

For sale at the Herald Office. **Price $1 00**


## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:—

West Oakland, California, Montana Hall, Adeline Station, Seventh street.

Chicago, Illinois, services every Sunday at 2:30 p.m., in Hall C, No. 213 W. Madison street. Sunday school at one p.m.

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

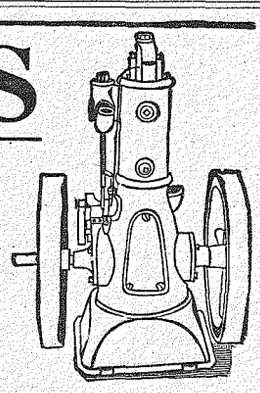
London, England, meetings on Sundays at 3 and 6:30 p. m., Tuesdays and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.


# HERCULES

## Gas or Gasoline

# ENGINES



**Makes no smell or dirt.**
**For Simplicity it Beats the World.**
**No Batteries or Electric Spark to care for.**
**Just light the Burner, turn the Wheel, and it runs all day.**
**No double or false Explosions, frequent with the unreliable spark.**
**It runs with a cheaper grade of Gasoline than any other Engine.**

SEND FOR ILLUSTRATED DESCRIPTIVE CIRCULAR TO

## Union Type Foundry,

**337 Dearborn St.**

**Chicago, Illinois.**

# Central Normal University,

## HUMESTON, - - - - IOWA.

The University embraces the following Colleges.

- College of Liberal Arts.
- College of Music.
- College of Fine Arts.
- Commercial College.
- Colelge of Telegraphy.
- College of Shorthand and Typewriting.
- College of Elocution and Oratory.

All departments are in charge of competent and specially qualified instructors. Every teacher is a specialist. Convenient buildings, special apparatus, large airy class rooms, and all appointments are modern and the very best. Fall term opens August 30, 1892. Student can enter at any time. Expenses very reasonable. Send for large descriptive catalogue. Address,

3dec W. H HENDERSON, PRES., or CHAS CRUMPACKER, PRIN.

## FARM FOR SALE.

A good farm of 160 acres in Hamilton township, Harrison county, Missouri, 4½ miles northwest of Eagleville, 11 miles southwest of Lamoni. This is a good farm. Will sell cheap, because of failing health.

Address S. V. McHENRY,
10d EAGLEVILLE, Missouri.

## GERMAN TRACTS.

Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2 cents; the Sixth Trumpet, a fifty-four page pamphlet, 25 cents.

These prices include postage.

## Autumn Leaves,

With Frontispiece each Month

Published monthly, 48 pages, neatly covered.

**Price per year - - $1.50.**

MRS. M. WALKER,
Editor and Publisher.

## MINISTRY AND BRANCH CARDS.

Neat cards for Ministers and Branches, with name and address or house of worship and hours of services on face, and Epitome or "What we Believe" on reverse side. An excellent aid. Two sizes: 3¼ x 4 inches, price 75 c per 250, $2.50 per 1,000 3 x 5⅛ inches, $1.00 per 250; $3.50 per 1,000 postage paid

Gomer Wells, Secretary General Sunday School Association, Knobnoster, Missouri

## L. A. FOWLER, CONTRACTOR & BUILDER

**LAMONI. - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

## WATSON-BLAIR DEBATE.

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J. Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.


E. L. Kelley, Presiding Bishop, Lamoni, Decatur co. Iowa.

www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, November 12, 1892. No. 46.

Elva L. Scott

THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa

Subscription price $2.00 per year; Six Months $1.00; Three Months 50 cts.; single copies 5 cts.; Sample copies free.

The Traveling ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising-Rates, fifty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

## TO ADVERTISERS.

THE SAINTS' HERALD circulates in every State and Territory in the United States except the Carolinas; also in Canada, Great Britain, etc. Having a field peculiarly its own, it is steadily growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

### MOTHERS THE MORAL EDUCATORS.

THE meetings of the Chicago Ethical Society are growing in interest. An unusually large audience greeted Prof. M. M. Mangassarian at the Grand Opera House yesterday morning. The subject of his lecture was "The Moral Education of Mothers," and he was listened to with thoughtful attention. In substance he said:—

When women shall realize this mission as the mothers of men we shall have one of the greatest revolutions that the world has ever witnessed. Napoleon, addressing himself to Mme. Campau, said the old forms of education had become worthless. What was needed for the proper elevation of the young? Mothers, was the reply. Sheridan, an English agitator of national education, said it is by the hand of woman that nature writes upon the hearts of men. Rousseau says men will always be what it will please the women to make them. If you want them to be virtuous and great, teach women what it is to be virtuous and great.

Woman is the nature-appointed teacher. There will be no political corruption, no social evil, no war, no oppression of the weak by the strong when women shall assume the moral control of the world. The mother worships the child as if it were a god, but were it not for this the child could not live. The birth of a child converts the house into a temple, life into worship, and the cradle into an altar. The school-teacher or the kindergartens cannot take the place of the mother.

There is a difference between education and instruction. The sciences can be taught. Virtue is inspired. The school may persuade the child to believe in self-denial, the mother alone can inspire the child to love self-denial; and if a mother sends out a son and daughter into the world before she has imparted to them this love and yearning for the good, all the school culture of the world will not make them better men and women. Man is not good by science. The life that is not guided by a moral purpose is not a human life The tree of science and the tree of ignorance bear the same fruit. It is the soul, the effort to realize the beautiful, to attain the perfect, according to one's capacity, that is religion

The character of the child is the work of the mother. The mother bends over the child as the skies over the earth. Her habits, the tastes and passions form the child's nature. The mother of Byron was one of those high-tempered, vascillating, mocking women, now caressing her child and now ridiculing him for his lame leg. These corrosive passions entered into the very fibers and textures of his character. "In this world I have tasted every variety of vice," said Byron. Look upon Lamartine, the son of a pure, reverent woman. The four months of Lamartine's rule in France were the best in the history of that country.

Not by precept but by example we can give only what we have. The insect in the woods takes the color of the tree it feeds upon. So the moral life begins in the child almost with its first smile. Love of the mothers begets love in the child. Sacrifice begets sacrifice.

Religiosity and crime may go hand in hand. Some of the most notorious of criminals have been very religious. The companions of Lagala when arrested and carried to the prison of Pisa refused to eat meat Friday. It was against his religion. Bourse, another brigand, never committed an act of murder without first falling upon his knees before his patron saint, exclaiming: "May God and the Virgin Mary help me!"

Here the speaker compared the eminent men of this age, and wherever greatness has been achieved, backed by moral worth, the praise was given the mother.

### MISS FRANCES E. WILLARD.

FRANCES E. WILLARD, even if she had been a maker of sepulchres, would have been a personality well worth studying. As a human she is, in many respects, unique. As a woman she occupies a place by herself apart. A beautiful character is beautiful although its beauty blushes unseen, and no one who has had the honor of Miss Willard's friendship would deem it otherwise than a privilege to have the opportunity of introducing her to the widest possible circle of readers. But the supreme importance of Miss Willard consists in the position which she holds to the two great movements which, born at the close of this century, are destined to mold the next century as the movements born in the French Revolution have transfigured the century which is now drawing to its close. The Emancipation of Man and the Triumph of Free Thought, which were proclaimed by the French Revolution, were not more distinctive of the eighteenth century than the Emancipation of Woman and the Aspiration after a Humanized and Catholic Christianity are characteristic of our own century. Of both these movements Miss Willard is at this moment the most conspicuous representative. —*From Mr. Stead's character sketch of Miss Willard in November Review of Reviews.*

### HOW LITTLE JACK STEAD LEARNED FRENCH IN THREE MONTHS.

TWO ARTICLES which have appeared in recent numbers of the *Review of Reviews*, entitled "How to Learn a Language in Six Months," have attracted the widest attention and created lively discussion. Readers of the *Review of Reviews* were informed that the system described and advocated in these articles was to be practically tested by Mr. Stead's children at Wimbledom, near London. In the November number of the *Review of Reviews* appears the third article on this subject, giving a report of little Jack Stead's progress after being under instruction in the French language three months. The upshot of it all is that little Jack now talks his French like a native. This article, in conjunction with its predecessors, is worthy of the wide attention it will command.

### A PREACHER'S PULPIT MANNERS.

THE pulpit manners of clergymen are so exempt from frank public criticism that many a minister continues all his life in faults of delivery that he might have corrected had he been plainly told of them. In one such case a little girl was instrumental in curing a famous American preacher of an afflictingly pompous air.

His habit was to pause at the end of each division of his discourse, look impressively upon the pews, take a breath so very long that he seemed to increase his size, and then go on with an air of the utmost importance.

One Sunday this good man paused after his "tenthly" for an unusually long time. Little Jane, who had been trying to keep awake, moved as though greatly relieved.

But the clergyman had not finished! He was about getting ready for another "head" when little Jane audibly whispered: "O, mamma, he's going to blow himself up again!" —*Youth's Companion.*

www.LatterDayTruth.org

## DELINQUENT HERALD SUBSCRIBERS.

The attention of Delinquent HERALD Subscribers is called to the following circular, which is being sent to those in arrears in their Herald Office accounts. This includes book accounts on all Herald Office publications.

Our patrons should balance their accounts at once in order to secure the Sermon Supplement and sustain the Board of Publication in its endeavors to place before the Saints a complete line of Church Literature. Much yet remains to be done in this department. Your coöperation is asked to that end:—

OFFICE OF
HERALD PUBLISHING HOUSE,
LAMONI, IOWA,
NOVEMBER 1, 1892.

Bro. _____

Dear Sir:—

The overdue HERALD accounts are so numerous that we are compelled to collect to obtain means to carry on the work of publication.

All who wish the publication interests success, we feel assured, will be glad to have this done, and lend all the aid possible toward the work.

We, therefore, send out this Statement of your Account, trusting to hear from you by return mail. Should any mistake occur in making out your account please notify us by card at once and we will specially examine it.

Balance due November 1, 1892, $——

In behalf of the church publication interests,
We are, respectfully yours,

E. L. KELLEY, President — DAVID DANCER, Business Manager.


## H. L. TILTON,

1881. LAMONI, IOWA. 1892.

GENERAL MERCHANDISE,

**Strictly Cash and Produce.**

A CASH STORE can and will sell goods for less money than any house doing a credit business.

WE SOLICIT YOUR PATRONAGE.

## NOTICE.

I am enlarging my STORE BUILDING 26 x 42, want an active PARTNER at once. $1,000 or $1,500 required. Come and see at once Do not write unless you mean business Address, J. W. JOHNSON, lock box 4 A 12, 5n2t REDDING, Iowa.

## THOS. TEALE & SON

Carry the largest and most complete line of

**Dry Goods, Clothing, Groceries, & Hardware**

in town. We buy in large quantities, and for cash, and can meet all competition.

THOS. TEALE & SON.

## B. D. FLEET,

General Merchandise,

LAMONI, - IOWA.

1885 **HOPKINS & HUDSON,** 1892

Lamoni - - - - Iowa,

Dealers in **Furniture, Undertakers' goods,** Wagons, Buggies, Pumps, and Farm Implements. Large stock, Low prices. All Inquiries Promptly answered. We solicit your trade.

## "NOT HOW CHEAP, BUT HOW GOOD."

We carry a well selected stock of

General Merchandise,

and our constant aim is to please customers, and give them good values. We take pride in selling goods we can guarantee, and that we know will give satisfaction.

☞ Call and see us.

Yours truly,
Blair Mercantile Co.

## YOU CANNOT AFFORD

To be
**WITHOUT A GOOD GENERAL NEWSPAPER**
IN YOUR FAMILY.

Reading the **PATRIOT** commends it more than anything else. All we ask is that you shall place yourself in a position to be your own judge.

TRY IT! TRY IT!

Send for free sample, and testimonials of those whom you know, and who know the *Patriot.*

**1 year $1.00, 6 months 50c., 3 months 25c.**

LAMBERT BROS., Lamoni,
10sep. Decatur Co., Iowa.

## ZION'S ENSIGN

FREE

**UNTIL JANUARY 1, 1893.**

Read the Conditions.

For one dollar we will send the Ensign to new subscribers from the date of receiving their subscriptions until January 1, 1894, thus giving it free for the remainder of this year.

**Address, ZION'S ENSIGN,**

**Box 175. Independence, Mo.**

## 4 LOTS

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

**CHOICE RESIDENCE LOCATION.**

Terms reasonable. Call on or address,
J. A. GUNSOLLEY, Lamoni, Iowa.

Robt. Winning, President. **LAMONI** D. F. Nicholson, Cashier.

## STATE BANK

(Successor to Farmers Bank of Lamoni.)
Paid up Capital..... $25,000 00
Liability of Stockholders..... $50,000 00
Incorporated under the laws of Iowa, Aug. 1, 1891.
SIX PER CENT INTEREST PAID ON TIME DEPOSITS.
Farm Lands and Town Lots for Sale.

## FOR SALE.

Improved eighty-acre Farm, near Lamoni, Iowa. Good land, with house, barn, wells, orchard, and small fruits Address,

AUSTIN ANDERSON, Box 6,
Lamoni, Iowa.

## ATTENTION.

We have on hand ONE GOOD, STRAIGHT GRADE of WHOLESOME, FAMILY FLOUR, not adulterated with alum or other ingredients, which we offer at $2.15 per hundred, or $1.15 per sack. Give it a trial and be satisfied.

JAMES ALLEN,
Lamoni Flour Mill.

## DR. JOHN H. HANSEN,

LAMONI, - - IOWA.

(Graduate Kentucky School of Medicine.)

*TEN YEARS EXPERIENCE.*

CHRONIC CASES A SPECIALTY.

## SPIRITUAL GIFTS

AND

## THE SEER OF PALMYRA:

Or

**SEQUEL TO SPIRITUAL GIFTS.**

BY M. H. BOND.

**Modern Prophets after ancient types.**
**Who was Joseph Smith?**
**Was he a religious impostor?**
**Was he a "Spirit Medium"?**
**What does the Bible say about Joseph Smith?**

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emmanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the Work of "The Latter Day Seer," Examined in the Light of FACTS and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A Revision of "Spiritual Gifts," With Supplement and Appendix. Nearly twice the reading matter of Spiritual Gifts. Paper covers 35cts., full cloth binding 60 cents. For Sale at "Herald Office," or by M. H. Bond, Willoughby, Ohio. Liberal Discount to Agents. 4apr

**HO!! READ THIS!!!**

**The New, Revised and Enlarged Edition**

OF

## PRESIDENCY AND PRIESTHOOD;

THE

**Apostasy, Reformation and Restoration,**

BY WM. H. KELLEY.

Is now on Sale.

**Everybody Should Read It.**

It contains 421 pages of closely written matter, with *autograph and likeness of the Author,* and is printed in good readable type, with neat binding, and is sold at the low price of $1.25 per copy.

No one should be content with a copy of the first issue. Send it on a missionary tour among your neighbors and friends, and purchase a volume of the New Edition to be better pleased with it, and thus *send a thousand evangelists into the field with little or no sacrifice.* The WORK IS A LIBRARY WITHIN ITSELF; *a marvel of trenchant criticism and logical deductions from historical facts;* a KEY to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. No Bible student can afford to miss reading "Presidency and Priesthood" either as critic or investigator. It points out the way in which all Christians may unite upon a common faith—the Bible—and may be read with interest and profit by Skeptics and Infidels. It treats largely of **Ministerial Authority** as associated with the MELCHISEDEK and AARONIC PRIESTHOODS, and the

IDEAL CHURCH OF NEW TESTAMENT TIMES

is conspicuously set forth in striking contrast with the Creeds and systems of Church building since the days of the Apostles, Also the claims for the

RESTORATION OF THE GOSPEL AT A LATER DAY THAN THE APOSTOLIC AGE

is critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. *A historical resume or brief* is also inserted of the rise and development of the "APOSTATE CHURCH," and an exegesis upon the 29th chapter of Isaiah, the revelation of the "SEALED BOOK," a scientific and historical reference and presentation of the earliest discovery and settlement of the American continent, some twenty centuries before the Christian era, the ancestors of the American Indians, who they were and where they came from, with facsimiles of their writings, the origin of modern churches and creeds, etc.

Copies may be had by addressing Wm. H. Kelley, Temple, Lake county, Ohio; or the Herald Office, Lamoni, Iowa, and from Traveling Agents. Money orders sent to Wm. H. Kelley should be drawn on Willoughby, Ohio.

## Western Normal College

Largest, Cheapest and Best Normal School in the West.

**CAR FARE PAID.** Twenty-five Dept's. Thirty Teachers, all specialists No vacation except Aug. Enter any time. Take any classes. Expenses low. Graduates in demand. In order that all may test the merits of the Western Normal College, **we will pay your R. R. fare** from your home to Lincoln, Neb. Full particulars, catalogues and circl. **FREE.** Wm. M. Crom, Pres. Lincoln, Neb.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, November 12, 1892. No. 46.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, Nov. 12, 1892.

CONTENTS:

EDITORIAL:
The Egg Argument in Religion .....725
Increase of Iniquity .....725
"Gifts Differing" .....726
Earthly Impertinences .....727
Was it Samuel? .....727
Gov. Arthur L. Thomas on Polygamy in Utah .....727
Questions and Answers .....728
Canadian Prosperity .....729
MOTHERS' HOME COLUMN: .....729
LETTER DEPARTMENT: .....730
ORIGINAL ARTICLES:
God was Manifest in the Flesh .....734
Labor and Capital.—No. 8 .....735
SELECTIONS:
To the People of the United States ...736
The Coming Man .....737
CONFERENCE MINUTES:
Decatur .....738
Little Sioux .....739
Chatham .....739
Northern Illinois and Southern Wisconsin .....739
MISCELLANEOUS:
C. E. Blodget—Notice .....740
West Virginia Saints—Notice .....740
Items of Interest .....740

## THE EGG ARGUMENT IN RELIGION.

THERE is one argument that never fails in effect when used against the latter-day work, that is the "rotten egg argument." It is always effective in showing that by it confession is made that other and legitimate arguments are not within the reach of the disputants. It is effective in showing also, that the religious and would-be better class in the localities where such arguments are resorted to, are willing to get rid of the tormenting consciousness that their religious philosophies are not defensible from the scriptural and religious bases of human thought and knowledge, by this unlawful method. In such case the resort to the "egg argument," is a confession of defeat.

A brother wrote us lately making inquiry whether it was necessary or obligatory upon the elders to quietly submit to being assaulted by unruly members of society by being pelted with rotten eggs while prosecuting their missions, without effort to secure protection and redress, and a bringing of the offenders to justice. Or whether elders so assaulted would be permitted by the church to prosecute those who so assault them and would be justified in so doing.

The fact that the elder who has written asking these questions has been made to suffer with a comrade in the gospel more than once from being so assaulted makes the question of procedure somewhat important to him. How long must an elder submit to such a style of argumentation before he seeks a redress in the courts? To these questions we reply in a general sense, that the church has given no instruction upon the point involved. We are of the opinion that the conditions under which the unsavory argument is made should govern in each case. The elders are citizens of the commonwealth, and as such are under no obligation to submit to insult and injury by reason of any instruction, or rule passed by the church. They are at liberty to exercise their own judgment in the premises.

It is worthy of consideration, however, whether the suffering of abuse such as is an assault with rotten eggs, while a man is preaching the word, would not be productive of more good if quietly ignored by an elder, than would result from a prosecution and punishment of the offenders. And whether the appeal to the protection of the courts ought not to be the last resort. It has turned out in several instances in the past that the resort to violence, such as stoning the houses public and private, where preaching was being done, the throwing of rotten eggs, clods, dirt, etc., at the elder while preaching, or in going to and from public services, has resulted to great good to the cause sought to be put down by such means, because such assaults have roused the better law loving and order keeping citizens to thinking, the very thing the elders are everywhere trying to get the people to do. Many a friend has been won to the cause presented by the elder by an attack of the sort referred to; those who loved fair play stepping in and compelling by their presence and influence an observance of good order, thus securing a hearing which would not otherwise have been had.

All these considerations have weight, together with the fact that it has been prophetically stated that those who would preach the gospel would be ill treated and sometimes even their lives be in danger, if not taken for the truth's sake.

We think that every elder should see to it that he does not by his own conduct, or harsh and unnecessary condemnation of other's faith and worship, or in any other unnecessary way invite persecution. The upright manly presentation and defense of the gospel and its claims in the Spirit of the Master must win friends in the long run in every community where the Lord may have disciples, or people, and from those places where there are none of these, the preacher may as well get away and keep away, for all the good he will do.

When circumstances seem to point it out as the wiser course, and for the purpose of preventing lawlessness, the elders should appeal to the courts in a direct and positive way, asking that their rights as citizens be recognized as are those of all other citizens; and protection be demanded.

## INCREASE OF INIQUITY.

IN the book of Doctrine and Covenants 45: 4 it is asserted that in these last days "the love of men shall wax cold, and iniquity shall abound." This was said in a revelation given March 7, 1831, over sixty-one years ago. And in the Book of Mormon, 2 Nephi 11: 16, we find the following: "But, behold, in the last days,—or in the days of the Gentiles, also of the Jews, both those who shall come upon this land, and those who shall be upon other lands, yea, even upon all the lands of the earth,—behold, they will be drunken with iniquity, and all manner of abominations." This latter came to the public as a prediction in 1829.

That these predictions (and there are many more of a similar character in those books),—that these predictions are having a most literal and awful fulfillment may be seen in the following authentic evidences:—

"To begin with the plain statement of another fact, the number of deaths by *murder* in the United States is more than double the average in the most criminal countries of Europe; and this number is *increasing* in our country every year, and at a ratio far greater than the increase of the population.

"Recent statistics published in sundry journals show very clearly this great increase. We have reached very high figures, and figures evidently destined to go higher. In 1890 the number of murders in the United States was stated by statisticians to be about 4,000; in 1891 it was close upon 6,000.

"At the time of the tenth census, there were 4,608 persons in prison charged with homicide, and in the eleventh census, 7,351. This seems enormous, especially in view of the fact that here is an increase of persons held for murder of over fifty-nine per cent, while the increase in population has been less than twenty-five per cent."

This was said by Professor Andrew D. White, ex-President of Cornell University, in a lecture of late at Chautauqua.

To this we add statistics furnished Gen. N. M. Curtis by George P.

www.LatterDayTruth.org

Upton, associate editor of the Chicago *Tribune*, and found in the published speech of the former in the House of Representatives, June 9, 1892, in advocacy of a proposed act, TO DEFINE THE CRIME OF MURDER, PROVIDE PENALTY THEREFOR, AND TO ABOLISH THE PUNISHMENT OF DEATH.

Here is something of what Mr. Curtis said, also the statistics alluded to:—

We are daily informed by the public journals that the most atrocious offenses are committed with impunity, and that homicidal crimes have increased out of all proportion to the population. While the population of the United States within the last decade has increased about twenty per cent, the number of homicidal crimes has increased more than four hundred per cent. During these years the nation has been singularly free from great calamities, war, pestilence, and famine, conditions that disrupt society and paralyze administration. Yet, in a period of unparalleled financial prosperity, homicidal crimes have increased from 1 in 35,000 in 1882 to 1 in 10,000 in 1891, as shown by statistics collected by the Chicago *Tribune*, which are approximately correct and entitled to the fullest credit. They are accepted as the most complete to be obtained in this country. That the method by which they are collected and revised may by understood, I give entire the letter of the statistician of that office, detailing the manner in which the work is done. These statistics show not only a rapid increase in homicidal crimes, but the more rapid decline in awarding and inflicting the prescribed punishments therefor.

THE CHICAGO TRIBUNE,
EDITORIAL ROOMS,
CHICAGO, March 6, 1893.

DEAR SIR:—Your favor requesting statistics of homicidal crimes in the United States is at hand. May I prelude them with the statement that, of course, the lists are not complete. I may state, however, that I am confident, so far as homicides are concerned, that they represent fully ninety per cent of the accurate number, and that the hangings and lynchings are substantially complete. I may also add that these statistics are made up from the daily telegraphic reports to the morning papers of this city and then supplemented from a daily scrutiny of the representative papers in every promiment city in the United States which quite completely cover the respective States. I submit the following statement for the past ten years as annually published in the *Tribune*:—

| Year. | Murders. | Hangings. | Lynchings. |
|---|---|---|---|
| 1882 | 1,467 | 121 | 117 |
| 1883 | 1,697 | 107 | 135 |
| 1884 | 1,465 | 123 | 195 |
| 1885 | 1,808 | 108 | 181 |
| 1886 | 1,499 | 83 | 133 |
| 1887 | 2,335 | 79 | 123 |
| 1888 | 2,184 | 97 | 144 |
| 1889 | 3,567 | 98 | 175 |
| 1890 | 4,290 | 102 | 126 |
| 1891 | 5,906 | 123 | 195 |
| 1892, to date | 875 | 25 | 36 |

From the above we learn that in the United States alone, in ten years, two months, and six days, the *Tribune* record shows 27,093 murders, 1,066 hanging, and 1,560 lynchings (how many murders there were undetected, and unrecorded, we are left to conjecture), and that while our population has increased twenty per cent in that time, "homicidal crime has increased more than four hundred per cent." This is simply dreadful, and yet it is what might be expected by those who believe in the divine authority of the texts we have hereinbefore quoted. These conditions are "signs of the times" and indicate the soon coming of our Lord and the blessed reign of peace. And, we may inquire, How about increase in other forms of crime?



## "GIFTS DIFFERING."

PAUL said to the former-day Saints:—

For as we have many members in one body, and all members have not the same office: so we being many, are one body in Christ, and every one members one of another. Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.—Romans 12: 4-8.

Whoever has carefully observed men and matters, both in and out of the church, need not be told that there are many varieties of gifts and qualifications, capabilities and endowments, manifest in men and women, not only as relates to spiritual concerns, but likewise in respect to every department of life. This being true, how important it is that each person study themselves, their "gifts" and qualifications, and thereby be enabled to judge as to their capacity, fitness, calling, and proper avocation. If they fail to do this, the chances are they will fail of success, suffer bitter disappointments, lose the confidence of friends, and win only failure—miserable failure—for themselves and all connected with them. God has not given the gift of song to the owl, the eagle, the peacock, nor the ass, but he has conferred it richly on the lark, the linnet, the canary, the nightingale and thrush. He has conferred the gift of strength to the elephant and unicorn; fleetness to the horse, the deer, and the dromedary; sagacity to the fox and wisdom to the coney and the ant. So also he has "given gifts unto men" in the church, and each should be careful to learn his gift and calling and seek to excel in their cultivation and use. The owl attempting the song of the golden-throated thrush would make a sorry failure to the disgust of all who heard; and the fox, attempting the flight of the eagle, would win for itself an inglorious fall and inspire the contempt of its fellows for its groundless presumption.

But, dear reader, it is no greater folly for beasts and birds to assume gifts and callings not given them, than for persons in the church to do it, nor is it nearly so harmful to all concerned. In view of this fact the Lord in his wisdom has said: "Wherefore, now let every man learn *his* duty, to act in the office in which *he* is appointed, in all diligence. He that is *slothful* shall not be counted worthy to stand, and he that learns not *his* duty and shows himself not *approved* [in his own office], shall not be counted worthy to stand."—D. C. 104: 44. God has distributed "gifts and callings" in his church, and has appointed offices and authorities, providing also that each office shall have its incumbent who shall be responsible for his own stewardship while in that office, and he has also ordained that no two persons shall or may fill the same identical office at one and the same time. All this is essential to order, harmony, and official responsibility. It is just as impossible for two persons to fill the same identical office, calling, and church authority, at the same time and place, as it is for two hands to be in the same glove, two bodies in the same suit of clothes, two kernels in the same shell, or two eyes in the same socket. If it were otherwise, personal duty, personal right, and personal responsibility would cease. This is equally as true in church affairs as in civil government, and whoever will trace official authority from the president to the pathmaster will find that each official has an office and calling that he is personally responsible for, and that no one has the right to invade—that no two persons can fill and officiate in it at one and the same time any more than two particles of matter can fill the identical same place at once and the same time. Therefore when the Lord and the Church has called and appointed a person to fill and officiate in a separate and distinct calling and office, no one should seek to fill and officiate in the same place, for that would work confusion, strife, and ruin.

The President of the United States has the right and the duty to preside over the nation, but he has no authority or duty thereby to act as the governor of a State, the mayor of a city, nor even as the pathmaster of a road district. The judge of the Supreme court of our nation has rights and powers to act in the office in which he is appointed, but that fact does not authorize him to act in the office, place, and stead of John Jones, a district judge, nor in the office, place, and stead of Peter Prim, a justice of the peace. Every officer has his duties, rights, and responsibilities, according to the "gifts and callings" conferred upon him, and no one may invade them. If he fails in duty, and will not reform, he may be proceeded against on charge, and be tried before a competent tribunal at convenient time and place. This is just to all concerned, protects the rights of all, prevents officious encroachment and intermeddling, guards the office against invasion, protects the officer against displacement and domination, establishes order, secures harmony, strengthens the band of government, and unifies the body of the people. Such is the

www.LatterDayTruth.org

genius and such are the conditions of our civil government, a government founded on constitutional provisions inspired of God.

Paul compares "the body" of Christ —the church—to the human body, and notably that which we may denominate the official part of the body, saying, in Eph. 4:11, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers," to which my be added "elders," "bishops," "seventy," etc., etc., and he wisely argues in 1 Cor. 12:12–29 the separate and distinct office of each part, claiming that all are "necessary," none to be rejected, but all to act in unity and harmony for the edification of all. The eye may not take the office of the hand, the ear may not take the office of the foot, neither should the hand, or foot, or mouth, take the office and place of the eye or ear. And this should be the rule with every other member. Every member should be left to minister in its own office and answer the specific ends for which it is ordained. In this way there is no confusion in work, but each part performing its own office contributes to the unity, safety, edification, and well-being of all the other parts. Therefore, while the command of God says "let every man learn *his* duty, and to act in *the* office in which *he* is appointed, in all diligence," each member and minister, should be careful to let every other man "act in the office in which *he* is appointed" and not aspire to nor invade it. And all should ever bear in mind that ministers and members have "gifts differing" (different gifts), and that each should exercise his own and not enter upon and exercise that of another,—that the hand should not seek the office and duty of the eye, nor the foot that of the ear—but let every part perform its own office, from greatest to least and from least to greatest, for God and reason demand that each shall be respected, honored, and sustained in its place for the good of all, the prosperity of all, and for the honor and glory of the Giver.

## EARTHLY IMPERTINENCES.

THE following article from the pen of the celebrated James Russell Lowell will help to explain why the HERALD does not furnish its readers with weekly supplies of "earthly impertinences" in the way of local items from various points, including Lamoni, which are of no value except at the time and in the place when and where they arise. It has been and is the purpose of the HERALD editors to publish only such matter as is important and as will be good to preserve for future reference.

Our forefathers were scholars because they did not read so many things as we. They had fewer books, but these were of the best. Their speech was noble, because they lunched with Plutarch and supped with Plato. We spend as much time over print as they did, but instead of communing with the choice thoughts of choice spirits, and unconsciously acquiring the grand manner of that supreme society, we diligently inform ourselves and cover the continent with a network of speaking wires to inform us of such inspiring facts as that a horse belonging to Mr. Smith ran away on Wednesday, seriously damaging a valuable carryall; that a son of Mr. Brown swallowed a hickorynut on Thursday; and that a gravel-bank caved in and buried Mr. Robinson alive on Friday. Alas! it is we ourselves that are getting buried alive under this avalanche of earthly impertinences.

## WAS IT SAMUEL?

REFERRING to an editorial in the HERALD of April 30 last, in respect to witchcraft, etc., a correspondent propounds this question as to the personage the witch of Endor claimed appeared to her, of whom it is said, "Saul perceived it was Samuel."

If it was not Samuel who appeared to the witch of Endor on the occasion of Saul's visiting her, the Lord must have inspired her to tell Saul what proved to be true; or how came she to know the mind of the Lord? Saul and his sons would go to where Samuel was; so the Lord did not make any distinction between them although Saul was so wicked, showing the justice, not the wrath so often spoken of, of God.

To the above we reply, that the text (1 Sam. ch. 28) neither says or intimates that the Lord inspired the witch of Endor, nor does it teach that Saul and his sons went where the prophet Samuel was, neither does the text intimate that the witch knew the mind of the Lord, but only that the witch and wicked Saul together figured in the affair with their deceptions, pretensions, and claims. The text, in verse 8, declares thus:—

And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee.

Inasmuch as the Lord would not answer Saul through these regular and divinely appointed means, it is conclusive he would not answer through a means everywhere condemned in Holy Writ, and especially is this manifest in this text,—

So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it.—1 Chron. 10:13.

THE *Return* formerly published by Elder Ebenezer Robinson, at Davis City, Decatur county, Iowa, in the interest of what is known in the usual talk of all classes of Latter Day Saints, as the Whitmerite movement, and which ceased at the sickeness and death of Elder Robinson, has been revived at Richmond, Ray county, Missouri, by J. C. Whitmer, the nephew, and George W. L. Schweich, grandson of Elder David Whitmer, deceased. The first number, the issue for October, present year is laid on our table, and we have taken note. We are sorry, for the sake of those engaged in its publication, that we cannot say that the paper has been improved by the change of location and management; but having read this first issue, we are constrained to think that unless later issues shall be an improvement on this specimen number, the change has been for the worse.

We are assured that no cause deserves to flourish that seeks to build itself chiefly on the demerit and wrongs of others; or, so far as religion is concerned, rests and relies on the excellency of a human instrument for its authority and perpetuity. Sir William E. Gladstone is a "grand old man," but English policies shaped by him must have intrinsic merit, or both he and they will perish before that which is better.

If there is a true succession to the work left by Joseph and Hyrum Smith, it will not find its maintenance in the mere fact of the good moral character of any one, or more of those once allied with him, but in the facts of faith, doctrine, and practices instituted by him through command of God, and kept by those who claim to represent the church.

## GOV. ARTHUR L. THOMAS ON POLYGAMY IN UTAH.

IN a late issue of the HERALD we published a newspaper slip to the effect that plural marriage, or polygamy, was stated to be still practiced in Utah. We notice that Gov. Arthur L. Thomas, acting Governor of Utah in his report to Hon. John W. Noble, Secretary of the Interior, makes the following statement, which we are pleased to see:—

POLYGAMY.

In my last report referring to the action of the president of the Mormon Church in issuing the so-called manifesto on September 25, 1890, in which he said, "And I now publicly declare that my advice to the Latter Day Saints is to refrain from continuing any marriage forbidden by the laws of the land," and the action of the Mormon people in their general conference on October 6, 1890, and again on October 6, 1891, in adopting by a unanimous vote a resolution declaring that "We condsider him (Willford Woodruff) fully authorized by virtue of his position to issue the manifesto which has been read in our hearing and which is dated September 6, 1890, and that, as a church, in general conference assembled, we accept the declaration concerning plural marriage as authoritative and binding," I said that I had "no doubt that as they (the Mormon people) have been led to believe it (the manifesto) was put forth by divine sanction, it will be received by the members of the Mormon Church as an authoritative rule of conduct, and that, in effect, the practice of polygamy has been formally renounced by the people."

I know of nothing which has transpired during the past year to lead me to qualify the opinions above expressed so far as the Mormon leaders and the Mormon people as a whole are concerned. I do not believe that any polygamous marriages have taken place

www.LatterDayTruth.org

with the consent or permission of the Mormon leaders, and I also believe that it is the sincere intention of the Mormon people not to approve or sanction polygamous marriages for the future. I also believe that the large majority believe it now to be wrong to live in unlawful cohabitation. There is no doubt, however, for the evidence on this point is conclusive, that many persons who contracted polygamous marriages before the manifesto was issued, have been guilty of unlawful cohabitation. Human nature does not change by the kind of church it enters, and there are Mormons who, because they have the opportunity, are deliberately violating the law prohibiting unlawful cohabitation. It is to be regretted that the sincerity of a whole people in seeking to accomplish a great reform, should be placed under suspicion by the acts of a few, but such is the case. It will probably be some time, it may be years, before the practice of cohabitation will finally cease. I think, though, that if the majority of the Mormon people could have their way, it would cease now and forever.

## QUESTIONS AND ANSWERS.

*Ques.*—1. Will you please tell me how the ministers of the church are called, and whether each one that has been called knows that he has been so called to preach the gospel and administer the ordinance of the same in the name of the Lord? 2. Is the office of a deacon in the church to-day inferior to the same office in the days of Philip? Philip preached and baptized. 3. Did not the spirits of the just and unjust both go to sheol at death, but to different apartments between which a great gulf was fixed, so that one could not pass to the other, as recorded in Luke 16; but since the resurrection of Jesus, do not some go to Paradise to await the time of the resurrection of the body, while others go to hades until the resurrection at the end of the thousand years? 4. Who may these souls be that are under the altar asking, "How long," until they be avenged of the shedding of their blood?

*Ans.*—1. The understanding is that all ministers are called by the Spirit of the Master, in some form of communication, by the spirit of revelation and wisdom, and that those called receive knowledge for themselves satisfactory to them of the call. The revelation states:—

"Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him."—D. C. 17:12.

2. We presume not. There is reason to believe that both Stephen and Philip were called to office above that of deacon soon after their being chosen of the seven; providing Philip was among those. Deacons may now "preach, teach, expound, exhort, and invite all to come to Christ," as much as they ever could; it is a part of their calling.

3 Sheol represents the condition of the dead after death, and not necessarily the locality or place where they wait, or go. There was probably as much of a division—with a gulf between the two classes—before the resurrection of Christ as after; where the righteous and the unrighteous were received into the condition properly their due. We understand that there may be differing conditions in what is called Paradise in the intermediate state for the differing degrees of goodness, as it is reasonable to believe that there are differing conditions in the prison, (whether that is called hades, or not,) for the differing degrees of guiltiness among those who sin before death. All who go to hades may not await the end of the thousand years; some may hear the gospel in the spirit world and obey it unto a part in the first resurrection; living "according to God in the spirit," but being "judged according to men in the flesh."—1 Pet. 4:6.

4. We do not know who they may be, other than we are warranted in believing that they were good men, prophets and martyrs who have lived on the earth, and whose lives were taken because of the testimony against the "world, the flesh and the devil," which they bore.

## EXTRACTS FROM LETTERS.

Bro. T. W. Williams, Arbaugh, Ohio, October 3:—

Am meeting with much success in missionary work; have baptized twelve since June. Our reunion was a success. All are busily engaged.

Bro. L. R. Devore wrote from Raroia Island, Oceanica, July 4. In his letter he says:—

We have received no mail from America since March 28, hence know nothing of the work done by the General Conference. We still have plenty to do. All are as busy as we can handily be. Have baptized ninety-two in all so far; others have given their names who will be baptized in a few days. We hear of additions in various parts of the mission by the native elders. We wish to go on to Hau sometime this month, as they need a visit badly. We desire to return to Tahiti sometime in October, and from there go to Tuboi, as they proffered to meet us with a vessel and take us there. Elder Taipura was appointed to go there and went in April, and has been baptizing more or less; so we hear. Elder Hawkins, myself, and wife have been seriously ill a portion of the time since we came here, but we are much better now.

Bro. James Thomas, wrote from Richmond, Missouri, October 29:—

I have labored in this district since spring with some success. I have been well received by all the Saints, and have been assisted in and around Richmond by the following brethren: E. E. Williams, David Graham, H. T. Curtis, A. C. Richardson, and R. Hockins. They have always been on hand to help forward the work of Christ. The *Herald* and its management are highly spoken of in this district by all the Saints.

Bro. G. M. L. Whitman, from Omaha, Nebraska, October 29:—

Discussion at Springfield, Nebraska, closed on the night of the 26th. Question, "The Bible teaches that man is mortal, and in death unconscious." Rev. W. E. Todd of the Christian Advent Church affirmed, Bro. C. Scott denied. Am pleased to say that the Lord and his truth swept the enemies' ports like a deluge.

In the reclaiming of the land of Palestine it seems that it is not all ease and comfort, but often through great distress and trials. A sister writing from Jaffa, on the 14th of September, says:—

There are so many poor people here at the present time, and no work for them to do, that some are going insane because of the hard times. Some, or the most part of them, are selling everything that will sell to get a little to eat. There are so many crowded into Jaffa, many had to be sent away; it has been that way for the last year. At Jerusalem times are especially hard. The railroad is now at Jerusalem, reached there last month, and begins to carry passengers this month; but there is much to do to the road yet to make it strong. The Jews are coming to this country. Thirty families came last month to settle in the old city of Bashan that has lain so long uninhabited except by wild animals for so many years, only as now and then travelers would pass through it and stay a night there. That is the place G. J. Adams was going to take part of his colony if he had not failed at first. Jaffa is filled with all kinds of the most terrible sin. I wish there could be a missionary sent here. They will have to learn the language, as this is a foreign country.

## EDITORIAL ITEMS.

SR. F. J. TRIPP, writing from Pullman, Washington, desires that the locality where she lives may be remembered in the distribution of the labors of the elders. She was baptized a good while ago, but has not heard a gospel sermon for many years now; and is very desirous that she and others there may be favored with hearing the gospel. Can the elders in that field notice this call.

Very cheering news reaches us from the Michigan field. Under the management of Bro. E. C. Briggs, missionary in charge, a division of the conference district has been arranged, one part to be called the Eastern district, over which R. E. Grant was chosen to preside; and the other to be called the Northern, over which Bro. J. J. Cornish was to have the charge. This is a timely move, and we congratulate Bro. Briggs on the good work done in the district. Edgar H. Durand, a former disciple of the Flying Roll, or the Old and New House of Israel, has joined the church at Detroit, and will probably make a valuable worker in the Lord's laboring field.

The conference of the Decatur district, held at Davis City, on Saturday and Sunday, October 29 and 30, was quite largely attended by the elderships; and on proper resolution the Decatur district resolutions, providing for the nomination of branch presidents by district presidents and missionaries in charge, and the nomination of all officers in the branch by the branch presidents, was repealed by a vote of sixty-seven to fifteen.

Bro. Harry Hargan, of Bank Post Office, Maryland, reports a good inter-

www.LatterDayTruth.org

est at that point. Requests are made for the labors of Brn. W. H. Kelley and F. M. Sheehy.

Bro. H. L. Holt is pushing tent work at Martinez, California. He was there October 24.

Bro. H. N. Davis, of Galland's Grove, Iowa, writes October 23 of the reunion and of the labors of Bro. J. McKiernan at the grove.

Bro. A. J. Keck was at Aurora, Illinois, October 28, trying to introduce the work in that city.

Brn. John Beaird and John Brooker, of St. Louis, Missouri, left that point on the 7th ult. to preach in portions of Western Illinois. They preached at Shiloh, Lebanon, Summerfield, Trenton, Aviston, Breese, Carlisle, and numerous other points, at all of which town officers kindly granted them permission to speak in public places, in some cases furnishing town halls free of charge. The brethren went from house to house giving notice of meetings, the people attending and hearing, and showing them cordial hospitality. They report being blessed in their efforts, making friends and openings where the work done may be continued with prospects for favorable results.

Bro. Columbus Scott arrived home from Council Bluffs, Iowa, the 1st inst. in good health. He has just concluded a three-nights' discussion with Elder W. E. Todd, of the Christian Advent Church, Elder Todd declining to enter into an examination of other questions than the one discussed—the intermediate state of the dead.

Bro. R. M. Elvin left for Eagle Grove, Iowa, in answer to call from the sick.

By late letter from Bro. H. H. Robinson we learn that he has baptized three in Wyoming county, Pennsylvania, the first known to obey the gospel in that county.

## CANADIAN PROSPERITY.

A BROTHER, Abraham Caldwell, of Vancouver, British Columbia, writes us concerning a statement in regard to the public debt of Canada, appearing in a HERALD for July 16; and sends us a clipping or two serving to show that Canada is prosperous, and quite independent of the United States, in a commercial way. Of these we reproduce one, and thank Bro. Caldwell for his kind letter.

The Chicago *Canadian-American* very aptly hits off the situation when it says:—

Many of our readers have doubtless from time to time read accounts in American newspapers depicting the trade depression that has overtaken Canada as a result of the adoption of the McKinley Bill. But you cannot believe all you read as to the effects of the duties put on by the Ohio statesman in the hope of converting Canada into a vast poorhouse. The recuperative power of the people of the north is more than a match for the hostile tariff legislation of our congress. It has asserted itself in genuine independence of this market, and evidence is accumulating every day which goes to show that the Dominion was planned wisely in seeking other markets instead of spending her time idly and uselessly in crying over spilt milk. Her foreign trade is growing at a pace that astonishes the pessimists, while her domestic trade, according to those acknowledged authorities, the general managers of her incorporated banks, is in a most satisfactory condition. In May her exports are valued at $7,170,618 and for the eleven months $96,706-411, which shows the increase of $12,033,578 over the same period last year. When official figures present this picture, and the banker, who has his finger on the commercial pulse of the country, vouches for the prosperity of the masses, we must conclude that our northern neighbor is a long way removed from the entrance to a court of bankruptcy.

# Mothers' Home Column.

"Never did any soul do good, but it came readier to do the same again with more enjoyment. Never was love, or gratitude, or bounty practiced but with increasing joy which made the practicer still more in love with the fair act."

WE wish to announce to those who are interested in the Gospel Boat, and they are many, that the volume of poems we have been compiling to be sold for the benefit of that fund will soon be completed and in the hands of the binder. The selections have been made with the utmost care, and we feel safe in saying that no volume of like size can be found containing so many gems of poetry as "Afterglow." It will be well and handsomely bound in cloth, white and other colors, and morocco. The design upon the cover has been engraved especially for this volume and is unique and beautiful. The book is printed in large type upon velvet finished, English book paper, and contains 265 pages, besides many choice engravings.

The Bishop informs us that negotiations for the boat are being made and all that is now wanting to secure it is one final, united effort.

This is the opportunity for those who longed to help on this effort but had not the means to do it. Sell a few of these volumes for the holiday season and thus help to complete what yet remains to be done. The edition is limited and such is the interest manifested by all who have seen any of the advance sheets that we feel sure of selling every volume before Christmas.

The Bishop does not know as yet the exact cost of the boat, but should any more accumulate in this fund than is required to purchase such a boat as the best wisdom of those having it in charge shall decide upon, it will be used to help the work of missions in other lands. Dear Saints, what is the request we are making of you? Simply to spend a few dollars of your Christmas money with us, that the profits may be applied to the gospel work. The need is urgent, and how can you refuse to hear the call. In one, or two weeks at the most, we will be able to announce prices for different styles of binding.

### MEMORY TEXTS FOR DECEMBER.

First Thursday, Moroni 6:2; Rev. 21:2-4. Second Thursday, Moroni 8:2; Doc. and Cov. 28:13. Third Thursday, Mal. 3:1-3; Matt. 11:10; Doc. and Cov. 34:4. Fourth Thursday, Joel 3:16, 17; 1 Nephi 3:42. Fifth Thursday, Jer. 3:17, 18; Amos 9:13, 14; 1 Nephi 4:4.

ELEANOR.

## PRAYER UNION.

### SPECIAL REQUESTS FOR PRAYER.

T. W. Likins, of Waterford, Ontario, requests your faith and prayers in behalf of an aged sufferer, Sr. Waldagk, that if it be not God's will to restore her she may be released from her suffering.

PROTON, Ont., August 29th.

*Dear Sisters:*—I rejoice that God has given us the privilege of bringing all our cares and sorrows as well as our songs of joy to him. When reading the testimonies of my sisters the Spirit comes upon me and witnesses that their testimonies are recorded in heaven, and I have rejoiced and praised the Lord for the testimonies they were capable of bearing of the truthfulness of the work. I feel to thank God that he ever saw fit to give me a knowledge of his work, for I know it is from God. I want to live with an eye single to the honor and glory of God; and with God's help bear the trials of this life more patiently, looking forward to the day of which the poet has said:—

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

I would love to be one of those who will be worthy to meet all the pure and holy ones who have gone beyond the veil, as many are doing, in our day. But I realize that to enjoy these great blessings I will have to live near to God; so that the evil one will not have power over me. May the Lord look down on his covenant people everywhere, is the prayer of your sister in Christ,

EUPHEMIA JACK.

BANDERA, Texas, July 29.

*Dear Sisters:*—It has been some time since I have read any letters from the sisters, for I cannot take the *Herald;* but I feel thankful that I can enjoy reading them once in awhile. I have a cousin—Sr. Sophie Ferguson—who kindly sends the *Herald* to me; but it is a long time before I get them; they are read with eager pleasure when I do receive them. We had such a nice time at our June conference. Bro. A. B. Moore is with us again, preaching the gospel with the Spirit and power that can be denied only by those who are too prejudiced to listen. Bro. Johnnie Currie has preached a few sermons (encouraging ones too), and Bro. L. L. Wight also preached several excellent sermons for us; but has gone to preach the faith elsewhere. May God's peace and power go with our aged brother.

There is a great stir in religious matters in this place, some going one way and some another, all striving, I believe to do well. We as a band of God's chosen are working in our poor way to live in such a manner that others will see the light and come to it. God's word and his promise has come to us, that inasmuch as we are faithful he will bless us. I am striving to do right and live according to my faith; but sometimes I have great strug-

www.LatterDayTruth.org

gles. When I have passed through the trials, by striving to overcome, God is with me and helps me when I ask for strength. God has blessed me many times, though I am an unworthy servant. Asking an interest in the prayers of all that I may be strong in the faith and prove faithful, I am,

Your sister in the one hope,

EFFIE ROSS.

---

*Dear Sisters:*—I have enjoyed reading the letters in the Column ever since it was started. The thoughts which have there been given us have been a source of great comfort and strength to me and many times in the hour of sorrow and trial have given such encouragement that I was enabled to trust my Maker, and with trust and confidence say, "He doeth all things well." I have looked beyond this world of trouble and trial to a better, grander, holier life. If our lives are so ordered here that we are worthy of the Master's "Well done" at the end of the race, I believe we will then look back upon the changing trying scenes of this life, and clearly see why things were allowed to be so here, and will see that our Father was guiding and leading us with his loving hand. The paths he chose many not have been the ones we wished to walk in, but we will know that the paths which he in his wisdom and love wished us to travel were the ones that did us the most good, and aided us most in the development and perfection of character and made us purer and better.

To those who have written and are still writing for the Column I would say: Keep on giving your words of counsel and advice; they cheer and encourage the young as well as the old. The young need the benefit of your experience, for some day they will take the places of the older ones.

Happy and blessed are those who are surrounded by good influences at home, and whose parents lead them in the paths of truth and right. I have often heard and read this statement: "Do nothing that you would be ashamed to have your mother know, and you will not go very far from the path of right." Oh that this were always true! But most rules have exceptions, and, sad to say, this one has.

On questioning some children lately in regard to their behavior, and trying to get them to see that they had not done right, I said: "What do you suppose your mother would think if she knew this." "O," they said, "mother knows, and she don't care." I have reason to believe they told the truth. I hope the same cannot be said of many mothers, and especially of no Latter Day Saint ought it to be said.

Mothers, do you care what your children are doing,—what company they keep? When they are away from the shelter and protection of home do you know where they are? Or shall it be said of you, "Mother knows, and she don't care"?

It seems to me that it is time something was being done, when mothers care not what their children do. Are the children to be blamed if they do wrong,—if their teachings have not been such as would make them love the right and hate the wrong? Which need the more teaching, I wonder; parents or children? I wish every child was surrounded with the proper home influences and teachings. Then might we safely say: "Do nothing you would be ashamed to have your mother know, and you will not be far from right." When the home is not what it should be, can we expect the children to care for right?

That the time may come when all who profess to be the children of the light will be so pure and good, and so watchful of the interests of the children that no child can say, "Mother or father knows, and they don't care" And then may the children be so taught and trained that they will love the right, because it is right, and always act so that their parents can have trust and confidence in them, is the prayer of a sister in the one faith.

July 30, 1892.

---

WESTON, Iowa, Aug. 10.

*Dear Sisters:*—I feel impressed to write a few words for our beloved Column. I am glad to see it sustained, as I do not feel that the *Herald* would ever be complete without it again. I believe we sisters have a work to do that none can do for us, and this is one way we can help to roll on this glorious work, which is very dear to me, for I see so many things to encourage me, and as I journey on my faith grows stronger and my hope grows brighter.

On July 10, five precious souls were baptized here, and three of them were my own dear relatives, my only brother and two sisters. Bro. C. Derry confirmed them; they were indeed baptized with the Holy Spirit, and many glorious promises were made them if faithful. I have prayed long and earnestly for them that they might be brought to a knowledge of the truth, and that they might receive a testimony for themselves. My prayers were answered, my heart was full of joy, and I feel to praise God from whom all blessings flow. Be not discouraged if your prayers are not answered at once, but pray on in faith and they will be answered in the Lord's own due time. One of those baptized was a promising young man, who bids fair to become useful in the work, if faithful. One had been a Lutheran all her life, if I mistake not, but the Spirit bore witness to her the first time she attended our meeting, which was a sacrament meeting where the Spirit of God was present in much power, and she is now rejoicing with us in the faith. Thus the honest in heart will be gathered one by one. Bro. C. Derry has been laboring in our vicinity, and the seed he is sowing will in due time bring an abundant harvest. He has endeared himself to the Saints here, and I have heard some outsiders speak very highly of him. Dear Saints, I would ask your faith and prayers in behalf of my father, P. Olson, who was once an elder in the church, and I know he was blessed while he labored as such; but he has lost the love he once had for the work. It has been shown to me three different times in dreams that his time is very short upon the earth, and I greatly desire to see a change for the better before he shall be called away. He is personally known to many of the elders, and I trust they will remember him in their prayers, that God will again rekindle that flame of love that once filled his heart.

I have had many encouraging testimonies of this work in dreams that have brought joy and comfort to my heart, and I greatly desire to live faithful, and keep the commandments of God, that when he shall come to make up his jewels, I may be worthy to enter into that rest he has prepared for his faithful saints. Your sister,

CHRISTINA RASMUSSEN.

---

# Letter Department.

ATCHISON, Kan., Sept. 27.

ELDER JOSEPH SMITH, *Dear Brother*:—I wrote the *Herald* about the 15th of this month, relating the result of an interview I had with L. D. Hickey, in which I declared to him in the presence of the members of the Atchison branch, that you did not recognize him as an elder of the church over which you preside. To-day I was engaged in conversation with the secretary of the Y. M. C. A., at the rooms of said society, when Mr. Hickey called for the express purpose of showing me a letter purporting to have been written by you, with your signature attached. The letter read as follows, or almost in these words; to wit.: "Elder Hickey: Knowing as I do that you was ordained an elder under my father's hands, I certainly recognize you to be an elder," etc. signed, "Joseph Smith."

Now, what I desire is, to get at the truth of the matter. I could not make myself believe that you had sent him any such club to fight the work with; so I will ask you to please state in the columns of the *Herald* what relation L. D. Hickey holds to this church, according to your understanding. He is now in a position to do considerable injury to the church in this way, by working among the new members and outsiders, first showing them what appears to be an indorsement from you of his ministry, and by then introducing his Book of the Law, and thereby confirming people in the belief that the Reorganized Church does believe in polygamy. I desire that it should be made plain in the *Herald*, because through my efforts the *Herald* is kept on file in the Y. M. C. A. rooms, and there are those who heard Hickey abuse me to-day, who should know the truth of the matter as to your understanding.

In bonds,

C. E. GUINAND.

[In compliance with the foregoing request we state that in correspondence with Elder L. D. Hickey, we have always addressed him as elder. This last summer or early fall he wrote us asking whether we used this title in derision, or in courtesy, or why? We wrote him as simply as we could that as he had been ordained in the lifetime of Joseph the Martyr, we recognized his right to the title and so used it as courtesy demanded.

We now state that the letter written by us in reply to Elder Hickey, was not written to indorse him as an elder in the Reorganized Church, or in anywise to sanction any action or theory advanced by him. Elder Hickey is not now, and has not at any time been an elder in the Reorganized Church, or in

www.LatterDayTruth.org

affiliation with it. Nor is the Reorganized Church in any way responsible for him, his teaching, or policy. The letter referred to was not intended to, nor does it indorse him as an elder in the church and entitled to represent it, either in public, or in private. For him to use the letter in such a way as to convey the impression that we do so indorse him, or in any way to compromise us as sanctioning his peculiar and personal views, is improper, does us injustice.

Elder L. D. Hickey stands in the same relation to the Reorganized Church that any other man does who once belonged to the church in the days of Joseph and Hyrum Smith, the prophet James J. Strang, or Pres. Brigham Young, and has never united with the Reorganized Church either by baptism, or on his original membership. He has never united with the Reorganized Church, and so far as we are informed, has never sought to do so.—EDITOR.]

---

HAIGLER, Neb., Oct. 27.

*Editors Herald:*—Being so requested by Elder S. D. Payne of Hiawatha, Nebraska, I take pleasure in writing up a report of his and Elder E. D. Bullard's labors of recent date in the State of Kansas, of which Elder S. D. Payne gave me a memoranda. They started from Haigler on September 13 and proceeded to Goodland, Sherman county, where they preached several very effective sermons to good sized congregations without much opposition, the result of which was the baptism of five persons. They then moved onward to Rexford, leaving some investigating the work and many pondering over the wonderful works of God. At Rexford they preached several sermons to good aduiences of attentive hearers, after which they baptized one. They then proceeded to Decatur county and preached three times near a place called Kanona; then returned to Rexford, where they expected to meet a minister of the Cambellite faith in debate, but when they came to the place of contest the reverend gentleman was not there, and supposing his absence to be the result of his spiritual and scriptural weakness, the elders set their faces toward home.

Since my last letter I have preached two sermons, to large audiences for this part of the world. The people were very attentive and manifested good interest.

In gospel bonds,

J. D. WILTFONG.

---

OSTERDOCK, Iowa, Oct. 21.

*Editors Herald:*—The *Herald* comes to-day with good news of the spiritual labors done at the Logan reunion. I am comforted in reading such good news from the efforts of the Reorganized Church in advancing the good morals, not only of the church as it should be, but the uplifting of the veil of darkness that has for so many years kept the world in ignorance of the true light of the gospel as it was taught by Christ and the apostles. When I read over the notes of the good sermons preached by the elders at the reunion, I cannot help thinking what a spiritual feast I have lost in not being able to attend, as I had hoped to do when having heretofore learned of the good times many who have attended these reunions say in their reports they have enjoyed. "God is on the giving hand," I think I can safely say.

When I read the reports of success in the different fields where the ministers of the church are at labor, I am glad to see those accounts, notwithstanding my invalid condition. I am thankful that my eyesight is spared me that I can read of the good work as it progresses, though my health will not permit me to labor or talk much in public. O how I feel the loss of my physical powers, my bodily strength, when I see there is so much wanting to fulfill the prediction made by the Savior concerning the preaching of the gospel in all the world! This is a labor still pending, I see, and especially when I see there is a door open where the work can be done and no one on hand to fill up the opening, I am but reminded of days gone by, and wish I was young again. But not only those days have passed away; old age is coming on, and that grim monster disease has made the old veteran of many years in defense of the faith once delivered to the saints a sick-abed cripple, as the church well knows he has been for the three past years. But although weak in body, I am thankful that in mind I have the same loving desire, not only to defend the faith so much preached in the days of my youth, but I rejoice when I read and hear of the progress of this same gospel as preached years ago, and at a time, too, when persecution was more deadly and terrible against the church and its defenders than at present.

In this line I wish to return thanks to the friends and Saints at Independence for kindness received while visiting among them during the past summer. I do not think my visit and labor among them was anything but confirmatory of the faith and work in which I have been spiritually interested for the last fifty years. Twice I gave them labored discourses on the subject of the Book of Mormon and the rise of the church, and spoke once in sacrament meeting, also once at prayer meeting, and at Lee's Summit attended service by request of Elder John Brackenbury and preached twice at that place. My stopping place at Independence was provided for by the Bishop. I am under much obligation to Bro. Roderick May, the Bishop's agent, for kindness shown me. Such favors bestowed by the church upon a truly needy brother, and for the good of those who have spent a lifetime in endeavor for the good of the church, has not, I trust, been bestowed in vain. I wish to mention also, not only the kindness that the church has bestowed upon the writer during a sickness of near three long years, through its agency, Bishop E. L. Kelley, but wish to mention also the kindness of Bro. Roderick May, who accompanied me to the depot and gave me money to pay my passage home and a spare dollar to aid me to purchase a needed morsel, after getting home from my last visit. God be thanked for kind and good friends in time of need. Such friends should never be forgotten while the mind is susceptible of a generous thought, either for the wise or for the good.

If there is a time when the Church of Christ can do too much good in the aid of its votaries and in the saving of the life and health of its ministers, then there will remain a time and a problem to be solved that neither the mind of man, endowed with all the wisdom that this world can bestow, will be able to explain. There is no man or woman on this earth or in heaven, whether saint or sinner, that can outlive the time when they can no longer do any good while life remains; nor can the Church of Christ while on earth overreach these impossibilities, not while Jesus Christ reigns within.

In this place, Osterdock, the cause of the church is on the upward tendency. I hope there will soon be some elder sent to gather up the sheaves, as my health is such that I am not able for the work.

As ever, in gospel bonds,

W. B. SMITH.

---

MEMPHIS, Tenn., Oct. 25.

*Editors Herald:*—I am rejoiced to state that the work is onward here. Bro. T. C. Kelley again visited us September 27 and labored diligently until October 18, preaching nineteen sermons and holding two sacrament meetings. As a result he led seven precious souls into the waters of baptism, three of whom are heads of families; in fact, all baptized will, I am assured, make noble Saints. My prayer is that God will bless them and all who have taken upon them the name of Christ, and not suffer them to be tempted above that they are able to bear. Several more are convinced of the truth of the work, having expressed themselves that they believed everything Bro. Kelley taught, but for some reason have failed to obey.

When we came here from Armstrong, Kansas, one year ago May last, there was not one in this city who belonged to the church that we could hear of outside of our family. Bro. Kelley labored here two weeks in the month of June last, resulting in the baptism of five, and one brother went to St. Louis some time previous and was baptized, having been convinced of the truth by reading the church publications, etc., so now with these seven, together with our family, our little band numbers sixteen. To God be all the praise. On Friday evening, October 14, the writer was ordained to the office of priest and Bro. Sory to the office of teacher, and we were formally organized into a branch. Your humble servant was unanimously chosen president, Bro. Sory teacher, and Sr. Nannie Moore clerk. Our organization will be known as the Memphis branch.

Probably some of the Armstrong Saints can call to mind the promises made to me by the Spirit at confirmation and at various times afterward, also to my companion, on condition of faithfulness. Suffice it to say, God is literally fulfilling his promises. I fail to realize anything much that I have done towards fulfilling my part of the contract, but it is my earnest desire to serve him.

Dear Saints, when I think of the goodness of God to us weak creatures, that in his infinite wisdom he condescends to communicate to us frail mortals his mind and will concerning us individually, it makes my heart rejoice, and I praise his holy name that

www.LatterDayTruth.org

we are permitted to live in this day and dispensation when the pure gospel of Christ is again restored to the earth in its fullness, nevermore to be taken away. While viewing these things I am led to think of what manner of people we ought to be. Let us awake to a realization of duty, for we can truly see that the time is near when he that is to come will come; so let us be up and doing while it is called to-day, that we may have our lamps trimmed and brightly burning when Christ comes.

Bro. Kelley has endeared himself to us very much, and we were all loath to part with him, but it is our prayer that God will bless him wherever it is his lot to be, and that he will crown his labors with much success. We hope to have him visit us again in the near future.

I trust Bro. Turpen will take cognizance of our efforts, and that he will visit us when in this district, as we feel our weakness very much and realize that we will need counsel as often as possible. Should any of the ministry have a chance to visit us, we will be very glad to have them do so. Our address is, Corner of Iowa and Kentucky avenues.

Your brother,

HUGH SANDS.

---

COLDWATER, Mich., Oct. 26.

*Editors Herald:*—Our district conference at this place passed off very pleasantly. A good spirit was manifest throughout. Bro. S. W. L. Scott was chosen president of the district. He has carried the banner high and in great honor to the King of Glory and himself in his field of labor. Everyone in and out of the church speaks to his praise. W. J. Smith is not a whit behind him as a champion for the cause of truth. G. H. Hilliard,—all praise indeed,—he is keen, clear-cut, carrying conviction to all the honest that he is an earnest and good worker for Christ. Clouds have disappeared all over my mission and the silver lining may be seen to warm and gladden many hearts: mine not the least of any.

Bro. Cornish leads the van on to victory in Northern Michigan, and we have nothing but honor and glory to add to his crown. May it ever glitter like the shining stars in the sky. Bro. Francis Smith is becoming brilliant; Brn. Phelps, and William and Robert Davis are doing good service. Nothing but good is reported of them as they cheer many hearts. Bro. F. M. Cooper, the grand, old integrity that gems his heart, is appreciated as the darkness flees before his honest, brilliant peals of eloquence that gladdens every soul in which burns the love of truth. Bro. Barr in his warm zeal and love of right is seeking the good of all and is loved of all. Robert E. and A. J. Grant are ascending the heights and challenging admiration as they wield the sword of truth. You may look for good news from them any day.

We made a dash on Detroit the 15th inst. The Saints there were glad. I refrain from remarks until results are more apparent. Will only add, I feel much comforted and in hope. Leonard accompanies in the morning to Clear Lake, Indiana.

Bro. H. Rathburn, Jr., has served the district with ability and discretion. Bro. I. M. Smith is highly spoked of, and we are sorry he is not on the ground, but detained at Xenia, Illinois, by an addition to family, who is training his voice—presumably for the ministry.

After the 4th of November my address will be, No. 192 Fort street, Detroit, Michigan.

In faith, hope, and charity.

E. C. BRIGGS.

---

MANCHESTER, Eng., Oct. 17.

*Editors Herald:*—The Manchester district quarterly meeting was held on Sunday, October 16, in the meeting room of the Farnworth branch, the president of the district in charge. The services were opened by the usual singing and prayer, after which the president read the major portion of section 42 of the Book of Covenants, and then addressed those present on their duty as members and the necessity of obedience to the discipline of the church. Elder William Spargo, president of the Wigan branch, Elder Thomas Mills, president of the Farnworth branch, and Elder James Spargo of the Farnworth branch afterwards addressed the meeting; benediction by Elder Job Dally of the Leeds branch.

Fellowship meeting at two p.m. in charge of Elder Simon Spargo and Priest Charles Barton. Many testimonies were given of the goodness of God and the divinity of the work, closing with an excellent exhortation from Elder James Baty, president of the Manchester branch. A splendid meeting was held during the interval between the afternoon and evening meetings at which it was decided to organize a branch of the church out of that portion of the membership of the Farnworth branch residing in the neighborhood of Little Hulton and Walkden, to be known as the "Walkden branch." The evening meeting was addressed by Elder Henry Greenwood, of Manchester, on "duty." The speaker made a faithful and eloquent claim for the fulfillment of the law and was listened to with close attention by those present. The days services were afterwards closed with prayer by Elder James Baty. The services were excellent throughout, having a marked tendency to increase the knowledge of the ministry and membership in regard to the requirements of the gospel and the obligations and privileges of those who compose the Church of Christ in her branch capacity. Such services lift higher the spiritual standard of the district and help the ministry in the performance of the duties which devolve upon them.

The spiritual condition of the Manchester district is, in my opinion, slowly but gradually upon the increase, and has been much helped by the faithful and indefatigable labors of the brethren of the twelve, who have been untiring in their endeavors to increase our knowledge and efficiency in church law and usage. They have left us for some time, and are now laboring in the neighborhood of Stafford and London; Elder J. W. Gillen in the former, and Elder G. T. Griffiths in the latter, with what success I cannot say, as your pages are not overburdened with communications from them. In fact, some of our folks on this side of the water would like to hear a little more than they are favored with of the doings of our brethren; but I suppose, however, that we shall have to be content with small mercies until they made their report in the proper quarters, as a commission of inquiry, etc. I need hardly say that the Saints in this district feel very kindly towards them and desire their welfare. You may tell them, dear *Herald*, that they have already made many warm friends among the Saints and, so far as I know, not one enemy. Locally, we are moderately busy in matters connected with the work. The writer is billed for the reading of a paper December 4 next before one of our local, aristocratic debating societies (Unitarian), on Joseph Smith, prophet, Christian moralist, and martyr. He is also in communication with High Priest David Williams, president of the Liverpool conference of the Utah Church, with a view to discussing the claims to the successorship. There is a fear, though, that the matter may miss fire, as the gentleman named seems not quite so favorably inclined as he once was to proceed to the inquiry. I have had quite a long and effusive epistle from him upon the matter, in which, as usual with our friends of the Utah Church, he professes to know it all; but I have taken the liberty of calling his attention to the fact that mere assertions cannot be taken as proving anything. If he comes to time, you may hear something more about it.

I assisted in the reorganization of a branch at Wigan, on Sunday, the 9th inst., Elder William Spargo president, Thomas Spargo priest, Joseph Laycock teacher. These brethren are alive in the work, and will, I believe, give a good account of themselves. I understand that three or four are ready for baptism in the Leeds branch, and I think I may safely say that some are very near the water in most of the other branches composing the district.

Yours in gospel bonds,

JOSEPH DEWSNUP, Sen.

---

WEIR, Kansas, Oct. 29.

*Editors Herald:*—Since writing you last I continued my preaching southeast until I was sent for to visit a man who lives two miles north of Weir, who had tried several "orthodox" churches, and finally concluded they must all lack the authority of God, and that the Catholics only could hold the priesthood; and had begun attendance at that church, consulting several times with the priest; but hearing me preach on the street, he sent for me to meet him at a brother's in Weir, when by his urgent request I went to his house and preached the evening of August 6, and baptized him and his wife the next day. They were great slaves to tobacco for fifteen years, but say they have never touched the filthy weed since, as I feel it a duty to read the covenants to those baptized. Have preached since; east, north, and southeast; baptized one very promising man October 18, an elder brother of Bro. Warren E. Peak.

Have twice visited Columbus and vicinity. Some four weeks since I fell in with a farmer five miles south, a former acquaintance in Weir; formerly a Baptist, but now a reader

www.LatterDayTruth.org

of the *Millennial Dawn* Tower Publishing Company; talked with him and gave him tracts, and by special request went last Sunday to their schoolhouse adjoining the Methodist and Baptist churches on either side; preached at eleven and in the evening, when on Monday morning he came to my home and was baptized, rejoicing in the Lord. On Wednesday evening I went by special request to a farmer's house to preach; on Thursday I returned to the schoolhouse south; preached on the apostasy to a fair audience, sharing time with the traveling evangelist of the Christian Union, or Newlight Church, who followed me, assuring the audience that he represented the true church as "the gates of hell were not to prevail against it." Last night I gave way to him for the first hour. He admitted good "Christians" as existing in all churches, etc., although some made trouble about baptism, etc.; that they were essential to salvation, which was a great mistake, etc. I then showed that we could as consistently claim good Americans in every nation although they had never seen America; when we all knew they must first seek and find this government, and then, however moral and law-abiding, they could not become Americans until complying with the law of adoption, administered by one duly authorized by the government; hence all having become "aliens and foreigners" to God's kingdom, must as Jesus said, "seek first the kingdom of God," "be born again," "of water and the Spirit"—the invariable law of adoption—before they can enter that kingdom; become Christians, or *Saints*, the proper name of members of that kingdom. That it was just as impossible to be saved from our sins and consequent eternal death without baptism as for Israel to have been saved from temporal death without looking at the brazen serpent (Numbers 21), as God commanded. They were parallel cases. No intrinsic efficacy in the brazen serpent to eradicate the deadly serpent's poison from the poor wounded Israelite, neither in the water to cleanse or eradicate sin from the soul, but simply the obedience to God's commands brought the promised blessings. As in the case of the Assyrian leper (2 Kings 5), not the pure waters of Abana or Pharpar would do, but nothing less than seven times washing in Jordan's turbid tide would enable him to obtain the promised blessing. So with Israel (Exodus 12); no intrinsic efficacy in the lamb's blood upon "the two side posts and the upper doorpost," but God's commandment must be honored, no matter how absurd it might have appeared to Israel, or death was the penalty. No doubt if those who now accuse us of teaching a water salvation had been in Egypt, then they would have that sheep salvation, because one must be slain, etc., or the first-born perish. Or if in the wilderness, would have that snake salvation, because they *must* look at the brazen serpent or die; or with Naaman, would have called that also as now, water salvation, as he *must* "wash seven times in Jordan" to be saved from his loathsome disease. Our "Christian brother," then concluded to preach no more with me.

As there will be preaching at the two adjoining churches at eleven a. m. I am to preach by request at three and seven p. m. on Sunday, on the universal atonement of Christ, in answer to the question, "If you Mormons are the only true church, what becomes of the good people you admit exist in all churches?" I go to-day to visit and strengthen the new converts and to announce preaching for eleven a. m. to-morrow. On all sides calls are made for preaching and many seem almost convinced. Was never blessed with more liberty in presenting the truth. The *Herald* supplement will surely be a great help.

D. S. CRAWLEY.

---

TURNER, Mo., Oct. 22.

*Editors Herald:*—Your paper comes to us like food to the hungry. We belong to the Willow Springs branch. Bro. Ward came here in January and preached about ten sermons and baptized two. Since then he and Bro. Sparling have been here at different times, and I think some good will follow. Bro. Sparling learned there were Saints at Rogersville; he stopped here on his way home and preached some excellent sermons, in which he set forth the gospel so plainly that many exclaimed, "We can understand that; don't he make it plain. Never heard anyone preach like that before." It strengthened the young and older Saints, and some others were interested, but the evil one could not stand the truth made so plain, and the best argument they could find was to hide in the brush and throw eggs at us while on our way home. The eggs hit only the wagon, however. Many are indignant; they think if they could not stand the preaching, they might stay away.

We miss the society of the Saints and the prayer and testimony meetings. I feel that we are being tried, but feel also like trusting the Lord. We have eight children; six of them have obeyed the gospel. I feel my weakness in trying to do my duty toward them, and often think of what Sr. Skinner said in the *Herald* nearly three years ago; viz., that all the mothers should pray for each other.

JOSEPHINE GRAY.

---

SUSPENSION BRIDGE, N. Y., Oct. 25.

*Editors Herald:*—I had the good fortune to be H. invited by our energetic and good brother Dickhout to speak to the Cadadian Saints and their friends at Clifton, Ontario, last Sunday. I accepted and addressed very attentive audiences at three and at eight p. m. I never was blessed more with the Spirit, for which I praise the Master.

This place is not yet fully opened, but the enemy is on the lookout. The first Sunday I spent here I went to hear a reverend preach in the Disciple church. Without apparently knowing who I was he attacked our faith. He made several random statements and reached the climax by saying that whoever believed that miraculous manifestations of the Spirit; namely, prophecy, tongues, interpretation of tongues, etc. are now had, were "gross impostors, notorious liars, or bigots." I did not jump up after he got through and correct his statement, as I should have done. I did not want any friction here; and further, I wanted his church to speak in, and asked him for it, making myself known after the meeting was dismissed. He directed me to call on him the next day to get his answer, and I did so, and of course he refused. But we entered into conversation upon the soul-sleeping question, in the course of which he incidentally dropped the statement that he was willing to debate fifteen nights. To this I suddenly replied: "All right, I will debate with you;" and as soon as he recovered his surprise he said he was willing to meet me. So we are to have a debate soon, from which it appears I gained nothing by trying to avoid friction. We shall probably have plenty of that before the debate is finished. The prospects for good here I believe are fair.

I had the pleasure of meeting our Canadian fellow soldiers, Brn. R. C. Evans, A. E. Mortimer, and Fred Gregory. They have done good in Clifton across the Niagara River. Saints, desiring prayers of you all,

Your brother,

JOHN S. PARRISH.

---

CHICAGO, Ill., Oct. 27.

*Editors Herald:*—Being transferred from Southwestern Missouri to labor in Northern Illinois, Saturday, October 1, found me in Chicago. Since coming here my time has not been as fully occupied as I could have wished. I have preached seven times in Chicago and once at Plano. At Aurora, with the assistance of Bro. F. T. Haynes, about a dozen Saints were found and a prayer meeting instituted. We will shortly see what can be done in the way of dispensing the word in that place. My permanent address is Sugar Grove, Kane county, Illinois.

Fraternally,

ADAM J. KECK.

---

### HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Amount to date, October 20 | | $4,414 39 |
| L. C., Md. | $1 00 | |
| Ellen Cameron, Mich. | 1 00 | |
| E. A. Elvin, Ia. | 47 | |
| V. E. Elvin, Ia. | 16 | |
| Ann Boden, Ia. | 1 00 | |
| H. E. Williams, Okla. | 25 | |
| E. B. Farrar, Cal. | 1 00 | |
| | | 4 88 |
| Amount to date, Nov. 4 | | $4,419 27 |

### GOSPEL BOAT FUND.

| | | |
|---|---|---|
| Amount to date, October 28 | | $896 82 |
| E. Stelle Hart, Kan. | $ 75 | |
| Lee & Ruby Faunce, Colo. | 1 00 | |
| M. C. Knapp, Kan. | 1 00 | |
| Robert Buck, Ont. | 25 | |
| Mary Buck, Ont. | 25 | |
| Mary Ellen Buck, Ont. | 25 | |
| Charles C. Buck, Ont. | 1 00 | |
| Sarah Jane Tyrrell, Ont. | 25 | |
| H. J. Paulson, Utah | 50 | |
| J. S. Carpenter, Utah | 50 | |
| Ann Boden, Ia. | 1 00 | |
| Mrs. A. A. Chace, Mass. | 50 | |
| L. D. S. Mite Society, Auburn, Ia. | 10 55 | |
| Eliza Wiley, Ia. | 50 | |
| | | 18 30 |
| Amount to date, November 4 | | $915 12 |

---

ONE of the most eloquent things said by the late George William Curtis, of a friend about whom he was writing, was: "He was so true that his impressions were like moral judgments—he was an additional conscience to his friends." And this might well have been written by another of Mr. Curtis himself.

www.LatterDayTruth.org

# Original Articles.

## GOD WAS MANIFEST IN THE FLESH.

JOHN the Baptist said on one occasion: "No man hath seen God at any time." —John 1: 8. John the apostle also uses the same language in his First Epistle. (1 John 4: 12.) And yet to Philip the Savior said: "He that hath seen me hath seen the Father." No wonder Paul says: "Great is the mystery of godliness;" and it is to-day just as great a mystery, only the Spirit of God can reveal the things of God. Men may preach a lifetime and become so proficient in their own eyes that they may preach without the Spirit. The writer has heard some real good sermons from sectarian ministers, and he could not tell but that they had a portion of a divine power. If not, they had no doubt preached the same thing many a time and had committed it to memory. Sometimes they copy others' sermons, as the writer of this knows. He was invited to go with a certain minister to his appointments—three of them by the way—and was invited to preach in the morning service. He preached from Hebrews 1: 14, and was wonderfully blessed in speaking. At the close of this service we went to Liverpool, five miles farther, and spoke at 2: 30; but while going your brother was requested to use the same sermon in Liverpool, but did not. The text was, "Other foundation can no man lay than what is laid."—1 Cor. 3: 11. At the close of this we went to Mount Pleasant, another five miles and spoke again to a large audience. He was urgently requested to use the morning discourse, but told the preacher that if he was led to do so he would, otherwise he could not. He came to preach, and his text was Revelation 22: 17; and oh, what glorious liberty was had! I give this instance to show that men can and do preach the same thing but in different localities, and neither crowd knows that the sermon they heard was offered before on the same day, and that a whole week is consumed in preparing it. Now, men of that character are not led by the Spirit of God. And how strange too, it is, that people cannot see—that they do not know these things. Jealousy prevented your writer from going again. The people invited him, but the preacher objected.

The man who is really and truly called of God depends on God for assistance in speaking, in praying, and in singing. If he is sincere in his devotions he feels his own weakness very plainly; and it is truly a mystery now as much as it was to Nicodemus when the Savior told him what he must do to become a citizen in the kingdom of God. It is no mystery to Christ's ministers or people. They are simple and easy to be understood if the Spirit of God is the guide. Only the absence of the Spirit makes the gospel a mystery. Paul says: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." —1 Cor. 2: 9. Then mystery ceases in the case of true saints, and the case stands reversed. The mystery is how men and women will suffer themselves to be hoodwinked into believing something else for the gospel of Christ. There are a number of ways made use of to conciliate God, to gain his favor, that are not in the great *Magna Charta* of religious liberty, such as, "casting yourself at the foot of the cross," or, "casting your burdens on Jesus;" "just as I am without one plea." I have yet to see where such things are offered in the word of God. We are commanded to take up the cross; and the only way to do so is to throw down our preconceived ideas of salvation wherein they differ with the Savior's teachings, and obey him even if the world, the flesh, and the Devil should stand over us with drawn swords to hinder. Let the world laugh. He laughs best who laughs last. Let them point the finger of scorn—that's nothing, so long as we are not required to resist unto blood, as many before have. Our lot is easy compared to some of those early Christians that suffered the loss of all things, including life itself. They did not look upon the gospel as mysterious. They had a knowledge of the truth too great to be afraid of any opposition from Satan or his emissaries. The Devil would gladly have all men and women believe the plan of salvation too mysterious for our understanding, and fill us with doubt and fear, and finally unbelief; for he knows that God manifest in the flesh would be the death knell to his power here and hereafter, for it liberates all from the bondage and fear of death that prevailed before Christ's manifestation. He had once wrought evil over innocence through his power to deceive, and would do so again if he could; in fact, he is as busy as he can be trying to counteract the good accruing from obedience to the gospel. He knew who Christ was—no need to explain to him who the babe in the manger was. It was no mystery to him why God was manifest in the flesh. The certainty of his final defeat was and is such that he fears and trembles, and was known and heard to confess that Jesus was the Christ, and wanted to know if he had come to torment him before the time. When he inspired Herod to slay the innocents expecting to compass the death of Christ at the same time, and at Nazareth when they would have cast him headlong over the brow of the hill, also in the storm on the vessel when he was asleep, these were all attempts to destroy the Savior, or God manifest in the flesh. And were it possible to have accomplished all he proposed he would have left the world in a worse condition than ever before. He was foolish enough to make the attempt; but thanks be to God, there was a power that was able to defeat his wicked design. Baffled as he was at every turn, he still is waging a desperate war,—desperate to him because a war of despair,—to him at least and his angels. They have had the range of the entire universe for near six thousand years, and have caused untold misery all over the earth. And the nearer the time of his being confined to his own abode the more desperate he and his will become.

Then if any mystery still remains in the minds of any concerning the plan of salvation, it will be solved to a demonstration. But thousands, yes, millions of Christ's followers, those in the spirit world and those in the flesh, will have had revealed to them by the Spirit some things the world knows nothing of, neither can it know, because the things of God knowth no man, but the Spirit of God.

That the Saints are enlightened touching those things that are a mystery to the world, the Savior himself tells them. When they asked him why he spoke to the Pharisees in parables, he replied: "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables."—Luke 8:10. "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."—Matt. 13: 11. It was no mystery to Peter when the Father revealed to him the Son. But the absence of the Spirit of revelation makes the plan of salvation very mysterious. When Christ put the question to the Jews: "What think ye of Christ?" the answer was according to their view of the Christ they were looking for, that he was the Son of David. How could he be the Son of David, and David himself call him Lord? How could he be the root and the offspring? Nothing but the Spirit of God can explain. He was both the root and the offspring. Strange, but true. David received his being from him. The inner man that lives forever, the real man, is certainly the offspring of Christ. And when Christ came to earth and took the body that was prepared for him, David was then his father according to the flesh. Christ was the root spiritually, but the offspring according to the flesh,—at least that portion he inherited from his mother. He took not on him the nature of angels, but the seed of Abraham. David's descent was and is traceable

www.LatterDayTruth.org

to Abraham, and Mary was a daughter of Abraham in the same way. "If David then call him Lord, how is he his Son? And no man was able to answer him." No wonder. "No man knoweth the things of God but the Spirit of God;" how then could the enemies of Christ solve the greatest problem that ever was, being destitute of the proper means; namely, the Spirit of God, the Spirit of truth. Says Paul: "God hath revealed them unto us by his Spirit."

T. F. STAFFORD.

LEWISTOWN, Illinois, May 23, 1892.

## LABOR AND CAPITAL.—NO. 8.

### CHRISTIANITY THEIR ONLY RECONCILER.

BY FANNIE JONES.

H. W. CADMAN in his book on the labor question says: "The elective attraction, known in chemistry as affinity, establishes a much closer combination between the original elements than cohesion. The latter merely binds together particles in molecular union without changing their individual properties, while the former, taking effect generally through solution, produces new compounds, having new and unlooked for attributes, often radically different from their separates.

"These qualities of inorganic matter have higher correspondencies. There has always been the cohesion of self-interest. It has formed the granitic basis of institutions; subject, like the rocks to the attrition of time and occasionally to the disruption of the earthquake, but holding together with a tenacity of resistance that has been difficult to overcome. And though cohesion is as necessary a property of the social as of the physical organization, yet there can never be in it that closeness of union or development of hidden possibilities that proceeds from affinity. From the latter has been evolved most of the forward movements of the world. It gave to Europe the Reformation, to England the Revolution of 1688, and to the American Colonies their Independence, and it is imparting to-day to both capital and labor, surely if slowly, higher attributes than they have hitherto possessed.

"As the affinity of chemical atoms is greatly promoted by light, so the coalescence of the social units is hastened by the diffusion of knowledge pertaining to physical, social, and moral law. Under its influence apparent opposites that have been held together by cohesion, make harmonious conjunction and give birth to new forces and new results. Master and slave find that they are mutually dependent, and from thence is evolved honest labor. Kings and people discover that they have common enemies and common ties, and from their councils parliaments are formed. Homogeneous elements blend together in nationality, and from the mingling comes a better type of manhood; and in the same way capital and labor, with interests supposed to be diametrically opposed, have only to submit themselves to the known laws of sociology and morals, as illuminated by divine wisdom, to find an affinity from which will come new influences, new forces, and a new society."

Let us scrutinize this law of affinity that Cadman talks about and see if that is not another way of reconciling capital and labor, besides national control. Paul says in 1 Corinthians 3; 7, 8: "So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor." Now if the world would have the industrial partnership of labor and capital, it would immediately determine the wage question. With industrial partnership would come the inducement to the wage-earner of higher effort, greater industry, better care of property, prevention of waste. If coöperation effected no other good, industrial peace must come from it, for men will not war on themselves or reduce the value of their property, and strikes would be unknown. Whatever changes may be made in industrial systems, whatever just distribution may add to the wealth of the people, the real progress of a nation will be slow unless accompanied by that Spirit from above; for it touches the buyer and seller, and gilds and halves all things with a light divine that refines, purifies, and makes glad, for it is of God and from God.

There are several forms of coöperation. One of the best is the owning of capital stock by workmen in the concern that employs them, and thus, besides receiving wages they also have a share of the profits; or another plan is the voluntary association of certain persons having capital with certain persons, having labor and a division of profit, should there be any, on "the basis of capital invested and the labor performed." In this way "he that planteth and he that watereth are one, and every man shall receive his own reward according to his own labor." This coöperation seeks no unfair advantage and this is one way to solve the problem that has troubled all ages by determining what is labor's true hire. It would clothe anew the nineteenth century in the fraternity of all ranks and conditions of men, and prove that society has not reached the limits of its moral attainments and the Creator's command, "Let there be light."

This coöperation plan has been tried in Oldham, England, with great success. A writer says: "The pride with which each body of shareholders takes in its own mill is constantly leading to improvements in machinery and economy in every kind of manufacture, so that it is almost impossible for the management of any mill owned by workingmen to be seriously defected. No operators are more industrious during working hours, industrious not from compulsion, but from choice, than these Oldham operators. There are few towns where the temperance party is more respected, and none in which the bulk of the workingmen spend less upon hurtful indulgences, considering their means, than they do."

This mode of profit sharing by joint stock ownership is one that is always open to thrift. In this way the stockholder learns the perplexites that often confront capital, falling markets, rising staples, bad debts, and thus his views are broadened on one side and modified on the other. It is in some such way as this that the affinity between capital and labor can be found. Carlyle says: "A question arises here, whether in some ulterior, perhaps some not far distant stage of this Chivalry of Labor, your master workman may not find it possible and needful to grant to his workers permanent interest in his enterprise." Mr. Carroll D. Wright, "First Annual Report of the Commissioner of Labor," 1886, page 280, writes: "What is known as industrial copartnership, involving profit sharing and embodying all the vitality there is in the principle of coöperation offers a practical way of producing goods on a basis at once just to capital and to labor, and one which brings out the best moral elements of the capitalist and the workman." Messrs. Charles Pillsbury & Co., of Minneapolis, Minnesota, say of their experience in this line: "We doubt very much whether we have lost anything by the extra money we have distributed among our men. We think we get the very best, most loyal, and faithful help in the world, and by inducing our old men to stay by us that we are getting back largely, if not entirely, all we pay out to them." N. O. Nelson Manufacturing Co., of St. Louis, wrote "that after one year's experience of profit sharing the experience has been an entire success." The testimony of their workmen is equally emphatic. "We are convinced that admitted generally, participation will be a powerful means of breaking down the barrier between master and men, and of solving, to a certain measure, the social question."

Coöperation is the practical application of Christianity to the purpose of trade and industry. Its aim is to establish equity, and do away with

www.LatterDayTruth.org

the sword-drawn system and encourage fraternity. To a certain extent it is socialism divested of its dangerous elements and stripped of its false theories. It substitutes peace for war and "from unsympathetic units generates affinity, rich with kindliness, warm with charity, and fragrant with religion's sweetest fruits,—good deeds."

Here we see the elements of unity, capital seeking how it can best discharge its obligations to labor, and labor anxious to reconcile its interests with capital; and the long separation between labor and capital ends here if the theory is carried out. The impassable distance between Pharaoh and his brickmakers, Louis the Well Beloved and his starving peasantry, is destroyed, and in its place is an enlarged and active humanity, quick to recognize that we are equal in the fatherhood of God and heirs of the coming and present ages.

(To be coutinued.)

# Selected Articles.

## TO THE PEOPLE OF THE UNITED STATES.

THE committee appointed by the National Nicaragua Canal Convention at its meeting in St. Louis, June 2 and 3, to prepare an address to the American people giving information as to the feasibility of the Nicaragua Canal and its commercial and other advantages to the United States, has just finished the preparation of such address. The committee is composed of John S. Jones, of Arkansas; ex-Congressman Converse, of Ohio; R. W. Millsap, the prominent banker of Mississippi; Capt. J. F. Merry, of Manchester, Iowa; S. H. Hawkins, the railroad president, of Georgia; Capt. Ambrose Snow, president of the New York Board of Trade and Transportation, and ex-Governor John S. Pillsbury, of Minnesota.

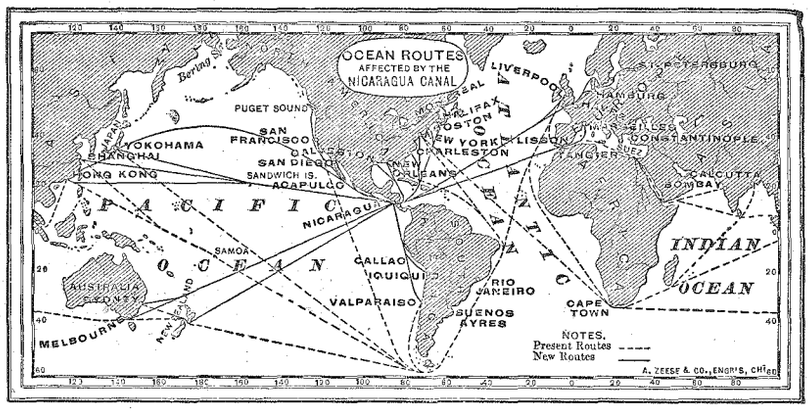
The address is supplementary to the resolutions adopted by the St. Louis Convention, which pointed out the advantages of the canal and urged its construction, ownership, and control by the American people rather than the English, French, or any other nation. It takes the position that a canal, joining the Atlantic and Pacific Oceans, should be constructed for the most important commercial, strategic, and patriotic reasons, and says that the subject of such a canal is the most vital connected with the welfare, growth, and prosperity of the United States. It declares that the only feasible route for such a canal is by way of Nicaragua, and points out that the conventions of the two great political parties have indorsed the project.

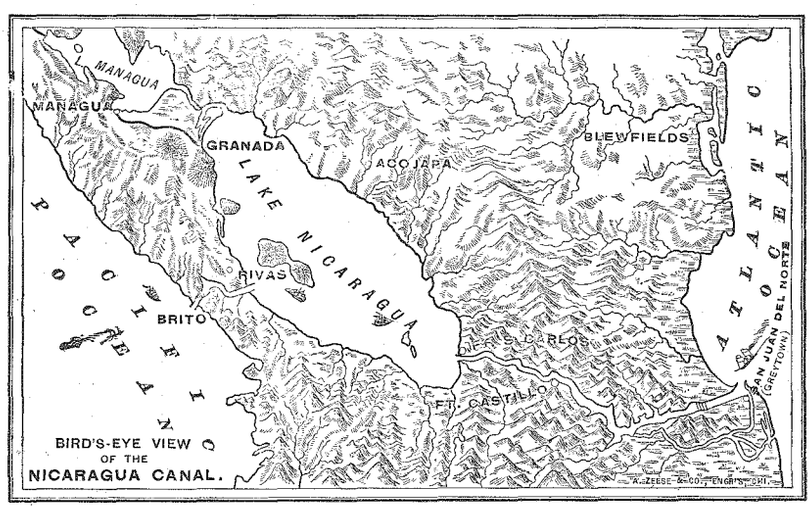
It appears that all the engineers have agreed in expressing a decided preference for the Nicaragua route, because, among other reasons, only 26¾ miles of the entire distance of 169½ miles from the Atlantic to the Pacific Ocean through Nicaragua will have to be excavated. The other 142¾ miles consist of Lake Nicaragua, the San Juan River and depressions in the surface of the earth. Lake Nicaragua will constitute a harbor sufficient to accommodate the navies and commerce of the world. It is 110 miles long, 60 miles wide, and is 250 feet at its deepest points. Vessels entering the canal from the Atlantic Ocean will sail on a level with the ocean for 12¾ miles, at the end of which they will be raised by three locks to the level of the lake. They will sail along the San Juan River and the lake on the lake level to a point within three and one half miles of the Pacific Ocean. Here they will be lowered by the locks to the level of the Pacific Ocean.

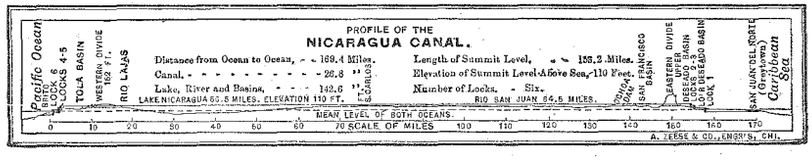
The committee says the cost, including the payment of interest during the progress of the work, will be less than $100,000,000, and the time required for the completion of the work is within five years. The climate of Nicaragua is healthy, and out of 1,600 northern men employed in constructing a railroad through a swamp only two died during a period of four months. Of 200 northern engineers and skilled mechanics who have worked for the canal company for three years not one has died from a disease incident to the country. By the Nicaragua Canal the distance saved is shown by this table:—

| Between | Miles Present Route, via | | Miles via Nicarag'a Canal. |
|---|---|---|---|
| N. Y. and San Fran. | Cape Horn, | 15,660 | 4,907 |
| N. Y. and Puget Sound | Magellan, | 13,935 | 5,665 |
| N. Y. and Hong Kong | Cape G. H., | 13,750 | 10,695 |
| N. Y. and Melbourne | Cape Horn, | 13,760 | 9,882 |
| L'pool and San Fran. | Cape Horn, | 15,620 | 7,627 |
| N. O. and San Fran. | Cape Horn, | 16,000 | 4,147 |

The wheat crop of the Pacific coast in 1891 was over 1,800,000 tons and eighty per cent of the wheat was exported by sailing vessels and a large proportion of it passed around the Horn. The Nicaragua Canal by shortening the route to Atlantic ports would not only save the producer cost of freight but the revenue of the canal at $2 per ton toll would be nearly $3,000,000 on wheat alone. It is shown that there are 500,000,000 thousand feet of merchantable timber in Washington and Oregon to the value of which over $2 per thousand feet would




www.LatterDayTruth.org

be added by cheap water transportation via the Nicaragua Canal. The gross addition to the value would amount to the enormous sum of $1,000,000,000, even at this low estimate of $2 additional. The fruit industry of California would quadruple in two years from the opening of the canal for business and fast refrigerator steamers would deliver fruit from California to New York in ten days, to Liverpool in fourteen days, and to New Orleans in eight days. The mountains of the Pacific coast are rich in lead, copper, silver, and gold, while the plateaux and valleys afford a cereal belt with a soil more durable, and more favorable seasons for seeding and harvesting than any part of the world, and the committee thinks the completion of the Nicaragua Canal is only needed to develop that country to production of gigantic proportions and double the population of the Pacific coast in a few years. The cotton growing sections of the Gulf States have undergone a depression, and the committee believes that nothing could be of greater immediate advantage than the canal in relieving that depression, and making a market for American cotton in Japan, China, and Corea, where already the people are beginning to manufacture cotton goods by machinery. Japan imported over 7,000,000 pounds of American cotton in 1891, most of which was shipped from New Orleans to New York and then by rail to Vancouver and steamship to Japan.

At present the coal trade of South America and the Pacific coast is monopolized by the English. The committee thinks that if the Nicaragua Canal was opened the Alabama and West Virginia coal would have a decided advantage over English competitors, not to mention the enormous amounts of coal the canal company itself would use. At the entrance of the Suez Canal last year 1,500,000 tons of coal were sold. In competition with England for the Pacific Ocean trade the Nicaragua Canal would give American commerce an advantage of 2,700 miles, while besides the specific benefits, the committee thinks great general benefits will accrue to the entire Mississippi Valley, the lake ports, and the Atlantic coast. Ship building and the shipping interests in New England will receive a new impetus. A new coasting trade will spring up and American tonnage on the high seas will largely increase.

The committee says that great trans-Atlantic powers are looking with covetous eyes toward the Nicaragua project and that foreign governments would very cheerfully and eagerly embrace an opportunity to take advantage of the enterprise with unlimited capital and prompt energy, but it conceives it to be the patriotic and political privilege of the United States to complete the canal. The commercial and naval supremacy of the nation which might secure control of the canal demands imperatively that its control should not pass away from the people of the United States. It is made plain that two fleets would be required to block an American fleet in Nicaragua where one would be necessary elsewhere. As a foothold from which to attack or defend, to threaten or protect all the coasts, islands, and adjacent seas, it is a more commanding power than Gibraltar.

Among the beneficial results foreseen are a more practical drawing together of the remote parts of the vast domain of the world and a firmer cohesion of the widely-separated sections of the United States, added to a stronger feeling of neighborhood and community between the Atlantic and Pacific seaboards. The consummation of the work, whose feasibility has already been demonstrated, is asserted to be of far greater importance to the Western Hemisphere than the Suez Canal is to the Eastern. It is said that no precedent can be cited upon which to predict the future of American commerce when the gateway of the Inter-Oceanic Canal across Nicaragua shall be open to it.

All surveys and examination of strata requiring removal have been completed. The jetty has been constructed and the harbor of Greytown has been restored so that vessels of fourteen feet draft have an easy entrance. Extensive wharves, landing places, and permanent buildings have been constructed, temporary camps erected, a telegraph line made, the canal cleared of timber for twenty miles, and a railroad twelve miles in length constructed and equipped. The biggest dredging plant in America, that formerly used at Panama, has been purchased, and over a mile of the canal has been dredged. The exclusive franchise for the steam navigation of the San Juan River and Lake Nicaragua and an extensive plant for the Navigation Company have been acquired. The Government of Nicaragua has acknowledged that the company has complied with the canal grant, which provided that $2,000,000 must be expended the first year. It is shown that the amount of money spent to date on the enterprise is over $6,000,000. The enterprise is indorsed by the leading business men of the country, and that it will be judiciously and economically managed is assured by the character of the board of directors, who, by the charter of the company, are accountable to the Government of the United States. The Secretary of the Interior has the power to make public all the details of the corporate management, thus protecting the investor against misuse of his money.

The Suez Canal, it is shown, saves only 3,600 miles around the Cape of Good Hope, as against over 10,000 miles saved by the Nicaragua Canal; and the following table shows the number of ships passing through, the net tonnage and the gross receipts of the Suez Canal for six separate years:—

| Year. | No. Ships. | Net Tonnage. | Gross Rec'ts (Francs.) |
|---|---|---|---|
| 1870 | 488 | 436,600 | 4,345,758 |
| 1875 | 1,494 | 2,009,984 | 26,430,750 |
| 1880 | 2,026 | 3,057,421 | 36,492,620 |
| 1885 | 3,624 | 6,335,752 | 60,057,259 |
| 1890 | 3,389 | 6,853,637 | 68,983,500 |
| 1891 | 4,206 | 8,699,020 | 83,421,504 |

The tonnage tributary now to the Nicaragua Canal, and which would pass through after its opening, is over 6,000,000 tons a year. At $2 per ton, the charge made by the Suez Canal, this would be $12,000,000 in tolls. The cost of operation and maintenance is placed at less than $1,000,000, and 6,000,000 tons would show a net income of $11,000,000 per annum. The committee is confident that within five years the income will be over $20,000,000.

The committee says it is no longer a question whether the canal will be built or not. The only question is as to who shall build it, and who shall control it when built? It says it has been informed that European syndicates have already made overtures to the canal company, but the committee believes the United States cannot afford by carelessness, hesitation, or neglect to permit an enterprise of such magnitude and of such far-reaching advantage to pass under the control of any foreign company. "It therefore behooves us," the address concludes, "as a nation conscious of the power we wield and of the greater influence we may exert upon the destinies of this continent, to perform the duties without delay which we deny other nations the privilege of assuming, and to adopt now the best means of securing the early completion of this work, whose advantages we are willing to share with the world but whose control should never be allowed to pass out of our hands."

## THE COMING MAN.

S. V. CLEVENGER.

*American Naturalist, Philadelphia, July.*

SANCHO PANZA remarked that men were as God made them, and sometimes a great deal worse. But it is becoming known that the world is really improving; that a line touching the dark ages and passing through our present imperfect civilization may be produced indefinitely, in imagination, toward better things.

Of course "perfection" in anything is unattainable, and the conception of a perfect man involves contradictions. The science of comparative mythology shows that the gods were always big men, and in their powerfulness we

www.LatterDayTruth.org

have the general underlying agreement as to, at least, what is accomplished by "perfection."

We are asked: "What qualities are most essential for the perfecting of a human being? On this point John L. Sullivan might have an opinion differing from that of Oliver Wendell Holmes, and other essayists. Looking at the worst phase first, in all ages man has been a sorry sort of brute, with animal propensities, desires, passions, and, as Buckle has fully shown, his civilization has been a growth from feuds, follies, conquest, individual and tribal selfishness and rapacity; but with increase of intelligence, respect for the rights of others came about, because man recognized that he best conserved his selfish interests by mutual regard. Self-protection was assured by family protection, and both these by tribal protection; and it is dawning on the world that natural barriers must eventually give way to the universality of interests.

Altruism is the highest egoism, and is developed from it. In plain words, as Darwin expressed it, club law instituted morality in savage tribes. This club, and the fear of it, led to a habitual regard for the method of avoiding its enforcement, and it became folly to be other than virtuous under such circumstances.

The history of the world includes the evolution from lower to higher expediency ideals. Disregard for the rights of others was a means by which our savage ancestors sought to prolong life and procure enjoyment. With less of this brutality, the barbarian is an improvement upon the savage in the matter of expediency ideals. His love of ornamentation, luxuries, and similar childish traits causes his actions to be merely an exaggeration of what we find to-day in civilized society. "Civilized nations" are but barbarians masquerading in the apparel afforded them by a development of the arts and sciences beyond their deserts. The earrings, the bustles, the tight lacing, the artificialities generally, the worship of wealth, the indifference as to how one may have acquired money, the abandonment to pleasure procuring, sight seeing, and avoidance of scenes of suffering and squalor, the social vanities and dissipations, prove that the masses, rich and poor alike, divested of their tinsel might as readily be Turks or Hottentots. Vulgar expediency ideals pervade our popular novels. The getting of wealth, the capturing of beauty, the utter want of a worthy aim in life prevail.

The right does not change, but our ideas of right do. Hero worship is dying out, and principles, not men, command our reverence. The race has had to make this advance through bitter experience, constant disappointments, disillusions, the shattering of idols, the growth of knowledge. Religion, with its hopes and fears, its system of rewards and punishments, notwithstanding these were "other worldly" became a stimulus to good and a deterrent from evil. The bare fact that some would act consistently with the belief that there is a life after death, attended with pain or pleasure according to the deeds done in this world, shows that the believers were guided by expediency, but truly of a higher kind.

Different influences for good, brought to bear upon successive generations, are sure to appear in the last generation in a radical change of character from that of the remote ancestor, making it as impossible for X to do an evil deed deliberately, as it was for A to do anything else.

The world's history shows that people became better only through intelligence, that this made it possible for them to adopt higher expediency planes; by regard for the rights of others, each found his own rights best conserved. Nor did mankind, until the habit was instituted, do right from any other motive than that of mere convenience. The highest efflorescence of this natural law beginning with the club, will be in the appearance of a highly developed altruism in a later age. Social maladies will not be allowed to exist, upon the principle but recently discovered, that the presence of a degraded race involves the degradation of neighboring races.

The perfect man we must regard as one who is suited to his particular place and environment; and as development, to its fullest extent is possible only when environment, opportunity, and ability are favorable, we will have to suppose a case in which every child is well born; that is, free from all physical and mental defects of heredity, that he come from better folk with the right ideas of nurture, and that he secure good training.

It is the multiplicity and complexity of the nerve strands in the brain that cause intelligence, and these are developed by proper exercise and education of the senses in relation to the finer muscular movements. The learning of something to do that will benefit the world as well as self, and deep thinking thereon, and endeavoring to understand the universe as far as possible, is best calculated to develop the brain most symmetrically, repress the evil, and bring out all the good of which the highest type of man is capable; for goodness is but a high order of intelligence, notwithstanding its occasional absence in intellects otherwise highly developed, and its frequent presence among those whose minds are defective in other directions.

# Conference Minutes.

### DECATUR.

Conference met in Saints' chapel, Davis City, October 29, 1892, President William Anderson in the chair. President Joseph Smith asked why conference had been changed from Leon to Davis City. Was given the reason by President Anderson, with the statement that notice had been given in the *Herald*. The secretary was instructed to enter the same on the record. District president was sustained in his change of conference from Leon to Davis City. Branch reports: Lamoni 835; 52 baptized, 10 received, 1 removed, 3 expelled, 3 died. Leon 45. Centerville 26; 2 baptized. Allendale 95; 3 baptized. Greenville 41; 3 baptized. Lucas 164; 15 removed, 2 expelled. Davis City 73. Wirt 47; 1 died. Lone Rock 78; 3 baptized, 2 removed. No report from Pleasanton branch. Ministerial reports: Of the First Presidency, Joseph Smith and W. W. Blair. Apostle J. R. Lambert. Bishop E. L. Kelley. High priests: I. L. Rogers, D. Dancer, J. Whitehead, R. M. Elvin, G. Derry, W. Anderson. Seventies: R. S. Salyards, I. N. Roberts, C. H. Jones. Elders: L. Atkinson, W. Thompson, J. D. Bennett, H. R. Harder, J. McDiffit, J. Shippy, W. N. Ray, N. Snively, J. Denio, V. White, S. V. Bailey, A. W. Moffet, M. Haskins, H. Bartlett, J. Allen, L. Gaulter, E. Stafford, S. Ackerley, J. Boswell, W. N. Abbott, E. L. Page, J. M. Brown, O. Bailey, T. Wellington, J. S. Snively. Priests: A. M. Chase, N. Lovell, E. Sparks, A. M. Newberry, P. McPeek, J. Vinnard, J. A. Gunsolley, F. E. Cochran, E. E. Marshall, S. D. Shippy. Teachers: A. K. Anderson, J. Harp, D. D. Young, N. Smith. Report of David Dancer, Bishop's agent, received and adopted as read. E. L. Page, treasurer, rendered account of money received for district purposes, amounting to $13.29, from the following branches: Pleasanton, Davis City, Greenville, Lucas, Allendale, Lone Rock, and Wirt. Bishop E. L. Kelley made some necessary remarks regarding the duty of each member to have their name on the financial record, as well as on the general church record. Committee on Clara Logan's case was unable to make report, and on motion was discharged. On call from Bro. Blair, the clerk read the following resolution, which was passed at the last district conference: Resolved that all presidents of branches should be nominated by the president of conference or district and missionary in charge, and in harmony with revelation 120, paragraph 1, and if more than one nomination is made, or name presented, each name shall be voted on by ballot, the highest number to preside. Resolved that all nominations to office in the respective branches be made through the presidents of those branches in harmony with the president of district and missionary in charge. Resolved that all resolutions and usages that conflict with this be and are hereby repealed and rescinded. Bro. Blair offered the following resolution: Resolved that the resolutions of the last district conference of this district providing that all presidents of branches should be nominated by the president of conference or district and missionary in charge, and that all nominations to office in the respective branches be made through the presidents of those branches in harmony with the president of district and missionary in charge be, and the same are hereby repealed. When put upon its passage it resulted in sixty-seven votes for and fifteen votes against the resolution. Robert M. Elvin moved the following: Resolved that no rule or resolution that shall be for the government of this district shall be adopted till after due notice of three months shall have been given to the membership of the district, and be it further resolved that no rule, order, or resolution that is a standing rule of this district shall be amended or repealed

www.LatterDayTruth.org

without due notice of three months be given through the *Herald*. The further consideration of this resolution was by motion referred to the next conference. District officers were sustained until the March conference. Motion of E. L. Kelley prevailed for a collection on the morrow for necessary repairs on the chapel. Sunday—collections taken $24.12. A resolution of thanks to the Saints and friends for kind attentions, prevailed. Adjourned to Lamoni, first Saturday and Sunday before the full moon in March.

EDWARD L. PAGE, Dist. Clerk.

### LITTLE SIOUX.

Conference met at Logan, Iowa, September 3, at 10:30 a. m.; D. Chambers president, J. Seddon assistant, A. M. Fyrando secretary. Branches reported: Union Center, Magnolia, Woodbine, Little Sioux, Unionburg, and Spring Creek. Elders reported: J. Seddon, G. Montague, D. Chambers, W. Chambers, W. F. Donaldson, E. R. Lamphere, R. Farmer, P. Cadwell, A. M. Fyrando, and A. Baker. Priests: M. Jensen and W. Bullard. By motion all laborers were placed under direction of district president. A committee was appointed to consider the recommendation for ordination of Bro. F. Cohrts; it reported to indefinitely postpone. Resolution of Persia branch requesting the appointment of a court of elders to examine difficulty existing was read. J. Donaldson, G. M. Scott, and A. M. Fyrando were so appointed. Bishop's agent's report: On hand June 1, 1892, $91.85; received $535.50; expended $406; on hand $129.50. Report audited and found correct. Preaching by Elders J. Donaldson, J. Seddon, J. F. Mintun, and A. M. Fyrando. Adjourned to Little Sioux, first Saturday and Sunday of December.

### CHATHAM.

Conference convened at Blenheim, October 8, 9, 1892, with Elder J. H. Lake president, G. Green assistant; J. H. Tyrrell clerk, R. Coburn assistant. Branch reports: Blenheim 50; 2 baptized, 1 died. Petrolia 46; 4 baptized. Zone 56; 3 baptized. Tilbury 43; 2 baptized. Wallaceburg (new branch) 16; 1 died. Ridgetown 24. Battle Hill 29; 1 baptized. Chatham 69; 3 baptized. Wabash 22; 1 died. Lindsley 36: 1 died. Elders reported: S. Brown, E. Delong, G. Green, R. Coburn. Priests: James Williamson, S. W. Tomlinson. Bishop's agent's report: Receipts $196.97; expenditures $133.55; balance $63.42. A unanimous vote was given that this conference extend a cordial invitation to the First Presidency to visit the Canada mission during the coming year. Brn. J. H. Lake and G. Green were chosen delegates to next General Conference. Brn. G. Green, J. H. Lake, S. W. Tomlinson, and E. Delong were speakers for conference. Four baptisms and one ordination occurred during the session. Adjourned to meet at Ridgetown, second Saturday and Sunday in June, 1893.

### NORTHERN ILLINOIS AND SOUTHERN WISCONSIN.

Conference convened at Plano, October 1, 2, 1892, H. A. Stebbins in chair, assisted by H. Southwick. Branch reports: Plano 200; 2 baptized, 1 removed, 1 died. Sandwich 54; 2 died. Mission 112; 10 baptized 2 received. East Delevan 51; 4 baptized, 2 received. Chicago 54: 1 baptized, 11 received, 1 removed, 1 died. Streator 34, 1 died, 1 removed, 4 received. Cortland 35; 1 died. Braidwood referred back for correction. President of Chicago branch was allowed to correct report, and Cortland was made to read 35 instead of 36. Bishop's agent, T. Hougas, reported: On hand last report $411.75; received $149.50; paid out 330; balance $231.25. Officials present and reporting: E. L. Kelley, E. A. Blakeslee, I. L. Rogers, H. A. Stebbins, C. G. Lanphere, F. G. Pitt, E. M. Wildermuth, H. Southwick, T. Hougas, C. D. Carter, J. S. Kier, W. Vickery, G. Scheidecker, S. J. Stone, D. Brand, W. R. Calhoon, H. J. Worby, C. Carpenter, F. G. Weston, G. Van Dran, W. Walrath, and A. Fisher. The general church reunion was invited to hold the reunion of 1893 at Plano, and Bro. E. L. Kelley was requested to take this invitation to the reunion being held at Logan, Iowa, present the same, and set forth the advantages of Plano. A committee of three was appointed, consisting of brethren T. Hougas, I. L. Rogers, and F. G. Pitt. to consider the propriety of securing a district tent, to solicit means to that end, and report to next conference. Also a committee consisting of I. L. Rogers, F. G. Pitt, and W. Vickery was appointed to solicit subscriptions of the business men of Plano to aid in paying the reunion expenses in case they should hold at Plano in 1893. The money in district treasury was ordered placed in the secretary's hands, and treasury abolished. Preaching by Elders F. G. Pitt, E. L. Kelley, and H. A. Stebbins. Seventeen were baptized. Adjourned to Chicago, first Saturday and Sunday in February, 1893.

## Miscellaneous Department.

### BORN.

MCDONALD.—At Mt. Pleasant, Iowa, July 16, 1885, to Bro. Francis and Sr. Lovina McDonald, a son. Blessed at Burlington, Iowa, October 30, by J. S. Roth, and named Forest.

### MARRIED.

RICHARDS—GIBBS.—At the Register office, Llanelly, Wales, July 19, 1892, Bro. D. F. Richards and Sr. M. A. Gibbs, daughter of Elder John R. Gibbs, Morriston, A. D. Davies, Register, officiating, in the presence of a select party. Many beautiful presents were given them. May happiness and peace attend their pathway through life.

### DIED.

WILCOX.—Samuel Sibley Wilcox, the subject of this notice, was born in Orleans county, New York, on Sandy Creek, it is believed, January 11, 1819, and died in the store of his son and son-in-law (Pace, Wilcox & Co.), at Shenandoah, Iowa, October 20, 1892, in his 74th year. He was sitting at his desk when the shaft of death struck him. His eyes closed as though in sleep. When his beloved wife came, her cry of anguish seemed to recall him to consciousness, for he opened his eyes and looked towards her, but immediately closed them again to open on that which was, no more. In about twenty minutes from the time the first blow was struck, the noble-hearted man of God passed away without a groan, a murmur, or even a sigh, beloved of Saints, honored by Christians, respected by men, and mourned by hundreds who felt their loss in his departing. On the 12th of November, 1840, the deceased was married to Miss Sarah E. DeForrest at Boonville, Indiana. She has borne to him six children, two of whom have preceded him to the silent land, and the remaining four were all present to witness the great love manifested for him they loved in his passage to the tomb. They are worthy of him, honored and honorable, all of them. About eight years ago the writer, Elder M. H. Forscutt, was summoned to administer to deceased for paralysis. God's mercy healed him then; but this time he was summoned home. Instead of again witnessing God's power to heal, Elder Forscutt was this time called to give consolation by recalling the precious promises made to cheer and sustain the sad and wearied soul. But how much easier the task when such as he was are called away. A friend said of him: "He was the most perfect man I ever knew." That this was not an exceptional estimate of him, the fact may be cited that not one fourth of those attending could gain even standing room, and so anxious to hear were they, that the opera house was engaged for the evening to give all the opportunity. It was thus proven that the purity and honor of this man of God were acknowledged sufficiently to overbalance objection to his faith, the faith of a lifetime, nearly. He was but eleven years old, when, in 1830, his mother obeyed the faith, which thenceforth, became to him the faith of his life here, and we are assured, perfected in love hereafter. The deceased was a model husband and father. He was a wise and faithful counselor, a member of the High Priests' Quorum. He was upright in life, and faithful unto death. As pastor of the Church of Christ in Shenandoah, that branch has lost a leader whom God alone can replace. The funeral services were conducted by his friend and brother, Mark H. Forscutt. Peace be to his ashes, and the divine benediction on his beloved family, especially on her who for over half a century, has borne life's burden closely by his side.

LELAND.—At her home, Pecatonica, Illinois, October 21, 1892, Sr. Elizabeth Leland, aged 64 years and 22 days. Sr. Leland was born in Bridgewater, Pennsylvania, and when sixteen years of age moved with her parents to Wisconsin. Was married to Bro. James Leland May 9, 1850. Five children were the result of this union—four girls and one boy. Two daughters remain, the others having preceded their mother to the better land. Bro. and Sr. Leland moved into Winnebago county in 1856, where they have since resided. Sr. Leland was naturally religious. Her parents being members of the Congregational Church, she became connected with that society in early life, and continued a faithful member until 1870, when she and husband united with the Reorganized Church. She was loved and respected by those who knew her; was a noble woman, a devoted mother, and a faithful wife. Funeral sermon by Elder F. G. Pitt, in Congregational church, to a large concourse of friends.

"Past the shades of death's dark valley,
Thou art leaning on his breast,
Where the wicked may not enter,
And the weary are at rest."

SWANSON.—At Streator, Illinois, October 29, 1892, Bro. Charles Swanson. He was fatally injured by fall of rock in a coal mine, October 28, at two p. m., one leg and his back being broken. He was bleeding inwardly, and died at 12:30 a. m. He was born in Holland, Sweden, October 21, 1857; was baptized November 2, 1890, by Elder Henry Southwick. Funeral services conducted by Elder Thomas Hougas, of Mission.

STEEL.—Near Oakland, California, October 2, 1892, aged 82 years, 2 months, and 21 days, Elder James Steel, an honored and respected member of society and the church. He was born near Glasgow, Scotland, June 11, 1810; joined the church in 1850; emigrated to Utah in 1854; remained there till 1868, when he joined the Reorganized Church, being baptized by Elder Thomas Job. He was united in marriage November, 1854, to Marian Thompson, who survives him. He was laid to rest at Rocklin, the home of his daughter. Funeral services by Rev. T. Palmer.

DEWSNUP.—At the residence of her parents, Elder Joseph and Sr. Annie Dewsnup, 17 Dawson street, Manchester, England, September 15, 1892, Sr. Margaret Ritson Dewsnup, aged 32 years and 358 days. She suffered long, but her end was peace. She was interred at the Harpurbey cemetery; services and sermon by her father.

"She's gone, her work on earth is done;
The battle fought, the victory won.
Blessed is the path she trod,
For she espoused the glorious cause,
In prompt obedience to the laws
Of an eternal God."

BARRETT.—At Lamoni, Iowa, October 16, 1892, of a tumor, Sr. Caroline E. Barrett, aged 78 years, 6 months, and 1 day. For over a year she suffered much, and particularly during the last nine months. She obeyed the gospel in Kirtland, Ohio, in 1832, and removed with her father (John Isham) to Far West, Missouri, in 1838, thence to Nauvoo in 1839. She married Jotham Barrett in 1839, and they returned to Ohio, thence in 1846 to Wisconsin; and about 1856 to Amboy, Illinois,

www.LatterDayTruth.org

where her husband died about twelve years later. For some thirteen years past she resided in and near Lamoni. She was the mother of six children, four of whom are living. The funeral sermon was preached by Bro. H. A. Stebbins.

### CONFERENCE NOTICES.

The district conference of the Southeastern Ohio district will be held at Vale's Mills, January 7, 8, 1893, business session commencing at 10: 30 a. m. Saturday. West Virginia will then be organized into a separate district, so let only the Ohio branches report. All branches that wish to be represented must send delegates, some important business will be brought before the conference, so we urge a full attendance. All the ministry are expected to attend. Let all the local elders report in person or by letter, for remember a failure to do so forfeits your license.

T. W. WILLIAMS, Dist. Pres.

### NOTICES.

Whereas, as I believed in the interest of justice, with no desire to foster wrong or overlook the necessity of protecting the fair fame of the church, inquiries appeared in *Herald* for March 19, 1892, as to action had against C. E. Blodgett, in Carrollton branch, Missouri. And whereas, as stated in said notice, that the said C. E. Blodgett had been informed by the clerk of the district that no charge or charges had been preferred against him, etc., and nothing new has developed since the publication of said notice, save that the said C. E. Blodgett has been charged with absconding from the above locality leaving honestly contracted debts unadjusted or unpaid, which upon consultation with Bro. C. E. Blodgett I find he unhesisatingly denies, his signature being added in proof thereof and in the further statement that he stands ready to hear any charge or statement that may be brought against him. Now, therefore, in view of these facts, thinking it unjust to hold one in duress or restraint after a sufficient time has elapsed for the production of proof to establish their guilt, I therefore hereby inform all concerned, that on the production of a church license by Bro. C. E. Blodgett in proof of his having been properly ordained an elder, to Bro. C. H. Porter whose field of labor is in Southwestern Nebraska, the right to labor as circumstances admit will be extended to Bro. C. E. Blodgett.

JAMES CAFFALL,
Missionary in Charge.

WILBER, Nebraska, Sept. 4. 1892.

C. E. BLODGETT.

*To the West Virginia Saints:*—Pursuant to a resolution of the last district conference of the Southeastern Ohio and West Virginia district, providing for a division of the district, said division to be made between the West Virginia and the Ohio wings of the district, the Ohio River serving as the line of division, and West Virginia being formed into a new and separate district, and having conferred with the missionary in charge, W. H. Kelley, and secured his approbation and consent thereto, we have therefore selected Saturday and Sunday, December 10, 11, as the time for the convening of the West Virginia Saints for the organization of the new district. The conference will be held at Goose Creek, West Virginia, on date mentioned. First service to be held Saturday, the 10th, at 10: 30 a.m. The new church at Goose Creek will be dedicated on Sunday. We urge every branch in West Virginia to so send one or more delegates. There will be the following officers to select: District president and secretary, and Bishop's agent. W. H. and if possible E. L. Kelley will be present.

Those coming from a distance should write to B. Beall, Goose Creek, West Virginia, so that arrangements can be made for the accommodation of all Saints and friends. Those coming by rail should get to Cornwallis on Friday evening, the 9th, as there will be teams to convey all from and to the station.

T. W. WILLIAMS, Dist. Pres.

### ITEMS OF INTEREST.

VIENNA, Oct. 31.—The Minister of the Interior has sent to all the Governors of Austrian provinces a circular on the subject of emigration. This communication refers to the injury to Austria's import trade owing to American quarantine restrictions. It declares that they have put a temporary stop to emigration to America, and the Governors are instructed by the circular to prevent as far as possible would-be emigrants in their jurisdictions from leaving home.

Complete statistics of the great fire at St. John's, Newfoundland, have just been issued. The number of houses destroyed was 1,550, the number of families burned out 1,874, and the total number of persons burned out 10,234.

The International Judicial Congress, now in session in Madrid, is discussing the question of an international agreement for the arbitration of disputes.

PHILADELPHIA, Pa., Oct. 28.—It is announced that one of the principal reasons for the visit to this country of the Papal Legate, Archbishop Satolli, and Mgr. O'Connell, President of the American College at Rome, is the establishment here of a Consistory Court to try and settle disputes arising between Bishops and priests without their appealing to Rome, as is now done in such cases. The Legate is vested with ample anthority by the Pope in the manner in which the court shall be established and Mgr. O'Connell is to be its head. The consistory when established will hold its sittings at the Catholic University at Washington, and it is expected that the first case to come before it will be the matters now under discussion between Bishop Brennan of Texas and a number of priests of his diocese. November 21 a conference of the Catholic prelates of America and the Pope's envoys will be held at the archiepiscopal residence in New York, and the personnel and general details of the Consistory Court will be discussed and decided upon. At this conference Cardinal Gibbons will preside.

The consecration of deaconesses and the annual meeting of the Chicago Deaconess Aid Society took place at the Oakland Methodist Episcopal Church October 27. Officers were elected as follows: President, Mrs. C. Addie Brown: Vice President, Mrs. Judge Horton; Secretary, Mrs. T. F. Andrews; Treasurer, Miss Laura M. Hyne. The consecration of deaconesses took place in the evening. The Rev. William Fawcett conferred licenses upon Dora Adron, Mary Cochenour, Ada L. Tyffe, Effie Osborn, Emma J. Scott, and Wilma Burton.

The *Germania*, the Catholic organ in Berlin, announces that the Archbishop of Cologne and the Bishop of Breslau are about to be raised to the Cardinalate.

ST. PETERSBURG, Oct. 28.—The council of the Empire is considering a scheme to limit the number of foreigners allowed in Russia. The scheme provides that no colonies of foreigners will be allowed to congregate for purposes of husbandry. Foreigners owning factories will not be allowed to employ foreign workmen to the exclusion of Russians. An inquiry has been opened to learn the number of foreigners in the country.

ST. PETERSBURG, Oct. 28.—China has granted the request made by Russia that it be allowed to establish consulates in Central China and Mongolia. The establishment of these consulates is due to Russia's desire that the occupants of the offices aid in pushing Russian trade in competing with the British.

A heavy snowstorm has been prevailing in Russia and in many places the ground is covered to the depth of five feet.

PUEBLA, Mex., Oct. 30.—Further particulars of damages and losses sustained by the recent overflow of the Saldo River, in the State of Paxaca, have been received here. Thousands of acres of coffee and cane lands were inundated and fully $300,000 damage to those crops alone was done. On the Hacienda of Pedro Celis 2,000 cattle were caught in the torrent of water and swept into the ocean. Fully fifty persons in all lost their lives. Fifteen employés of the Hacienda de Yotta were overtaken by the flood while at work in the field and all were drowned. Hundreds of families were made homeless.

BUDA-PESTH, Oct. 30.—Twelve new cases of cholera and four deaths were reported to the health officials of this city to-day.

HAGUE, Oct. 30.—To-day's cholera record for the whole of Holland shows two new cases and one death.

The proportionate number of births in Russia is nearly double that of France, while the German population increases faster than that of any other country.

Moody and Sankey are said to have received $1,200,000 in royalties from their gospel hymns.

The Rev. Walter S. Rudolph, pastor of the Westminister Presbyterian Church in Denver, has severed his church relations because he cannot consistently preach the doctrine of endless punishment.

During the unaccountable Franco-German war of 1870-1871 250,000 victims were slain on the two sides.

The women physicians of Philadelphia are credited with receiving very large incomes for their services. Some average $10,000 a year, others $20,000.

Sixty thousand people on the Emerald Isle speak Irish only.

The increase in the world's production of cotton since 1840 has been 2,232,000,000 pounds, three-fourths of which was contributed by the United States.

WASHINGTON, D. C., Oct., 30.—The Bureau of American Republics is informed that the Republic of Paraguay has offered generous premiums to agricultural colonists.

Milwaukee, Wisconsin, was visited by a destructive fire on Friday, October 21. Over twenty blocks of business and dwelling houses were destroyed, involving a loss of $5,000,000 and rendering two to three thousand people homeless. Relief has been furnished the suffering people.

DUBUQUE, Ia., Nov. 2.—A car load of cripples left here to-day for Canton, Minnesota, to be cured by the vision of the Virgin and children in the church window there.

The ratio of American wages is steadily increasing.

### PEELING AN ORANGE.

IT is said that a small instrument has been invented by which an orange may be neatly peeled without soiling the hands. This result can be readily obtained without anything special if one only knows how. The fibers of plants, including the fibers of oranges, all fork from the bottom upwards, and it is the attempt to split anything against the grain which makes splitting difficult. If one wants to peel an orange without soiling his hands all that is necessary to be done is to cut with a knife a very small circle around the stem end, and then mark dividing lines from the stem to the summit—at points on the surface of the orange. The skin can then be drawn off just as easily as one may draw a finger from a glove. This suggestion may not only apply to the peeling of an orange but also to the splitting of a stick. Those who make hoops for barrels split the hoop in order to make them, but they do not commence with the top or slender portion of the pole and split downwards. They could not do this; but by taking the thicker end and working from the thick to the thin no trouble is found—the pole splits easily.—*Meehan's Monthly.*

www.LatterDayTruth.org

"The Proper Study of Mankind is Man."

# "WHAT IS MAN,"

BY ELDER J. R. LAMBERT.

**Cloth 75c; with Patriot a year $1.50; paper 50c.; with Patriot a year $1.25.**

Address orders invariably LAMBERT BROTHERS,

LAMONI, Decatur County, IOWA.

No Bible in existence offers such scholarly, authentic, and complete aids as does

## THE E. & S. TEACHERS' BIBLE

Price list free.

E. & J. B. YOUNG & Co., Cooper Union, New York.

## Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions The index is rearranged, the subjects and citations furnishing a complete analysis of the contents.

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

## BOOKBINDING

Of all kinds at reasonable rates.

Herald volumes, library leather backs and corners, marbled edges ..... $1 50
Autumn Leaves, half roan, cloth sides ..... 1 00
" " half imitation morocco ..... 1 25
" " half morocco ..... 1 50
Books of similar size at same rates.

**Prices include cost of returning to sender.**

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

## THIS SPEAKS

FOR ITSELF.

The following letter from a Brother ought to convince any sane man or woman that the sale of Ordway and Company's Bed Springs is a profitable business *if pushed*. The Company *furnishes* Model and Case, Sample Spring, Circulars, etc., *free to Agents* (conditionally), and Springs, to be paid after delivered, if satisfactory reference is given and the orders *taken first*. They also have other *Household Necessities* for agents to sell. Suitable for *either sex, young* or *old*. *Write* for *circulars* and *terms*. Do not fail to mention *Herald*. Write quick if you wish to *secure territory* and make money. Address,

B. F. ORDWAY & CO., PEORIA, Ill.

CEDAR GROVE, Ind., April 19, 1862.

MESSRS. ORDWAY & CO., *Gentlemen:*—I have been selling your Portable Self-adjustable Bed Springs for some time, and find that THEY GIVE ENTIRE SATISFACTION wherever sold, and are the best thing for a beginner I know of. It is a PLEASURE TO SELL them, also A SOURCE OF PROFIT beyond anyth'n I had expected, when I began selling them. Since the beginning of the year have sold about 160 sets of your Springs, and have not been working near all the time. Have sold as many as 8 sets per day.

Consider your dealings with me as being fair, and even liberal. Accept my thanks for prompt filling of orders sent you from time to time. Enclosed find order for 50 sets of your Springs. Yours in bonds,

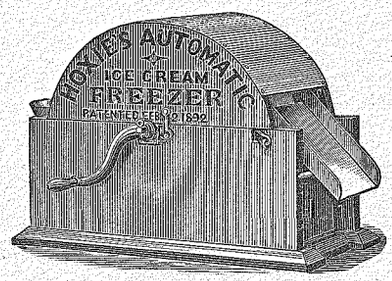
C. W. CHAPPELOW.

## A Marvelous Discovery Free.

Superfluous hair removed permanently, instantaneously, without pain, by **Electro-Chemical Fluid.** In order to prove superiority, we will for next 90 days send sample bottle and testmonials free, on receipt of nineteen cents to pay postage. **Electro-Chemical Co., 25 East 14th St., New York.**

HOXIE'S AUTOMATIC

## Ice Cream Freezer




CAPACITY UNLIMITED.

**For Hotels, Restaurants, and Family Use.**

Will freeze Ice Cream, Lemonade, Sherbets, and all kinds of Ices instantly. Several Machines combined in one, with saving of 80 per cent of ice. Agents wanted. Exclusive territory can be secured by addressing

**HOXIE BROS.,**

17 CHARDON ST., BOSTON, MASS.

## PATTIE;

### Or Leaves from a Life.

Carefully revised by the author, and contains her portrait; also an introduction by Bro. W. W Blair.

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie appears in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

**Price by mail $1.15.**

For Sale or Trade,

## A LIVERY STABLE

and stock, at Grant City, Missouri. The barn is 36 x 120 feet; nine good teams and harness, five buggies, one carriage, one extension top spring wagon, three trunk wagons, five sleighs, and a new hearse. I want to trade for a farm, to locate my son on, so that I can devote my whole time to the ministry.

20aug3m E. KEELER.

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back ..... 1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen ..... 75

### The Gospel Quarterly.

SENIOR GRADE.

A Sunday School Quarterly containing lessons for each Sunday in the year; prepared by the Lesson Committee of the General Sunday School Association; designed for the use of both teachers and scholars.

The Home Study with Questions, Introduction, Comparative Texts from King James's and the Inspired Translations, Study of Words and Phrases, Questions on Lesson Text, Sidelights, and Footlights, are designed to aid scholars and teachers by bringing them into direct contact with the Scriptures, and furnishing historical and general information from first-class supplementary aids to Bible Study, thus giving accurate knowledge of the Bible and bringing out the doctrines of the gospel Each quarterly contains a Map of Palestine, also a Lesson Dictionary.

Bound in paper covers; price 10 cents per quarter; 35 cents per year.

INTERMEDIATE AND PRIMARY GRADES COMBINED.

This grade contains the lessons of the Senior Grade in simplified form and for corresponding dates. The Bible Practice Work, To The Teacher, The Lesson Story, Questions on the Lesson, etc., are the leading features. "Footlights:" the Names, Order, and Number of the Books of the Bible, Notes for Teachers, and a Map of Palestine are also included

Bound in paper covers; price 5 cents each; 20 cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1 25.

### Combination Offer.

One Sunday school Secretary's Record ..... 1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes ..... 1 25
One doz. statistical reports ..... 10
All for ..... $3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather ..... 1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen ..... 2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen ..... 1 25

### New Testaments; Inspired Translation,

limp cloth binding, 30c. each; $3 30 per doz. net.

A special, cheap edition for Sunday schools; same size and type as the stiff board bound 75c edition.

### New Testaments:

King James' translation; three sizes; American Bible Society's editions; cloth binding.

Brevier type, 18 mo, 25c. each net; the same per doz.

Agate type, 32 mo., (smaller) 15c. each; $1.60 per doz net.

Pearl agate type, 32 mo., 10c. each; $1.00 per doz. net.

These books are kept in stock to supply schools and other patrons with good, cheap Testaments at very low prices.

### Cards and Tickets.

Fancy cards, large, five kinds, per 50 ..... 75
Fancy cards, small, ten kinds, per 100 ..... 50
Good Behavior tickets; per 100, 15c.; 1,000 ..1 00
Prompt Attendance tickets; 100, 15 ; 1,000....1 00

### Winnowed Songs.

Each 40c., half doz. $2.25, per doz. ..... 4 50

### Zion's Hope,

A large, four page Sunday school paper for children; illustrated; edited by Sr. M. Walker. 50c. per year; In packages of four, five, or six to one address, 40c. each per year; in packages of seven or more, 35c. each.

www.LatterDayTruth.org

**PARK** addition to Lamoni is but ten minutes walk from L. D. S. church, and large, beautiful Residence Lots are now selling at $100, on easy terms of payment. Write for Plat to

D. F. NICHOLSON,
4 Care Lamoni State Bank.

**A RELIABLE WOMAN**

Wanted in every County to establish a Corset Parlor for the sale of Dr. Nichols' Celebrated Spiral Spring Corsets and Clasps. Wages $40 to $75 per month and expenses. We furnish complete stock on consignment; settlements monthly. $3 SAMPLE CORSET FREE. Send 18 cents postage for sample and terms. S. S. Mfg Co., 378 Canal St., New York.

**Ruins Revisited,**

AND THE

**World Story Retold;**

A SCIENTIFIC DEFENSE OF THE LATTER DAY FAITH,

BY S. F. WALKER.

For sale at the Herald Office. Price $1 00

R·I·P·A·N·S TABULES

REGULATE THE
STOMACH, LIVER AND BOWELS,
AND
PURIFY THE BLOOD.
A RELIABLE REMEDY FOR
Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

THE RIPANS CHEMICAL CO.
10 SPRUCE STREET, NEW YORK CITY.

## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:—

West Oakland, California, Montana Hall, Adeline Station, Seventh street.

Chicago, Illinois, services every Sunday at 2:30 p.m., in Hall C, No. 213 W. Madison street. Sunday school at one p.m.

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

London, England, meetings on Sundays at 3 and 6:30 p. m., Tuesdays and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10:30 a.m., 6:30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7:30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

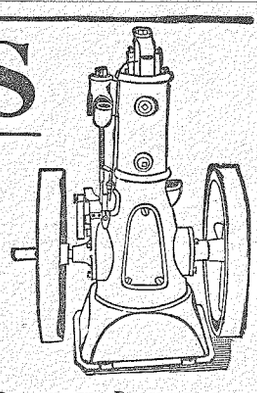
Sheffield, Langsett road; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays, 7:30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

**HERCULES**

Gas or Gasoline

**ENGINES**



Makes no smell or dirt.
For Simplicity it Beats the World.
No Batteries or Electric Spark to care for.
Just light the Burner, turn the Wheel, and it runs all day.
No double or false Explosions, frequent with the unreliable spark.
It runs with a cheaper grade of Gasoline than any other Engine.

SEND FOR ILLUSTRATED DESCRIPTIVE CIRCULAR TO

**Union Type Foundry,**

337 Dearborn St.

Chicago, Illinois.

**Central Normal University,**

HUMESTON, - - - - IOWA.

The University embraces the following Colleges.

College of Liberal Arts.
College of Music.
College of Fine Arts.
Commercial College.
Colelge of Telegraphy.
College of Shorthand and Typewriting.
College of Elocution and Oratory.

All departments are in charge of competent and specially qualified instructors. Every teacher is a specialist. Convenient buildings, special apparatus, large airy class rooms, and all appointments are modern and the very best. Fall term opens August 30, 1892. Student can enter at any time. Expenses very reasonable. Send for large descriptive catalogue. Address,

3dec W. H HENDERSON, PRES., or CHAS CRUMPACKER, PRIN.

**FARM FOR SALE.**

A good farm of 160 acres in Hamilton township, Harrison county, Missouri, 4½ miles northwest of Eagleville, 11 miles southwest of Lamoni. This is a good farm. Will sell cheap, because of failing health

Address S V MCHENRY.
10d EAGLEVILLE, Missouri.

**GERMAN TRACTS.**

Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2 cents; the Sixth Trumpet, a fifty-four page pamphlet, 25 cents

These prices include postage.

**Autumn Leaves,**

With Frontispiece each Month

Published monthly, 48 pages, neatly covered.

Price per year - - $1.50.

MRS. M. WALKER,
Editor and Publisher.

**MINISTRY AND BRANCH CARDS.**

Neat cards for Ministers and Branches, with name and address or house of worship and hours of services on face, and Epitome or "What we Believe" on reverse side. An excellent aid. Two sizes: 3¼ x 4 inches, price 75 c per 250. $2 50 per 1,000 3 x 5⅛ inches, $1.00 per 250; $3 50 per 1,000 postage paid

**L. A. FOWLER,**
**CONTRACTOR & BUILDER**

LAMONI, - IOWA.

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

**WATSON-BLAIR DEBATE.**

This work is now ready. Everybody should read it, as it contains valuable arguments pertaining to the rise of the church in the last days, also important facts connected with the early work of the Reorganization which are difficult to obtain elsewhere.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished by the clean cut logic of Elder Blair, and the right of Sucessorship is set forth in its true light and forcefully maintained and defended.

This book consists of 244 pages of good readable type, neatly bound, and may be had at the Herald Office, Lamoni, Iowa, or at the office of *Glad Tidings*, Clifford, Ontario, or by sending direct to the publisher, W. J Smith, Lock Box 63, Galien, Michigan. Price paper covers, 35c., cloth covers, 50c.

Send in your orders at once.

Gomer Wells, Secretary General Sunday School Association, Knobnoster, Missouri

E. L. Kelley, Presiding Bishop, Lamoni, Decatur co. Iowa.

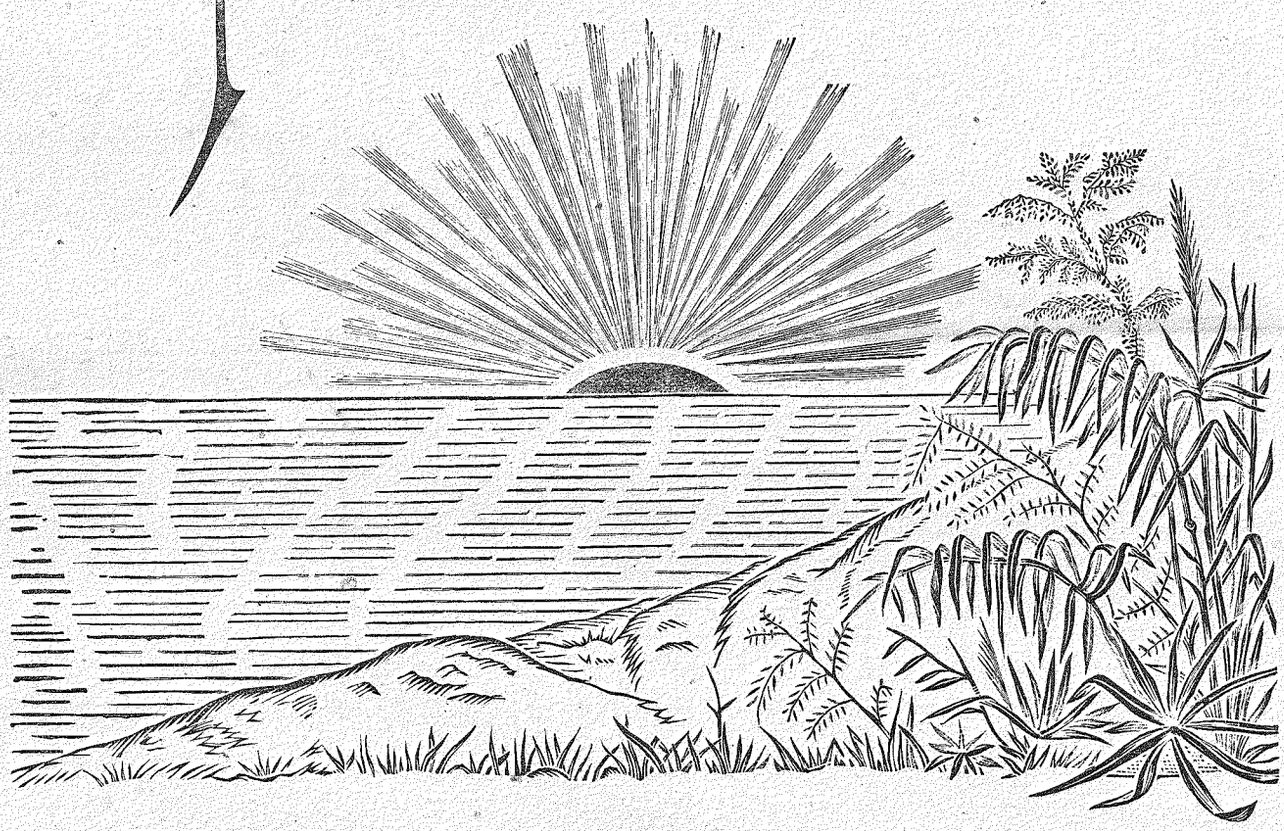
www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, November 19, 1892. No. 47.

Floral Scott

# AFTERGLOW



## REMEMBER OUR MISSIONARIES AT THE CHRISTMASTIDE.

THIS cut is a facsimile of the design on the cover of the volume of poems published in aid of the Gospel Boat Fund. It is stamped in gold, on the cover, in each style of binding; the title with neat design is also stamped in gold on the back of the volume. Each style is handsomely bound. The following are the various bindings and prices:—

| | |
|---|---|
| **In Cloth,** | **$1.50** |
| **In White Vegetable Parchment—a white glazed, linen-like fiber very handsome** | **$1.75** |
| **In full Leather** | **$2.00** |
| **In Morocco, colors red or black** | **$2.50** |

Place your orders early, or you may fail to secure a copy. Send money for sample copy in any style of binding you prefer, and you will be able to sell from one to a dozen copies without trouble as the holidays come on. Cash must accompany all subscriptions.

Address orders to

DAVID DANCER, Box 128, LAMONI, IOWA.

www.LatterDayTruth.org

## H. L. TILTON,

1881. LAMONI, IOWA, 1892.

GENERAL MERCHANDISE,

**Strictly Cash and Produce.**

A CASH STORE can and will sell goods for less money than any house doing a credit business.

WE SOLICIT YOUR PATRONAGE.

## THOS. TEALE & SON

Carry the largest and most complete line of

**Dry Goods, Clothing, Groceries, & Hardware**

in town. We buy in large quantities, and for cash, and can meet all competition.

THOS. TEALE & SON.

## B. D. FLEET,

General Merchandise,

LAMONI, - IOWA.

1885 1892

## HOPKINS & HUDSON,

Lamoni - - - - Iowa,

Dealers in **Furniture, Undertakers' goods,** Wagons, Buggies, Pumps, and Farm Implements. Large stock, Low prices. All Inquiries Promptly answered. We solicit your trade.

## FARM FOR SALE.

A good farm of 160 acres in Hamilton township, Harrison county, Missouri, 4½ miles northwest of Eagleville, 11 miles southwest of Lamoni. This is a good farm. Will sell cheap, because of failing health.

Address S. V. McHENRY,

10d EAGLEVILLE, Missouri.

### A HOME FOR SALE.

Large, two-story, eight-room House, with plenty of Closets, Summer Kitchen, good Barn, and other out buildings. Plenty of hard and soft water handily arranged. Situated on the highest ground in Lamoni, fronting the South, commanding a good view of Town and Country, with lot 150 ft. front by 223 ft. deep, nearly level, just fall enough for drainage, nicely set to Fruit and Ornamental Trees. Good sidewalks leading to all parts of town. Only three blocks from Business Center, three blocks from School, one block from Herald Office. In good Neighborhood. Surrounded by good Residences, on one of the finest driving streets in Lamoni. Improvements are all new, and most conveniently arranged, built of the best material all through, as I intended it for a Home for Myself, but having made other arrangements, desire to sell.

Inquire of or address,

W. A. HOPKINS, LAMONI, Ia.

**LOTS.** A few choice Residence Lots for sale on easy terms, within ten minutes walk of L. D. S. church. Price $100. Write for Plat to

D. F. NICHOLSON,

1 Care Lamoni State Bank.

**Autumn Leaves.** Frontispiece each month. Published monthly, 48 pages, neatly covered.

**Price $1.50 per year.**

MRS. M. WALKER, Editor and Publisher.

For Sale or Trade,

## A LIVERY STABLE

and stock, at Grant City, Missouri. The barn is 36 x 120 feet; nine good teams and harness, five buggies, one carriage, one extension top spring wagon, three trunk wagons, five sleighs, and a new hearse. I want to trade for a farm, to locate my son on, so that I can devote my whole time to the ministry.

20aug3m E. KEELER.

## WATSON-BLAIR DEBATE.

An overwhelming array of evidence is presented in support of the claims made by the Reorganized Church as to "Young Joseph," her present President, proving him to be the "One Mighty and Strong" and entirely demolishing the claims made for James J. Strang and other pretenders. The best arguments of the Strangites which can be brought to bear against the Reorganization, as also claims made by the various factions of the Church, are successfully met and entirely demolished. Paper covers, 35c., cloth covers, 50c. 244 pages.

## "NOT HOW CHEAP, BUT HOW GOOD."

We carry a well selected stock of

General Merchandise,

and our constant aim is to please customers, and give them good values. We take pride in selling goods we can guarantee, and that we know will give satisfaction.

☞ Call and see us.

Yours truly,

Blair Mercantile Co.

## YOU CANNOT AFFORD

To be

**WITHOUT A GOOD GENERAL NEWSPAPER**

IN YOUR FAMILY.

Reading the **PATRIOT** commends it more than anything else. All we ask is that you shall place yourself in a position to be your own judge.

TRY IT! TRY IT!

Send for free sample, and testimonials of those whom you know, and who know the *Patriot.*

**1 year $1.00, 6 months 50c., 3 months 25c.**

LAMBERT BROS., Lamoni,

10ep. Decatur Co., Iowa.

## ZION'S ENSIGN

FREE

**UNTIL JANUARY 1, 1893.**

Read the Conditions.

For one dollar we will send the Ensign to new subscribers from the date of receiving their subscriptions until January 1, 1894, thus giving it free for the remainder of this year.

**Address, ZION'S ENSIGN,**

**Box 175. Independence, Mo.**

## 4 LOTS

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

**CHOICE RESIDENCE LOCATION.**

Terms reasonable. Call on or address,

J. A. GUNSOLLEY, Lamoni, Iowa.

Robt. Winning, President. **LAMONI** D. F. Nicholson, Cashier.

## STATE BANK

(Successor to Farmers Bank of Lamoni.

Paid up Capital.....$25,000 00

Liability of Stockholders.....$50,000 00

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

## FOR SALE.

Improved eighty-acre Farm, near Lamoni, Iowa. Good land, with house, barn, wells, orchard, and small fruits Address,

AUSTIN ANDERSON, Box 6,

Lamoni, Iowa.

## ATTENTION.

We have on hand ONE GOOD, STRAIGHT GRADE of WHOLESOME, FAMILY FLOUR, not adulterated with alum or other ingredients, which we offer at $2.15 per hundred, or $1.15 per sack. Give it a trial and be satisfied.

**JAMES ALLEN,**

**Lamoni Flour Mill.**

## DR. JOHN H. HANSEN,

LAMONI, - - IOWA.

(Graduate Kentucky School of Medicine.)

*TEN YEARS EXPERIENCE.*

CHRONIC CASES A SPECIALTY.

## PRESIDENCY AND PRIESTHOOD;

**The Apostasy, Reformation, and Restoration.**

BY ELDER WM. H. KELLEY.

(New, Revised, and Enlarged Edition.)

It contains 421 pages of closely-written matter, with autograph and likeness of the Author, and is printed in good, readable type, with neat binding. The work is a library within itself; a marvel of trenchant criticism and logical deductions from historical facts; a key to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. It treats largely of Ministerial Authority as associated with the Melchisedek and Aaronic Priesthoods, and the Ideal Church of New Testament times is conspicuously set forth in striking contrast with the creeds and systems of church building since the days of the Apostles. Also the claims for the Restoration of the Gospel at a later day than the Apostolic age are critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. A historical *resume* or brief is also inserted of the rise and development of the "apostate church," and an exegesis of the 29th chapter of Isaiah, the revelation of the "sealed book." Also the origin of modern churches and creeds, etc Price, $1.25.

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

## PATTIE;

Or Leaves from a Life.

Carefully revised by the author, and contains her portrait; also an introduction by Bro. W. W. Blair.

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie appears in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

**Price by mail $1.15.**

R·I·P·A·N·S TABULES

**REGULATE THE STOMACH, LIVER AND BOWELS, AND PURIFY THE BLOOD.**

**A RELIABLE REMEDY FOR**

**Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.**

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

**THE RIPANS CHEMICAL CO.**

10 SPRUCE STREET, NEW YORK CITY.

## Western Normal College

Largest, Cheapest and Best Normal School in the West. Twenty-five Dept's. Thirty Teachers, all specialists No vacation except Aug. Enter any time. Take any classes. Expenses low. Graduates in demand. In order that all may test the merits of the Western Normal College, **we will pay your R. R. fare** from your home to Lincoln, Neb. Full particulars, catalogues and circ. **FREE.** Wm. M. Crow, Pres. Lincoln, Neb.

**CAR FARE PAID.**


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, November 19, 1892. No. 47.

## The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, Nov. 19, 1892.

CONTENTS:

EDITORIAL:
Change of the Earth and the Saints, at the Second Coming of Christ.....741
Sunday Laws.....743
Questions and Answers.....744
Afterglow.....745
MOTHERS' HOME COLUMN:.....746
Kindness.....746
An Experience.....746
Autumn.....747
LETTER DEPARTMENT:.....747
ORIGINAL ARTICLES:
Reflections on "The Lord's Sabbath"..750
Is the Kingdom of God a Theocracy..750
Labor and Capital.—No. 9.....752
SELECTIONS:
Design in Creation.....754
The Religions of China.....755
CONFERENCE MINUTES:
Nauvoo and String Prairie.....755
Philadelphia.....755
MISCELLANEOUS:.....756

## CHANGE OF THE EARTH AND THE SAINTS, AT THE SECOND COMING OF CHRIST.

A BROTHER inquires as to what changes will take place with the earth and the Saints at the second coming of Christ, also as to what changes will come to them at the end of the millennium. These questions embrace many profound and somewhat intricate matters, though much is said in Holy Writ concerning them. We will endeavor to collate and present what we think will afford the desired information, so far as we now have material in hand, though it will not be expected that in this we will display these subjects in their fullness.

As to what Latter Day Saints should believe touching the above subjects, it is well to first learn what has been authoritatively taught concerning them in the word given directly to the Saints in these latter times, and then learn what has been given God's people on the same subjects in former dispensations. By this method we may reach both a more extended and a plainer view of these matters than we otherwise could.

We may here premise that, as the events under consideration are near, and become more and more imminent, it is but reasonable, and scriptural, that God's people will have increased and increasing information touching them. For no prominent event occurred in ancient times until the Lord first fully instructed his faithful people living then in regard to it, as witness the times of the flood, the escape of Lot from Sodom, the exodus from Egypt, the seventy years captivity in Babylon, the return from Babylon, the first advent of Christ, the apostasy from primitive Christianity, etc., etc.,—this information coming in those times through the ministration of angels, the immediate revelations given through the Spirit to holy men and women, as also by the means of a clearer comprehension, a diviner understanding then given, of Holy Scripture relating to such times and events. These facts, we trust, will be our justification in respect to introducing evidence in the order we propose.

First: As to the change of earth, and the change of the Saints, at the second coming of Christ, here is valuable testimony given through Joseph the Seer, in September, 1830, about five months after the church was organized, showing important changes in respect to the earth and the Saints at that time:—

For the hour is nigh, and the day soon at hand, when the earth is ripe; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth; for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke, so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand. And again, verily, verily I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine apostles, the twelve which were with me in my ministry at Jerusalem, shall stand at my right hand, at the day of my coming, in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else; for a trump shall sound, both long and loud, even as upon Mount Sinai, and all the earth shall quake, and they shall come forth, yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one. But, behold, I say unto you that before this great day shall come, the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven; and there shall be greater signs in heaven above, and in the earth beneath; and there shall be weeping and wailing among the hosts of men; and there shall be a great hailstorm sent forth to destroy the crops of the earth; and it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for, behold, my blood shall not cleanse them if they hear me not.—D. C. 28: 2-4.

Here is another text of similar import given through the Seer in February following:—

Hearken ye, for behold the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations; Ye saints arise and live: Ye sinners stay and sleep until I shall call again: wherefore gird up your loins, lest ye be found among the wicked. Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free; saying: Prepare yourselves for the great day of the Lord.—D. C. 43: 5.

On reflection it will be seen that great changes in the earth and in the Saints are contemplated in these texts, for "the heavens shall shake and the earth shall tremble," also then will the "Saints arise and live."

To the foregoing we add this quotation, which is right in point:—

And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man; and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood and fire, and vapors of smoke, and before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and stars fall from heaven; and the remnant shall be gathered unto this place; and then they shall look for me, and behold I will come; and they shall see me in the clouds of heaven, clothed with power and great glory, with all the holy angels, and he that watches not for me shall be cut off.

But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept, shall come forth to meet me in the cloud; wherefore if ye have slept in peace, blessed are you, for as you now behold me and know that I am even so shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth.

Then shall the arm of the Lord fall upon all nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro; and the heavens also shall shake, and the Lord shall utter his voice and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity, shall be hewn down and cast into the fire.

And then shall the Jews look upon me and say, What are these wounds in thy hands, and in thy feet? Then shall they know that I am the Lord; for I will say unto them, these wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.

And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them; and Satan shall be bound that he shall have no place in the hearts of the children of men. And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, they

www.LatterDayTruth.org

shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver.—D. C. 45:6–10.

From this revelation we learn, not only that the Saints will be resurrected and gathered "from the four quarters of the earth," but also that so great will be the changes then that the Mount of Olives "shall cleave in twain, and the earth shall tremble and reel to and fro."

The reader will do well to consider these texts perfectly, for we intend to present testimony from the Bible in corroboration.

Here is a valuable text in respect to the great changes which will take place in the earth at the second advent:—

And again, verily I say unto you, that the Son of Man cometh not in the form of a woman, neither of a man traveling on the earth; wherefore be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken; and the earth to tremble, and to reel to and fro as a drunken man: and for the valleys to be exalted; and for the mountains to be made low; and for the rough places to become smooth; and all this when the angel shall sound his trumpet.—D. C. 49: 4.

In the following quotation is shown marvelous changes that will come to the Saints and the earth, at Christ's second coming, and it should be read with carefulness and deep concern:—

And now, behold, I, the Lord, saith unto you, that ye are not justified because these things are among you: nevertheless he that endureth in faith and doth my will, the same shall overcome, and shall receive an inheritance upon the earth, when the day of transfiguration shall come; when the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount; of which account the fullness ye have not yet received.

He that is faithful and endureth shall overcome the world. He that sendeth up treasures unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him; and also a reward in the world to come: yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man; wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye; wherefore, for this cause preached the apostles unto the world the resurrection of the dead: these things are the things that ye must look for, and speaking after the manner of the Lord, they are now nigh at hand; and in a time to come, even in the day of the coming of the Son of Man, and until that hour there will be foolish virgins among the wise, and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels, to pluck out the wicked, and cast them into unquenchable fire.—D. C. 63: 6, 13.

The above revelation will be found in harmony with Matthew 17: 1–13; 2 Peter 1: 17, and Isa. 65: 18–25, of which we may speak more hereafter.

From what we have already seen the earth will pass through great changes in the times of the second advent, its form and face be vastly improved by the earthquakes and upheavals then occurring, and it must needs be that, resulting from all this, great fires from beneath, as well as those kindled from various causes on its surface, will make those times "a day of burning," causing "pillars of smoke" in all parts of the earth and rendering it a period of "gloominess and thick darkness," all of which is predicted in the Bible.

To the foregoing we now add this quotation from Doctrine and Covenants 98: 5:—

Behold it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together and stand in holy places, and prepare for the revelation which is to come when the vail of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together. And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwell upon all the face of the earth, shall be consumed; and also that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth. And in that day the enmity of man, and the enmity of beasts; yea, the enmity of all flesh shall cease from before my face. And in that day whatsoever any man shall ask it shall be given unto him. And in that day Satan shall not have power to tempt any man. And there shall be no sorrow because there is no death. In that day an infant shall not die until he is old, and his life shall be as the age of a tree, and when he dies he shall not sleep (that is to say in the earth), but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious. Yea, verily I say unto you, in that day when the Lord shall come he shall reveal all things; things which have passed, and hidden things which no man knew; things of the earth by which it was made, and the purposes and the end thereof; things most precious; things that are above, and things that are beneath; things that are in the earth, and upon the earth, and in heaven. And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake, yet shall they partake of all this glory. Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul, and seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life. When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth, and the savor of men. They are called to be the savor of men. Therefore, if that salt of the earth lose its savor, behold it is thenceforth good for nothing, only to be cast out and trodden under the feet of men. Behold, here is wisdom concerning the children of Zion; even many, but not all; they were found transgressors, therefore, they must needs be chastened. He that exalteth himself shall be abased, and he that abaseth himself shall be exalted.

And we conclude our evidences from the Doctrine and Covenants with the following from section 108: 7–10.

And now verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth; and this gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying, with a loud voice, Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and sea, and the fountains of waters, calling upon the name of the Lord day and night, saying: O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil.

O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence. When thou doeth terrible things, things they look not for; yea, when thou comest down and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remembereth thee in thy ways; for since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee.

And it shall be said, who is this that cometh down from God in heaven with dyed garments; yea, from the regions which are not known, clothed in his glorious apparel, traveling in the greatness of his strength? And he shall say, I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine vat, and so great shall be the glory of his presence, that the sun shall hide his face in shame; and the moon shall withhold its light; and the stars shall be hurled from their places; and his voice shall be heard, I have trodden the wine-press alone, and have brought judgment upon all people; and none was with me; and I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment, for this was the day of vengeance which was in my heart.

And now the year of my redeemed is come, and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them, according to his goodness, and according to his loving kindness, forever and ever. In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bare them, and carried them all the days of old; yea, and Enoch also, and they who were with him; the prophets who were before him, and Noah also, and they who were before him, and Moses also, and they who were before him, and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac and Jacob, shall be in the presence of the Lamb. And the graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb day and night forever and ever.

From the evidence presented thus far, it will be seen, as might be expected, that there is no uncertain sound in these latter-day instructions, warnings, and promises, but that, on the contrary, there is a flood of needed light given on the important subjects under consideration. Jesus said to



www.LatterDayTruth.org

his disciples concerning his coming: "For as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be" (Matt. 24: 27, Insp. Trans.), thus providing an increase of needed light on that matter until the Lord appears in glory.

BOOK OF MORMON TESTIMONY.

We now present passages from the Book of Mormon which, it will be seen, make it plain that there will be striking changes in earth and with the Saints at the second coming of Christ:—

And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendents of the Jews. And the Gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice: for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes: and many generations shall not pass away among them, save they shall be a pure and delightsome people. And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ: and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ, shall also become a delightsome people.

And it shall come to pass that the Lord God shall commence his work, among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth. And with righteousness shall the Lord God judge the poor, and reprove with equity, for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked; for the time speedily cometh, that the Lord God shall cause a great division among the people; and the wicked will he destroy, and he will spare his people, yea, even if it so be that he must destroy the wicked by fire. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. And then shall the wolf dwell with the lamb, and leopard shall lie down with the kid; and the calf, and the young lion, and the fatling, together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Wherefore, the things of all nations shall be made known: yea, all things shall be made known unto the children of men. There is nothing which is secret, save it shall be revealed; there is no work of darkness, save it shall be made manifest in the light; and there is nothing which is sealed upon the earth, save it shall be loosed. Wherefore, all things which have been revealed unto the children of men, shall at that day be revealed; and satan shall have power over the hearts of the children of men no more, for a long time. And now my beloved brethren, I make an end of my sayings.—2 Nephi 12: 12-14.

From this prophecy, which has began to be fulfilled, we learn that the conditions there described demand great changes in the people, in the animal creation, also in the physical conditions of the earth, including the surrounding heavens or atmosphere, at the glorious coming of Christ. Of the three Nephites who were to remain on earth till the second coming of Jesus he said:—

What will ye that I should do unto you, when I am gone unto the Father? And they sorrowed in their hearts, for they durst not speak unto him the thing which they desired. And he said unto them, behold, I know your thoughts, and ye have desired the thing which John, my beloved, which was with me in my ministry, before that I was lifted up by the Jews, desired of me; therefore more blessed are ye, for ye shall never taste of death, but ye shall live to behold all the doings of the Father, unto the children of men, even until all things shall be fulfilled, according to the will of the Father, when I shall come in my glory, with the powers of heaven; and ye shall never endure the pains of death; but when I shall come in my glory, ye shall be *changed* in the twinkling of an eye, from mortality to immortality: and then shall ye be blessed in the kingdom of my Father. And again, ye shall not have pain while ye shall dwell in the flesh, neither sorrow, save it be for the sins of the world: and all this will I do because of the thing which ye have desired of me, for ye have desired that ye might bring the souls of men unto me, while the world shall stand.—Book of Nephi, 13: 3.

The above text teaches that a great change was wrought on these three persons when Christ was with them, also that a far greater change will come to them at the glorious appearing of our Lord. From these facts we may readily conclude that great changes await all the saints at that day. Of these changes of the three, Nephi says in the sixth paragraph of the same chapter:—

And now behold, as I spake concerning those whom the Lord had chosen, yea, even the three who were caught up into the heavens, that I knew not whether they were cleansed from mortality to immortality. But behold, since I wrote, I have inquired of the Lord, and he hath made it manifest unto me, that there must need be a *change* wrought upon their bodies, or else it must needs be that they must taste of death; therefore that they might not taste of death, there was a change wrought upon their bodies, that they might not suffer pain nor sorrow save it were for the sins of the world. Now *this* change was not equal to that which should take place at the last day; but there was a change wrought upon them, insomuch that satan could have no power over them, that he could not tempt them, and they were sanctified in the flesh, that they were holy, and that the powers of the earth could not hold them; and in this state they were to remain until the judgment day of Christ; and at that day they were to receive a *greater change*, and to be received into the kingdom of the Father to go no more out, but to dwell with God eternally in the heavens.

The Book of Mormon does not treat of the subject in hand at any great length, but what it does say is direct and plain. And it may be mentioned here that the chief object of the Book of Mormon is to establish the deity of Jesus Christ and through him the literal resurrection of the dead, also the universality and unchangeability of the plan of salvation revealed in the gospel. Of course many other matters are treated, but not to so great an extent nor with such fullness and explicitness. Therefore it should not be surprising that the second advent of Christ, the millennial reign, the change of the earth and the Saints at the glorious coming of Christ, the details of the organization of the church and its priesthood, and other principles connected with and growing out of the work of the gospel, are therein treated without fullness and detail.

---

"PEACE I leave with you, my peace I give unto you: not as the world giveth, give I unto you."—John 14: 27.

What a wonderful promise. What is all the world worth, with the peace of Christ wanting. With the peace of Christ, everything that a man has is beautified and endeared unto him. He that is worthy of this peace of Christ, puts a correct estimate on the things of this world, and is not deceived by riches, nor destroyed by poverty; neither condition prevents him from giving his just service to God, and his helpful assistance and sympathy to his fellow man. Praise God for this wonderful promise, the peace of Christ for the believer.

---

## SUNDAY LAWS.

IT appears that the State of Tennessee has statute enactments enforcing the observance of Sunday, the day commonly called the Lord's Day, so far as the abstaining from ordinary labor is concerned, which are quite rigid. Under these enactments four members of the Seventh-day (Saturday) Adventists, were last July prosecuted for pursuing their ordinary daily life, or of following their "common avocations on Sunday, by working on the farm, plowing, hoeing, etc.;" and they were after trial paraded through the streets of the county seat, and put to work in the "chain gang" on the public streets to finish working out their sentence of condemnation for violation of the statute. A circular, embodying the facts, is sent us from a committee styled the National Religious Liberty Association, asking us to engage in the press crusade of "protecting and developing the principle of religious freedom in this government."

This is just what the church has been doing for the last sixty, or more years; and we see no necessity for our making special prominence of the right of the Seventh-day Sabbath believers to keep Saturday sacred as a Sabbath and disregard the rights and privileges of the Sunday, or Lord's day, rest of the great majority of believers in the rest day philosophy.

The Latter Day Saints have drank

www.LatterDayTruth.org

quite deeply of the cup of persecution, first and last, and the "hue and cry" against them has been that they were violaters of the law of the land, and ought to be made to conform to the laws of their country, or suffer the consequences; and we believe our seventh-day friends have been among those who joined in the cry. Of this we are not complaining, but for the sake of consistency we quote from the Declaration of principles sent out by this committee, the two clauses bearing directy on the point at issue.

"We believe in supporting the civil government, and submitting to its authority.

We deny the right of any civil government to legislate on religious questions.

We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience."

To this we add our own declaration of belief on the relation of the believer to the law of the land:—

We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.

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

So far as the matter can now be definitely settled, the Saints are justified in keeping the Lord's Day, the so-called first day of the week, commonly called Sunday, and to observe it as a day of rest. In this the church is fortunately in harmony with the law of the land, whether as a coincidence, or as a matter of design and divine direction for a purpose; and, therefore we can only sympathize with our seventh-day co-religionists upon the general principle that their keeping Saturday as a Sabbath, does not so far interfere with the peace and quiet of their Sunday keeping neighbors as to come within the rule of "infringing upon the rights and liberties of others." If it does not do this, disturb the public peace, or infringe upon the rights or liberties of the citizens who do not happen to believe as they do, we think that they should be left to observe Saturday as the Sabbath, if they so elect, without disturbance from prosecution.

It is clear, however, that the State has the right to enforce its statutes, enacted for the peace, dignity, and benefit and for the best good of all its citizens.

The further fact remains that in the presentation and defense of the seventh day being the Sabbath, and commanded of God to be sacredly observed as a rest day and as the Sabbath of the Lord, these Adventists are presenting and defending their own opinion and putting their own construction on the Scriptures, and this they are doing in opposition to manifold thousands who think and believe directly opposite to them on the subject,—and based upon the same Scriptures. Put these Christians on the stand and they "deny the right of the government to legislate on religious questions," and hence claim the right to disregard the statute which requires them to abstain from labor on the Lord's day, notwithstanding their declaration that they "believe in supporting the civil government and sustaining its authority." Put their Presbyterian neighbors on the same stand and they will say that where the word of God and the law are in conflict it is their duty to obey the word of God rather than the law. Put the Mormon on the stand, as occurred only a short time ago, and when asked whether in the case of a commandment coming from God which required him to do an act forbidden by the law of the land, he would do that act; and he answered, Yes, it would be my duty to obey God, rather than the law of men. This statement was heralded all over the United States as evidence that the Mormon was under priestly domination and was taught by his religious teachers to be a law breaker; but not a word is said about the Presbyterian, who in all his blueness may publicly state that where the word of God and the law are in conflict, he must obey the word. Nor is any notice taken of the denial of the Seventh-day Adventist's statement that "We deny the rights of any civil government to legislate on religious questions." And in all this the only reason that has been or can be assigned by factional religionists is that the one class are Mormons the others are not. It is in the several cases named the construction put on the Scripture as the "Law of God," that forms the basis of men's actions. Each class trusts to its own rendition and says "this is the law."

Truly there is need of a liberalizing element in the educating forces at work in the United States, and we hope to see advancement in religious circles as well as in the secular elements of society.

## EXTRACTS FROM LETTERS.

In a business letter to Bro. D. Dancer dated October 14, Bro. J. C. Clapp writes of the work in the Sandwich Islands as follows:—

With pleasure I inform you that the work here is onward and, I trust, upward. We frequently trouble the waters by baptisms, and the Spirit bears us witness that we are in the Lord's service. We are publishing a paper in the native language, from which we expect much good. We have organized a Sunday school and Bible class, and all seem to promise well. Bro. Poepoe has also organized a singing class of the natives and we will soon have a splendid choir; the natives have fine voices. I preach every Sunday night in English; the balance of our services are in Hawaiian. We baptized a man from the island of Molokai and he went home with spiritual light and his pockets full of tracts, and reports now that there are some ready for the water. We will establish a mission on that island as soon as possible. I am writing a series of articles for our little church paper. We are thinking of publishing the Voice of Warning and the Doctrine and Covenants in the native tongue. Bro. Poepoe has the former translated, the latter about half translated. His services are very valuable to us.

## QUESTIONS AND ANSWERS.

*Ques.*—1. Can an individual hold their membership in the church and rent their property knowingly for saloon purposes?

2. Can they hold their membership in the church and rent a room thoroughly furnished with saloon fixtures to some one else to run a saloon? That is if they refuse to desist from such a procedure?

3. Is it in keeping for an elder when giving his testimony, or when in the stand, to state that he never has had a testimony of the absolute truth of the latter-day work, and should he be sustained as an elder?

The foregoing questions are undoubtedly asked with a good intention; but does it not occur to the questioners and to the readers that it is virtually asking us to pass a kind of judgment on the possible offenders presupposed in the questions; as an opinion expressed in regard to one occupying the position of having done either of the things named in the three questions, would amount to a judgment, either in exculpation, or in condemnation. However we prefer to answer as follows:—

1. A member of the church might hold membership though renting a property with the knowledge that it would be used as a place in which to sell liquor, make drunkards and drunkard's families.

2. Yes, a man might rent a room furnished, or unfurnished, for saloon purposes, and still retain a membership in the church. But, if the branch of the church where such member lived was living according to the light of truth, it could not hold such a member in good repute, or be very cordial and spiritual in their fellowship with him; at least that is what we think about it, as we consider the selling of intoxicating drinks as one of the lowest kinds of business that a man can engage in. We think such a man would be likely to be subject to an action for unchristianlike conduct; and the degree of guilt attaching would depend on the circumstances surrounding the case.

The Grand Lodge of Masons of the State of Missouri, some few years ago passed a rule disqualifying saloon keepers from becoming members; the

www.LatterDayTruth.org

church ought to be as correct in the deportment of its members as the Masons. It will depend on branch action as it must lie with the local organization to define its own rules and enforce its own discipline; we decline to judge suppositious offenders.

3. An elder may fully believe that the church is the true church, and be abundantly satisfied that the gospel is true and Jesus the Christ, and still be unable to state that he has had positive evidence of these facts. Such a condition would go far towards disqualifying an elder as a teacher and defender of the faith and work; but we can conceive of such a man being sustained, providing he was otherwise an honest, upright, conscientious man, willing to work, and waiting and striving for the testimony of Jesus.

## AFTERGLOW.

AFTERGLOW is the title of the book of poems announced by Sr. Walker, published in the interest of the Society Island Boat Fund, and advertised on the first page of the *Herald* cover. This volume is a collection of choice poems, from some of the best verse writers in the English language, a collection unsurpassed by any work similar in price that we have seen. It is a volume of decided merit, and is durably and beautifully bound, in cloth, vegetable parchment, leather, and morocco, in various colors of each (except the parchment), and handsomely illustrated with fine engravings. For particulars and prices, see the announcement referred to.

The cover stamp design was engraved expressly for the work. It is pleasing in effect and appropriate to the title of the volume. Those wishing to make a holiday gift and with the giving to relative or friend aid the mission cause, have here their twofold opportunity, and may be assured of both pleasing and doing good. The book is one not likely to be cast aside with one or two readings. Its compositions, many of them at least, are those not born to die.

We note that another religious society already has a "missionary boat" afloat in its work in the Gilbert Islands. It is hoped the Gospel Boat Fund will now be complete and our vessel soon set sail on its missionary voyage among the islands of the sea, to whom was the word of salvation repeatedly promised long ago.

THE moral condition of the church and the work of the ministry was never better than now. A strong desire for the success of the work in regard to the accession of members, is not allowed to prevent a free statement of every doctrine, or traditionary teaching of the church, the general sentiment of the eldership being that it is better, far better for a man to be informed of anything which may possibly stand in the way of a man's obedience to the gospel before he enters into church relationship, than it is that he should be kept in ignorance until he is confronted with it after obedience to the possible result of his being disgusted, or dissatisfied and going out of the church disappointed that he was not told the truth at the start. The brethren as a rule suggest to one seeking the truth, that they make diligent inquiry that they be not deceived. There is no class of men more willing to give information so far as in their power, than are the elders of the Reorganized Church. And that is right.

A LADY not of the church, attending the Logan reunion, remarked to one of the presiding officers that in one sense the Saints were one of the most remarkable people she had ever met. When asked what that one peculiarity was, she stated that in attending the testimony and prayer meetings, and in conversation with a number she had discovered that the elders and preachers were not the only ones who could talk doctrine. "Why," said she "even the women and the young people seem to be well informed on the subject of church doctrine." "A thing," she continued, "not known among our people;" referring to the class of religionists to which she herself belonged.

This was a gratifying comment, made by an intelligent woman, who as a looker-on had noticed the statements made by the women folks and young people both in the meetings and in private conversation.

"We know what we believe."

## EDITORIAL ITEMS.

BY letter from Bro. William Crick, of Independence, Missouri, dated October 30th, we learned that Charles A. Hall, Hedrickite, and L. D. Hickey, Strangite, were to hold a discussion in the Court House, Independence, Tuesday evening, November 1st. Subject, the presidency of the Church organized April 6, 1830. We shall be pleased to see what the outcome of such debate will be. We presume that the Saints of the Independence branch will have taken the discussion in.

The marble firms at Leon, Iowa, and Eagleville, Missouri, have laid on our office tables specimens of their marbles in the shape of neat paper weights.

Bro. J. Armstrong, writing from Nebraska City, Nebraska, reports the result of the late discussion between Bro. Columbus Scott and Eld. W. E. Todd to be a verdict for the right; that the people generally consider it a decisive negation of the soul sleeping theory. Elder Todd had challenged the whole Christian world on the question, affirming that man—body, soul, and spirit—was unconscious between death and the resurrection.

To be pleasant and cheerful under conditions of bodily pain and mental distress requires a great degree of self-command and fortitude but he who by patient endurance acquires the habit, soon learns that his pain is bearable and his distress mitigated by the unspoken sympathy of his fellow workmen.

In Bro. Caffall's article in HERALD November 5, p. 720 read, in twenty ninth line from top of first column, "For it should be known," instead of, "But it should know." In next column read "prayer of faith," for "power of faith."

Sr. Mary S. Lear, of Brighton, Ontario, writes asking that some of the traveling ministry preach the gospel at Brighton. Her family are the only Saints known to reside there.

Bishop E. L. Kelley was at Independence, Missouri, over Sunday, the 6th inst. Bro. R. M. Elvin arrived home on Tuesday the 8th from Eagle Grove, Iowa.

Bro. B. Allen, of Vales Mills, Ohio, writes under date of November 3, giving account of his conversion and baptism, under the ministrations of Elder L. R. Devore. We refer him to Bro. C. Scott's work, "The Christian Sabbath," advertised in our catalogue, for the information he wants.

Bro. J. C. Mottashed, of London, Ontario, writes of the organization of a Sunday school association in the London district.

Bro. J C. Crabb wrote from Burlington, Iowa, the 9th inst. that he was holding a series of meetings in that city, with moderate attendance. Some of his hearers were deeply interested.

From the Utah *Liberal*, *Republican*, and *Democratic* exchanges, we glean facts showing that that territory has been passing through the throes of a political, three-cornered anguish, the past few months that, while it must be very painful and humiliating to all concerned it nevertheless portends "a campaign of education" in other important matters besides politics.

Bro. D. E. Tucker wrote card from Ladonia, Missouri, stating that since last writing he had preached twice in the Christian church in Jacksonville, where he had a good interest; and at Union church, three miles southwest of Cairo, and Menefee schoolhouse where he baptized the wife of Bro. J. T. Tryon, and left them feeling well in the work. He then went to conference at Higbee, where a peaceful and successful session was held; the Sunday school being well established. He expected to conduct meetings at Ladonia in Brown's Hall, beginning on the 9th and holding over the 12th

www.LatterDayTruth.org

or longer; thence would go to Lousiana and Hannibal.

Logan, Iowa, has lost one of its earliest and oldest settlers, Jacob Taggart Stern; who was born July 2, 1814, and died November 8, 1892, at Logan. He has been one of the leading citizens of the county where he lived; and we feel that the committee to whom the funeral services were committed showed us marked respect in sending us an invitation to attend on the occasion of the interment which took place on the 10th instant. The editors had met Mr. Stern at the Reunions at Logan and were moved to respect the aged man who was so long one of the pioneers of the middle west.

# Mothers' Home Column.

"O, many a shaft at random sent,
Finds mark the archer little meant;
And many a word at random spoken,
May soothe, or wound, a heart that's broken."

### KINDNESS.

"BE kind to one another in brotherly love," is the admonition of one of the apostles of the primitive church, and no doubt every member of the present church would respond, "Amen." Such advice is pure and good, and such practice is Christlike. It is needed in the family, and it is needed in the church; and without it, in either case, harmony and power are imperfect, if not wholly lost. Happiness can be found in a very humble home, and will be found and kept as long as kindness is the circulating medium. Happiness cannot exist without kindness any more than vegetation can exist without sun and and rain.

"Politeness is to do and to say,
The kindest thing in the kindest way."

Politeness then is kindness, not affectation as some appear to understand it. There have been many blighted hopes in our life, caused by the lack of politeness or of kindness on the part of those who by our right of labor and kindred owed it to us. No doubt there are others of a similar temperament and like situation who can sympathize with us from experience, which is the only true way of knowledge.

Sympathy is good and the soul longs for it, but there is only One who can take away the burden and give freedom, and he will not do that till we relax our hold. He does not need our help, but we need his. O, how many hearts have been pained, how many minds have been dwarfed because of unkindness in their own household. Kindness is the waving branches, and love is the root; not sensual affection or sentimental foolishness, but love, pure and undefiled love, such as our beloved Master taught and practiced; love that will cover a multitude of sins; or, in other words, will overcome many errors of our own, and of those with whom we associate. Pure kindness will be exhibited where love presides. First from parent to child, then from child to parent; from brother to sister, sister to brother; from neighbor to neighbor; from brethren to brethren; in church, etc.

"Little words of kindness,
Little deeds of love,
Make our home an Eden,
Like the Heaven above."

This statement is true; consequently we must know that words of unkindness and deeds of hate must make our home like the opposite place.

O Father, cleanse our souls from all such sin, is my heartfelt prayer; and may each Saint put up the same in unison, supported by a mighty struggle to overcome, is the desire of SR. ALMIRA.

[DEAR SISTERS:—True and golden is every word of the above, and it emanates from the heart of one who has passed through many sorrows and tasted the bitterness of many cups of grief and heart loneliness, even to the dregs. And let us say to all mothers who are earnestly seeking to train their little ones aright, you must establish this as the law of your homes if you ever attain your desires. There may be many obstacles in your way, but this will do more to remove them than anything else can, no matter what those obstacles may be. Think of it, mothers, and hide its memory away in your hearts for ready use in time of need.—Ed.]

### AN EXPERIENCE.

Father, the path is long, and I am weary;
It seemeth hard to plod along so slow;
Dark clouds surround my ways so dreary;
Oh, Father! why it is, I do not know.

The days drag by, and yet the shadows hover,
The misty folds before me do not part;
I pray thee, Father, with thy loving arm to cover
Thy child, and soothe my tired heart.

And thus it was for months my daily prayer,
Lord, take this dreadful shadow from my life;
I sat me down and thought I did not care
To battle longer in this awful strife.

This dark time almost overcame me.
A loving spirit whispered unto me,
Heard in my inmost ear,—I heard it *name* me,—
"Strive, sister, for the mastery."

ELLA J. GREEN.

ONSLOW, Iowa.

## EXTRACTS FROM LETTERS.

A sister writes from Conneautville, Pennsylvania, September 11:—I am deprived the pleasure of attending church to-night, so I thought I could not better improve the time than to write and fell you what a grand time we had at the conference at Kirtland. We went sixty-five miles overland, and saw some lovely country, stopping at Thompson's ledge, and had a grand view of the rocks. We saw many proofs of the Book of Mormon. We found the Saints happy and enjoying themselves with over seventy visitors. Had good meetings. Brethren W. H. and E. L. Kelley, M. H. Bond, T. W. Williams, L. W. Powell, and G. H. Hulmes were present also Bro. G. Powell, of Sharon, Pennsylvania. There were eleven of us who went and one was added to our number by baptism at the conference. Our branch here is in a prosperous condition. We had Bro. E. L. Kelley to preach for us last evening, to-day, and this evening. He leaves for Wheeling to-morrow. I feel a desire to express my gratitude for the privilege of reading the Column, and that it is my desire to live as becomes a Saint, and always be found in the path of duty doing what I can. I love to read the letters from the Saints, but have such weaknesses to overcome that I seldom write.

*Dear Sister Walker:*—I will try and write of some of the blessings which I have enjoyed since I rendered obedience to the gospel. I was baptized by Bro. A. Leverton, October 31, 1886. The words pronounced over my head I remember so distinctly, seem only a few days instead of years, the marked point of the confirmation being, that I was to be a useful handmaid in helping to roll on this latter-day work. I seem to have accomplished so little in the years which have so quickly passed away. After I was confirmed seemed to come the trying test. I had attended the Methodist Sabbath school, and had become attached to my teachers and schoolmates, although I did not believe their teaching. The prayers of a kind mother, and teaching of my parents prevented me, or else God knows there was a purpose in it all. The spirit of truth guided me into the ways of truth and I would be made glad I had obeyed the true gospel. Then there arose such a strong impulsive inquiry, "How do you know you have obeyed the true gospel?" This feeling clung to me for some time, till one day I had my arm terribly cut by a wagon tire, while trying to prevent a span of spirited horses from running away. However they ran away and nothing was hurt but my arm. It was quite numb for about two hours, then it began to come to and swell, my arm being fleshy. The cut was just above my elbow, and about three inches wide and the flesh was laid open till the bone was visible. I thought, Now I will be administered to, then I will positively know whether I had obeyed the gospel or not. I prayed earnestly that if I had obeyed the true gospel, that when I would be administered to I should feel no more pain. I would allow only the consecrated oil and batton to be applied till father, who is an elder, should come home. While waiting a neighbor called in to see if I was hurt much. I showed her my arm, which in three hours was swelled to one half more than its usual size, and was very painful. While we were talking father came home, and I said I wished him to administer to me. He explained why the Saints administer to the sick, as the neighbor was not of the household of faith; then we all knelt in prayer, and afterwards father administered to me. Before he got through speaking, the pain had ceased, and the swelling gone down. I put on my jacket, as my arm was too big before and I had only a shawl around my shoulders from the time I came in until after the administration.

On another occasion I was instantly healed of a fever by being administered to (according to the word of the Lord) by our aged brother, Asa Vickery, who has just passed away. And I have seen others healed, heard the gift of prophecy, seen its fulfillment, heard the gift of tongues and interpretation, heard the elders preach under the influence of God's Holy Spirit, have had my prayers answered, and I know that this work is true. And God acknowledging the work all along the line,

www.LatterDayTruth.org

proves Bro. Joseph Smith to be a true prophet of the living God. This is my testimony. Ever hoping for the welfare of Zion, your sister,

MARY M. GREEN.

### AUTUMN.

Some speak of the sadness of autumn,
How winds whistle through the bare trees,
The fading of flowers once so handsome,
Their last perfume lost on the breeze;

The fluttering of leaves from the branches,
Though the colors be scarlet and gold,
Their loveliness only enhances
The gloom which their fall has foretold:

How birds their way southward are wending,
Some few to their old home still cling,
With a faith and a love never ending;
But these a sad requiem sing.

They whisper, All nature seems dying,
And we, like the flowers, must die;
Our last years are rapidly flying,
As Time with his sickle goes by.

Ah! autumn, dear autumn's a warning
That we from this life must depart;
Some aged, some yet in life's morning,
And younger ones just at the start.

We must all bid farewell to each other,
To our home and the loved ones so dear;
We must give up our place to another,
And die like the fast dying year.

To others the autumn seems fairest,
The best time of all the glad year,
Ere winter has plucked all the rarest
Of flowers, and the meadows are sere.

When the frost has just breathed on the woodlands,
And painted his first pictures there;
O, where is the artist with deft hands,
Whose best work with his can compare.

Could he mingle the scarlet and golden,
The green, and the brown, and the gray?
Nay; to nature we all are beholden
For the richest and grandest display.

The flowers of autumn seem fairer
As soon we shall see them no more;
So we love our friends better the nearer
They draw to the eternal shore.

Though the birds to the south land are flying,
And lonely is valley and glen,
In the springtime each other outvying,
With song they'll speed homeward again.

And in heaven the glory of autumn,
With verdure of spring will combine;
And souls from earth's thraldom made welcome
By angels and spirits divine.

Though the autumn of life now is bringing
A parting from dear ones we love,
In the springtime we soon shall be singing
Of a new life in heaven above.

MINA A. PERKINS.

LITTLE SIOUX, Iowa, October, 1892.

October 13.

*Dear Sisters:*—I have been very much interested of late in reading the letters of the Home Column, and now request you to permit me to ask several questions concerning parental authority to be exercised over children.

If your daughter's hand is requested in marriage by a young man of good character, —godly, industrious, and fully worthy of her, have you any right to prevent her marriage?

"She is too young," you say. "She has not finished her education." If her affections are bestowed upon any one particular gentleman, have you the authority to refuse her the privilege of engaging herself to him until she completes her educational career or arrives at a more suitable age, as the case may be. In other words, under the above-mentioned circumstances, have parents the right to control their daughter's heart. Hoping to hear the opinion of some of the sisters I am,

SR. LIVIE.

### GOSPEL BOAT FUND.

| | | |
|---|---|---|
| Amount to date, November 4 | | $915 12 |
| Mrs. J. Frederick, Wis. | $1 00 | |
| Mrs. A. M. Emmons, Wis. | 1 00 | |
| Mr. Trussel, Mo. | 20 | |
| Maria Wilson, Mo. | 50 | |
| J. A. Hamilton, Neb. | 5 00 | |
| Isaac & Ann Phillips, Ia. | 5 00 | |
| Br. & Sr. E. J. Goodenough, Mich | 2 00 | |
| Lizzie Haller, Ia | 1 00 | |
| Sr. C. H. Haskell, Wash | 2 00 | |
| Olive Davis, Mo. | 25 | |
| R. M. Cowham, Ill | 1 00 | |
| Laura E. Fuller, Mich. | 25 | |
| Ruth K. Dennis, Ill | 1 00 | |
| A Sister, per J. D. Howell, London, England | 1 00 | |
| Washington Branch S. S., Ind. | 3 40 | |
| | | 24 60 |
| Amount to date, November 11 | | $939 72 |

### HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Amount to date, Nov. 4 | | $4,419 27 |
| Maria Wilson, Mo. | $ 50 | |
| Sallie E. Church, Ia. | 72 | |
| Laura E. Church, Ia. | 29 | |
| Laura E. Fuller, Mich. | 75 | |
| Ida A. Layton, Mo | 50 | |
| Esther Irene, Mo. | 30 | |
| M. Hawley, Cal | 70 | |
| | | 3 76 |
| Amount to date, November 11 | | $4,423 03 |

LAMONI, Iowa, Sept. 26.

*Dear Sisters:*—Will you give place in the Column for a dream, it may aid some weary, afflicted one in the bearing of their afflictions. In the evening when I called my little ones around me for evening prayer, I thought I would not ask the Lord to heal me, but before I went to sleep, I asked him to do so. While in my first nap I thought I was at one of my neighbors, they sympathized with me in my affliction very much.

The brother picked up his hat and went out. In a little while he came in and handed me a letter, and said: "See what I have received." I read: "Behold, thus saith the Lord, I have heard your prayers, and I will come quickly but not unto one only, but unto all, be patient until I come, for behold I come quickly, Amen."

While reading I understood that the time was near when the church would be endowed with great power, then the blind, the deaf, and those who had been afflicted so long would be healed.

When I awakened I found myself in possession of great patience.

Oh! that I could live, so that I could always have the Spirit of God with me; and have such patience. But oh!

"Must I be borne to paradise,
On flowery beds of ease?"

Pray for me that I may not be overcome by the oppressing trials of life. The Saints far and near have been so kind to me, in providing for my wants, and with kind and consoling words pen cannot express my gratitude to them.

May the peace and blessings of God be with each, is my prayer. My desire is to be more faithful day by day, and finally be worthy to dwell with the redeemed.

Your sister in Christ,

M. E. WEEKS.

### PRAYER UNION.

#### SPECIAL REQUESTS FOR PRAYER.

Sr. Carrie Goode requests your faith and prayers in behalf of Sr. Rachel Goode, who has long been a sufferer; and also for a niece of hers living in Nebraska, who is suffering from rheumatism.

## Letter Department.

LONDON, Eng., Oct.

*Editors Herald:*—There is nothing more evident than that our heavenly Father intended that our existence should depend upon our exertions. This is as equally apparent in a spiritual as in a temporal sense. Man's first want is not his greatest, and how well the Lord knew this when he said, "Man shall not live by bread alone." If man's only care was for the food and clothing which keep life strong within him, the world in itself would present a very different sight to what it does to-day. The beauties of architecture and of the fine arts which we see around us testify to the fact that man is also ambitious in a temporal sense, and I am glad that the same cravings of his nature are also manifest in a spiritual sense. If this was not so, men would never endeavor to rise above their surroundings, their first estate, being content to try and live by bread alone rather than by every word that proceedeth out of the mouth of God. In the world, ambition and jealousy oftentimes go hand in hand; but, thank God, with men who "delight in the law of the Lord and meditate on his law day and night," this fact is conspicuous by its absence; and when one who is mighty and strong in the wisdom of God comes into the midst of those who are weak and feeble, and who never realize how weak and feeble they are until such an event takes place, their hearts are filled with deep thankfulness and gratitude to their heavenly Father for sending such a messenger among them, as their desire is to walk in the light and become better acquainted with the laws of the kingdom. Now this is just the experience of the London Saints, and we are indeed thankful that our brother, Gomer T. Griffiths, has come among us. His wise counsel has made our hearts glad, and as far as I am able to judge, the Saints generally, seem to have taken a new lease upon their spiritual lives. The crooked has been made straight, and many things that were dark and obscure are now beautifully bright in the clearness with which they are comprehended. I am no advocate of flattery in any sense of the word, but there is no one more ready than I am to give honor where honor is due, and I can truly say that the conference of 1892 made no mistake when appointing Bro. Griffiths to the European mission. He is a great preacher, and what is more beautiful to relate, demonstrates in all his addresses, without exception, that his trust is in God. After a sermon delivered

www.LatterDayTruth.org

some weeks ago in which spiritual errors generally, and those of the London branch particularly were "shown up," a dear brother came to me and said: "Bro. Howell, I have been waiting for that sermon for fourteen years." "Well," I said, "I'm glad you got it." Truly all things come to those that wait, although very often they are sooner obtained when we go to fetch them. There's a good lesson here if we would only see it. I hope Bro. Griffiths' mission will be as successful everywhere as it has been in London. His efforts have been and continue to be very highly appreciated, and when the records are made up and the great ledger balanced, his labors whilst in London will stand very considerably to his credit.

We have had a Sunday school organized, with Bro. James Jerrard superintendent, and as it is recognized as the cradle of the church, I pray that it may prove successful. We are looking forward with much expectation to the visit of our brother, James W. Gillen. Truly we are having good times, for which we are thankful. London with its five millions of inhabitants is a marvelous city, but one in which it is hard to advance the truths of the latter-day work. All kinds of faiths are represented here with more or less success.

Intelligent men and women, in consequence of the many contradictory ideas advanced, not only become dissatisfied and careless, but actually gospel-hardened—skeptics and atheists. These classes are not so difficult to deal with as those who believe that we are one and the same as the Utah people in principle and in doctrine, and it is really astonishing that so many well-read, intelligent people are numbered among this class. They *know* they say, that we are the same people, our personal testimony to the contrary notwithstanding. Truly there are none so blind as they who have eyes and will not see. Nothing is so mean as injustice, and with the lack of justice in a character, no other qualification is of much account. However, we are doing our best to spread the truth, rejoicing in the fact that no man can do more than this, and since the advent of Bro. Griffiths among us, feel more than ever encouraged to press forward. We rejoice in the fact that although our attachment to the principles of Christ finds us no favor in the eyes of men, yet we have the favor of God, which is all we care for.

By request I give here an account of a dream I had recently. I saw a great multitude of people assembled together, and they were all singing some beautiful hymn, the words and music of which I seemed to have a slight acquaintance with. Right away in the front upon an elevated platform stood Bro. Gomer T. Griffiths and a lady, both looking beautiful in the extreme. They stood grasping each others' hand, and over the lady's head I saw the word "HATTIE". Beyond the fact that all the assembly, and these two personages particularly, seemed to be very, very happy, I have nothing further to relate than that I was astonished to learn that "Hattie" proved to be the name of Bro. Griffiths' dear partner. He told me himself, after I had related the dream to him, that he had not mentioned his wife's name to anyone since he had come to England. I don't know that I would have written an account of the dream if it was not for this strange circumstance; and if the relating of it is calculated to cheer or comfort any particular individual, then I am satisfied.

In conclusion I would ask an interest in the prayers of the Saints in behalf of the work in Wales. It is indeed in a sad state. Wales is my native land, and I have no greater ambition than to be instrumental in the hands of God in reviving the work there. I know it is quite a hard task, but some one has said:—

"Faith laughs at so-called impossibilities
And cries, 'It shall be done,'"

In Llanelly, for instance, there are young men of intelligence, who by persistent and faithful effort would, in course of time, no doubt succeed in pushing the chariot along. May God grant it.

"Blest are the sou's that hear and know
The gospel's joyful sound;
Peace shall attend the path they go,
And light their steps surround.
* * * * * * * *
"The Lord, our glory and defense
Strength and salvation gives;
Israel! thy King for ever reigns,
Thy God for ever lives."

Yours in the Master's service,

J. D. HOWELL.

---

LAMONI, Iowa, Oct. 15.

*Editors Herald:*—Since I last wrote from Brush Creek, Iowa, I baptized four more at that place; one a wealthy farmer named Chauncy Brooks, a brother to Henry Brooks of Bethany Junction; the other three were Bro. B. F. Miller's wife, Sr. Horton, and Sr. Thompson. I give their names for the benefit of the traveling ministry, who will be made welcome should they call and see them. I left many more believing in that vicinity who will yet obey the gospel if that part of the field is properly cared for. There are now ten Saints in that vicinity, firm in the faith and desirous of being organized into a branch. One man (B. F. Miller) has been called to the priesthood and is satisfied that God has called him. He is an earnest worker, and generally takes the lead when the Saints meet for prayer and testimony. Yours in the one faith,

JOHN SHIPPY.

---

ALTAMONT, Cal., Nov. 2.

*Editors Herald:*—The supplement with the October 29 *Herald* is excellent; the supplement sermon idea is an excellent one and ought to stimulate the Saints to help to increase the subscription list, so that such valuable literature should be placed in the hands of as many as possible. But my main object in writing at present is to ask that the sermon of President Joseph Smith in *Herald* of October 22 be issued in the supplement form. I have read it several times with increasing interest. There are so many points of conduct and faith clearly elucidated by the Holy Spirit of inspiration, that its study will benefit everyone who may read it. It therefore ought to be put with the more permanent form of church literature; so I hope it will soon appear in supplement form for binding.

We had an excellent conference at San Bernardino, at which a district Sunday school association was organized, and after a short visit at Garden Grove and Los Angeles I came on to Alila, then to Tulare. At this place I got a telegram to go at once to Stockton to attend the funeral of Bro. Cross. He was buried on Columbus Day; a man of integrity, pure of thought and conversation, faithful in all things delivered to him. He has passed on to receive his reward with the just. I am on my way to Livermore to assist Bro. Hiram Holt with the tent. I suppose he will be there to-day or to-morrow.

The Pacific Slope will have to import shepherds if the young men of the church do not manifest more desire to work in church work. We could place about fifty good, gentle, faithful shepherds now, to the great benefit of the cause here in this splendid portion of the Lord's vineyard. Those that are here are working faithfully, some of them at considerable sacrifice of time and means, and God is blessing them. I am still working for eternal life and to assist others also. Peace be with you and all the Israel of God.

In bonds,

JOSEPH F. BURTON.

---

BURLINGTON, Iowa, Nov. 2.

*Editors Herald:*—From the Logan reunion, I went to Bremer county, where Bro. J. B. Roush and I held some meetings. But the first job after we got there was to unite in holy wedlock Elder J. R. Sutton and Sr. Libbie Shippy. We had a nice time; there were fifty-five present to witness the ceremony. On the 23d the Saints, a goodly number of them, met at Bro. Dawold's, and we had a very spiritual meeting. One old lady arose and testified, stating that we had the truth, and requested to be baptized soon. After meeting the members present (twenty-two in number), requested to be organized into a branch, so we organized them; they will be known as the Grove Hill branch. Bro. Charles Shippy was called and ordained to the Aaronic priesthood, and the branch chose him as their leader or preisdent. Bro. Hiram Miller was chosen priest of the branch and Sr. Bell Goodrich, of Dunkerton, clerk. All members not present at the organization will please send their certificates of baptism to the clerk, so she can copy their items. The Saints at Sumner can send in theirs, till they get a branch nearer. The certificates will be returned when copied.

I came here October 29 and found the Saints gathered in their neat little chapel, corner Twelfth and Locust streets. The house is indeed a credit to them, and they seem to be alive in the work; and, considering the rain and mud, we have had very large congregations and, above all, a good interest. On the 31st I baptized a man, whose character cannot be impeached, and I think his noble wife will soon follow; she is ready now so far as the doctrine is concerned. To-morrow we meet at the river to administer the ordinance again, and many more are inquiring for the way of life. Last night and the night before the Christian minister was out to hear me, and last night I had him open the meeting for me by prayer. I hope God will lead him to see the true light. Night before last I spoke on the laying on of hands. I was told yesterday that the reverend said, that James 5:14 did not mean bodily sickness, but

www.LatterDayTruth.org

spiritual sickness. O dear, who would have thought it had it not been for the wisdom of man! I will continue here for several nights yet, for the leaven is beginning to work, and I know there are honest souls here who want salvation. I will labor in this district till the last of December at least, perhaps longer; for the Saints seem so kind and insist so hard on hearing the words of eternal life, that I can hardly leave them. O, how easy it is to preach where the Saints are trying to do right! but when we get to a place where one has been such as spoken of in a *Herald* a short time since, who perhaps has left two or three board bills, or a store bill or two, or borrowed some things and forgotten to return them, etc., then it is uphill business. O, when will the Saints, and especially the ministry come up higher and live above such reproaches! Such actions are shedding a very poor light to the world. We as Saints cannot afford to bring a reproach on the cause of Christ by such actions, and thereby be the means of the loss of some honest soul. The Lord is blessing me very much with his Spirit in presenting his word, and I feel encouraged to go on, though my body is not very strong. I pray God may restore me fully again, for I love to tell the old, old story of the cross. Pray for me. J. S. ROTH.

---

BORDEN, Ind., Oct. 3.

*Editors Herald:*—I entered the field assigned me by the last General Conference, on May 12, going to Madison, Indiana, where Bro. J. D. Porter met me and conveyed me to his house. I commenced a series of meetings at Seal's Fork and Hall's Ridge schoolhouses, with large crowds out to hear. Had good liberty in presenting the word. Bro. L. F. Daniel came there, and we opened the work at Center Grove; preached there one week with good attendance. That is where Brn. W. H. Kelley and C. Scott opened the work some fifteen years ago. Their effort has never been forgotten. We also opened the work at Mannville and labored together for ten days, when Bro. Daniel left for Wirt and I for New Albany. I then made an effort to open the work at Moorsville where the Sanctificationists hold forth, but failed to secure a house.

On June 18 we met at Union Chapel, Jefferson county, in quarterly conference. I there met with Bro. R. Etzenhouser, and by mutual consent of Brn. Etzenhouser, G. Jenkins, and V. D. Baggerley, we divided our work in the field. I agreed to take the entire eastern and northeastern part, consisting of Floyd, Scott, Jefferson, Clark, Ripley, Franklin, and Butler counties (the latter in Ohio); Bro. Etzenhouser, Martin, Daviess, and Knox counties; Bro. Jenkins, Morrison, Dubois, and on the Air Line railroad; Bro. V. D. Baggerley, the entire southwestern part of the field. Of course we can have the privilege of aiding one another if necessary.

I have visited the entire part of my field and have opened up some new places with good success. Staid one week at the New Trenton branch, then went with Bro. J. R. Chappelow forty miles across the country to Amanda, Ohio, where we adjusted some long-standing difficulties, and where I had the pleasure of baptizing a noble sister. The work there is in a very good, spiritual condition; the Saints have begun paying their tithes and taking advance steps; we have some excellent brethren there; we feel grateful to the Saints for their kindness to us.

Bro. J. G. Scott has assisted in my part of the field as has also Bro. W. H. Kelley, of New Albany. I have labored at the Union branch of late; the Saints there are coming to the front; have begun to pay their tithes. Brn. W. C. Marshall and M. R. Scott, Jr., have been extending a helping hand in making new openings, and have caused some excitement. I went thence in company with Bro. J. Fewell to New Marion branch; found the Saints enveloped in political matters, but succeeded in rallying them again to the gospel of Christ. I ordained Philip S. Jolly to the office of priest; it seemed the wisdom of the Spirit. The branch is in good condition now.

From there I went to Center Grove, where I met with Bro. V. D. Baggerley; had a good time and made friends to the cause. Then went to Seal's Fork, where Bro. Baggerley had been holding forth ten days. He baptized one there, a promising young man. There has been an improvement in our field this year, both spiritually and financially. On the fifth of this month I had the pleasure of baptizing three noble souls; two at Eden, and one from Chicago, Illinois, Fred W. Castiens. My daughter, Emma C., was married to him, October 4, 1892. They are living at No. 16 Goethe street, Chicago. Traveling ministers and Saints in that city are requested to call on them. They will be glad to see them.

Bro. J. D. Porter has done nobly by aiding us over the hills of Jefferson county, and assisting us. We hope the Saints will not forget to have their names on the Bishop's books this year, with something contributed to the storehouse, that there may be meat in the storehouse; as Paul taught the church at Corinth: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." "So let him give; not grudgingly," as the system of finances is the success of all governments—the foundation on which their success remains. So, then, this is a fact and it is the duty of every Latter Day Saint to predicate his faith in the system that God has established for the salvation of mankind. Send in your tithes and offerings. The name of my post office is changed. All matter intended for the Bishop's agent in Southern Indiana should be addressed to, JAMES M. SCOTT.

Box 744, BORDEN, Clark county, Indiana.

---

PLEASANTON, Iowa, Oct. 28.

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

A. W. REESE.

---

WOODLAND, Cal., Nov. 3.

*Editors Herald:*—At the close of the Irvington reunion I accompanied Bro. H. L. Holt to Walnut Creek, Contra Costa county, with tent. I remained there and assisted him till the sixth of last month, when upon receiving a delayed message that my father-in-law, Thomas F. Coffman, of Willows, Glenn county, was dying, I immediately hastened there, to find that he was dead and buried. He was not a member of the church visible to the fullest extent, and meaning of the term, as he had never been intiated into the church militant through her ordinances and by her officers, hence his name is not recorded with ours here; but, sacred to his memory be it written, he had confessed faith in full belief of the doctrine of Christ as we preach it and so stated to his family two or three days before he was taken sick. His family did all they could to assist me in getting a place to preach in that large town, but failed—hall rent too high. The Christian (?) church at that time being without a pastor, we applied for that, but could not get it. I then visited Mr. Henry Demenaske and family. He is an enterprising and extensive farmer, and lives six miles west of Germantown, Glenn county. Sr. Demenaske is Bro. J. B. Price's daughter. I enjoyed the visit very much. Am at present stopping at Bro. and Sr. L. E. Hutchings where I have been over a week. They are Saints indeed. I have been sick for two weeks; am now able to move in the cause again, but don't know which way or where to move yet. J. H. LAWN.

---

DRAIN, Ore., Nov. 1.

*Editors Herald:*—I am still in Oregon and at work; health poor, faith increasing and being confirmed every day. Will remain in Oregon until spring, health permitting. Baptized four here—heads of families—on the 23d of October. Have done all I could to reach the people of this part, but prejudice and bigotry are the great hindrances to the latter-day work. I do not know just where I will go when I leave here. A. HAWS.

www.LatterDayTruth.org

# Original Articles.

## REFLECTIONS ON "THE LORD'S SABBATH."

IN the *Herald* of October 22, 1892, I read an article under the above heading, and when I came to the question, "Shall we defend a position born of pagan parents, right or wrong, just because our ancestors have done so?" it caused me to stop reading and examine myself to see how I would answer. The negative came rolling up in the form of a great big "no." The question that came to my mind was, 'Is it possible that we have been keeping the wrong day and this brother is the John the Baptist to give us the final warning?" If so, we will receive him with open arms of love; but first let us compare his article with the "law and the testimony."

1. He claims to have been acquainted "with the views of" the Saints "for the past thirty years" and was "led to believe," that "as a people . . . they believe all the ten precepts of the decalogue are alike obligatory upon us at this day." I cannot say what he has or has not heard during that period of time, but I can say, It is the first time I ever heard it. I have been taught that Christ came as "the mediator of a better covenant." "For if the first covenant had been faultless, then should no place have been sought for the second."—Hebrews 8: 6, 7. When this "new covenant" was established, "he made the first old. Now that which decayeth and waxeth old is ready to vanish away." In reading Deuteronomy 4: 12, 13 we learn: "And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." We thus see that the "ten commandments" was the covenant Paul referred to that was, "ready to vanish away." It was not "faultless" (Heb. 8: 7). Why? Because it did not reach and purify the heart as is necessary. The thought is the parent of the action. The decalogue forbade the action, but not the thought, or desire to commit the act. By reading the sermon on the mount we see where Jesus "found fault" with it, and presented the "better covenant." For example, Matthew 5: 21, 22: "Ye have heard that it was said by them of old time, Thou shalt not kill; . . . but I [Christ] say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." In connection with this, he says: "Love your enemies, . . . do good to them that hate you, and pray for them which despitefully use you, and persecute you."—Matthew 5: 44.

Can anyone read the principles of the "better covenant," as our Savior here presents them, and fail to see that he requires us to live by a higher law than the "ten commandments?" If they were to be changed, why did he refer to the sixth and seventh commandments, and present new ones that reached immeasurably farther and at the same time carried the old ones with them. He made no distinction between the "ten precepts" and other laws given "in days of old." "An eye for an eye," etc., was corrected, "repealed, altered, or abrogated," just the same as those that belonged to the "ten precepts" which shows that he had no more love or respect for the decalogue than other laws given by Moses and the prophets. We see that he "repealed" them whether he made "an equal display" of power as at the time they were given or not.

2. He "utterly fails to find a single word or intimation that the law is limited, or to be changed one jot or tittle in any one of the ten precepts," then quotes Matthew 5: 18: "One jot or one tittle shall in no wise pass from the law, *till* all be fulfilled." It appears to me that if our brother had only considered this verse as he wrote it, he would have seen that the "law and the prophets" were *limited* "till all be fulfilled."

3. He quotes Matthew 5: 19 as follows: "Whosoever therefore shall break one of these least commandments, . . . shall be called the least in the kingdom of heaven," and then gives a solemn warning to all who in "their zeal for a first-day Sabbath" should believe that this does not refer to the ten commandments. To dispel all darkness and doubts from the minds of such so the truth can be seen, he refers to James 2: 10, which gives us to understand, that if we "offend in one point we are guilty of all," and then says: "We learn that the law James refers to is the decalogue." Great light must be shining upon my benighted mind as I read this article; for I cannot see how a man can be "called the least in the kingdom of heaven," or stay in the kingdom at all, if he is "guilty" of breaking all the commandments. Are we to understand that a man can remain and be in the kingdom of heaven and be a liar, murderer, adulterer, and a thief?

There then came a few quotations that contain the word *commandments*, and we find our friend to be on the same hobby horse that all our seventh-day friends ride with so much pleasure; that is, by saying all these verses that say anything about "law or commandments" must refer to the decalogue. I will not take up your space by showing the fallacy of such a claim; but let them rock as they will they make very little headway with that position. I am sorry to see the brother so strongly fortified behind his imagination as to think we are "madmen who will jeopardize" our souls by not believing the seventh-day theory, "in the light of such plain, positive statements." The statements are not lacking in positiveness, for they have that to almost egotism, but they lack the essential part very much; that is, harmony with the "law and the testimony."

Yours for truth,

BIRD PEAK.

PITTSBURG, Kansas, Oct. 22, 1892.

## IS THE KINGDOM OF GOD A THEOCRACY?

CAN the kingdom of God, the government of God, be anything else but a theocracy? Could it be God's kingdom if he did not govern it? Can it be that it requires argument to convince intelligent minds that a kingdom instituted by him, organized by him, and governed by his law, is his government or kingdom? It cannot be successfully denied that he calls it his kingdom. His prophets speak of it as such. The subjects of it are his creation; the laws governing it are the results of his infinite wisdom; his hand organized and established it. *He set* in it the various members, official and lay, and appointed them their work and place in that body, and has given them laws by which they are to govern themselves, and has commanded every member to work according to the pattern given by him. Departure from or disobedience to those laws brings condemnation to all who are guilty, and blessings of approval to all who are obedient. Who gives the rewards? God. Who gives the punishment for guilt? God. Why? Because it is his government, a theocracy, a kindgom absolutely governed by him.

Do I need to refer to the laws given to ancient Israel through Moses and the prophets? Is it necessary to point out the pleadings, and warnings, and punishments which came direct from God through his servants to his rebellious people, the cause of the flood, the confusion of languages and the scattering of the seed of Noah, the punishments upon Sodom and Gomorrah, the overwhelming destruction upon the Lamanites, the punishments falling upon the whole of ancient Israel, and the Jews of ancient and later times, the terrible curses resting upon them for rejecting the Son of God, the threats against and the judgments falling upon Babylon? I ask, is it necessary to refer to these things to show that God's kingdom is a theocracy? These warnings and punishments came and are coming because of rebellion against God's government. They *contended for their "agency,"* for the rule according to their own stubborn wills; they said in

www.LatterDayTruth.org

their hearts, "We will not have God to rule over us." They would not consent for God's kingdom to be a theocracy; they insisted upon governing themselves, or rather upon a state of anarchy.

It was to bring about this evil state of things that Satan tempted our first parents; it was this nonsubmission to the government of God that rendered it necessary for the Son of God to leave his all-glorious throne to die for a lost and ruined race, that he might open the way, and make it possible for us to return to our Father's house through obedience to God's law, that we might become subjects of the kingdom of God, and be exalted to eternal glory; and when the robe of salvation is upon us, the palms of victory in our hands, and the diadem of eternal glory upon our heads, to whom shall we give the praise, and why? To God, because he has redeemed us upon the principles of his unchanging and eternal law. By his law we shall be crowned kings and priests unto God and his Christ, and by his law we shall exercise our God-given prerogatives, powers, and privileges, in our share of the divine government; and God will be all, and in all; for we shall posses s no power that is not from God. His law must be our law, for it will be *in* his kingdom, *not over it*, that we shall reign, if through obedience we shall reign at all.

As an evidence that God does not yield any of his authority to another, Paul speaking of the consummation of Christ's divine mission says: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under *him*, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—1 Cor. 15:24–28. Then it will be known by all beings that God's kingdom is a theocracy. Nor does that fact destroy the "agency of man," or the principle of "common consent;" but it does emphasize the fact that our will must, and will be lost in the will of God, if we are to be heirs of God and joint heirs with Jesus Christ; that we must consent to his rule in all things, if we are to be partakers of his glory. It was for this our Savior taught his disciples to pray, "Thy will be done on earth as it is done in heaven." It was for this the Book of Mormon and the Holy Scriptures have been given, and for this purpose God has given us the revelations and commandments found in the book of Doctrine and Covenants, as a special guide to the church in these last days. And further; for this purpose he has given us a prophet, whose duty it is to ask of the Lord to direct the church in all things pertaining to the general welfare of the body, and he has called other servants and appointed them their work, and pledged his Holy Spirit for their guidance in the various duties devolving upon them; and it is their privilege and duty to secure that guidance in every emergency in the special duties committed unto them; and he declares that "every elder, priest, teacher, or deacon is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him."

The organic law of the church demands that all officeholders therein shall be called and set apart to their several duties by divine authority: "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Moses was called by direct revelation from God to himself, but Aaron was called by revelation from God through Moses: it is nowhere written that God directly called Aaron, only through Moses. When God gives the holy priesthood to man, he honors that priesthood and those who bear it; and as there are several callings and duties, he honors those who are called to occupy these several callings, each in his place, as they seek to honor their calling by the discharge of their duties. It is contrary to the organic law of the church that the feet shall direct the head, or even that the hand or arm shall direct the head. The governing power is in the head, and each member is dependent upon the head for direction, and that direction goes from the head downward, and not from the feet upward; and every member must consent to be governed by the head, or anarchy prevails, and then destruction follows.

I need not state here that the purpose for which the church of God is organized upon earth demands general and special officers; viz., a First Presidency, Patriarch, a quorum of Twelve, a standing High Council, seventies, high priests, elders, priests, teachers, and deacons. And while it is the duty of the general officers in their several callings to look after the general interests of the work, those interests demand that the special officers, such as presidents of missions, districts, and branches, etc., shall be appointed to look after the work and perform the requisite duties in these several divisions. And while the duties of these special ministers are more limited than those of the general ministers, yet in their sphere they are equally important to the well-being of the body,—they are called to be "helps" in the church, and they need the guidance of the Holy Spirit equally as much as the general officers; hence they should be sought for by the light of the Spirit, and be called and set apart by direction of the same, "according to the gifts and callings of God unto them." It can hardly be denied that these are the "helps" referred to by Paul. Then to whom are they helps but to these general officers who have the burden of the work resting upon them? And if helps to these, through whom shall the direction to call and ordain them come? When the burden was placed upon Moses, he was commanded to call his Brother Aaron; so with the Moses of the last days, and it has been the rule of the church that those who were placed in authority in the different departments should, by the direction of the Holy Spirit, call to their aid such help as is needed; and who would be so likely to understand the necessities of the several departments, and the men needed to fill them, as the ones in charge of such departments? It becomes as much the duty of every president of mission, or district, or branch to know the necessities of his department, and the nature and qualifications of the men therein, as it does the First Presidency to know the general officers of the church. Without this knowledge neither party can properly direct the work under their charge, and without the aid of the Spirit neither party can possess this requisite knowledge, and they feeling the necessity of that knowledge will seek for divine guidance in all things. The membership not having this burden to bear will not be so likely to feel the necessity of guidance in this matter, and while they may seek and secure divine direction for their individual lives they will not seek direction for the government of others over whom they are not appointed watchmen, hence they are not likely to be as competent judges of the needs of these different departments and of the men needed to fill them as those upon whom the burden of direction is laid.

Apart from any precedent as adopted or followed by the church, the writer's observation and experience have taught him that when the government of any department of the church is left to the selection of the members of such department, it gives opportunity for the cropping out of ambitious desires, and gives room for jealousies, contention, and strife; whereas if selection is understood to be the right and duty of those in authority over missions, districts, or branches, it leaves no opportunity for aspiring minds running about with

www.LatterDayTruth.org

pretended revelations in their pockets, or in their minds, declaring that they are called to this or that position in the church. They will see there is no use for "wire pulling" in order that they may get into office; and their determination to "rule or ruin" (as is the case with some) will be held in check, and thus much mischief to themselves and the cause would be prevented. Nor will the right of "common consent" be interfered with; for if those in authority are guided by the Spirit of God to select, and the membership for whose benefit the selection is made are also guided by that Spirit, there will be no conflict; the agreement will be perfect, and peace and unity will prevail.

It is a sorry sight to see members of the Church of Christ cherishing suspicion and jealousies against those whom God has given to serve them. This has blocked the wheels of the gospel car from the beginning; and one of the direst evils that has ever cursed the church has been these evil suspicions that have occupied to a great extent the minds of the Saints, fearing some one in authority was going to do wrong sometime, because traitors have been found who have betrayed the cause of Christ. These suspicions have hampered the Reorganized Church from the beginning, they have kept the coffers of the church empty, and prevented the preaching of the gospel to the world, and thereby hindered the salvation of souls; and still the evil eye is upon the servants of the Lord to hinder and harass them in their labor of love. "Perfect love casteth out all fear." We need that love; then we will receive and sustain those whom God hath sent, not trusting in man, but in him who hath sent them, and with that trust in our hearts we shall be found praying him to direct them and us in all things, and give them and us power to discern between truth and error, that all things may work in harmony for the establishment of God's kingdom and the salvation of souls. It is the duty of all to so live that by the key of knowledge we may be able to detect error, whether it shall come in the silvery eloquence of the polished orator, or be traced by the golden pen of the ready writer; and of this we are assured, that no man's position in the church, or in the world; nor any man's name,—no, not even the sacred name of Deity, can sanctify error or render it safe for us to indulge in it in any degree. It is by the eternal, changeless truth of God, and that alone that we are to be sanctified, and God has appointed the channel through which it flows to our souls. Then let us not spurn that channel nor repudiate the truths that flow through it, but let us acknowledge and honor God's ministry, for by so doing we honor him; and let us never forget that the grandest, truest, noblest government to be found on earth or in heaven is the government of God—an absolute theocracy.

Yours for truth,
CITIZEN OF THE KINGDOM OF GOD.

## LABOR AND CAPITAL.—NO. 9.

### CHRISTIANITY THEIR ONLY RECONCILER.

BY FANNIE JONES.

IT has clearly been shown that Christianity points to two ways of reconciling capital and labor by nationalism and coöperation. Is there any good reason why a system that has added to the wage-receiver's income in Great Britain, Switzerland, and Denmark would not be a grand system in America?

There is a class to whom all system will prove a failure. Those who are cut off from all enjoyment and have no further hope in life except to seek as each day comes forgetfulness of their many miseries, should find it in one of the few animal pleasures left to them. For these poor creatures social solutions come too late, a few may here and there be snatched from the abyss; but all efforts have so far failed to reach the majority, and we can only leave them in sorrow to God who will righteously judge them. We have not much sympathy for those who create their own poverty in indulging in drink. Let it be considered disgraceful to be drunk, disgraceful to spend money in drink, disgraceful to shirk the responsibility of parentage and destroy the home by drink. "Great Britain annually spends $750,000,000 on intoxicants, or an average of about $18.00 for every man, woman, and child on its islands. It has been estimated that if this amount could be applied to useful purposes it would pay the national bread bill more than twice over, or that an annual surplus of $20,000,000 would remain after paying the house rental of the United Kingdom, and purchasing all the woolen and cotton goods consumed by its inhabitants. The amount wasted on liquor in the United States in 1882 was $14.50 per capita." This is one cause that produces so much crime, poverty, insanity, vice, and disease for labor. There would be more social elasticity, healthier moral surroundings which would invigorate industry to its remotest artery if it was not for liquor. "The destruction of the poor is their poverty," said Solomon. Yet while the poor elect to remain poor, who can help them? One writer says: "There is a very large class of men belonging to the ranks of unskilled labor to whom the utmost economy is a necessity. Having neither natural nor acquired ability, competition has put them beyond industrial promotion and they cannot escape from their condition. Yet without thought of the future, and while barely able to earn their own living they have burdened themselves and others with wife and family, and so are compelled to pass their lives in poverty. Improvidence literally begets improvidence, and competition is intensified in the classes least able to compete, thus aggravating every form of social disturbance. By taking on themselves responsibilities that ought not to be incurred they cast on the community half the duties of parentage and furnish the largest percentage of those predatory recruits who so tax the energies of reformatory movements."

"Were there no drunkenness, no extravagance, no reckless multiplication, social miseries would be trivial," says Herbert Spencer. Marriage and paternity ought to imply something more than physical maturity. The parents should be able to support, clothe, and educate their offspring, and have a home in the true sense of the word, where the moral and material surroundings will make a healthful growth; yet, strange to say, these matters are rarely considered, though a right apprehension of them would very largely reduce the ills of which the poor so bitterly complain. It is perhaps hopeless to expect any legal restrictions on improvident marriages, because the matter is surrounded by so much sentimentality; but much can be done by bringing the subject under educational influences until its gravity is more widely known, and marriage with its entailed obligations less lightly entered into than now. Marriage is the inception of every social and industrial problem. If the working class prefer the enjoyment of to-day to that self-denial which looks forward to the morrow for reward, the best institutions can avail them little, because they refuse the only general opportunity that can be offered of becoming capitalists. Frugality is the first principle of all self-help. Waste never accomplished anything. The saving man is an independent man. He is not at the mercy of an arbitrary employer, but can transfer his labor to more remunerative fields.

Paul writing to Timothy says: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." It is useless for workingmen to talk about the moral accountability of capital while they disregard such self-obligations as these. Indeed, all the arguments of labor in behalf of labor are weakened by the want of prudence exhibited by the ignorant. They impose on themselves an enormous taxation for a destructive indulgence; they rush into responsibilities that others defer until their financial position is more firmly

www.LatterDayTruth.org

established. So while none will deny the unquestionable right of labor to strive by all fair means for betterment, yet how largely the mass of want, anxiety, and discontent would be reduced if the surplus earnings went into the savings bank instead of the saloon, how quickly the sharp struggle for bread would cease.

The greater the attainment of an employee the more valuable he becomes to himself as well his employer. Trustworthiness, temperance, and zeal are ratable commodities and surely increases his wages. The removal of some of the vices from labor are not impossible. Christ's teachings are, "Refrain from evil;" and though he stands immeasurably beyond our moral attaiment, we can strive for a nearer approach, and in doing so the problems that confront both capital and labor will disappear. In regard to disputes between labor and capital, the Scripture rule is: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. But if he will not hear thee, then take with thee one or two more." Arbitration has been tried in many countries with success. All questions affecting the rights of labor and capital should be settled in this manner. In corroboration of this opinion, twenty years ago the enormous coal mining and manufactured iron industries of the North of England, representing millions of capital and armies of labor, were threatened with absolute ruin in consequence of the persistent strivings of labor and capital. Conflict after conflict paralyzed trade, mines and iron works were closed down, and anarchy seemed to be settling over the district, when a board of arbitration was proposed, and all difficulties were settled, thus doing away with long disastrous strikes. Surely there are many in America among masters and men who, preferring peace to strife, could promote peace by instituting the safeguard that has been found so effective in England. Earnest work in this direction will deserve the thanks of all whether capitalist, laborer, or consumer, reënforced by the voice of grateful womanhood and the benediction uttered by Him whose mission on earth was to accomplish the great reconciliation.

"If all employers were as thoughtful of the general welfare of those they employ as they are now eager to get the most out of them; if all producers were as anxious for good, sound, and useful production as they are for paying production; if those who lend money considered not only the security and the interest, but the purpose for which the money was sought; if those who develop new works thought more of the workers than possible profits, industry would not be what we see it. In other words, the solution of the industrial problem is a moral, social, and religious question."

A new element is mixing in this question of capital and labor and is called materialism, and it seeks to rob life of hope, mankind of its brotherhood, and the human race of a divine Father. It relegates the dead into nothingness and "shipwrecks the living on an island of the universe cut off from all aid except their own, and as outcasts makes them amenable to no law but that of expediency." In this controversy love or selfishness will be the principle that guides it. The danger that especially threatens society at this time is not the refined unbelief of scientific agnosticism, but the coarse materialism that has taken hold of the masses. Whatever dissatisfaction has previously existed among those who have had more than good grounds for active discontent, society has until recently always found a powerful ally in the religious sentiment. Because humanity believes that this world was but the vestibule to the eternal one, and bore their ills as patiently as they could, believing that in some other place they would attain justice from the great Redresser, "Vengence is mine: I will repay," has held many a hand prone to revenge and stilled the rising blood of many an evil passion. Take the divine parable of Lazarus and the rich man and it is the same expression that runs through the gospel of an ultimate equalization after judgment, making present inequalities less bitter, the rich poorer, and the poor richer, than was manifested by the outward signs of earthly conditions; and hope tinged what must otherwise have been the darkness of despair, with the glory of the hereafter.

Materialism has withdrawn all this, and more. It has not only dispossessed Christianity where Christianity was most needed as a comfort, and support, but likewise that belief in immortality and God which is the common keystone of all faith and all prayer. That there is no life except our brief sojourn on this earth is now the accepted tenet of a very large number, who, if such is the truth, have both good cause and reason to take what they can, how they can. It was this idea that lead to the awful excesses of the French Revolution; and to-day it permeates Germany, France, Russia, England, and America. "A deep, half confessed sense of the injustice of life is becoming the living creed of men who curse the God of the churches of the rich," writes an English clergymen. "They have reached a conclusion the promulgation of which would send a shudder of fear through empires, kingdoms, and republics, and arrive at a solution for all problems the working out of which would overthrow the entire social fabric. Statesmanship has nothing to offer them; property stands dumb, or strengthens its bolts and bars, and the religion of the orthodox churches is refused with open scorn. Are we to let things take their course and trust in the general coherence of the crust that has formed above the seething lava to restrain a volcanic outbreak, or shall statesmanship, property, and religion in triplicate alliance, seek by steady, patient, and unwearying effort to do and undo, until the lowering temperature shows that the danger pressure is again reduced?"

Government and religion have done all that has been done in the past to remedy social conditions, but wealth holding back its hands, has looked to the others for protection, and with rare exception warranted the saying that cowardice and selfishness are its natural attributes. It has been the first to call for protection and the last to protect, whether it was a country struggling in the throes of a civil war, or religion seeking to mitigate and redress social evil. Wealth has clung fast to its purse until it has bargained for interest and security, and then unless closely watched shirked its share of taxation necessary to pay the bond.

If there is to be a change for the better, wealth must be a more active instrument in bringing it about, and it can only do it by the help of Christianity in subduing materialism and anarchy in their strongholds; not by the preaching of theology and dogma, but the religion Christ taught. It is too late to cope with the aggressive materialism of our popular centers by any other method. Neither the moral nor the religious standard of the depressed can be raised until their social condition has been improved. The influence of materialism on other ranks of society is apparent in the general desire to extract all the enjoyment that life offers, careless whether the pleasure be pure or deadly. The world has only once had the experience of a nation of materialists, and that but for a short time, and judging from the example it afforded, the foundation of all institutions would be broken up, and society relapse into a moral chaos, the disorder of which would exceed conception.

Massillon justly says "that if we perish with the body, the entire systems of laws, manners, and usages of which human society is founded is an imposition, obedience to them an insensate servitude, justice an unwarrantable infringement upon the liberty of men, and the harsh epithets attached to crime merely words that the policy of legislators have invented and imposed on the people. And though we assumed that under any form of belief the restraint of law will be ac-

www.LatterDayTruth.org

cepted by the majority as a necessity for the general protection, and further admit that the gentler life of polished and humane culture is to be a rule with that majority, materialism can at the most make out of such a system of refined selfiishness, from which pity, love, and sympathy will have been abstracted, and in their places substituted a politic charity, when charity is politic, as a sop to Cerberus."

Materialism is manifested in the exaltation of riches, in the haste to be rich at any price, in the devotion of every energy to wealth-getting and pleasure-seeking, and the sacrifice of the spiritual to the material. We may rear temples of art and science and adorn them with the trophies of human achievement, we may teach liberty, equality, and fraternity at every corner, but without the belief in a life beyond the grave, without the acceptance of the brotherhood that springs from a universal Father, sin and passion will assert themselves in newer forms, and the last condition of society will be worse than the first. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things."

(To be continued.)

# Selected Articles.

## DESIGN IN CREATION.

ADOLF VON BENTIVEGIN.

*Westermann's Monats-Hefte, Braunschweig, May.*

THE Law of causality is that whatever *is*, is the necessary consequence of antecedent causes, which in their turn are the products of still earlier causes, and so on as far back as thought and action extend. Nowhere a gap, nowhere an accident, but everywhere immutable law both in the spiritual and the material world. This view is absolutely necessary to our comprehension of the phenomena around us, but it cannot be accepted as a satisfying world-theory, for along with the causal necessity, we recognize an ultimate necessity which equally demands our attention. Man is not satisfied simply to know the whence and why, he demands also to know the whither and wherefore. He strives to unriddle the thoughtful purpose. Indeed, the purpose, the necessity-serving teleology, or doctrine of destiny, interests him more vitally, than the admittedly grand, but nevertheless lifeless, mechanism of causality.

But modern science repudiates teleology, contending not merely that we can obtain no glimpse of a purpose in creation, but that no such purpose exists.

Frightened by the loose speculative methods of a pre-scientific age, it aims to set aside all speculation, but cannot hinder resort to it for the interpretation of the spiritual. Nay, science itself falls under the condemnation of its own law, for it advances hypotheses, that is to say, speculative propositions, in support of laws which are supposed to account for series of phenomena. It is true that these hypotheses are brought as far as possible to the test of facts; but our means of investigation in any department are so limited that we cannot follow the chain of causation backwards to its last factor; sooner or later we come to a gap which we are compelled to bridge with speculative thought. Many of the vantage-grounds thus gained at a leap, as it were, prove to be triumphant advances, in which case it is they themselves, and not the isolated facts which they explain, which are the most valuable and characteristic features of science. But, while hypotheses are recognized as a necessary means of scientific investigation, scientists cannot antagonize speculative thought without inconsistency, for without speculative thought there can be no hypothesis. It is consequently inconsistent, even from the scientific point of view, to pronounce the teleological method of world-interpretation inadmissible on the plea that it is speculative. It is especially necessary to guard against the view, that there is only one saving method of investigation, and that nothing can be true beyond what is discovered methodically. The one important matter is that the truth be found: whether it be arrived at by revelation, by induction, or by speculation is immaterial. So much is however true, that the constitution of the human mind is such that, as a rule, it is only by methodical investigation that reliable results are reached; and that speculation is always liable to error. Nevertheless, bearing this liability in mind, resort to speculative methods is justifiable where no safer method is available.

A very favorite retort against the idea of a final cause is the assertion that our conception of design rests simply on our psychological constitution, and that we have no right to import this purely subjective view into creation as if it, too, were the product of purposed thought. There would be somethimg in the argument were the word *simply* not false. That we could not conceive the idea of design if we were not psychologically fitted for it, is as true as that we could not see without eyes. Seeing, too, rests on the eyes, but not "simply" for the most capable eyes could never see unless visible things came within their range. Seeing depends, subjectively on constitutional capacity, and objectively on objects which afford opportunities for its concrete application. May it not be the same with the origin of the idea of design in creation?

If we now transfer this idea of design and final cause to the outer world which awakened it, we do it with precisely as much or as little right as we regard causation not merely as a psychological mechanism, but as an actually existing relation between the several phenomena. There is nothing in the idea of a final cause itself which as opposed to causality imparts to it an especially subjective cast. There will be great differences of opinion as to where purpose in creation is manifest, or as to the evidences of design; but this is precisely the same in the concrete application of interpretation to a given chain of causation. We are not concerned, however, to provide a test for the legitimate application of the idea of design in special cases; we simply contend that as regards the psychological origin of the conception of a final cause, the idea of causality stands on precisely the same footing. It is as legitimate to import the one as the other into our interpretation of the outer world. The teleological explanation must, however, in no way be allowed to interfere with our recognition of the chain of direct causation, nor in any way to antagonize it. When we have once recognized that whatever is, is without exception the necessary consequence of antecedent causes, any after attempt to impose limitations on this recognized world-process must be necessarily false. But the idea of design, rightly understood, is in no sense opposed to the idea of causation. Is it not, then, possible that creation which, at every point, unfolds itself by necessary sequence of cause and consequence, may at the same time exhibit purposed design, not merely in our consciousness, but because the whole order of evolution is determined by preconceived design, so that the whole chain of causation only marks the successive stages of the realization of the original purpose by adequate methods?—*Literary Digest.*

## THIS YEAR'S CORN CROP.

THE Cincinnati *Price Current* estimates a total shortage of 450,000,000 bushels as compared with last year, and an aggregate production of 935,000,000 bushels in the seven Western surplus States, against 1,316,000,000 bushels in 1891. The estimated yield by States is given as follows: Illinois 155,000,000 bushels, Indiana 80,000,000 bushels, Iowa 220,000,000 bushels, Ohio 75,000,000 bushels, Missouri 150,000,000 bushels, Kansas 135,000,000 bushels, Nebraska 120,000,000 bushels. A short crop of corn in measured bushels is invariably poor in quality also, a circumstance likely to tell on prices later on. Whereas a large crop of inferior grain is usually considered a bearish factor, a short crop of poor grain aggravates insufficiency of supplies and very often produces high prices. Arguing on that hypothesis present prices cannot be re-

www.LatterDayTruth.org

garded as high, and the conservative element of the trade does not anticipate permanently low values.

## THE RELIGIONS OF CHINA.

MISSIONARY DIETRICH.

*Allgemeine Mission-Zeitschrift, Gutersloh, Vol. 19. No. 9.*

EVEN among the specialists in the science of Comparative Religion very confused ideas prevail in regard to the religion of China. As a rule, Chinese are regarded as Buddhists or as Confucianists. The one is as incorrect as the other. The religion of the Chinese is not one single religion. There are three religions, namely: *Yukan*, or Confucianiasm; *Sikkau*, or Buddhism; and *Tokan*, or Taoism; and while these are familiar to all Chinamen, yet only a small number can distinguish between the three systems. The fact of the matter is that the Chinese as a people cannot be divided into three religious communions, and such current statements as these, that China has sixty million adherents of Confucius, two hundred million Buddhists, and one hundred million Taoists, are entirely arbitrary and incorrect. Only the Buddhistic and Taoistic monks and nuns can be regarded as professed adherents of any of these systems. The people in their religious observances, know of no difference between the systems. One day they will go to the Buddhistic temple and pray under the direction of a Buddhist priest. The next day they will go to the Taoists and sacrifice according to their rites. In the selection of a Buddhist or Taoist temple the difference in the religious systems does not decide, but the reputation of the idol residing in this or that temple. The educated Confucianists are in theory above all such worship of idols; but in reality they worship and sacrifice according to both Buddhist and Taoist rites. In fact Confucianism scarcely merits the name of "religion," as it includes scarcely any religious elements. A consistent disciple of Confucius is a skeptic of the purest type, who does not believe in either God or the devil, a heaven or a hell, or in a future life with its rewards and punishments. But in their case the old fact of history becomes plain that where there is no faith in fundamental religious principles, there the crassest superstitions prevail. In this way the Confucianist believes in Fung-Shui, in the dragon-formation of the mountains, in the power of the dead to do harm or to do good, and he has even reduced these superstitions to a system, and is bound to them like a slave.

With the exception of the Buddhist or Taoist monks, no Chinaman will call himself a Buddhist or Taoist. The educated speak of themselves only as "We Confucianists." This term is never applied to others than to the literati. Ask a merchant, or mechanic, or a peasant what religion he professes, he will reply in astonishment that he is an adherent of no system. He has never passed the examination, and accordingly is not a Confucianist; he has never entered the rank of the monks, and consequently is neither a Buddhist or a Taoist.

In consequence of this personal indifference on the part of the individual in regard to the various religious communions, we have the singular phenomenon that in China three religious systems exist side by side without the one excluding the other or declaring it to be unlawful or unsatisfactory. The Chinaman does not feel the necessity of declaring for any of the systems. He understands how to affiliate with all three, using any of them as circumstances suggest. For him religion is a business which he transacts for personal benefit and profit. The Chinese have lost the appreciation of the deep significance of religion.

The earliest among the systems was Confucianism, with its adoration of Heaven, of ancestors, of the Emperors, of nature, and its fear of demons, nixes, and nymphs. Then came Taoism, with its mystic philosophy in connection with Polytheism, Rationalism, and Superstition. This system sent its devotees into dark cloister cells to search for "the stone of the wise." Finally, Buddhism came from India with its organized system of idol worship, temples, monks, and prayer-books; and by its power of accommodation soon was able to win the sympathies of the people. Its success influenced the Taoist monks, who put aside their speculative philosophy, and applied themselves to the more profitable pursuit of sorcery and spiritism. In order to accomplish this they borrowed from Buddhism legends and prayer-formulas and from Confucianism its idols.

In theory, Confucianism is the religion of the State. The State officials are the literati who have secured their positions through the study of the classics, *i. e.*, the Sacred Writings of Confucius. The Confucianist temples are protected and honored by the State, and the worship of Confucius is carried on at the expense of the State. In a limited sense, then, Buddhism can also claim to be a State religion. The same is also true of Taoism, since deceased generals and statesmen are assigned their corresponding ranks with the Taoistic King of the Lower World in Hades. In this rôle they are worshiped in Taoistic temples.

In this way it is possible for a Chinaman to make use of all three religions, without getting into conflict with the distinctive principles of any of them. Their officials worship together. In funeral services, monks of both orders are found performing fuctions on different days. The public temples are usually in control of the Taoists, but sometimes are in charge of Buddhists. Not rarely Taoistic gods are found in Buddhist temples and *vice versa*. Sometimes they differ only in name. The Buddhist Goddess of Mercy is the Taoist Goddess of Heaven. The Pearl King of the Taoists is the Imperial Ruler of the Buddhists. Both systems teach the same ten Princes in Hades, and even a reproduction of the Buddhist punishment in Hell is found in the Taoist temples.—*Literary Digest.*

# Conference Minutes.

### NAUVOO AND STRING PRAIRIE.

Conference convened at Rock Creek, Illinois, September 3, 4, 1892. Elders reported: W. McGahen, S. J. Salisbury, J. C. Crabb, W. Waterman, R. Lambert, C. Willey, H. Pitt, D. D. Babcock, W. Lambert, B. F. Durfee. Priests: R. Sherman, D. Tripp, D. C. Salisbury, G. Essig. Teachers: H. Keastner. B. B. Herrick. Deacons: F. Salisbury, L. Willey. Branches reported: Pilot Grove, Keb, Burlington, Keokuk, Montrose, New London, Farmington, Rock Creek. Request of Keb branch asking the ordination of Bro. John Luke was granted. Bro. Roth and W. Waterman were appointed by the president to ordain him an elder. A two-days meetings was appointed at Burnside, Illinois, September 10, 11, 1892, also one at Burlington, Iowa, October 29, 30, 1892. Bishops agent's report received: On hand last report $14.17: received $17.10; paid out $3.77; balance due church $27.50. J. H. Lambert agent. Preaching by S. J. Salisbury, J. C. Crabb, and W. Waterman. Adjourned to Montrose, Iowa, first Saturday and Sunday in December, 1982.

### PHILADELPHIA.

Conference convenced a Brooklyn, September 17, 18, 1892, Elder George Potts presiding, Bro. Lester secretary. Branch reports: Brooklyn 85. Philadelphia 44. Elders reported: Bro. Trueman, J. Squire, G. Potts, S. Stone. Priest H. H. Bacon reported by letter. Teacher T. Lester reported. Bro. Parsons was chosen as district president, Bro. Lester secretary. Bishop's agent, Bro. Lester, reported: Receipts $40.60; paid out $38; on hand $2.60. Preaching by Bro. Potts. Adjourned to Brooklyn, second Saturday in March, 1893.

### STUB ENDS OF THOUGHT.

MEN who hate women hate sunshine.

Small heads get big the quickest.

Being beautiful is the least of being.

The pain of losing is softened in the memory of pleasure in winning.

The condition of humanity rests with humanity.

Satan lets his stockholders in on the ground floor.

He who loves art must love nature first.

Pleasure shortens life; happiness prolongs it.

Take care of your living and your dying will take care of itself.

Some people smother their sorrows in words.—*Detroit Free Press.*

### SCHOOL SAVINGS BANKS.

PENNY savings banks are connected with public schools of Belgium, and 170,000 of the 600,000 primary pupils have deposited over 500,000 francs.

www.LatterDayTruth.org

# Miscellaneous Department.

### CONFERENCE NOTICES.

The Northeastern Kansas district conference will convene in Saints' chapel, at Scranton, Kansas, December 3, 4, 1892. A full report is expected from all officers of branches as well as a large attendance is desired at conference.

DAVID WILLIAMS, Dist. Pres.,
L. G. GURWELL, Clerk.

### NOTICES.

The appointment of a committee on programme for "Sunday school Day," at the "Southwest Reunion" of 1893, was, at our last business session, left to the chair. I therefore name the following as that committee: E. A. Atwell, Rich Hill, Missouri; Ammon White, Clinton, Missouri; and William Clow, Independence, Missouri.

GOMER WELLS.

KNOBNOSTER, Missouri, Nov. 4, 1892.

*To the Second Quorum of Elders:*—I have mailed a circular to all members of the Second Quorum of Elders. All who fail to receive one, notify me, and I will send you another.

ARTHUR ALLEN, Secretary.
No. 1220 Walnut St, KANSAS CITY, Mo.

### BORN.

ENNIS.—A son was born to Bro. Herbert D. and Sr. Ella C. Ennis, at St. Joseph, Missouri, June 30, 1892. Blessed October 26, 1892, by Elders Mark H. Forscutt and J. M. Terry, and named Lowell John.

POST.—To Israel H. and Fannie Post, of Leon, Iowa, a girl, September 8, 1892, named Lilian Iona, blessed October 9 by Elder John Shippy, assisted by Elders J. M. Brown and John Denio.

BAZEL.—At Burlington, Iowa, May 21, 1883, to Bro. James and Sr. Louisa Bazel, a son; blessed November 3, 1892, by Elder J. S. Roth, and named James.

BAZEL.—At Burlington, Iowa, August 30, 1885, to Bro. James and Sr. Louisa Bazel, a son; blessed November 3, 1892, by Elder F. Johnson, and named Peter.

MCDONALD.—At Creston, Iowa, August 14, 1887, to Bro. Francis and Sr. Lovinia McDonald, a daughter; blessed at Burlington, Iowa, October 31, 1892, by Elder W. Waterman, and named Emma.

HERRICK.—At Burlington, Iowa, January 21, 1890, to Bro. H. W. and Sr. Fannie Herrick, a daughter; blessed October 21, 1892, by Elder F. Johnson, and named Cora Millie.

MCDONALD.—At Mt. Pleasant, Iowa, September 18, 1889, to Bro. Francis and Sr. Lovinia McDonald, a daughter; blessed October 31, 1892, by Elder W. McGahen, and named Nellie.

### MARRIED.

PITT—ROSS.—At the home of the bride's parents, at Montrose, Iowa, October 27, 1892, Mr. Orin W. Pitt and Miss Hattie Ross, Elder B. F. Durfee officiating.

HORTON—POND.—By Elder Richard Lambert, at his residence near Adrian, Illinois, October 26, 1892, Mr. John L. Horton and Sr. Harriet Pond, both of Nauvoo, Illinois, were joined in holy matrimony according to the law of God and agreeably to the law of the State. After the ceremony the couple returned to Nauvoo, where they will reside.

ANTHONY—ANDREWS.—At Oakland, California, September 19, 1892, Bro. J. A. Anthony and Sr. M. E. Andrews, Elder J. F. Burton officiating.

### DIED.

WHALEN.—At her home in Burlington, Iowa, October 18, 1892, Mrs. Lucy Whalen, eldest daughter of Sr. Katharine Salisbury, and niece of the prophet Joseph Smith. Sr. Whalen was born at Willoughby, Ohio, October 3, 1834, and was at her death, aged 58 years and 15 days. She was baptized into the church by Elder Fred Johnson, May 29, and confirmed May 30, 1892, by Elders J. C. Crabb, W. Waterman, and F. Johnson. She died firm in the faith and waits the resurrection of the just in confidence. Her remains were taken to Webster, Hancock county, Illinois, for interment, where many of the old-time Saints lie buried. She sleeps the sleep of the ransomed.

HAYER.—At Head Grove, Wright county, Iowa, November 4, 1892, of inflamation of the bowels, Dennis M., only child of Bro. Eli and Sr. Bell Hayer, aged 11 years, 2 months, and 5 days. Funeral sermon the 6th inst., in the Baptist church, by Elder Robt. M. Elvin, from Revelation 20:12. The interment was in Woolstock cemetery. Near the close of his six weeks suffering he expressed a desire to be baptized. The parents have the sympathy of the neighborhood.

BACON.—At Philadelphia, Pennsylvania, November 4, 1892, Sr. Katie B., wife of Bro. Hosea H. Bacon; aged 38 years and 3 days. In early youth she enlisted in the work of the Fourth Baptist Church, of the city, a worker and loved by all who knew her. In 1885 she was baptized into the Church of Jesus Christ of Latter Day Saints by her husband, an elder, who survives her and feels deeply his loss. She leaves three children who are too young to realize their loss, and a mother, sister, and brother. Funeral at the house at 2:30 p. m., November 7, in charge of and discourse by Elder A. H. Parsons; text, "Blessed are the the dead that die in the Lord;" to an attentive audience.

### ITEMS OF INTEREST.

MADRID, Nov. 3.—The populace of Granada was greatly angered at the Queen Regent Christina's refusal to visit the city with King Alfonso after great preparations had been made to receive them. The people became riotous, destroyed property, and took up the cries of "Down with the government," "Long live the republic." The civic guards charged the mob. Local officials have resigned, and government officials have postponed journeys to Granada from fear of violence.

King Behanzin of Dahomey wishes to come to terms with the French. His resistance to the French arms is much less vigorous.

LONDON, Nov. 3.—At the coming session of Parliament Viscount Wolmer (Liberal Unionist) will introduce in the House of Commons a woman's suffrage bill. It is expected that the bill will receive 150 votes from the Conservative and Liberal members.

BERLIN, Nov. 4.—Count von Alvonsleben, German Minister to Belgium, Dr. von Glasenap of the Imperial Treasury Department, and Herr Haetung, Director of the Reichsbank, have been appointed delegates to the International Monetary Conference at Brussels.

ST. PETERSBURG, Nov. 4.—During the last week eight firms, mostly in the grain trade, have become bankrupt. Another large house, finding the exportation of grain profitless in the face of keen American competition, has decided to abandon business in Russia.

Catherine Booth and Mrs. Clibborn, daughters of Gen. Booth of the Salvation Army, have been arrested at Geneva and will be expelled from the Canton.

The Northumberland colliers have accepted a five per cent reduction in their wages. The employés of the Bass Breweries company have struck against new regulations with regard to the working hours. The strike involves 5,000 men.

A reduction of five per cent in the wages of shipbuilders in Belfast went into effect yesterday. The reduction affects 12,000 employés.

News has been received at Baltimore of a cyclone visiting Old Providence and San Andrea in the Caribbean Sea October 9, prostrating houses and whole cocoanut plantations. The loss is placed at $100,000.

The long strike of the miners at Carmaux, France, came to an end yesterday, when a third of the men returned to work.

ZECATECAS, Mex., Nov. 3.—The condition of the poorer classes of this city is extremely critical on account of the lack of the necessary food supplies. The government is doing good work in relieving the suffering, but there are several thousand famine-stricken people not within reach of this proffered assistance, and they are actually starving. Many of the poor people have fled to the mountains, where they are living on the prickly pear, maguey plant, and mesquite bean.

Customs inspectors at San Francisco made a second seizure of contraband opium on the steamer Oregon from Portland yesterday. One thousand five tael tins of drug were found concealed in barrels marked salmon. The value of opium seized on steamer Wednesday and yesterday aggregated $27,000

HILLSBORO, Ill., Nov 3.—Malignant diphtheria has become epidemic at Staunton, southwest of here, making it necessary to close the public schools in the hope of preventing the further spread of the malady.

CALCUTTA, Nov. 7.—It is reported from Gilgit that Col. Yanoff, the Russian commander, forced the Somatash collision by striking the Afghan commander contemptuously on the cheek. The Afghan, enraged, fired his pistol. The ball struck Col. Yanoff's belt and wounded a Cossack standing behind him. A general *melee* followed in which the Afghans were killed without mercy.

LONDON, Nov. 7.—According to *Free Russia* ships are being built on the Clyde for the Russian Government which are fitted out with iron cages, in which it is designed to transport political prisoners to Siberia by way of the Lena River and the Arctic Ocean.

BRUSSELS, Nov. 7.—Meetings in advocacy of universal suffrage were held in several different quarters of this city to-day. The speeches made were of a violent character. A crowd of 3,000 persons after listening to the utterances of some of the speakers, marched through the streets waving red flags and singing revolutionary songs.

ST. PETERSBURG, Nov. 6.—Four new cases of cholera occurred in this city yesterday. The cholera statistics for the last twenty-four hours show that seven new cases and one death have been registered in this city.

BUDA-PESTH, Nov. 6.—There were fifteen new cases of cholera and four deaths here during the last twenty-four hours. At Bondeville, near Rouen, there have been no more new cases of cholera, but four deaths have been reported.

### IMPROVED WHEAT.

A NEW variety of wheat the grains of which are almost twice as large as the ordinary kernels has been grown this season near Moscow, Washington.

### MARINE ACCIDENTS.

AN average of three British seamen lose their lives every day by drowning, and three hundred British steamers and sailing vessels are lost at sea yearly.

THE Victorian era will always vie with the vaunted Elizabethan age for its wealth of literature; and in all its galaxy of stars none will shine with brighter luster than the poet who for more than half a century has poured out his heart in melody.—*Philadelphia Record.*

The cemeteries of London covers two thousand acres, and the land they occupy represonts a capital of one million dollars.

www.LatterDayTruth.org

# Autumn Leaves Premium List

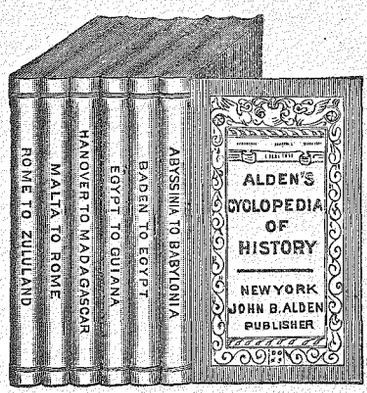
Wishing to increase our circulation, and as an inducement to those who are willing to help us do this, we have decided to offer the following very liberal cash premiums:—

| | |
|---|---|
| For the largest list of new subscribers (not less than 12) sent us before Jan. 15, 1893 | $15 00 |
| For the largest list of renewals | 15 00 |
| For the second largest list of new subscribers (not less than nine) | 10 00 |
| For the second largest list of renewals | 10 00 |
| For the third largest list of new subscribers (not less than six) | 5 00 |
| For the third largest list of renewals | 5 00 |
| For four next largest lists of new subscribers (not less than three) | 2 50 each. |
| For four next largest lists of renewals | 2 50 each. |
| For five next largest lists of new subscribers (not less than two) | 2 00 each. |
| For five next largests lists of renewals | 2 00 each. |

In addition to the above cash premiums, (as we wish to compensate every one who is willing to help us,) we will for one new subscriber and your own renewal send you the complete set of six volumes of Alden's Cyclopedia of History, advertised elsewhere in this issue, bound in strong manila. Or for three renewals and your own, we will send the same.

Take notice that the above offers are made only upon *payment in advance*. Money must in all cases accompany the list of names. Names may be sent at different times, but you must keep a list of them for final settlement.

# CYCLOPEDIA of HISTORY.




**Alden's Cyclopedia of History.** Illustrated. Complete in 6 volumes, of about 1,000 pages, nonpareil type, shown by these lines. The set bound in strong manilla, price, *post-paid*, **$1.00.** *Now ready.*

Ancient History back to B.C. 5004 and modern history down to 1892. Every nation of the earth (except the United States which is to form an independent volume) is treated in its alphabetical order, and is described in its physical aspects, as well as historically, so you have the equivalent of a book of travels round the world. Illustrations are numerous.

**10 Cents** will secure, post-paid, a sample volume containing the complete history and description of several nations, by which you can judge of the character of the remainder of the work, which you can then buy for the remainder of the price.

The *best* Universal History for general use; it is certainly *the cheapest* historical work ever published; the equivalent of its contents can be found no where else for less than many times the price, and in *no other* work will the history and statistics of modern nations be found brought down to so late a date.

"Compact and concise, very serviceable, of trifling cost."—*The Week*, Toronto.

"A vast amount of trustworthy matter covering a wide range."—*School Journal*, New York.

"An astonishing amount of valuable information carefully arranged." —*American School Board Journal*, Milwaukee.

"A great deal of information in small compass; a useful addition to a reference library."—*News and Courier*, Charleston.

"'Much in little,' is forcibly exemplified; will never stay long on the book-shelves, because of its handiness."—*Home World*, Chicago.

"A marvel of cheapness, seeing it is a marvel of excellence. We commend it for a large sale."—*Illustrated Christian Weekly*, New York.

"Remarkably interesting and useful, handsomely printed, with type which in spite of its size is so beautifully clear as to offer no objection."—*Republican*, Springfield, Mass.

## Our Offer.

By special arrangements with the publisher we are able to offer this excellent and remarkably cheap work to our subscribers on terms of extraordinary liberality, as follows:

For one new subscriber and your own renewal accompanied by $3.00 we will send the complete set bound in strong manilla For 50 cts. extra we will send the Cyclopedia, bound in two volumes, cloth, or for 75 cts. extra we will send it bound in half morocco.

## BOOKBINDING

Of all kinds at reasonable rates.

| | |
|---|---|
| Herald volumes, library leather backs and corners, marbled edges | $1 50 |
| Autumn Leaves, half roan, cloth sides | 1 00 |
| " " half imitation morocco | 1 25 |
| " " half morocco | 1 50 |

Books of similar size at same rates.

**Prices include cost of returning to sender.**

## MINISTRY AND BRANCH CARDS.

Neat cards for Ministers and Branches, with name and address or house of worship and hours of services on face, and Epitome or "What we Believe" on reverse side. An excellent aid. Two sizes: 3¼ x 4 inches, price 75 c per 250. $2.50 per 1,000. 3 x 5⅛ inches, $1.00 per 250; $3 50 per 1,000 postage paid

## GERMAN TRACTS.

Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2 cents; the Sixth Trumpet, a fifty-four page pamphlet, 25 cents.

These prices include postage.

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### The Gospel Quarterly.

SENIOR GRADE.

A Sunday School Quarterly containing lessons for each Sunday in the year; prepared by the Lesson Committee of the General Sunday School Association; designed for the use of both teachers and scholars.

The Home Study with Questions, Introduction, Comparative Texts from King James's and the Inspired Translations, Study of Words and Phrases, Questions on Lesson Text, Sidelights, and Footlights, are designed to aid scholars and teachers by bringing them into direct contact with the Scriptures, and furnishing historical and general information from first-class supplementary aids to Bible Study, thus giving accurate knowledge of the Bible and bringing out the doctrines of the gospel Each quarterly contains a Map of Palestine, also a Lesson Dictionary.

Bound in paper covers; price 10 cents per quarter; 35 cents per year.

INTERMEDIATE AND PRIMARY GRADES COMBINED.

This grade contains the lessons of the Senior Grade in simplified form and for corresponding dates. The Bible Practice Work, To The Teacher, The Lesson Story, Questions on the Lesson, etc., are the leading features. "Footlights:" the Names, Order, and Number of the Books of the Bible, Notes for Teachers, and a Map of Palestine are also included

Bound in paper covers; price 5 cents each; 20 cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1 25.

### Combination Offer.

| | |
|---|---|
| One Sunday school Secretary's Record | 1 50 |
| One doz. Sunday school Teacher's Class Record. | 75 |
| One thousand collection envelopes | 1 25 |
| One doz. statistical reports | 10 |
| All for | $3 25 |

### Compendium of Faith.

For the use of higher classes; also for the ministry and others It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

| | |
|---|---|
| Sprinkled leather | 1 00 |
| Muslin boards | 75 |

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### New Testaments; Inspired Translation,

limp cloth binding, 30c. each; $3.30 per doz. net.

A special, cheap edition for Sunday schools; same size and type as the stiff board bound 75c edition.

### New Testaments:

King James' translation; three sizes; American Bible Society's editions; cloth binding.

Brevier type, 18 mo, 25c. each net; the same per doz.

Agate type, 32 mo., (smaller) 15c. each; $1.60 per doz net.

Pearl agate type, 32 mo., 10c. each; $1.00 per doz. net.

These books are kept in stock to supply schools and other patrons with good, cheap Testaments at very low prices.

### Cards and Tickets.

| | |
|---|---|
| Fancy cards, large, five kinds, per 50 | 75 |
| Fancy cards, small, ten kinds, per 100 | 50 |
| Good Behavior tickets; per 100, 15c.; 1,000 | 1 00 |
| Prompt Attendance tickets; 100, 15 ; 1.000 | 1 00 |

### Winnowed Songs.

Each 40c., half doz. $2.25, per doz. .....4 50

### Zion's Hope,

A large, four page Sunday school paper for children; illustrated; edited by Sr. M. Walker. 50c. per year; In packages of four, five, or six to one address, 40c. each per year; in packages of seven or more, 35c. each.

www.LatterDayTruth.org

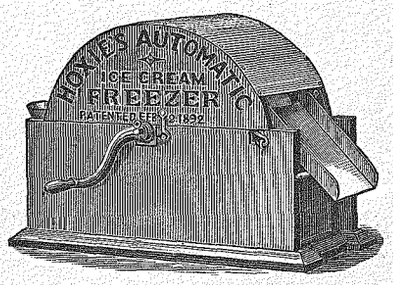
## L. A. FOWLER,
## CONTRACTOR & BUILDER

LAMONI, - IOWA.

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

HOXIE'S AUTOMATIC
## Ice Cream Freezer

CAPACITY UNLIMITED.




**For Hotels, Restaurants, and Family Use.**

Will freeze Ice Cream, Lemonade, Sherbets, and all kinds of Ices instantly. Several Machines combined in one, with saving of 80 per cent of ice. Agents wanted. Exclusive territory can be secured by addressing

**HOXIE BROS.,**
17 CHARDON ST., BOSTON, MASS.

## Spiritual Gifts and the Seer of Palmyra.

BY ELDER M. H. BOND.

Modern Prophets after ancient types. Who was Joseph Smith? Was he a religious impostor? Was he a "Spirit Medium"? What does the Bible say about Joseph Smith?

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the work of "The Latter Day Seer," Examined in the Light of Facts and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A revision of "Spiritual Gifts," with supplement and appendix. Paper covers, 35cts., full cloth binding, 60cts.

RUINS REVISITED AND THE WORLD-STORY RETOLD, BY S. F. WALKER.

A Scientific Defense of the Latter Day Faith. Price $1.

## THIS SPEAKS FOR ITSELF.

The following letter from a Brother ought to convince any sane man or woman that the sale of Ordway and Company's Bed Springs is a profitable business *if pushed*. The Company *furnishes* Model and Case, Sample Spring, Circulars, etc., *free to Agents* (conditionally), and Springs, to be paid after delivered, if satisfactory reference is given and the orders *taken first*. They also have other *Household Necessities* for agents to sell. Suitable for *either sex, young* or *old*. *Write* for *circulars* and *terms*. Do not fail to mention *Herald*. Write quick if you wish to *secure territory* and make money. Address,

B. F. ORDWAY & CO., PEORIA, Ill.

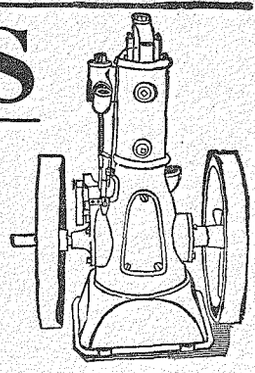
WATERVILLE, Kan., April 26, 1892.

B. F. ORDWAY, *Dear Bro:*—The treatment I have received from you and the firm you represent demands that I (right here and now) acknowledge my indebtedness to you for your courtesy and liberality in your dealings with me; and my experience with Ordway's Portable and Adjustable Bed Springs warrants the statement that THEY ARE THE BEST, and superior to any known Bed Spring.

On the 13th of last September I commenced selling your Springs in Garfield township, Clay county, Kansas. Called at seven houses and sold and put up 5 sets of Springs, traveling along a section line running east and west, selling on each side of the road for a distance of 2¼ miles. From that time up to the present I have met with similar success. I take the Springs around and show them, and they sell themselves, and those who purchase one set generally buy more afterwards, and they always recommend your Springs. Henceforth I shall endeavor to devote ALL MY TIME to selling Ordway's Portable Bed Springs exclusively. Yours for business,

E. BLOMBERG.

# HERCULES
## Gas or Gasoline
# ENGINES



**Makes no smell or dirt.**
**For Simplicity it Beats the World.**
**No Batteries or Electric Spark to care for.**
**Just light the Burner, turn the Wheel, and it runs all day.**
**No double or false Explosions, frequent with the unreliable spark.**
**It runs with a cheaper grade of Gasoline than any other Engine.**

SEND FOR ILLUSTRATED DESCRIPTIVE CIRCULAR TO

## Union Type Foundry,
337 Dearborn St.
Chicago, Illinois.

# Central Normal University,
## HUMESTON, - - - - IOWA.

The University embraces the following Colleges.

- College of Liberal Arts.
- College of Music.
- College of Fine Arts.
- Commercial College.
- Colelge of Telegraphy.
- College of Shorthand and Typewriting.
- College of Elocution and Oratory.

All departments are in charge of competent and specially qualified instructors. Every teacher is a specialist. Convenient buildings, special apparatus, large airy class rooms, and all appointments are modern and the very best. Fall term opens August 30, 1892. Student can enter at any time. Expenses very reasonable. Send for large descriptive catalogue. Address,

3dec W. H HENDERSON, PRES., or CHAS CRUMPACKER, PRIN.

"The Proper Study of Mankind is Man."

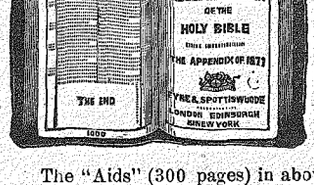
# "WHAT IS MAN,"

BY ELDER J. R. LAMBERT.

**Cloth 75c; with Patriot a year $1.50; paper 50c.; with Patriot a year $1.25.**

Address orders invariably LAMBERT BROTHERS,
LAMONI, Decatur County, IOWA.

# EYRE & SPOTTISWOODE'S TEACHERS' BIBLES.




THE ORIGINAL—THE BEST—THE MOST COMPLETE.

OVER 1,500,000 COPIES HAVE BEEN SOLD.

**"India" Paper** Editions bound in **Best Levant;** superior to any in the market, both as to quality and workmanship. Four sizes. Prices from $5 to $12.

**Thin White Paper** Editions equal the portability of "India" editions at **much less cost.** Bound in **Alsatian Levant,** they are better in quality than any *low-priced* Teacher's Bible issued. Four sizes Prices from $2 75 to $7.50.

The "Aids" (300 pages) in above Bibles are compiled by scholars recognized as the *highest* authorities in their line The Books are issued by the *oldest Bible Publishing Firm in the world.* Send for price list to

## E. & J. B. Young & Co., Cooper Union, 4th Ave., N.Y.

## A Marvelous Discovery Free.

**Superfluous hair removed permanently, instantaneously, without pain, by Electro-Chemical Fluid. In order to prove superiority, we will for next 90 days send sample bottle and testimonials free, on receipt of nineteen cents to pay postage. Electro-Chemical Co., 25 East 14th St., New York.**

## A RELIABLE WOMAN

**Wanted in every County to establish a Corset Parlor for the sale of Dr. Nichols' Celebrated Spiral Spring Corsets and Clasps. Wages $40 to $75 per month and expenses.** We furnish complete stock on consignment; settlements monthly. **$3 SAMPLE CORSET FREE.** Send 18 cents postage for sample and terms. **S. S. Mfg Co, 378 Canal St., New York.**

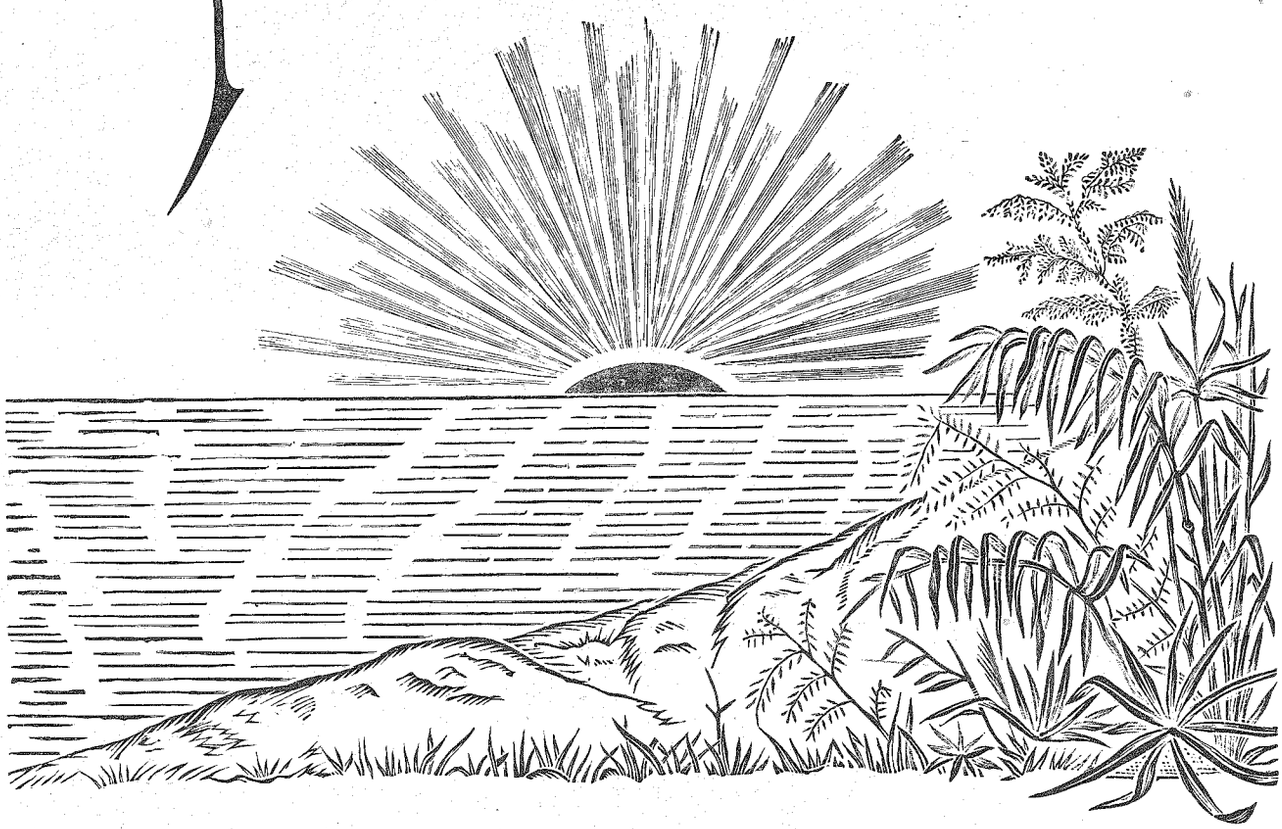

www.LatterDayTruth.org

Ellen Fisher 2

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, November 26, 1892. No. 48.

# AFTERGLOW



## REMEMBER OUR MISSIONARIES AT THE CHRISTMASTIDE.

THIS cut is a facsimile of the design on the cover of the volume of poems published in aid of the Gospel Boat Fund. It is stamped in gold, on the cover, in each style of binding; the title with neat design is also stamped in gold on the back of the volume. Each style is handsomely bound. The following are the various bindings and prices:—

| | |
|---|---|
| **In Cloth,** | **$1.50** |
| **In White Vegetable Parchment—a white glazed, linen-like fiber very handsome** | **$1.75** |
| **In full Leather** | **$2.00** |
| **In Morocco, colors red or black** | **$2.50** |

Place your orders early, or you may fail to secure a copy. Send money for sample copy in any style of binding you prefer, and you will be able to sell from one to a dozen copies without trouble as the holidays come on. Cash must accompany all subscriptions.

Address orders to

DAVID DANCER, Box 128, LAMONI, IOWA.

www.LatterDayTruth.org

### THE PANAMA CANAL.

THE Frenchmen who still hope to have a hand in carrying out the Panama Canal scheme have applied to the Colombian Government to give them a year longer in which to resume operations. According to the concession that Lieut. Wyse secured from Colombia after the collapse of De Lessep's work must be resumed by next February or the concession lapses; and the Frenchmen want another year in which to raise money to carry on the work and also to pay Colombia the $2,000,000 which she demands as one of the conditions upon which the work may be carried out. The prospects are not very bright that Colombia's treasury will be thus enriched or that digging will be resumed in the great ditch.—*New York Sun.*


## H. L. TILTON,

1881. LAMONI, IOWA, 1892.

GENERAL MERCHANDISE,

**Strictly Cash and Produce.**

A CASH STORE can and will sell goods for less money than any house doing a credit business.

WE SOLICIT YOUR PATRONAGE.

## THOS. TEALE & SON

Carry the largest and most complete line of

**Dry Goods, Clothing, Groceries, & Hardware**

in town. We buy in large quantities, and for cash, and can meet all competition.

THOS. TEALE & SON.

## B. D. FLEET,

General Merchandise,

LAMONI, - IOWA.

1885 1892

## HOPKINS & HUDSON,

Lamoni - - - - Iowa,

Dealers in **Furniture, Undertakers' goods,** Wagons, Buggies, Pumps, and Farm Implements. Large stock, Low prices. All Inquiries Promptly answered. We solicit your trade.

## FARM FOR SALE.

A good farm of 160 acres in Hamilton township, Harrison county, Missouri, 4½ miles northwest of Eagleville, 11 miles southwest of Lamoni. This is a good farm. Will sell cheap, because of failing health.

Address S. V. McHENRY,

10d EAGLEVILLE, Missouri.

## THE E. & S. TEACHERS' BIBLE

is published by the oldest Bible Publishing House in the World. Its Aids are the work of the best Oxford and Cambridge University Scholars and others.

*Price list free.*

E. & J. B. YOUNG & Co., Cooper Union, New York.

**$100** will buy a choice Residence Lot in my Park Addition to Lamoni, within 10 minutes walk of L. D. S. church. Terms easy. Write for Plat to

D. F. NICHOLSON,

2 Care Lamoni State Bank.

## Autumn Leaves.

Frontispiece each month. Published monthly, 48 pages, neatly covered.

**Price $1.50 per year.**

MRS. M. WALKER, Editor and Publisher.

**HOMES.** If you ever expect to move to Lamoni, now is the time to buy a nice large Residence Lot for $100, on easy terms of payment. Only ten minutes walk from L. D. S. church.

Write for Plat to

D. F. NICHOLSON,

3 Care Lamoni State Bank.

## "NOT HOW CHEAP, BUT HOW GOOD."

We carry a well selected stock of

General Merchandise,

and our constant aim is to please customers, and give them good values. We take pride in selling goods we can guarantee, and that we know will give satisfaction.

☞ Call and see us.

Yours truly,

Blair Mercantile Co.

Robt. Winning, President. **LAMONI** D. F. Nicholson, Cashier.

## STATE BANK

(Successor to Farmers Bank of Lamoni.)

Paid up Capital.....$25,000 00

Liability of Stockholders.....$50,000 00

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

## ATTENTION.

We have on hand ONE GOOD, STRAIGHT GRADE of WHOLESOME, FAMILY FLOUR, not adulterated with alum or other ingredients, which we offer at $2.15 per hundred, or $1.15 per sack. Give it a trial and be satisfied.

JAMES ALLEN,

Lamoni Flour Mill.

## YOU CANNOT AFFORD

To be

**WITHOUT A GOOD GENERAL NEWSPAPER**

IN YOUR FAMILY.

Reading the **PATRIOT** commends it more than anything else. All we ask is that you shall place yourself in a position to be your own judge.

TRY IT! TRY IT!

Send for free sample, and testimonials of those whom you know, and who know the *Patriot.*

**1 year $1.00, 6 months 50c., 3 months 25c.**

LAMBERT BROS., Lamoni,

10sep. Decatur Co., Iowa.

## ZION'S ENSIGN

FREE

UNTIL JANUARY 1, 1893.

Read the Conditions.

For one dollar we will send the Ensign to new subscribers from the date of receiving their subscriptions until January 1, 1894, thus giving it free for the remainder of this year.

**Address, ZION'S ENSIGN,**

**Box 175. Independence, Mo.**

## 4 LOTS

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

**CHOICE RESIDENCE LOCATION.**

Terms reasonable. Call on or address,

J. A. GUNSOLLEY, Lamoni, Iowa.

## FOR SALE.

Improved eighty-acre Farm, near Lamoni, Iowa. Good land, with house, barn, wells, orchard, and small fruits. Address,

AUSTIN ANDERSON, Box 6,

Lamoni, Iowa.

## DR. JOHN H. HANSEN,

LAMONI, - - IOWA.

(Graduate Kentucky School of Medicine.)

*TEN YEARS EXPERIENCE.*

CHRONIC CASES A SPECIALTY.

## PATTIE;

Or Leaves from a Life.

Carefully revised by the author, and contains her portrait; also an introduction by Bro. W. W Blair.

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie appears in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

**Price by mail $1.15.**

## PRESIDENCY AND PRIESTHOOD;

**The Apostasy, Reformation, and Restoration.**

BY ELDER WM. H. KELLEY.

(New, Revised, and Enlarged Edition.)

It contains 421 pages of closely-written matter, with autograph and likeness of the Author, and is printed in good, readable type, with neat binding. The work is a library within itself; a marvel of trenchant criticism and logical deductions from historical facts; a key to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. It treats largely of Ministerial Authority as associated with the Melchisedek and Aaronic Priesthoods, and the Ideal Church of New Testament times is conspicuously set forth in striking contrast with the creeds and systems of church building since the days of the Apostles. Also the claims for the Restoration of the Gospel at a later day than the Apostolic age are critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. A historical *resume* or brief is also inserted of the rise and development of the "apostate church," and an exegesis of the 29th chapter of Isaiah, the revelation of the "sealed book." Also the origin of modern churches and creeds, etc. Price, $1.25.

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

R-I-P-A-N-S TABULES

REGULATE THE

STOMACH, LIVER AND BOWELS,

AND

PURIFY THE BLOOD.

A RELIABLE REMEDY FOR

**Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.**

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

THE RIPANS CHEMICAL CO.

19 SPRUCE STREET, NEW YORK CITY.

## Western Normal College

Largest, Cheapest and Best Normal School in the West. Twenty-five Dept's. Thirty Teachers, all specialists No vacation except Aug. Enter any time. Take any classes. Expenses low. Graduates in demand. In order that all may test the merits of the Western Normal College, **we will pay your R. R. fare** from your home to Lincoln, Neb. Full particulars, catalogues and circl. **FREE.** Wm. M. Cross, Pres. Lincoln, Neb.

CAR FARE PAID.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, November 26, 1892. No. 48.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, Nov. 26, 1892.

CONTENTS:

EDITORIAL:
Mormons in Michigan....757
Ministerial Fruits....759
The Bigot....759
The Election, Presidential....760
The Durfee High School....760
Confiscated Property to be Returned to the Mormons in Utah....761
Tithing. "One Mighty and Strong"....761
MOTHERS' HOME COLUMN:
Children's Rights....762
LETTER DEPARTMENT:....764
ORIGINAL ARTICLES:
The Family, the Home, and Their Influences....767
Wonderful if True....767
Labor and Capital.—No. 10....768
SELECTIONS:
The Date of the Earliest Man....770
Palestine—The Jews....770
CONFERENCE MINUTES:
London....771
Northeastern Missouri....771
Southern Nebraska....771
Southern Michigan and Northern Indiana....771
Pottawattamie....771
Clinton....771
MISCELLANEOUS:.
Special Notice—"Autumn Leaves"...772
Items of Interest....772

## MORMONS IN MICHIGAN.

TEN years ago there were sixteen delegates from Michigan present at a general conference of the Reorganized Church of Jesus Christ of the Latter Day Saints held at Independence, Missouri, and the two days' meeting of members of the same ecclesiastical body, begun in this city yesterday, and continued to-day would seem to indicate that we have among us in this State an active organization of the disciples of the late Joseph Smith, whom these people style their prophet. They do not belong to the Utah branch of Mormons who flourished under Brigham Young, and have at all times since their reorganization repudiated the doctrine and practice of polygamy. They are reputed to be good citizens with nothing in their doctrine to interfere at present with their observance of the civil laws or with leading correct moral lives. If they were content to believe, as most other religious bodies do, that revelations are at an end, that prophets have ceased to rise and that the moral law and the religious law are both established and fixed for all time, it is hard to see how, from a purely secular point of view, any objection could be raised against them. They would be entitled to an equal hearing with other believers, and could safely be left to settle points of doctrine by whatever arguments they might be able to produce.

But these people hold in their belief, that God still continues to speak to his people through his prophets, and that fresh revelations may come at any time through the successors of Abraham and Joseph, which His people would be bound to receive and obey; and these divine commands might likely enough antagonize the law of the land or the accepted moral code, as the revelation in favor of polygamy did among the Mormons in Utah.

Experience shows that persons who expect to be guided by immediate directions from heaven are in danger of going astray. The long-haired Israelites on Hamlin avenue have supposed themselves to be guided in that way and some of them have drifted into the vilest immorality under what was called an inspired teaching. Prophets in all countries arise every little while, and have a following, too, who profess to receive direct communications from the Almighty, and they almost generally run counter to the established laws of society and the State. A church that is subject to recurring revelations is a good deal like a man subject to periodical epilepsy; nobody knows what effect the next visitation may have.

There is everything to be said in favor of religious freedom in its broad and proper sense, and as at present conducted no one could have any show of right to interfere with the worship and undertakings of the reorganized Saints by any means except by argument; but there is nevertheless a danger lurking in their system, and in all systems of belief that look to special commands of the Supreme Being from time to time for the regulation of life and behavior, which it is well to bear in mind. The State must not in this country interfere with the church, so far as belief and worship are concerned; so much is settled. On the other hand the church must stick to affairs spiritual for the most part, and not impede the workings of the civil law or ignore the moral code which is the health of the body politic as the Mormons did in Utah and in Nauvoo before they made their journey overland, and that, too, under the revelations made through the same Prophet Joseph, whom the Reorganized Church reverences as its inspired founder and head. It is always wise to keep a lookout ahead to see whether a creed that is liable to readjustment from day to day by men who profess to speak by authority of the Creator himself may possibly lead.

The foregoing is sent us by Bro. Robert H. Huston, and is from the editorial columns of the Detroit *Tribune* for October 30, present year. It would seem strange to find so much egotism and ignorance in an editorial writer for a public journal of repute, such as the Detroit *Tribune* is, if it were not for the long time wellk-nown fact that "blindness in part hath happened to Israel," and the world outside of Israel has been made to share very largely of what hath come to the ancient commonwealth.

If the Bible is a revelation from God, as doubtless this editor would assert, how would it be possible for any people who should look for and receive revelation from the Supreme Being, to become dangerous to society; provided that the teachings of the Bible are not in themselves conducive to bad citizenship. Would the *Tribune* editor have its readers to believe that so long as men confined themselves to the Bible, Old and New Testaments, they might be trusted to exercise the rights of religious belief and the dictates of conscience in faith and practice; but if men should become believers in the idea that God does now reveal himself to his people in a similar way to what he did aforetime, they should not be permitted that freedom; because, forsooth, God might give them commands which if obeyed, would require a disregard of and disobedience to the laws of the State? Singular reasoning that.

The fact is, and it is a wonder that the editor of the *Tribune* did not see it, that given as a basis of argumentation that the Bible contains a revelation from God touching man's duty to the Deity and to humanity, and that a following in the precepts and principles taught in the Book, is productive of right thinking and good citizenship will result therefrom under those principles and precepts; then the very fact that men declare themselves to be believers in the Bible and that God will and does now reveal his will to man, is an additional and undoubtable assurance of good citizenship, given society upon the part of those so believing.

What a parody on sound reasoning it is for a live editor to write: "If they were content to believe, as most other religious bodies do, that revelations are at an end, that prophets have ceased to arise and that the moral law and the religious law are both established and fixed for all time, it is hard to see how, from a purely secular point of view, any objection could be raised against them."

It is because the very people of of whom this editor was writing believe that the religious law was "established and fixed," not only "for all time" but for eternity that they are not like "other religious bodies," and it is because of this idea, that the "religious law" was "established" for time that this people believe that God did reveal himself to men in Bible times; and that not having abrogated his authority, nor having been deposed from his supreme rule by either men, or devils, he still remains in control of all affairs human and divine, and will continue to discharge the duties of his supervision over the things of the spiritual life and powers of this world and the world to come, and whenever and wherever it shall be needed, will reveal to men willing to receive and believe in revelation, and divine direction, what may please him to bestow and give wisdom to act to them to whom they are given.

This, of course, involves a departure from the ordinary ways of religious

www.LatterDayTruth.org

thought, belief, and teaching, as this editor views them; but such a departure is in accord with what is written, and should by no means subject the believers therein to suspicion of being in danger of becoming malcontents in religion and seditious in society, full of subtlety, and evil intent and vicious in conduct.

The editor assumes that revelations coming through the "successors of Abraham and Joseph" might likely enough antagonize the law of the land or the acceptable moral code, as the revelation in favor of polygamy did among the Mormons in Utah.

It so happens that the Reorganized Church has always occupied the ground that the so-called revelation permitting, or commanding the practice of polygamy in Utah is of doubtful origin at best; and is in its terms not in accord with the revelation of faith and doctrine of the Bible; and is in direct antagonism to the statute enactments of the States; and was never presented to and accepted by the church. In this, they have distinctly put themselves on record as followers of a divine law in which there has not yet been found any rule imposing duties, or practices in conflict with statute laws; and have further committed themselves to the proclamation of a belief that no revelation given subsequent to the Bible canon being declared full, did, would, or could so far conflict with prior revelations from God, as to enjoin faith, doctrine, or practice contrary to those given in those first received. It was this principle that made the Reorganized Church reject the dogma of plural marriage and the rule of President B. Young.

The Reorganized Church has now existed forty years led to a greater, or lesser extent by directions from the Holy Spirit and the Master. In not one of the revelations received during these forty years has there been a word of command, or a line of direction requiring a disregard for the law of the State. The basis of action had been laid for the church in 1831 and has not been disregarded. "He that keepeth the law of God hath no need to break the law of the land." This is clear and specific. If it came from the same Lord that began building his church at Jerusalem, the acknowledged founder of the faiths of "other religious orders," and the One, who is the accredited author of the inspiration of the Bible, then unless he has changed in spirit and purpose revelations coming from him through any alleged prophet must bear marks of identification by which they may be known; one of which would be that he reveals himself as he had hitherto done; agreeing with himself in faith, doctrine, command, and direction. Cannot the Detroit *Tribune* see then, that if there is any body of religionists anywhere that may be safely trusted by society not to be disturbers of the public peace, and destroyers of the virtue and honor of its religious devotees, the Reorganized Church has special claim to such consideration because it does believe that God still continues to speak to his people through his prophets.

We regret that Prince Michael fell into evil ways; but are glad that the executors of the law of the State of Michigan brought him to justice and punishment; though we think the sentence too light for the gravity of the crime committed.

"The long-haired Israelites on Hamlin avenue," created a prince by assuming that a man Michael K. Mills, was a revived, rejuvenated, reincarnated Bible hero; so moved by the Holy Spirit that he was practically sinless; that what he did was the act of that Holy Spirit in him, which sanctified the act. This was not the direct and proper effect of a belief in revelation, but was the result of bending undue religious enthusiasm to self-aggrandizement and self-indulgence, until it finally assumed the false teaching of sinlessness in deeds which the moral law and the statute law forbade because of righteousness in the person that did them.

The Reorganized Church holds that sin, deceit, rascality, and crime of every class and degree are unlovely and reprehensible in all. That no matter by whom crime against man, or God may be committed, nor under what plea it may be done, it is nevertheless crime; and should be repented of, or punished. That no man can justly escape punishment for criminal acts, such as Prince Michael was condemned for, or any other crime against the good and well-being of society, by pleading a revelation from God to do it. "God tempts no man" is stated by the apostle, and hence, men must square their lives by the rules of right and honor and steadfast "good will to men," or they are subject to just condemnation and due punishment.

The *Tribune* editor makes a mistake in suggesting that the creed of the Reorganized Church needs or "is liable to a readjustment from day to day." The objection if it existed and is applicable to any body, should more aptly apply to a body, or bodies of men, whose creeds are confessedly of human designing, choice, and establishment, and which have been of late under sincere and anxious consideration with a view to revisement, by men who discard the idea of divine direction "in the spirit of wisdom and revelation;" rather than in a body that publicly and persistently states that the creed was and is divinely stated and can be revised, or readjusted by God or Christ only.

Thank God that the idea of the perpetuity of revelation from the Divine One to his people is fast making its influence felt along the whole line of investigators; and it cannot now be long until the Seer of Palmyra and those who stand doctrinally with him will have plenty of company,—possibly among men now accounted by themselves and others above the reach of what they now call superstition and fanaticism. Mr. R. F. Horton, a writer on the subject of the Higher Criticism, has the following notice of his effort in the May number of the *Review of Reviews:*—

> Mr. R. F. Horton is more outspoken. He declares that the higher criticism has made the old view of the Bible quite impossible for any candid man who faces the facts; but he says:—
>
> "It has not injured the Bible itself in the least, it has not lessened its authority, it has not lessened its spiritual value, it has not explained away its inspiration. The historical books will not be presented to us as documents infallibly guaranteed against the possibility of error—a contention which is confuted by the careful perusal and collation of the books themselves—but as a sufficiently accurate record of a nation's life, the life of a nation which was very manifestly a people chosen by God to accomplish a unique religious work in the world by forming the cradle of the Savior of men. And the Prophets—yes, the Prophets above all—will for the first time be understood by English readers; and the unmistakable inspiration of their utterance will be felt as their place in the development of Israel and their function as the organ of revelation are at length recognized.
>
> "It is the gravest count against the old or the Jewish way of regarding the Old Testament, that it makes men think that God was more manifest in the Exodus and the giving of the Law than He is now in the days of the Holy Ghost; and that instead of encouraging us to grasp the promise of our Lord that we shall do greater things, because He is gone to His Father, it is always suggesting that the greatest things were done ages ago, and that God has in some way withdrawn from His world and hidden Himself behind a veil since those earliest and brightest times. From this delusion the work of the higher criticism is, we may believe, destined to deliver us."

It may be that the higher criticism will help some to understand the prophets; that is, as the critics would have them to be understood; but it strikes us that the better way to reach an understanding of what the prophets wrote, would be to bring oneself into affiliation with the spirit in which the prophets wrote, which would perforce give the truer rendition of what was written by them.

Fortunately for the Reorganized Church it is in a condition to bear the scrutiny which is suggested by the *Tribune* in the advice, that "it is always wise to keep a lookout ahead to see whither a creed that is liable to readjustment from day to day by men who profess to speak by authority of the Creator himself may possibly lead."

The church has not yet had occasion to readjust its creed. There is nothing contained in its declaration of belief



www.LatterDayTruth.org

but what is sound and in harmony with the written word. All that it claims as revelation to the church direct does not in its acceptance as faith and practice, involve the disciple in a conflict with the legal enactments of the lawmaking powers of the State. It does not seek to interfere with the duties of the citizen toward the State. It enjoines good citizenship, for it is so directed to do; and its members are counseled to "be subject to the powers that be." The church demands of its devotees, only what the law of the Lord requires; and makes no pretence to a claim to enforce that, only as it may be done by virtue of the tenure of fellowship, one with another, and with the body itself.

We are pleased to note the candor in which the editor admits that as the affairs of the Reorganized Church are now conducted no one has the show of right to "interfere with their worship and undertakings" "except by argument." Of that we are by no means afraid, and if left free to take care of itself in the field of argument, the church will be found quite capable of properly defending both its faith and practice.

## MINISTERIAL FRUITS.

RIGHT reason, as well as the word of God, makes it just and proper that ministers should be judged by their works and the results thereof, also that the people interested in and connected with these ministers are entitled to know *how* and *what* such ministers are doing, that they may "judge a righteous judgement." The Lord said to the Saints September 11, 1831:—

Behold, I, the Lord, have made my church in these last days, like unto a judge sitting on a hill, or in a high place, to judge the nations; for it shall come to pass, that the inhabitants of Zion shall judge *all* things pertaining to Zion; and liars, and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.—Doc. Cov. 64:7.

Surely, if the "church," "the inhabitants of Zion" may "judge" and prove "apostles and prophets," they may likewise judge and prove the other ministers of the church as to their claims, diligence, faithfulness, and general ministerial conduct and work. It must be borne in mind that the ministry are "servants for Jesus' sake" to the church, (2 Cor. 4:5,) and that they do not have authority to dominate nor in any way coerce God's people. Peter says to the ministry:—

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.—1 Peter 5:2, 3.

To this we add the sayings of Joseph the Seer in 1839:—

There are many called, but few chosen; and why are they not chosen? Because their hearts are set upon the things of the world and are aspiring to the honors of men. They do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us is true, but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of men in any degree of unrighteousness, behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood or the authority of that man. Behold, ere he is aware he is left to kick against the pricks, to persecute the Saints, and to fight against God. We have learned by sad experience that it is the nature and disposition of all men as soon as they get a little authority, as they suppose, to begin to exercise unrighteous dominion; hence many are called, but few are chosen. No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness, by meekness, and by love unfeigned.—*Times and Seasons*, vol. 1 p 131-2.

Grouping the foregoing facts together we may readily see the right and the propriety of the Saints observing the conduct and the work and the claims of the ministry, and then judging a righteous judgment; and they must be very careful that their observations be tempered with justice and truth, and their judgment with equity and love.

The Lord requires that his ministry shall be heard and heeded as they teach and minister faithfully in their respective offices and callings, yet he has reserved to "the inhabitants of Zion"—the church—the right and the duty of observing and judging such ministry in respect to their claims, conduct, conversation, character, and ministerial work. The Lord has ever required the people to honor, uphold, and listen attentively to his ministry, but he has also required of them to think and act for themselves, thereby holding them responsible for their doings. He sets before them good and evil and requires them to choose which they will accept, all of which demands individual consideration, judgment, and action. To the people of his times Jesus said:—

Yea, and why even of yourselves judge ye not what is right?—Luke 12:57.

The exercise of this right tends to development and education, and it therefore tends to intelligent freedom and progress, to knowledge and salvation. Therefore the minister whose works and character and claims and conduct are in harmony with these principles will be "known and read of all" and be judged on his merits and the "fruits" resulting from his conduct and his works.

In view of the foregoing facts it is essential that every minister, whether high or humble in office and calling, proves his own work, criticise his own character and conduct, examine closely his ways and his deeds; for "if we would judge ourselves" faithfully, we need not fear the judgment of others.

Paul knew that the Saints had the right to observe and consider the character and conduct of their fellow Saints, including the ministry, and says:—

Do not ye judge them that are within?—1 Cor. 5:12.

But all should be careful how they judge, for our Lord and Master says:—

Judge not according to your traditions, but judge righteous judgment.—John 7:24, I. T.

Dear reader, are you a minister for Christ? If so, will your teachings, claims, character, conduct, desires, speech, personal manners, ministerial works, and administrations,—will all these command approval with God, and with upright people within and outside the church of God? Look to it well, for God and his Saints will judge every man's work of what sort it is, "for he that learns not his duty and shows himself not approved, shall not be counted worthy to stand." D. C. 104:44. And there are such to-day. Of this fact the Holy Spirit testifies in admonition and warning.

## THE BIGOT.

ACCORDING to Webster, a bigot is "a person who regards his own faith and views in matters of religion as unquestionably right, and any belief or opinion opposed to it or differing from them as unreasonable or wicked. In an extended sense, a person who is intolerant of opinions which conflict with his own, as in politics or morals; one obstinately and blindly devoted to his own church, party, belief, or opinion."

The Latter Day Saints have suffered much from the ignorance and intolerance of the bigot during the past, and they find there are still left in the land a few of the same sort. Every reformer or progressionist, during all past time, has been assailed and persecuted by the bigot in his blind conceit, and intelligent honorable men and women deplore and detest whatever is bigotry, or bordering upon it. Bigotry crucified the Christ, slew the apostles, and cruelly persecuted the Saints of all former times. Bigotry assailed the Waldenses and encrimsoned the valleys and mountains of Piedmont with their blood. Bigotry confronted and pursued the early reformers with ridicule, denunciation, hate, and violence. Bigotry inspired the horrid inquisition, kindled the fires of Smithfield, hung the Quakers, burned the witches, drove the Baptists into Rhode Island, and forced the Latter Day Saints from city to city, and from State to State. With all these facts before them, the Saints ought never to be found practicing the evils they have suffered and condemned, and yet we hear from time to time that there are bigots among them, nay, even among their ministers!

www.LatterDayTruth.org

We hear now and again that some of the ministry (few in number, thank heaven) disgrace themselves and degrade their high office and calling by ruthlessly attacking and ridiculing other religions and religious denominations than their own. There can be no justification for this. There is nothing connected with the proper work of the Saints which should prompt anything of the kind, but to the reverse, and any minister who can find no better employment than attacking and ridiculing other people's religion, had better quit the ministry and thereby save himself and the work he represents from merited condemnation. The Lord said to the Saints in 1829, "Contend against no church, save it be the church of the devil" (D. C. 16:4), and Joseph the Seer, when he organized and set in order the church and its officers by the will and command of God, instructed the ministry to "go in all meekness, in sobriety, and preach Jesus Christ and him crucified; and not to contend with others on account of their faith, or systems of religion, but pursue a steady course." And he adds:—

> This I delivered by way of commandment; and all who observe it not, will pull down persecution upon their heads, while those who do shall always be filled with the Holy Ghost; this I pronounced as a prophecy, and sealed with hosanna and Amen.—*Mill. Star.* 15: 727.

The wisdom and divinity of Joseph's teaching on these matters are fully confirmed by the history of the church, for wherever the minister has devoted his time and attention to preaching the gospel as set forth in the standard books of the church, doing so in meekness, gentleness, and with humble, faithful, prayerful heart, the Lord has worked with him mightily, doors have been opened to him on every hand, friends and means have been raised up to aid him, souls have been soundly converted to Christ, the church has been builded wisely and solidly, the Holy Spirit has enlightened and comforted both the minister and his hearers, and both were edified and made joyful in the ways of salvation. But on the other hand, when the minister has indulged in picking out the theological "mote," or has treated lightly, or with sarcasm, or ridicule, the churches and religions of others, hearts and ears and doors have been shut against him, the people have turned away with disgust and charged the preacher with bigotry, fanaticism, or at the least with self-righteousness. Besides all this, the hearts of the Saints have been made sad thereby, disappointment and discouragement follow, their interest fades away, they refuse to give such aid and comfort as a minister for Christ, if faithful and wise, has the right to expect, the work of the gospel is hindered, the minister becomes saddened and soured and then charges his failures upon others when he should charge it upon himself.

While we may not deny great zeal to some ministers who are noted (and condemned) for seeking openly and blatantly, or covertly and craftily, to tear down or cast obloquy upon other systems and forms of religion than their own, we nevertheless may question the *quality* of such zeal, for Holy Writ and personal observation assure us that men may "have a zeal of God, but not according to knowledge."—Rom. 10: 2.

Of this sort Joseph the Seer had this to say: "Many are desiring to be ordained who ought not to hold official station in the church, because they dishonor themselves and the church and bring persecution swiftly upon us in consequence of their zeal without knowledge," and he "requested the quorums to take some measures to regulate the same." (*Mill. Star.* 15: 644.)

The rash, ignorant, outspoken zealot is the right-hand man of the blind bigot and the ignorant fanatic. These, whether in the church or out of it, need to be regulated. If such are found in the church they should be reproved and set in order, by those placed over them, or be silenced till they learn "not to contend with others on account of their faith or systems of religion," as commanded of God through "the choice seer."

The Lord says of the ministry:—

> No one can assist in this work except he shall be humble and *full of love*, having faith, hope, and charity, being *temperate* in all things.—D. C. 11: 4.

Whoever possesses these qualities will be neither a bigot, fanatic, or persecuting zealot.

## THE ELECTION, PRESIDENTIAL.

THE late political campaign and the election following have shown that it is quite possible for the American people to engage in a strongly partisan political strife the end of which is to place one or the other of the contending parties in possession of the controlling power in shaping the policies of the government, with such manliness of spirit and fairness of methods as not to provoke extreme bitterness of speech, nor cause bloodshed. The canvass was conducted on both sides of the chief contestants in the spirit of fairness, and the election itself passed off in a peaceful and pleasant way; even in places where it was known that there were grave reasons to fear trouble. The result, whatever it shall be finally decided to be, will be acquiesced in in the same spirit in which the decision of the majority fairly made has always been accepted.

It strikes us that the Saints may from this political campaign learn a valuable lesson; or if it is not needful that such lesson should be learned, it may still serve to point to the moral, that if the busy political world can in fairness and good humor, one with another, engage in a contest for principles and place in the political governmental arena, what should hinder Saints from canvassing questions of seeming importance to them, and the choosing of those who are to be servants of the people in church affairs in a similar manner and spirit. And why should not the Saints, if engaging with either of the political parties, hold their differences of opinion in regard to the policies to be pursued in conducting the affairs of the nation in quietude of spirit, and above the petty meanness of party spirit and personal rancor. All four of the parties putting candidates into the field this campaign were represented in the voting at Lamoni. And from the first to the last of the canvass the atmosphere of political discussion in that little town has been clear and sunny; opinions and argument and counter argument have been offered and expressed with the utmost of good feeling, and in the freedom of personal respect for all.

## THE DURFEE HIGH SCHOOL.

WHEN in Fall River, Massachusetts, the past summer, in company with our genial friend and brother, Doctor John Gilbert, we visited the Durfee High School, and by its courteous janitor, Peter Borden, were shown through it and informed of much that was both entertaining and instructive.

The Durfee High School is a first-class institution of its kind and reflects great credit upon the noble mother who built it in honor of her son, B. M. C. Durfee, and gave it to the city in the interest of education and for the benefit of those who may seek to share this bounty.

As we walked through the numerous ample rooms of this noble building, learned of their respective uses, and saw their wisely provided furnishings, we thought seriously over the educational wants and needs of the children of the Saints and wondered when their parents and friends would rise up, and with united efforts go to and build and furnish schools commensurate with those wants and needs. Heaven speed the day of its accomplishment!

This High School is an impressive illustration of how wealth and worthy ambition may be devoted honorably and safely as a great present and perpetual blessing to the generations of man, lifting them up into higher, happier, and more useful conditions of life, thereby spreading abroad influences for good that may endure when the donor and builders and patrons shall have passed on to the great beyond.

A mother's undying love for her child, a wife's reverent affection for

www.LatterDayTruth.org

her departed husband, and a noble woman's far-reaching and unselfish love for humankind founded the Durfee High School, builded its stately granite walls, fitly furnished it within and without for all time to come, and thereby erected a monument infinitely more worthy, and far more enduring in the reverent affection of an enlightened world than those erected in honor of the founders of dynasties or the conquerors of nations. All praise to those who love mankind and use their powers, their means, and their opportunities, to uplift, enlighten, and bless.

## CONFISCATED PROPERTY TO BE RETURNED TO THE MORMONS IN UTAH.

THE following clipped from the Chicago *Tribune* of November 13, is indicative of a better disposition towards the Utah church people.

SALT LAKE CITY, Utah, Nov. 12.—The Territorial Supreme Court to-day reversed the ruling of the Master in Chancery on escheated personal property of the Mormon Church, amounting to about $750,000. The Master ruled that this should go to the public schools. The court overrules this decision, and says the money should go to charitable and benevolent uses of the Mormon Church, or for the repair of places of worship of that church, and appoints Leonard G. Hardy, a Mormon, as trustee to carry out the purposes to which this decision devotes the funds with bond of $500,000. United States Attorney Varian gave notice of appeal to the United States Supreme Court.

## EXTRACTS FROM LETTERS.

Bro. John Pett, of Dow City, Iowa, under date of the 12th inst., says:—

Our conference closed on Sunday, the 6th inst. We had a fair attendance and a peaceful, profitable time. The work in the district was reported to be in a fair condition and improving, the future prospects bright and cheering. One was baptized.

Bro. C. M. Fulks, writing from Manchester, Texas, October last:—

Since coming here, our worthy presiding priest, Bro. John P. Brannon, asked me to go with him to visit and teach the Saints. I did so October 20, 1892. Among them we visited Brother and Sister Arnold G. and Sarah F. Heineman, and there met Sister Gregory and young Brother Brooks, and had an unusually good meeting.

Bro. Leonard Scott, writing from Coldwater, Michigan, November 10, says:—

"The cause of truth is sweeping away the refuge of error in these parts. Have just returned from Clear Lake, Indiana, where in company with Bro. E. C. Briggs we stormed the castle, Thursday and Saturday nights, and on Sunday attended and assisted in six services. Monday morn the writer led into the placid lake two men and buried them in the waters of baptism, making fifteen since June 6 in these parts. Bro. Briggs is joyous in warfare, buoyant in spirit, and valiant in testimony.

Bro. W. H. Kelley, writing from Fall River, Massachusetts, November 8, 1892, says:—

The Massachusetts district conference closed here yesterday. A goodly number were in attendance and a goodly feeling prevailed all through. The business was transacted with unity of sentiment. The preaching was good and effective; and the entertainment provided ample. So all went well. I am booked for New Bedford next Sabbath; Bro. Sheehy will be in Boston, and Bro. McDowell in Providence, same day.

## TITHING. "ONE MIGHTY AND STRONG."

THE following letter and prophecy from the pen of Joseph the Seer, written to W. W. Phelps, editor of the *Evening and Morning Star*, Independence, Missouri, will be read with interest, we are confident. Joseph the Seer wrote:—

I continued the translation [Bible] and ministering to the church through the fall, excepting a rapid journey to Albany, New York and Boston, in company with Bishop Whitney, from which I returned on the 6th of November, immediately after the birth of my son Joseph Smith, 3d. In answer to letters received from the brethren in Missouri, I wrote as follows:—

KIRTLAND, Nov. 27, 1832.

*Brother William W. Phelps:*—I say brother because I feel so from the heart, and although it is not long since I wrote a letter unto you, yet I feel as though you would excuse me for writing this, as I have many things which I wish to communicate. Some things which I will mention in this letter, which are laying with great weight on my mind. I am well and my family also; God grant that you may enjoy the same, and yours, and all the brethren and sisters who remember to enquire after the commandments of the Lord, and the welfare of Zion and such a being as me. And while I dictate this letter I fancy to myself that you are saying or thinking something similar to these words: "My God, great and mighty art thou; therefore show unto thy servant what shall become of all those who are essaying to come up unto Zion, in order to keep the commandments of God, and yet receive not their inheritance by consecrations, by order or deed from the bishop, the man that God has appointed in a legal way, agreeably to the law given to organize and regulate the church and all the affairs of the same."

Brother William, in the love of God, having the most implicit confidence in you as a man of God, having obtained this confidence by a vision of heaven, therefore I will proceed to unfold to you some of the feelings of my heart and to answer the question. Firstly; it is the duty of the Lord's clerk, whom he has appointed, to keep a history and a general church record of all things that transpire in Zion, and of all those who consecrate properties and receive inheritances legally from the bishop; and also their manner of life, their faith and works; and also of all the apostates who apostatize after receiving their inheritances.

Secondly; it is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeably to his law, which he has given, that he may tithe his people, to prepare them against the day of vengence and burning, should have their names enrolled with the people of God; neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the church; their names shall not be found, neither the names of the fathers, the names of the children written in the book of the law of God, saith the Lord of Hosts; yea, thus saith the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying: And it shall come to pass that I the Lord God will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the Saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God: while that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning; and all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among unbelievers, where is wailing and gnashing of teeth. These things I say not of myself, therefore, as the Lord speaketh, he will also fulfill.

And they who are of the high priesthood, whose names are found written in the book of the law, or that are found to have apostatized, or to have been cut out of the church; as well as the lesser priesthood, or the members, in that day shall not find an inheritance among the Saints of the most High; therefore it shall be done unto them as unto the children of the Priest, as you will find recorded in the second chapter and sixty-first and second verses of Ezra.

Now, Brother William, if what I have said is true, how careful had men ought to be what they do in these last days, lest they are cut short of their expectations, and they that think they stand should fall, because they keep not the Lord's commandments; while you, who do the will of the Lord and keep his commandments, have need to rejoice with unspeakable joy, for such shall be exalted very high, and shall be lifted up in triumph above all the kingdoms of this world. But I must drop this subject at the beginning.

O Lord, when will the time come when Brother William, thy servant, and myself, shall behold the day that we may stand together and gaze upon eternal wisdom engraven upon the heavens, while the majesty of God holdeth up the dark curtains until we may read the round of eternity to the fulness and satisfaction of our immortal souls? O Lord God; deliver us in thine own due time from the little narrow prison, almost as it were total darkness, of paper, pen and ink;—and a crooked, broken, scattered and imperfect language.

I have obtained ten subscribers for the *Star*, etc. Love for all the brethren.

Yours in bonds. Amen.

JOSEPH SMITH, JUN.

## EDITORIAL ITEMS.

ONE of the brethren, A. N. Hoxie, of Boston, Massachusetts, was nominated on the Prohibition ticket for Senator for the seventh Suffolk district, (State Senate), Massachusetts. His opponent on the Republican ticket was a Mr. Ratshesty; who became afraid that the candidacy of Bro. Hoxie would serve to prevent his election, and so endeavored to get him out of the way for a price. This endeavor failed, our brother preferring to stand with those who nominated him though he might be sadly unsuccessful is securing an election, than to stain an honorable name and record by taking a bribe. Bro. A. N. Hoxie is to be commended for preserving the integrity of an American citizenship; and we are decidedly glad that the seventh Suffolk district has in it one nominee for office to whom there was no official price attached.

The ladies of Lamoni will serve an old-fashioned Thanksgiving dinner in

www.LatterDayTruth.org

Rabidou's hall, the proceeds to be used in seating and finishing the church. Everybody invited to come.

By the Logan (Iowa) *Observer* we learn that Bro. C. Derry was advertized to begin ministerial work in Logan the 13th inst.

Bro. Peter Anderson, missionary to Denmark wrote us from Liverpool, England, the 30th ult., saying he suffered seasickness some on his voyage, but that "otherwise am all right." He hoped to reach Copenhagen in two or three days after he wrote.

At this writing, the 15th inst., the weather is fair and autumnlike.

Bro. R. S. Salyards went with Bro. Wm. Anderson to Lineville, near thirty miles east of here, and on Saturday and Sunday the 12th and 13th held three services, which were well attended. He reports excellent prospects there.

A card from Bro. D. E. Tucker, dated the 12th inst. from Ladonia, Missouri, announces that he is holding meetings in the house of a brother, election excitement being too great to justify longer renting a hall. He was to go thence to near Louisiana and Hannibal.

Bro. J. F. Mintun, Moorhead, Iowa, November 12, reports his family well, and openings for services on every hand. He was holding meetings every night in schoolhouses, and was to speak in the M. E. church at Onawa.

Bro. John Anderson and wife, of Bird's Creek, Wisconsin, report that Brn. Whiteaker and Sawley were holding meetings in their neighborhood, November 11. They were baptized last spring by Bro. W. A. McDowell.

By letter from Bro. Alexander H. Smith, dated Ogden, Utah, November 8, we learn that he is doing all that he has opportunity to do in that region, and under the conditions ruling in Utah. There is considerable difference on political questions among our Utah coreligionists, notably among the leading minds; and some bitterness of feeling seems to have followed in its train. A promise had been made to Bro. Alexander that an effort would be made to get him the Tabernacle in Ogden to speak in, but the result had not transpired at date of writing. Bro. Smith had had conversations with a number, who all seemed pleased at meeting him. He wrote cheerfully but not enthusiastically.

Bro. George E. McConley, of Sterling, Colorado, was at the late election chosen as County Judge, for a three year's term, by a handsome majority, after a severe fight with the liquor element.

Bro. I. N. Roberts left home on Tuesday the 15th inst. for Minnesota. Bro. C. Scott left the latter part of the week for Western Iowa.

Sr. Mary Hannah, of Whittier, Los Angeles county, California, renews subscriptions for church publications, to which she looks for the word and news of the church's progress, being some distance away from a branch.

## Mothers' Home Column.

"Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise."

### CHILDREN'S RIGHTS.

A MULTITUDE of privileges, or rather indulgences, can exist with a total disregard of the child's rights. You remember the man who said he could do without necessities if you would give him luxuries enough. The child might say, "I will forego my privileges, if you will only give me my rights; a little less sentiment, please, more justice." There are women who live in perfect puddles of maternal love, who yet seem incapable of justice; generous to a fault, perhaps, but seldom just.

The rights of the parent being almost unlimited, it is a very delicate matter to decide just when and where they infringe upon the rights of the child. There is no standard; the child is the creature of circumstances.

The mother can clothe him in Jaeger wool from head to foot, or keep him in low neck, short sleeves, and low stockings because she thinks it pretty; she can feed him exclusively on raw beef, or on vegetables, or on cereals; she can give him milk to drink or let him sip his father's beer or wine; put him to bed at sundown or keep him up till midnight; teach him the Catechism and the Thirty-nine Articles, or tell him that there is no God; she can cram him with facts before he has any appetite or power of assimilation; or she can make a fool of him. She can dose him with old-school remedies, with new-school remedies, or she can let him die without remedies because she doesn't believe in the reality of disease. She is quite willing to legislate for his stomach, his mind, his soul; her teachableness, it goes without saying, being generally in inverse proportion to her knowledge; for the arrogance of science is humility compared with the pride of ignorance.

In these matters the child has no rights. The only safeguard is the fact that if parents are absolutely brutal, society steps in, removes the untrustworthy guardian and appoints another. But society does nothing, can do nothing, with the parent who injures the child's soul, breaks his will, makes him grow up a liar or a coward, murders his faith! . . .

When the child is born, one of his inalienable rights, which we too often deny him, is the right to his childhood. . . .

There is no substitute for a genuine, free, serene, healthy, bread-and-butter childhood. A fine manhood or womanhood can be built on no other foundation; and yet our American homes are so often filled with hurry and worry, our manner of living is so keyed to concert pitch, our plan of existence so complicated, that we drag the babies along in our wake, and force them to our artificial standards, forgetting that "sweet flowers are slow, and weeds make haste." If we must, or fancy that we must, lead this false, too-feverish life, let us at least spare them! By keeping them forever on tiptoe we are in danger of producing an army of conventional little prigs, who know much more than they should know about matters which are profitless even to their elders.

In the matter of clothing we sacrifice children continually to the "Moloch of maternal vanity," as if the demon of dress did not demand our attention, sap our energy, and thwart our activities soon enough at best. . . .

The spectacle of a small boy whom one meets sometimes on the horse cars, under the wing of his predestinate idiot of a mother, wrings one's very soul. Silk hat, ruffled shirt, silver-buckled shoes, kid gloves, cane, velvet suit with one two-inch pocket which is an insult to his sex,—how one pities the pathetic little caricature! Not a spot has he for a top, or a marble, or a nail, or a string, or a knife, or a cake, or a nut; but as a bloodless substitute for these necessities of existence, he has a toy watch (that will not go) and an embroidered handkerchief with cologne on it.

As to keeping children too clean for any mortal use, I don't suppose anything is more disastrous. The divine right to be gloriously dirty a large portion of the time, when dirt is a necessary consequence of direct, useful, friendly contact with all sorts of interesting, helpful things, is too clear to be denied.

The children who have to think of their clothes before playing with the dogs, digging in the sand, helping the stableman, working in the shed, building a bridge, or weeding the garden, never get half their legitimate enjoyment out of life. . . .

One has a good deal of sympathy for the little people during their first eight or ten years, when they are just beginning to learn life-lessons, and when the laws which govern them must often seem so strange and unjust. It is not an occasion for a big burning sympathy, perhaps, but for a tender little one with a half smile in it, as we remember that we were, and "what in young clothes we hoped to be," and how many things have come across; for childhood is an eternal promise which no man ever keeps.

The child has a right to a place of his own, to things of his own, to surroundings which have some relation to his size, his desires, and his capabilities.

How should we like to live half the time in a place where the piano was twelve feet tall, the doorknobs at an impossible height, and the mantle shelf in the sky? where every mortal thing was out of reach except a lot of highly interesting objects on dressing tables and bureaus, which, however, would be guarded by giants and giantesses, three times as large and powerful as ourselves, who would say, "mustn't touch," and, if we did touch, we should be spanked, and have no other method of revenge save to spank back symbolically on the inoffensive persons of our dolls? . . .

Again, the child has a right to more justice in his discipline than we are generally wise and patient enough to give him. He is, by and by, to come in contact with a world

www.LatterDayTruth.org

where cause and effect follow each other inexorably. He has a right to be taught, and to be governed by the laws under which he must afterward live; but, in too many cases, parents interfere so mischievously and unnecessarily between causes and effects that the child's mind does not, cannot, perceive the logic of things as it might. . . .—*Sel.*

## PRAYER UNION.

### SPECIAL REQUESTS FOR PRAYER.

Bro. H. O. Smith, now in Ogden, Utah, asks your faith and prayers in behalf of his little boy who is sorely afflicted. He states that some years ago he made the same request and has reason to believe that your prayers availed much, but the same trouble has returned, and he comes to you again.

Sr. Hannah E. Cairns, Sand Coulee, Montana, sends an earnest appeal in behalf of her husband who was hurt from the explosion of powder while blasting in the mines. His eyes (and possibly his brain) is injured and she asks your sympathy and prayers.

MILLERSBURG, Ill., Nov. 10.

*Dear Sisters:*—From his distant mission field my husband wrote, "Send a birth offering for Ruby," our baby girl who was ten months old the day he left home, and this suggested to my mind the query, "What are these offerings used for," and I could not answer. I supposed they had been used, as they were sent in, for the good of the work in some way; but when I found they had all been saved, and learned the purpose they are to be used for, it seemed to me a beautiful idea,—worthy its originator,—and I do not see how anyone could find fault with such a suitable disposal of this fund. We need scores of books for the wee ones, and for the older children as well, for we should seek to interest our children in our own church literature first of all.

Now a word to the busy mothers. I know your many cares, yet amidst all, let us remember our responsibility as regards our children, and see to it that their young minds are trained in the way of right. I remember of reading of the mother of the Wesleys, how with a large family of children somewhere in the "teens," she daily set apart an hour to read, and talk, and pray with them, and who can estimate the influence therefrom. Let us as mothers find time, make time, *take* time to gather our children around us and interest them in the things that pertain to their happiness, peace, and comfort, here and hereafter. Do not let these seasons become irksome to them, but once create an interest, and they will demand "more."

Speaking of reading, perhaps some of you may be surprised,—as I was,—to find that your children (mine are aged eight and eleven respectively) can understand, with some explanations, which you can readily give, such books as, "With the Church in an Early Day," Sister Eleanor's book, Lucy Smith's History, etc., and much that is contained in the *Autumn Leaves*. How grateful our young people of the church should be for that publication.

I trust the Saints everywhere will appreciate all our church publications. I may be "prejudiced in favor of" them, but I can turn from the reading of some of the noted periodicals of the day, with a sigh of relief, to the dear old *Herald*, familiar to me from childhood days, and find more therein that is of interest to me, and feel thankful to God that I am numbered among his people, unworthy though I may be. May he bless and be with you all.

Your sister,

VIOLA V. SHORT.

[FOR active, persevering ministers in the field and for patient, faithful, toiling mothers at home, who, while they are bringing up their families in the "nurture and admonition of the Lord" send weekly messages of loving cheer to the absent ones, thus holding up their hands and strengthening them, let the church of God be thankful. These are the ones who, faithful in all which God has committed to their keeping, are ever ready to appreciate what others are striving to do and noble enough to encourage that which seems to them worthy of encouragement. We trust that the mothers who read the Home Column will each one feel a share of responsibility in helping to sell these little books. One thousand must be sold before another volume will be published. But what is one thousand little books costing twenty cents apiece in a church where more than thirty thousand little ones are to be provided for? In some mysterious way the impression seems to have gained with many that our Board of Publication is rich and abundantly able to wait for money when it is due and over due, hence, as a legitimate result of this mistake, one of the most important branches of church work is crippled. It is surely time that the Saints realized the injustice of this and made a stronger effort to pay what they are owing that the work of God be not hindered by that which they are withholding; and that the Board may be able to furnish "without mony and without price" many publications to those who are worthy, but who are not able to pay for the same. It may possibly seem to be, but it is not a small matter to help in circulating and sustaining church literature. Each page is a silent but am unshrinking, faithful preacher.—Ed.]

"DON'T forget to write to the *Herald* occasionally," said Sr. Jessie, when we were saying good-bye at the close of the Irvington reunion.

"I shall not forget," I replied, "when I have anything to write about."

"O, you can find something," she answered.

Her words have rung in my ears often since that morning; and while nothing of special interest may have transpired since then, the time has been spent very pleasantly, and perhaps not altogether unprofitably. Mr. Burton went to the city immediately after the reunion, thence to the Southern district. I remained at Irvington a week or more, then came to Altamont for a quiet visit with good Sr. Cockerton, who was feeling somewhat lonely after her daughter and son went to Oakland to finish their school education, though she has still three dutiful sons at home. Everybody who knows Sr. Cockerton's quiet, pleasant manner, knows also that I could not help enjoying my visit. I did enjoy her society and the cordial welcome I received from the household, and also the quiet of the hill country. Remained ten days, during which time my pen was my daily companion. From thence I went to Stockton to cheer the lonely hours of Sr. Nightingale. She is aged, in poor health, and living all alone since her husband died, four months ago. She, too, made me welcome at her comfortable home, and I soon felt very much at home, and together we enjoyed our daily visits at the different houses of the Saints until we had been to see them all. During this time Bro. Cross, who had been suffering more or less for a long time, became very sick, and after a week or ten days of intense suffering departed this life. Mr. Burton was then at Tulare on his way north, and since it was Bro. Cross' dying request that he, together with Bro. Robinson, should officiate at his funeral services, he was telegraped for, and arrived next day. Many of the Saints were sick, some very sick, and had been for a length of time; so the week following the funeral was entirely occupied by Mr. Burton and Bro. Robinson in visiting and administering to the sick and attending to other church work. They had the pleasure of knowing that all the sick ones were much better, the sorrowing ones were comforted, and the faith of each one strengthened ere we left them.

Before leaving Stockton, Mr. Burton and I visited the courthouse, and climbing the stairs of the courthouse tower, took a view of the surrounding country. Stockton, situated as it is at the head of the great San Joaquin Valley, has no hills to shut out the view as far as the eye can reach, at least from three sides of the tower. The valley presented the appearance of one vast, beautiful garden richly interspersed with trees. The country immediately surrounding Stockton is noted for large and beautiful residences. We once drove from Stockton to Oakdale, and almost every farmhouse on the road was handsome enough for a banker's country residence. These viewed in the distance from where we stood, looked like so many bird houses, giving a finishing touch to the immense garden stretching away in the distance till it became mingled with and lost to view in the hazy atmosphere. On the fourth side, at a little distance, a portion of the bay was seen, on which three white-winged vessels were gliding leisurely along, and also a part of the coast range of mountains looming up in the distance. All together it was a lovely sight, and richly repaid the effort of climbing the many flights of stairs. On our way down through the building we took a look at some of its various departments. There was no business going on within, and since I had never so much as peeped into a courtroom, I viewed with interest the jury box (a stand with twelve chairs arranged on it) and the seats (heavy chairs) of the judges, but found nothing that had the appearance of being a "prisoner's box."

On Tuesday, the 2d inst., we bade good-bye to the Saints and friends of Stockton and came back to Altamont. Mr. Burton and Bro. Holt are now at Livermore with the tent, where they open meetings this evening. To-morrow the Saints of Altamont will go

www.LatterDayTruth.org

over to Livermore prepared to remain till after the evening meeting.

These autumn mornings are filled with sweetness, the days with brightness, and the evenings are mild and balmy; truly an Indian summer. All seems favorable for an interesting series of meetings except the minds of the people. They are engrossed with politics and only the power of God will carry his word with sufficient force to penetrate such turbulent elements and reach the hearts of the people, and arouse them to a conscientiousness that there is a life beyond this present one in which they must take part, and that this is the preparatory state for that.

SISTER EMMA.

ALTAMONT, Cal., Nov. 6.

# Letter Department.

LAMONI, Iowa, Nov. 3.

*Editors Herald:*—In response to a telegram from Elder J. R. Lambert, missionary in charge, I left Council Bluffs August 17 and went to Springfield, South Dakota, to visit Sr. Sarah Allen, whose son was ill at the time, and who desired the elders to call. I was obliged to remain in Sioux City over night, as the trains did not immediately connect. I had heard that there were some Saints living in Sioux City. I made diligent inquiry of a number of persons, including policemen, some of the editors of the city papers, and others; but my search was fruitless, and the next day I went on to destination.

On arriving at Sister Allen's, as evening drew on, I was made sad to learn that her son was suffering from a bullet wound in the lower part of the left jaw, received from the hand of his next younger brother, on the Sunday previous. Whether Lyton fired the revolver at Joshua in provocation, I did not learn. Two revolvers were in his hands, *one* being loaded. The cause of the altercation, so far as I could learn, was trivial. A little scuffle was engaged in by them over a key belonging to their sister's trunk. The sad tragedy having begun at the head of the stairs, when Lyton saw the wounded boy fall down the stairway, he placed the revolver to his forehead and sent a bullet whizzing into his own brain. He died in six hours, and was buried the next day. Joshua on regaining consciousness called for the elders; hence our visit to South Dakota. I prayed with and for the family in their deep distress, administered to the boy twice while there, and said what I could to comfort them. Sr. Allen and her son attended the late reunion held at Logan, and told me that the rapid recovery of Joshua was surprising to the neighbors, when the severity of the wound was considered. Whether he is fully convinced of the truthfulness of the latter-day work by the sad experience and the blessing that followed, I cannot say; but of one thing I feel reasonably sure: that is the use of liquor is not good in the family, without restraint, though used by a brother, when recommended by the physician for the whooping cough! Sr. Allen, though a widow of eighteen years, has been and yet is a strong believer in the restored gospel, and has met some opposition at home, where she should have received loving consideration and support, because she has stood for her liberty in the gospel, taking the church papers and books, and lending them to the neighbors to investigate and learn of our faith. On Saturday, August 20, I returned to Council Bluffs to resume the work there.

A trip up the Missouri River from Omaha into South Dakota will enlarge one's ideas of the greatness of this marvelous land of Joseph. When one can at one sweep of vision compass from five to forty miles of beautiful, gentle undulating and spreading prairies almost entirely covered with corn, wheat, and oats, and the monotony broken at appropriate intervals by good buildings and luxuriant, cultivated groves, the impression is simply immense,—stupenduous.

I could see magnificent rains falling in Nebraska anywhere from ten to twenty miles distant as our chariot glided along down the Dakota decline. While beholding these scenes, sublime in their greatness, I felt more than R. G. Ingersoll did in the awful presence and roar of Niagara Falls; not only unable to describe, but of the infinite greatness, wondrousness, and wisdom that ordains and controls all in beautiful harmony. When we carefully study the physical geography of Palestine, the land given to the *twelve* tribes, with no navigable rivers, no notable lakes, nor "deep that couch-eth beneath;" no mining interests whatever, either ancient or modern, ever developed there; no gold, silver, brass, tin, lead, or other metals; no petroleum or natural gas ever came from her mountains or vales; no "precious things" have been taken from her "everlasting mountains" or eternal hills; and when we compare these facts with Moses' prophetic blessing on the tribe of Joseph *only* (See Deuteronomy 33), we wonder where the prophecy is to apply, if not to the "New World"—America. If it be said the prophetic blessing applies to the millennial state of the world, we answer, we cannot see how it could be made to apply to the tribe of Joseph *then*, more than to any or all the tribes or tongues of the saved. It could apply to Palestine no more then than now, unless God yet stores its mountains with rich treasures, and Joseph supersedes the other tribes in their inheritance, two things we have no reason to expect will ever be done. The more these facts are considered the more forceful they become. It is encouraging to contemplate them in connection with the truthfulness of the Book of Mormon and the great latter-day work. Pardon this digression, and we return to the subject more immediately in hand.

In the latter part of August, I was summoned to Coldwater, Michigan, to attend the funeral of our youngest sister, Cynthia O. Scott, who, having yielded to chronic effects of la grippe, died August 22. The funeral sermon was preached by Elder G. H. Hilliard at the Saint's chapel on the 25th. The sermon was strong, spiritual, and comforting, full of pathos and hope. We cannot sorrow as those without hope. May I be so well prepared to go when the call comes for me.

Returning from Michigan the week following, I called at Lamoni and home over one night, and then went on to Wilber, Nebraska, to attend the Saints' camp meeting then being held there, arriving September 1, and remaining till the 7th. The services were spiritual and impressive, the Saints earnest and devoted, the preaching was stirring and encouraging in the main. Brn. J. Caffall and J. W. Waldsmith were in charge and were prompt with appointments. I preached six times while at Wilber. Found Brn. Porter and F. Chatburn alive to the interests of the work and actively engaged in the good cause.

During the month of September I labored at Council Bluffs and vicinity, including a visit to Persia, where I preached four times with some degree of liberty and, I trust, to some profit to those who heard. On the 18th I was at Panama, Shelby county, and preached the funeral sermon of the aged brother, Joseph Crandall, in the Methodist church, which was filled to its utmost. I was signally favored on that occasion with the divine guidance while reviewing the Bible statements relating to God's dealing with mankind in the "judgment to come," showing that he would have in consideration the varied degrees of light and man's opportunities for moral development in the different ages of the world, and the various degrees of rewards and punishment commensurate with his works. It seemed signally apparent to me that the old heathen idea that God is limited to just two worlds in the ages to come—heaven and hell—as respective dwelling places for man, is a fable, and inconsistent with divine justice and the idea of the "many mansions" of the "Father's house." Let me ask, What purpose would be subserved by placing the wicked in a *never-ending* punishment, a hell where they would be eternally punished, without any reference whatever to their various degrees of wickedness, beyond the reach of even infinite justice, or the least possible hope of reformation? To be eternally punished, is an idea not once mentioned in the Bible. To vindicate justice and to correct or reform are the only objects of punishment either temporal or eternal, so far as I am now able to determine.

I see I have digressed again, but most of us are liable to wander sometimes. After attending the late reunion at Logan, Iowa, and which, by the way, was my first attendance of a General Reunion of the church, and which to me was a great privilege indeed, I left Council Bluffs again and went to Springfield, Nebraska, pursuant to holding a discussion with one Elder Todd of the Advent Christian Church, of that place. We met, and our debate began on the evening of October 24, in the Adventist church. He had challenged the leaders of all religious movements of the world to debate the question: "Resolved that the Bible teaches that man, body, spirit, and soul, is mortal, and in death is unconscious;" he to affirm. Bro. Whitman grew restive with this challenge in the boundary of the Northern Nebraska district, the one he presides over, unmet, so he arranged, and while I did not claim to be *all* the challenged party, decided to grasp the gauntlet. After the third evening, Bro. Todd refused to stand fire longer, and retired from the engagement without further attempt; nor could I get any definite reasons for his refusal to longer face the contest. All went

www.LatterDayTruth.org

along with the best of feeling, however, so far as I could judge. More than could be seated attended most of the time. I do not think that the Bible doctrine,—that man is of a dual nature, body and spirit, and that the spirit survives the death of the body, existing a conscious, intelligent, progressive entity, separate from the body till its resurrection,—had to retire from Bro. Todd's criticism, or suffered therefrom in the least. Most of those attending the debate seemed to be well pleased with the result of the effort on our part. Elder Todd maintained the attitude of a gentleman, and did all he could for a lost cause. My opinion is, however, that it will be "a cold day" before he challenges so broadly and confidently again to debate the question.

Saints and friends in the regions I have recently visited are firm and hopeful in the ultimate of the work. But Saints, calls for labor are numerous, and gospel workers are needed so much; so many inviting fields go uncultivated! Are you praying the Lord to send more laborers into his harvest? and do you pray with *faith* enough to risk the one tenth of your increase in his treasury to aid the laborers to go? Shall the Lord be robbed of those souls that we might *thus* save? Never were grander opportunities before us than now. These opportunities are *ours*, shall we improve them or fail, and fail forever, absolutely forever? This work was not inaugurated by human power. Human wisdom has done its best at church invention, and never has it been able to produce anything like this great work; no not even with the pattern before it to a great extent, in the Bible, men in an unconverted state of heart do not desire this work, and devils oppose and hate it. It therefore did not originate with man or devils. God, therefore, ordained it. It stands against all the efforts and wisdom of man to oppose and destroy it, and only the unfaithfulness and unrighteousness of its own members ever has or ever will bring its defeat or arrest its progress; and that signifies their loss. May we all be found faithful and loyal to the saving truth of heaven.

Your brother,

C. SCOTT.

---

2 Tillington St., STAFFORD,
Eng., Oct. 27.

*Editors Herald:*—It will no doubt interest all readers of your pages to hear from this somewhat distant field. Ever since the General Church Conference appointed Elders J. W. Gillen and G. T. Griffiths to this mission we have been looking for their appearing among us as laborers called of God and sent forth to the nations to witness of his truth and power. I had the pleasure of making their acquaintance soon after their arrival in this country in June last, and hailing them as brethren in the Lord. On October 4 Bro. J. W. Gillen came among us, and our little branch at Stafford was made to rejoice by his presence and teachings. He stayed with us two weeks. Preached two Sundays, three times each day, and on six week nights, twelve sermons in all. We advertised him in the newspaper, and otherwise made it known who was in our midst. We obtained fair congregations, and on Sunday nights good full house. I asked one man in particular to come and hear one of the latter-day apostles preach. He answered he did not know how I could bring my mind to believe such stuff as present revelation and apostles; that he did not think of coming, as he did not want his mind disturbed. Poor fellow, one of Wesley's locals, content with the farthing candle when the Lord offers the electric light, so to speak. Those who did come had much prejudice removed from their minds by the clear and forcible argument of Bro. Gillen. I have no doubt that friends will be made to the cause through the effort, which may result in many uniting with the church. Bro. Gillen left us October 19, for the city of Birmingham, where Bro. Thomas Taylor resides, who has been for many years the loved, honored, and respected president of the English mission, and whose good wife lies at this present writing dangerously ill. I do not know what Bro. Gillen thought about us here as a small branch of the church, but we think much of him, and esteem him very highly for his work's sake. He is as a giant in knowledge pertaining to this latter-day work. I have no doubt that if he comes again he will get a better reception from those outside the work. Until then our prayers follow him wherever he goes, that God will bless and protect him from every harm, and abundantly prosper the work committed into the hands of his servants in this and all other lands.

Praying at all times for the welfare of Zion's cause, I remain,

Your brother in gospel bonds,

GEO. S. GREENWOOD.

---

NORTH PLYMOUTH, Mass., Nov. 6.

*Editors Herald:*—I would like to fill a place in your columns after receiving so much instruction in perusing your different subjects, also the letters by different ones, all of whom seem to receive that God-given witness, as Job says: "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." And when we search the book of Job, and see who it was that had spoken, it was Elihu, the only one of the five who was not rebuked. It was the same thought expressed by Elihu that moved the apostle to address himself to the Romans as he did in the eighth chapter: "The Spirit itself beareth witness with our spirit that we are the children of God." And it is a testimony in favor of the Bible being the word of God, and disproving infidelity. They could not have borrowed from one another, for it is expressed in different words. And most anyone can see that they were all taught from the same unchangeable God. I feel glad that I can express myself in my language that he has revealed himself to me. I may not express it in the same language as my brother, but still I know that it is revealed unto me, for the apostle says that the spirits of the prophets are subject to the prophets (1 Cor. 14:32.) It proves to me that God will reveal himself in their own language that they may understand it. Here is wisdom. And when a brother gets up and his words are not clothed with eloquence, and they are not in a grammatical way of speaking is it therefore not of God? I believe the apostle was wise when he said, "Despise not prophesyings. Prove all things; hold fast that which is good." We can observe in the teachings of Jesus Christ that he was governed by his surroundings; that he could not express himself to the fisherman as he could to the farmer; that is, not in the same words. But who cannot see but that he was taught by the same Spirit, and that he taught by the same, whether talking to the fishermen about the nets gathering fishes, or to the farmer about the corn—"First the blade, then the ear, then the full corn in the ear." Yours in the faith,

N. R. NICKERSON.

---

PHILADELPHIA, Pa., Nov. 8.

*Editors Herald:*—If I thought the lines I now pen did others as much good as theirs do me, I am sure I would write oftener; but I excuse myself, preferring to read the compositions of others to my own.

In prayer meeting when Saints are active and energetic I become so infatuated with listening to their testimony I almost forget to bear mine. Bro. T. W. Smith once said to me, after having been so engaged in listening to others bear testimony one right after the other till I forgot mine: "We would have had an excellent prayer and testimony meeting if all the Saints would have done as you." I felt it was true, for I could have occupied some of the moments that were lost and set, or followed their example. Yet with this feeling but few opportunities have I permitted to pass by without giving my testimony of God's goodness to me since I obeyed this gospel.

October 11 I bade adieu to home with all its endearments, and the 12th found me at my grandfather's, Horatio N. Kent, who is in his eighty-second year, has survived the dark day, and as the weeks number into years his desire for good and the ultimate triumph of this work increases. To say I received a cordial welcome from my grandparents, (grandmother not having seen me since I was so small I had no remembrance of her,) aunt, and uncles, would be putting it very crudely. Amboy is a noted place because of church work done in years gone by, but at present is needing assistance badly. With the assistance of Bro. Stephen Stone I delivered five discourses to small but interested congregations; one in the Union church, and four in grandfather's house; after which I bade them all farewell.

The Saints remembered what Jesus said, "By this ye may know my disciples," and lent a helping hand, meeting my extra expense by calling off there and making up the deficiency of my fare to Philadelphia, and a few pennies over. What made this act of kindness so much appreciated by the writer, it was a complete surprise, and came to hand just as God works on this line without any intimation on the preacher's part of his needs. Let me say, thanks to these kind hearts.

Arriving in Philadelphia as a stranger to everybody, and everybody a stranger to me, was not the happiest thought for one like myself that could be imposed. After some little inquiry I found Sr. A. Cameron, who

www.LatterDayTruth.org

gave me a cordial welcome. The next day I formed the acquaintance of Brother and Sister Bacon and others, with whom I met. In this acquaintance I felt assured we had sufficient material to begin work with. Sister Bacon was a worker, a good organist and singer; but alas, the following Tuesday morn she was taken with a deep cold, and Friday at 4:21 p. m. she died. "Man proposes but God disposes." She loved the work, and had been a great Sunday school worker in the past, and was waiting for help needed to assist to establish the Sunday school once more.

As touching the condition of the work in the past I will let others speak, but write of its demands now. We are trying to meet and hope by the help of God our Father to be able to bring the work to the front. To this end we obtained the use of one room in the Liberty Council Hall, on Germantown avenue, below Norris street, and commenced work there last Lord's day, at 10:30 a. m. After preaching, organized a Sunday school with the writer, superintendent; Bro. H. H. Bacon, assistant; Sister Clara Cameron, secretary; Sister S. Lewis, librarian; Bro. John Zimmerman, treasurer.

It was voted to adopt the Gospel Quarterly. By and by we will fall into line with the general Sunday school system. During the week the writer has kept himself busy visiting Saints and those friendly to the work, endeavoring to encourage and get all interested in helping roll the great work on. Have held but one prayer meeting, and that was on the Quaker order; however, we are hopeful for better results in the future. Two meetings during the week nights are all we have been able to have; but trust ere long we can occupy at least four. This way we can create an interest in various parts of the city where Saints will open their houses and invite their neighbors in, and by this means draw them to the hall for Sunday services. I find the Saints here quite ready to do all they can, which assures success. I am enjoying the best of health, and feeling well spiritually. My address is 2054 East Cumberland street, Philadelphia. Wishing success to Zion's workers, I am, yours,

A. H. PARSONS.

---

CHETEK, Wis., Nov. 7.

*Editors Herald:*—Immediately after the district conference at Valley Junction, Bro. J. W. Peterson and the writer came to this place and began a series of meetings in a hall, continuing for two weeks. The attendance and interest were good. We then went to Cartwright and preached one week in the United Brethren church with little apparent effect. Just before going to Cartwright we attended a lecture in a schoolhouse in the country, delivered by Enoch Bell, upon the immortality of the soul. At the close of the lecture the said Enoch was challenged to publicly discuss the question, by Bro. J. L. Gardner, Christian Adventist minister. Enoch declined, whereupon Bro. Gardner expressed great anxiety for debate, condemning the idea of man's inherent immortality in strong terms. Having done some preaching there in the past, and seeing this other seed being scattered by the brother, and recommended so highly, and believing that an enemy had sown it, I accepted the challenge. The following propositions were agree upon for discussion: Resolved that the Bible teaches that man is wholly mortal, and unconscious between death and the resurrection. Resolved that the Bible teaches that the soul or spirit of man is immortal and conscious between death and the resurrection. Bro. Gardner affirmed the first proposition and the writer the second. The debate was held in a Seventh-day Adventist church seven miles southeast of Chetek, Wisconsin, beginning November 1, and closing November 6. Each session was of two hours duration, the speakers occupying a half hour each alternately. Quite large audiences were out each evening, except the last, when rain kept many away. Bro. Gardner, though not particularly eloquent, and possessing only a fair flow of speech, has other characteristics, which qualify him well for debating. He has remarkable self-possession and tenacity, and when he once assumes a position, let it be stormed with shot and shell ever so hotly, he will again occupy it, and calmly assert, and endeavor to prove, that his position has not been injured in the least. He also exhibited dexterity in keeping his own line of battle very narrow, and took good care that his system of faith, if held up for public inspection, as it really is, be developed largely by his opponent. Repeatedly calling attention to his *method* of criticism, undoubtedly restrained undue claims for Hebrew and Greek originals, much sophistry and scathing sarcasm, such as the Bible and Christian principles have ever been subject to by schools of skepticism. As an illustration of his claims for certain Bible terms, according to the meaning and use of the originals, he showed that *nephesh*, Hebrew for soul, is applied to all the lower animals. He then contended that because the lower animals are mortal, or are supposed to be, when this same term, *nephesh*, soul, is applied to man, he must also be mortal. When it appeared that *nephesh*, soul, is also applied to God, as in Isaiah 1:14, "Your new moons and your appointed feasts my soul [*nephesh*] hateth," and that God is immortal, therefore, according to his own way of reasoning, when this same term is applied to man, as in Matthew 10:28, it proves that man is also immortal, he modified his claims for those terms somewhat. As an illustration of sophistry employed: "And if thine eye offend thee, pluck it out and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." —Matt. 18:9. Then he would comment, as as though the account were literal, disregarding the context, which shows the language refers to restraining evil propensities, and then exclaim: "Think of an immortal spirit with one eye, or one hand." His reply to preëxistence, as taught in the Bible, in connection with Zechariah 12:1, where we learn that God "formed" the spirit, as well as the body, was to ask: "Does the brother think God actually 'formed' the spirit in man? And if so *when* and *how*?" This is similar to the inquisitiveness of the skeptic, who wishes to know *how* and *when* God created angels. When our brother answers these inquiring minds, and tells them just *when* and *how* the Lord created the angels, we have pledged our word to tell him just *when* and *how* the spirit of man was "formed." Let us hope, when the answers are all in, that all minds will be relieved! Mr. N. E. Carver, superintendent of public instruction of Barron county, acted as moderator the first two nights. The discussion was conducted pleasantly throughout. The impression of it, to me, is that we not only have the truth, but also the *spirit* of truth. This latter was noticeably true the second night, when the brother made a strong effort in his opening speech. But, lo! in reply, the gentle Spirit from the skies came in light and in power, and the truth was magnified, and error, though in skilled hands, confused and discomforted. This Bro. Gardner also knows, "if he would testify." It is safe to say we lost no friends and made no enemies, even among the Adventists themselves. It is possible that the result of the discussion among the people may be that the adherents to each proposition, especially the more ardent ones, will feel highly edified and greatly strengthened in their respective faiths.

I expect to continue meetings in this immediate vicinity for about ten days, and then go west of Chetek, where I expect the aid of a local United Brethren preacher, who is very favorable to our faith, and who has already suffered considerable persecution for daring to express an opinion in our favor. My address will be Chetek, Wisconsin, until December 1. Bro. Peterson leaves me tomorrow, for Valley Junction, Wisconsin, thence to Grant county, to join Bro. C. H. Burr. The snow is falling rapidly, and it is probable the glad earth will be clothed in her robes of white until springtime.

Yours faithfully,

W. S. PENDER.

---

MESHOPPEN, Pa., Nov. 3.

*Editors Herald:*—I have had the pleasure of presenting the gospel to many who never heard it before, and it has made its way into the homes and hearts of some good people. God has given some increase and we are expecting more soon. Last Sunday I baptized Sr. Nettie Davidson; and on Monday Bro. Thomas Davidson and their daughter-in-law, Sr. Alma E. Davidson. God has confirmed the word to Sr. Alma by the gifts of his Spirit, which came to her and enabled her to compose two hymns. We look for a good work to be done here and many more gathered into the fold. Ever praying for the success of all God's people, I remain,

Your brother in the faith,

H. H. ROBINSON.

---

DOW CITY, Iowa, Nov. 12.

*Editors Herald:*—I noticed in the *Herald* for the 5th inst. an interesting clipping from the New York *Sun* in regard to the progress and general prosperous condition of things in Palestine, reminding me of a promise I made you at the reunion, to send you an editorial, also from the New York *Sun*, in regard to the same matter, to reproduce in the *Herald*.

www.LatterDayTruth.org

It will no doubt be interesting to some at least, perhaps to all, and be another testimony to the world that God is remembering his covenant people, that his word is truth, that his promises never fail, although made and recorded thousands of years ago. This gives hope and encouragement, and begets an assurance in our hearts that if we are faithful and endure to the end, we shall realize all that the Father in his infinite goodness has promised.

Our conference closed on Sunday evening, the 6th inst. We had a fair attendance and a peaceful and profitable time. The work in the district was reported to be in a fair condition and improving, the future prospects bright and cheering. One was baptized.

JOHN PETT.

# Original Articles.

## THE FAMILY, THE HOME, AND THEIR INFLUENCES.

THROUGH experience, close observation, and long and careful thought upon this subject, I am fully satisfied that it is the subject of all other subjects that demands an immediate, practical, and lawful solution; especially in these perilous times when children are so disobedient to parents, and both children and parents are, many of them, without natural affection. It is of the utmost importance to the church in its efforts to come up higher as the Lord has commanded, and which is now making a grand move through its Sunday schools and through a better class of literature to reach and reform the home and the family. I heartily indorse these practical means of reaching the family circle, and I believe it to be the bounden duty of every member of the body of Christ to cheerfully and practically sustain the efforts now being made as stepping-stones to higher and more effectual means which must soon be evolved out of the present efforts to reach the home—the family—and reform it.

To this end parents, teachers, and especially branch officers and all other officers should attend our Sunday schools, and by taking part in the exercises and by practice and precept say to the children and to others, "Come on; let us make this preparatory work a success." But, my beloved brethren and sisters in Christ, the Sunday school with all its influences for good is dwarfed when it is compared with the influences and effects of *the home, the family circle*, especially when we take into consideration the utter impossibility of the Sunday school of an hour or an hour and a half undoing and counteracting the bad effects of a whole week in public schools, in streets, and in homes that are not really and practically Christian. I believe all who have given this subject any thought whatever will agree with me that all reformatory measures, either of society, state, nation, or church must commence at the fountain head, the home, the family circle; and parents being the nucleus (especially the mothers) around which the family circle is formed, the whole question resolves itself into this: We must reach and reform those who have just entered into family relations, and also those who are about to enter into such relations; or, in other words, we must educate the young wives and the young husbands and educate them out of the present abnormal ways of raising a family, because it it is a well-known and established fact, that it is impossible to fully reform an old family after they have become thoroughly traditionized in the pernicious ways of their fathers. The reformatory measures of the gospel are far-reaching and would, if rightly understood and put into practice at the proper time, correct men and women in all the walks of life, especially in the reproduction of their species. It will make a model home in which to rear their offspring to lives of usefulness; but through ignorance and cultivation, inordinate lusts, with other pernicious appetites and ways, have subverted the legitimate laws of reproduction and controlled them, and through the fixed laws of heredity there are but few if any normal reproductions of species, with all our boasted civilization and Christianity.

These truths, with the facts above stated, are conclusive evidence as to the inadequacy of a model Sunday school with all its improved literature and other adjuncts to reach families in their beginnings and lay a sure foundation to build the home, the family circle, the church, the state, and the nation. This is the office work of the church, the body of Christ, the light of the world; and in this, above all other things, she should let the gospel light shine out to the world; and in order to accomplish this, reform schools or church helps should be established under the wise supervision of men and women competent to teach the young of both sexes, and especially the mothers how to form family relations and how to reproduce their species and rear them in accordance with the first law in all animate nature,—self or life preservation,—that children may be born into the world with natural affections, which is their lawful right; and until this is done and the antenatal conditions of the family reached and reformed, the unnatural affections of both parents and children must increase both in and out of the church. For the church, or in other words, the officers whose duty it is to be with the church always and visit the house of each member and see that they attend to all family duties, has failed to teach those families all their duties on this line, because they were ignorant themselves in the laws of reproduction and the raising of families. And then, just think of it, how unfashionable and what a gross insult it would be for our priests or teachers to commence teaching our very fashionable self-wise sons and daughters anything about family relations and the reproduction of their species! Why, not even their parents dare educate them upon these the most important matters of life, the very things upon which their happiness and the happiness of their offspring depends, fashion or tradition, that terrible master of all masters says, You must not teach. Now, methinks I hear some good old brethren and sisters say: "Our fathers and mothers were not educated in the art of reproducing our species and rearing them; they gave the subject but little or no careful thought; they raised their children, bringing them up in the good old way." But just let me say to such, that our fathers have eaten sour grapes, and the children's teeth have been set on edge; therefore, they bite and devour, and are without natural affection.

There has been much said and written, and several resolutions passed and committees appointed to establish a college to educate the young of the church in the higher branches of study. This I heartily indorse, but I must say to the church, that I am fully satisfied that all education provided for and had in schools and colleges, or in Sunday schools, is secondary and of little importance in its effects when compared with the mother's college and the home education. *Correct the home college, the fountain head of all education*, and then the gospel's power to save has reached its perfect work and its powers to redeem will be manifested in its true light. If there is any move in the direction of educating the young on the above named lines, I will write more upon the question; but there is no use of spending time and paper where there is no interest taken. There are many things connected with this subject, and I hope this article will bring abler pens than mine to the front.

A. HAWS.

DRAIN, Oregon, October 28, 1892.

## WONDERFUL IF TRUE.

WE are living in an age of surprises, as well as great disappointments in religious affairs. Perhaps the following may have a fulfillment strange and startling: "For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad."—Luke 8:17. One of the secret or hidden things that has attracted the wise and scholarly men of this and past time is the resting place of Noah's ark.

The Bible statement is: "And the

www.LatterDayTruth.org

ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat."—Gen. 8:4. This short text has been the foundation for many an article and sermon, and most likely will be again.

Last of all come the Rev. J. J. Nouri and James Bryce, M. P., and say that they have *seen* the wonderful ark. We read all such claims with a large margin, but are ever hopeful that if decay has not reduced the ark to dust, it may be found and stand as an unanswerable witness to the truthfulness of the word of God.

Here is the report of Dr. Nouri as published in the St. Louis, Missouri, *Globe-Democrat*, of November 10, 1892:—

"The Rev. John Joseph Nouri, D. D., LL. D., the Chaldean Archdeacon of Babylon and Jerusalem, has discovered Noah's ark. He has been engaged in exploration for many years, and among his latest triumphs he records the discovery of the sources of the Tigris and Euphrates. But he never expected to see the veritable ark made by Noah, and when, on April 25, at about two o'clock in the morning, the vision came to him, he was, 'almost overcome.' He had attempted to reach the top of Mount Ararat, in Armenia, 16,000 feet high, but owing to a violent snowstorm which raged he only succeeded in reaching a height of 14,000 feet.

"Afterward, owing to inclement weather prevailing, he and some of his friends descended some other way, and then it was by the merest accident that the ark was seen. Says the Doctor (according to an account of an interview in *Scientfic Siftings*): 'I discovered it myself, being the first to see it. I saw it through a field glass at first, though we got so close to it that it was visible to the eye alone. We had reached a blight over the green grass, and at length in deep snow and over glaciers of probably 16,000 or 16,500 feet, and within 1500 or 2,000 feet of the top, presently a great object came into view through the glass.'

"Of course the Doctor wondered what it could be; but when a bow and stern came in sight he had no doubt that he was looking upon the veritable workmanship of the patriarch Noah. 'It stood,' he says, 'more than 100 feet high and was more than 300 yards long. It was dark reddish, almost iron-colored, and seemed very thick. The snow has preserved it,' says Dr. Nouri. 'Were it not for that—constructed even of hard wood as it is—it would have been impossible to last over 2,000 or 3,000 years. As it is, it will be preserved for ages and ages, perhaps 20,000 or 30,000 years.'

"Unfortunately, he does not say how he identified the ark. He saw only the rear part of it, and he found the top covered with a cap of snow from five to ten feet thick. Some of the rooms or turrets of the ark were broken half way by the snow, but Dr. Nouri 'thoroughly assured himself by gazing long and repeatedly at different parts of the great craft that it once for forty days and forty nights had on board every living and creeping animal and insect, and every flying thing in the world.'

"Mr. James Bryce, M. P., for North Aberdeen, is one of the few men who have ascended Ararat. He bears out the remarkable statements recently made by the Rev. J. J. Nouri, for Mr. Bryce also claims to have seen Noah's ark."

Should the foregoing prove true, we will then be ready for the restoration of the *ark of the covenant;* and the remaining portion of the Book of Mormon, that was not translated in 1829, but surely will be in the due time of the Lord. Faith will triumph.

ROBT. M. ELVIN.

## LABOR AND CAPITAL.—NO. 10.

### CHRISTIANITY THEIR ONLY RECONCILER.

BY FANNIE JONES.

IN this number I will take up the consolidation of labor and also of capital and their secret societies. The Duke of Argyle says: "Combinations of workingmen for the protection of their labor are alike recommended by reason and experience." And when we turn to Isaiah 41:7 we read: "So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil." This passage in Isaiah does not say that to help each other they must have secret orders, combinations, covenants, oaths, ceremonies, etc.; for the Bible teaches that such things are not of God, but are of Satan or of men: "For, from the days of Cain, there was a secret combination, and their works were in the dark, and they knew every man his brother."—Gen. 5:37, I. T. Again: "The Lord worketh not in secret combinations."—Ether 3:12. "And there are also secret combinations, even as in times of old, according to the combinations of the devil, for he is the foundation of *all* these things. . . . For behold, my beloved brethren, I say unto you, that the Lord God worketh not in darkness."—2 Nephi 11:13, 14.

Every avocation in these days has its secret organization, from the section hands on the railroads to the bankers and capitalists. Of the latter organization, a competent authority says: "It is a national organization with ramifications everywhere. It holds annual sessions, has an executive council which meets in secret. . . . Thus, perfectly organized, securing to it unity and concert of action throughout the United States, and enabling it to bring forward upon any occasion its entire and undivided strength, to the support or defeat of any measure of the government." As a consequence of this secret combination, this winter our coal from Pennsylvania will cost us fifty cents more a ton than it did last winter, for the purpose of satisfying the greed of this corporation. At the present time we have the "Standard Oil Trust," "Coffin Trust," "Lumber Trust," etc., the result of secret combination, which does no good to the people, and which the Lord himself condemns.

"But," says one, "the people must form secret societies and fight them on their own ground." Friends, two wrongs will never make one right, and if you wish to come off victorious in this battle against wrong, you must educate the people to use the ballot for their own good and not trade it off for a drink of whiskey. Give us an educated class with a well-defined ambition in them, and we need not fear for the future destiny of our country. By education we mean such interchange and exchange of thought and the presentation of such questions as shall awaken thought, and arouse the people from that lethargy into which so many have subsided. The mind, like the muscles, is strengthened by exercise, hence the mind that has been strengthened and prepared for the battles of life by even a technical education is better qualified to grasp the questions of the day and vote for the men that will best carry out their views. Our politics must be cleansed from the corruption that surrounds them before these secret combinations will be destroyed. The people have by their votes given capital a chance, and they have taken it and now have one congressman and eight or ten members of the legislature, and from two to three national appointments out of every two hundred and fifteen lawyers and bankers. And we find that the farmers and workingmen who pay the lion's share of the taxes have only one out of two hundred thousand men. There is no need of these classes talking about war, anarchy, etc., when they alone are to blame for this state of affairs, for their ballots can put clean, honest men in office who will run the government for the best good of the people.

The first great lesson that these workingmen must learn is self-control. Great as may be the provocations, the passions cannot have full sway. All controversies have two sides, hence the greater the need for the highest display of the best faculties of the mind. But the striker too often throws all these things away and moves on a very low plane of the worst selfishness. He cares for no one but himself, as was seen in the Buffalo strike. This labor problem is the rid-

www.LatterDayTruth.org

dle of the nineteenth century. The question must be solved or the republic must perish, for under our social system the confiict is hastening toward a culmination by one interest being allowed to legislate for both. Business must not be interfered with, property must be secured, and the peace of society be guarded. Capital must not be destroyed, for what folly to insist upon toiling to-day, if to-morrow the products of to-day may be wantonly wasted. Then here is organized capital with rights to employ who it sees fit, at wages agreed upon by the parties to the contract, and organized labor with right to defend its interest, and unorganized labor with the same right to live and earn; and all these stand confronting each other and the people cry, "Where is the remedy?" Is there not enough in this unnatural struggle to prove that this country is upon a false foundation, and is the result of the legitimate fruits of a system held to be right by the sufferance of the age.

To insure safety, to perpetuate liberty, and to secure the fulfillment of our Declaration of Independence, we must retrace our steps and build anew, not by revolution, but by evolution. We can convert the forces of evil into forces of good, and must reverse our policy.

It is no wonder that infidelity is stalking abroad in our land, that the industrial classes are conspicuous by their absence from the churches when such men as Carnegie and Frick occupy the highest seats in the synagogue, and the ministers pet and fawn upon them for their filthy lucre. These men claim to be *professed* followers of the meek Jesus, and yet they arranged their shops at Homestead so that they could scald, and kill by electricity their fellow men. We leave it to the readers to judge if they were Christians. The workingman turns to his Bible and reads: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them shall be a witness against you, and shall eat your flesh as it were fire." "Do not ye after their works for they bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers." They close their Bibles and see these persons, the most active members in the orthodox churches, endowing colleges and public libraries so as to have their names written high on the walls of fame. But the workingman must look beneath this glitter and show, and if he does, he will find that Christ or the Bible does not uphold these men in their hypocrisy, and that all the good there is in this world is through the teachings of *Christianity* and not secret societies.

The secret society of switchmen ordered a strike in New York, and the result was a failure. Strikes, to our mind, are expensive and brutal; they are the carnal weapons of outraged and desperate men. There is a better way. The Pinkerton men can be abolished, the militiamen can be made to keep their place, and the plutocrat shall not control them, and that way is the *secret* ballot. We must stop class legislation and show the millionaire and the soulless corporations that their day has come and that they must be willing to step out of their high position, for the country is to be controlled by a Christian people. To settle this question in a Christian way and so that justice would be done to all, this nation should adopt a law, that when there is a disagreement between employers and employees, each of the parties interested shall choose one person to represent them, and these two persons chosen shall choose a third, both parties in conflict being obliged to accept the decision rendered by these three arbitrators. In short, we would recommend arbitration throughout this land in all cases of strikes, lockouts, and disagreements in general. We believe this will be done ere long, and that it will be the method of settling the disputes of nations as well as corporations, and thus in a great measure doing away with secret societies which are an abomination in the sight of God.

"Thou shalt not muzzle the ox that treadeth out the corn," has a trenchant significance when coupled by Paul with the saying of Christ: "The laborer is worthy of his hire." There can, indeed, be no misunderstanding of the plain and direct teachings of the Bible in this matter; its tender regard for the poor and the oppressed is found in its every look. The whole tenor of the sacred volume in relation to dues for service is that of broad-handed liberality: "Whatsoever is right I will give you," said the lord of the vineyard, and this is the foundation of the Christian equities between employer and employed. Neglect of these principles on the one side has made trade unions; pushing the demand beyond the extremity of justice has brought manufacturers' associations, armed for resistance, into being; and from this condition has proceeded a hostile feeling that will require years of honest endeavor to convert unto friendship.

In combining to obtain a share of the profits on production, and in restricting competition by fixing a standard for wages, workmen have followed the example of capitalists, who have seldom hesitated to organize for the same purposes. "It is an universal rule on the stock exchange of the world to prevent competition for business among members by having a fixed scale of commission, and not many years ago a western stock board was fined and had to pay $5,000 for executing orders one eighth per cent below the stipulated rates." "The United States is dotted with manufacturers' associations whose ruling motive is the exaction of profits on their wares by shortening the laboring year, preventing competition, and limiting production; and the formation of enormous trusts which aim to control the selling price of articles of prime necessity is now of constant occurrence." Cadman says: "The Western Wrapping Paper Combination keeps many of its mills idle to enhance the value of the remaining product. The Central Manufacturing Company, of Boston, a combination of tackmakers, runs its mills at half time for the same of object. The Vulcan Steel Mills, of St. Louis, received several thousands of dollars from a pool interested in rail making to stop manufacturing rails. The Screw Manufacturers' Combination pays an English firm $80,000 per year to withhold its productions from the United States." A president of the Reading Railroad told a committee of the Pennsylvania Legislature in 1884, that "every pound of rope we buy for our vessels and for our mines is bought at a price fixed by a committee of the rope manufacturers." All nails, fire brick, gas pipe, powder, and window glass are never bought except at the prices fixed by the representatives of the mills. But the worst combination of all is the "corner" on food.

In looking at this matter in an impartial light, we can see that the unions of men and masters, each distinctive from the other, have ample opportunities to bring out the selfishness of each. Labor should be conservative, free from unwise passion, if they wish to gain the public confidence. They will learn by dear experience that lawlessness is their *worst* and *deadliest* enemy. When laws are passed that will change this labor question, the laborer may then be ready for the recipient of spiritual truths; for Christ is oftener rejected from the bitterness of poverty than from the conviction of intellect. Many times those who are forsaken of men believe they are forsaken of God; for indigence is often a favorable soil for materialism.

It is grand to live if we feel that we are to live forever, forever rejoicing in the Creator's eternal bounty, for this is what Christianity teaches· but how terrible it is to live in doubt, and not believe in a hereafter, and be crushed by the calamities of life's surroundings, for that is about the position in which materialism places humanity. If labor and capital would find the true brotherhood of the Bible, it would throw open almost a heaven

www.LatterDayTruth.org

to imprisoned multitudes, and with the beloved disciple they could almost cry with ecstasy that they see a new heaven and a new earth, and the old ones are passed away.

The writer believes that the time is not far distant when Christ himself will come and cleanse the earth, and this question of labor and capital will then be settled forever and forever. But before that time we read in 2 Timothy 3:1–2: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy."

(To be continued.)

# Selected Articles.

## THE DATE OF THE EARLIEST MAN.

NO DISCOVERY in geology or archæology in the last thirty years has attracted more general popular interest or led to a hotter conflict and contest than the flint or stone implements found first in the gravels of the French River Somme, later in the Thames, and last of all in our own Delaware.

The argument for the presence of man on the earth before the glacial period, or a matter of 200,000 years ago or more, does not rest altogether on these implements; but they are its chief prop and buttress, and a wide fabric of scientific assertion and assumption has been reared on these little flint chips and cutting tools. Mr. John Fiske in his last history on the "Discovery of America" reviews the evidence on the subject and reaches the conclusion that Dr. C. C. Abbott, to whom the Delaware discoveries are due, has clearly established by the remains he has found in the Treton gravels the presence of man on this continent before the last glacial ice-cap covered it.

It has taken near thirty years of hot discussion to reach this conclusion, and vast scorn has been poured in the course of the wordy conflict on anyone weak enough to believe that man has been less long on the earth than was urged on this theory. The authenticity of these primitive relics of primal and paleolithic man has, however, barely been established and accepted, and has begun to filter down among the established scientific commonplaces of the day, when it begins to be challenged. Dr. Daniel G. Brinton of this city, in the very admirable and lucid notes on anthropology he contributes to science, notes that the study of these chipped flint fragments begins to show that they are not real flint implements at all, but only bits partially shaped and then thrown away because they were unfit for their proposed purpose. Consequently they would not "in any way illustrate the industry of the chippers, no matter what age they are."

To the lay mind, engaged in simply watching as a speculator the conflicts and contests of science, there is something appalling in the possible collapses of all the theories and assertions built on these shapeless bits of flint, argillite, and other materials now treasured in museums, and the sudden discovery that they are not in the least what they were supposed to be. —*Philadelphia Press.*

## PALESTINE—THE JEWS.

WE really cannot see why these unhappy and unfortunate Jews who have been flying from Russia to this country, who are now excluded from our ports by the bars raised against immigration, who cannot find a country of Europe that will let them live in it, who have failed in their attempts to form colonies in South America, who have searched vainly all over the world for a part of it in which they will be welcomed, should not look to the land of their forefathers, Palestine, and should not seek to repeople that land, in the hope that the power of their race will be revived as it existed in ancient times when Jerusalem was in its glory.

The idea that this restoration might be accomplished was entertained by the late Mr. Laurence Oliphant, a diplomatist, publicist, traveler, and author, a true friend of the Jewish people, a scholar who knew Palestine and its resources, and the race that once inhabited it, and its rulers, and the governmental system under which it exists. Mr. Oliphant was never able to carry out the Palestinian project which he devised, but even after he gave it up and came to this country he brooded over it, and maintained that it was practicable.

We are familiar with the arguments that disfavor the Jewish colonization of Palestine in this age of the world. We know that many attempts to establish Jewish colonies there have failed. We are aware that the Turkish Government has been averse to all the colonizing projects for which its grace has been invoked. We are fully conscious of the facts that Palestine has lost many of the attractions which it formerly possessed; that much of its once fertile soil has been reduced to sterility; that the few petty old cities in it are shrivelled and poverty stricken; that the people by which it is inhabited are opposed to the incoming of a multitude of Jews; and that the administration of its affairs by the functionaries of the Turkish Government is not in accord with the desires of the pious and able Sultan of Turkey.

These things are true, yet they need not dishearten Baron de Hirsch, who on account of the suspension of immigration to this country, is again looking toward Palestine as a possible home for the millions of Jews of the Russian exodus.

Palestine itself yet stands, and it still has its old-time hills, valleys, and plains, its brooks, rivers, and lakes. The country is redeemable, and it has in some respects better prospects in these times than it has had at any other time since the fall of Jerusalem. Its climate is the same as it was when Moses started out from Egypt to occupy it. Its soil, though impoverished by ages of neglect, can be improved by modern scientific appliances. Grain and fruit can yet be grown in its fields; sheep and hoofed beasts can yet find grass in its pasture lands; fish can yet be bred in its waters; its cities can be rebuilt and made fit for merchants and all manner of workers; its trade with the seacoast and with distant countries can be revived and made far more extensive and advantageous than it was in ancient times.

Capital can work wonders in Palestine, capital that is now in Jewish hands. Were a tithe of the enormous amount of money owned by the Jews of Europe invested in Palestine, and used there with Jewish shrewdness and energy, the country might be transformed within a brief generation. A short time ago, the Jewish millionaire, Baron de Hirsch, announced his readiness to expend $100,000,000 in the execution of his project for the removal of the four million Jews of Russia to some other country; and he had begun to carry out that project this year by transporting 25,000 of them to the United States, when we were compelled by the approach of cholera to put a stop to immigration. It is under these circumstances that he has once more taken up the thought of Palestine, upon which, some years ago, his mind was set. Other Jewish millionaires, among whom we may name Baron Edmond de Rothschild, Sir S. Montefiore, and M. Lazar Brodski, have expressed their desire to coöperate with him, and they have it in their power to furnish all the capital required for the developement of the manifold resources of Palestine. At this very time capitalists are making investments there far greater than any that have ever before been made. The railroad line from Jaffa to Jerusalem, which has been built by a French company, and which will this week be open for business, is but one of several railroad enterprises in Palestine, the most important of which is perhaps the line already begun between Haifa and Damascus. The influence of the new Jaffa-Jerusalem line upon the region which it traverses,

www.LatterDayTruth.org

and the cities which it unites, has already been marked. Population is increasing there, and many hundreds of new houses are now building. We learn through a letter from Jerusalem that about 600 residences and shops are in course of construction outside the city walls, and that the city itself, which had but 30,000 inhabitants six years ago, has now nearly 80,000, or more than it has had at any past period since the times of Titus.

The Turkish government has recently adopted measures favorable to the repeopling of Palestine by the Jewish race. Jewish colonists can now obtain, upon easy terms, proprietary rights in those agricultural settlements that have been turned over to them, and they are at liberty to build houses upon the lots which they may be able to procure. The price of good farming lands in Galilee, which will soon be traversed by the Haifa-Damascus Railroad, is from $10 to $15 per acre, and a farmhouse can be built for $600 or $800, while laborers who will not work very hard can be hired for low wages.

The greater number of Jews now taking up their abode in Palestine are from Russia; and several millions of Russian Jews are ready to go there, in case Baron De Hirsch and his compatriots can find no more desirable place for them.

A writer in the *Hebrew Journal* of this city gives some account of the new Palestinian movement. He says that the Jews who have been praying through the ages for the "restoration" are now trying to bring it about by natural means; that the desire of the Russian Jews for it is overwhelming; that they are raising funds for the establishment of colonies, and that the "Palestinian propaganda" is sustained by the great body of the orthodox rabbis, including Chief Rabbi Joseph of this city.

There are now in the world more than ten million Jews, about three quarters of whom are in Russia, Poland, the Balkan States, and Turkey. If the movement toward Palestine should get the impulse that the Hirsch committee is able to give it, an imaginative person can conceive of the country's doubling or trebling its Jewish population before the close of our century, and of its having a larger Jewish population fifty years hence than it had in ancient times, when its census ran up to three millions.

Should the restoration be accomplished, all hail to the New Jerusalem.—*New York Sun.*

---

James Still, the colored inmate of the reform school at New Brunswick, New Jersey, has completed the sixty-eighth day of his long fast. Although he has become weak he does not show signs of immediate dissolution. The authorities are puzzled over the case, and the physicians who have seen Still say that his vitality is remarkable.

# Conference Minutes.

### LONDON.

Conference convened at St. Thomas, October 22 to 24, J. H. Lake president, R. C. Evans assistant; John Shields and Fred Gregory secretaries. Elders E. K. Evans, Wm. Newton, and J. McKenzie were appointed a court to try a case. Branch reports: Cameron 57; 1 removed. St. Thomas 76; 8 baptized, 1 received, 8 removed. London 214: 8 baptized, 1 died. Corinth 37; 4 baptized, 2 removed. Garafraxa 83; 1 baptized, 1 died. Niagara Falls 27; 15 baptized. Masonville 103; 7 baptized. Egremont 77; 11 baptized. Usborne 29; 1 baptized. St. Marys, Windham, and Proton branch reports referred back for correction. London district last report 996; present 1057. So far as reports have been received, there have been 79 baptized, 26 received, 11 removed, 9 died, 2 ordained. Bishop's agent's report: On hand last report $135.38; received $318.92; disbursements $279.48; balance $174.82. Elders reported: A. E. Mortimore baptized 3, W. Newton baptized 10, W. Jenkins, J. McKenzie, E. K. Evans baptized 4, J. L. Mortimore baptized 1, R. B. Howlett baptized 7, T. A. Phillips, W. Corbett, J. H. Lake baptized 22, R. C. Evans baptized 9, J. Shields, C. Pearson baptized 2. Priests: F. Gregory and G. C. Tomlinson. District officers elected: R. C. Evans president, E. K. Evans vice president and Bishop's agent, John Shields secretary. R. C. Evans was chosen delegate to General Conference in 1893. Resolved that the delegate be instructed to invite the First Presidency to visit the Canada mission next summer. Resolved that the delegate be instructed to invite the General Conference to Canada in 1894, at London, Ontario. Report of elders' court appointed was received and adopted. Votes of thanks were tendered to the organist and others, also to St. Thomas friends and Saints, and to the city press for kindness shown. Preaching by Elders John Shields, R. C. Evans, Arthur Leverton, and J. H. Lake. One was baptized. Adjourned to call of presidents of mission and district.

### NORTHEASTERN MISSOURI.

Conference convened at Higbee, Missouri, November 5, 6. Bro. D. F. Winn president, D. E. Tucker secretary *pro. tem.* Elders reported: Bro. D. E. Tucker, F. A. Evans, L. D. Williams, —Vincent, D. Campbell, D. F. Winn, J. T. Williams. Priests: J. A. Tanner, and Mark Surridge. Teachers: J. Waltenbaugh, G. Booth. Branch reports: Bevier 141; 8 baptized, 5 received. Higbee 66; 2 baptized, 2 received, 2 removed. Huntsville 7. Hannibal 21; 1 died. Bishop's agent's report: On hand last report $19.95: Received $174.75; Expended $176.10; balance $18.60. Report was audited and found correct. J. A. Tanner was elected district secretary. Preaching by Elders D. E. Tucker, F. A. Evans, and J. A. Tanner. Adjourned to call of president.

### SOUTHERN NEBRASKA.

Conference convened in the Masonic Temple, Lincoln, Nebraska, October 8 to 10, J. W. Waldsmith in the chair, J. L. Diefendorf secretary. Branch reports: Blue River 161; 3 baptized, 5 received, 1 removed, 1 died. Brownville 24; 2 baptized, 2 received. Hebron 27; 7 received. Nebraska City 127; 1 baptized, 2 received, 3 removed, 1 died. Palmyra 57; 3 removed. Lincoln 10; 10 received. Haigler, report sent back for correction. Elders reported: R. C. Elvin, J. W. Waldsmith, C. H. Porter baptized 10, G. W. Shute baptized 3, T. Nutt baptized 2, J. Thompson, P. C. Peterson, J. Armstrong baptized 1, J. B. Goldsmith baptized 4, W. M. Self, F. J. Chatburn baptized 2, D. R. Baldwin. Priests F. L. Tucker and J. Ferguson, and Teachers R. O. Self and J. W. Holenbeck reported. Deacon J. H. Drury also reported. Bishop's agent, J. W. Waldsmith, reported: Due church April 1, $99.29; received, $379.46; paid out $425.02; balance September 30, $53.73. Resolved that we indorse the action of the missionary in charge, and declare the branches of Plattsmouth and Platte River disorganized. The district president and secretary were instructed to issue letters to any of those in good standing belonging to the now defunct branches. Elder Thomas Nutt was granted a mission in the district, as time and opportunity permit. District officers were sustained. Adjourned to Brownville the first Sunday before the full moon in February. Preaching by Elders Huff, C. H. Porter, and F. J. Chatburn. Four were baptized.

### SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Conference convened at Coldwater, Michigan, October 22, with E. C. Briggs president of the conference assisted by H. Rathbun; Star Corless secretary, L. Scott assistant. Branch reports: Clear Lake 75, Marcellus 14, Coldwater 112, Maumee 19, Dimondale 22, Evergreen 42, Lansing 25. Elders reported: I. M. Smith, T. Horton, E. C. Briggs, L. Scott, B. Corless, W. Reynolds, and H. Rathbun. Priests: H. Rathbun, J. W. Kiefer, J. Emrech, John Erter. A petition was received from the Eastern Michigan district asking that we grant them Oakland, Genesee, Macomb, and Wayne counties, which was granted. A committee was appointed to purchase a tent for the district, and the delegates to General Conference were instructed to vote for the next conference to be held at New London, Ontario. Leonard Scott was elected president of district, Otto Storey secretary. The general authorities of the church were sustained, also Bishop's Agent. Preaching by Elders W. J. Smith, E. C. Briggs, and L. Scott. Adjourned to Clear Lake, at call of president.

### POTTAWATTAMIE.

Conference convened with the Hazeldell branch, last Saturday and Sunday in August, district president in charge, F. Scott clerk. Committee appointed to audit Bishop's agent's books, reported the same correct. Branch reports: Council Bluffs 210; 4 baptized, 6 received, 1 removed. Hazeldell 66; 5 baptized. Wheeler's Grove 89; 6 baptized. Crescent City 126; 1 baptized, 2 received. North Star 101. Ministry reports: Elders: C. Derry, H. N. Hansen baptized 1, P. Anderson baptized 2, J. P. Carlile, D. K. Dodson baptized 1, S. Butler baptized 1, H. Peterson baptized 5, J. J. Christerson, R. McKenzie, S. C. Smith, C. A. Beebe, H. Hansen, J. Carlile baptized 1, W. W. Christerson. Priests: J. Evans, G. Needham, T. Scott, and P. Rasmussen. Teachers: S. V. Pratt, I. Carlile, A. Madison, and W. Winegar. Deacons: H. Hansen and C. Lapworth. Bishop's agent's report: On hand last report $92.50; received $535.25; paid out $511; balance $24.25. District authorities were sustained. Adjourned to Crescent City, last Saturday in November, 1892.

### CLINTON.

Conference met at Clinton, Missouri, September 15, A. White president, D. C. White clerk. Branches reported: Rich Hill 103; gain 6. Seir 75; gain 9. Eldorado Springs 109; gain 1. Willow Springs 115. Clinton 56; gain 4. Taberville 24. Nevada 42. Vera Cruz 16. Lowry City 68; gain 2. Elders reported: J. R. Anderson, T. R. White, A. White, D. C. White, A. H. Parsons, G. W. Beebe, H. Sparling, H. E. Goff, F. C. Keck, J. H. Thomas, A. J. Keck, A. Lloyd, D. W. Parmer, S. Swenson, and I. N. White. Priests reported: W. S. Macrae, E. T. Atwell, W. P. Crayne, R. T. Walters, and C. F. Belkham. Teacher E. D. Brownlee reported. Bishop's agent, A. White reported: Balance due agent last report $6.73; received $520.25; paid out $530.25; balance due agent $16.73. Adjourned to meet at Rich Hill, Missouri, December 10, 1892, at ten a. m.

www.LatterDayTruth.org

### SPECIAL NOTICE.

SR. WALKER has thought best to change the *Autumn Leaves* Premium List advertised in last issue of the HERALD. Notice the corrected list published in HERALD cover this issue.

## Miscellaneous Department.

### CONFERENCE NOTICES.

The Far West district conference will convene on Friday, December 16, at St. Joseph, Missouri. First day will be devoted to Sunday school work. We hope to see a full delegation from all the branches, both for Sunday school and conference. Come up to the house of the Lord, brethren, and let us hear from you as to your wants and determinations. Let us counsel together for the weal of Zion, and especially for our district. The officers of the district are your servants, not masters, and we hope to labor for the good of the whole. The hand of the Lord has been over us for good, and we hope to continue to be the recipients of his divine favor.

T. W. CHATBURN, Dist. Pres.

Eastern Maine Conference at Indian River, November 26.

JOSEPH LAKEMAN, Dist. Pres.

### TWO DAYS' MEETING.

There will be a two days' meeting held at Plano, Illinois, December 3, 4, 1892, in charge of Elders W. Vickery and T. Hougas, missionary in charge. All the local authorities are cordially invited.

HENRY SOUTHWICK, Dist. Pres.

### BORN.

PYLE.—Harley Leo, child of Bro. Harley and Sr. Clara Pyle was born in Lamoni, Iowa, September 11, 1891. He was blessed February 14, 1892, by Elder H. A. Stebbins, E. Keeler, and H. R. Harder.

HEINEMAN.—Near Manchester, Red River county, Texas, July 19, 1889, to Bro. Arnold G. and Sr. Sarah F. Heineman, a daughter; blessed at Davenport, Texas, October 20, 1892, by Elder Charles M. Fulks, and named Nellie M.

HEINEMAN.—Near Manchester, Texas, June 29, 1892, to Arnold G. and Sr. Sarah F. Heineman, a daughter; blessed October 20, by Elder C. M. Fulks, and named Josephine E.

COOK.—At Marathon, Iowa, September 24, 1892, to Bro. Albert J. and Sr. Annie A. Cook, a son; blessed at Marathon, November 9, by Elder C. J. Hunt, and named Charles Harris.

### DIED.

MESSICK.—At Stronghurst, Illinois, October 19, Hattie Alletta, little daughter of Bro. and Sr. A. Messick, aged 11 months and 27 days. Funeral sermon by Rev. Montgmery, of the United Presbyterian Church.

HEADLEE.—At the home of Bro. D. W. Palmer, August 19, 1892, Bro. D. F. Headlee. Deceased was born in Lee county, Iowa, April 6, 1848; was baptized June 19, 1892, by Elder D. W. Palmer. He was buried in the Saints' burying grounds at Coal Hill, Missouri; funeral in charge of G. W. Beebe. Thus he passed away after a life of affliction, having been a cripple for many years. "Blessed are the dead that die in the Lord."

### A LOST SON.

Edward Thomas, the only son of Morgan Thomas, Rocking Stone Pontypridd, South Wales, has been lost to parents and friends for years. The last letter received from him was from Leadville, Colorado, seven years from May, 1892. Since then, five years since, a Mr. Davis of Leadville has been consulted who stated that he was told that E. Thomas had gone to Silver City, New Mexico, but nothing definite can be learned.

Mr. E. Thomas left home in 1871 for Kansas City, Missouri, thence to Georgetown, thence to Leadville, and it is supposed he lived in those towns for years. He was brought up a wheelwright, but worked since as a miner in silver mines, etc. He is six feet two inches high; was forty-one years old in May, 1892; was fond of sporting with gun and dog. Any information about the said Edward Thomas would be thankfully received by his father. Address, Mr. Morgan Thomas, Rocking Stone, Pontypridd, South Wales, Europe.

### CONVENTION NOTICE.

Convention of the Little Sioux district association will be held at Little Sioux, Iowa, December 2, beginning at 2:30 p. m.

J. F. MINTUM, Supt.

### ITEMS OF INTEREST.

The strikers at Homestead, Pennsylvania, are badly in need of funds. The Amalgamated Association is under contract to pay them $10,400 a week, a severe drain on the organization of only 22,000 members. The outside financial aid has fallen off until it is hardly a factor, and the question of finance has become a serious one.

NEW YORK, Nov. 15.—The Archbishops who are to take part in the conference which begins to-morrow at the residence of Archbishop Corrigan are beginning to arrive in the city. Archbishops P. A. Feehan of Chicago, P. W. Riordan of San Francisco, John Ireland of St. Paul, and F. X. Katzer of Milwaukee have already arrived and the others who will participate in the conference will be on hand to-morrow. Archbishop Feehan is stopping at the Everett House and Archbishop Riordan at the Buckingham. Mgr. Satolli and Mgr. O'Connell of Rome are in the city and stopping at the Holland House. There is a belief that decisive action will be taken on the school question. Archbishop Ireland will participate in the deliberations of the conference and comes prepared to answer all questions which may be put to him touching the much discussed Fairibault system.

TORONTO, Ont., Nov. 14.—A dispatch from London says: The special committe appointed by the Council of the Imperial Federation League to consider definite proposals for a federation of the self-governing bodies of the British Empire has presented an exhaustive and very important report. The committee suggests the information of an imperial council which should consist, the committee urges, of members appointed by each of the various self-governing colonies, together with the British Prime Minister, the Secretaries of State, Foreign Affairs, War, the Colonies, and India; the first Lord of the Admiralty and Chancellor of the Exchequer. The method of retiring funds at the outset should be left to the choice of the set of the governing States, but a uniform principle might afterwards be found and substituted. The committee proposes that an imperial conference be summoned to consider the question, the conference, if it is deemed necessary, to be preceded by a royal commission. The committe closes its report with a strong appeal to the ministry to take action in this direction.

Mexico's corn and bean crop will be exceedingly bountiful this year.

LONDON, Nov. 11.—It is reported from Paris that the Franco-Russian treaty of alliance has been signed. It is not exactly known how the report originated, and until confirmed it will be well not to put too much faith in it. While there is a general belief that an understanding between France and Russia has been long since arrived at, skeptics think that the purpose of circulating the present rumor is to help the German government to overcome the opposition to the army bill. It will be recollected that when Prince Bismark was chancellor he never failed to get up a war scarce whenever the Reichstag showed itself adverse to increased military expenditure.

MOSCOW, Nov. 11.—Reliable reports have been received here that 165 Russians whom Col. Janoff left behind him in camp in the Pamirs are in a critical position. It is asserted that these troops are threatened by a force of 1,000 Chinese. The government has therefore decided to dispatch to their assistance a small expedition including a detachment of artillery. The situation of 200 Kirghese families under Russian protection is also reported as critical owing to a lack of food and to Chinese hostility. Col. Janoff himself has gone to Tashkend to consult with the Russian governor general there.

VIENNA, Nov. 14.—At a recent meeting of the Society of Engineers Herr Koster described his invention of an electric railway calling into use a locomotor which will travel 123 miles an hour. The building of a railway of this description is projected, to be built along the banks of the Danube, from Vienna to Buda-Pesth. Each carriage will be provided with a motor and will be designed to carry forty persons.

The *Standard's* Paris correspondent states that fresh cases of cholera are reported from Etaples, Courtville, Calais, Avion, and elsewhere in the North of France. The Buda-Pesth correspondent of the same paper reports that the disease is spreading in Western and and Southern Hungary. Twenty-seven died Friday at Aradaoz, and thirty more Saturday. There are several new cases in Holland. Many fatal cases have occurred there.

During the last week twenty-three deaths from cholera occurred at various places in Holland.

William Williams, a Sugartown, Pennsylvania, farmer bet $300 on Harrison and of course lost it. He had borrowed the cash and his inability to pay it so preyed upon his mind that he shot himself yesterday. His family found him lying in his room with a bullet hole in his head.

It is claimed by the Federal authorities along the Rio Grande border that large numbers of Chinamen are crossing the river from Mexico into the United States each week and that the customs officials are unable to prevent this wholesale violation of the Exclusion act, owing to a lack of river guards.

Five thousand dollars' worth of smuggled opium was found yesterday at San Francisco on the steamship City of Pekin, which arrived from China Sunday.

BEDFORD Ind., Nov. 13.—Diphtheria has been making serious ravages at Reed's Station near this place. It is impossible for doctors to cope with the disease and death has resulted in every instance.

Thursday the colored men of Georgia will hold a convention in Atlanta to petition the Legislature to remove certain grievances of which they complain. They claim that when they pay for first-class passage on railroads they should have it. It is expected that 500 delegates will attend the convention.

TOKIO, Nov. 14.—A fire occurred in this city yesterday, destroying six hundred houses. The houses destroyed were the usual bamboo structures that burn like tinder once a fire gets started.

RED BUD, Ill., Nov. 17.—A cyclone swept this county this morning, and caused the loss of at least five lives and the destruction of property to the extent of $250,000.

KANSAS CITY, Mo., Nov. 17.—Kansas, Missouri, and Arkansas are storm-swept to-night. Snow, rain, and high winds prevail. Much damage has been done in the cities and country.

A submarine electrical lamp has been tested in Toulon at a depth of thirty feet. It illuminated a radius of one hundred feet. Fish surrounded it like insects about a lamp.

www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges....$1 50
Imitation Morocco, gilt edges.....2 00
Morocco, gilt edges.....2 50
Roxburg Turkey, gilt edges.....3 75
Flexible covers (similar binding to Oxford Teacher's Bible).....4 00
New Testament, inspired.....75

## Book of Mormon.

Roan, sprinkled edges.....1 25
Imitation Morocco, gilt edges.....1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library.....1 25
Imitation Morocco, gilt edges.....1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges.....1 25
Imitation Morocco, gilt edges.....1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides.....2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only).....1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages..... 70
Leather binding.....1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges.....1 50

## Voice of Warning.

Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages.....1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100. 25
250, 50c; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100.....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100.....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz. 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100.....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31. What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25
250, 50c.; 500, $1; 1,000,... .....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36. The Spaulding Story Reexamined; per doz.. 20
per hundred.....1 25
41. The Gospel; per doz. 5c.; 100, 25c.; 250,.. 50
500, $1; 1,000.....1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75
Trial of the Witnesses to the Resurrection of Jesus Christ; 5c. each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

# SUNDAY SCHOOL SUPPLIES.

## Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

## Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

## The Gospel Quarterly.

SENIOR GRADE

A Sunday School Quarterly containing lessons for each Sunday in the year; prepared by the Lesson Committee of the General Sunday School Association; designed for the use of both teachers and scholars.

The Home Study with Questions, Introduction, Comparative Texts from King James's and the Inspired Translations, Study of Words and Phrases, Questions on Lesson Text, Sidelights, and Footlights, are designed to aid scholars and teachers by bringing them into direct contact with the Scriptures, and furnishing historical and general information from first-class supplementary aids to Bible Study, thus giving accurate knowledge of the Bible and bringing out the doctrines of the gospel Each quarterly contains a Map of Palestine, also a Lesson Dictionary.

Bound in paper covers; price 10 cents per quarter; 35 cents per year.

INTERMEDIATE AND PRIMARY GRADES COMBINED.

This grade contains the lessons of the Senior Grade in simplified form and for corresponding dates. The Bible Practice Work, To The Teacher, The Lesson Story, Questions on the Lesson, etc., are the leading features. "Footlights:" the Names, Order, and Number of the Books of the Bible, Notes for Teachers, and a Map of Palestine are also included

Bound in paper covers; price 5 cents each; 20 cents per year.

## Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

## Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

## Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes.....1 25
One doz. statistical reports..... 10
All for.....$3 25

## Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

## Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

## Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

## New Testaments; Inspired Translation,

limp cloth binding, 30c. each; $3.30 per doz. net.

A special, cheap edition for Sunday schools; same size and type as the stiff board bound 75c edition.

## New Testaments:

King James' translation; three sizes; American Bible Society's editions; cloth binding.

Brevier type, 18 mo, 25c. each net; the same per doz.

Agate type, 32 mo., (smaller) 15c. each; $1.60 per doz net.

Pearl agate type, 32 mo., 10c. each; $1.00 per doz. net.

These books are kept in stock to supply schools and other patrons with good, cheap Testaments at very low prices.

## Cards and Tickets.

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100 ..... 50
Good Behavior tickets; per 100, 15c.; 1,000 ...1 00
Prompt Attendance tickets; 100, 15; 1,000....1 00

## Winnowed Songs.

Each 40c., half doz. $2.25, per doz. .....4 50

## Zion's Hope,

A large, four page Sunday school paper for children; illustrated; edited by Sr. M. Walker. 50c. per year; In packages of four, five, or six to one address, 40c. each per year; in packages of seven or more, 35c. each.


www.LatterDayTruth.org

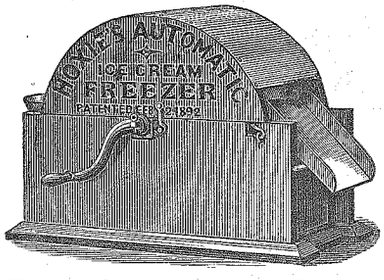
### WEALTH AND LUXURY.

THE idea seems to be that a man ought to throw away wealth and luxury because they make life too easy. Really, it is throwing away wealth and luxury because they make life hard, because in them the chance of deep and spiritual life is beset by many mysterious and subtle dangers over the conquest of which alone can man go forward to his best. Surely there is a braver, a franker, and a noble way. Surely the man who takes his wealth or privilege and keeps it and learns how to live in it and use it, and conquer its dangers by continual watchfulness and care--surely he has done work more worthy of respect than any monk or ascetic in the cell or cave to which his coward life has fled.


HOXIE'S AUTOMATIC

## Ice Cream Freezer

CAPACITY




UNLIMITED.

**For Hotels, Restaurants, and Family Use.**

Will freeze Ice Cream, Lemonade, Sherbets, and all kinds of Ices instantly. Several Machines combined in one, with saving of 80 per cent of ice. Agents wanted. Exclusive territory can be secured by addressing

**HOXIE BROS.,**
17 CHARDON ST., BOSTON, MASS.

## BOOKBINDING

Of all kinds at reasonable rates.

| | |
|---|---|
| Herald volumes, library leather backs and corners, marbled edges | $1 50 |
| Autumn Leaves, half roan, cloth sides | 1 00 |
| " " half imitation morocco | 1 25 |
| " " half morocco | 1 50 |

Books of similar size at same rates.

**Prices include cost of returning to sender.**

## A Marvelous Discovery Free.

**Superfluous hair removed permanently, instantaneously, without pain, by Electro-Chemical Fluid. In order to prove superiority, we will for next 90 days send sample bottle and testimonials free, on receipt of nineteen cents to pay postage. Electro-Chemical Co., 25 East 14th St., New York.**

## THIS SPEAKS

FOR ITSELF.

The following letter from a Brother ought to convince any sane man or woman that the sale of Ordway and Company's Bed Springs is a profitable business *if pushed*. The Company *furnishes* Model and Case, Sample Spring, Circulars, etc., *free to Agents* (conditionally), and Springs, to be paid after delivered, if satisfactory reference is given and the orders *taken first*. They also have other *Household Necessities* for agents to sell. Suitable for *either sex, young* or *old*. *Write* for *circulars* and *terms*. Do not fail to mention *Herald*. Write quick if you wish to *secure territory* and make money. Address,

B. F. ORDWAY & CO., PEORIA, Ill.

CEDAR GROVE, Ind., April 19, 1862.

MESSRS. ORDWAY & CO., *Gentlemen:*—I have been selling your Portable Self-adjustable Bed Springs for some time, and find that THEY GIVE ENTIRE SATISFACTION wherever sold, and are the best thing for a beginner I know of. It is a PLEASURE TO SELL them, also A SOURCE OF PROFIT beyond anything I had expected, when I began selling them. Since the beginning of the year have sold about 160 sets of your Springs, and have not been working near all the time. Have sold as many as 8 sets per day.

Consider your dealings with me as being fair, and even liberal. Accept my thanks for prompt filling of orders sent you from time to time. Enclosed find order for 50 sets of your Springs. Yours in bonds,

C. W. CHAPPELOW.

# Central Normal University,

## HUMESTON, - - - - IOWA.

The University embraces the following Colleges.

- College of Liberal Arts.
- College of Music.
- College of Fine Arts.
- Commercial College.
- Colelge of Telegraphy.
- College of Shorthand and Typewriting.
- College of Elocution and Oratory.

All departments are in charge of competent and specially qualified instructors. Every teacher is a specialist. Convenient buildings, special apparatus, large airy class rooms, and all appointments are modern and the very best. Fall term opens August 30, 1892. Student can enter at any time. Expenses very reasonable. Send for large descriptive catalogue. Address,

3dec W. H HENDERSON, PRES., or CHAS CRUMPACKER, PRIN.

"The Proper Study of Mankind is Man."

# "WHAT IS MAN,"

BY ELDER J. R. LAMBERT.

**Cloth 75 c; with Patriot a year $1.50; paper 50 c.; with Patriot a year $1.25.**

Address orders invariably LAMBERT BROTHERS,

LAMONI, Decatur County, IOWA.

# Autumn Leaves Premium List

Wishing to increase our circulation, and as an inducement to those who are willing to help us do this, we have decided to offer the following very liberal cash premiums:—

| | |
|---|---|
| For the largest list of new subscribers (not less than 12) sent us before Jan. 15, 1893 | $15 00 |
| For the largest list of renewals | 15 00 |
| For the second largest list of new subscribers (not less than nine) | 10 00 |
| For the second largest list of renewals | 10 00 |
| For the third largest list of new subscribers (not less than six) | 5 00 |
| For the third largest list of renewals | 5 00 |
| For four next largest lists of new subscribers (not less than three) | 2 50 each. |
| For four next largest lists of renewals | 2 50 each. |
| For five next largest lists of new subscribers (not less than two) | 2 00 each. |
| For five next largests lists of renewals | 2 00 each. |

CORRECTION.—Having more carefully examined the Cyclopedia of History, we have thought best to withdraw it from our premium list and offer the engravings in its place, as we believe they will be more satisfactory to our patrons.

In addition to the above cash premiums (as we wish to compensate everyone who is willing to help us) we will for one new subscriber and your own renewal, send you, postpaid, our fine steel engraving of President Joseph Smith, or the engraving of Pres. W. W. Blair, as you may choose. Or for two renewals and your own, we will send the same.

While the steel engraving of President Smith needs no recommendation from us to those who have seen it, to those who have not we would say that it is the finest enlarged picture of our President extant. The plate from which it is printed was engraved on steel especially for us, the plate alone costing us hundreds of dollars. It is a superb work of art and must be seen to be appreciated.

Take notice that the above offers are made only upon *payment in advance*. Money must in all cases accompany the list of names. Names may be sent at different times, but you must keep a list of them for final settlement.

## MINISTRY AND BRANCH CARDS.

Neat cards for Ministers and Branches, with name and address or house of worship and hours of services on face, and Epitome or "What we Believe" on reverse side. An excellent aid. Two sizes: 3¼ x 4 inches, price 75 c per 250, $2.50 per 1,000. 3 x 5⅛ inches, $1.00 per 250; $3 50 per 1,000 postage paid

## GERMAN TRACTS.

Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2 cents; the Sixth Trumpet, a fifty-four page pamphlet, 25 cents.

These prices include postage.

## RUINS REVISITED AND THE WORLD-STORY RETOLD,

BY S. F. WALKER.

A Scientific Defense of the Latter Day Faith. Price $1.

## A RELIABLE WOMAN

**Wanted in every County to establish a Corset Parlor for the sale of Dr. Nichols' Celebrated Spiral Spring Corsets and Clasps. Wages $40 to $75 per month and expenses. We furnish complete stock on consignment; settlements monthly. $3 SAMPLE CORSET FREE. Send 18 cents postage for sample and terms. S. S. Mfg Co, 378 Canal St., New York.**

## L. A. FOWLER, CONTRACTOR & BUILDER

LAMONI, - IOWA.

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

## Spiritual Gifts and the Seer of Palmyra.

BY ELDER M. H. BOND.

Modern Prophets after ancient types. Who was Joseph Smith? Was he a religious impostor? Was he a "Spirit Medium"? What does the Bible say about Joseph Smith?

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee--The Revelations of Emanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the work of "The Latter Day Seer," Examined in the Light of Facts and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A revision of "Spiritual Gifts," with supplement and appendix. Paper covers, 35cts., full cloth binding, 60cts.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, December 3, 1892. No. 49.

Flora L Scott

PUBLICATIONS ISSUED AND FOR SALE
) BY THE (
Board of Publication of the Reorganized Church,
at their Publishing House in
LAMONI, DECATUR CO., IOWA,
And sent Free of Postage at prices named.

## Joseph Smith the Prophet and His Progenitors.

BY LUCY SMITH.

This work is familiarly known as "Lucy Smith's History." It was written by the Mother of the Prophet, most of it previous to his death, and is said to have passed under his personal inspection. It is a book of 312 pages and contains biographical sketches and the genealogy of Joseph Smith and his ancestors.

A history of the religious movement established under the ministry of Mr. Smith is given, with many remarkable incidents connected with the development of the latter day work not recorded in other publications. The reader is furnished a plain and truthful statement of facts concerning the Smith family, its origin, character, and history, in contrast with the mass of unreliable and untruthful accounts published and circulated by its enemies.

It includes an account of the martyrdom of Joseph and Hyrum Smith, in 1844.

Leather binding $1.00, muslin binding 70 cts.

## Hesperis.

The poetical works of David H. Smith, youngest son of the Prophet, Joseph Smith. It contains upwards of one hundred of the author's best compositions, many of which are excellent poems of a high order of merit; all containing sentiments of exalted type, and of true religious spirit. The author was gifted as a hymn writer and employed his talent in the production of sacred psalms and other sonnets of an elevating, inspiring nature. His sacred numbers are general favorites, and much used in the song services of public worship.

The book contains 194 pages. Elegantly printed, bound in cloth, stamped, gilt edges; price $1.50—an excellent birthday or holiday gift book.

## Voice of Warning,

AND

## Instruction to all People;

Or an Introduction to the Faith and Doctrine of the Reorganized Church of Jesus Christ of Latter Day Saints.

This work in its graphic review of the prophecies and history of God's dealings with his people in past ages, together with the abundant proofs concerning the work of the latter days, the gathering and restoration of Israel to their ancient home in Palestine, is a book for the times. The author presents the prophetic evidences of the restoration of the gospel in "the dispensation of the fullness of times," showing the evidences in favor of a *restoration* of primitive Christianity and the organization of the apostolic church with its apostleship and priesthood—its authority—its powers and gifts. This publication has always been a favorite one among inquirers for the truth.

150 pages, cloth bound, each 20 cts., paper covers, each 10 cts., per doz. $1.00.

## Rules of Order and Debate.

A manual of parliamentary practice for all deliberative assemblies of the Church of Jesus Christ of Latter Day Saints. Each chapter is headed, each section has its subhead. The book contains rules for the government of General and District Conferences, Branch Business Meetings, and other assemblies. Its parliamentary rules are based upon the latest and best works of accepted authorities. The Articles of Association of the Reorganized Church, also the General Conference Rules of Representation are included. Instructions and rulings concerning General, District, and Branch Records, the holding of Elders' Courts, etc., are also embodied in the work. Revised and republished 1891. A book of 200 pages, cloth bound, exhaustively indexed; price 50 cts.

## Braden-Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship, and practice, with the Church of Christ as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages, $1.75.

## Autumn Leaves.

A religious monthly magazine published for the youth of the church, by Mrs. M. Walker, issued from the Herald Office. Price $1.50 per year. It contains, in addition to its general matter, the following departments: Observations; Department of Correspondence; Editor's Corner; Domestic Department; Round Table. Its series of biographies and autobiographies of leading ministers of the Church past and present have been widely read and greatly appreciated. It presents many features of the world's progress, of use alike to young and old. Illustrated, 48 pages, size 7x10.

## Joseph the Seer.

His Prophetic Mission Vindicated and the Divine Origin of the Book of Mormon Defended and Maintained.

(New and Revised Edition.)

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church, and a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon. The author has gathered excellent matter from many sources and compiled in compact form much that is of interest and value to students interested in the Book of Mormon, the prophetic calling of Joseph Smith, and the Bible. 200 pages.

Muslin binding 50 cts., paper covers 35 cts.

## Manuscript Found.

This is the notorious Manuscript Found, written by Rev. Solomon Spalding; a verified and certified copy of the original now in Oberlin College, Ohio, of which so much has been said and written in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief groundwork and material from which to write the Book of Mormon. The preface to the work contains an account of its coming to light, by which it can be traced back to its author—Solomon Spalding. The work, suppressed for years by enemies of the Latter Day Saints, is a complete refutation of the charge made that it is the basis from which the Book of Mormon was written.

Muslin binding 25 cts., ten or more each 20 cts., paper covers 15 cts., ten or more each 13 cts.

## Visions of Joseph Smith, the Seer.

A 48 page pamphlet, 32 pages of which contain an account of the angel's visits to Mr. Smith, the finding of ancient plates—the records from which the Book of Mormon was translated. It briefly recounts the leading events connected with Mr. Smith's early experiences up to the organization of the Church, in 1830. Three additional chapters describe American Antiquities, and Hebrew Relics, one containing the statement of Dr. Lederer, a converted Jew, etc., all corroborative of the claims of the Book of Mormon.

Paper covers 10 cts.

## A Manual of the Priesthood.

This is a work by Elder Charles Derry, in which is set forth the order and nature of the Priesthood. The writer also defines the duties and prerogatives of all Church Officials, from the First Presidency to the Deacons inclusive. It is compiled from the standard books of the church and the History of Joseph Smith as published in the *Millennial Star*. Indexed for ready reference, 132 pages, cloth bound, 25 cents.

## Cowdery Letters.

Written on the subject of the Rise of the Church of Jesus Christ of Latter Day Saints, by Elder Oliver Cowdery. They contain valuable matter concerning the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon; and the Angelic Bestowal of the Priesthood. In paper covers, 40 pages, 8 cents each; per dozen 75 cents. Without covers, 5 cents each; per dozen 50 cents.

## Songs of Zion.

(BY ELDER T. W. SMITH.)

Paper covers, 10 cents; per dozen $1.00.

## Miscellaneous.

In addition to the following list, the Herald Office will purchase any obtainable book desired by its patrons.

Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent 4 75

The problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin.....1 50

Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall.....1 00

Josephus, complete, library leather.....2 25

Gibbon's Decline and Fall of the Roman Empire, muslin boards, 5 volumes.....4 00

Baldwin's Ancient America (illustrated).1 80

Rollin's Ancient History, two volumes in one.....4 00

The Koran, library leather.....2 25

The Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea and Palestine.....2 00

Cruden's Complete concordance of the Bible.....1 50

Apocryphal New Testament.....1 25

Elders' Diary, by Joseph Luff..... 30

Emerson's Ready Binder, *Herald* size.... 85

www.LatterDayTruth.org

## H. L. TILTON,

1881. LAMONI, IOWA, 1892.

GENERAL MERCHANDISE,

**Strictly Cash and Produce.**

A CASH STORE can and will sell goods for less money than any house doing a credit business.

WE SOLICIT YOUR PATRONAGE.

## THOS. TEALE & SON

Carry the largest and most complete line of

**Dry Goods, Clothing, Groceries, & Hardware**

in town. We buy in large quantities, and for cash, and can meet all competition.

THOS. TEALE & SON.

## B. D. FLEET,

General Merchandise,

LAMONI, - IOWA.

THE BEST CHRISTMAS PRESENT IS A BOOK
THE BEST BOOK IS A BIBLE
THE BEST BIBLE IS A TEACHER'S BIBLE
THE BEST TEACHER'S BIBLE IS THE E. & S

Ask your Bookseller to show you this E. & S. Bible. Look at the bottom of the title-page and you will find the name of

**EYRE & SPOTTISWOODE**

there, or it will not be the book you want.

**1,500,000 Copies of this Bible have been Sold**

What better testimony to its superiority can be given?

**The prices range from $1 25 to $15.50.**

This Bible is issued by

**EYRE & SPOTTISWOODE,**

The Oldest Bible publishing firm in the World.

If your Bookseller does not keep this Bible in stock, some other one in your city does—try him. Or send for price list to

**E. & J. B. YOUNG & CO.,**

**Cooper Union, 4th Ave., New York.**

### A HOME FOR SALE.

Large, two-story, eight-room House, with plenty of Closets, Summer Kitchen, good Barn, and other out buildings. Plenty of hard and soft water handily arranged. Situated on the highest ground in Lamoni, fronting the South, commanding a good view of Town and Country, with lot 150 ft. front by 222 ft. deep, nearly level, just fall enough for drainage, nicely set to Fruit and Ornamental Trees Good sidewalks leading to all parts of town. Only three blocks from Business Center, three blocks from School, one block from Herald Office. In good Neighborhood. Surrounded by good Residences, on one of the finest driving streets in Lamoni. Improvements are all new, and most conveniently arranged, built of the best material all through, as I intended it for a Home for Myself, but having made other arrangements, desire to sell.

Inquire of or address,
W. A. HOPKINS, LAMONI, Ia.

## 4 LOTS

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

**CHOICE RESIDENCE LOCATION.**

Terms reasonable. Call on or address,
J. A. GUNSOLLEY, Lamoni, Iowa.

### MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:—

Bay City, Michigan, Mission Hall, corner of Monroe and Second streets.

Philadelphia, Pennsylvania, at Liberty Council Hall, Room 14; Sunday school at 10 a.m.; preaching 11.10 a.m. and 7 p.m.

West Oakland, California, Montana Hall, Adeline Station, Seventh street.

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

## "NOT HOW CHEAP, BUT HOW GOOD."

We carry a well selected stock of

General Merchandise,

and our constant aim is to please customers, and give them good values. We take pride in selling goods we can guarantee, and that we know will give satisfaction.

☞ Call and see us.

Yours truly,

Blair Mercantile Co.

Robt. Winning, President. **LAMONI** D. F. Nicholson, Cashier.

## STATE BANK

(Successor to Farmers Bank of Lamoni.)

Paid up Capital.....$25,000 00
Liability of Stockholders.....$50,000 00

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

## ATTENTION.

We have on hand ONE GOOD, STRAIGHT GRADE of WHOLESOME, FAMILY FLOUR, not adulterated with alum or other ingredients, which we offer at $1.00 per sack. Give it a trial and be satisfied.

**JAMES ALLEN,**
**Lamoni Flour Mill.**

## YOU CANNOT AFFORD

To be

**WITHOUT A GOOD GENERAL NEWSPAPER**

IN YOUR FAMILY.

Reading the **PATRIOT** commends it more than anything else. All we ask is that you shall place yourself in a position to be your own judge.

TRY IT! TRY IT!

Send for free sample, and testimonials of those whom you know, and who know the *Patriot*.

**1 year $1.00, 6 months 50c., 3 months 25c.**

LAMBERT BROS., Lamoni,
Iosep. Decatur Co., Iowa.

## ZION'S ENSIGN

FREE

UNTIL JANUARY 1, 1893.

Read the Conditions.

For one dollar we will send the Ensign to new subscribers from the date of receiving their subscriptions until January 1, 1894, thus giving it free for the remainder of this year.

**Address, ZION'S ENSIGN,**

**Box 175. Independence, Mo.**

## BOOKBINDING

Of all kinds at reasonable rates.

Herald volumes, library leather backs and corners, marbled edges.....$1 50
Autumn Leaves, half roan, cloth sides.....1 00
" " half imitation morocco.....1 25
" " half morocco.....1 50

Books of similar size at same rates.

**Prices include cost of returning to sender.**

**Autumn Leaves.** Frontispiece each month. Published monthly, 48 pages, neatly covered.

**Price $1.50 per year.**

MRS. M. WALKER, Editor and Publisher.

## DR. JOHN H. HANSEN,

LAMONI, - - IOWA.

(Graduate Kentucky School of Medicine,)

*TEN YEARS EXPERIENCE.*

CHRONIC CASES A SPECIALTY.

## PATTIE;

Or Leaves from a Life.

Carefully revised by the author, and contains her portrait; also an introduction by Bro. W. W. Blair.

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie appears in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

**Price by mail $1.15.**

## PRESIDENCY AND PRIESTHOOD;

**The Apostasy, Reformation, and Restoration.**

BY ELDER WM. H. KELLEY.

(New, Revised, and Enlarged Edition.)

It contains 421 pages of closely-written matter, with autograph and likeness of the Author, and is printed in good, readable type, with neat binding. The work is a library within itself; a marvel of trenchant criticism and logical deductions from historical facts; a key to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. It treats largely of Ministerial Authority as associated with the Melchisedek and Aaronic Priesthoods, and the Ideal Church of New Testament times is conspicuously set forth in striking contrast with the creeds and systems of church building since the days of the Apostles. Also the claims for the Restoration of the Gospel at a later day than the Apostolic age are critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. A historical *resume* or brief is also inserted of the rise and development of the "apostate church," and an exegesis of the 29th chapter of Isaiah, the revelation of the "sealed book." Also the origin of modern churches and creeds, etc. Price, $1.25.

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

R·I·P·A·N·S TABULES

REGULATE THE
**STOMACH, LIVER AND BOWELS,**
AND
**PURIFY THE BLOOD.**

A RELIABLE REMEDY FOR

**Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.**

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

THE RIPANS CHEMICAL CO.
19 SPRUCE STREET, NEW YORK CITY.

## Western Normal College

CAR FARE PAID.

Largest, Cheapest and Best Normal School in the West. Twenty-five Dept's. Thirty Teachers, all specialists No vacation except Aug. Enter any time. Take any classes. Expenses low. Graduates in demand. In order that all may test the merits of the Western Normal College, **we will pay your R. R. fare** from your home to Lincoln, Neb. Full particulars, catalogues and circ. **FREE.** Wm. M. Crom, Pres. Lincoln, Neb.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, December 3, 1892. No. 49.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, Dec. 3, 1892.

CONTENTS:

EDITORIAL:
Bishop's Rights and Duties.....773
Change of the Earth and the Saints at the Second Coming of Christ, No. 2.775
Work for Church Publications.....776
When was the Sabbath Changed .....776
Statement and Question .....777
MOTHERS' HOME COLUMN:
Talk to Women .....777
LETTER DEPARTMENT:.....779
ORIGINAL ARTICLES:
Christ's Baptism our Baptism .....782
How Shall we Know?.....783
CONFERENCE MINUTES:
Western Wisconsin .....786
Nevada .....786
Southern California .....786
MISCELLANEOUS:.
Dedication at Kibbie .....787
To the Saints at Minnesota.....787
Items of Interest.....788
SUNDAY SCHOOL ASSOCIATION:
Fremont .....788
Southern Michigan and Northern Indiana.....788

## BISHOP'S RIGHTS AND DUTIES.

THOSE called bishops in the various churches since the times of the great apostasy from the doctrine of Christ have had varied and conflicting rights granted them, while divers and widely differing duties are enjoined upon them. It is not our intention to point out what are not the powers and duties of bishops, nor what are the various theories extant respecting these matters, but to show the harmony existing between the rights and duties of bishops in the primitive church and in the church organized in these latter days. Joseph the Seer, and his fellows, organized the church professedly by revelation and commandment of God, and the Saints, for that reason, should accept that organization as being divine and for the best good of all.

The first mention in the Doctrine and Covenants which defines at any considerable length the office work of bishops we find in section 41: 3:—

And again, I have called my servant Edward Partridge, and give a commandment that he should be appointed by the voice of the church and ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labors of the church, to see to all things as it shall be appointed unto him in my laws, in the day that I shall give them.

And in section 42: 8, 9, 10, 11, 19, we have important information, given as law, touching the bishopric, in these words:—

If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.

And it shall come to pass that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeably to my commandments; every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.

And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my store-house, to minister to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people.

And it shall come to pass that he that sinneth and repenteth not, shall be cast out of the church, and shall not receive again that which he has consecrated unto the poor and the needy of my church, or, in other words, unto me; for inasmuch as ye do it unto the the least of these, ye do it unto me; for it shall come to pass that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel, among the Gentiles, unto the poor of my people who are of the house of Israel.

The priests and teachers shall have their stewardships, even as the members, and the elders, or high priests, who are appointed to assist the bishop as counselors, in all things are to have their families supported out of the property which is consecrated to the bishop, for the good of the poor, and for other purposes, as before mentioned, or they are to receive a just remuneration for all their services; either a stewardship, or otherwise, as may be thought best, or decided by the counselors and bishop. And the bishop also, shall receive his support, or a just remuneration for all his services, in the church.

In the following passage we find further evidence in respect to the work of the bishopric:—

It must needs be necessary, that ye save all the money that ye can, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to purchase lands for an inheritance, even the city. The place is not yet to be revealed, but after your brethren come from the east, there are to be certain men appointed, and to them it shall be given to know the place, or to them it shall be revealed; and they shall be appointed to purchase the lands, and to make a commencement, to lay the foundation of the city; and then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments, which ye have received, and which ye shall hereafter receive. Even so. Amen.—D. C. 48: 2.

To the foregoing we add section 51, Doctrine and Covenants, from which we get further evidence:—

Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions; for it must needs be that he receive directions how to organize this people, for it must needs be that they are organized according to my laws—if otherwise, they will be cut off; wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church; and if he shall transgress, and is not accounted worthy to belong to the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and the needy of my church; therefore he shall not retain the gift, but shall only have claim on that portion that is deeded unto him. And thus all things shall be made sure according to the laws of the land.

And let that which belongs to this people be appointed unto this people; and the money which is left unto this people, let there be an agent appointed unto this people to take the money, to provide food and raiment, according to the wants of this people. And let every man deal honestly, and be alike among this people, and receive alike that ye may be one, even as I have commanded you.

And let that which belongeth to this people not be taken and given unto that of another church; wherefore, if another church would receive money of this church, let them pay unto this church again, according as they shall agree; and this shall be done through the bishop or the agent, which shall be appointed by the voice of the church.

And again, let the bishop appoint a store-house unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop. And let him also reserve unto himself, for his own wants, and for the wants of his family, as he shall be employed in doing this business. And thus I grant unto this people a privilege of organizing themselves according to my laws; and I consecrate unto them this land for a little season, until I, the Lord, shall provide for them otherwise, and command them to go hence; and the hour and the day is not given unto them; wherefore let them act upon this land as for years, and this shall turn unto them for their good.

Behold, this shall be an example unto my servant Edward Partridge, in other places, in all churches. And whoso is found a faithful, a just and a wise steward, shall enter into

www.LatterDayTruth.org

the joy of his Lord, and shall inherit eternal life. Verily, I say unto you, I am Jesus Christ, who cometh quickly, in an hour you think not. Even so. Amen.

Section 53: 1, like section 51: 2, 3, provides for the appointment of agents unto the church for the bishops:—

And also to be an agent unto this church in the place which shall be appointed by the bishop, according to the commandments which shall be given hereafter.

And here comes the revelation alluded to:—

And let my servant Sidney Gilbert, stand in the office which I have appointed him, to receive moneys, to be an agent unto the church, to buy land in all the regions round about, inasmuch as can be in righteousness, and as wisdom shall direct.

And let my servant Edward Partridge, stand in the office which I have appointed him, to divide the saints their inheritance, even as I have commanded; and also those whom he has appointed to assist him.

And now concerning the gathering, let the bishop and the agent make preparations for those families which have been commanded to come to this land, as soon as possible, and plant them in their inheritance. And unto the residue of both elders and members, further directions shall be given hereafter. Even so. Amen.—D. C. 57: 2, 3, 6.

From the following text we gather further light as to the rights and duties of the bishopric:—

And I give unto my servant Sidney Rigdon a commandment that he shall write a description of the land of Zion, and a statement of the will of God, as it shall be made known by the Spirit, unto him; and an epistle and subscription, to be presented unto all the churches, to obtain moneys, to be put into the hands of the bishop, to purchase lands for an inheritance for the children of God, of himself or the agent, as seemeth him good, or as he shall direct. For, behold, verily I say unto you, the Lord willeth that the disciples, and the children of men, should open their hearts even to purchase this whole region of country, as soon as time will permit. Behold, here is wisdom; let them do this lest they receive none inheritance, save it be by the shedding of blood.

And again, inasmuch as there is land obtained, let there be workmen sent forth, of all kinds, unto this land, to labor for the saints of God. Let all these things be done in order. And let the privileges of the lands be made known, from time to time, by the bishop or the agent of the church; and let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time.—D. C. 58: 11, 12.

To this we add the following which shows how bishops are to be called, set apart, and ordained, also the degree of priesthood they hold, and before whom, if they transgress, they are to be tried and condemned:—

And now concerning the items in addition to the covenants and commandments, they are these:—There remaineth hereafter in the due time of the Lord, other bishops to be set apart unto the church to minister even according to the first; wherefore they shall be high priests who are worthy, and they shall be appointed by the first presidency of the Melchisedek priesthood, except they be literal descendants of Aaron, and if they be literal descendants of Aaron, they have a legal right to the bishoprick, if they are the first born among the sons of Aaron; for the first born holds the right of the presidency over this priesthood, and the keys or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant and the first born of Aaron; but as a high priest of the Melchisedek priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found; provided, he is called and set apart, and ordained unto this power under the hands of the first presidency of the Melchisedek priesthood. And a literal descendant of Aaron, also, must be designated by this presidency, and found worthy, and anointed, and ordained under the hands of this presidency, otherwise they are not legally authorized to officiate in their priesthood; but by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their anointing, if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above named presidency.

And again, no bishop, or high priest, who shall be set apart for this ministry, shall be tried or condemned for any crime, save it be before the first presidency of the church; and inasmuch as he is found guilty before this presidency, by testimony that cannot be impeached, he shall be condemned, and if he repents he shall be forgiven, according to the covenants and commandments of the church. —D. C. 68: 2, 3.

Here is what was said of the duties and powers of the bishop in Kirtland:—

The word of the Lord, in addition to the law which has been given, making known the duty of the bishop which has been ordained unto the church in this part of the vineyard, which is verily this: to keep the Lord's storehouse; to receive the funds of the church in this part of the vineyard; to take an account of the elders, as before has been commanded; and to administer to their wants, who shall pay for that which they receive, inasmuch as they have wherewith to pay, that this also may be consecrated to the good of the church, to the poor and needy; and he who hath not wherewith to pay, an account shall be taken and handed over to the bishop of Zion, who shall pay the debt out of that which the Lord shall put into his hands; and the labors of the faithful who labor in spiritual things, in administering the gospel and the things of the kingdom unto the church, and unto the world, shall answer the debt unto the bishop in Zion; thus it cometh out of the church, for according to the law every man that cometh up to Zion must lay all things before the bishop in Zion.

And now, verily I say unto you, that as every elder in this part of the vineyard must give an account of his stewardship unto the bishop in this part of the vineyard, a certificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward and as a faithful laborer; otherwise he shall not be accepted of the bishop in Zion. And now, verily I say unto you, let every elder who shall give an account unto the bishop of the church, in this part of the vineyard, be recommended by the church, or churches, in which he labors, that he may render himself and his accounts approved in all things. And again, let my servants who are appointed as stewards over the literary concerns of my church have claim for assistance upon the bishop, or bishops, in all things, that the revelations may be published, and go forth unto the ends of the earth, that they also may obtain funds which shall benefit the church in all things, that they also may render themselves approved in all things, and be accounted as wise stewards. And now, behold, this shall be an ensample for all the extensive branches of my church, in whatsoever land they shall be established. And now I make an end of my sayings. Amen.—D. C. 72: 3, 4.

Here is further evidence:—

And the bishop, Newel K. Whitney, also, should travel round about and among all the churches, searching after the poor, to administer to their wants by humbling the rich and the proud; he should also employ an agent to take charge and to do his secular business, as he shall direct; nevertheless, let the bishop go into the city of New York, and also to the city of Albany, and also to the city of Boston, and warn the people of those cities with the sound of the gospel, with a loud voice, of the desolation and utter abolishment which awaits them if they do reject these things; for if they do reject these things, the hour of their judgment is nigh, and their house shall be left unto them desolate. Let him trust in me, and he shall not be confounded, and an hair of his head shall not fall to the ground unnoticed.—D. C. 83: 23.

We conclude with these very explicit texts from Doctrine and Covenants 104: 32–34, 40:—

Wherefore the office of a bishop is not equal unto it [the president of the high priesthood]; for the office of a bishop is in administering all temporal things: nevertheless, a bishop must be chosen from the high priesthood, unless he is a literal descendant of Aaron: for unless he is a literal descendant of Aaron he can not hold the keys of that priesthood. Nevertheless, a high priest, that is after the order of Melchisedek, may be set apart unto the ministering of temporal things, having a knowledge of them by the Spirit of truth, and also to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors, upon testimony, as it shall be laid before him, according to the laws, by the assistance of his counselors, whom he has chosen, or will choose among the elders of the church. This is the duty of a bishop who is not a literal descendant of Aaron, but has been ordained to the high priesthood after the order of Melchisedek.

Thus shall he be a judge, even a common judge among the inhabitants of Zion, or in a stake of Zion, or in any branch of the church where he shall be set apart unto his ministry, until the borders of Zion are enlarged, and it becomes necessary to have other bishops, or judges in Zion, or elsewhere: and inasmuch as there are other bishops appointed they shall act in the same office.

But a literal descendant of Aaron has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop independently, without counselors, except in a case where a president of the high priesthood, after the order of Melchisedek, is tried; to sit as a judge in Israel. And the decision of either of these councils, agreeably to the commandment which says: . . .

Also the duty of the president over the priesthood of Aaron, is to preside over forty-eight priests, and sit in council with them, to teach them the duties of their office, as is given in the covenants. This president is to be a bishop; for this is one of the duties of this priesthood.

We have grouped together without much comment, the foregoing evidences as to the duties, powers, and rights of the bishopric as set forth under the ministrations of Joseph the Seer, and from them it is seen that they pertain preëminently to the temporal concerns of the church, that that department has the gathering, the custody, and the disbursement of the properties of the church, subject to the law and order of the church, and as may be directed by revelation from time to time. This view is amply and uniformly sustained by the history



www.LatterDayTruth.org

of the church from 1830 to 1844. Here is an extract right in point:—

The high council has been expressly organized to administer in all her [Zion's] spiritual affairs; and the Bishop and his council are set over her temporal matters.—*Messenger and Advocate* for 1835, page 137, also *Mill. Star* 15: 284.

This high council had been organized in Clay county, Missouri, July 3, 1834, under the immediate personal administration of Joseph the Seer, "agreeable to a revelation given at Kirtland" providing for high councils, as see Doctrine and Covenants section 99 and *Millennial Star*, vol. 15: 109, *Times and Seasons*, vol. 6: 1109.

"The High Council of the Church," over which the First Presidency presided, was organized in Kirtland, Ohio, February 17, 1834, over four months prior to the one organized in Zion in Missouri. This distinction is essential, that the two be not confounded, for that at Kirtland was "the high council of the seat of the first presidency," while the other was the high council of Zion.

But little is said in the New Testament as to the rights and duties of bishops beyond what relates to their qualifications, as set forth in Titus 1: 7–9 and 1 Tim. 3: 1–7. The text in Titus says:—

For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

It is to be regretted that we have not more biblical testimony on the matters under consideration, but it is with this as with the office of deacons, etc., etc., little can there be found defining their respective duties, rights, powers, and grades of priesthood authority. But by going to the history of the church for the first centuries, as written by the early Fathers, we obtain much valuable information. Of bishops we find this in the "History of the Christian Church," by Schaff:—

The reason why the title bishop (and not presbyter) was given afterwards to the superior officer, [of a diocese.—ED.], may be explained from the fact that it signified, according to monumental inscriptions recently discovered, *financial officers* of the temples, and that the bishops had the charge of *all the funds of the churches*, which were largely charitable institutions for the support of widows and orphans, strangers and travelers, aged and infirm people in an age of extreme riches and poverty.

In a footnote we read:—

In the long series of ecclesiastical canons and imperial edicts, the bishops are represented *especially in the light of trustees* of church property.

This is found on page 494–5. We have italicized the words relating to bishops having the immediate custody and distribution of church properties—temporalities—and this is exactly what is provided for, as we have seen, in the revelations of God through Joseph the Seer.

It is true, as before noticed, that the Bible furnishes but little information in respect to the powers, duties, and rights of the bishops, and it may now be conceded that the historical evidence of the early Fathers is mystified and greatly confused, yet some valuable testimonies are gathered from them, and these are found in remarkable harmony with the principles and rules laid down by the "choice Seer."

When we consent to the idea that God has organized his church in these latter days, it is proper and scriptural to expect that he will, by revelation, command and direct *when* and *how* and by *whom* that important work shall be done, so that there may be unity, harmony and certainty in the founding and building of it. This he has done, and is doing, and it is essential that all who build shall do so according to the divine specifications and authorized patterns. Let us so build.

## CHANGE OF THE EARTH AND THE SAINTS AT THE SECOND COMING OF CHRIST.—No. 2.

IN this paper we shall give copious extracts from the Bible having direct reference to great changes that will take place in the earth and with the saints at the second advent of our Lord, but we cannot, for want of space, present more than a small portion of such texts. Here is a quotation from Genesis 7: 67–75, of the Inspired Translation, which shows that the first patriarchs were taught of God on these subjects:—

And the Lord said unto Enoch, As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I made unto you concerning the children of Noah. And the day shall come that the earth shall rest. But before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth. And great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men. And righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare, an holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion; a New Jerusalem. And the Lord said unto Enoch, Then shalt thou and all thy city meet them there; and we will receive them into our bosom; and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other; and there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest. And it came to pass, that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth, in righteousness, for the space of a thousand years. But before that day, he saw great tribulation among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgment of the Almighty God, which should come upon the wicked. And the Lord showed Enoch all things, even unto the end of the world. And he saw the day of the righteous, the hour of their redemption, and received a fulness of joy.

To the above we add this prophecy from Psalms 50: 1–6, and the reader will do well to note the striking harmony between this and the foregoing text in their several parts:—

The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself. Selah.

We now present evidence from Isaiah, and first, chapter 2: 1–4:—

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Chapter 11: 1–9 of Isaiah reveals important changes in and after the times of the second coming of Christ, in the following:—

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord: and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Here is a notable portion of Isaiah 65: 17–25, indicating remarkable changes in the earth and the saints when the Lord comes:—

www.LatterDayTruth.org

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

It will be observed that the above quotation is very similar, in some points, with 2 Nephi 12: 12–14, which we quoted in the first number of this article; but this will not be thought strange when it is remembered that the Nephites had the writings of many of the ancient prophets up to and including part of the book of Jeremiah and that Nephi claimed to quote from Isaiah.

For want of space in our columns we must forego the pleasure of quoting Isaiah, chapters 24 and 40, Ezekiel 37, 38, and 39, Joel 2 and 3, Daniel 2: 34-44; 7: 13-27, Haggai 2: 6, 7, Zechariah 12 and 13, with Malachi 3: 1–4, and 4: 1–6, also other Old Testament scriptures, all of which treat of the times of the second advent and the great changes that will then take place. But we cannot forbear inserting here Zechariah 14: 1–11, which sets forth the second and glorious appearing of our Lord with "all the saints" (as in 1 Thess. 3: 13 and 4: 13–18), and many other great and marvelous events that will then transpire. This is the quotation:—

Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

From what we have now presented from the Old Testament, it is clear that the day of the coming of the Son of man will witness much overturning, reconstruction, improvement, and progression in all earthly affairs of a physical nature, with notable and wonderful advancement in the conditions of the saints, and also in the remnants of nations, and in the animal creation that survive those times of change.

## WORK FOR CHURCH PUBLICATIONS.

THE church organized the Board of Publication in 1870, and from that time forward it has authorized its servants in that department to print, sell, and circulate the HERALD and *Hope;* also to publish and sell books, pamphlets, tracts, etc., etc., for the common good of the church and the enlightenment of all who will read its publications. Therefore every minister and member of the church are bound by duty to the church, arising from fellowship, to use their influence in every proper way to sustain and forward the interests of its publishing department. In this way church interests are protected and advanced, its objects and purposes are made known and understood, ignorance overcome, and prejudice subdued. The publishing department should be, and is, one of the very first forces of the church, and as such the ministry and membership should use every expedient effort in its support. This they can do by subscribing for its publications, paying up faithfully their accounts in due season, procuring paying subscribers for its papers and purchasers for its books, pamphlets, and tracts. With prompt and patient efforts in this direction, the prices of our church publications can be reduced from time to time, as in the past, and the church and its helpers be benefited. United, persistent work is required to win success. Some of the ministry, and some of the members and friends have done good service in this way in the past, and their labors are remembered and appreciated, while others have done little or nothing to help forward this branch of church work.

We now ask all who can to make it their business, when they can find opportunity, to get paying subscribers for our church papers, books, pamphlets and tracts, and thereby build up and enlarge and solidly sustain the literary department which they have authorized, and which they by their votes sustain from year to year.

Paul says: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."—1 Tim. 5: 8. The church is "the house of God," and in a high sense it is the house of the Saints. Therefore every Saint should be consistent and provide for his own, lest failing to do so he be found under condemnation and the work of God suffer by his neglect or want of interest in church affairs.

## WHEN WAS THE SABBATH CHANGED.

WE quote the following on the subject of the Sabbath from an exchange, *The Observer*, of Logan, Iowa:—

It is a position dogmatically taken, by Adventists, that Constantine in A. D. 321 established Sunday the Christian day of worship; by this statement they mean, not that he recognized an existing day of worship, but that he originated it and gave it force by promulgation of law.

Now if we can show by history, that the first day Christian service descended to us from the apostolic date, they are convicted of being either poor historians or still worse, as suppressors of evidence when it tells against their faith, therefore not to be trusted with history.

We find in Mr. Crafts's recent work "The Sabbath for man" a mass of testimony establishing the fact that the first day was the day of public worship with Christians. The best encyclopedia of to-day, on this subject says "Sunday was emphatically the weekly feast of the resurrection of Christ, as the Jewish Sabbath was of the feast of Creation. It was called the Lord's Day, and upon it the primitive church assembled to break bread. Acts 20: 7. 1 Corinthians 16: 2. No regulations for its observance are laid down in the New Testament: nor indeed is its observance even enjoined: yet Christian feeling led to the universal adoption of the day, in imitation of apostolic precedent. In the second century its observance was universal."—Schaff-Herzog Encyclopedia, page 2259.

Another historian says "All Christians were unanimous in setting apart the first day of the week, on which the triumphant Savior rose from the dead; for the celebration of public worship. This pious custom was derived from the church at Jerusalem: was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout all Christian churches as appears from the united testimony of the most credible writers."—Mosheim, Cent. 1, part 2, chapter 4, section 4.

Mr. Crafts gives a list of eighteen authors, embracing both pagan and Christian writing at different dates, all of them prior to the Edict of Constantine. Ignatius, 101, Pliny, 104, Barnabas, 115, Justin Martyr, 140, Teaching of the apostles, 140, Dionysius, bishop of Corinth, 170, Ireneus, 177, Melito, bishop of Sardis, 170, Clement of Alexandria, 192, Tertullian, 200, Origin, 210, Fabian bishops of Rome, 236, Commodianus, 250, Timothy, Bishop of Cascar, 277, Peter, bishop of Alexandria, 300. Clementine recognitions, about

www.LatterDayTruth.org

200, apostolic constitutions, between 200 and 300, Mincius Felix, 210.

Now here is the list. Mr. Crafts makes quotations from each book or author. What shall we say of people who teach that there is no reliable history of the first day worship, till we reach 321 A. D. Are they competent leaders of religious thought? You must answer with an emphatic *no*.

ARTHUR STOTT.

## STATEMENT AND QUESTION.

A SISTER in full faith and sympathy with the doctrine and practice of the church, through the opposition of an unbelieving husband is compelled to have her name stricken from the branch record. Subsequently the husband accepts the faith and unites with the church. What will be required of this sister that she may be restored to membership?

This sister had her name stricken from the roll of names under duress to the law of her husband, and by his command, or request and direction; her name should at once be entered on the branch roll of names of the branch in which she was a member, by vote—and without disputation—at her request and with the consent of her husband, either given or taken for granted, he being now a member; and if she is living near to a branch and desires to unite with it, a letter of removal should be granted and sent to her that she may have fellowship with the church.

## EDITORIAL ITEMS.

THERE was an Organ Fund entertainment in the church at Lamoni, Tuesday night, November 22, which was only fairly attended. The exercises were by the school and Sunday school scholars and teachers, and were very enjoyable; far preferable to many of the traveling sort. The talent was all native, and some of it fine. How much was received in aid of the fund we did not learn; but the audience received a great treat.

Sr. W. A. McDowell wrote November 14 from Five Points, Wisconsin, that the Saints were organizing a Sunday school for the benefit of their children, their friends, and themselves.

Bro. John A. Robinson wrote from Oklahoma City, Oklahoma, and Winfield, Kansas, November 19 and 20, ordering tracts, Voice of Warnings, etc., for distribution along his route of business travel.

Bro. W. W. McLeod reports the people in his neighborhood as being ready to hear the message the elders bring. His address is Cormorant, Minnesota.

Bro. J. R. Lambert began a series of meetings at Leon, county seat of Decatur county, Iowa, on Saturday, November 19. Bro. E. L. Kelley was present and spoke on Tuesday evening of the 22d; Brethren William Anderson, R. S. Salyards, and others were present and aided later during the meetings.

Bro. H. A. Stebbins was at Allendale, Missouri, over Sunday, November 20, ministering to Saints and friends where he has in times past done much ministerial labor and baptized quite a number.

Bro. and Sr. George Houck, of Radcliffe, Iowa, report an opening for an elder to preach at that point. They have heard no preaching in twenty years.

## EXTRACTS FROM LETTERS.

Bro. D. H. Proper, Temple, Ohio, November 17:—

All well here. Bro. W. H. Kelley is in the east. All missionaries are in the field; local brethren are holding the fort in their absence.

Bro. C. E. Guinand wrote from Atchison, Kansas, November 14:—

We of this branch were favored with a pleasant call from Bro. R. H. Atwood, on yesterday; he preached for us both morning and evening. There has been several expressed themselves well pleased with his remarks; and I know that I felt encouraged. Hope he will come again.

Bro. Albert Haws, laboring in Oregon, will be under the necessity of leaving his field during the winter season, and he will spend as much time as he can in California, where a more equable climate will permit of his traveling about. Being quite lame and liable to great suffering by reason of a hurt of many years' standing, he cannot stand the rigor of our northern winters. Bro. Haws is a zealous worker within his ability to labor, and we can sincerely wish the sustaining favor of God to be with him always. Those wishing to write him can address him at No. 729 Twenty-sixth street, Oakland, California. Under date of November 7, he wrote from Portland, Oregon:—

This is a very hard place to get a footing in, so far. There are several faithful members here, and we had a very good prayer meeting last Sunday at a private house. It has been storming here for several days and the prospects are good for more.

IN a letter to Bishop E. L. Kelley, dated November 3, Bro. Marce Sorenson states:—

I am receiving many letters of encouragement from Danish Saints in the United States, all expressing a desire to assist, by their prayers and means, in establishing this mission, and anxious that their relatives and friends should hear the gospel. My idea is that the prospect is good here; at least there is a great stir in religious matters, every man asking of his neighbor, Where shall I go? What shall I lean on? These to my mind are good indications. Of course the people are shy of Mormonism by reason of that which has preceded us here from Utah, but as the clouds are rising in the United States, so we also hope and pray the Lord will vindicate his truth in this land and save the honest in heart. Many among the Utah people in this city are becoming fearful that something is wrong in the mountains, and I never lose an opportunity to seek conversation with such. I visited the presiding elder of the (Utah) Danish mission here, he treated me very courteously and invited me to call again. I am holding small meetings in my room, as I don't wish to engage any hall before Bro. Anderson arrives so we can both counsel in the matter.

# Mothers' Home Column.

"Ill habits gather by unseen degrees—
As brooks make rivers, rivers run to seas."

## TALK TO WOMEN.

THE women, dear sisters, who have brought about great reforms, have not been termagants who think to scold evils out of society and place justice in their stead. The women who have done the greatest amount of good in the world have been women who have not renounced womanliness. They have been gentle of speech, discreet of conduct, and slow to anger; but they have been none the less persevering, tireless, and fearless. The irresistible power of love, patience, and reason are comprehended by few. An arctic explorer tells us that "immense glaciers, melted by the almost imperceptible heat of the brief arctic summer, are loosened from their base, at the rate of one inch in the course of a year, drop into the ocean, and are dissolved in the warmer waters of the Gulf Stream. The same glaciers could defy through eternity the fury of the tempest, where they yield, though it be but slowly, to the gentler influence of the sun." So, dear sisters, it is with human beings. They can be reached by love when all other means have failed. All tender and thoughtful souls mourn over the pain and anguish of life, the outward burden that crushes hope and happiness, the inward sorrow that benumbs and disheartens. But in correcting evil, there is no haste possible, and impatience may only defeat us upon the eve of triumph. Gaze upon Nature; what an example she sets us, through the manner in which she repairs damage. The track of the tornado is obliterated by grass and flowers, and abundant harvest; the vine conceals the work of the lightning bolt; but all this is not accomplished in a moment, but through progressive stages, by the aid of the elements, acting in season in their appointed way and time. So we as individuals must not expect any great moral reform in society in a day; but only after years of toil can we expect to see the fruit of our labor. Every thinking woman knows that there are evils feeding the furnaces of physical, mental, and moral destruction; yet the churches have taken no active part in endeavoring to correct these evils. That there is great social depravity in this land where magnificent temples dedicated to God are, none will deny. The church contains the moral power to banish many social evils, if her women will break the silence and be brave and wise enough to boldly move in concert against the great forces which every thoughtful man and woman admit are more than aught else, the source of social demoralization, crime, and human degradation. The church has a mission in this direction which is worthy of serious thought; and that mission is to overcome these evils, to cleanse society from these plague spots, and avert the spread of that moral degradation which, unless checked, will as surely sap away the life of our republic as it has destroyed proud

www.LatterDayTruth.org

civilizations of older days. The women of the church have a great work to do in regard to this question of social purity, and it is for you to make the start. If you are a Christian you cannot choose for a friend the foe of his Lord. The moral woman cannot choose the immoral; the law-abiding cannot choose the lawhater. In fact, one of the chief elements in friendship is sympathy; and so we are known by the company we keep, and are judged to be as our friends are. We should not choose a friend who would be injurious to our children. Friends can bring into our homes moral poison, or honey from the hives of Hybla: there is no law of hospitality which would bid us open our doors any sooner to the bringer in of discord or vice than to the housebreaker or murderer. Keep the sanctuary of home inviolate. Satan knows the power of evil friendships, and he strives to destroy innocent youth by evil companionship. Are you mothers on your guard against this device of the Devil? Are you choosing your children's companions, or are you leaving it to them, with their broad sympathies and boundless faith of youth to fall in with evil companions whom the adversary of souls has spread as a net at the head of every way? Mothers should not allow their business or work to so engross their minds that they have no time or thought to spend on their children's friendships, for they certainly ought to see that their children do not form friendships which are likely to nullify any good teaching which they may get at home. I have noticed a tendency in young boys to flock to stores and saloons to chat and visit; but this can be checked by making home pleasant, having plenty of books and papers for them to read, and inviting their friends to your home often. Real friendship is based on respect and is without selfish ends. We may have many acquaintances, but not many friends; and friendship which is stable in its nature, sympathizing, improving, is something to be cultivated as a very choice element in our lives. I do not think we try sufficiently to teach our young people the true nature of friendship; how worthy it is of our best efforts in its preservation, that it is not to be promiscuously bestowed on every new acquaintance who pleases us for an hour. Mothers should help their children in forming their friendships, pointing out to them what is trustworthy and amiable in the young people around them; cultivate their friendship yourself, and the impressible nature of the young will soon respond to these advances, and you will see your children surrounded by safe and improving friends. Many mothers take pride in cultivating flowers, and do not allow any weeds among them hindering their growth, but take no pains to remove from their children those who may dwarf their opinions, or poison their hearts. We should not allow our children intimacies with those who are brought up in a dangerous moral atmosphere. You may have in your homes strict temperance principles, and you may inculcate these principles in your children's minds; but if you allow them to associate with children whose parents use wine at their homes, and esteem temperance fanaticism, you destroy your own work in your children's hearts, and give them over to evil influence.

Again, if we bring up our children to respect the Sabbath and attend Sabbath school, and then allow them to associate with those who go fishing, gunning, or visiting on the Sabbath day, we build with one hand, and with the other tear down the moral strength of our children. I think we ought to take into the circle of our friendships those who seem lonely in this world. God is a God of strangers, and for his sake and for the sake of common human sympathy, we should bind to ourselves friendless hearts, because they are friendless: and perhaps when they have seen the goodness, the sanctity of a true home, they may be led to struggle toward that sweetness and light which has been thus revealed to them. "In a Christian home there is the highest type of all friendship, for there we not only entertain, but hold in close bonds of communion earth's grandest guest; and that home is

"Filled forever and forever with the shining light of Him
Who redeemed the world, and sitteth throned between the seraphim."

FANNIE JONES.

### GOSPEL BOAT FUND.

| | | |
|---|---|---|
| Amount to date, November 11 | | $939 72 |
| Mary Greenway, Neb | 25 | |
| Clara M. Ebert, Kan | 80 | |
| L. Z. Cook, Kan | 50 | |
| Sophia Jenks, Utah | 25 | |
| O. D. & M. M. Johnson, Tex | 1 00 | |
| Harlan Branch, Iowa | 5 00 | |
| Mary Hannah, Cal | 50 | |
| James Atkinson, Ia | 5 00 | |
| C. H. Van Dusen, Mo | 1 00 | |
| Mrs. A. Mechen, Minn | 1 10 | |
| Mrs. L. E. Stofiel, Nev | 10 | |
| Mary Griswold, Cal | 3 00 | |
| Mrs. F. McKernan, Mich | 1 00 | |
| Helen M. Fisher, Cal | 2 00 | |
| B. N. Fisher, Cal | 2 00 | |
| Olive Ensley, Oreg | 1 00 | |
| Leonard Stover, Mich | 1 00 | |
| William Hayden, Mo | 35 | |
| Thomas McKee, Mo | 25 | |
| Edmond Peterson, Mo | 10 | |
| Iva Peterson, Mo | 15 | |
| Ellen Hayden, Mo | 10 | |
| Jane McKee, Mo | 25 | |
| Ella Powell, Mo | 05 | |
| Frankie Hayden, Mo | 05 | |
| William McKee, Mo | 25 | |
| Peter Christiansen, Mo | 25 | |
| | | 27 30 |
| Amount to date, November 24 | | $967 02 |

### HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Amount to date, November 11 | | $4,423 03 |
| M. J. Head, Mo | $1 00 | |
| Kittie Minkler, O | 1 00 | |
| Mabel R. Gondlof, R. I | 1 00 | |
| Agnes Kerr, Ill | 5 00 | |
| August Johnson, Mich | 1 00 | |
| Sr. Janie Holt, Cal | 1 00 | |
| Mrs. H. Van Dorn, Cal | 50 | |
| Henry G. Schmidt and family, Mo | 10 00 | |
| Mary Griswold, Cal | 1 00 | |
| Sr. Moldrup, Neb | 1 00 | |
| Fannie Baldwin, Ia | 13 | |
| Boonsboro Sewing Society, Ia | 5 00 | |
| | | 27 63 |
| Amount to date, Nov. 24 | | $4,450 66 |

HAY SPRINGS, Neb., July 12.

*Dear Friends:*—To-night, after putting the little ones to bed, I read awhile in the *Herald*, and as it cheered me to read such good letters from others, I thought some one would like to hear from this part. We have been having a feast here, not of the good things which perish, but some good old gospel sermons from Brn. W. M. Rumel and Parley Premo. Last Sunday we had a sermon at eleven a. m., also one at two in the afternoon, and after that organized a Union Sunday school, with Bro. Premo assistant superintendent. He will preach to us every two weeks. Bro. Rumel has started a good work here, and I hope to see a great increase. Last Sunday was a day of rejoicing to me. Three were baptized, and one of the three was one of my family, a little girl of eleven years; the other two, a man and his wife. My husband has gone to take Bro. Rumel about thirty miles from here into Davis county, where he intends to labor for awhile, when I hope he will come back and organize a branch.

We have a nice country here. Healthful, good climate, good water, and plenty of good farms could be bought cheap. I wish a colony of Saints wanting homes would come here and look, or write us and we would give all information we could. I feel impressed that the time will come, and that not far hence, when there will be a great work done here. God grant that there may! May success attend all efforts for the spread of the gospel.

Yours in hope,

JULIA C. SHEPARD.

BRYANT, S. Dak., Aug. 5.

*Dear Sisters:*—Believing myself to be the only Latter Day Saint near Bryant I thought I would write a few lines to the Mothers' Home Column. I ask every member of the Prayer Union who shall read this to remember me at their next meeting in their special requests that the Lord may give me the desire of my heart in righteousness.

I have received many testimonies of the truth of this latter day work. Two cases of healing after the doctors had given up, I will try to tell you of, feeling it to be my duty to do so, that it may be the means of strengthening the faith of others as it has mine. Also that of many dear Saints in the branch of Kewanee, Illinois, where it happened. Last fall I went there thinking, as I used to tell my dear mother: "I have come home to die." I had suffered so long I had lost all hope of recovery. I did not call for the elders at the time, for I had no faith, and I felt my time had come. I had no fear of death. (Few Latter Day Saints have.) It is useless to try to pen what I had suffered to those who did not witness it. After the doctor had told my relatives all hope was gone, and I lay there so low, thinking to myself, "How can anyone fear death," for I firmly believe I felt all there will be in dying, things around me seemed to fade from me, and I went farther and farther away, for what seems to me a long time. At last I saw a most beautiful sight—Saints that had been dead for years who all seemed to be in a building so long I could not see the end. Some one came and talked to me and showed me many things I had failed to see before. It is impossible to describe the feeling of joy and peace I felt till I was told by this person that I must go back till I had done my work, as it was not done yet, and it would only be a

www.LatterDayTruth.org

little while, and then I should enter in if faithful. I felt myself being borne so far from them and the time seemed so long till I realized I was there in bed and the faces of my husband and dear mother near me. Others too were there, trying to comfort them. I felt at that moment I must ask for my father, Elder Thomas Whitehouse, to administer to me, and strength was given me to speak the word *father*, so that those who stood ready to do my slightest bidding heard me, and some one started to go for my father, he not being at the house; but judge their surprise when they met him coming. It was made known to him just what I wished as soon as possible. He gave them to understand he felt more faith, and I seemed to realize that it was the will of my heavenly Father I should get better. I had taken no nourishment for so long that I asked for food and ate it, and eleven days after was moved to another house. The second time was three months afterward; I had a fall from which I received very serious injuries. I lay in terrible agony for weeks. Again I was given up. Even many of the Saints lost faith that time, for it seemed as if I got relief only for a short time, even in answer to prayer. I asked the elders to be called. Bro. M. T. Short was in Kewanee at the time, so he and Bro. John Chisnall came through a driving snowstorm to administer to me. Again I received a blessing, and after all earthly help failed I was healed by the ordinance of the church and the faith and prayers of the Saints. The neighbors, many of whom have spoken of it, were suprised that I am able to walk and talk, and not a cripple either. Such remarks as, "She will never die," etc., are often heard. There are many not of our faith who, I believe, will testify to the truth of this. If I could live where I could meet with the Saints I should be happy. People here laugh at me when I try to talk of what I believe. I am one of the scattered and lonely ones. This is why I ask your prayers. I am still trying in weakness to live as near as I can the life of a Latter Day Saint.

Your sister in the gospel of Christ,

SARAH A. THARP.

# Letter Department.

GALLUP, NEW M., Nov. 16.

*Editors Herald:*—I reached this point on the 10th instant, met with a warm reception from Brn. Bailey, Farley, and families. This is a cool region; Catholicism prevalent, with very much intemperance, hence the prospect for a nation being born in a day, is not very bright. But I am here for duty, and when performed, the result must rest with God and the people. I expect to greet as many of the citizens of Gallup as may favor myself and the few members, with their presence, on Sunday the 20th. Gallup has a population of eight hundred. From thence is a railroad track three miles to Gibson, over which forty cars of coal are daily hauled, each car containing twenty tons. The Atlantic-Pacific line runs through Gallup to California. Present indications seem to give a basis for belief that if success in ministerial labor is reached in this part of New Mexico, it will be the result of patient, persistent, and well-directed labor.

The face of the country hereabouts is rough, broken, and mountainous, presenting a barren and desolate appearance. Green verdure, lofty shade trees with their spreading foliage, and limpid, sparkling streams of water do not gatify or cheer the weary traveler—they are not seen; yet I am informed that wild flowers adorn and beautify the mountains and valleys, in the spring and summer. The atmosphere is dry, with frequent strong winds that raise and send forth clouds of dust. I have experienced some chilly days since my arrival, but the sky is now clear and cloudless.

I halted long enough at Denver to deliver three discourses, and become the recipient of kind invitations to visit, which I was obliged to refuse, though appreciating the same; but such are the demands on the time and ability of one employed in the great harvest field that he has but little time for relaxation or pleasure. I was glad to find the Denver branch still active and free from any serious inward broils, and could wish that every integral part of Christ's church, was as powerful, influential, and progressive as I believe God designs they should be; for of necessity the success of the whole body is secured by the legitimate activity of the several integral parts, and it is the work of one integral part, according to the gifts and callings of God, to build up, establish, and encourage other integral parts, a work in which none of us seem too proficient.

Christ appeared to think that legitimate labor to impart knowledge to others did not impoverish or render his knowledge less; and he evinced no hesitancy, when the proper time came, to leave his chosen servants in charge of the affairs of his kingdom. His teachings had been sufficently potent to give them to understand, (as we were taught in *Herald* editorial, in May, 1884) that those invested with power use it to their own peril. Nothing could be more in harmony with the spirit and genius of the gospel plan.

It is quite possible that the ancient apostles and seventies might have been officious, overbearing, intrusive, etc., yet their teaching and general procedure, impress the reader and thinker that they thought themselves invested with power to ordain, appoint, regulate, hear, investigate, decide, etc. Nor do I see that the latter-day revelations ignore or set to one side such instructions and claims. Visible enough are the blighting effects of absolute rule irrespective of law or order; but I do not learn that too great a laxity in the advocacy and enforcement of given and accepted law is the needed remedy for the evil. And I firmly and solemnly believe, that efforts, or the adoption of a policy to reconcile the towering conception of liberty with the verity of God's law would be a sad mistake. Christ promised freedom, etc., by the truth, which the word reflects, so that liberty is regulated and guaranteed by law; and that which is governed by law, is preserved by law; hence that he, or they not governed by law, have no guaranty of preservation. And as the love of that known as liberty abounds, the love of and for law proportionately decreases; experience so teaches me. And when we break away from the verity of law, our cable is gone, and we are exposed to the breakers, shoals, and quicksands. The gospel is an authoritative message, and no guaranty is found that God takes cognizance of that which is non-authoritative; and it were difficult to efface this fact from the revealed gospel plan.

The large attendance and doings of a late conference of the Decatur district becomes, since its publicity, as I suppose, public property, and at least the *Herald* readers may think thereon and wonder, in view of the action of a former conference being rescinded by the later conference, which action was right. I suppose this would not be a crime; and, going a step farther, might wonder which action was recognized or sealed in heaven. And if the former, what of the latter? And if the latter, what of the former? And if neither were recognized, then by what rule or law are elders justified in consuming precious time in such legislation? These queries may be the result of weak intellect and narrow capacity, nevertheless, they found a lodgement during the perusal of the doings of the conference as reported in *Herald* of November 12.

I tarried at Antonito, Colorado, certain days, delivering about ten discourses to meager congregations, for the citizens of Antonito appear more interested in gambling, beer and whiskey drinking than in religion. I found five members there, some having moved to other parts from there, and at Manassa, since my visit near three years ago, Sr. Moyers, wife of Bro. F. B. Moyers, having passed to the beyond after sojourning in mortality fifty-five years and six months, proving such a wife, mother, and church member that we could illy afford to lose. But none have power over the spirit to retain the spirit, and none have power in the day of death. She doubtless sleeps the sleep of the righteous, whither we are all tending. I felt it an honor in offering a funeral sermon in her remembrance, which service was well attended.

I wish at this early day to call the attention of my colaborers in my assigned mission to an article over the signatures of Brn. A. H. Smith and T. W. Smith, under the heading, "To the missionary force in the field," in *Herald* for June 4, 1892, especially to paragraph two, a portion of which I here insert, as some may not have the *Herald* at hand; and it being a new departure from the former method of reporting, seems to make the reminder necessary, especially as Latter Day Saints are not supposed to be familiar with new departures; but this departure is but to utilize time and facilitate business: "Resolved, that hereafter all ministers under conference appointments be required to report all necessary items; viz., preference of field, number of dependents, age of children, and estimate of amount necessary for support of family, (not including personal expense of missionary,) to the missionary in charge of the field where laboring, instead of to the Quorum of Twelve as heretofore. In case of a new applicant for mission, a like report must be made to the missionary in charge of

www.LatterDayTruth.org

the field where the applicant desires to labor, the missionary in charge to then embody such items in a statement to the quorum for ratification or amendment, thus saving the time used in reading all reports in quorum meetings; the missionary in charge then to present all names of those he desires appointed to his field, together with the items connected therewith, in one statement, so that where no objections are made a whole field may be disposed of in one motion."

In view of the impracticability of keeping all informed as to my whereabouts, I am necessitated to have communications sent to No. 213 Harrison street, Council Bluffs, Iowa, necessitating a second mailing; and it not infrequently happens with this arrangement that I have to depend on the courtesy of postmasters to forward mail, thus lengthening the time of reception. Further: I don't like to be too slow in business matters, for I have been told there is no forgiveness for being slow; but it may be tolerable for those who are too fast, but I would wish to be neither too slow nor too fast. I would be glad if my colaborers would forward their reports as per instruction as above by February 1, 1893, if possible, as I wish all the time possible to consider and arrange and thus try to prevent friction.

In conferring with Bro. J. T. Davis, in charge of the Northeastern and Northwestern Kansas district, I learn that he suggested to the ministerial force the propriety of systematizing labor so as to have several points within a given radius, visiting and laboring at the several points as manifested interest may demand or wisdom direct, and that the brethren seemed to indorse the same; and it would seem that every wellwisher of the cause would see the force and necessity of such a policy.

If the interest of the work demanded, I would never dream of opposing any special arrangement in any part of my assigned mission, or treating lightly the counsel, advice, or suggestions of my superiors, but in the absence of all this I shall claim the right of bringing into requisition and acting to some extent at least on my own judgment, always holding myself ready to hear suggestions, complaints, etc., respectfully offered by any of my colaborers, at any time. And should I digress from this (to me) equitable procedure and any suffer thereby, they may seek for and obtain redress.

We ought to become proficient in discriminating between imaginary and real wrongs and the course neccessary to obtain redress for the latter. The last six lines in Doctrine and Covenants 42: 23 contain some most wholesome (because God given) instruction as to the necessity of keeping a certain kind of trouble within the proper limits, and he or she that would violate this sacred instruction by giving publicity to that which the law forbids being made public, is guilty of a worse sin than the perpetrator of the sin therein named.

The president may be very proficient in explaining the duties of a teacher, but it would be difficult for him to map out a correct procedure for that official for all cases a zealous, faithful teacher may have to meet; for he will be called to face matters when of necessity he must use his judgment and thus become powerful in his appointed sphere. So with a General Conference appointee; it is proper that he should feel the weight of his responsibility, use his judgment, etc., nevertheless there are times when he should evince respect for general rules or instruction respecting others as he himself would wish to be respected. The necessity for a center and a circumference does not mean a localization that would keep one in the shadow of home twenty-nine nights out of thirty. It rather means as Christ said to his disciples, "Leave your net and become devoted to ministerial labor to the exclusion of all other business matters."

In bonds,

JAMES CAFFALL.

---

NOBLE, Ill., Nov. 18.

*Editors Herald:*—I greatly prize reading letters from others. If I can say anything to strengthen others, I praise God for it. It has been two years the first of last June since I was baptized. I can truly say I have never regretted the step taken, but thank God I feel firm in the gospel. We should all know that it is the gospel of Christ and the power of God unto salvation. So let us not be weary in welldoing, but be ever ready to stand in our place and give a reason for the hope that is in us. It is not everyone that saith "Lord, Lord," that is acceptable, but the doers of the work. I still have a desire to let my light shine before the world and bear testimony to this latter-day work.

Our little band of Saints once numbered nine, but now are scattered. I am living in Noble, where the gospel has never been preached. Perhaps we will have an opportunity to present it here. I have two children, one eleven and the other twelve years old, whom I trust will obey the gospel soon and be as firm in the belief as my husband and myself.

A sister,

M. MCMURTRY.

---

WINGFIELD, Kan., Nov. 20.

*Editors Herald:*—I have just returned from a fight almost hand to hand with the Devil through some of his followers. Being in this lovely western town, I felt the burden of the gospel rest upon me. I started out this morning to see what I could do to call the people's attention to the old paths. I prayed before I went out that my step might be directed aright. I went to a church, not knowing what it was, at morning Sunday school hour. Was invited to take part in the Bible class. This was my opportunity. From that on I raised an excitement. I asked privilege to preach. After considerable parleying it was granted for evening service. Time came, a good house, several old men around the stand. For about an hour I presented them with the things pertaining to the kingdom of God; was blessed of the Spirit. At the close one old fellow attacked the doctrine. I silenced him in few short words, when another old fellow arose with all the evil he had ever heard of and talked about my looking for the young women, the old ones with bad teeth I did not want. I silenced him by telling the people I was as much opposed to polygamy as any in the room. When they thought I had gained my point they rallied a second time. When they got through I told the congregation that it was a legacy left by Jesus that, if they had spoken evil of him, they would also of his followers. I had preached the true gospel to them, aided by the Spirit, and the Devil was mad, so he sent his servants to say all manner of evil against it falsely. I then offered prayer that God would forgive them. I suppose there were some that drank in the word. I told them I represented the true church and asked them to seek the kingdom of God.

J. A. ROBINSON.

---

BYER, Ohio, Nov. 13.

*Editors Herald:*—Since writing to your columns I have been laboring in Highland county. I came here in company with Bro. E. H. Kelley from the reunion at Carbon Hill, Ohio, and have effected one new opening at Snake Corner schoolhouse, about ten miles from Greenfield. The people gave us a fair hearing. They are about all in good circumstances as far as this world's goods are concerned. I preached there nine times with good liberty, and several are investigating. The preaching was well received as far as I could hear, and I am requested to return. I believe good will be accomplished in the near future. But few came out at the commencement of the meetings, but interest increased from night to night till the seats were all occupied, and several stood up. We had the best of order and attention. I received the hopitalities of Bro. and Sr. S. Stetham, who lost their child about five weeks ago. I preached the funeral sermon in the M. E. church, at Carmel, about seven miles from here, and it was through this means the opening was effected. The funeral was largely attended. I was assisted by the M. E. pastor, Mr. Curliss. The effort was well received, and much prejudice removed, but not enough to get the M. E. temple, for further services. Brn. Beatty and Devore held a few services in the schoolhouse near here about four years ago. I also preached the funeral sermon of little Grace Rhoads, at Highland Chapel, to quite a large audience on the Sunday following. I baptized one here, an aged lady. Several others are believing and know their duty, who assist with their means and hospitality.

I have been with our afflicted Sr. West a few days by request of herself and husband. They sent for me to come and stay while she went through the trying ordeal of having her foot amputated just above the ankle. I remained with them four days. I have just received a card stating that the wound is healing nicely. Bro. West is president of the Highland branch, and has the confidence of every member, so far as I can hear. This affliction has been upon them for seven years, and has kept them poor in this world's goods. They are not able to procure a foot at present, and I thought it my duty to make an appeal to the Saints who are blessed with health and strength and the things of this life, and who feel like contributing something for this purpose, who have it to spare, to send to J. L. Goodrich, Byer, Jackson county, Ohio, between now and February 15, 1893.

www.LatterDayTruth.org

Dear brethren, I am sure you can never use a small amount in a more worthy way, or to a better purpose; and I am persuaded that many will feel glad to know that they had the opportunity to aid a noble sister to "arise and walk" and assist her husband in his many duties.

The branch at Highland is not in as good spiritual condition as I would like to see, but even those in transgression find no fault with the doctrine, but with themselves. I talked with several with regard to their weaknesses, and in every case they confessed and took no offense. Some promised to "cease to do evil" and try to do better. I will be at home until after the 25th. I think I will then work my way toward West Virginia, passing through Milton branch, Vale's Mills, Sand Run, and on to the West Virginia conference in January. Fraternally,

J. L. GOODRICH.

---

CHATHAM, Ont., Nov. 14.

*Editors Herald:*—I was pleased to meet quite a number of strange faces at our district conference. By advice of Bro. J. H. Lake and branch president S. Bacon I remained there ten days, preaching five times. I was made to feel at home. Our stopping place was mostly at our aged Bro. Brown's, and while talking with him, I was encouraged, also by others. From there I met with the Chatham branch. It is wisely presided over by Bro. R. Coburn. Our meetings here have been quite well attended. One man spoke of baptism for next Sunday, and I think others will follow. We are rejoicing in the truth.

While speaking last evening on the eleventh hour I felt to contrast the idea of a deathbed repentance with Revelation 7:13, 14: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." I believe this life is the shuttle by which we weave the robes for us to wear; and as we are in the great conflict, let us see that our robes are made of pure righteousness—white—otherwise, if we live in sin and folly all the days of our lives, where is the robe we have woven, and of what sort is it?

Yours in bonds,

EDWARD DELONG.

---

PURPLEVILLE, Ont., Nov. 17.

*Editors Herald:*—I am here alone in the faith; have not seen a Latter Day Saint for nine years, and although I have not been as faithful as I should have been, I have by the blessing of a merciful and loving Father made some progress in grace and the knowledge of God. My faith is growing stronger, my hope is growing brighter.

I have attended a Methodist church and Sunday school nearly every Sunday for two years, and for some time past the superintendent of the Sunday school has been urging me to teach a class. I tell him that perhaps I would teach them something he would not like. I have loaned him *Heralds* and still he (and indeed the whole school) shows me the greatest respect. I don't know what to think. Sometimes I think they flatter me, always asking my opinion, etc. I have on several occasions taken the lead of the largest class, with the superintendent in it. We have also a Presbyterian church close by. Both hold services in the afternoon, and on last Sunday there was a union Bible class started in the Methodist church, which I attended. There were about twenty-five persons present. The superintendent of the Methodist Sunday school was there and led, after requesting me. The leader is to be appointed each night by the class for the following night. They elected me for next Sunday evening, and I intend to do the best I can. I trust I may act wisely; my ambition is to conduct myself so that every person I come in contact with will say that I am the best Christian they ever knew.

I would like to have an elder come here and preach. I think I could get a house and congregation; but I am not in a position to keep him, as I am living in the house with my father and mother, and they are much opposed to the doctrine. I live about twenty miles northwest of Toronto, about four miles west of Richmond Hill Station, on the Northern Railroad, and about four miles northeast of Woodbridge on the T. G. and B. R. R.

Yours in hope of victory,

CHARLES E. FARR.

---

ALANTHUS, Kan., Nov. 10.

*Editors Herald:*—Since our last quarterly conference I have been laboring constantly in various places in this district. Brn. Ware, Duncan, and Gilbert have been doing good work. I am delighted with the prospects for the future of this field, and fully persuaded that if the laborers put their shoulders to the wheel the work will move rapidly onward; and we are led to believe that no reasonable effort will be evaded by the ministry, but that each will endeavor to perform his part. The writer has been laboring for the past two months in Gove, Ness, and Lane counties when we found kind hands ready to provide the necessaries of life and comfort, for which we are thankful. We were well pleased to find the people so ready to listen to the message of peace. The people of the west are now in a condition to listen to the gospel, and seem to evince more of a readiness to judge between truth and error than the people of the east; the reasons are, I think, that society bands are not so strong, and they are not so independent in many ways. While there I had the pleasure of leading one noble soul into the water of baptism. He was one of those who had been led astray by the deception established in the dark and cloudy day. We are thankful to the Giver of all good gifts for the blessing bestowed upon the brother after his baptism; he being lame, was made able to walk. May God help us to ever live worthy of his blessings.

What joy and comfort it affords the weary missionary to enter a place where the Saints have lived up to their religion and see them alive in the work! My heart was made to rejoice on entering one place where it was said, "If the members of your church are all as good as Bro. ——, you must be a happy people." We have the "perfect law of liberty;" what should hinder us from being happy? Nothing on earth. 'Tis not the work of the ministry alone that will establish the gospel, and bring a reign of peace; no, 'tis a godly life on the part of every number of the body. If contention, strife, hatred, malice, and envy exist, the world will have a right to accuse us. We will be considered blessed if we are accused falsely for righteousness' sake, but if we be accused rightly for faults' sake, then are we found among those who hinder the progress of truth. My greatest anxiety is to see the cause of truth flourish.

Yours in bonds,

R. W. DAVIS.

---

PREPARATION, Ia., Nov. 16.

*Editors Herald:*—After closing tent work at Ute, Iowa, I came home preparatory to reunion, where on Tuesday, September 28, the district tent was raised preparatory to Sunday school exercises, busying myself till Saturday, November 1, assisting in the preparations for reunion work, raising tents, and preparing numbers for them and getting articles for post office work. Acted as secretary, postmaster, and registrar of the meeting, being ably assisted by Brn. G. R. Wells and Frank Cochran, others helping occasionally. Being chosen superintendent of the Sunday school work, and to have charge of the blackboard work on special day, I found myself fully employed in a spiritual sense, but to occupy the time remaining I had the pleasure of looking after the three child joys who call me "papa." I was much encouraged in God's work during the meeting, especially to see the interest taken and the advancement made in the work of the Sunday school. The prospects are bright for much help to be given the church in this department, far to exceed that of any time previous. The energy and devotion shown by many of the young was very gratifying, and do they continue seeking improvement and use the talents they have, as devotedly as they did at the reunion, they will be shining lights in the Father's kingdom; and for this I humbly pray.

After a rest of a few days at home I again betook myself to the ministerial work at Bleucoe, where as yet no preaching by the church had been done. Preached three sermons, but found that politics had the vantage ground, and abandoned further work there till after the election. Preached in a schoolhouse in the near vicinity twice. Was kindly cared for during my effort by Mr. Albert Moyers, who with his wife may God reward. Left some inquiring and desirous of my return in that vicinity.

Attended Sunday school convention and conference of the Galland's Grove district, where a profitable time was had and much interest shown in the work of God. A very beneficial programme was carried out on Saturday evening of the 5th inst., when I was called upon to assist in the Sunday school work, and God's Holy Spirit was felt in a large degree, both by the writer and the audience, impressing the pleasure of God with our efforts, and showing us the importance of this department of his work. The gifts were manifested in the prayer services, and the preaching was instructive. Preached at Dow City on Sunday evening to an attentive audience. How blessed the association of Saints, for with

www.LatterDayTruth.org

them is that unity of spirit that nowhere else is found!

On Monday I journeyed through the cold and storm to perform my duty as a citizen to the government, and cast a ballot for those who in my judgment I considered the best men, and I trust those elected will prove that my judgment was a righteous one; and that they will make righteous rulers I pray.

Have been laboring here for several nights in a schoolhouse, and so far three have given their names for baptism, and I hear of two or three others to be baptized at the same time. Continue in this vicinity till over Sunday, when I go to Smithland.

On Sunday, after a ride of twenty miles, I was privileged to occupy the pulpit of the M. E. church in Onawa, the county seat of Monona county. The choir had arranged for music and rendered three appropriate selections from their hymn book, and a beautiful anthem, very nicely; the pastor, Rev. Morrow, occupying a seat by my side, but requesting me to be at home and conduct the entire service, which I did aided by the Spirit, having a large and very attentive audience, who with the pastor seemed well pleased with the thoughts presented. Never before have I seen greater liberality shown either by pastor or congregation of any church in all my ministerial work. After the service we had about one hundred tracts distributed, and everyone seemed pleased to obtain them. Will in the near future return to hold a series of sermons, and trust some sheaves may be gathered. Openings and invitations on every hand, and prospects of a large ingathering in this district. God's work grows more precious, and the prospects for ultimate victory much brighter. How much the need of more laborers, and that to keep them continually in the vineyard! For this I pray.

God bless the many who have been so kind to me in my work. May friends be raised up for all his servants.

Your brother,

J. F. MINTUN.

---

PERKINS, Cal., Nov. 8.

*Editors Herald:*—I am much pleased with the supplement to the *Herald*.

All those sermons both in the *Herald* and those in pamphlet form are doing a great amount of good. It gives me great joy. A few years ago it seemed hard to get a printed sermon to give my best friends out of the church, now they come almost as the flakes of snow. Thank God.

E. T. DAWSON.

---

JOLIET, Ill., Nov. 16.

*Editors Herald:*—Inclosed find express order for missionary fund. We are very poor and have poor prospects, yet our trust is in the Lord and we are witnesses of the truth of the restored gospel. My daily life consists in communicating with the wonderful being called God. O, I am so thankful he has given such evidences of having made his mind and will known to the children of men as is the Book of Mormon, Doctrine and Covenants, and Inspired Translation, so that to the honest seeker after truth there is left no room for doubt. Among all the things that are enjoyed by man none exceed in worth the knowledge God has made possible for us to have of him. This alone is true wealth. Truly amidst all that distresses we have much to be thankful for.

Yours in the knowledge of the power of the gospel, AGNES KERR.

# Original Articles.

## CHRIST'S BAPTISM OUR BAPTISM.

IN fulfillment of that which had been declared by holy men "as they were moved upon by the Holy Ghost" to point out the future, came John the Baptist "in the spirit and power of Elias" to *restore* that which had fallen into disuse, the way of the Lord, man having introduced in its stead the "teaching for doctrines the commandments of men," and thus were worshiping "in vain" instead of to the saving of their souls. . He came not only to *make better* the way of worshiping God, but to "*make straight* the way of the Lord." He came the sent of God (see John 1:6), and hence to speak the word of the Lord (see John 3:34), and prepare by so doing the way before the coming of our Leader, which he by obeying would invite us to follow, which invitation was verbally made, condemning those who did not accept of the teaching of his forerunner, by telling them that they had "rejected the counsel of God against themselves."—Luke 7:30.

The life and preaching of John comprehended faith in divine provisions, the baptism of repentance for the remission of sins, and the coming of one who would baptize them with the Holy Ghost, telling the world the kingdom of heaven was at hand. This instruction was different than that then being taught, and was to bring about far different results, the building up of an organization not of this world, not then in existence, founded upon direct instruction from God, just in the same mannner as had been builded or caused to exist all previous divine provisions for benefiting the people, without the existence of which the people for whom God has wrought out all his works would not have been thus benefited. God has always used those instrumentalities he knew would best accomplish the work, and when they have wrought for him, they have done so in harmony with the instruction and counsel God has given, and none received the benefit specially promised by the works wrought out by him, except they obeyed the conditions upon which such benefit was promised. Jesus Christ, the Son of God, was a willing instrument used by the Father to build up authoritatively his work by which his people might be saved from their sins, and as with all other instrumentalities God had chosen, he did all things as he had been commanded. He for whose coming as a "leader" John's preaching was preparatory, accepted of the humiliating terms (if humiliating they were or are) of being baptized with the baptism of John, which was "the baptism of repentance for the remission of sins." While he for himself and his own eternal welfare had no need of coming to earth to accept of this provision, yet because he accepted of the responsibility of being a "leader" and of making himself of no reputation for *our sakes*, did need "to fulfill all righteousness" that would in any wise effect *in us* salvation from *our sins*, and prepare us for that condition of things where sin doth not exist. We repeat the idea, coming as he did, "a leader to the people," he must fulfill all that it was necessary for us to fulfill, hence he did "the will of the Father," fulfilled "all righteousness," pleasingly submitted to "the counsel of God," and entered into the "kingdom of God" by the law, without exception, (see John 3:5,) of being "born of water, and of the Spirit," into which he desired to lead us, and unto which we must enter to find "righteousness, peace, and joy in the Holy Ghost," for the kingdom of God *is* righteousness, peace, and joy in the Holy Ghost. (Rom. 14:17.)

It is not necessary to theorize upon whether or not Christ had any individual sins to be remitted, for it is decided by revelation, that "He knew no sin" (2 Cor. 5:21), and that he "did no sin, neither was guile found in his mouth" but that "Christ *suffered for us*, leaving us an example, that ye should follow his steps."—1 Pet. 2:21, 22.

That he did accept of John's baptism there is no question, but as does the parent when having a sick child needing medicine, so did Christ; the parent takes some to induce the child to receive that which will give it relief, and because a parent feels the responsibility of using this means to induce the child to take the medicine, thus leading the child by the faith the child has in the parent, that what the parent says and does certainly cannot be other than the right thing for it to do. The parent does not take the medicine because he is in need of it, but for the purpose of leading his child who is in need to take it.

By Christ accepting of John's baptism he sealed it his, and it by this act stands confirmed as a Christian baptism, and as "righteousness," which if we do we shall be "righteous even as he is righteous."—1 John 3:7. We cannot sustain our claim of being Christians unless we follow Christ in the acceptance of the righteousness of God. Christ came to lead us to do that which he saw necessary for us to

www.LatterDayTruth.org

do that we might be saved from sin. He did not come to the world to save himself from sin, for he left the glory of his Father (see John 17:5), but came to point out the way by which we might be saved from our sins and find entrance into the kingdom of God. He having come for that purpose did that as our leader and teacher which we needed to do, and which was necessary for him to do because of performing that office work. As a Savior, he embodied in his life work by what he taught and by what he did all that in us would effect salvation by obedience, and then commissioned and qualified by special endowment those whom he sent, as the Father had sent him (see John 20: 21), to preach, as they had already practiced, "repentance and remission of sins," which principles must be preached (and if preached practiced) "in all the world, beginning at Jerusalem" (Luke 24:47), which preaching was done by them at the place of beginning—Jerusalem—in the following plain, simple, easy to be understood and easy to be obeyed language: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," promising them upon these conditions, "Ye shall receive the gift of the Holy Ghost," and still farther instructing them how universal was this gracious promise as follows: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:38, 39. This shows how harmoniously did men sent of God tell the way of salvation then, John preaching the baptism of repentance for the remission of sins, saying, "He shall baptize you with the Holy Ghost" (Mark 1:18), and the apostles preaching likewise, making the same promise as has before been shown.

As representatives of Christianity, if that was Christianity that Christ did and said and authorized his former representatives to teach and do, we too must preach "the baptism of repentance for the remission of sins," the character of the baptism Jesus obeyed, and which Peter preached under direct authority of Christ. To be a Christian comprehends belief in and following after Christ, our teacher and leader. This necessitates an obedience to that which is in harmony with the teachings of those divinely authorized to teach the way by which salvation from sin was promised.

That man may become humble and have such childlike faith to accept of the simple means God has provided for his good, I shall ever labor and pray, and shall point to the sinless Son of God as the divine leader and example and the one who did all things according to the divine pattern, he who "made himself of no reputation" in the eyes of the worldly and devilish wise, that he might lead us to victory over death, hell, and the grave, the power to which man had come in bondage through sin, by pointing us in his life work, to the way by which *we* might be saved from *our sins*.

Yours for Christ and his truth,

J. F. MINTUN.

## HOW SHALL WE KNOW?

How shall we know the difference between the power of God and that of the Devil, when manifested in the cases of healing? This question came forcibly to the writer's mind while reading the letter of Bro. C. R. Duncan in the *Herald* of September 17, where he says: "I have frequently heard Latter Day Saints state that they knew the work to be true because of some case of healing or miracle that had come under their observation; but the same would also prove the truth of Christian Science, Spiritualism, etc.; for they have their gifts of healing, miracles," etc. The natural man, having no certain standard by which to try these manifestations of power that transcends that of his own, might be puzzled to determine what manifestation was of God and what was not; and he might, if he believed in God, ascribe them both to be of God, and consequently think both true. The writer remembers the time when he went on a mission with Elder Zenos H. Gurley, now deceased, to preach the gospel to the citizens of La Harpe, Illinois, and surrounding country, among whom were several families that had belonged to the Church of Christ in the days of the "martyr." We visited these families, and one of them had turned to Spiritualism, believing that it was an advanced stage of the church to which they had belonged, that they had not departed from the faith, but were going on unto perfection. To prove their position they began to tell of the many miraculous things they had beheld displayed by spiritualistic power; said they had in their organization all the gifts that were enumerated by Paul in the 12th chapter of 1 Corinthians; but in enumerating and comparing them with Father Gurley, they left out one of them, which, in the writer's mind, would be the key by which to detect the difference between the two powers, and that was the gift of "discernment of spirits." The evil one, had he the power, would not bestow that gift, for he would thus give that which would detect his own deceptions and imitations of the power of God, and thus frustrate his own designs; but God has placed that spiritual gift in the church that his people may not be deceived by satanic power.

Several topics were discussed while we were visiting this family; among the rest, Jesus Christ as the Savior of the world. The lady of the house, sitting by, listening to the conversation between her husband and Father Gurley, when the last named spoke of Jesus Christ, exclaimed: "Jesus Christ, a Savior! I can save myself independent of Jesus Christ, or any other man." I will leave the reader, who is a believer in the Bible, to judge by what power the miracles or healings spoken of by them were wrought. It is evident they were not wrought by or in the name of Jesus Christ, "The only name given under heaven whereby man can be saved," or by which blessings, privileges, and powers can be received from God. The writer on another occasion was at Galesburg, Illinois, waiting for the train to start, when a gentleman known to the writer as a believer in Spiritualism came in and addressing the gentleman occupying the same seat with the writer, said: "Captain, I have been to Knoxville and have seen a lady who has been bedridden for eight years, who was healed by Dr. —— immediately, and is now enjoying the best of health." This doctor was a noted Spiritualist, and of course performed the miracle under the influence of spiritualistic power. He was hailed as a brother Spiritualist by the man who brought the news in the car, which man was well known by the writer as a confirmed Spiritualist, and who had often heard him make light of Jesus Christ as the Son of God and the Savior of the world, but said that he was a fair spirit medium. Could the power be of God, when everything that is of God has to be done in the name of Jesus Christ the Son of God, and they deny him as such? It must, therefore, be done by the opposite power.

"But," says one, "How do you make that out? That woman was loosed from her affliction, consequently good was done. Would Satan do good?" Possibly, to accomplish a greater evil, like some men do in temporal affairs. That he has the power to afflict, or bind, is proven by Luke 13:16: "And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years [ten more years than the one under consideration] be loosed from this bond on the Sabbath day?" If Satan had power to afflict this woman for eighteen years, he certainly had power to afflict the other woman for eight years; and if he had power to afflict, or bind, it is reasonable to conclude that he had power to cease to afflict, and especially if by so doing he could deceive all who came to a knowledge of the fact so that they would not acknowledge Jesus Christ as their Savior, and thus lead them down to destrucion to be companions with him.

www.LatterDayTruth.org

That there has been a power opposed to God from the beginning, is abundantly proved by Holy Writ. We notice the occasion of Moses and Aaron going down to Egypt in the name of Jehovah to deliver the children of Israel from Egyptian bondage wherein the two powers, of God and of Satan, were made manifest. The Lord told Moses that Pharaoh would request a miracle to be wrought whereby he might know that he was sent of God to demand the freedom of the children of Israel to go and worship God; and when they went in to Pharaoh and told him what the Lord had commanded them to say to him, Aaron cast down his rod and it became a serpent before Pharaoh and his servants. Then Pharaoh called the wise men, the sorcerers, and the magicians, and they cast down every man his rod, but Aaron's rod swallowed up all the rods of Pharaoh's magicians. No doubt when Pharaoh and his servants saw that every one of the magicians cast down their rods and they all became serpents that a greater manifestation of power was manifested by the magicians than by Aaron, they would naturally conclude they had the best of it; but when Aaron's rod swallowed up all the other rods, we do not know how they felt, for the history is silent; but it ought to have convinced them that there was a greater power with Moses and Aaron than with them. Pharaoh hardened his heart so that he would not listen to Moses and Aaron, to let the people go. The next thing the Lord told Moses and Aaron to do was to smite the waters of Egypt and turn them into blood; the magicians did so with their enchantments. Will anyone think that both these manifestations were done by the power of God? What, God work against himself to frustrate his own purposes! The Savior declared that a power divided against itself cannot stand. Will anyone have the hardihood to say that these sorcerers, enchanters, and magicians wrought by their own power to turn water into blood, so as to make the fishes in all the lakes and rivers of Egypt to die and cause the waters to stink? We think not. Then if not by the power of God, or man, by whose power but that of Satan could those manifestations be wrought?

If the reader wishes to know what the Lord thinks of such characters as the foregoing, let him turn to Deuteronomy 18: 9–15: "When thou [Israel] art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out before thee. Thou shalt be perfect with the Lord thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do. The Lord thy God will raise up a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." And in another place it says: "And he that will not hearken unto that prophet shall be cut off from among the people." This prophet is conceded by all professing Christians to be Jesus Christ, and he was as a lamb slain from the foundation of the world, to bring to pass the salvation of man, and the only one given of the Father to accomplish that purpose. These Canaanites, and Amorites, Hittites, etc. had not been hearkening to this Savior, but had been hearkening to the power that inspired the sorcerers, enchanters, wizards, and witches; and their actions were like unto some in these days who consult with familiar spirits—spirits who are so familiar that they will personate the dead relatives of individuals and thus deceive all fallen humanity who hearken to them. And for hearkening to the power that was made manifest through those deceivers they were driven out from the land of Canaan, and Israel was warned not to do like unto them lest they should also be driven from the land.

Moses and Aaron wrought many mighty wonders before Pharaoh and his servants, but only one more were the magicians able to do with their enchantments, and that was the production of frogs; but then they had not the power to compete further, or the power that inspired them could not compete with the power of God, and the Lord accomplished his purpose in making Pharaoh glad to let the children of Israel go. We read in 1 Samuel 28: "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." And because the Lord would not answer Saul, he sought unto one that the Lord said such were an abomination in his sight and warned the people not to go after them, a woman that had a familiar spirit; and he prevailed on her to call up Samuel, the record says, that he might commune with him. Can you, reader, think for a moment that the Lord would allow Samuel to appear at the call of one that he abominated and had commanded Saul and all the children of Israel under pain of his displeasure that they should not seek unto them? We should think not. This woman had a familiar spirit, not the Spirit of God; for witches, wizards, necromancers, enchanters, nor any of that class could be entitled to the Spirit of God. Being under the influence of a spirit, she was guided by that spirit; and being deceived by that spirit, although she might believe it was a true one, like many modern people who are in possession of a familiar spirit, she could also deceive Saul, who having so sinned against his God was in a situation to be deceived and was thus deceived. These evil spirits are privileged to walk up and down the earth as proven by Job chapters 1, 7, and 2: 2: "And the Lord said unto Satan, Whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." This being the case, it was so with those evil spirits who fell with him, and so proven in Holy Writ; for they took possession of individuals frequently; hence traveling to and fro in the earth, they become acquainted with the actions of the human family, and can influence those who are under their control to tell what has befallen the relatives of those who go to inquire; and thus it is wonderful to man whose knowledge is limited. They being acquainted also with the form as well as the actions of those who have gone before, can personate them, as this familiar spirit personated Samuel. Can you, reader, indulge the thought that this woman could perform the miracle there recorded by her own power? No; you know that mortal has not that power of himself. If, then, a human being cannot do it and the Lord would have nothing to do with Saul, then it is left for the other power only to perform it, using the woman as a medium. Thus we see there was the power opposite to God Almighty, working miracles in that day.

In the days of Isaiah, 600 B. C. there were wizards and those who had familiar spirits: "And when they shall say unto you, Seek unto them that have familiar spirits, and to wizards that peep, and that mutter: should not a people seek unto their God? for the living to the [hear from their] dead?" Here the practice of seeking to those who have familiar spirits and to wizards, etc., is condemned by the Lord through his prophet, and all are admonished to seek unto the Lord.

In New Testament times, sorcery was in vogue, as recorded in Acts, chapters eight, nine, and ten: "But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one [like the mediums of the present day]: to

www.LatterDayTruth.org

whom they all gave heed, from the least to the greatest, saying, This man is the great power of God." The Revelator being permitted to see in prophetic vision to the time of the end, said: "And I saw three unclean spirits like frogs come out the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the *spirits of devils, working miracles,* which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." The day of God Almighty when he comes to fight the battle of his people is just prior to the time of Christ's second coming, as recorded in Zechariah, chapter fourteen: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof . . . : and the Lord my God shall come, and all the saints with thee." The statement that the Lord will come as a thief, just after the three unclean spirits go forth to the kings of the earth, is proof of the day of his coming; for it is recorded in 1 Thessalonians 5: 2: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Peter also says, 2 Peter 3: 10: "But the day of the Lord will come as a thief in the night; in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." These evil spirits, then, will go forth to do their work just prior to the second coming of Christ; they are to gather all the kings of the earth to the battle of that great day of God Almighty. Zacharias says all nations will be gathered against Jerusalem in that day, and at that time the Lord shall fight against those nations as when he fought in another certain battle, and then he shall come and all the saints with him; and he will come as a thief in the night at that time. The nations of the whole earth will evidently be unprepared for him, or he would not take them unawares. We do not mean that none will be prepared to meet him. O, no. The gospel has to be preached unto all nations, and will gather out many noble souls who will be adorned as a bride to meet the bridegroom; but we mean that nations as such will not give heed to the warning voice of those sent to preach the word, and will be deceived by the power that has been opposed to the Almighty from the beginning. Are we living in the days just prior to the second coming of Christ? If so, then we may look for the going forth of these unclean spirits to the kings of the earth, working miracles before them.

The Savior himself foretold the signs by which we may know of his near approach, as much so as the leafing of the fig tree tells the near approach of summer. One of the signs of his coming, of the end of the world or the destruction of the wicked was thus stated: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." And John was not only privileged to see in prophetic vision that these unclean spirits should go forth unto the kings of all the earth, but was privileged to behold the time when the gospel should be restored, and that just prior to the time of the end, or in the hour of God's judgment: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Jesus said, "*This* gospel of the kingdom shall be preached." It must, therefore, be the same in all its features, otherwise it would not be *this* gospel, or that which he and his disciples were preaching. The fact that it was to be preached to all nations shows that all nations were in need of it, consequently were without it. The Lord showed John that it would be restored, and that by the means of an angel, and the gospel message would be to *every* nation, kindred, tongue, and people that dwell upon the earth, showing that a departure from the gospel by all the inhabitants of the earth, had taken place, hence a necessity for its restoration. This position is confirmed in the admonition of the angel, that every nation, kindred, tongue, and people upon the earth should fear God, and give glory to him, and were to worship him, etc., tantamount to saying that they had not been doing it, and were to be admonished to do it; "for the hour of God's judgment is come," evidently that they through obedience to the gospel might be prepared to meet their coming Lord, for Paul says he will come, "taking vengeance on them that know not God, and obey not the gospel."

The preaching of the gospel in all the world, unto all nations, is one sign of the coming of the Son of man. The gathering of Israel back to their own land was another sign. He predicted concerning the Jews who, as a nation, had rejected their Lord: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." And he said right in connection with this: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." The language of the Savior concerning Jersualem signifies that it would be trodden down or possessed of the Gentiles until the own due time of the Lord, when the Gentiles would cease to possess it, and then the Jews after suffering from the hand of the Lord that which he had decreed should be gathered back to the land of their fathers and possess it again. To this, Moses, the man of God who predicted what should befall Israel down to the end, declared that after they had been driven from their land, and had suffered all the curses for their disobedience, as declared in Deuteronomy, twenty-eighth chapter, that God would feel after them and gather them back to the land that God gave their fathers; and Joel the prophet, in his second chapter, declared that at that time the Lord would be jealous for his land and pity his people. The land of Israel has been under the curse pronounced by Moses for lo, these many centuries. It has been a barren and a parched land. The Lord, Moses said, would cause the rain to be withheld; but Joel says that just prior to the time when "The Sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come," "he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath enter, the cankerworm and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in

www.LatterDayTruth.org

plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed." Read on to the end of the chapter and you will find, reader, that this takes place just prior to the terrible day of the Lord, or the second coming of Christ. It is a well-known fact that historians and travelers have verified, that the land of Palestine which has been, under the curse of God, a barren and parched land so long a time, does now receive the former and the latter rain; that the land is yielding its increase,—two crops a year,—and that the Jews are there in large numbers; and since the trouble with the Jews and Russia, the prominent nations of the earth, counseling together what was best to be done with the Jews, could come to no other conclusion than that they should settle upon the land of their fathers, thus fulfilling the purpose of the Lord concerning that people which he had spoken through his prophets, although they may be ignorant of the fact. This, then, is another sign of the coming of the Son of man.

Books have been written collecting many proofs of signs being seen in the sun, and in the moon, and in the stars, in this our day, of the fulfillment of the Savior's statements concerning various signs. Readers of the news are well acquainted with the fact that there has been, in divers places, earthquakes that have destroyed thousands of lives in this our day; that pestilence, disease, and famine are also carrying off the inhabitants of the earth in alarming numbers; that there is upon the earth distress of nations with perplexity. Look at the famine in Russia for instance; the tidal waves of the ocean, compared to mountains in size, rushing inland for miles beyond their bounds, carrying death and destruction in their wake, in some instances leaving ships high and dry. Truly the sea and the waves are roaring, etc. The Savior declared that when we see these things we may know that the coming of the Son of man is nigh. Well, we may then look in this our day for the gospel of the kingdom to be preached as it was by the Savior and the apostles, also for the unclean spirits working miracles.

The Church of Christ of Latter Day Saints testifies (and thousands claim that the Lord has revealed the truth of it to them) that the Lord has sent his angel who has brought the gospel again to earth and authorized men to preach it in its ancient purity; the same identical gospel that Jesus preached, with the same signs to follow obedience to it; namely: "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Remember that Jesus said (and the angel dare not promise any other) that in *his* name these things should be done. *Name* signifies by the authority of Jesus Christ. The Latter Day Saints claim that the angel restored the authority to act in the name of Jesus Christ, both to preach and administer in the ordinances of the house of God. They thus far are in harmony with the word of God. But though they claim that in harmony with the will of God, according to their faith in him they may work miracles, or heal the sick, etc., yet they are not allowed to work miracles to make people believe, for Jesus has said, "These signs shall *follow* [not go before to make people to believe] them that believe," and has also said, "A wicked and adulterous generation seeketh after a sign, and *no sign shall be given them.*" Contrary to this express command there are people going about working miracles to make people believe their teachings; but we do not wonder at that when they laugh you to scorn if you advance the idea that Jesus Christ is the Son of God, the Savior of the world. How, then, can it be expected that they have received authority to act in the name of Jesus Christ, or that they will pay attention to what he commands, but will follow the inspiration of the leader who is opposed to God and his Christ? The Latter Day Saints cannot justly be accused, then, of going before the kings of all the earth to work miracles. Has there been any organization of people that has done this in our day? The writer has read of the Davenport Brothers having audiences before the queen of Great Britain, performing miracles before her and the royal family, and of Professor Slade having audiences before the crowned heads of Europe and performing great miracles, and heard of other spiritualistic mediums performing great wonders before the Czar and Czarina of Russia, the King and Queen of Denmark, of Germany, and portions of the royal family of England; and who knows but what the power that caused these mediums to work miracles before the kings of the earth may not be inspiring them to organize the large armies that are now being organized in the old countries, making the great preparations for war, and inventing the great means for the destruction of human life. All Europe seems to be waiting for the first torch to be lighted to set it in a blaze of war that may not have an end until the Savior comes a second time. The reader will perceive from the foregoing that we do not believe that miracles of themselves are a proof of the divinity of the calling of them by whom they are wrought, but connected with the pure gospel and the authority from Jesus Christ to preach it, they certainly are proof, and Jesus has said, "He that will do his [God's] will shall know of the doctrine, whether it be of God" or not.

E. STAFFORD.

LAMONI, Iowa, Sept. 19, 1892.

# Conference Minutes.

### WESTERN WISCONSIN.

Conference convened with the Evergreen branch, near Valley Junction, October 1, W. A. McDowell in the chair, F. L. Sawley clerk. Branches reported: Wheatville sent back for correction. Flora Fountain 26. Evergreen 61. Elders reported: W. S. Pender, J. W. Peterson, W. A. McDowell, A. L. Whiteaker, F. L. Sawley, J. W. Hancock, J. P. Dillon, Joseph Whiteaker, and C. W. Lange. Priest John Quantz, and Teacher J. W. Hancock reported. Bishop's agent reported: Received $27; paid out $16; balance $11. W. A. McDowell Bishop's agent. A committee was appointed to solicit means to purchase a gospel tent. Henry Wood was ordained a priest. Preaching by J. W. Peterson, C. H. Burr, and W. S. Pender. Adjourned to meet in the Saints' chapel near Excelsior, Richland county, the first Saturday and Sunday in February, 1893.

### NEVADA.

Conference convened at Mottsville schoolhouse, November 13, T. R. Hawkins president. Branch reports: Diamond Valley 39; Mottsville 32; Dayton 15. Carson, Elko, and North Ruby Valley not reported. Elders D. I. and D. R. Jones reported; also Priest R. A. and Teacher R. Trimmer. The president reported one death and two baptisms since last conference; others are awaiting baptism, as soon as an available elder can be sent to perform the services; others are deeply interested in the truth, and are investigating with the intention of being baptized soon. The outlook for the district is encouraging. Bishop's agent reported $154.50 received and turned over to the Bishop. Elder T. R. Hawkins was sustained president. Adjourned to Fairview schoolhouse, at call of president.

### SOUTHERN CALIFORNIA.

Conference convened in San Bernardino, California, September 30. H. C. Smith president, J. F. Burton and D. S. Mills assistants; W. P. Pickering secretary, A. A. Goff assistant. Branch reports: San Bernardino 225, gain 15. Los Angeles 86, gain 15. Newport 173, gain 8. Valley Center, Laguna, and Santa Maria not reported. Elders reported: D. S. Mills, W. M. Gibson, D. E. Landers, A. A. Goff, T. S. Brown, D. L. Harris, E. J. French, N. Van Fleet, A. W. Thompson, R. R. Dana, and W. P. Pickering. Priests: C. W. Earle, N. J. Wixon, A. E. Jones, and C. Baly. Teacher J. Baldwin reported. Bishop's agent's report audited and found correct, as follows: On hand $41.32; Receipts $983.37; paid out $943.44; balance $39.93. Resolved that this district release all its rights to the counties of Tulare and Ingo to the Central California district, subject to the approval of General Conference. A district Sunday school association was organized, with A. Carmichael superintendent, N. W. Best assistant superintendent, and Sr. Vina H. Goff secretary and treasurer. Resolved that our next reunion be held at Downie, California, commencing Friday, July 14, 1893, at ten a. m. and continue over two Sundays. Elder J. F. Burton was chosen delegate to General Conference of 1893. District authorities were sustained, also general church authorities. Preaching was by Elders D. L. Harris, A. A. Goff, J. F. Burton, and H. C.

www.LatterDayTruth.org

Smith. One was baptized. Reports of the work in all the district were generally favorable. Adjourned to San Bernardino, Friday before the first full moon in October, 1893, at ten a. m.

# Miscellaneous Department.

### DEDICATION AT KIBBIE.

The Saints at Kibbie, Crawford county, Illinois, will dedicate their meetinghouse, Sunday, December 4. Brn. G. H. Hilliard, Emsley Curtis, I. M. Smith, I. A. Morris, and L. F. Daniels, with others, are expected to be present. Give us a good turnout brethren, and help enliven the occasion. By order of branch, JENNIE E. RANDOLPH,
Clerk of branch.

### CONFERENCE NOTICES.

Quarterly conference of the Little Sioux district will convene at Little Sioux, Iowa, December 3 and 4. Full reports are hoped for from branch clerks, and also from local ministry. Let all attend who can.
A. M. FYRANDO, Dist. Sec.

The Kewanee district conference will convene at Kewanee, December 3, at ten a. m. Each branch is earnestly requested to send or bring a *full* report of all changes, and happenings within the past eighteen months. Brn. F. G. Pitt, Kinneman, and Wheeler are expected. All others invited.
J. W. TERRY, Dist. Pres.

### TO THE SAINTS OF MINNESOTA.

At conference last June, at Fairburg, Otter Tail county, Bro. Andrew Tabbut, Bishop's agent, requested that some one else be recommended to act as Bishop's agent. The matter was taken into consideration, and I was recommended. In due time Bishop Kelley appointed me as his agent. In our scattered condition I am unable to see many outside of our own branch at present.

In the Old Testament scriptures we find in many places officers in charge of temporal things, (see 1 Chron. 26: 20,) that Ahijah was over the treasures of the house of God. See also Nehemiah 13: 13, that officers were placed to take and distribute to God's needy children. Space forbids me making many quotations. The New Testament is not silent upon this important matter. The Apostle Paul recommends gathering their liberality on a certain day. It looks like the Saints were in the habit of meeting each other the first day of the week. Of course it would be a very favorable time to bring in their offerings and tithes. We find the Savior telling his children to render the things that are Cæsar's to Cæsar, and the things that are God's to God (D. C. p. 193).

We can very plainly see that this is a time of sacrifice. When we accepted the gospel we accepted the plan of salvation, and were promised certain results in case we put ourselves in a certain position to receive. Do you remember, dear Saints, what it was? If my memory serves me, it was faithfulness. Well, then, if we are not faithful, have we much reason to expect much reward? Think it over, dear brethren and sisters. Of course we know it requires means to carry on the work. Did it not cost some one money and time to coax and plead with us to accept the Bible plan of salvation? And while we are thinking of offering and trying to carry on this work, do not let us be found crediting ourselves this way: "Well, I boarded Elder so and so; I entertained him nobly; I am not going to pay money for elders riding all over the country, going home every time wife or children are sick," and many other excuses.

In conclusion, let everyone labor according to his lot or calling. Everyone stands or falls for himself. Let all do their duty, and the unruly ones will be dealt with as has been promised. Everyone who feels like helping the cause, send the same along as the Lord has prospered you. There is no compulsion; give much or little, or nothing at all. You are your own steward. May the time soon come that we can see eye to eye.
W. W. MCLEOD.

CORMORANT, Minnesota.

### BORN.

REDFIELD.—At Shenandoah, Iowa, June 16, 1892, to Bro. J. H. and Sr. Viola Redfield, a son; blessed October 25, by Elders M. H. Forscutt and H. C. Bronson.

HOLSTEIN.—At Burlington, Iowa, to Bro. and Sr. H. G. Holstein, a daughter; blessed November 1, 1892, by Elder B. F. Durfee.

CHASE.—At Lamoni, Iowa, October 15, 1892, to Bro. Amos M. and Sr. Eliza Chase, a daughter; blessed at home November 9, 1892, by Elders Robt. M. Elvin and Asa S. Cochran, and named Alice May.

TUTTLE.—At Hebron, Nebraska, December 23, 1886, to Mr. and Sr. C. Tuttle, a son; blessed November 6, 1892, by R. W. Dav and named Estella Ulric.

TUTTLE.—At Alanthus, Kansas, July 16, 1888, to Mr. and Sr. C. Tuttle, a daughter; blessed November 6, 1892, by R. W. Davis, and named Elva Pearl.

TUTTLE.—At Alanthus, Kansas, July 23, 1892, to Mr. and Sr. C. Tuttle, a daughter; blessed by R. W. Davis, November 6, 1892, and named Musa Beatrice.

HORTON.—At Smithfield, Iowa, May 19, 1892, to Bro. O. A. and Sr. A. E. Horton, a daughter; blessed August 4, at Smithfield, by Elder John Shippy, and named Florence Grace.

FETHERSTON.—To Bro. and Sr. Elmer Fetherston, November 1, 1892, a daughter; blessed November 14, by Elders J. W. Waldsmith and F. J. Chatburn.

### MARRIED.

BURNS—HARMAN.—At the residence of the bride's sister, Mrs. Howard Swenks, corner Eighth and Summit streets, Beatrice, Nebraska, Mr. August F. Burns and Sr. Mary Harman, Elder J. W. Waldsmith officiating. A quiet but happy little company of intimate friends witnessed the ceremony. May heaven's blessing attend them.

BENEDICT—ADAMS.—Mr. Louis P. Benedict, of Butte, Montana, and Miss Effie L. Adams, of Logan, Iowa, were united in sacred bonds of matrimony, at the home of the bride's parents, by Elder Charles Derry, November 16, 1892. May God's blessing attend their union.

### DIED.

MANN.—James Robert, son of Bro. Nathaniel and Sr. Serena Mann, of diphtheria, October 11, 1892, at Preparation, Iowa, aged 7 years, 1 month, and 16 days. His last request was for prayers. Funeral sermon at Moorhead, Iowa, November 13, by Elder J. F. Mintun, from Matthew 19: 14, and Revelation 14: 13.

GARNER.—November 7, 1892, Mamie Effie, little daughter of John P. and Hattie E. Garner, aged 16 months. Little Mamie was one of the sweet cherubs that bud on earth. Funeral services at the Latter Day Saints church, in charge of Elder P. Cadwell; sermon by Elder A. M. Fyrando.

FULKS.—At Manchester, Red River county, Texas, August 19, 1892, Johnny Lyman, infant son of Bro Charles M. and Mary C. Fulks. He was born at Echo, Indian Territory, September 18, 1891, and was 11 months and 1 day old at his death. Funeral services by Elder T. J. Sheppard and Priest Charles C. Holcomb; sermon by first named.

MCWILLIAMS.—Florence Medora McWilliams was born December 21, 1854, in Soldier Valley, Iowa, was baptized October 14, 1881, and died September 21, 1892.

'Twas hard to see her suffering 'neath affliction's rod
Without the power to ease those cruel pains,
And know that none beneath the august throne of God
Could the dread stroke of monster Death restrain;
But when the supreme moment came that life was fled
And left this casket but a mass of clay,
The dreadful thought that *she*, my darling wife, was dead
Filled me with grief and banished hope away.
Life was to me a blank, a dark and cheerless tomb,
Where hope was buried 'neath Egyptian night,
And my lone heart as lead then sank beneath the gloom
In deep despair, without one ray of light,
Until the words of him "who spake as never man"
Thrilled my dull ears in inspiration's tones,
And to my grief-struck soul revealed the gospel plan,
Dispersed the gloom, and hushed my hopeless groans,
And said, "I am the resurrection and the life;
He that believes in me, though dead, shall live."
Light burst upon my troubled soul; it ceased its strife;
I felt the comfort God alone can give,
Faith kindled in my breast bright shining rays of hope
Which, like an anchor forged in high heaven
From God's eternal word, buoyed up my sinking soul
And showed the promise he to man had given.
Yes, heavenly light upon my cheerless pathway shone;
I saw the path that leads to endless life,
The path my faithful wife had trod alone,
But never faltered mid the battle's strife.
I entered, and though I must tread that path alone,
Alone must battle with this world of sin,
I'll trust His guidance till my weary journey's done,
And to his grace that I the crown may win.
Then I shall welcome his glad summons to that rest
In which by faith I see 'mid the blest throng,
My own Medora mingling with the pure and blest
And sing with her the glad redemption song. C. D.

COY.—At Montrose, Iowa, November 11, 1892, Rush Abney Coy, aged 1 year, 8 months, and 7 days. Funeral from chapel; sermon by Elder B. F. Durfee.

SHAW.—At the residence of her son William B. in Middle Valley, Washington county, Idaho, November 8, 1892, Sr. Nancy Shaw. She was born at Hague, near Mottram, Cheshire, England, March 6, 1805. She was a member of the M. E. Church, joining it when quite young, but was one of the first to respond to the restored gospel and was baptized into the Church of Jesus Christ of Latter Day Saints by Elder H. Royle, in August, 1840; emigrated to America, January 15, 1844, and resided in the vicinity of Nauvoo until the church was driven out by the mob. She suffered many privations for the cause, at one time hiding with husband and children in a wagon shed while the ice ran down the river so they could cross in a flat boat, the only available ferry. She emigrated from there to Iowa by an ox wagon, and lived in Harrison county; was baptized and confirmed into the Reorganized Church in 1859 by Elder E. C. Briggs. She died as she had lived, firm and faithful until death, and always bore a faithful testimony to the work. She was not afraid to die, knowing she would be present with Christ, but desired to stay with her children. She leaves three sons, one daughter, and many grand and great grandchildren to mourn. May they follow her footsteps to meet their mother in the new earth never to separate, and may we emulate her example. Funeral services by Rev. Elton.

A MOTHER'S FINAL REST.

Dear mother rest from all your care,
Sleep now, your loving work is done;
No more that look of trouble wear,
But wear the crown that thou hast won.
Now let thy heart, that ever beat
Responsive to thy children's call,
Be filled with heavenly pulses sweet
That from the an el chorus fall.
And let thy hands that knew no rest,
From sun to sun through many years,
Lie still upon thy peaceful breast
Nor wipe again the fount of tears.
And weary feet that walked so long
The rugged way that mothers tread,
Go, walk those heavenly paths among
Where faithful souls are comforted.
O mother, angel in disguise,
Thy garment thou hast laid aside
And op'ed the gate of paradise,
Through love and labor glorified!

—*G. W. Crofts.*

COTTAM.—At St. Louis, August 1, 1892, Bro. Richard D. Cottam. He was born January 16, 1834, in Preston, Lancashire, England; baptized February 6, 1864, at St Louis, Missouri, by William Anderson; ordained an elder at St. Louis, February 7, 1864, by William Anderson. Brother Cottam was a man who made friends, and was well esteemed by those out of, as well as in the church. He was thoroughly established in the gospel, and bore an earnest testimony to its truthfulness but a short time before he died. The Saints in St. Louis will miss his helping hand. His remains were borne from the family residence, attended by members of the G. A. R. and Masonic fraternity, the ritual of each order

www.LatterDayTruth.org

being observed at the grave, Elder C. H. Jones offering prayer. On the Sunday following Elder J. C. Crabb, assisted by Bro. C. H. Jones, preached the funeral sermon to a large congregation assembled in the Saints' chapel.

### ITEMS OF INTEREST.

The Homestead strike has been declared off by vote of the Amalgamated Association, of Iron and Steel Workers. Most of the old employees have returned to work. The loss to employers resulting from the strike is estimated at $3,000,000 to employees $600,000. This with the expense to Allegheny county and the State of Pennsylvania will swell the total loss to fully $5,000,000, or $1,000,000 for each of the five months since June 30, when the lockout went into effect. The Nottingham strike in England, the New Orleans strike, and the coal miners' strike are also over and all resulted disastrously to the strikers.

LONDON, Nov. 16.—The Council of the Imperial Federation at a meeting to-day approved the report of the committee which proposes the creation of a Federal Council in which shall sit representatives of Canada, Australasia, and South Africa, together with the British Prime Minister, the Chancellor of the Exchequer, the Minister of Foreign Affairs, the Minister of the Colonies, the Minister of War, the First Lord of the Admiralty, and the Secretary of State for India. This council shall fix the contributions each part of the empire shall pay towards the common defense. The report declared that an essential principle of federation is that the voice of the empire in dealing with foreign powers should be the united voice of all the autonomous parts of the empire.

ROME, Nov. 16.—The inhabitants of the Island of Ponza are in a state of terror in momentary expectation of a disastrous earthquake, of which they had premonitions last night and to-day by heavy rumblings and the shaking of the earth. The inhabitants, with 300 convicts from the prison are encamped in the open air. A steamer with troops has left Naples for the island. Ponza is the chief of a group of small islands belonging to the Italian Province of Caserta and is situated about twenty-nine miles southwest of Terracina, and like many other small islands in the Mediterranean Sea is of volcanic origin. It is used for prison purposes, and has a population of over 3,000, a Governor's house and a commodious and well-fortified harbor.

ST. PETERSBURG, Nov. 19.—Count Tolstoi, in the *Russian Gazette*, calls attention to the continued miserable condition of the peasantry of Russia. He says that famine again threatens the district in which he resides. The rye harvest is as bad as it was in 1891. Oats are an utter failure. There is a complete dearth of material for fires and the people are exhausted by last winter's miseries. The outlook, Count Tolstoi declares, is as black as possible.

ST. PETERSBURG, Nov. 18.—The cholera continues to increase in virulence here and the people are alarmed at the fresh outbreak. It is urged that the most stringent measures be adopted to prevent the spread of the disease. The *Novosti* dwells upon the necessity for an international agreement that a common stand can be taken against the scourge.

PARIS, Nov. 18.—Five employees in a brush factory at Pont de Marcq, near Lille, have died in the last two days of a mysterious illness resembling the plague. The victims had been engaged prior to their illness in sorting bristles imported from Persia. The factory has been closed.

BUDA-PESTH, Nov. 21.—The members of the new Hungarian Cabinet appeared in the Diet to-day. Dr. Werkelel, the new Prime Minister, announced that the foreign policy would be based upon the present treaties, and that loyal adherence would be given by the monarchy to existing alliances. Dr. Werkelel promised that bills for State recognition of the Jewish religion and establishing the rights of civil registration would be introduced. In the meantime special regulations to enforce the registration of children of mixed marriages would be made.

ST. PETERSBURG, Nov. 18.—The *Herald* says the commission appointed by the Russian Government for the purpose of considering Germany's proposition for a commercial convention has decided that it would be incompatible with Russian interests. M. Witte, the Russian Finance Minister, is making a third attempt to raise a loan in Europe.

PANAMA, Nov. 20—The Chagres River is rising rapidly owing to the heavy rains. Nuch damage was done at Frijoles, on the line of the Panama railroad, the waters rising above the level of the tracks. News from neighboring ports on the Atlantic coast and from towns in the interior show that rivers have overflowed their banks, doing much damage to crops and carrying away many cattle.

A dispatch from Lima says a fire at Buenaventura yesterday destroyed between sixty and seventy buildings, including the courthouse and prison.

DURHAM, Ark., Nov. 18.—A village in Washington on White River was totally destroyed by a cyclone at three a. m. Thursday. Every house in the town except the schoolhouse was demolished. No lives were lost but the damage to property is great.

Eighteen thousand pounds of dynamite and other explosives have been received at San Antonio, Texas, for the government rainmaking experiments, which will be made Monday.

Fierce storms and cyclones, with loss of life and property, are reported from Arkansas, Colorado, Ohio, Oregon, and Illinois November 19.

Prairie fires destroyed $70,000 worth of farm property and county bridges near Sioux City, Iowa, on the 18th.

Eleven new cases of cholera and three deaths from the disease were reported in St. Petersburg Sunday.

It has been decided that the next Socialist Congress will be held in Cologne.

Six new cases of cholera and two deaths from the disease have occurred in Brussels since Saturday. Last week's cholera record for the whole of Holland shows fourteen deaths.

Extensive floods are reported from Seattle and Tacoma, Washington, November 21. Millions of feet of lumber have been lost, landslides have occurred, railroads been washed out, and lives lost. The danger to farm property amounts to hundreds of thousands of dollars.

One individual has donated $500,000 towards the new Protestant Episcopal Cathedral to be erected in New York City. When completed the cathedral will be the largest and most imposing church in this country. Its length will be 520 feet and its central spire will be 440 feet high. The front of the structure will face west, the choir looking toward the east. Two of four towers which will flank the central spire will adjoin the choir at its western corners, but only the northern one will be built with the choir. It will take, after the completion of the choir, twelve years to finish the work on the cathedral proper.

During a gale Sunday the wreck of the Inman line steamer City of Chicago broke in pieces and completely disappeared.

ROME, Nov. 21.—The Pope has followed with the liveliest attention the recent Presidential struggle in the United States. He had special reports concerning the progress of the campaign and the result of the election sent to him. His Holiness has no special sympathy with either of the great American parties, but his sympathy with and admiration for the United States makes him desirous of knowing all the developments of the republic and all shades of current public opinion on both political and social questions.

*La Rassegna Nationale*, the great political review of Florence, has an article attacking the democratic policy of the Pope. The *Rassegna* asserts, and gets angry over its belief, that this change in the Vatican policy will end in the election of an American Pope. The article is singularly significant, proving, as it does, the interest which the United States has in the Pope's policy and its developments towards democratic Catholicism.

## Sunday School Associations.

### FREMONT.

Convention convened at Plum Creek, September 3, 1892. Speech by Bro. W. W. Blair, Value of establishing and patronizing Sabbath schools. How to conduct a Sabbath school, by Sister Pace. Continuation of same subject by Bro. Durphy. Remarks on same by T. A. Hougas. How to teach a primary class, by Sr. Wm. Leeka. How to teach a primary class, by Sr. Nora Gaylord. Remarks by Bro. Durphy, on giving cards and prizes. Not in favor of giving cards incentive to getting lessons, but in favor of giving cards incentive to prompt attendance. Remarks on same subject by Bro. T. A. Hougas. How to teach intermediate and primary classes, by Sr. E. Hougas. How to teach intermediate and primary class, by Sr. R. Gaylord. How to teach a Compendium class, by Bro. C. Moore. Subject continued by Bro. T. A. Hougas. Questions as to standard authority of Compendium for Sunday school work, by Bro. Bronson. Answer by Brn. W. W. Blair and T. A. Hougas. How to teach Bible class, by Bro. Seward. Subject continued by Bro. A. Badham. Advises using Book of Mormon, Doctrine and Covenants, and other church publications in proving and gaining knowledge in various subjects. Discussions as to difference on study of Compendium and Bible, by Brn. W. W. Blair, T. A. Hougas, A. Badham, Durphy, and Bronson. General and concluding by Bro. T. A. Hougas.

ETHEL SKANK.

### SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Convention convened at Coldwater, October 21, 1892, D. B. Teeters, district superintendent in the chair; Dean Corless secretary. Sunday school reports: Coldwater, from June 5, to October 9: Number of sessions 16; total attendance 711; average attendance 44; number of classes 4; number of officers 3; total collection $5.92; average collection 37 cents; total disbursements $3.22; amount on hand $3.20; number *Hopes* taken 24; number of quarterlies 30; hour of meeting 9:30 a. m. Clear Lake: Average attendance 48; money collected $12; disbursements $8; number *Hopes* 25; number classes 5. Knox and Galien schools were not reported. Election of officers. Dean Corless, Edwin J. Goodenough, Frank Granger, Leonard Scott, and Sr. Elsie Lockerby were appointed delegates to next General Convention. The evening entertainment consisted of the following programme: Opening song, The night is hushed and still; prayer by Elder Horton; anthem, Heark the song of Jubilee; essay, Influence, Ida Wimer; League of the Forget-me-not, Belle Willard; Band of Mercy Hymn, children; No drunkard enters there, Rose Alexander; song, Under the Shadow of thy Wing; Wreck of the Hesperes, Jessie Corless; If I were you, Grace Willard and Ethel Stroh; History of Sabbath schools, Dean Corless; prayer, Georgia Dexter; The last Hymn, Jessie Whaley; regular attendance at Sunday school a necessity to success, Ella Houseman; Give us a call, Laura Dexter; What is the Book of Mormon? Phebe Corless; declamation, Katie Thomas; poem, Is it so, Elsie Lockerby; declamation, Lula Lockerby; song, Suffer the Children. Adjourned to Clear Lake, Indiana, the day previous to district conference.

www.LatterDayTruth.org

## THE CHICAGO WEEKLY TIMES

(FOUNDED 1854.)

The Official Organ of the World's Fair

—AND—

THE GREATEST AND MOST POPULAR EXPONENT OF MODERN DEMOCRACY IN THE UNITED STATES.

An Agricultural and Political Weekly All in One.

$1.00 PER YEAR.

New conditions surround the farmer with wider duties He now, less than formerly, can without reproach disregard his obligation to seek to prepare himself and his family for their political as well as their civil duties, and for whatever is essential to good, wise citizenhood.

THE CHICAGO WEEKLY TIMES REPRESENTS THE PEOPLE.

No question of national importance—and all political and economic questions of moment are national ones—begins in congress. They are canvassed and discussed by the people and press, and when they reach congress that body has merely the details to consider THE CHICAGO WEEKLY TIMES has become the recognized leader of the great plain people—the bone and sinew of the commonwealth and the hope of the American republic. Its editorials are broad, national, eloquent, convincing, and dignified, and as comprehensive in the subjects treated as are the questions of human interest.

THE CHICAGO WEEKLY TIMES represents all the movements of the day, and upon its indorsement hinges, in a large degree, their future, for it is broad in its views, liberal in its judgment and has the best possible means of forming a correct one, and knowing its duty to man, the country, progress, and future greatness, is lifted above bigotry and narrow-mindedness, dares perform it. To it all subscribers should turn for enlightenment, encouragement, sympathy, assistance, and the nerve to carry out their undertakings.

In its ranks are to be found the brightest minds in every line. Week by week it talks to every subscriber of what is going on, brushes away the dust from the past and starlights the coming. It forecasts the future and forewarns against disaster. It is a matchless scrapbook of knowledge for the farmer, mechanic, lawyer, doctor, and all good citizens.

Without the requirements of wading through pages of irrelevant matter THE CHICAGO WEEKLY TIMES gives to its readers the sifted grains of thought, history, science, and all at a glance; makes every reader a cosmopolite, and brings the entire wealth of the world to his very door.

It gives more for the money than any other weekly paper in America. It is bright, entertaining, and valuable—good for the whole family.

Its world's fair news is the most complete and reliable.

It is a bureau of information for its subscribers, answering anything desired.

Its agricultural department contains the best from all sources.

It asks every intelligent man and woman to become a subscriber, because it stands up for the rights of the down-tr dden, the oppressed, and the weak against the strong; being unawed by influence and unbribed by gain, and besides giving the best of everything from a literary standpoint, is pledged to religion, liberty, and law.

Sample copies sent on application. Address

TIMES OFFICE, Chicago, Ill.

## Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions. The index is rearranged, the subjects and citations furnishing a complete analysis of the contents.

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

### Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

### Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ..... 75

### Songs of Zion.

Paper covers, 10 cts.; per dozen.....1 00

### Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25
250, 50c ; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 .....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100 .....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz. 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 .....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31 What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25
250, 50c.; 500, $1; 1,000,... .....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
33. The Spaulding Story Reexamined; per doz.. 20
per hundred .....1 25
41. The Gospel; per doz. 5c.; 100, 25c.; 250,.. 50
500, $1; 1,000.....1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75

Trial of the Witnesses to the Resurrection of Jesus Christ; 5c. each; per dozen ..... 50

Prophecy on the Rebellion; per hundred ..... 15

### Bound Set of Tracts.

Limp muslin ..... 50

### Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50

## PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

Sent postpaid at prices named.

## SUNDAY SCHOOL SUPPLIES.

### Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

### Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

### The Gospel Quarterly.

SENIOR GRADE.

A Sunday School Quarterly containing lessons for each Sunday in the year; prepared by the Lesson Committee of the General Sunday School Association; designed for the use of both teachers and scholars.

The Home Study with Questions, Introduction, Comparative Texts from King James's and the Inspired Translations, Study of Words and Phrases, Questions on Lesson Text, Sidelights, and Footlights, are designed to aid scholars and teachers by bringing them into direct contact with the Scriptures, and furnishing historical and general information from first-class supplementary aids to Bible Study, thus giving accurate knowledge of the Bible and bringing out the doctrines of the gospel. Each quarterly contains a Map of Palestine, also a Lesson Dictionary.

Bound in paper covers; price 10 cents per quarter; 35 cents per year.

INTERMEDIATE AND PRIMARY GRADES COMBINED.

This grade contains the lessons of the Senior Grade in simplified form and for corresponding dates. The Bible Practice Work, To The Teacher, The Lesson Story, Questions on the Lesson, etc., are the leading features. "Footlights:" the Names, Order, and Number of the Books of the Bible, Notes for Teachers, and a Map of Palestine are also included.

Bound in paper covers; price 5 cents each; 20 cents per year.

### Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

### Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

### Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

### Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

### Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

### Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

### New Testaments; Inspired Translation,

limp cloth binding, 30c. each; $3.30 per doz. net.

A special, cheap edition for Sunday schools; same size and type as the stiff board bound 75c edition.

### New Testaments:

King James' translation; three sizes; American Bible Society's editions; cloth binding.

Brevier type, 18 mo., 25c. each net; the same per doz.

Agate type, 32 mo., (smaller) 15c. each; $1.60 per doz net.

Pearl agate type, 32 mo., 10c. each; $1.00 pe. doz. net.

These books are kept in stock to supply schools and other patrons with good, cheap Testaments at very low prices.

### Cards and Tickets.

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100 ..... 50
Good Behavior tickets; per 100, 15c.; 1,000 ...1 00
Prompt Attendance tickets; 100, 15 ; 1,000....1 00

### Winnowed Songs.

Each 40c., half doz. $2 25, per doz. .....4 50

### Zion's Hope,

A large, four page Sunday school paper for children; illustrated; edited by Sr. M. Walker. 50c. per year; In packages of four, five, or six to one address, 40c. each per year; in packages of seven or more, 35c. each.


www.LatterDayTruth.org

1885 **HOPKINS & HUDSON,** 1892

Lamoni - - - - Iowa,

Dealers in **Furniture, Undertakers' goods,** Wagons. Buggies. Pumps, and Farm Implements. Large stock, Low prices. All Inquiries Promptly answered. We solicit your trade.

## FARM FOR SALE.

A good farm of 160 acres in Hamilton township, Harrison county, Missouri, 4½ miles northwest of Eagleville, 11 miles southwest of Lamoni. This is a good farm. Will sell cheap, because of failing health.

Address S. V. McHENRY,
10d EAGLEVILLE, Missouri.

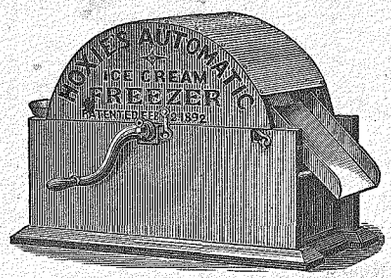
**PARK** addition to Lamoni is but ten minutes walk from L. D. S. church, and large, beautiful Residence Lots are now selling at $100, on easy terms of payment. Write for Plat to

D. F. NICHOLSON,
4 Care Lamoni State Bank.

HOXIE'S AUTOMATIC

## Ice Cream Freezer

CAPACITY UNLIMITED.




**For Hotels, Restaurants, and Family Use.**

Will freeze Ice Cream, Lemonade, Sherbets, and all kinds of Ices instantly. Several Machines combined in one, with saving of 80 per cent of ice. Agents wanted. Exclusive territory can be secured by addressing

**HOXIE BROS.,**
17 CHARDON ST., BOSTON, MASS.

## A Marvelous Discovery Free.

**Superfluous hair removed permanently, instantaneously, without pain, by Electro-Chemical Fluid. In order to prove superiority, we will for next 90 days send sample bottle and testimonials free, on receipt of nineteen cents to pay postage. Electro-Chemical Co., 25 East 14th St., New York.**

## THIS SPEAKS

FOR ITSELF.

The following letter from a Brother ought to convince any sane man or woman that the sale of Ordway and Company's Bed Springs is a profitable business *if pushed.* The Company *furnishes* Model and Case, Sample Spring, Circulars, etc., *free to Agents* (conditionally), and Springs, to be paid after delivered, if satisfactory reference is given and the orders *taken first.* They also have other *Household Necessities* for agents to sell. Suitable for *either sex, young* or *old. Write* for *circulars* and *terms.* Do not fail to mention *Herald.* Write quick if you wish to *secure territory* and make money. Address,

B. F. ORDWAY & CO., PEORIA, Ill.

WATERVILLE, Kan., April 26, 1892.

B. F. ORDWAY, *Dear Bro:*—The treatment I have received from you and the firm you represent demands that I (right here and now) acknowledge my indebtedness to you for your courtesy and liberality in your dealings with me; and my experience with Ordway's Portable and Adjustable Bed Springs warrants the statement that THEY ARE THE BEST, and superior to any known Bed Spring.

On the 13th of last September I commenced selling your Springs in Garfield township, Clay county, Kansas. Called at seven houses and sold and put up 5 sets of Springs, traveling along a section line running east and west; selling on each side of the road for a distance of 2¼ miles. From that time up to the present I have met with similar success. I take the Springs around and show them, and they sell themselves, and those who purchase one set generally buy more afterwards, and they always recommend your Springs. Henceforth I shall endeavor to devote ALL MY TIME to selling Ordway's Portable Bed Springs exclusively. Yours for business,

E. BLOMBERG.

# Central Normal University,

## HUMESTON, - - - - IOWA.

The University embraces the following Colleges.

- College of Liberal Arts.
- College of Music.
- College of Fine Arts.
- Commercial College.
- Colelge of Telegraphy.
- College of Shorthand and Typewriting.
- College of Elocution and Oratory.

All departments are in charge of competent and specially qualified instructors. Every teacher is a specialist. Convenient buildings, special apparatus, large airy class rooms, and all appointments are modern and the very best. Fall term opens August 30, 1892. Student can enter at any time. Expenses very reasonable. Send for large descriptive catalogue. Address,

3dec W. H HENDERSON, PRES., or CHAS. CRUMPACKER, PRIN.

"The Proper Study of Mankind is Man."

## "WHAT IS MAN,"

BY ELDER J. R. LAMBERT.

**Cloth 75c; with Patriot a year $1.50; paper 50c.; with Patriot a year $1.25.**

Address orders invariably LAMBERT BROTHERS,

LAMONI, Decatur County, Iowa.

# Autumn Leaves Premium List

Wishing to increase our circulation, and as an inducement to those who are willing to help us do this, we have decided to offer the following very liberal cash premiums:—

| | |
|---|---|
| For the largest list of new subscribers (not less than 12) sent us before Jan. 15, 1893 | $15 00 |
| For the largest list of renewals | 15 00 |
| For the second largest list of new subscribers (not less than nine) | 10 00 |
| For the second largest list of renewals | 10 00 |
| For the third largest list of new subscribers (not less than six) | 5 00 |
| For the third largest list of renewals | 5 00 |
| For four next largest lists of new subscribers (not less than three) | 2 50 each. |
| For four next largest lists of renewals | 2 50 each. |
| For five next largest lists of new subscribers (not less than two) | 2 00 each. |
| For five next largests lists of renewals | 2 00 each. |

CORRECTION.—Having more carefully examined the Cyclopedia of History, we have thought best to withdraw it from our premium list and offer the engravings in its place, as we believe they will be more satisfactory to our patrons.

In addition to the above cash premiums (as we wish to compensate everyone who is willing to help us) we will for one new subscriber and your own renewal, send you, postpaid, our fine steel engraving of President Joseph Smith, or the engraving of Pres. W. W. Blair, as you may choose. Or for two renewals and your own, we will send the same.

While the steel engraving of President Smith needs no recommendation from us to those who have seen it, to those who have not we would say that it is the finest enlarged picture of our President extant. The plate from which it is printed was engraved on steel especially for us, the plate alone costing us hundreds of dollars. It is a superb work of art and must be seen to be appreciated.

Take notice that the above offers are made only upon *payment in advance.* Money must in all cases accompany the list of names. Names may be sent at different times, but you must keep a list of them for final settlement.

## MINISTRY AND BRANCH CARDS.

Neat cards for Ministers and Branches, with name and address or house of worship and hours of services on face, and Epitome or "What we Believe" on reverse side. An excellent aid. Two sizes: 3¼ x 4 inches, price 75c per 250, $2.50 per 1,000 3 x 5⅛ inches, $1.00 per 250; $3 50 per 1,000 postage paid

## GERMAN TRACTS.

Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2 cents; the Sixth Trumpet a fifty-four page pamphlet, 25 cents.

These prices include postage.

## RUINS REVISITED AND THE WORLD-STORY RETOLD,

BY S. F. WALKER.

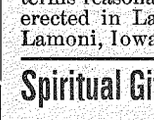
A Scientific Defense of the Latter Day Faith. Price $1.

## A RELIABLE WOMAN

**Wanted in every County to establish a Corset Parlor for the sale of Dr. Nichols' Celebrated Spiral Spring Corsets and Clasps. Wages $40 to $75 per month and expenses.** We furnish complete stock on consignment; settlements monthly. **$3 SAMPLE CORSET FREE.** Send 18 cents postage for sample and **terms. S. S. Mfg Co., 378 Canal St., New York.**

## L. A. FOWLER, CONTRACTOR & BUILDER

LAMONI. - IOWA.



Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

## Spiritual Gifts and the Seer of Palmyra.

BY ELDER M. H. BOND.

Modern Prophets after ancient types. Who was Joseph Smith? Was he a religious impostor? Was he a "Spirit Medium"? What does the Bible say about Joseph Smith?

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the work of "The Latter Day Seer," Examined in the Light of Facts and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A revision of "Spiritual Gifts," with supplement and appendix. Paper covers, 35cts., full cloth binding, 60cts.

www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, December 10, 1892. No. 50.

Flora L. Scott

THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa

Subscription price $2.00 per year; Six Months $1.00; Three Months 50 cts.; single copies 5 cts.; Sample copies free.

The Traveling ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, fifty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)

TO ADVERTISERS.

THE SAINTS' HERALD circulates in every State and Territory in the United States except the Carolinas; also in Canada, Great Britain, etc. Having a field peculiarly its own, it is steadily growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

## THE MYSTERY OF DEATH.

"I WAS reading an article this morning on how it feels to die," said Dr. W. H. Epworth to a reporter of the St. Louis *Globe-Democrat*. "No living man can tell how death feels, or whether the actual act of dissolution is accompanied by sensation or not. A man who, through disease or casualty, has lost consciousness—has become to all appearances dead—and is then resuscitated, can really tell us nothing about it, for he did not die. The machinery did not come to a complete standstill—the life force did not leave the body. It may be that the poet has dipped deeper than the physician into the awful mystery of death. It may be that he has descried terrors not visible to the eyes of the medical man, who interests himself only in the condition of the animal mechanism.

"I have stood by the deathbed of men who told me they were going to hell, and saw them pass peacefully to their long sleep. I have looked at their dead faces a few minutes later and saw thereon a look of fear, of horror, that was not visible when the heart gave its last faint throb and then stood still. I have had others tell me almost with their last breath that they were going to heaven. They passed away with wan, weary faces that were pitiful to contemplate, but before they became rigid a smile sweet as an angel's dream overspread the pallid features. The deep lines of suffering faded out, and the aged looked almost youthful, the weary and worn became radiant. What causes this change, which every physician has noticed? When does death occur? We say when the animal machinery stops, when the breath and pulse cease.

"This is what the doctor calls death, but it may not be death after all. The spirit may not leave the body, may not take its departure from earth with the last breath, the last faint heartbeat. It may cling for some moments to its shattered tenement before it takes flight, before it faces those terrors or enters into those transcendent glories which the poet has painted. The death of the body, with which doctors only deal, may be but the prelude to a more important act, the departure of the spirit. Science has gone far, but it has not yet lifted the veil of mystery which the Almighty has hung over the couch of death."—*Ex.*

## SAW THE SPIRIT DEPART.

A FRENCH scientist has invented an optical instrument whereby spirits, or astral bodies, can be plainly seen. This experiment, according to the savant writing in a French publication, was very difficult. Recollecting that it had been asserted that it was possible to see the astral body (le corps fluidique) leave the body at the moment of death, he says he was not willing to remain longer in ignorance; he therefore arranged the apparatus, and when he had succeeded in getting the most perfect adjustment as to light and magnifying power, he was called to the bedside of a dying person. He had been expecting the summons, and he remained beside the dying man until the approach of death became manifest.

"A sudden trembling shaking the whole body announced that the supreme moment had come. With one of my friends who was assisting me, we placed our heads under the dark covering of the apparatus and kept our eyes steadfastly fixed on the object glass. The particles of dust in the air were magnified many thousands of times, and for a moment their violent movement produced a cloud in front of the glass. Then a delicate column of violet vapor, condensed into a flocculent mass, was clearly seen above and around the body. Particles appeared to pursue one another as if obedient to some kind of central attraction. The cloud condensed more and more, and took the vaporous form of a man, then rapidly became purified until it was as colorless as the most perfect crystal.

"At this time there was around us a feeling of terrible stillness—a calm that was almost agonizing. An indescribable sensation held us to the instrument, while our hearts seemed to cease pulsating. We kept our eyes fixed on the glass. Particle after particle grouped themselves together so as to reproduce the exact form of a man we knew so well. The form floated at about a foot above the body, to which it was distinctly united by a delicate cord.

"The face was undoubtedly the face of the man, but much finer and calmer. The eyes were closed and the astral shape seemed to be asleep. By a double impulse we, both of us, experienced the desire that the form should awake. At that very moment the bond which joined it to the body broke.

"A slight trembling passed over this beautiful, perfectly-modeled form; a violet flame shone where the heart should be. It stood up and gave a sorrowing look at the abandoned body, extended the right hand with a gesture of adieu, then vanished, condensing into a small sphere which disappeared in the dawn of the everlasting to-morrow."—*Ex.*

## HOW TO PRESERVE THE EYES.

Dr. L. Webster Fox closed his late important lecture on the eyesight by some injunctions which should be carefully preserved. These golden rules number half a score and are as follows: Avoid sudden changes from dark to brilliant light; avoid the use of stimulants and drugs which effect the nervous system; avoid reading when lying down or when mentally and physically exhausted; when the eyer feel tired rest them by looking at objects at a long distance; pay special attention to the hygiene of the body, for that which tends to promote the general health acts beneficially upon the eye, up to 40 years of age bathe the eyes twice daily with cold water; do not depend upon your own judgment in selecting spectacles; old persons should avoid reading much by artificial light; be guarded as to diet and avoid sitting up late at night; after 50 bathe the eyes morning and evening with water so hot you wonder how you stand it; follow this with cold water, that will make them glow with warmth; do not give up in despair when informed that a cataract is developing; remember that in these days of advanced surgery it can be removed with little or no danger to vision.

The production of distilled spirits of all kinds in the United States in 1891 was 117,186,114 gallons. This exceeded the product of any previous year except 1881, when the aggregate was 119,528,011 gallons.

www.LatterDayTruth.org

## H. L. TILTON,

1881. LAMONI, IOWA, 1892.

GENERAL MERCHANDISE,

**Strictly Cash and Produce.**

A CASH STORE can and will sell goods for less money than any house doing a credit business.

WE SOLICIT YOUR PATRONAGE.

## THOS. TEALE & SON

Carry the largest and most complete line of

**Dry Goods, Clothing, Groceries, & Hardware**

in town. We buy in large quantities, and for cash, and can meet all competition.

THOS. TEALE & SON.

## B. D. FLEET,

General Merchandise,

LAMONI, - IOWA.

1885 1892

## HOPKINS & HUDSON,

Lamoni - - - - Iowa,

Dealers in **Furniture, Undertakers' goods,** Wagons, Buggies, Pumps, and Farm Implements. Large stock, Low prices. All Inquiries Promptly answered. We solicit your trade.

## L. A. FOWLER, CONTRACTOR & BUILDER

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

## A RELIABLE WOMAN

**Wanted** in every County to establish a Corset Parlor **for the sale of Dr. Nichols' Celebrated Spiral Spring Corsets and Clasps.** Wages **$40 to $75 per month and expenses.** We furnish complete stock on consignment; settlements monthly. **$3 SAMPLE CORSET FREE.** Send 18 cents postage for sample and terms. **S. S. Mfg Co., 378 Canal St., New York.**

## GERMAN TRACTS.

Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2 cents; the Sixth Trumpet, a fifty-four page pamphlet, 25 cents.

These prices include postage.

RUINS REVISITED AND THE WORLD-STORY RETOLD, BY S. F. WALKER.

A Scientific Defense of the Latter Day Faith. Price $1.

## A Marvelous Discovery Free.

**Superfluous hair removed permanently, instantaneously,** without pain, by **Electro-Chemical Fluid. In** order to prove superiority, we will for next 90 days send sample bottle and testimonials free, on receipt of nineteen cents to pay postage. **Electro-Chemical Co., 25 East 14th St., New York.**


## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:—

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a m. and 7 p.m., Sunday school at 10 a.m.

Bay City, Michigan, Mission Hall, corner of Monroe and Second streets.

West Oakland, California, Montana Hall, Adeline Station, Seventh street.

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.


## "NOT HOW CHEAP, BUT HOW GOOD."

We carry a well selected stock of

General Merchandise,

and our constant aim is to please customers, and give them good values. We take pride in selling goods we can guarantee, and that we know will give satisfaction.

☞ Call and see us.

Yours truly,

Blair Mercantile Co.

Robt. Winning, President. **LAMONI** D. F. Nicholson, Cashier.

## STATE BANK

(Successor to Farmers Bank of Lamoni.)

Paid up Capital.....$25,000 00
Liability of Stockholders.....$50,000 00

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

## ATTENTION.

We have on hand ONE GOOD, STRAIGHT GRADE of WHOLESOME, FAMILY FLOUR, not adulterated with alum or other ingredients, which we offer at $1.00 per sack. Give it a trial and be satisfied.

JAMES ALLEN,
Lamoni Flour Mill.

## YOU CANNOT AFFORD

To be

**WITHOUT A GOOD GENERAL NEWSPAPER**

IN YOUR FAMILY.

Reading the **PATRIOT** commends it more than anything else. All we ask is that you shall place yourself in a position to be your own judge.

TRY IT! TRY IT!

Send for free sample, and testimonials of those whom you know, and who know the *Patriot.*

**1 year $1.00, 6 months 50c., 3 months 25c.**

LAMBERT BROS., Lamoni,
Iosep. Decatur Co., Iowa.

## ZION'S ENSIGN

FREE

UNTIL JANUARY 1, 1893.

Read the Conditions.

For one dollar we will send the Ensign to new subscribers from the date of receiving their subscriptions until January 1, 1894, thus giving it free for the remainder of this year.

**Address, ZION'S ENSIGN,**

**Box 175. Independence, Mo.**

## BOOKBINDING

Of all kinds at reasonable rates.

Herald volumes, library leather backs and corners, marbled edges.....$1 50
Autumn Leaves, half roan, cloth sides.....1 00
" " half imitation morocco.....1 25
" " half morocco.....1 50

Books of similar size at same rates.

**Prices include cost of returning to sender.**

## Autumn Leaves.

Frontispiece each month. Published monthly, 48 pages, neatly covered.

**Price $1.50 per year.**

MRS. M. WALKER, Editor and Publisher.

## DR. JOHN H. HANSEN,

LAMONI, - - IOWA.

(Graduate Kentucky School of Medicine.)

*TEN YEARS EXPERIENCE.*

CHRONIC CASES A SPECIALTY.

## PATTIE;

Or Leaves from a Life.

Carefully revised by the author, and contains her portrait; also an introduction by Bro. W. W. Blair.

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie appears in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

**Price by mail $1.15.**

## PRESIDENCY AND PRIESTHOOD;

**The Apostasy, Reformation, and Restoration.**

BY ELDER WM. H. KELLEY.

(New, Revised, and Enlarged Edition.)

It contains 421 pages of closely-written matter, with autograph and likeness of the Author, and is printed in good, readable type, with neat binding. The work is a library within itself; a marvel of trenchant criticism and logical deductions from historical facts; a key to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. It treats largely of Ministerial Authority as associated with the Melchisedek and Aaronic Priesthoods, and the Ideal Church of New Testament times is conspicuously set forth in striking contrast with the creeds and systems of church building since the days of the Apostles. Also the claims for the Restoration of the Gospel at a later day than the Apostolic age are critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. A historical *resume* or brief is also inserted of the rise and development of the "apostate church," and an exegesis of the 29th chapter of Isaiah, the revelation of the "sealed book." Also the origin of modern churches and creeds, etc. Price, $1.25.

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address, D. DANCER, Business Manager.

R-I-P-A-N-S TABULES

**REGULATE THE STOMACH, LIVER AND BOWELS, AND PURIFY THE BLOOD.**

**A RELIABLE REMEDY FOR**

**Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.**

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

**THE RIPANS CHEMICAL CO.**

10 SPRUCE STREET, NEW YORK CITY.

## Western Normal College

Largest, Cheapest and Best Normal School in the West. Twenty-five Dept's. Thirty Teachers, all specialists. No vacation except Aug. Enter any time. Take any classes. Expenses low. Graduates in demand. In order that all may test the merits of the Western Normal College, we will pay your R. R. fare from your home to Lincoln, Neb. Full particulars, catalogues and circ. FREE. Wm. M. Crom, Pres. Lincoln, Neb.

CAR FARE PAID.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, December 10, 1892. No. 50.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, Dec. 10, 1892.

CONTENTS:

EDITORIAL:
The Strike at Homestead, Pa.....789
Change of the Earth and the Saints at the Second Coming of Christ, No. 3.790
Thanksgiving Day.....792
Question and Answer.....792
MOTHERS' HOME COLUMN:
Do You Know?.....793
Our Duties.....793
In Memoriam.....793
LETTER DEPARTMENT:.....794
ORIGINAL ARTICLES:
The Work of Christ in the Creation and Redemption of Man.....798
Fireside Talk with Our Girls, No. 5...801
CONFERENCE MINUTES:
Northern Minnesota.....803
MISCELLANEOUS:.
Bishop's Appointments — Alabama District.....803
Bishop's Appointments—Eastern and Northern Districts of Michigan.....803
Items of Interest.....804

## THE STRIKE AT HOMESTEAD, PENNSYLVANIA.

IT will be well for those who criticized us for what we wrote on the subject of the strike at Homestead, and the philosophy of strikes in general, and of the attitude of Labor and Capital toward each other, to take a review of what we did write in connection with the results that have followed that remarkable labor movement.

The following extracts from the public journals show conclusively the inutility of the late endeavor on the part of some portion of the workingmen in association together, to control the logic of the law of demand and supply, and to dominate not only the capital which gave them employment, but the rights and privileges of other laboring men who did not belong to their various associations.

PITTSBURG, Pa., Nov. 18.—The strike at Homestead, so far as it affects the mechanical and laboring departments, has been declared off and the men are rushing back for work. This decision was reached at a meeting of the men to-day, when they voted almost unanimously to go back after the Amalgamated officials refused to allow the sympathetic strikers to return. Since they are no longer bound by an obligation many of the mechanics say they will never go on another sympathetic or any other kind of a strike, and many complaints are to be heard of the way the Amalgamated people have treated them. It is asserted that a number of men who have been loudest in their demands for the strike to continue have had applictions on file with the company for more than a month and have only been strikers because they could not procure positions. Nine hundred men applied for work to-day, and a line of men extending from the office door almost a block down-town were waiting their turns to seek their old positions or any other that the company could give them. Chairman H. C. Frick supervised the employment of the old men. He took no active interest in the matter and left it entirely in the hands of the mill officials to employ or reject the applicants as they presented themselves. This break practically leaves only about three hundred men on strike at Homestead, and they are mostly high-priced Amalgamated men. The Lawrenceville strikers have also given up the fight, and several hundred of them have applied for work, but as their places are filled they will have to wait for vacancies. The Beaver Falls mill is ready to start up Monday with a full force.

HOMESTEAD, Pa., Nov. 20.—The great strike at Carnegie's Homestead steel works has been declared off. After a five months' struggle, which for bitterness has probably never been equaled in this country, the army of strikers finally decided to-day to give up the fight. This action was taken at a meeting of the lodges of the Amalgamated Association at Homestead this afternoon, the vote standing 101 in favor of declaring the strike off and 91 against it. Among those present at the meeting were Vice President Carney, Secretary Kilgallon, Treasurer Madden, and David Lynch of the Advisory Board. The officials addressed the members and in plain words told them the strike was lost and advised them to take steps to better their condition.

The remarks met with considerable opposition, but when the vote was taken it showed a majority of ten in favor of declaring the strike off.

Those who were in favor of declaring the strike off were jubilant, while those who were against it were badly put out. Most of the latter were men who were obstinate, and many were men who had either applied for positions in the mill and had been turned down or felt sure that their names were on the company's black-list and could not get positions. A member of the Advisory Board said to-day that he had been trying to get the strike declared off for some weeks, as he knew it was lost and it would have been better for the men, as a great many more could have gotten their places back.

Those who cannot get back are in a bad fix, as the relief funds will be stopped and many hundreds of them have nothing to live on. The people in Homestead, especially the business-men, are highly elated over the declaration to call the strike off, for if it had continued much longer it would have ruined the town. Many business houses have fallen into the hands of the sheriff since the strike has been on. Business is expected to resume its normal condition soon.

The Homestead strike has proved one of the most disastrous in the history of the country. It originated from a reduction in wages in the departments where members of the Amalgamated Association of iron and steel workers were employed. The hitch was on what is known as the sliding scale. It is a scale which regulates the men's wages by the market price of steel billets. Nearly every mill in this vicinity signed the scale, including other mills of the Carnegie company. At the refusal of the firm to sign the scale for the Homestead mill a lockout occurred by the Amalgamated Association, and they were joined by the mechanics, laborers who struck out of sympathy only, their wages not being reduced. The strikers were determined to keep non-union men out of the mill and adopted military discipline. The story of the arrival and the bloody fight with the Pinkertons July 6, the subsequent riotous proceedings, and the calling out of the National Guard and its departure after three months' duty is too well known to repeat. For six weeks the mill has been running almost as well as before the strike, but until within the last week the strikers have steadfastly refused to admit defeat.

The news of to-day's action was received with dismay by the strikers in the two Lawrenceville mills of Carnegie. These men were sympathy strikers and went out at the time the men at Beaver Falls and Duquesne struck. The Duquesne men gave up the fight in three weeks and the Beaver Falls strikers decided to go back yesterday. The Lawrenceville men, however, were steadfast and had no intention of giving in. They are now in the position of striking for no cause. They are angry at the Homestead men and will probably declare the strike off to-morrow.

The strike at one time involved nearly 10,000 men, and the loss in wages will reach, it is said, in the neighborhood of $2,000,000. Then there is the immense loss to the firm, which cannot be estimated, but which conservative people put at at least double the amount lost by the men in wages. To this can be added nearly a half million dollars paid to the State troops and the costs to the county of Allegheny for the riot, treason, and other cases growing out of the strike.

The lesson of this strike and its failure to help the workingman's case at Homestead, or anywhere else is not hard to discover. The method was vicious, and of course was not, and in the nature of things could not be successful.

The situation at the time the strike was declared off, was about as follows: There were some one thousand men at Homestead, three hundred at Lawrenceville, and three hundred at Beaver Falls, out of employment. It was costing the Amalgamated Association about $10,400 per week; the unemployed men being paid about an average of $6.50 per week. Funds from sources outside of the association had practically ceased, and the proper committees were dependent upon moneys raised from the members of the association itself. These number twenty-two thousand, and the burden was getting serious to many, and murmuring was beginning to occur. Five months of idleness; which in the case of the sympathetic strikers was purely voluntary, had exhausted the reserve funds of the most of the strikers and winter with its extra demands was near. What credit the workers had at the dealers was about at an end for two reasons; one, that of actual inability on the part of some dealers to stand a further drain upon their stores; the other, the same old reason, the prudent fear that men having no resources other than their daily labor, and who were out of employment and not likely to secure any were not safe

www.LatterDayTruth.org

customers to trust, however honest they might be. Besides this, many of those who were involved in the strike at the first, had been driven by their necessities to again seek and accept employment, which had a tendency to weaken the nerve of the striking force. So long as the funds at the disposal of the association were plenty, the managers and striking men could enjoy idleness, some from preference, the most for the sake of the principle which to them was embodied in the strike. When the necessity for funds became pressing the streams whence they had poured into the coffers began to fail and then cease to flow; then the exigency that common prudence should have foreseen was upon them, and they must needs retreat. The vote, one hundred and one to end the strike, ninety-one to continue, shows how peculiar and grave the situation was.

The loss to the workingmen, the real and constructive loss, may be computed in something like this way:—

The loss in wages as stated $2,000,000. To this may be added the sum expended by the association for the five months during which the strike lasted, which amounts in round numbers to $210,000. And this not all; every industry and trade and profession in the near proximity to the places where the strike occurred, suffered, more or less, by reason of the stoppage in the mills. And to this may be added the probable cost to the State for sustaining the militia, which is said to be $500,000. Then there is the loss which many of the militia men who were business men and workmen suffered in their absence from home; which loss it is not practicable to estimate. The loss sustained by the Carnegie Company is a loss to the State, though it does not fall upon the workmen. All this if it could be computed would make an array of figures that would be staggering, as well as suggestive—to those who will think.

The following cut from the Sunday issue of a popular business journal shows, better than our much moralizing over the sinfulness of riches and the depravity of poverty could do, what conditions of activity and prosperity follow in the wake of restored labor. It shows, also, that wicked as the Carnegie Company was charged with being it does not cherish resentment, nor stand in its own light by refusing to take back into employment the men who struck.

HOMESTEAD, Pa., Nov. 19.—The decision of the mechanical men and day laborers to return to work has put the people of the town in a happier frame of mind than at any time since the lockout, and the business-men feel that the town will soon resume its former activity. Five hundred applications for work were filed yesterday, and although many were turned away by reason of their positions having been taken by new men, they have good reason to believe it will be only a short time until nearly every man is back at his old place. Many of the new men believe they will not be wanted after next pay day and rather than wait for their discharge they are asking for their pay and returning to the section whence they came. An improvement is already noticeable in the mill since so many of the old men have returned to work. It is no secret that the company is as well pleased as the men that the strike has to a certain extent been declared off. Several Amalgamated men are known to have applied for their old positions, and so far as could be learned none were refused. Men who have charges of riot hanging over their heads have been given employment, which does not bear out the statement, that every man who had been indicted for some offense would be refused work. Foremen have been notified to discharge only incompetent men to make room for the old men, and the incompetent list is found to be large, judging from the number of old men that are being taken back.

PITTSBURG, Pa., Nov. 19.—There is evidence that the river strike will terminate Monday in favor of the operators. Yesterday the miners of two roads held meetings to consider the situation and the feeling expressed was in favor of resuming work at the reduced rate—to wit, three cents. A resumption will give employment to 8,000 men.

But, after all, what a spectacle is now presented in the striking men at Lawrenceville, whose wages were not in danger, or controversy, but who went out from their situations leaving their work and their wages at the order of a set of labor delegates, who for reasons of their own ordered the strike. And now these men are out of employment, their places taken by others, the strike is officially declared "off," and this must release the Amalgamated Association from obligation to sustain the voluntary idlers, and what will they, what can they do?

## CHANGE OF THE EARTH AND THE SAINTS AT THE SECOND COMING OF CHRIST.—No. 3.

WE now present prominent New Testament evidences concerning changes that will come to the earth and the saints in the day of the glorious advent of our Lord. Jesus says, Matt. 5: 6: "Blessed are the meek, for they shall inherit the earth." This will be fulfilled in the times described by the prophets, as we have already seen, and as testified by the Psalmist in these words:—

For yet a little while, and the wicked ["him that knoweth to do good, and doeth it not," —James 4: 17] shall not be: yea, thou shalt diligently consider his *place*, and *it* shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . . Wait on the Lord and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.—Ps. 37: 10, 11, 34.

These texts contemplate exalted future conditions for both the saints and the earth, they becoming mutually adapted to each other on the principles of development and progression, and in the line toward eternal perfection. In harmony with this is the following answer of Jesus to his faithful apostles when they asked to know what blessings they would be rewarded with for accepting and following and serving Christ at great sacrifice and suffering:—

Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye who have followed me, shall, in the resurrection when the Son of Man shall come sitting on the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel. And *every one* that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life.—Matt. 19: 27–29, Insp. Trans.

And to the foregoing we add the following words of Jesus:—

But they who shall be accounted worthy to obtain that world, through the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more, for they are *equal unto the angels*, and are the children of God, being the children of the resurrection.—Luke 20: 35, 36, Insp. Trans.

These texts give us most cheering proofs of changes that will be realized by the "worthy" ones in the world to come at the resurrection "when the Son of Man shall come sitting on the throne of his glory." Blessed hope!

Of the "honor and glory" that will be given the Saints at the second advent of Christ (for they are "heirs of God, and joint heirs with Christ," and with Abraham, who was "the heir of the world" Rom. 8: 17 and 4: 13), Peter and James and John had a view, and of this Peter says:—

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."—2 Peter 1: 16–18.

Turning to the account of that event as recorded in Mark 9: 1–3, in the Inspired Translation, we find these words:—

And after six days Jesus taketh Peter, and James, and John, who asked him many things concerning his sayings; and Jesus leadeth them up into a high mountain apart by themselves. And he was transfigured before them. And his raiment became shining, exceeding white, as snow; so white as no fuller on earth could whiten them. And there appeared unto them Elias with Moses, or in other words, John the Baptist and Moses; and they were talking with Jesus.

Here the "majesty" and "power" and "honor and glory" that will be manifest at the "coming of our Lord Jesus Christ," is described in a manner not difficult to understand, and all this contemplates marvelous changes at that time in the earth and in the faithful Saints.

We now present the words of Jesus as found in Matt. 13: 39–45, Inspired Translation:—

The harvest is the end of the world, or the



www.LatterDayTruth.org

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

Peter, in his second Epistle, 3: 3–13, is quite plain as to the remarkable changes we have under consideration in the times of Christ's second coming. This is from the Inspired Translation:—

Knowing this first, that in the last days there shall come scoffers, walking after their own lusts. Denying the Lord Jesus Christ, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things must continue as they are, and have continued as they are from the beginning of the creation. For this they willingly are ignorant of, that of old the heavens, and the earth standing in the water and out of the water, were created by the word of God; and by the word of God, the world that then was, being overflowed with water perished: but the heavens and the earth which are now, are kept in store by the same word, reserved unto fire against the day of judgment and perdition of ungodly men. But concerning the coming of the Lord, beloved, I would not have you ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise and coming, as some men count slackness; but long-suffering towards us, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night, in the which the heavens shall shake, and the earth also shall tremble, and the mountains shall melt, and pass away with a great noise, and the elements shall be filled with fervent heat; the earth also shall be filled, and the corruptible works which are therein shall be burned up. If then all these things shall be destroyed, what manner of persons ought ye to be in holy conduct and godliness, looking unto, and preparing for the day of the coming of the Lord wherein the corruptible things of the heavens being on fire, shall be dissolved, and the mountains shall melt with fervent heat? Nevertheless, if we shall endure, we shall be kept according to his promise. And we look for a new heavens, and a new earth wherein dwelleth righteousness.

When we take into consideration the fact that within the earth there are vast stores of inflammable matter, that in the atmosphere there are latent and vast amounts of electro-magnetic fire, also that great earthquakes are to occur just before and at the second advent, it is not to be doubted that "the corruptible works" of the earth and "the corruptible things of the heavens" will be burned. Doubtless Saint Paul alludes to this same time when he says:—

See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. — Heb. 12: 25–28.

In the above Paul quotes what had before been "promised" of the Lord, and in Haggai 2: 6, 7, we find this:—

For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come.

We now appeal to the Revelation of St. John 6: 12–17, in the Inspired Translation, which manifestly is to have its fulfillment in the times of the second advent:—

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heavens opened as a scroll is opened when it is rolled together; and every mountain, and island, was moved out of its place. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?

To this we add Revelation 16: 15–20:—

Behold, I come as thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found.

And we conclude with chapter 19: 5–16, and 20: 1–6:—

And a voice came out of the throne, saying, Praise our God, all ye his saints, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See that thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy. And I saw heaven opened, and behold a white horse; and he that sat upon him is called Faithful and True, and in righteousness he doth judge and make war; his eyes as a flame of fire; and he had on his head many crowns; and a name written, that no man knew, but himself. And he is clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth proceedeth the word of God, and with it he will smite the nations; and he will rule them with the word of his mouth; and he treadeth the wine-press in the fierceness and wrath of Almighty God. And he hath on a vesture, and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

And I saw an angel come down out of heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy are they who have part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Our work thus far has been chiefly to select, arrange, and compile from our sacred books such texts as seem to plainly relate to the question at the head of this article and leave the reader largely to his own reflections rather than to comments we might make. Theories are delusive unless sustained by relative truths. What the world and the Saints need is "the sincere milk of the word" of God, and this we have sought to present in such order as to reflect the greatest measure of light upon matters under consideration. These matters are of great moment to the Saints and should be of high interest to all mankind, for they concern all for time and eternity. The issues presented are marvelous and wonderful, but to those skilled in the knowledge of God's creative work as described in Holy Writ and as discovered in the geological changes, transformations, and progressive movements during past ages, it is neither impossible nor improbable that the changes predicted in Holy Writ to occur with the earth and the Saints at the second and glorious appearing of Christ shall be fully consummated. Indeed, if we reason from what is already seen of change and progress in the earth's formation, and then consider the capabilities, possibilities, and soulful aspirations of man in the direction of higher life and being, it is not at all surprising that God should provide for the changes herein mentioned and then reveal the fact and the certainty of them to his faith-

www.LatterDayTruth.org

ful children for their satisfaction, comfort, and rejoicing.

The most essential thing for man to do is to comply with the appointed service of God, thereby being prepared in faith, in hope, and in dutifulness for life, for death, and for triumphant fellowship with Christ and his Saints in the glorious reign of righteousness at the appearing of the Lord our Savior with all his saints.

### THANKSGIVING DAY.

THIS old-time National Holiday, was duly observed at Lamoni, in the usual way. Sermon at eleven o'clock, by Pres. Smith, who gave several reasons why the Saints as citizens of the State, and members of the "Commonwealth of Israel" as well, should be thankful, and join with all other citizens in giving of thanks for mercies past, blessings present, and benefits yet to come. The sermon was well received, though the audience was comparatively small, many of the Saints having their attention engaged elsewhere.

After the service the Sisters' Society served a dinner in Rabidou's Hall, where several score of guests partook of a Thanksgiving Dinner, with the usual accompaniments; netting for the church purposes something near forty of the dollars of the time.

### QUESTIONS AND ANSWERS.

*Ques.*—Is there any need of a secretary to keep the minutes or a record of prayer meetings outside of a branch?

*Ans.*—We think not. That is, there is nothing requiring such a keeping of the minutes, or record of such prayer meetings. It is a matter of the wish of those holding the meeting. We have not seen it done; except where business connected with the church was to be done.

A CHEERING letter from Bro. W. H. Kelley, dated Boston, November 21, brings good news. He says:—

Our services here yesterday (Sunday) were productive of good. Things moving fairly. Bro. John Smith, of New Bedford, will alternate with the ministry of the Massachusetts district in Sunday appointments.

Brn. John Gilbert and Thomas Whiting, are again moving and there are signs of an improved condition in the district whence Bro. Kelley writes.

Bro. Joseph F. McDowell is still at Providence; and of others in the field Bro. Kelley writes:—

Bro. Sheehy has just gone to Malone, New York, to try and create an interest in the work. Excellent reports come from Brn. Short and Davison, Nova Scotia; also from Bro. Parsons at Philadelphia. He baptized two at Baldwin and others gave in names. Bro. Robley just returned from West Maine with encouraging reports. So we have no sad news to present in this report. I am to be in Brooklyn on Sunday next; at Philadelphia the next, and somewhere in Virginia, in Goose Creek, I believe, December 10. Bro. Greene will be at Jonesport next Sunday. Brn. Parrish and Peak are at Greenwood, New York.

### EDITORIAL ITEMS.

WITH the previous issue of the HERALD its subscribers were furnished a complete, descriptive catalogue of books, pamphlets, tracts, and Sunday school supplies issued by the Board of Publication. Those wishing to obtain church works for personal use, or to make holiday presents or other gifts, will be repaid by consulting our list. Many works heretofore known little more than by titles, are described in the catalogue. It is mailed free, on application, to any address.

Sr. Ida Harper wrote, November 23, reporting the Saints of the Detroit, Michigan, branch in good spirits, the work progressing. Brn. E. C. Briggs and R. C. Evans had paid brief visits to that city of late and rendered much help to the cause.

Bro. W. H. Kelley wrote us recently from Boston, Massachusetts, in excellent spirits and feels encouraged over prospects for church work in his field. He says the ministry are active and efficient generally.

Fine weather continues in and around Lamoni, building continues, and farm work is in good condition.

All letters and communications for the HERALD must be signed by the writers thereof with their proper name, otherwise they will not be published. If the writers do not wish their names to appear in print, they should say as much and propose some signature instead. This is a rule with all publishers and should be strictly observed.

The Twenty-seventh Annual Reunion of the Graduates of the Iowa Business College will be held December 8, 1892, in the College Hall, Y. M. C. A. building, Des Moines, Iowa.

A series of meetings is being held in the Brick chapel in Lamoni, with fair interest and attendance. Brn. Joseph Smith, W. W. Blair, E. L. Kelley, R. M. Elvin, and H. A. Stebbins preach the word, while others aid the branch president in other pulpit exercises.

Bro. J. P. Dillon, of Lamoni, returned home November 26, after a seven-months missionary stay in Wisconsin. He reports the work moving forward under the active labors of Brn. Pender, McDowell, Peterson, and other young men who have come to the front in that field. A letter from Bro. McDowell states that opposition at Valley Junction by the Adventist brethren resulted in a good impression being made for the work at that point of late.

Bro. A. C. Hart is laboring in the Indian Territory, where he finds a number of Saints from whom little is heard. In his labors among all classes he reports the usual discouragements and privations incident to a new country, but presses forward, looking for good results in the near future. He wrote from Chelsea, the 25th ult.

Letters are received from Brn. W. C. Flanders, Stewartsville, Missouri, November 20, and J. B. Roush, Randalia, Iowa, the 24th. The former reports local church interests on the forward move. Bro. Roush was to begin a series of meetings at Brush Creek, Fayette county, November 25. He reports the people as "stirred up" by the preaching of the doctrine.

Bro. Lewis Clark wrote from Julietta, Idaho, November 18, and while he states that there is but one other of the faith there beside himself, his mother, Sr. Olney, he is of the opinion that others would soon obey if there could be preaching done there for a term of sermons. He was chosen constable at the last election, and is sure there is not much prejudice against the faith where he lives. Any one of the elders that can go and fill an appointment at Julietta please correspond with Bro. Clark for particulars.

Bro. E. T. Atwell secured the Academy building at Richards, Missouri, and preached to a large audience on the 26th ult. He hopes to have help from Bro. I. N. White after the Rich Hill conference.

Bro. F. E. Cohrt wrote November 27 from Onawa, Iowa, that he was doing what he could to answer the queries of the people who have become interested through Bro. J. F. Mintun's efforts there.

Pres. Joseph Smith went to Kibbie, Illinois, December 1, to dedicate a church at that point. Brn. G. H. Hilliard, I. M. Smith, Emsley Curtis, and others will be present to assist in the exercises. Bro. Smith went via St. Louis, and may stop at other points.

Sr. Josie Irwin, Rushville, Illinois, is greatly afflicted with lung trouble. She asks prayer for her recovery.

### EXTRACTS FROM LETTERS.

Uncle William Smith, wrote from Osterdock, Iowa, November 21 that Bro. J. B. Roush had been there and had preached twelve times, with increasing interest until he had a house full of attentive listeners. Bro. J. S. Roth was to succeed Bro. Roush on January 20 and continue the work Uncle William states that Bro. Roush's youth at the first seemed to be against him, but his brightness in the gospel and his apparent meekness and persistence finally carried him into the hearts of the people and he made friends for himself and the cause. Uncle William states further:—

At the conclusion of Bro. Roush's last discourse, a gentleman by the name of William

www.LatterDayTruth.org

Kephart, who has been a Baptist minister, and who also is postmaster of Osterdock, arose and bore testimony that he believed all, as he said, that the young brother had preached. This testimony will help to remove some prejudice from the minds of some of the people here and help to open the door wider and wider.

Bro. E. A. Stedman, Dennison, Minnesota, November 21:—

The work is onward here. One was baptized at Minneapolis on the 13th; others are believing. All is well.

Bro. I. N. White, Clinton, Missouri, November 22:—

Came to Lamar on the 12th, and preached every night since, and billed up to December 1. From here I go to Webb City. I have been signally blessed since Logan reunion in presenting the word. The world moves, this way, three debates under advisement and still we are not discomfited.

Bro. M. T. Short, writing from Calais, Maine, to local brethren says:—

We are operating, that is Elder Holmes J. Davison and myself, here, but we have been holding forth in several places on the other side of the St. Croix. The rural folks turned out well and as usual far better than town or city people. I will hardly reach home before the last of March or "All fools day," but I mean to spend nearly three months in the States beginning at the Hub.

# Mothers' Home Column.

"It's right to trust God: but if you don't stand to your halliards your craft'll miss stays, and your faith'll be blown out of the bolt-ropes in the turn of a marlinspike."

### DO YOU KNOW?

SISTERS, do you know that the Christmas time is very near? Orders are coming in for "Afterglow," but there are hundreds who will read this that intend to make some dear friend a Christmas present of this, the finest volume yet issued from our publishing house. Don't delay in sending your order, for the mails will be crowded just before Christmas and everyone will be rushed. Have you forgotten, "California," our talk in regard to this book? You need not hesitate to offer it to your friends, no matter how fastidious their taste, for it is filled with gems of thought. We are counting upon your help in selling it. And not yours only, but the help of each one who sympathizes with our missionaries in those distant islands.

We would gladly write to each one of you personally, but so busy have we been that we have not found time to write to Sr. Devore, but we know as the HERALD bears her the glad news of what we have been doing—what you all have been doing to cheer her and render her hardships less—we feel sure she will thank God and forgive our silence.

Now is the time for those who intend to sell the book to order their own copy and use it in canvassing.

### OUR DUTIES

I AM not going to try to say all which might be said or written upon this subject, dear sisters, but only want your attention for a short time while I give you a few of my ideas of what our duties as Saints consist. We, as a church, claim more than any other denomination; for while others claim that their way is right, they do so only because they feel that they have a proper understanding of the Scriptures, not because they have had it revealed to them by divine power. But we not only claim the gospel has been restored to the earth by the angel of the Lord through his servant, but many of us claim we know for ourselves that this is the true church and kingdom of God. This is one thing we hear only among Latter Day Saints. Then if we know this to be true, and have received the light, gifts, and blessings promised to those who do the will of God, should we not earnestly strive to show our brothers and sisters of a different faith and to those of the world that we have that which we claim? I am afraid too many of us feel that when we obey the gospel by being baptized and confirmed that all that is required of us is to attend preaching when we have opportunity, go to the weekly prayer meetings and bear our testimonies to the truth of the work, and our whole duty is done. But we in return expect all the gifts and blessings of the gospel, greater blessings than our brothers and sisters of other denominations. If this is all we do, are any more worthy of them? Every Latter Day Saint who has received a knowledge of the truth as it is found in Christ, should daily live so that those with whom he is associated may know that he really has that which he claims. And how are we to do this? By being kind and patient; slow to anger, but quick to forgive; doing every duty that lies in our path, no matter what it is or where it calls us: visiting the sick whoever they may be, and by so doing prove that we are true Christians. What better name can be given us of men? True followers of Christ. That is what we all claim to be, and that is what we should be; and if we are we will show it by our daily lives. We will not be fault-finders either in our homes or in the church, but instead will try to build each other up. When we see a weak brother or sister we should go to them and try to encourage them. It will comfort them to think some one cares whether they stand or fall; and if we are sometimes misunderstood and accused of motives we had no thought of, and feel angry and bitter towards our accusers, let us go on bended knees in prayer and stay there until we pray all such feelings out of our hearts. If, on the other hand, we have wronged a brother or sister, let us go to them as we are commanded to, and ask their forgiveness, for in no other way can we hope to be forgiven.

Every day will bring its own duties so that we cannot sit down with folded hands and say we have nothing to do. We should not be always looking for something great to do, and by so doing overlook the little things that lie around our pathway. It is the little things of life that count. A loving glance and a kind word. You may never think of it again, but what a power for good it may have been.

A short time ago I attended the funeral of a good old lady whom I had known from childhood, and felt that I would love to take some flowers to place on her coffin. But after I had arranged them in a boquet the thought came to me: They will have plenty of nicer flowers than mine, for they are a family who stand high in society, and my boquet will look so insignificant. Then I thought: Mine is given with love, so I will take it anyway. When I reached the house and gave my flowers to the daughter she explained: "Oh how lovely! I am so glad you brought them for mother." And they took that little boquet all the way back to the old home where they buried their dear mother, and placed it on her grave. Do you think I would have felt so happy if I had heeded the voice that told me not to take it, as I did to think I had? I am sure I would not.

And so it is. We are often prompted to little acts of kindness, but because to us they seem so small, we neglect to perform them; while if we would carry out the promptings of our hearts and do the little good that lies in our power, we would be happier ourselves and make those around us happier. It is by such acts that we show we are trying to serve our Master. These things we should not neglect: and then when we are punctual in our church duties our testimonies will be of some avail, and those who hear us say we have no desire but to do God's will, will know that we do have such desires because of our everyday lives. Dear sisters, let us each strive to overcome all evil, and pray that we may see what our duties consist of, and have that Christian love in our hearts that will enable us to do whatever lies in our power, that it may be said of us all, We are true followers of Christ. Your sister,

ELMIRA.

ATCHISON, Kansas, August 15.

[SR. ELMIRA:—You asked us to consign this to the wastebasket, if we did not deem it worthy of space in the Column; but we assure you that we have no place in that receptacle for advice such as your article contains. It has been said by an eminent writer, that "Many are kept out of the kingdom because of the unlovely character of those who profess to be within it," and we know too well the truth of this. Professing to follow closer in the footsteps of the Master, many of us have never seen his footprints since we came out of the waters of baptism, but are walking in our own ways and hewing out broken cisterns which can hold no water, instead of asking him in oft and humble prayer for that living water of which we may drink freely and never thirst. May God help us to so live, so honor our professson that in the day of final accounts the *blood of lost souls* will not be found clinging to our garments. It is a question, is it not, whether such stained garments can enter the Holy City? "Washed and made white in the blood of the Lamb," is written of its inhabitants.—ED.]

### IN MEMORIAM.

*Dear Sister Walker:*—As you were acquainted with Sr. Eliza Slocum, of this city, I inform you that she died here at the residence of Sr. J. Amstrong, Thursday night, November 17, 1892. Sr. Slocum was born in England, April, 1816, and came to this city from Salt Lake, Utah, in 1864. In 1866, she joined the Nebraska City branch by letter, and has lived here ever since. Saturday night, November 30, 1878, she became a

www.LatterDayTruth.org

widow. Some persons had entered their house, while they were sound a sleep, for the purpose of stealing their money. All they had was $3.75. They choked her husband to death and nearly killed her, but she survived, and managed to go and tell her neighbors they had killed her husband, Charles Slocum.

From that night till the night she died she has been a lonely widow, ever mourning her husband's sad death. She had no relations living that we, as a branch, knew of, therefore we have had her, all alone, among us some fourteen years.

She was a peculiar woman in her ways, and everybody knew Sr. Slocum, and all had sympathy and love for her, and both Saints and outsiders did all they could for her through her widowhood and in her last sickness. Surely the Lord had blessed her. She was able to care for herself to within a few months of her death, and passed peacefully and quietly away, without a struggle. Sr. Slocum was one of our oldest members, both in the branch and Sunday school. None excelled her in steadfastness and faithfulness in attendance at both places and in church work. She belonged to the Sisters' Prayer Union, and never forgot to pray, sing, and bear testimony to the gospel she loved with all her heart, and always at meetings acknowledged God's protection and care for her. Her favorite words were "may the Lord bless everyone of you, and the lambs of the dear Sunday school, for it does my heart good to come to meeting and Sunday school and hear your testimonies, songs, and prayers. It cheers my heart every time I come."

She was liberal with her slender means for the support of the gospel work, and the Lord blessed her in return, and her means held out even with her life. She was not permitted to live and become entirely destitute. She lived among the Saints here, and died in the home of Saints, surrounded by tender care and God's peace and blessing. I felt glad to see the love that all manifested towards her remains. She had no relative of her own, yet all stood by her without formality or asking "Can we do anything?" All came of their own accord to show she was theirs.

On Saturday afternoon, November 19, friends and Saints met in our church for the last service over her remains. The church was well filled, and a little after 2:30, the funeral march was played by Sr. Bettie Jensen; then came the six brethren carrying the casket, and placed it where her husband had been placed nearly fourteen years before. A sketch of her life was given by Elder J. Armstrong, and after the benediction all were permitted to see her for the last time. It was pleasant to see how nicely they had dressed her all in white, with beautiful flowers, which the friends and Saints placed on her coffin in the church until the lid was covered by them. Her face was full of peace and contentment. Surely death gained nothing in her for she triumphed through her dear Savior. Her sufferings, tears, and sorsows are forever over, and sweet be her rest. The Lord has been her husband and stay in her old age, for she clung to God and the Saints, faithful to the weary end. We will ever tenderly cherish her memory, as she belonged to us entirely, and we in return loved her, too. Your sister,

ANNA NIELSON.

NEBRASKA CITY, Nov. 21.

[WE remember very distinctly the time when we first met Sr. Slocum, and how the story of her great, great sorrow filled our heart with the tenderest pity and sanctified in our eyes all her peculiarities. Her mind never recovered from the terrible shock of her husband's murder and her own treatment at the hands of worse than fiends. God was merciful in clouding her intellect, in blotting the pages of her memory, and leaving only a clear light when the love of God and man was the theme. Well will it be for each of us if, with intellects unimpaired and all the faculties God has bestowed upon us, we make the Lord our choice and serve him as faithfully as the departed one.—Ed.]

## PRAYER UNION.

### SPECIAL REQUESTS FOR PRAYER.

Sr. Jennie Randall, Percy, Illinois, requests your faith and prayers in her behalf.

### MEMORY TEXTS FOR JANUARY, 1893.

First Thursday, 1 Peter 5: 3, 4; Heb. 4: 11, 12. Second Thursday, 1 Cor. 2: 9, 10; 1 Thess. 4: 9; Isa. 4: 31. Third Thursday, Ps. 78: 5, 6; Ps. 72: 12. Fourth Thursday, Ps. 69: 35, 36; Zech. 2: 10, 11. Fifth Thursday, Isa. 48: 12, 13; Isa. 49: 22, 23. ELIZABETH BEEMER.

### LIST OF AFTERGLOW SUBSCRIBERS.

AS THIS book is being sold in the interest of our missionary work, we think it but just to those who thus aid that each one receive due credit therefor. We begin this week the publication of orders received and will continue from week to week until all are sold. Place your orders early as they will be filled in the order received.

| | | |
|---|---|---|
| Lizzie S. Vallem, Cal. | 1 | vol. |
| Mina Perkins, Iowa | 1 | " |
| E. J. Goodenough, Mich | 2 | " |
| Corda Teakle, Iowa | 1 | " |
| C. F. Hayer, Iowa | 1 | " |
| M. S. Brewster, W. Va | 1 | " |
| Harriet Roush, Iowa | 1 | " |
| Mrs. V. Fassett, Ill | 2 | " |
| Maggie M. Peterson, Mo | 3 | " |
| L. E. Deamude, Iowa | 1 | " |
| C. G. Lewis, Mich | 1 | " |
| Emma M. Johnson, Ill | 1 | " |
| Hattie McKiernan, Iowa | 3 | " |
| Arthur L. Crocker, Mass | 2 | " |
| Lewis A. McWilliams | 2 | " |
| T. C. Kelley, Ill | 3 | " |
| M. Hunt, Iowa | 1 | " |
| H. O. Smith, Utah | 1 | " |
| Mary A. Fiese, Wis | 1 | " |
| Maggie L. Bass, Wis | 1 | " |
| Mary McCall, Kan | 1 | " |
| Isaac Bailey, New Mexico | 1 | " |
| Mrs. M. T. Short, Ill | 1 | " |
| Daniel Evans, Mo | 1 | " |
| J. H. Shaver, Neb | 1 | " |
| Wm. Stuart, Iowa | 2 | " |
| S. A. Forgeus, Iowa | 1 | " |
| Susan E. Cook, Ill | 1 | " |
| Dora Barker, Iowa | 1 | " |
| E. D. Briggs, Neb | 2 | " |
| J. S. Roth, Iowa | 1 | " |
| Franklin Resch, Kan | 1 | " |
| E. B. Edson, Iowa | 3 | " |
| Chas. Hayer, Ill | 1 | " |
| Levi Cheney, Ill | 1 | " |
| Mrs. A. B. Benjamin, Ill | 1 | " |
| E. F. Shupe, Colo | 1 | " |
| J. F. Redfield, Iowa | 1 | " |
| M. E. Bickford, Ill | 1 | " |
| John Wood, Utah | 1 | " |
| James S. Smart, Mont | 1 | " |
| Geo. Hicklin, Kan | 1 | " |

### GOSPEL BOAT FUND.

| | | |
|---|---|---|
| Amount to date, November 24 | | $967 02 |
| Chas. E. Ward, Wash | 25 | |
| Gertrude E. Ward, Wash | 25 | |
| L. A. Robinson, Ia | 2 00 | |
| Mrs. C. A. Clark, Mich | 50 | |
| Mrs. J. A. Albertus, Ia | 1 00 | |
| Wm. May, Mo | 50 | |
| Ida T. Davis, Kan | 1 00 | |
| Mary McCall, Kan | 30 | |
| Joan K. Palsgrove, Ia | 50 | |
| D. L. Palsgrove | 50 | |
| H. C. Knapp, Neb | 4 50 | |
| San Bernardino S. S., Cal | 3 65 | |
| Sr. Ann Singleton, Cal | 2 00 | |
| Sr. E. Davidson, Cal | 1 00 | |
| Sr. R. Wixom, Cal | 1 00 | |
| Sr. E. Rowan, Cal | 1 00 | |
| Sr. Ridley, Cal | 1 00 | |
| Sr. M. F. Patterson, Cal | 1 00 | |
| Sr. A. E. Scott, Cal | 2 50 | |
| Sr. Susan Teeters | 1 00 | |
| Sr. Woods, Victoria, Aus | 2 44 | |
| Sr. Wiffin, Victoria, Aus | 48 | |
| Bro. Wm. Craig, Victoria, Aus | 48 | |
| Owen Thomas, Idaho | 50 | |
| Elizabeth Thomas, Idaho | 50 | |
| Geo. Richardson, Ohio | 50 | |
| F. E. Richardson, Ohio | 50 | |
| E. B. Edson and two boys, Ia | 4 00 | |
| M. E. Bickford, Ill | 50 | |
| Anna McKernan, Mich | 1 50 | |
| A. E. Hicks, Mich | 50 | |
| Richard Rosser, Mich | 50 | |
| Laura Rosser, Mich | 50 | |
| Mary E. Rawson, Mich | 25 | |
| Hiram Davis, Cal | 1 00 | |
| | | 39 60 |
| Amount to date, Dec. 1 | | $1006 62 |

# Letter Department.

COUNCIL BLUFFS, Iowa, Nov. 28.

*Editors Herald:*—The quarterly conference of the Pottawattamie district held with the Crescent City branch, November 26 and 27 was quite well attended, the house being filled almost to overflowing at the Sunday services. Bro. C. Derry, district president, was present and took charge with his usual considerateness and dignity. Business was done with unity and dispatch, and apparently to the satisfaction of all, and showed plainly a desire on the part of the ministry local to do all they could for the advancement of the cause. Most all of them reported having done labor during the last quarter, and a number have been baptized in the district.

Sr. Jenson, of Crescent City, is seriously afflicted over the sad affliction of her son, who is confined at St. Mary's Hospital, this city, at heavy expense. She is a widow, and one of the good things the conference did was to consider her situation, and sympathize with a collection of twenty-seven dollars and over, and in which the friends also aided. The young man is mentally deranged; induced, it is thought, by a run of fever some months since.

The Bishop's agent's report made a splendid showing, indicating that the Saints are seriously in earnest in moving the cause along with their means. I believe this district—with only five branches and comprising

www.LatterDayTruth.org

but two or three counties in territory—stands near the head of the column in the matter of temporal aid for the latter-day work. All things considered we feel hopeful.

Yours for the faith,

C. SCOTT.

---

SAN JOSE, Cal., Nov. 23.

*Editors Herald:*—On account of the nights being too cold for the congregations in the tent, it was deemed advisable to roll it up until next spring at which time Bro. H. L. Holt will probably unfold the tent and begin at Livermore where we left off. On Sunday night, 20th inst., the meetings closed with good interest and good feeling towards us by those who have been in attendance. On Monday I baptized three persons. One of them never heard of the faith until she came to the tent; the others were Bro. J. G. Young's daughter and her husband, Bro. Sweet. On Monday evening we had a very pleasant confirmation meeting at Altamont at Bro. Young's house.

Yesterday I came on to this place. This morning I was called upon to go to the creek and baptized a man from Bohemia who has been instructed in the way of life by Bro. Fuller, the colored brother whom Bro. H. C. Smith baptized at our reunion. While at the waters of baptism it began to rain, and now is raining quite pleasantly for the farmers; so we rolled up our tent in good season. I expect to remain in San Benito, Monterey, and Santa Cruz counties until after New Year. My address will be San Benito, San Benito county, California. In bonds,

J. F. BURTON.

---

CALAIS, Me., Nov. 28.

*Editors Herald:*—My last letter was from Washburn, Aroostook county, where I continued a week or two longer and baptized three more noble souls, making in all five in that neighborhood, being intelligent and of natural, sterling worth. They, with the help of several fair-minded people who are investigating the work, will "hold the fort and keep the matter before the people, as well as being a source of mutual edification to each other, until they are again visited by one or more of the ministry. That is a good field to work in, and any of the elders going there will meet kind friends as well as a health-promoting opposition. I look for more soon to unite with the church there.

From that place I proceeded to join Bro. M. T. Short in the regions round about St. Stephens, New Brunswick, and labored with him at De Wolf's Corner and Tower Hill, where audiences and interests were good; also opened up a new place (Moore's Mills), with good prospects for future work. On Monday the 21st we moved into this city where we have been laboring under somewhat adverse circumstances, Calais having gone quite extensively into the refrigerator business. However, we have held services every night and three times on Sunday to an audience that is seeeking and obtaining truth, and look for good results in the future. We leave here to-morrow for Nova Scotia via St. John and Digby. In my three months absence, I have (from a traveling elder's point of view) met with excellent treatment. On one occasion was, through prejudice, closed out of a town hall; but several doors were opened in its stead. On another occasion, in a new place, through neglect I failed to get an invitation home with anybody, and missed my supper; but on many other occasions I received two suppers; and so it has been, and I have nothing particularly to complain of.

The gospel is on the move, and while Babylon is dying with the gout, the church is stepping strongly forth. We are in one of the Advent strongholds. I visited and dined at the house of Moses Corless, their representative and debater, and while I found him courteous and hospitable in his own house, I also found him superlatively conservative regarding his church house, and from a four hours chat with him I discovered wherein he well might be as an Adventist. No, Mr. Corless keeps both gloves upon his hands, and one pair is all he cares for; that is, he has no use for our style of "kids." We are stopping with an excellent couple by the name of Hurst, well-to-do and of liberal propensities. They are very much interested in the work. May the Lord bless them for their kindness shown to us. Confident in the final triumph of the truth, I remain,

Yours in the faith,

H. J. DAVISON.

---

DE SOTA, Mo., Nov. 24.

*Editors Herald:*—I am now in the eastern part of Jefferson county, Missouri; and have preached in Kernswick schoolhouse, and in the Christian church at Sulphur Springs. In Festus I preached on the 19th in the Christian church at night, and on Sunday the 20th at eleven a.m. and 7: 30 p.m. I had large gatherings at all meetings. I then went on to Hemetite and preached in the schoolhouse. I had good order and good liberty in speaking and found many friends in every place. I expect to preach in this place to-night in the town hall. The gospel truth is mighty and does prevail. There is nothing to compare with it; and nothing can stand before it. It is a creed crusher and a soul saver. Praise God he is with me in this blessed work.

Your brother,

JOHN BEAIRD.

---

MOOLAP, Victoria.

*Editors Herald:*—The progress of the work in these parts is comparatively slow, but we are pleased to learn by the *Herald* of the onward march of Zion's cause in other parts. I must say that I have been laboring more with my hands than with my head lately, and by the help of Brn. McGurk, Baxter, and Rennie, I now have a commodious little cottage, built on a half acre of land kindly given me by Bro. McGurk. We have had many things given us for our home by kind Saints and friends, for which we feel very thankful. May the Giver of all good reward them accordingly.

I have preached Sundays and when I could manage during the week. Of late I have been doing more in the way of distributing tracts and talking privately, which seems to work pretty well. The people about here are all saved, sanctified, and happy, so they say, and want no more, so you see it is hard to get the gospel before them unless one can manage as Bro. Luff did with his mother, as related in his autobiography. Bro. Wight is now in Victoria, but only to remain for a short time, when he expects to start for America. I am sure he will be missed by all, and I only wish he would stay longer, for his help is needed. I expect at present to remain here for some time yet unless otherwise ordered. The Saints who walk in the fear of the Lord are happy and prospering. We hope for the prosperity of the work everywhere and the speedy redemption of Zion. Fraternally,

C. A. BUTTERWORTH.

---

BROOKLYN, N. Y., Nov. 19.

*Editors Herald:*—The fact that I am living in a day and age of the world that God has the pure and unadulterated gospel on the earth again, with its called and chosen messengers to do his work and deliver the message of peace, causes me to rejoice and praise his holy name; also in the fact that by obedience to the same I have the realization of its truthfulness, and the promise verified that those who *obey* shall *know*. How comforting is the promise that this Comforter (which comes through obedience to the gospel) shall "guide you into *all* truth." The application of this promise fills me with joy. I *know* if we apply its teaching we shall grow and become fitted for the society of all that is good, pure, grand, and beautiful, and it will finally make us fit to be with Jesus Christ. There is no excuse; it reaches all who render obedience from the heart. The spirit adapts itself to the understanding of the individual, to rich and poor, learned and unlearned. Then the leavening process begins; little by little they become conscious of their condition, also of the necessity of bettering that condition for their advancement; at least this is my experience.

We often pray that God will give us his Holy Spirit to guide us in the narrow way, upward, yet when it guides us to discover faults and habits *in ourselves* that completely block up the narrow way, we often fail to make any attempt to remove them, hence have to go some other way, where there is room for self and baggage, and at least some accommodation, such as hotels; good cigars, stores, etc. etc. I ofttimes discover things in myself that are selfish in their nature and which if not removed will close up the avenues of all that is good and pure. I pray the heavenly Father for grace sufficient to overcome all that is selfish in me, for I am fully satisfied anything that is selfish disfigures the whole character of a child of God.

I find in looking back over the past that I have always had a desire for friendship, for those I could love, trust, and confide in. We find men in the world, making no pretension of religion, willing to sacrifice all that is dear to them for their friends. This I believe to be a spark of the divine character. Since I have rendered obedience to this gospel, this desire for friendship is becoming a bright and shining hope, and I believe when fully developed will embrace the whole human family. This, to me, is the Christ love; it is a sweet

www.LatterDayTruth.org

consolation, the hope that by obedience and God's promised help we shall overcome self, be like Christ, and be in the society of all those who have followed him through good and evil report.

The writer has felt confused and sometimes discouraged when listening to the testimonies of older brethren farther advanced along the line of experience, stating the utter impossibility of following Jesus Christ in this life successfully, that no one ever did or ever can; yet they at the same time tell us to do our level best to be like him. I confess that this line of thought discourages me; for if you take away this hope of being like him and eventually conforming my character to his, in my mind the force or incentive is severely shaken. Your writer is young in the work, and inexperienced, and would feel grateful if you would throw a little light on the above, for I fear it is an important matter to those who are young in the church, and I would like to invite any good brother or sister to help us in this matter with their experience.

Your brother,

JAMES COCKS.

---

PHILADELPHIA, Pa., Nov. 22.

*Editors Herald:*—Since writing you last, it became apparent to all concerned that it was best to change our place of worship; and desiring that all Saints and friends know where we hold forth, we ask that notice be given in *Herald* as we think we are located for the winter: Room 2 Columbia Hall, No. 1325 Columbia Avenue, near Broad Street. Preaching at 11:10 a. m. and 7:30 p. m. Sunday school ten a. m. Bro. and Sr. D. F. Richards came in Saturday from Wales *en route* for New Mexico, and were at our Sunday services. The work is moving along slowly and we hope to see greater interest manifested by all concerned soon. I had the pleasure of baptizing two at Baldwin, Maryland, last week and return to administer the ordinance to others on Wednesday, and continue the meetings during the week nights.

Let me say to the ministry, When possible to assist us here in the city, you who are passing through, let me know as long beforehand as possible, so I may take advantage of the assistance and visit other places while you occupy. Trusting and hoping,

A. H. PARSONS.

---

GLASGOW, Iowa, Nov. 26.

*Editors Herald:*—I am still in the conflict, battling for truth. My conquests have not been great, but I am made glad, in looking back, to find that some progress has been made. If truth is slow in its movements, the desired result is obtained in some degree. I have labored considerably at New London, feeling impressed that there were some ready to come into the fold. In this I was not mistaken or disappointed, for two noble souls have been added to our number, Bro. and Sr. Bishop, who were members of the M. P. Church. Their conversion caused a stir in the neighborhood, as it was not expected. Bro. B. is by no means a small addition to the church, either physically or mentally—he stands six feet three and a half inches in his boots; Sr. Bishop well represents the other half. Bro. C. Willey baptized Bro. Bishop, and two weeks later I buried Sr. Bishop. Both are well satisfied with the result of their obedience, and I trust their example will be followed by several others who have long been convinced.

I have been preaching in the Christian chapel, in Cedar township, to fair-sized congregations. I am satisfied with the result; the ice is broken, truth has been presented, inquiry is being made for books, and we are promised use of the house when we return. I have held forth four evenings at the Grant schoolhouse, in Round Prairie township, to large congregations. I have a respectful hearing, and judging from remarks made and the miles traveled by many to attend the meetings, the interest is good. There are some few skeptics in this country who think our religion is the most reasonable they have heard. I hope to preach in Glasgow next week in the G. A. R. hall. A Voice of Warning has been read there, and it has created a desire to hear. A good interest seems to be awakened in this whole country. I have been kindly cared for by the Saints. My testimony is, that no church bears such strong evidence of being "one family" as does the Reorganized Church.

There is plenty of work ahead; the people here are anxious for meetings. Bro. McDonald, of Mt. Pleasant, has been valiant in testimony, and as a result has made friends for the cause who offer to assist in paying the rent of a hall if we will preach there. Bro. E. Brown, of Keosauqua, has a hall ready, and we expect to occupy as soon as possible.

In bonds,

WILLIAM WATERMAN.

---

KIBBIE, Ill., Nov. 29.

*Editors Herald:*—This morning finds me occupying my field of labor where I opened up last winter, but O, what a change since my coming here last winter! On my return two weeks ago I found a new church erected within a short distance of the old one over which there was so much contention last winter, but Saints and friends have built a much better one and, best of all, they have paid for it as they built, and I am informed that it went up like clock work, without a jar or discord. All are well pleased and this is the second week I have occupied. Several are almost persuaded, but—seemingly—anxiously waiting until after the dedication, which will be on the first Sunday in December. We expect Brn. Joseph Smith, Hilliard, Daniels, Morris, and others, to be present.

On my arrival here I found the inside work newly painted, hence I returned to Bellair, where I held forth for one week in a hall rented by the brethren of that place; but I labored at a disadvantage owing to bad weather. I was suffering quite severely from a sharp pain which had seized me while attending the Central Missouri district conference. However, I think that by the help of the Lord a good impression was made at that place.

On Sunday I met in the new church at Kibbie and discoursed to them as to why we believe in close communion. I had good liberty and, seemingly, all were satisfied upon that subject. At the close I announced a protracted effort until after the dedication. On Thanksgiving I discoursed for an hour on our reasons for rejoicing and thanking God who had permitted us to live on Joseph's land and enjoy the privileges of the gospel, after which several prayed and bore testimony, thanking God for what he had done for them in the past year, bringing them out of darkness into the marvelous light. It was an enjoyable time indeed, long to be remembered. Several having brought their dinners most all retired to Uncle L. B. Curtis's and enjoyed a grand sociable and dinner together. But just before dinner all crowded into one room and to my surprise Sr. Jennie Randolph stepped forward and unfolded a beautiful quilt which she presented to me in behalf of the Kibbie Saints and friends, all made of costly material, and in each block is worked the donor's name in silk, and on the margin is inscribed the following: "Presented to E. Curtis and wife by Kibbie branch and friends." This they declare is given in appreciation of the gospel. I received it as such and returned them my thanks, and shall ever try to keep it as a token of their love and friendship for the gospel of the Son of God; and to this I invoked God's blessing upon them, feeling to ever pray that their love for the truth may never grow less until we shall triumph at the coming of Christ. I feel well in the work and am thankful that my health is improving. I believe the field is fully ripe; but O, the laborers are so few! May God raise up many more and send them forth. In bonds,

EMSLEY CURTIS.

---

CLARKSBURG, W. Va., Nov. 28.

*Editors Herald:*—I love to read reports from the brethren. I glory in the triumphs of this work, believing it will succeed. We expect it. God has been good to us; we can remember favors in the years past with gratitude, yet it has not pleased him to heal my companion. Her sickness has interrupted my labors greatly in the past spring and summer. At one time she refused to agree that I leave her when my appointments were out and my work very urging. The next day she grew worse, and seemed to pass away in death. All was calm and peaceful. My daughter and I kneeled beside the bed and I offered prayer that she migth live. After prayer we stood for awhile over the apparent corpse; then I told her to go for a neighbor woman. She started off weeping to tell that her mother was dead. After she had gone I went to the body, and listening closely, heard a slight action of the heart. Being encouraged by this, I began efforts to revive her, and was successful. She is the only person I ever saw die, apparently, and come to life again on a bed of sickness. She has always thought if I had not remained at home with her at that time she would have departed for good. In consequence of this feeling she is more fearful than ever. I am sure I have been doing all I could to go and perform the work expected of me. I have often left her sick, so anxious were we to fulfill our mission and do the will of the Lord. Often has she called me home by telegram.

www.LatterDayTruth.org

I have baptized five this year, and have some new and good openings for labor. I expect to meet our brethren in conference at Goose Creek, West Virginia, on the tenth of December, and shall fast and pray to this end; and I ask the prayers of the Saints that my troubles may be abated and that God may take away her illness; also for the West Virginia district, that God may abundantly bless our coming together for its organization. And may the Lord give success to his people in West Virginia, for they are good people, only they need encouragement. I am confident they will do their part in the fight.

Brethren, I confess I have faults. If I have wronged any, I humbly ask forgiveness. Let me have your prayers that God may graciously relieve me so I can toil more constantly in the vineyard, and that my companion may have the victory over the great enemy.

D. L. SHINN.

---

SAND BEACH, Mich., Nov. 18.

*Editors Herald:*—The *Herald* is a welcome visitor, as it is full of good news, which cheers and strengthens us in life's journey, and is food indeed for the hungry soul. I think the two late supplements should be in the hands of every Latter Day Saint, for all would be benefited by reading them.

We do not have an elder here very often. We were delighted when Brn. E. C. Briggs and J. A. Grant put in an appearance September 28, each preaching once. The counsel and advice Bro. Briggs gave is appreciated, and if heeded, will be for the benefit of the work here. We wish he could have stayed longer, and all join in saying, Come again Bro. Briggs. The day they left Bro. Grant baptized two sons of Bro. Barss. We still meet together twice a week for prayer meeting, and are blessed abundantly.

Now that our district is divided we hope to have some of the traveling ministry with us oftener, and trust that when they read this they will remember us and give us a call when they can; they would be welcomed.

THOMAS RAWSON.

---

SAN JACINTO, Cal., Nov. 13.

*Editors Herald:*—Pursuant to appointment of the missionary in charge, I took the field of labor about June 1, and have confined my labors to the Southern California district. I took my horse and buggy and traveled in company with Bro. C. Baly, laboring and preaching as opportunity offered in the counties of Orange, Los Angeles, Santa Barbara, and San Louis Obispo, returning in time for our district conference at San Bernardino, September 30 to October 2. I then labored with Bro. R. R. Dana, at Santa Monica, Los Angeles county, and with Bro. D. L. Harris at Garden Grove and Ocean View, returning home November 2. I hope to be able to take up the work again in the near future. In all places where I have labored I find the work in fair condition, only languishing for lack of more laborers. The congregations are generally small, but in nearly every place we find a few that are willing to hear.

We found an old brother and sister at Goleta who had obeyed the gospel in England in an early day, but coming to America could not indorse polygamy and have stood aloof these many years, but now gladly embrace the first opportunity of renewing their covenant; so I baptized them, and to them and to Sr. Cahoon and her daughter Mellie I administered the emblems of the Lord's supper, and left them rejoicing. It is truly refreshing to find these old folks who have obeyed the gospel many years ago, and have held on to the faith once delivered to the Saints while the storms have howled and the billows have raged around them, when they again catch sight of the old ship of Zion as she sails proudly along, bravely bearing up against the tide, leap on board, joyfully unfurling their banner to the breeze and mingling their voices with that mighty host in the grand soul-inspiring shout, "Onward to *Victory.*" Dear Saints and fellow laborers, have we enlisted in the fight for life? Are we willing to press forward into the thickest of the fight, carrying aloft our banner with those glorious words emblazoned on it, knowing that Jesus is at the helm, and that he will bring us off conquerers if we keep his commandments? May God help us each to be true to the trust confided to us.

In bonds,

W. P. PICKERING.

---

SHERIDAN, Nev., Nov. 21.

*Editors Herald:*—Last Sunday, the 13th inst., the quarterly conference of the Nevada district was held at the Mottsville schoolhouse, Elder T. R. Hawkins president. Business meeting at eleven a. m. and sacrament at two p. m. These meetings were much enjoyed by the members in testimonies and songs and the joyful influences of the Spirit, which was manifested to a great degree.

The district is in need of a traveling elder who can devote his entire time to the work, who can travel among the members. They need some one to visit and build them up. All would be glad to welcome and provide for one. Elder T. R. Hawkins comes around at intervals. He is threescore and ten, and not able to be out in cold and wet, and cannot leave his office in Lyon county. He is respected by all that know him. We feel to rejoice at the good news from the east of the prosperity of the church. We hope and pray that God will remember us in Nevada, and that we may also remember him and do our duty, both temporally and spiritually for the redemption of Zion.

D. R. JONES.

---

HIGBEE, Mo., Nov. 24.

*Editors Herald:*—I had the privilege of preaching twice in Hannibal in houses of the Saints. Several came to hear; one man told me his house was open for preaching, and requested me to visit him on my return. He had heard our worthy Bro. Taylor talk this work many times. The Saints there cheerfully administered to my financial needs, for which I am very thankful. By request of the president of the district I came back to Higbee to hold a series of meetings. Three have been baptized here since our conference.

In hope of eternal life,

D. E. TUCKER.

VERONA, Mich., Nov. 17.

*Editors Herald:*—Since September 1 I have tried to answer the call of the church by spending all my time in presenting the gospel to those both in and out of it. At the Coleman conference the Eastern Michigan district was organized, consisting of the following named counties: Huron, Sanilac. Tuscola, Lapeer, and St. Clair; to which the Southern Michigan district added four of its counties: Oakland, Macomb, Wayne, and Genesee; all to be known as the Eastern Michigan district, over which the writer was chosen to preside. Since that time I have labored in the following named counties: Huron, Sanilac, and St. Clair, making a new opening in the latter that is, to my mind, a promising one, although it took some time for the people to understand our position, as we had been misrepresented by ministers of other faiths previous to my going there. But as they began to understand their mistake they would tell others, and it was not long until the house was filled at an early hour, the older men telling the boys they would throw out of doors the first one who annoyed the meeting, and saying, "We have come out to hear." The best of order was had, while old men and women with temples glistening with gray locks would bow their heads as their minds were being lighted up with the old Jerusalem doctrine. What a blessing it is to stand before an audience with a portion of the Holy Spirit to tell them on what conditions they may live again! After meeting was dismissed some questions were asked to further enlighten the mind, when some that had been termed unbelievers would say, "I believe every word of that," "that is the gospel truth;" others, "We want to hear more of that," etc., and all would go home chatting about the new things they had learned. To my mind the gospel work looks prosperous for the incoming winter, and I believe if each is faithful to his mission there will be a large ingathering in the near future.

To the local officers and officers of branches in the Eastern Michigan district, who can leave their homes to preach the gospel: We kindly invite you to come and help us hold up the gospel light, that others that are in darkness may see to come out and partake of what you have already tasted of. If you are at a loss to know where to go, address me at Canboro, Huron county, Michigan, and I will find places for every one of you. Officers who cannot leave their homes: We hope you will cheerfully take the oversight of the branches and see that the meetings are continued, preaching in and out the branches as much as possible, also watching that there is no iniquity among the church of God; and don't forget, all hands to count the dollars and shillings and bushels of wheat, and every time you reach the high number of ten, remember that a *tithe*, which is a *tenth*, belongs to the Lord. The question may be asked, "Where will I send it?" Send it to the Bishop's agent of your district, Bro. Andrew Barr, Forester, Sanilac county, Michigan, and he will cheerfully receipt you for the same; thus you will help to answer your own prayers, and Zion's cause will be fur-

www.LatterDayTruth.org

thered by getting more reapers in the harvest field, and the dear little children left at home not be found crying for bread and their little feet found standing on ice and snow.

It is hoped that members will not wait until the ministers get right there before securing schoolhouses or halls where you think preaching ought to be done. By looking ahead in that way, the minister need not miss one appointment; we hope every minister in this district will be able to preach six times during the week, and three times on Sunday all the coming winter. The Sabbath for the minister must be in the millennial reign. I will try and visit all the branches in the district during the winter, some time. My permanent address is Canboro, Huron county, Michigan. As ever,

R. E. GRANT.

# Original Articles.

## THE WORK OF CHRIST IN THE CREATION AND REDEMPTION OF MAN.

THE work of Christ in the creation and redemption of man is more comprehensive in its design, and is to be farther reaching in its final results, than theologians have been wont to admit.

It is generally conceded by Bible believers that all things connected with this world, including man, were in some way created by Christ; but that they were created expressly *for him* and for *his pleasure* is not so universally believed. Many entertain the idea, seemingly at least, that a goodly portion of the human family were created for the Devil, and that instead of contributing to the pleasure of their Creator, their agony and hopeless despair will amuse, entertain, and gratify the pleasure of his satanic majesty during the long and tedious ages of a never-ending eternity. The men who wrote the Bible, however, seem to have gotten a different understanding of this matter; and as we believe them to have been inspired by the Spirit that guides into all truth and the chosen instruments of the Almighty to declare his will unto man, we shall appeal to them for light on this subject. Paul, one of the inspired writers, tells us: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him."—Col. 1:16.

Again he tells us: "For it became him, for whom are all things, and by whom are all things," etc.—Heb. 2:10.

If these texts teach us anything at all they teach us that all things were created for Christ, and that they are for him, just as clearly and as positively as they teach us that all things were made by him; and if I am to believe the one, I must believe the other also. The "all things" referred to here are evidently all created things—this heaven and this earth with all they contain—for we are told in another place: "All things were made by him; and without him was not any thing made that was made."—John 1:3. Some things, as the Father, and possibly the angels, were not created at all—had no beginning—and therefore are not to be included in the all things that were created by him and for him; but all those things that "were made" are certainly included. As to why he created all these things "for him" is revealed to us, in part, in the outburst of praise ascribed to the four and twenty elders: "Thou art worthy, O Lord, to receive glory and honor and power: for thou has created all things, and for thy pleasure they are and were created."—Rev. 4:11. They were created for God's pleasure. Now if we can learn from the Inspired Volume what his pleasure is, in regard to man, it will help us wonderfully in the further investigation of this subject. We are told by Ezekiel: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."—Ezek. 33:11. As sure as God lives, dear reader, just that sure he has no pleasure in the death of even the wicked; but he does take pleasure in seeing them turn from their wicked ways and live. That his pleasure will be done is proven by the following: "For I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, . . . saying, My counsel shall stand, and I will do all my pleasure."—Isa 46:9, 10. This tells us emphatically that he will do all his pleasure; and as his pleasure is in seeing the wicked turn from his way and live, and not in his death, we are certainly justified in believing that the time will come when all the wicked shall turn and do that which is right that they may live. There is great rejoicing in heaven, we are told, over the repentance of even one sinner; and if the reformation of one causes such great joy among the angels, what a grand shout will go up from the heavenly host when "all the ends of the world shall remember and turn to the Lord."—Ps. 22:27. That this is his will, his "will" being the same as his "pleasure," we are told by the Apostle Peter: "But is longsuffering to usward, not willing that any should perish, but that all should come to repentance."—2 Peter 3:9.

It has been argued, however, that it is God's will that all men should be honest and truthful; and as they are not all honest and truthful, therefore God's will is not always done. Granted. His will is not always done now; but does that argue that it never will be done? Did not the Savior tell his disciples to pray, "Thy kingdom come, thy will be done in earth, as it is in heaven"? And, believing that Jesus would not tell them to pray for that which is never to be realized, I am forced to believe that this prayer will sometime become a reality, and the testimony of Paul confirms me in this belief. Hear what he says: "Being predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Eph. 1:11. This tells us that God works all things after the counsel of his own will; we are told to pray for his will to be done in the earth, and that he wills that all should come to repentance; and, lest this should not be enough to convince some, it is made doubly emphatic in the following: "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come to the knowledge of the truth."—1 Tim. 2:3, 4. Not only will God have them saved (they are saved while in infancy), but they must come to the knowledge of the truth; and they can do that only by obedience, for the Savior says: "If any man will do his will [the will of the Father], he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7:17. And again: "If ye continue in my word, . . . ye shall know the truth."—John 8:31, 32. It is plain, therefore, that he will have all men saved by obedience to the truth, the will of the Father.

We are told further that his "eternal purpose" was "purposed in Christ Jesus our Lord" (Eph. 3:11), and that this same Christ Jesus came "down from heaven" to do "the will" of the Father (John 6:38), and that he did those things that "please him" (John 8:29); and, having already learned what that "will" is and what those things are that "please him," as regards the human family, we examine the mission of Christ and find it strictly in harmony with what we have already learned. Let us turn now and examine the mission of Christ into this world, remembering, as we do so, that the "purpose" of the Father is in him, and that the object of his mission is to bring about the "will" and "pleasure" of his Father in the earth. And, as we consider his own testimony of first importance, we will introduce it first, and that of his apostles afterward. He says:—

"For the Son of man is come to save that which was lost."—Matt. 18:11.

"For the Son of man is not come to destroy men's lives, but to save them."—Luke 9:56.

"I came not to call the righteous, but sinners to repentance."—Luke 5:32.

"For God sent not his Son into the world to condemn the world; but that

www.LatterDayTruth.org

the world through him might be saved."—John 3: 17.

"For I came not to judge the world, but to save the world."—John 12: 47.

The foregoing testimonies of the Savior tell us, first, what he did not come to do, and then what he did come to do. He came not to destroy men's lives, not to judge the world, not to condemn the world. He came to save men's lives, to save that which was lost, to save the world, to call sinners to repentance. How many? Just as many as the Father willed should come to repentance. Will he succeed? "Yes," says one, "he will succeed in calling all, but he will not succeed in getting all to repent." Query: If he came "to do the will" of his Father, and his Father wills that "all should come to repentance," can it be truly said that his work is a success, that he has fully succeeded in executing his Father's "will," until all are brought to the condition required in said "will?" And can it be said that the Father, whose "eternal purpose is in Christ Jesus," has succeeded in working "all things after the counsel of his own will" in the mission of Christ if that mission fails to accomplish what was "purposed?" If so, I fail to see how. And there is nothing in the testimony of the apostles that will present this matter in a different light from the foregoing. They were inspired by the Spirit of God, and their testimony therefore is the same as that of the Master. Hear them:—

"In due time Christ died for the ungodly."—Rom. 5: 6.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 Tim. 1: 15.

"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—1 John 2: 2.

"Who gave himself a ransom for all, to be testified in due time."—1 Tim. 2: 6.

He came, then, according to their testimony, to save sinners, to be the propititation for the sins of the whole world, to be a ransom for all; and the Prophet Isaiah tells us: "For as the rain cometh down, and the snow from heaven, and returneth not thither, . . . so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55: 10, 11. With this statement of Jehovah before us, in connection with the object of Christ's mission, we are compelled to come to the following conclusion: If the mission of Christ is not to be made "void," at least in part, but is to prosper so as to succeed in accomplishing that which the Father "pleases," then we may expect grand results from it in the "ages to come," ere the Son shall "deliver up the kingdom to God, even the Father." I hardly think we should be considered heretics even if we should believe that he will succeed to such an extent as to have his Father's will "done in earth" as it is now done in heaven.

We all believe that God is infinite in wisdom, knowledge, power, love, mercy, and justice; and, believing this, it is impossible for me to believe at the same time that he will permit the Devil to wrench from his hand those things which he created for his own Son, and for his own pleasure, and desecrate and set them apart to gratify the pleasure and hatred of his satanic majesty. Man may rebel against God after he is "saved and brought to the knowledge of the truth," but he must be brought to this condition, for the Lord hath so declared, and his word cannot "return void."

Having briefly examined the mission of Christ concerning man, we will now examine another part of his mission, that which relates to his enemies. His enemies? Are not the sinners, the wicked, the ungodly, his enemies? Yes, in a certain sense; but he came to reform them and make them his friends, to reconcile them to the will of his Father. Our children sometimes fail to understand why we require or forbid certain things, and rise up in open rebellion against us. They are then, apparently, our enemies, but by proper instruction, and chastisement if necessary, they are brought to see their error, repent of their sin, and become reconciled to obedience. Just so with sinners. They fail to understand why their heavenly Father requires certain acts of obedience or sacrifice, rebel against his law, and become, apparently, his enemies; but they are no more the real enemies of God than the rebellious child is the real enemy of its parent. True, they are in rebellion against God, and will have to learn obedience before they can be saved; but their rebellion is the result of their ignorance of God's law and will concerning them. If it should be argued, that as the earthly parent sometimes fails to bring his rebellious child to terms of reconciliation, so our heavenly Father may fail in bringing some of his children to obedience, my answer is this: The earthly parent fails because he is finite, limited as to time, wisdom, and resources, and not able therefore to have his will done at all times; but our heavenly Father is infinite in all his attributes,—love, mercy, wisdom, power, etc.,—unlimited in his resources, both as to time and means, and able therefore to work "all things after the counsel of his own will" and to do "all his pleasure." The wicked are in rebellion against God, but they are not his real enemies. His real enemies and their final doom are clearly set before us in his word. Christ did not come to save nor reconcile them. "For he must reign until he hath put all enemies under his feet" (1 Cor. 15: 25), is the testimony of the inspired Paul.

Reader, let us now turn to the Bible and look for the enemies of God, and their final condition or doom: "The enemy that sowed them [the tares] is the devil."—Matt. 13: 39. The Son of Man, in this parable, is the sower of the good seed, and the Devil is his enemy. Again: "Because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."—1 Pet. 5: 8. Not only is he an enemy to God, but he is an adversary to God's people and also to the whole human family, "seeking whom he may devour."

Is he one of the real enemies of God? The manner in which Christ's mission is to affect him will answer this question. Here it is: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."—Hebrews 2: 14.

It seems from this that he is a real enemy, for while the mission of Christ was intended to save the sinner, we here learn that it was intended to have just the opposite effect upon the Devil, that is, destroy him. But Satan has already had a long run and, being very diligent, always on the alert, he has accomplished a great amount of work which has been very effective in causing men to rebel against God and thus to bring upon themselves misery and death. Now that he is to be destroyed, as we have learned from God's word, we turn our attention to his works and ask the Bible what is to become of them? Will they abide all through eternity, thus defeating the efforts of Christ to save those who have been led captive by the Devil's satanic treachery? Or will they have to share the same fate as their author? The Bible is very plain on this, so plain that it seems to me there is no room for misunderstanding. It says: "For this purpose was the Son of God manifested, that he might destroy the works of the devil."—1 John 3: 8.

For what purpose? For the purpose of destroying the works of the Devil. What are his works? The first work he did in this world, that we have any account of, was to persuade our foreparents to transgress the law of God; and as "sin is the transgression of the law" (1 John 3: 4), we conclude that the introduction of sin into this world is one of the works of the Devil. And the manner in which Christ's mission is to affect sin is very clearly stated by the Apostle

www.LatterDayTruth.org

Paul: "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."—Heb. 9:26. Christ appeared then, for the purpose of putting away sin. But sin, like its author, has been getting in its work for the past six thousand years, and has left its dreadful effects upon a goodly portion of the human family, in fact upon all, to some extent.

Would you like to know what effect sin has had, and is having upon the human family? Let the record answer:—

"Wherefore, as by one man sin entered into the world, and death by sin."—Rom. 5:12.

"For the wages of sin is death."—Rom. 6:23.

"And sin, when it is finished, bringeth forth death."—James 1:15.

Death, then, is the result or effect of sin. Sin is to be "put away" and its author destroyed. What is to be done with its effects? Let Paul answer: "The last enemy that shall be destroyed is death."—1 Cor. 15:26.

Now when sin is "put away," and its author (the Devil) and its effect (death) "destroyed," will the work be complete? No; there is something else, very closely connected with death, that must go too. It is called "hell" by the inspired writers and is associated with death as follows: "And I looked, and behold a pale horse: and his name that sat upon him was Death, and Hell followed with him."—Rev. 6:8. Death and hell, according to this, seem to go hand in hand, and we would therefore suppose that when the one (death) is destroyed the other could not survive. But we are not left to mere supposition, for the word of God informs us that they will go together. Here is what it says: "And death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire."—Rev. 20:13, 14. Yes; they are to be destroyed together, but they must first deliver up their dead.

There are at least two reasons for this. The first is that Christ was "manifiest" to "deliver them who through fear of death were all their lifetime subject to bondage."—Heb. 2:14, 15. This deliverance is to take place about the same time that he is to destroy the Devil. It does not refer to those who have loved him and kept his commandments in this life, for Jesus says of them: "The truth shall make you free."—John 8:32. John says: "There is no fear in love; but perfect love casteth out fear."—1 John 4:18. Those, therefore, who love God and keep his commandments in this life are not in "bondage through fear of death," for they are made free through obedience to the truth, and their perfect love for God has taken away that terrible dread or "fear of death." There are some, however, who are in bondage through fear of death, and that too "all their lifetime." They obey not the truth, but are dragged down to hell, where death shall reign over them until the time comes for death and hell to be destroyed, and then they are to be delivered from their bondage, as just quoted. The second reason for death and hell delivering up their dead at this time is: Death cannot be destroyed until it does deliver up its dead. So long as death holds in its icy embrace even one of Adam's posterity, so long it survives and reigns. Therefore when you tell me that any portion of the human family will never be made free from the law of sin and death, you tell me that sin and death will never be destroyed, but that they will continue not only to exist but to reign all through eternity, and that the mission of Christ, so far as their destruction is concerned, is a failure. But it will not fail, for the Lord has said: "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." We believe, too, that his word concerning the destruction of sin and death will be just as prosperous and successful as his word concerning the salvation of those who believe and obey the gospel.

We will now bring together the things already learned, so as to have them fresh in mind, and will then try to show that the "orthodox" theory is just the opposite of that taught in the Bible, so far as relates to the work accomplished, and the work to be accomplished by Christ for the human family. We have learned just what Christ came to save and just what he came to destroy. He came to "save that which was lost," to "save sinners," to "save men's lives," to "save the world," as a "ransom for all." He came to "destroy the Devil," to "destroy the works of the Devil," to "put away sin," to destroy death, and to cast "death and hell" "into the lake of fire." The "orthodox" creeds of the day not only make null and void the foregoing, but they reverse or transpose so as to make Christ destroy what he came to save, and save and perpetuate what he came to destroy. They teach us that all those who die in their sins, especially if they have had the gospel preached to them, will spend an endless eternity in hell, when they will be tortured and tormented continually by the Devil and his angels. One writer tells us that "by their repeated acts of sin in this life they get themselves in such a condition that they can never cease to sin." Others tell us there will be no end to their suffering, but that they will spend eternity cursing and blaspheming against God, and reproaching those who are sharing a like fate with themselves; that the Devil will be permitted to torment them all that his wicked ingenuity can devise, and that they cannot expire under his cruel torture, but must endure it worlds without end. Now if it be true that they can "never cease to sin," but must go on in sin and sinning all through eternity, then part of Christ's mission is a failure; for he came to "put away sin," and it would be impossible for anyone to go on in sin if he succeeds in putting away or destroying sin. Sin must remain until all are made free from sin; and so long as it remains, so long Christ's work is unfinished. And if those individuals spend eternity cursing and blaspheming God, then it cannot be true that "all thy works shall praise thee."—Ps. 145:10. If the time ever comes that God's works all praise him, it will be after those wicked ones cease cursing and blaspheming—after they cease to sin and learn to love and obey their Creator.

We take the murderer whose hands are stained with the blood of his fellow man, whose coffers are well filled with ill-gotten wealth, wealth obtained by oppression, falsehood, robbery, and murder; we look at this man in his sins, and pronounce him a hard case, indeed. But if we should stop long enough to ask who made him, whose work he is, the answer is ready in that wonderful book, the Bible:—

"And we all are the work of thy hand."—Isa. 64:8.

"God that made the world and all things therein, . . . hath made of one blood all nations of men."—Acts 17:24-26.

If God made all things in the world, all nations of men, then this man whom we have just noticed was also made by him, and is, therefore, the work of God.

"But," says the objector, "while it is true that God made this man, it is not true that God made him a sinner." How then did he make him? "And God saw every thing that he had made, and, behold, it was very good."—Gen. 1:31. "Lo, this only have I found, that God hath made man upright."—Eccl. 7:29.

This man, then, with everything else that God made, was good and upright when he came from the hands of his Creator. But now his heart is filled with evil thoughts and unholy lusts, such as murder, oppression, robbery, hatred, and adultery, and his whole life and character are stained and polluted by acts of violence and cruelty, making him the sinner that he is.

Do you ask who is the author of this sinful disposition? The Bible answers:—

www.LatterDayTruth.org

"The devil having now put into the heart of Judas Iscariot, Simon's son, to betray him."—John 13: 2.

"And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."—2 Tim. 2: 26.

This makes it clear that it is the Devil who puts it into men's hearts to sin, and in this way leads them captive by his falsehoods and deceptive enticements. Now we have it clearly set before us that the sinner, the man, is the work of God; but the sin that now attaches to him, his sinful disposition, is the work of the Devil. Christ came to "save sinners" and to "put away sin." So you see if he hopelessly destroys the sinner, keeping him alive in sin, cursing and blaspheming against God, he destroys the very thing he came to save, the sinner, the work of God, while he saves and perpetuates the very thing he came to destroy, the sin, the work of the Devil. Are you prepared to accept it? If not, you will have to give up the "orthodox" theory of the final destiny of man.

Having shown that the Devil and all his works; viz., sin, death, and hell are to be actually destroyed, and that the works of God, man included, are to be liberated from the grasp of Satan, and are to praise their Creator for the same, we are confronted with the popular doctrine that there is no repentance after death. The claim of Satan on the sinner is then established about as follows: Many do not repent and come to the knowledge of the truth in this life; there will be no opportunity or power to repent after this life, therefore there are thousands who never will repent. If this reasoning is correct, or rather if the premise is correct, then the will of God will never be accomplished and Christ will in the end fail to do what he came to do. But let us examine this doctrine, or opinion, of no repentance after death; not at length, but only enough to show how unreasonable it is. Does the Bible say it is impossible to repent in the next world? Does the Bible inform us that God's love and mercy for man will cease as soon as man puts off or steps out of this mortal body? What is the intelligent part of man, the body or the spirit? Evidently the "spirit in man" (Job. 32: 8), to whom the "inspiration of the Almighty giveth understanding," is the intelligent part of the man. And what relation does God sustain to that spirit?

"Shall we not . . . be in subjection unto the Father of spirits, and live?"—Heb. 12: 9.

"O God, the God of the spirits of all flesh."—Num. 16: 22.

"Let the Lord, the God of the spirits of all flesh," etc.—Num. 27: 16.

God, then, is the Father of spirits, the God of the spirits of all flesh; and the spirit being the intelligent part of the man, we conclude that it is the spirit of man, more particularly, that God so loved, and sent his Son to save—more particularly the spirit; and yet he will save the entire man. God now loves the soul or spirit of the sinner to that extent that all heaven would rejoice if he should at this moment repent; but if, while the sinner is pondering the matter in his heart, the assassin slips up and at one blow fells him lifeless to the earth, causing his spirit to step out of this house of clay and "return to God who gave it,"—if this should occur, God's great love and mercy for this soul, according to the popular theory, suddenly turns to hatred and vengeance, and he now takes as much pleasure, apparently, in the misery and agony of this soul in hell as he would have taken in his conversion and eternal salvation one minute before the fatal blow was struck. Is it reasonable? If God is the Father of spirits, and he loves the spirit of man so dearly while in this body, why should we conclude that his love turns to hatred just as soon as the unconverted spirit leaves its earthly tabernacle? Why should he not now desire and labor for the salvation of that soul, for its redemption from the Devil, from sin, from death, and from hell, just as earnestly and with the same good will as when it was in the body? Does not the earthly parent love his erring son even after he is found guilty and shut up in prison? And is not God the Father of our spirits after they leave the body as much as while they are in the body? Is he not the "Father of spirits" even after they are shut up in prison—in hell? And is not his love for his children as strong and lasting as the love of an earthly parent? We are taught in the Bible that his love is much stronger and far more enduring than any earthly parent, or earthly being is capable of exercising, and we therefore contend that his love will follow the erring spirit into the spirit world, and that his work for man will continue until the Devil and all his works are destroyed, and until all the works of God shall be brought to praise and glorify his high and exalted name; until the time comes which was shown to John while on the isle of Patmos: "And every creature which is in heaven, and in the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever."—Rev. 5: 13.

As to when, and how, and where they are to be saved, it is not my purpose at present to write, but that they will be saved sometime, somehow, and somewhere, is plain to the mind of the writer. That some may rebel against God and lose their salvation after they are saved, as some of the angels did (2 Pet. 2: 4; Jude 6), we believe; but we cannot believe that Christ will fail to save them, for that is the chief object of his mission.

ISAAC M. SMITH.

XENIA, Illinois, Oct., 31, 1892.

## FIRESIDE TALKS WITH OUR GIRLS.—No. 5.

### GOD'S REQUIREMENTS.

DEAR GIRLS:—I want to remind you that whatever Eleanor has to say to you is said from motives of purest love and an earnest desire from your welfare. Do not for one moment think that she is actuated by a desire to pick flaws in you, or claiming a perfection for herself that she does not expect to find in you. If such thoughts have once entered your minds I beg you to put them aside, and take her as a true-hearted friend and elder sister seeking to aid you through the light of her own experience and study. For this reason the subjects of our conversations have been selected from those of which it is known there exists more or less of inquiry and interest among you, and not because they are subjects on which your writer herself feels particular interest.

We older ones by reason of long experience and opportunities for observation generally arrive at some conclusion based on the teaching of revelation and confirmed by our observation and experience. It was suggested to me that the knowledge thus gained by the elder sisters would be helpful to the younger ones. In trying to comply with this kind suggestion I have hoped that my efforts would be received in the same spirit in which they are offered. I do not object to criticism in the proper spirit; the more you think and criticize, the better pleased I shall be, because it signifies that my little talks do not fall on heedless ears. I have but this to ask of you, that in quoting me you will be very careful to be exact. There may be a very great difference between your understanding of a writer's meaning and that which the writer actually meant. It is therefore never proper to give the supposed substance of a writer's meaning without also giving the writer's own words *entire*, not in disjointed words and sentences that can be made to mean anything that the critic pleases. Our readers are not generally prepared to hunt up back numbers to verify the correctness of your rendering, nor are they expected to remember whether I said that which our critic makes me say or not. It is therefore but justice to yourselves as well as to me that you should be exact if you would not be thought as seeking to throw dis-

www.LatterDayTruth.org

credit on our efforts or motives. I am sure none of you would seriously think of doing that; but people are sometimes placed in wrong positions from want of thought and care. We want you to think—think deeply—and give us the results of your thoughts. If my position on any question which we discuss is proved at fault, I shall cheerfully acknowledge it. Criticism, when not made in the spirit of antagonism, I shall both welcome and encourage, because it is truth that both you and I are in search of; and if you can help me to find it, we shall all profit by it just as much as when I help you.

One of our sisters thinks I have laid our girls under a "grave charge," because in my talk on the dress question I expressed the thought that, "say what we may about it, you will go right on dressing according to the latest fashion." I believe our sister would have felt less aggrieved at the thought had she given more consideration to the reason which prompted it; but this she apparently overlooks entirely. I said: "If it is not so, why is it that the student with the three standard books of our faith in her hand, where there is a sufficiency on this, as of all other matters of conduct to be a sure guide, needs so many arguments to convince her that she is under obligation to live up to them?" Our thought was that if you could not obey what God had already given in such plain language in each of those books on the subject of dress, nothing that we could say would be more effective. Our sister's article unwittingly illustrates our thought. She quotes from two most effective chapters from the Book of Mormon on the evils of pride in dress, which God denounces through the prophets Nephi and Mormon, in one of which occurs this pertinent question: "Why do ye adorn yourselves with that which hath no life, and suffer the hungry, and the needy, and the naked, and the sick, and the afflicted to pass by you, and notice them not?" The instruction which we are expected to gain from this is that God wants his people to leave off the adorning of self in costly raiment, and to alleviate the wants of the hungry, needy, sick, and afflicted ones; yet with this plain instruction from God in her hand and on her lip, our sister goes on to say: "And now what our girls as well as older ones want to know is, What does God require of them? And when those appointed to feed the sheep and lambs have done their whole duty, I hope and trust our girls will be found on the side of truth, even if it should require sacrifice." Well, let us see. Nephi and Mormon were appointed to feed the flock. They did their whole duty by warning the people of to-day of the sin of pride, and of telling the people what God wants them to do. Their words stand recorded as a guide to the flock through all time; and those now appointed to feed the sheep in their place cannot tell you in language any plainer how hateful in God's sight pride is. Does it not occur to you that the sheep and lambs have a duty to perform as well as the shepherds? And if they will not obey the word that is given, what can the shepherds do? If you cannot take the instructions of Nephi and Mormon, with that found in the New Testament and Doctrine and Covenants, and make them your guide on the dress question, are we not justified in thinking that if you will not regard their word you will not ours? Mine, especially, as one without appointment to feed the flock.

Our sister asks, "Has the subject of dress ever been explained so that we can understand it correctly?" Surely! If there had been nothing more said about it than what our sister has quoted from the inspired record of Mormon, that would have been enough, and plain enough for any to comprehend. God requires just what Nephi and Mormon said he did, and just what Paul and Joseph Smith said he did. The elders of to-day have repeated those instructions over and over. What more will you have? They cannot make God's word more, and they dare not make it less than that which is written.

The question of whether modern fashions are worse or better than those of a hundred or a thousand years ago does not enter into the subject, because God has not set his seal of approval upon any particular mode, old or new. He has never described a particular style of dress, its shape, dimensions, or color, and made the wearing of it binding upon the saints of all lands and climes. He cannot do it, because he has said that in every land that he that feareth God and worketh righteousness is accepted of him. According to that he may have a people in the arctic regions, and another in Africa, and the style of dress that is appropriate to the Esquimau amid his native ice, could not be endured by the saint in the torrid regions. Even in this land there could not be a distinctive costume originated that would be comfortable and healthful in all parts, from east to west, and north to south, to say nothing of the varied temperaments of individuals. "God is no respecter of persons," we are told. Why, then, should the Saints on a little strip of the temperate zone expect a special legislation that will compel us all to dress after some particular style? All that God himself can do in this matter of dress he has done, by giving us such general instructions regarding what pleases him, that they can be obeyed in all places where he has a people. These general rules are, our dress, whatever its mode or style, shall be "plain," "without costly adornment;" it must be "clean," and "modest." There is not a land under the sun where these general rules cannot be conformed to, and yet each one may wear that style of dress that will best conduce to health and comfort. Is God's love and kindness towards his children not displayed in all this? And, if we find it so difficult to understand and obey those few simple, plain rules, would more arbitrary ones be easier?

Why cannot our sisters take these general instructions and dress themselves according to these plain and simple rules that God has given of that which pleases him? Many of them do, I am aware; but there has been a disposition manifest to make a stumbling-stone out of some of the plainest portions of God's word that seems to me to be very wicked. I think it would not occur if our people were as anxious to do their duty as they seem to be to find a way out of it.

As to conforming as far as possible to the style of dress of those around us, I have never heard such advice given by any of the "older sisters." Our sister must be mistaken. It was surely never so advised by a Saint who was trying to do her own duty or to instruct others.

Fashion is nothing but a name for style or mode; it is not sin except when made sinful by the extravagant use of it. That is just what those people of whom Mormon complains were doing. There has always been some kind of style or fashion of dress since God made coats of skin for Adam and Eve; and many of the modern fashions of dress are a vast improvement on ancient ones. Our heavenly Father has kindly left us free to adopt such improvements from time to time, only stipulating that they shall always conform to the general rules given in his word. There is no license in that for the extravagant adoption of everything that comes around; but only so far as they can be made to conform to God's rules. I believe it is possible to take any of the modern fashion books and select a complete outfit from its models that will conform in every particular to all that the word of God requires in the way of plainness, neatness, modesty, and inexpensiveness. If we cannot do it, then our duty is plain—we must stick to some older fashion that does so conform until a better one is presented. Are our girls prepared for the sacrifice? I speak to "our girls" because older sisters as a rule do not find it a very great hardship to wear a dress or a bonnet that is a season or two out of fashion. I know many who never change the style of a dress, but wear it until worn out, just as first made.

"Sr. Eleanor tells us that if we will get the heart right first, the dress will

www.LatterDayTruth.org

adjust itself. Does this mean that if there is anything wrong with my manner of dress that getting my heart right will change the dress?" That is it, *as sure as effect follows cause*, as I said before. There could have been no difficulty to understand my meaning had our sister not left off from her quotation the clause about cause and effect. My language was of course intended to convey the idea that the *state* of the heart is the cause, and the manner of dress the effect. To make this clear we will turn again to the fourth chapter of Mormon, quoted by the sister, fourth verse: "I know that ye do walk in the pride of your hearts; and there are none, save a few only, who do not lift themselves up in the pride of their hearts, unto the wearing of fine apparel," etc. It is here shown that the wearing of fine apparel is the effect of the pride in their hearts. It is the state of their hearts that prompts them to this and other evils. The few who did not come under the prophet's condemnation were not impelled by the proud heart to commit these sins, as the others were. When the heart becomes contrite, meek, humble, and obedient, it will want to put away those things that caused its condemnation, for "faith without works is dead." We would then expect to see the dress accord with this purified state of the heart. Therefore has God said: "Thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me."—D. C. 42: 12. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."—1 Tim. 2: 9, 10.

In selecting any part of our wardrobe it is proper to ask ourselves, Is there anything about it that will not conform to these rules of God's word? Are we putting money into their adornment that ought to go into the Lord's treasury for the benefit of the poor and needy? If there is, then is the time to prove ourselves, whether or not we can be found on the side of truth by obedience and self-sacrifice. God bless you all is my earnest desire.

ELEANOR.

### CHARITY OF SPEECH.

Charity of speech is as Divine a thing as charity of action. The tongue that speaketh no evil is as lovely as the hand which giveth alms. We should strive to judge no one harshly, to misconceive no man's motives, to believe things are what they seem to be until they are proved otherwise, to temper judgment with mercy.

Bro. J. R. Lambert went to Kingfisher, Oklahoma, December 1, to respond to special calls in behalf of church interests.

# Conference Minutes.

### NORTHERN MINNESOTA.

Conference convened at Monitor Falls, Otter Tail county, October 15, at one p. m., President T. J. Martin in the chair, G. L. Jones secretary. Elders reported: J. A. Davis, G. Gould, W. Barnhard, T. J. Martin, and I. N. Roberts. Teachers J. Dinehart and W. Barnhard reported. Branch reports: Oak Lake 75, gain 1. Union 58, gain 1. Central 14. Bishop's agent's report: Received from former agent, June 24, 28 cents; received since $25.60; paid out $25; balance 88 cents. W. W. McLeod agent. District president and secretary were authorized to grant letters of removal to Bro. and Sr. Ochsner. A vote of thanks was tendered Sister Aldrich and others for their kindness and hospitality during this conference. Preaching by Elders J. A. Davis and T. J. Martin. Adjourned to Pelican Lake, about the time of the full moon in June, 1893.

# Miscellaneous Department.

### APPOINTMENT OF BISHOP'S AGENTS.

#### ALABAMA DISTRICT.

The Saints of the Alabama district will please take notice that Bro. J. G. Vickery, former agent for that district, has resigned, and upon the recommendation of the Saints at the late conference through notice of Brn. M. M. Turpen, missionary in charge, and L. G. Parker, secretary of district, I hereby appoint Bro. George O. Sellers, of Lumber Mills, Alabama, as Bishop's agent for said district. The Bishopric also extends thanks to Bro. Vickery for the aid given to the department as its agent for so many years. We would also specially remind the Saints of the Alabama district of the importance of consulting with the agent of the Bishop and complying with the law of Christ touching "tithes and offerings." It is important that every name appear upon the Bishop's books. What the gift shall be is left to be determined by the giver. The apostle defines the manner of compliance in this language: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."—2 Cor. 9: 7. The word *man*, as used in the text, includes woman as well; the same as does the text, "He that believeth and is baptized shall be saved," etc. Whether much or little, we ask that you let not this stand in the way, but "show your faith by your works;" and in this, the "mites," when properly given, being all that you can do, must well recommend you unto God. Upon the Saints of Alabama, and the work of the gospel in the entire South, we invoke the divine blessings through our Lord Jesus Christ.

LAMONI, Iowa, Nov. 29, 1892.

#### EASTERN AND NORTHERN DISTRICTS OF MICHIGAN.

Pursuant to the resolution of the last district conference of the Northern Michigan district dividing the same into two districts for the carrying on of gospel work, Bro. J. H. Peters of Coleman, Michigan, has been duly recommended and appointed Bishop's agent for the western division, which continues under the name of the NORTHERN MICHIGAN DISTRICT, and Bro. Andrew Barr of Forester, Michigan, former agent of the old Northern district, continues agent for the EASTERN DISTRICT OF MICHIGAN. The Saints of the Northern district, in the past two years have so generally answered to the solicitations for aid from Bro. Barr as agent, that we feel assured under the new districts thus formed they will "strive to fulfill the whole law of Christ." Bro. Barr who continues agent of the *Eastern district* has by his faithfulness and constant labors heretofore in the office commended himself to the entire church; while Bro. J. H. Peters is so well and favorably known as a helper in the cause of Christ as to require no commendation to the Saints.

Let the Saints and friends in the respective districts of these brethren sustain the cause through them, as provided in the law of Christ, and great returns will be realized in the salvation of the people.

Ever trusting in the Master to guide and bless, I am confident in the gospel hope,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, Dec. 1, 1892.


### JUST OUT—1892.

German Hymn Book. One hundred original, selected, and translated hymns in the German language, carefully compiled by Caspar and Temme Hinderks, of Stewartsville, Missouri.

Imitation Morocco, sprinkled edges, 60c.
" " gilt " 75c.

Sent postpaid at prices named. Send in your orders. 2t


### DIED.

SLOCUM.—At the home of Elder J. Armstrong, near Nebraska City, Nebraska, November 17, 1892, Sr. Eliza Slocum, aged 76 years, 7 months, and 4 days. She was born at Bedminster, Gloucestershire, England: came to America about the year 1852, and in 1864 was baptized into the church at Ogden, Utah, by Elder Alex. McCord. She died in full assurance of a part in the first resurrection. Funeral from the L. D. S. church. She had before her death selected hymns to be sung at the funeral, as also the text for the sermon, Revelation 14: 12, 13, and requested Elder Armstrong to preach the sermon. P. C. Peterson was in charge of services.

FIESE.—At her home, near Beloit, Wisconsin, November 14, 1892, of dropsy, Mrs. Magdalena Fiese, mother of Sr. Maggie Bass, aged 71 years, 10 months, and 25 days. Though not a member of the Reorganized Church, she believed in the principles of the gospel as far as she understood them. She was naturally of a religious mind; at the age of fourteen she united with what was then known as the Evangelical Church, in her native land, Germany. She had implicit trust in her Savior, and in the power of prayer, and at the time of her departure was anxious to go, and be at rest. She was a devoted wife and mother, respected and loved by those who knew her. She leaves a husband and nine children to mourn their loss. A large number of friends were present at her funeral, which was held in the Baptist church, sermon by Elder F. G. Pitt.

#### AT REST.

Passing with s'ep that was firm and sure,
(Her motto from childhood was: Work and endure,)
Like the grass in the field, or a quick fading flower,
Like a star that goes down to be hid in the west,
She was removed to her heavenly rest.

Though her step at the last was unsteady and slow,
As she passed through this earth filled with sorrow and woe,
There was love in her heart, and hope filled her breast,
For she'd anchored her soul in the haven of rest.

As the hours rolled by, on that last Sabbath day,
And we saw—it was sad—her life passing away,
Just as the spirit strove to flee its old place
There came an exp'ession of peace o'er that face;

An expression that seemed in its calmness to say,
"The gates have been opened, I now see the way.
The dark river is none, for here on this shore
My Savior is waiting to carry me o'er."

Though we must turn in our sad tears away,
We rejoice she's found rest in eternal day.
And though we would look with much joy on that face,
Would we call her back from that pure holy place?

For although we must part, (we repeat it o'er,)
We shall soon be with her on that bright golden shore,
And all those who love the Savior, (our hearts with joy swell,)
Shall never know a final, an unending farewell.

ANGEL.—At Smithfield, Rhode Island, November 7, 1892, Joanna L., wife of Bro. Albert G. Angel. She was born at Smithfield, June 14, 1827. Her maiden name was Luther. She was married September 8, 1846; raised a family of three children—two boys, one girl. The boys still survive. Early in life she united with the

www.LatterDayTruth.org

Baptist Church, with which she remained until 1880, when she united with the Church of Jesus Christ of Latter Day Saints. She lived a consistent member of the church, and died in the faith of the triumph of the gospel. Funeral services by Elders William H. Kelley, J. F. McDowell, and F. M. Sheehy. A large number of her neighbors were present, with several of the Saints.

MUNROE.—At Boston, Massachusetts, November 15, 1892, Bro. J. W. Munroe, aged 58 years and 9 months. He leaves a wife and three children, ten children having been born to them. He united with the church July 10, 1881, being baptized by E. N. Webster. Bro. Munroe has been a sufferer for some years from catarrh. Funeral services were held at his place of residence, conducted by F. M. Sheehy and William H. Kelly. The house was filled with Saints and sympathizers. He was buried at Mount Hope. One by one Mother Earth calls back her children.

GERBER.—At Armstrong, Kansas, November 12, 1892, Clara May, wife of Bro. Henry Gerber, aged 35 years, 7 months, and 5 days. She was baptized by Elder J. C. Foss, June 7, 1885. Funeral sermon by J. C. Foss, assisted by Elder George Hicklin, text Revelation 20: 12.

## ITEMS OF INTEREST.

Reports of the declining health of Pope Leo continue and give rise to speculations as to the result of the approaching consistory—a session of the college of cardinals—at Rome. The probability of the Italian papal dynasty being broken is being discussed. A feeling exists at Rome against the nomination of foreign cardinals.

The Chicago presbytery adopted Dr. Patterson's report against the revision of the Westminster Confession, objecting to the mild changes made by the committee of the General Assembly. The Rev. Thomas C. Hall spoke for a revision which would enable preachers such as himself to occupy their pulpits without apparently troubled consciences and seeming inconsistencies. He confessed himself in rebellion against Calvinism in so far as it was held up as the only excuse for the existence of the church. A supplemental report was presented, asking the General Assembly to appoint a new Committee on Revision, with no other instructions than, by careful and large omissions, to make a clear, short, simple statement of the present faith and wishes of the church. Its consideration was postponed until January.

NEW YORK, Nov. 28.—The trial of Prof. Charles A. Briggs, on charges of heresy, was begun to-day before the New York presbytery. Prof. Briggs presented a demurrer to the charges as amended, objecting to new charges, but was willing to stand trial on some of the accusations. If justice is denied him at this court he will appeal to the synod and General Assembly.

Dr. Henry Preserved Smith, on trial before the Cincinnati presbytery on charges of heresy has been found guilty on one charge. His trial is being continued.

SIOUX CITY, Ia., Nov. 12.—Dr. Henry A. Slade, the famous spiritualistic slate writer and medium, was arrested in a cheap lodging house in this city this morning and brought before the Insanity Commission, adjudged insane, and ordered to the Samaritan Hospital. His condition is violent and his case considered hopeless. From his disconnected statements and a little evidence introduced it was established that the cause of his insanity is dissipation. He is penniless and without friends.

The wheat harvest of the colony of South Australia promises to be excellent both in yield and quality. There will be a large surplus available for export.

ST. PETERSBURG, Nov. 23.—According to statistics just made public there are 950,000 persons imprisoned in 875 jails in Russia. Ninety per cent of the prisoners are men. The prisons were built to hold only 570,000 persons and an idea of their crowded condition can be obtained.

The weather in Vienna has been bitterly cold, the mercury falling to eighteen degrees below the freezing point. The people in the poorer quarters suffered intensely from the cold. The free soup kitchens were besieged by crowds of hungry women and children.

Floods are causing a great amount of damage on the Island of Elba. One whole side of Mount San Giovanni is undermined and threatens to fall.

The Czar's personal expenses are $9,000,000 a year, which is $6,200,000 more than Russia's annual appropriation for common schools.

Three hundred and twenty-eight thousand divorces have been granted by the courts of this country during the last twenty years, ninety per cent of them to women.

SAN FRANCISCO, Cal., Nov. 26.—Advices from La Union San Salvador, by the steamer City of Sydney, are that an earthquake has laid low nearly all the houses in the city and that those left standing had their walls so cracked that it was not safe to remain in them, the people living in tents, and are in fear of further disturbances. A passenger on the steamer City of Panama, which called at La Union on the way up, and which was subsequently passed by the City of Sydney, writes that he went ashore and viewed the ruins. The desolation was complete. Residents of the city were almost driven to frenzy and processions were parading the streets ringing bells, headed by priests praying for an abatement of the disturbances. Many persons were killed and many seriously injured.

New York *Sun* advices report great ravages from the black death in Turkestan, where sanitation is almost unknown.

RANGELEY, Me., Nov. 27.—Dr. A. Bridges, a physician of high standing here, announces a case of Asiatic cholera here in the person of Mrs. Stephen Philbrick. She was taken last Monday afternoon, but is now much easier. The house has been placed under quarantine.

Senator Morgan of the Committee on Foreign Relations states that the Panama controversy is sure to create disagreeable relations between the United States and France. Discrimination at the isthmus against North American commerce is alleged. The President is expected to treat upon the matter in his annual message. A convention convened at New Orleans, November 30, in the interest of the Nicaraugua Canal. Twenty-eight states are represented.

One person was killed, ten very severely wounded, and fifty had their legs broken at a bull fight in a Mexican city November 26.

The Panama Canal scandal has caused a cabinent crisis in France. Developments in the matter have resulted in the downfall of the ministry of M. Loubet. President Carnot has delegated to M. Brisson the task of forming a new ministry.

The Panama scandals have given a severe shock to the French Republic, but bad as they are, they are almost purity itself as compared with the old abuses of the monarchy and the rascalities of the Third Empire.—*New York Recorder.*

The French Cabinet crisis is wholly an internal affair. It does not concern the peace of Europe. No question of foreign policy was involved in the downfall of M. Loubet, and it may be expected that President Carnot's administration will continue to cultivate peace with honor in dealing with the neighbors of France. In one sense these peaceful, political revolutions ought to have a reassuring influence upon Europe in general, for they show that the French are giving earnest attention to affairs of internal administration, and are the less likely to seek for deadly strife beyond the Alps or the Rhine.—*New York Press.*

## WHOM HE LOVETH HE CHASTENETH.

Afflictions clarify the soul.

Afflictions are but the shadow of God's wings.

Afflictions, like God's angels, will move away when they have done their errand.

When God sends one angel to afflict, he sends many more to comfort.—*Chapin.*

We write our blessings on the water, but our afflictions on the rock.—*Dr. Guthrie.*

Every pain you feel is necessary: God doth not afflict willingly, not for his pleasure, but for your profit.

The aching head may cease to throb when laid upon that softest pillow for human pain—"God knows."

God can make the grief a grace, the burden a blessing, and light up the disappointment so that it becomes the torch of hope. The rod itself shall bud and blossom and bring forth almonds, so that everything that chastens shall present beauty and fruit.

The best ground untilled soonest runs into rank weeds. Such are God's children, overgrown with security ere they are aware, unless they be well cultivated, both with God's plow of affliction and their own industry and meditation.—*Bishop Hall, 1574 to 1656.*

## COLOSSAL WAR FIGURES.

It is a somewhat remarkable coincidence that both Germany and France have just made officially public the army expenditures during the last twenty years.

It is no wonder that all Europe is set to thinking when it is published that since 1871 Germany has spent $3,000,000,000 on her army and France, during the same period, $3,650,000,000.

The magnitude of such sums can only be understood by those who know their purchasing power in human necessities and in the acts of peace and industry.

And these mountains of treasure have been expended during a period of profound peace, while monarchs and statesmen have been assuring the people that there was little possibility of war.—*Boston Globe.*

## THE USE OF PERFUMES.

Nothing is more sinned against to-day than the use of scents, writes Mrs. Burton Harrison in the December *Ladies' Home Journal.* To the many people to whom any strong odor is distressing, the present reign of scent bags in the garments of women who frequent public places and public conveyances is intolerable. It is only the faintest suggestion of a refined perfume that should ever be allowed to hang even for a moment about the belongings of a well-bred girl; and even such a casual use of the merest whiff of the dainty and impalpable essence should be rare; to wear any redolence upon her person in sachets is unpardonable.

The total number destroyed by humanity every century in its incessant political, religious, or international wars is at least 40,000,000.

The saloons of London, if set side by side, would reach a distance of seventy-five miles.

The number of deaths in the entire world in a century is estimated to be 4,500,000,000.

During the Crimean war of 1854-'55 785,000 men were slain.

The output of the cigar factories at Reading, Pa., so far this year has been over 100,000,000.

## ADDRESSES.

Henry Kemp, Box 213, Shenandoah, Iowa.
Emsley Curtis, Harrisonville, Cass county, Missouri.
F. R. Tubb, 10 Retreat Place, Hackney, London, Eng.
J. H. Tyrrell, Secretary Chatham district. Box 396 Chatham, Ontario.
Elder Thomas Bradshaw, No. 48 Repton street, Limehouse, London, England.

www.LatterDayTruth.org

## THE HISTORY OF AN IMPORTANT PUBLISHING HOUSE.

THE ARENA PUBLISHING COMPANY AND WHAT IT HAS ACCOMPLISHED IN THREE YEARS.

ABOUT a year ago we published a brief sketch of Mr. B. O. Flower, the editor of the *Arena*, and then took occasion to note the phenomenal success of this popular Boston review in the field of serious periodical literature.

Since then we have watched with interest the rapid strides of this magazine, and the progress of the Arena Publishing Company in developing from merely the publishers of a great review to one of the most important publishing houses of New England, or, for that matter, of this country.

The *Arena* has from its birth steadily and rapidly grown in circulation and influence, long since distancing, with one exception, all high priced reviews in point of popularity and circulation. This is largely due to the courage, boldness, and the moral convictions which has ever been one of the distinctive characteristics of this review. It is also the only American review which appeals to the tastes of all members of the family in which it circulates. By publishing each month strong, short stories, biographical sketches, prose etchings and interesting pen pictures it has won its way into the hearts of tens of thousands of people who have been through these features attracted to its pages. The admirable portraits of leading thinkers and the introduction of fine illustrations when the text has called for them, have also contributed to its popularity, but doubtless the fact that it is in perfect touch with the most advanced, progressive and reformative thought of the age and employs the ablest living thinkers to write for its columns, also gives it a prestige enjoyed by no other great review. At the present time the *Arena* is read each month by more than 100,000 people in America, while during the past six months its European circulation has increased more than one thousand copies.

This is due largely to the great interest felt in the Bacon-Shakespeare case now being presented by the giant thinkers of two worlds, who are combatting the opposite claims of the two most illustrious names in the golden age of literature in England. When such eminent persons in Great Britian as the Marquis of Lorne, Edmund Gosse, Alfred Russel Wallace, D. C. L., Prof. J. Donaldson, principal of St. Andrew's University, and Henry Irving, consent to act as jurors, it is evident that in England as well as America, the interest in this discussion is very great. Another reason for the growing popularity of the Boston review in Europe lies in the fact that in England and on the Continent the thoughtful and progressive people are becoming for the first time acquainted with the *Arena* and thus learning that it in a larger degree than any other magazine reflects the best progressive and reformative thought of both the old and the new world.

The phenomenal success of this great review under the editorial management of Mr. B. O. Flower, is no more remarkable than the progress made during the past year in the business management of the enterprise under the vigorous and energetic personal direction of Mr. H. H. Boyce, who as business manager, has made the Arena Publishing Company one of the most important book publishing concerns in the New World. This company has recently published "The Rise of the Swiss Republic," a finished and scholarly work, being the first elaborate history of Switzerland published in the English language. It contains a detailed account of all the recent Governmental innovation so successfully introduced in the little Republic such as the Referendum and the Initiative. This book is one of the handsomest specimens of the printers' art of the year; printed in large type on heavy paper, wide margin and richly bound. Another handsome book which bids fair to be one of the greatest successes of recent times has just been issued by this company. We refer to M. French-Sheldon's story of her travels in the wilds of Africa, entitled "Sultan to Sultan." It is one of the most superbly illustrated books of travel ever published, containing almost four hundred photogravures of text cuts, many full page pictures made direct from photographs taken by M. French-Sheldon. The achievement of this remarkable American woman stands without parallel in the history of extraordinary attainments by women even in this day of their wonderful achievements. It will be remembered that she penetrated one thousand miles into the heart of savage Africa, having a train of between one and two hundred native porters and interpreters, but with no white person in the caravan. Her story is of absorbing interest and rich in information contained in no other work on the Dark Continent.

In addition to these works the Arena Publishing Company has, since Mr. Boyce took control of it, brought out many other important books, for example: Mr. Savage's popular evolutionary religious work on "The Irrepressible Conflict Between Two-World Theories." Hamlin Garland's novels, "Jason Edwards" and "A Spoil of Office." Helen Gardner's powerful new story, "Pray You, Sir, Whose Daughter?" Prof. Emil Blum's and Alexander's "Who Lies?" Mrs. Florence Huntley's "The Dream Child." Mrs. Celestia Root Lang's "Son of Man." Rev. Dr. Marion Shutter's "Wit and Humor of the Bible." Will N. Harben's "A Mute Confessor—The Romance of a Southern Town." Rev. Minot J. Savage's "Some Ghost Stories." Benjamin Hathaway's "The Finished Creation." "Redbank," by M. L. Cowles, and a beautifully illustrated book of "Songs" by Neith Boyce. The company has also published five numbers of the "Copley Square Series," all of which have achieved an instant success.

In the meantime the sales of Helen Gardner's "Is This Your Son, My Lord?" Mr. Garland's "Main-Traveled Roads," and Mr. Flower's "Lessons Learned From Other Lives," (all published by this house) have been exceedingly large. It is a notable fact which indicates the sagacity and keen discernment of this firm, that they have brought out not a book which has not been a positive and unequivocal success. It is a matter of just pride with the management, that thus far the Arena imprint has been placed on the page of no volume which has been, even in a general way, a failure.

The sales of one of their books has already exceeded 50,000 and another 35,000 copies.

The great publishing house of Harper Brothers point with pride to the fact that during the past year they have published no less than seventy-five new books. Comparing a young house with one that stands almost at the head of the publishing business, it is a remarkable fact that the Arena Publishing Company has within one year given to the world twenty-one new books, and every one of them a marked success. The plans of the Arena Publishing Company for the future are even more comprehensive in the way of book publishing. It is quite evident that they have caught the ear of the public, both with the *Arena* and with their other publications.

The handsome offices of this company are on Copley square, and a casual visitor, who is always cordially received, is impressed with the tremendous amount of business that is transacted there. Under the present management the Arena Publishing Company, in addition to conducting the liveliest and most popular review in the world, the paid circulation of which has been doubled in one year, is bound, in the natural course of events, to become one of the greatest book publishing concerns in America.—*Weekly Journalist.*


4 LOTS

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

CHOICE RESIDENCE LOCATION.

Terms reasonable. Call on or address,

J. A. GUNSOLLEY, Lamoni, Iowa.


www.LatterDayTruth.org

# Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions The index is rearranged, the subjects and citations furnishing a complete analysis of the contents

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

**LOTS.** A few choice Residence Lots for sale on easy terms, within ten minutes walk of L. D. S. church. Price $100. Write for Plat to

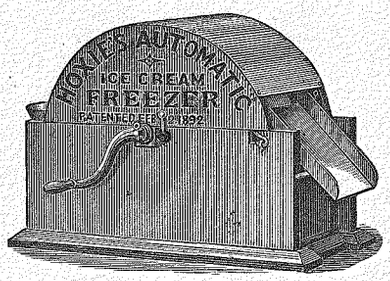
D. F. NICHOLSON,
Care Lamoni State Bank.

1

HOXIE'S AUTOMATIC

# Ice Cream Freezer

CAPACITY




UNLIMITED.

**For Hotels, Restaurants, and Family Use.**

Will freeze Ice Cream, Lemonade, Sherbets, and all kinds of Ices instantly. Several Machines combined in one, with saving of 80 per cent of ice. Agents wanted.

Exclusive territory can be secured by addressing

**HOXIE BROS.,**
17 CHARDON ST., BOSTON, MASS.

# Spiritual Gifts and the Seer of Palmyra.

BY ELDER M. H. BOND.

Modern Prophets after ancient types. Who was Joseph Smith? Was he a religious impostor? Was he a "Spirit Medium"? What does the Bible say about Joseph Smith?

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the work of "The Latter Day Seer," Examined in the Light of Facts and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A revision of "Spiritual Gifts," with supplement and appendix. Paper covers, 35cts., full cloth binding, 60cts.

# THIS SPEAKS

FOR ITSELF.

The following letter from a Brother ought to convince any sane man or woman that the sale of Ordway and Company's Bed Springs is a profitable business *if pushed*. The Company *furnishes* Model and Case, Sample Spring, Circulars, etc., *free to Agents* (conditionally), and Springs, to be paid after delivered, if satisfactory reference is given and the orders *taken first*. They also have other *Household Necessities* for agents to sell. Suitable for *either sex, young or old. Write* for *circulars* and *terms*. Do not fail to mention *Herald*. Write quick if you wish to *secure territory* and make money. **Address,**

**B. F. ORDWAY & CO., PEORIA, Ill.**

CEDAR GROVE, Ind., April 19, 1862.

MESSRS. ORDWAY & CO., *Gentlemen:*—I have been selling your Portable Self-adjustable Bed Springs for some time, and find that THEY GIVE ENTIRE SATISFACTION wherever sold, and are the best thing for a beginner I know of. It is a PLEASURE TO SELL them, also A SOURCE OF PROFIT beyond anything I had expected, when I began selling them. Since the beginning of the year have sold about 160 sets of your Springs, and have not been working near all the time. Have sold as many as 8 sets per day.

Consider your dealings with me as being fair, and even liberal. Accept my thanks for prompt filling of orders sent you from time to time. Enclosed find order for 50 sets of your Springs. Yours in bonds,

C. W. CHAPPELOW.

# Central Normal University,

## HUMESTON, - - - - IOWA.

| | |
|---|---|
| The University embraces the following Colleges. | College of Liberal Arts.<br>College of Music.<br>College of Fine Arts.<br>Commercial College.<br>Colelge of Telegraphy.<br>College of Shorthand and Typewriting.<br>College of Elocution and Oratory. |

All departments are in charge of competent and specially qualified instructors. Every teacher is a specialist. Convenient buildings, special apparatus, large airy class rooms, and all appointments are modern and the very best. Fall term opens August 30, 1892. Student can enter at any time. Expenses very reasonable. Send for large descriptive catalogue. Address,

3dec W. H HENDERSON, PRES., or CHAS. CRUMPACKER, PRIN.

"The Proper Study of Mankind is Man."

# "WHAT IS MAN,"

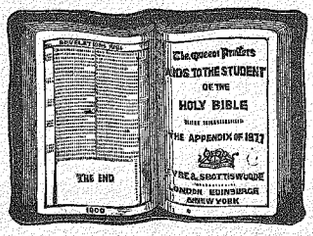
BY ELDER J. R LAMBERT.

**Cloth 75c; with Patriot a year $1.50; paper 50c.; with Patriot a year $1.25.**

Address orders invariably LAMBERT BROTHERS,

LAMONI, Decatur County, Iowa.

# EYRE & SPOTTISWOODE'S TEACHERS' BIBLES.




THE ORIGINAL—THE BEST—THE MOST COMPLETE.

OVER 1,500,000 COPIES HAVE BEEN SOLD.

**"India" Paper** Editions bound in **Best Levant;** superior to any in the market, both as to quality and workmanship. Four sizes. Prices from $5 to $12.

**Thin White Paper** Editions equal the portability of "India" editions at **much less cost.** Bound in **Alsatian Levant,** they are better in quality than any *low-priced* Teacher's Bible issued. Four sizes Prices from $2 75 to $7.50

The "Aids" (300 pages) in above Bibles are compiled by scholars recognized as the *highest* authorities in their line. The Books are issued by the *oldest Bible Publishing Firm in the world.* Send for price list to

## E. & J. B. Young & Co., Cooper Union, 4th Ave., N. Y.

# Autumn Leaves Premium List

Wishing to increase our circulation, and as an inducement to those who are willing to help us do this, we have decided to offer the following very liberal cash premiums:—

| | |
|---|---|
| For the largest list of new subscribers (not less than 12) sent us before Jan. 15, 1893 | $15 00 |
| For the largest list of renewals | 15 00 |
| For the second largest list of new subscribers (not less than nine) | 10 00 |
| For the second largest list of renewals | 10 00 |
| For the third largest list of new subscribers (not less than six) | 5 00 |
| For the third largest list of renewals | 5 00 |
| For four next largest lists of new subscribers (not less than three) | 2 50 each. |
| For four next largest lists of renewals | 2 50 each. |
| For five next largest lists of new subscribers (not less than two) | 2 00 each. |
| For five next largests lists of renewals | 2 00 each. |

CORRECTION.—Having more carefully examined the Cyclopedia of History, we have thought best to withdraw it from our premium list and offer the engravings in its place, as we believe they will be more satisfactory to our patrons.

In addition to the above cash premiums (as we wish to compensate everyone who is willing to help us) we will or one new subscriber and your own renewal, send you, postpaid, our fine steel engraving of President Joseph Smith, or the engraving of Pres. W. W. Blair, as you may choose. Or for two renewals and your own, we will send the same.

While the steel engraving of President Smith needs no recommendation from us to those who have seen it, to those who have not we would say that it is the finest enlarged picture of our President extant. The plate from which it is printed was engraved on steel especially for us, the plate alone costing us hundreds of dollars. It is a superb work of art and must be seen to be appreciated.

Take notice that the above offers are made only upon *payment in advance.* Money must in all cases accompany the list of names. Names may be sent at different times, but you must keep a list of them for final settlement.

# FARM FOR SALE.

A good farm of 160 acres in Hamilton township, Harrison county, Missouri, 4½ miles northwest of Eagleville, 11 miles southwest of Lamoni. This is a good farm. Will sell cheap, because of failing health.

Address S. V. MCHENRY,

10d EAGLEVILLE, Missouri.

# MINISTRY AND BRANCH CARDS.

Neat cards for Ministers and Branches, with name and address or house of worship and hours of services on face, and Epitome or "What we Believe" on reverse side. An excellent aid. Two sizes: 3¼ x 4 inches, price 75c per 250, $2.50 per 1,000 3 x 5⅛ inches, $1.00 per 250; $3.50 per 1,000 postage paid.

www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, December 17, 1892. No. 51.

Flora L. Scott

## THE SAINTS' HERALD,

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa.

Subscription Price $2.00 per year; Six Months $1.00; Three Months 50 cts.; Single copies 5 cts.; Sample copies free.

The Traveling Ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer. Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, $1.00 per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, , as second-class matter.)

## TO ADVERTISERS.

THE SAINTS' HERALD circulates in every State and Territory in the United States except the Carolinas; also in Canada, Great Britain, etc. Having a field peculiarly its own, it is steadily growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities

### POWER AND GLORY OF SELF-MASTERY.

THE second of the series of university sermons recently inaugurated by the trustees of Northwestern University for the students of that institution was preached in the First Methodist Church, Evanston, by Bishop John P. Newman last evening. Fully 1,200 students and others listened to the sermon.

The subject of the discourse was "The Power and Glory of Self-Mastery," and Bishop Newman used the following as his text:—

He that ruleth his spirit is greater than he that taketh a city.—Proverbs 16: 32.

The Bishop said among other things:—

Self-control is the subjugation of all mental and physical power to the highest moral principles by which evil is resisted and good is attained. Self-mastery is not self-destruction. Our passions and appetites are given for beneficent purpose, and when gratified within the limitations of law are as pure as an angel's song or the prayer of a saint. Nature is always pure and beneficient, and he is the holiest man who lives in harmony with the cosmos. Christianity is the supplement of nature, and never antagonizes any of its provisions. Seclusion from the world in monasteries and nunneries is a reflection on nature and is no guarantee of virtue. There is no virtue where there is no temptation. The grandest manhood is the one most severely tested.

Three things are essential to self-mastery—self-knowledge, self-denial, and self-consecration. Every man should know his own temperament, and what he can and what he cannot endure. What is a temptation to one man may never affect another. The strong points in one character are often the weak points in another. No man should be the author of his temptations. He should know himself so thoroughly as never to expose his weak side.

Self-denial is of two kinds—refusing to do what is forbidden and depriving ourselves of those things which are lawful in themselves, but which are not expedient for the welfare of others. The highest form of self-denial is born of magnanimity. And closely allied to this is self-consecration, the reliance upon a power that is higher than ourselves.

In conclusion the Bishop gave illustrations drawn from the lives of Peter the Great, of Alexander, and of other distinguished persons whose biographies are replete with lessons of wisdom.

---

### THE SENSATIONS OF THE BRAIN.

ALL the motions and sensations of the various parts of the body are represented in the surface of the brain as on a map. Thus there is a separate brain area necessary for sight, another for hearing, another for the motions of the fingers, and so on. Each of these areas is called a center. Four of these are especially concerned in the use of language, and may therefore be called language centers—the auditory center, by which words are heard; the motor speech center, which excites the vocal organs into speaking; the visual center, by which written words are seen, and the writing center, which guides the motion of the hand in writing. These centers are capable of individual development by practice, and in order that each may receive its due share of cultivation it is necessary to know its relative importance in the different ways of using language.

Disease instructs us on this point by making some interesting though ruthless experiments. Inflammation, or the growth of a tumor, or the rupture or plugging of a blood vessel, may destroy any of these centers, involving, of course, a loss of the corresponding function. Consequently, the various defects in the use of language are the subject of a large and very important chapter in the treatise on brain disease. So far as I am aware, no practical use has been made of this knowledge outside the domain of medicine.

Yet it would be very strange if, from the ways in which the use of language is lost, or suffers varying degrees and kinds of impairment, we could learn nothing as to how it may best be acquired. The loss occasioned by the destruction of any language center is an indication of the defect that must result from neglecting to cultivate the same center by practice; and, as disease selects now one and now another center for attack, we learn the extent to which each is necesssary in hearing, speaking, reading, or writing. The auditory center receives the nervous impulses started by sound.

When it is aroused by impulses coming from the ears the sensation of sound occurs; but when it is aroused by nerve currents, not from the ears, but from other parts of the brain, we have only the memory of sound. For a word to be understood the auditory center alone is not sufficient. The sound must awaken the memories of other sensations.

The word *orange* for instance has a meaning, because the auditory center, when the word is heard, arouses in the visual center the memory of the color and form of an orange; in the centers for touch, temperature, posture, and muscular sense the memory of the sensations which occur when the fruit is grasped by the hand; in the centers for smell and taste the memory of its peculiar odor, flavor, and tartness. These sensations are said to be associated with the sound of the word, and together with it they constitute the concept "orange." The nerve currents passing from one center to another are called association impulses.

If we have often eaten oranges, and at the same time heard the name, the auditory center, whenever it perceives or remembers the sound will send vigorous impulses to the other centers, and the idea will be vivid. But if our experience of oranges has been very limited, or if, instead of the correct name, a merely similar sound has been heard the association impulses will be sent slowly, feebly, and uncertainly, so that the idea will be vague.—*Popular Science Monthly.*

www.LatterDayTruth.org

## H. L. TILTON,

1881. LAMONI, IOWA, 1892.

GENERAL MERCHANDISE,

**Strictly Cash and Produce.**

A CASH STORE can and will sell goods for less money than any house doing a credit business.

WE SOLICIT YOUR PATRONAGE.

## THOS. TEALE & SON

Carry the largest and most complete line of

**Dry Goods, Clothing, Groceries, & Hardware**

in town. We buy in large quantities, and for cash, and can meet all competition.

**THOS. TEALE & SON.**

## B. D. FLEET,

General Merchandise,

LAMONI, - IOWA.

1885 1892

## HOPKINS & HUDSON,

Lamoni - - - - Iowa,

Dealers in **Furniture, Undertakers' goods,** Wagons, Buggies, Pumps, and Farm Implements. Large stock, Low prices. All Inquiries Promptly answered. We solicit your trade.

## L. A. FOWLER, CONTRACTOR & BUILDER

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

## A RELIABLE WOMAN

Wanted in every County to establish a Corset Parlor for the sale of **Dr. Nichols' Celebrated Spiral Spring Corsets** and **Clasps.** Wages **$40** to **$75 per month and expenses.** We furnish complete stock on consignment; settlements monthly. **$3** SAMPLE CORSET FREE. Send 18 cents postage for sample and terms. **S. S. Mfg Co., 378 Canal St., New York.**

## GERMAN TRACTS.

Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2 cents; the Sixth Trumpet, a fifty-four page pamphlet, 25 cents.

These prices include postage.

## RUINS REVISITED AND THE WORLD-STORY RETOLD,

BY S. F. WALKER.

A Scientific Defense of the Latter Day Faith. Price $1.

## A Marvelous Discovery Free.

Superfluous hair removed permanently, instantaneously, without pain, by **Electro-Chemical Fluid.** In order to prove superiority, we will for next 90 days send sample bottle and testimonials free, on receipt of nineteen cents to pay postage. **Electro-Chemical Co., 25 East 14th St., New York.**


## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:—

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a.m. and 7 p.m., Sunday school at 10 a.m.

Bay City, Michigan, Mission Hall, corner of Monroe and Second streets.

West Oakland, California, Montana Hall, Adeline Station, Seventh street.

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.


## *Blair Mercantile Co.*

## FINE SHOES. - FURNISHING GOODS.

FANCY DRY GOODS.

Our aim is to please
Our patrons.

*Remember the name—*

## BLAIRS.

Robt. Winning, Presiden. **LAMONI STATE BANK** D. F. Nicholson, Cashier.

(Successor to Farmers Bank of Lamoni.)

Paid up Capital.....$25,000 00
Liability of Stockholders.....$50,000 00

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

## ATTENTION.

We have on hand ONE GOOD, STRAIGHT GRADE of WHOLESOME, FAMILY FLOUR, not adulterated with alum or other ingredients, which we offer at $1.00 per sack. Give it a trial and be satisfied.

**JAMES ALLEN,**
**Lamoni Flour Mill.**

## YOU CANNOT AFFORD

To be

**WITHOUT A GOOD GENERAL NEWSPAPER**

IN YOUR FAMILY.

Reading the **PATRIOT** commends it more than anything else. All we ask is that you shall place yourself in a position to be your own judge.

TRY IT! TRY IT!

Send for free sample, and testimonials of those whom you know, and who know the *Patriot.*

**1 year $1 00, 6 months 50c., 3 months 25c.**

LAMBERT BROS., Lamoni,
10sep. Decatur Co., Iowa.

## ZION'S ENSIGN

## FREE

## UNTIL JANUARY 1, 1893.

Read the Conditions.

For one dollar we will send the Ensign to new subscribers from the date of receiving their subscriptions until January 1, 1894, thus giving it free for the remainder of this year.

**Address, ZION'S ENSIGN,**

**Box 175. Independence, Mo.**

## BOOKBINDING

Of all kinds at reasonable rates.

Herald volumes, library leather backs and corners, marbled edges.....$1 50
Autumn Leaves, half roan, cloth sides.....1 00
" " half imitation morocco.....1 25
" " half morocco.....1 50

Books of similar size at same rates.

**Prices include cost of returning to sender.**

## Autumn Leaves.

Frontispiece each month. Published monthly, 48 pages, neatly covered.

**Price $1.50 per year.**

MRS. M. WALKER, Editor and Publisher.

## DR. JOHN H. HANSEN,

**LAMONI, - - IOWA.**

(Graduate Kentucky School of Medicine,)

*TEN YEARS EXPERIENCE.*

CHRONIC CASES A SPECIALTY.

## PATTIE;

## Or Leaves from a Life.

Carefully revised by the author, and contains her portrait; also an introduction by Bro. W. W. Blair.

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie appears in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

**Price by mail $1.15.**

## PRESIDENCY AND PRIESTHOOD;

**The Apostasy, Reformation, and Restoration.**

BY ELDER WM. H. KELLEY.

(New, Revised, and Enlarged Edition.)

It contains 421 pages of closely-written matter, with autograph and likeness of the Author, and is printed in good, readable type, with neat binding. The work is a library within itself; a marvel of trenchant criticism and logical deductions from historical facts; a key to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. It treats largely of Ministerial Authority as associated with the Melchisedek and Aaronic Priesthoods, and the Ideal Church of New Testament times is conspicuously set forth in striking contrast with the creeds and systems of church building since the days of the Apostles. Also the claims for the Restoration of the Gospel at a later day than the Apostolic age are critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. A historical *resume* or brief is also inserted of the rise and development of the "apostate church," and an exegesis of the 29th chapter of Isaiah, the revelation of the "sealed book." Also the origin of modern churches and creeds, etc. Price, $1.25.

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

RIPANS TABULES

**REGULATE THE STOMACH, LIVER AND BOWELS, AND PURIFY THE BLOOD.**

**A RELIABLE REMEDY FOR**

**Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.**

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

**THE RIPANS CHEMICAL CO.**

10 SPRUCE STREET, NEW YORK CITY.

## Western Normal College

Largest, Cheapest and Best Normal School in the West. Twenty-five Dept's. Thirty Teachers, all specialists No vacation except Aug. Enter any time. Take any classes. Expenses low. Graduates in demand. In order that all may test the merits of the Western Normal College, **we will pay your R. R. fare** from your home to Lincoln, Neb. Full particulars, catalogues and circ. **FREE.** Wm. M. Crow, Pres. Lincoln, Neb.

CAR FARE PAID.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, December 17, 1892. No. 51.

## The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, Dec. 17, 1892.

CONTENTS:

EDITORIAL:
At the Head ..... 805
Calling, Appointing, and Ordaining .. 805
Change of the Earth and the Saints After the Thousand Years' Reign .. 807
MOTHERS' HOME COLUMN:
The Gospel Boat ..... 810
Influences ..... 810
An Experience ..... 810
LETTER DEPARTMENT: ..... 811
ORIGINAL ARTICLES:
Consecration and Tithing ..... 813
Ordinations ..... 815
Labor and Capital.—No. 11 ..... 816
CONFERENCE MINUTES:
Massachusetts ..... 817
Central Missouri ..... 818
MISCELLANEOUS:
To District Clerks ..... 818
Northwestern Kansas—Notice ..... 818
Second Quorum of Seventy ..... 818
Field Notices ..... 819
Items of Interest ..... 820
Cure for Cancer ..... 809

### AT THE HEAD.

To be at the head is to stand first.

Before Editorial matter must be placed the power that distributes this matter to the world.

The finest Editorial ever written can be but of little value should it never leave the Editor's desk.

This is for the reason that we are TO THE FRONT. Our work is solely for the good of the Reader and the Master's cause. The interest of one in the *Herald management*, is the interest of all.

Looking over the *Herald Mailing List* we find over *one thousand subscribers*, good, worthy, able brethren, but who have not yet reached the date of January 1, 1892, in meeting their subscriptions.

These are not upon what is termed the "delinquent list;" but they owe over *Three Thousand Dollars* to the office and the

THE MONEY IS NEEDED, NOW!

Our subscribers cannot but have noticed the growing improvement in the *Herald Department* the past year.

We mean that this shall go on.

The Sermon Series Supplement now issued is but one of the features we have in view. When completed, however, this volume will contain some of the finest pulpit discourses ever delivered. All of this is *free to the Herald subscribers.*

But much more than this will be done if you will help us make the

HERALD PUBLISHING HOUSE

what can be done, one of the *first in the world*·

A PROMPT REMITTANCE

of your subscription will greatly aid in this, and hasten further improvements in the HERALD. In sending out this issue pains have been taken to notify you by an X on your paper, which means that you shall look at the *label* on Herald or wrapper, which tells you just the day, month, and year that your subscription is paid to.

If behind, please send in the money, or send us a postal card stating when you will pay, or

YOUR NAME WILL BE DROPPED FROM THE LIST

of subscribers.

In the *Holiday times*, remember, that the duty to settle this account stands

AT THE HEAD OF THE LIST.

It is a duty to ourselves; our families; our brethren; the church; and the work of the Lord in all the world.

Send to DAVID DANCER,
Business Manager.

LAMONI, Iowa, Dec. 8.

### CALLING, APPOINTING, AND ORDAINING.

IN order to facilitate and effect unity in righteousness in regard to calling, appointing, and ordaining officers in the various departments of the church, it is well that the ministry, and the Saints generally, are anxious to be governed by the Bible, Book of Mormon, and Doctrine and Covenants, including the rules and usages provided for the church thereunder. But it is also needful that no one shall force upon the Saints his individual construction, opinion, or decision—his "private interpretation"—as to what these authorities teach, and thereby put their opinions as proof instead of the word. Of this there is danger, and it is therefore necessary that persons never judge in these matters until they have first viewed them patiently and thoroughly from all proper points of observation.

No Latter Day Saint, if well informed, will question the right and authority of the Lord to call and appoint persons to office, and direct their ordination, and do all this by immediate revelation and commandment. But in the absence of such immediate direction, all should move calmly and wisely, for it remains a question with some as to who may nominate, appoint, and ordain certain officers.

Provision is clearly made in the law of the church that the Bishops may nominate and set apart their own counselors (D. C. 42: 8), while it also provides that Bishops "shall be high priests who are worthy, and they shall be *appointed by* the first presidency of the Melchisedek priesthood," and must be "called and set apart, and ordained unto this power under the hands of the first presidency of the Melchisedek priesthood."—D. C. 68: 2. See also section 104: 8.

The law also provides that the High Council of the church may have its members appointed by a conference of high priests, elders, priests, and members who may be present at the time of such appointment (D. C. 99: 3), also that seven of these councilors, in the absence of the others, "shall have power to appoint other high priests, whom *they* may consider worthy and capable, to act in the place of absent councilors."—Par. 4. And it was then "voted: That whenever any vacancy shall occur by the death, removal from office for transgression, or removal from the bounds of this [Kirtland] church government, of any of the above-named councilors, it shall be filled by the nomination of the president or presidents and sanctioned by the voice of a general council of high priests, convened for that purpose, to act in the name of the church."—Par. 5.

The president of the church is, by law, "appointed by revelation" (D. C. 19: 1–3; 43: 1, 2; 99: 6; 105: 6, 12; 107: 39); and his counselors are appointed after the same manner; namely, by direct revelation (D. C. 80: 1; 87: 1, 2, 3, 5; 99: 6; 107: 39); and they are then "chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the church."—D. C. 104: 11.

The "twelve traveling counselors," who "are called to be the twelve apostles, or special witnesses of the name of Christ in all the world" (D. C. 104: 11), may or may not be named and selected by direct revelation. Oliver Cowdery and David Whitmer were commanded to "search out the twelve" who constituted the first quorum of twelve apostles (D. C. 16: 6), and when these two men selected the twelve they were assisted (as instructed by Pres. Joseph Smith) by Martin Harris; and doubtless these men were guided by the Holy Spirit in making the selection. When some of the twelve apostatized in 1836–7, John E. Page and John Taylor were chosen members of the Quorum of Twelve by "the High Council of Zion" in Far West, Missouri, December 19, 1838, and it was "Voted by the Council that John E. Page and John Taylor be ordained to the apostleship, to fill vacancies in the Quorum of the Twelve;

www.LatterDayTruth.org

when they came forward and received their ordination under the hands of Brigham Young and Heber C. Kimball."—*Mill. Star* 16: 663.

On the 26th of April, 1839, at Far West, Missouri, in "a conference held by the Twelve [five of them], High Priests, Elders, and Priests, . . . Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, and John Taylor, proceeded to ordain Wilford Woodruff and George A. Smith (who had been previously nominated by the First Presidency, accepted by the Twelve, and acknowledged by the Church), to the office of the Twelve." —*Mill. Star*. 17: 167.

April 8, 1841, at the General Conference in Nauvoo, Illinois, "President [Joseph] Smith observed that it was necessary that some one should be appointed to fill the Quorum of the Twelve [see D. C. 107: 40], in the room of the late Elder David W. Patten; whereupon, President Ridgon nominated Elder Lyman Wight to that office, which was unanimously accepted."

Of the method of selecting the seventy, we have this in Doctrine and Covenants 104: 43:—

"And it is according to the vision, showing the order of the seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy, . . . and these seven presidents are to choose other seventy besides the first seventy, to whom they belong."

In carrying the above into practice, President Joseph Smith said to the "Grand Council" of the priesthood, May 2, 1835, "If the first seventy are all employed, and there is a call for more laborers, it will be the duty of the seven presidents of the first seventy to *call* and *ordain* other seventy."—*Mill. Star* 15: 261.

In the foregoing quotations we see how by special commandment, and by the usages of the church under the immediate presidency of Joseph the Seer (and we presume he understood his duty and authority), the various officers mentioned were nominated, called, appointed, and ordained to office. The facts here presented should be carefully considered by the Saints before judgment is made up as to what is right or wrong in the matters under consideration.

We now go to the Bible for information, and we find that when a successor was chosen in the office from which Judas fell, the matter of choosing was referred by the Apostle Peter to the "hundred and twenty" saints then present, and they selected two of their number, prayed God to show which of these two he had chosen, then "they gave forth their lots; and the lot fell upon Matthias."—Acts 1: 26. In this case neither an apostle nor the entire quorum named or called or chose the candidates, but these matters were left to the one hundred and twenty present to determine after Peter had first described the essential qualifications needful for the successor, as see verses 21 and 22.

Very soon after the above transaction, probably within a few months, and possibly within a few weeks, this instance of calling and choosing officers occurred:—

> Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they laid their hands on them.—Acts 6: 2-6.

In the above case Peter, as formerly, was the spokesman; and here, as in chapter 1: 21, 22, he describes the qualifications needed by the men about to be chosen and appointed over these financial and secular concerns of the church in Jerusalem. But he places the duty and responsibility of calling and choosing them upon "the multitude"—"the whole multitude." And it will be noticed in verse three that this was the manner in which "the twelve" did provide for and "appoint" men to office. It was their *appointment* because done under their counsel and direction, the selection and choosing of the candidates having first been effected by the body of the saints then present. Doubtless their frequent appointments of officers afterward, throughout the entire church, was accomplished in the same or a similar manner, except in cases where special revelation pointed out the candidate, and even then it is probable, as in the cases cited, that the body of the saints present had their voice as to whether they accepted and chose such candidate, as is similarly provided in Doctrine and Covenants 17:16, 17, which says:—

> No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, traveling bishops, high counselors, high priests and elders, may have the privilege of ordaining, where there is no branch of the church, that a vote may be called.
>
> Every president of the high priesthood (or presiding elder), bishop, high counselor and high priest, is to be ordained by the direction of a high council, or general conference.

That the voice of God's people had to be consulted in matters of government, civil and religious, in the times of the Nephites, is very clear from the Book of Mormon, though the methods then in use to obtain it are not so fully explained as some may desire. Whoever will examine Mosiah 10: 1; 11: 2; 13: 4; Alma 1: 7; 2: 5; Helaman 2: 13, etc., etc., will see at once that to the people were reserved rights and powers securing them against intrigue, domination, deception, and oppression, from any source. In Mosiah 10: 2 we read the solemn charge of Alma to the Saints, saying:—

> I desire that ye should stand fast in this liberty wherewith ye have been made free, and that *ye trust no man to be a king over you;* and also *trusting no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments.*

From the above it is seen that God required the people to judge and decide as to who should be their teacher and minister. But as to the *methods* by which this was to be done the Book of Mormon is silent, at least as to details. But the Doctrine and Covenants is not; and the Bible is not entirely so, as we have heretofore seen. All teach that *the people*, under God, are sovereign. Herein is security against priestcraft and other wrongs.

In treating of the rights of the membership—"the people of the Saints of the Most High"—it is safe to say that, all the rights not clearly delegated by commandment of God to the ministry, nor prohibited by it to the people, are reserved to the people, and that therefore their voice is made essential in the government of the Church of God. And this is upon the principle that the Lord will have the people learn to govern themselves under his law, and from the fact that, "it is not common that the voice of the people desireth anything contrary to that which is right" (Mosiah 13: 4), and from the further fact that men are sometimes inclined to use their authority, opportunities, and powers, under the promptings of blind ambition, selfishness, or other evil motives such as have corrupted some leaders in the past and thereby brought blindness, reproach, and ruin upon the people, as see Isa. 3: 12; 9: 16; Jer. 23: 11, 13, 25; Mal. 2: 8; Acts 20: 29, 30, etc., etc.

The ministry should be honored promptly and sustained thoroughly, when faithfully and lawfully engaged in their respective offices and callings, but they are the servants of the people for Christ's sake, and God's people are entitled to observe and judge of their ministrations to themward.

In the times of Joseph the Seer, every person who presided over an assemblage was at its organization first nominated by some member of that body and then chosen by majority vote. And this was true of all assemblies, great or small, and of all committees, councils, and quorums, unless otherwise provided for.

All persons ordained in such assemblies were first nominated by some member of such body, then chosen by vote, and then set apart and ordained by competent persons. In support of these facts we cite *Times and Seasons*,



www.LatterDayTruth.org

vol. 2, page. 405, as to the methods adopted by the church and the Twelve in a conference in London, England, in 1841. Here the officers of the conference were nominated and seconded and chosen by members of the body, and here ordinations to various offices in the church were had by nominations made by various members of that assembly and by majority vote of that body.

At the organization of a conference in Zarahemla, Iowa, opposite and near Nauvoo, the chairman, High Priest John Smith, was chosen by the body, and then in the presence of Apostles George A. Smith and John Taylor, "explained the business of the conference relative to its right of choosing its own officers from head to foot."—*Times and Seasons* 2: 547. These two instances may serve to show the usages and methods of organization, nomination, and ordination, adopted in the days of Joseph the Seer and the first Twelve, in America and in Europe. The rules and usages laid down touching these matters in our "Rules of Order" were intended to be in perfect harmony with the sacred books of the church and the ruling precedents of the church from the first. These are safe and should be satisfactory.

## CHANGE OF THE EARTH AND THE SAINTS AFTER THE THOUSAND YEARS' REIGN.

IN treating the subject we now have in hand, we shall follow the general plan laid down in our former article and introduce divine evidences of modern origin and seek to confirm them by those coming down from the remote past. And here we may remind the reader that, in all the works of God we note change, transformation, and progress, on the lines leading toward perfection. In all this there is promise and prophecy of still further changes in due time, and all in the direction of perfection to whatever being or thing abides the law given for its government and advancement. To this agree these words revealed through the young Seer, December 27, 1832:—

And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it. Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory: for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created; and for this intent are they sanctified.

And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory; and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory; he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory: therefore, he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.

And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it: for, notwithstanding they die, they also shall rise again a spiritual body: they who are of a celestial spirit shall receive the same body, which was a natural body: even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fullness; and they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fullness: and also they who are quickened by a portion of the telestial glory, shall then receive of the same, even a fullness: and they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment; therefore, they must remain filthy still.—D. C. 85: 3-6, 8.

God has fitted our earth as the abode of man during his mortal pilgrimage and probation, and has ordained for him the laws of growth, development, and progression, from the time of his conception till "the dust return to the earth as it was, and the spirit shall return unto God who gave it." But perfection is not yet attained by the earth, nor by man, and hence the need for further changes in their divinely appointed seasons along the lines of progression, having in view at the end "that which is perfect" as pertaining to the faithful and obedient. Therefore it is proper to now consider the blessed promises of God in respect to the last and final changes ordained to perfect man's eternal inheritance and at the same time perfect forever the appointed inheritors.

Here is a very instructive passage from D. C. 28: 6, 7:—

And again, verily, verily I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; and the end shall come, and the heaven and the earth shall be consumed, and pass away, and there shall be a new heaven and a new earth; for all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fullness thereof, both men and beasts, the fowls of the air, and the fishes of the sea; and not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.

But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father; wherefore I will say unto them, depart from me ye cursed into everlasting fire, prepared for the devil and his angels.

To the above we add the following:—

Behold, verily I say unto you, that these are the words of the Lord your God; wherefore, labor ye, labor ye in my vineyard for the last time—for the last time call upon the inhabitants of the earth, for in my own due time will I come upon the earth in judgment; and my people shall be redeemed and shall reign with me on earth; for the great Millenial, which I have spoken by the mouth of my servants, shall come; for Satan shall be bound; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth; and he that liveth in righteousness, shall be changed in the twinkling of an eye; and the earth shall pass away so as by fire; and the wicked shall go away into unquenchable fire; and their end no man knoweth on earth, nor ever shall know, until they come before me in judgment. —D. C. 43: 7.

Immediately following the glorious appearing of our Lord, the events set forth in the subjoined passage will occur in their order, which we advise the reader to consider with care:—

And then shall the first angel again sound his trump in the ears of all living and reveal the secret acts of men, and the mighty works of God in the first thousandth year.

And then shall the second angel sound his trump; and reveal the secret acts of men, and the thoughts and intents of their hearts, and the mighty works of God in the second thousandth year; and so on, until the seventh angel shall sound his trump; and he shall stand forth upon the land and upon the sea, and swear in the name of him who sitteth upon the throne, that there shall be time no longer, and Satan shall be bound, that old serpent, who is called the devil, and shall not be loosed for the space of a thousand years. And then he shall be loosed for a little season, that he may gather together his armies; and Michael the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven. And the devil shall gather together his armies, even the hosts of hell, and shall come up to battle against Michael and his armies: and then cometh the battle of the great God! And the devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all; for Michael shall fight their battles, and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb. This is the glory of God, and the sanctified; and they shall not any more see death.—D. C. 85: 34, 35.

The text below contains much that is instructive and cheering in respect to the exalted conditions to which the

www.LatterDayTruth.org

faithful saints will be changed in the glorious order ordained of God:—

And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just: they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that, by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true; they are they who are the church of the first-born; they are they into whose hands the Father has given all things: they are they who are priests and kings, who have received of his fullness, and of his glory, and are priests of the Most High after the order of Melchisedek, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore as it is written, they are gods, even the sons of God; wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's; and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God and his Christ forever and ever: these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just: these are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels: to the general assembly and the church of Enoch, and of the first-born; these are they whose names are written in heaven, where God and Christ are the judge of all; these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood; these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical.—D. C. 76: 5.

That God, from before the world was, purposed and designed the numerous and marvelous changes which the earth and the heavens pass through, as also man in his progressive steps of development in the way to perfection, is manifest in what we have already presented, and here is a passage in proof from Doctrine and Covenants 22: 6-9.

And it came to pass, as Moses' voice was still speaking, he cast his eyes, and behold the earth, yea, even all the face of it, there was not a particle of it which he did not behold, descrying it by the Spirit of God. And he beheld also the inhabitants thereof, and there was not a soul which he beheld not, and he discerned them by the Spirit of God; and their numbers were great, even numberless as the sand upon the seashore, and he beheld many lands, and each land was called earth, and there were inhabitants on the face thereof.

And it came to pass that Moses called upon God, saying, tell me, I pray thee, why these things are so, and by what thou madest them? And behold the glory of God was upon Moses, so that Moses stood in the presence of God, and he talked with Moses, face to face: and the Lord God said unto Moses, for mine own purpose have I made these things. Here is wisdom, and it remaineth in me. And by the word of my power have I created them, which is mine only Begotten Son, who is full of grace and truth. And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. And the first man, of all men, have I called Adam, which is many. But only an account of this earth, and the inhabitants thereof, give I unto you. For behold there are many worlds which have passed away by the words of my power. And there are many which now stand, and innumerable are they unto man, but all things are numbered unto me, for they are mine, and I know them.

And it came to pass, that Moses spake unto the Lord, saying: Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof; and also the heavens, and then thy servant will be content. And the Lord God spake unto Moses, saying: The heavens they are many, and they cannot be numbered unto man, but they are numbered unto me, for they are mine, and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words.

Behold this is my work to my glory, to the immortality and eternal life of man.

In Doctrine and Covenants 76: 3 the same idea is conveyed in these words:—

And, now, after the many testimonies which have been given of him, this is the testimony, last of all, which we [Joseph Smith and Sidney Rigdon] give of him, that he [Christ] lives; for we saw him, even on the right hand of God: and we heard the voice bearing record that he is the Only Begotten of the Father; that by him and through him and of him, the *worlds* are and were created, and the inhabitants thereof are *begotten sons and daughters unto God.*

To conclude the testimony from the Doctrine and Covenants, we now present a passage which sets forth in clear terms the glorious designs and the beneficent and exalted purposes of God in all his vast creations:—

And again, verily I say unto you, he hath given a law unto all things by which they move in their times and their seasons; and their courses are fixed; even the courses of the heavens and the earth; which comprehend the earth and all the planets; and they give light to each other in their times and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years: all these are one year with God, but not with man.

The earth rolls upon her wings; and the sun giveth his light by day, and the moon giveth her light by night; and the stars also giveth their light, as they roll upon their wings in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that ye may understand? Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power. I say unto you, he hath seen him: nevertheless, he who came unto his own was not comprehended. The light shineth in darkness and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God; being quickened in him and by him. Then shall ye know that ye have seen me, that I am, and that I am the true light that is in you, and that you are in me, otherwise ye could not abound.

Behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field, to dig in the field; and he said unto the first, go ye and labor in the field, and in the first hour I will come unto you, and ye shall behold the joy of my countenance: and he said unto the second, go ye also into the field, and in the second hour I will visit you with the joy of my countenance; and also unto the third saying, I will visit you; and unto the fourth, and so on unto the twelfth.

And the lord of the field went unto the first in the first hour, and tarried with him all that hour, and he was made glad with the light of the countenance of his lord; and then he withdrew from the first that he might visit the second also, and the third, and the fourth, and so on unto the twelfth; and thus they all received the light of the countenance of their lord: every man in his hour, and in his time, and in his season: beginning at the first, and so on unto the last, and from the last unto the first, and from the first unto the last; every man in his own order, until his hour was finished, even according as his lord had commanded him, that his lord might be glorified in him, and he in him, that they all might be glorified.

Therefore, unto this parable will I liken all these kingdoms, and the inhabitants thereof; every kingdom in his hour, and in his time, and in its season; even according to the decree which God hath made.—D. C. 85: 11-15.

As we contemplate the foregoing texts we may well exclaim with the "choice Seer," in Doctrine and Covenants 76: 1:—

Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior: great is his wisdom; marvelous are his ways; and the extent of his doings none can find out; *his purposes fail not*, neither are there any who can stay his hand; from eternity to eternity he is the same, and his years never fail.

## HELP THE CHURCH PUBLICATIONS.

THE Board of Publication urgently requests those in arrears to pay promptly their accounts with this office, and respectfully asks subscribers for church papers to renew at once. It also desires to increase largely the subscription lists for the church papers and enlarge the sale and distribution of all the church publications, and in order to do so it requests mission, district, and branch officers, also competent members and friends, to interest themselves in this work. Do what you can, and do it with dispatch, that January first, 1893, may witness solid gains in these matters.

THE item below, from the Ogden (Utah) *Standard*, is redolent with Brighamism:—

BENEFIT PARTY.

A benefit party will be given John A. Hill and Alf. Smurthwaite, at Thomas' hall, on Thursday evening next, by the Fifty-third Quorum of Seventies. These gentlemen will leave in a few days upon missions, Mr. Hill going to the Southern States while Mr. Smurthwaite goes to England. The price of tickets to the dance is fifty cents. May they have a huge turnout. Faith without cash is sometimes unavailing when one is far, far away among strangers. The Seventies by all means should turn out, as any of them may be the next.

Did the saints of the first centuries, the Nephite saints in the days of their spirituality, or they of the times of Joseph the Seer indulge in the gaiety and corrupting influences of the ballroom? Were they found at the low

www.LatterDayTruth.org

grade of the dance house raising money to send their ministry out to preach Christ and him crucified and convert sinners! Does not such conduct corrupt priest and people, drive away the light of God, the strivings of the Spirit, and bring reproach and ridicule on the latter-day work! Brigham blinded the mind, ensnared the soul, and corrupted and hardened the conscience by means of the delusive dance, and still it reigns in Utah.

---

WE clip the following from the Columbus, Nebraska, *Argus*, of the 2d inst. We heartily wish Bro. and Sr. Hudson many happy returns of their family gathering, and also a prominent place in the gathering with Christ and all his Saints:—

Judge and Mrs. H. J. Hudson were most happily and agreeably surprised by a family gathering at the residence of their daughter, Mrs. J. H. Galley, Monday evening. It was in honor of the Judge's seventieth birthday. There were present Mr. and Mrs. Richard Jenkinson, Mr. and Mrs. J. C. Echols. Mr. and Mrs. G. W. Phillips, Mr. and Mrs. C. E. Pollock, Mr. and Mrs. Charles Hudson. Mr. and Mrs. Horace Hudson of Silver Creek would have been down but for the sickness of one of their children. Also Mr. and Mrs. W. H. Winterbotham of Genoa were unavoidably prevented from participating in one of those most pleasant gatherings. The Judge was the happy recipient of a number of useful presents, and informed the *Argus* that he weighs more and feels younger to-day than he did twenty years ago.

---

## EDITORIAL ITEMS.

WE received a letter from Pres. J. Smith, dated at Kibbie, Illinois, the 3d inst. He writes that Bro. Emsley Curtis was holding meetings there in the midst of "a blazing hot opposition" in a church near by, and the indications were good for a lively and profitable time.

Elder John Kaler sends us from Denver, Colorado, the *Republican* of that city, containing an account of the exposure of another spiritualistic fraud, Dr. Cooke, of England. It is the old story of jugglery, trickery, cheek, and downright swindling, and was successfully detected and shown up to the audience by Mr. Henry W. Lewis, a citizen of Denver. It is said three thousand people paid fifty cents each to attend the *seance*, and these were repaid in the exposure and their *experience*.

Bro. J. S. Roth writes that he will be detained at home for a short season by the death of his little son on the 1st instant. He requests the prayers of the Saints that himself and family may be sustained and comforted of the Lord in their bitter affliction. Pray for them that the God of all comfort may strengthen, enlighten, and cheer them.

Sr. Mary J. Preston, Rexford, Kansas, expresses herself as being much pleased with the Saints' letters in the HERALD. She had endured some persecution as a scattered member isolated from the church, but now the people are more favorably inclined to the truth as they better understand the faith, which she and others have taught them. Bro. S. D. Payne had represented the cause at Rexford, to its advantage. Nine Saints are there; others are ready for baptism.

Those making sales of church publications are requested to note that no commission will be allowed on sales of "Afterglow," the book of poems published in behalf of the Gospel Boat fund. The work of compiling the book was done without compensation—purely in the interest of the fund. Those selling the volume are asked to do so as aiding the mission work in the islands.

Anyone having for sale copies of the *Times and Seasons*, *Millennial Star*, *Messenger and Advocate*, *Evening and Morning Star*, or works published by factions of the church, is requested to write the Herald Office, naming books and prices.

Elder W. S. Pender wrote us from Chetek, Wisconsin, the 3d inst. saying: "Three adults were baptized to-day and others say we have the truth." He also says the Adventists are reprinting in their organ, *Our Hope*, Rev. Wm. Sheldon's attack in 1875 on the prophetic mission of Joseph Smith to which Elder W. W. Blair replied in the pamphlet "Joseph the Seer" now on sale in this office in revised and enlarged form, 200 pages. Price thirty-five cents paper, and fifty cents cloth.

We have received of late many questions as to changes that are to take place with the saints—living and dead—also to the heathen, at the second advent of Christ, during the millennium, and at the end of the thousand years' reign. We refer all these parties to the series of articles now being published in the HERALD touching these topics and trust they may find answers there if they read with care and due meditation.

The Saints of Farmington, Iowa, are to have the aid of Bro. Robert Warnock for a time, he having gone there to spend the winter with his aged parents. Of this Sr. Hattie McKiernan wrote December 7.

Bro. Charles Sheen preached to a fair turnout of the citizens of Highmore, South Datoka, of late; so he wrote December 6.

The Herald Office has a few remaining copies of Dr. H. Clay Trumbull's work, "Teaching and Teachers," price, including postage, $1.00. Sunday school workers who wish to become proficient in the art of teaching will find this work an excellent one. The art of teaching is presented in simple, natural form by an experienced and capable teacher and observer, a recognized authority on Sunday school work. This book is used in the training class of the Lamoni Sunday school, a class organized for the purpose of studying the science of teaching, with a view to applying it to Sunday school work.

Copies of the Voice of Warning in paper covers may be had at five cents each, postage included. This is a special low-price edition of limited number. Send in orders for this useful and interesting work, distribute it, and prepare the way for the elders.

The stamping of some volumes of Afterglow will be done in silver instead of gold, which style is very handsome, especially when used on dark colored bindings. Those wanting bindings embossed in silver can have them by notifying the Herald Office. The silver stamping looks well on any shade of cloth, morocco, or leather, also on the vegetable parchment.

---

## EXTRACTS FROM LETTERS.

Bro. Joseph Dewsnup wrote from Manchester, England, November 25:—

The work moves on; five were baptized here last night. Prospects seem very bright, giving much encouragement. The brethren and sisters are feeling well with but few exceptions.

Bro. J. F. Mintun, Little Sioux, Iowa, December 5:—

Quarterly conference of Little Sioux district closed yesterday. A blessed time was enjoyed. The Sunday school convention on Friday was a complete success. The programme for the evening was grand.

Bro. J. A. Currie, Jr., Pipe Creek, Texas, December 2:—

The work is onward here. God is with us.

---

## CURE FOR CANCER.

(Republished by request.)

I HAVE often noticed in your colums deaths from cancers, and I have often thought to send you a remedy that has proved successful in many hands in every case that I have applied it to cancers. The remedy is this: Spread a plaster of common sticking plaster, cut a hole a trifle larger than the cancer so that there will be a small margin of good flesh, about the sixteenth of an inch, all around the cancer. Apply the plaster over the cancer, leaving the cancer and this small margin exposed; then apply over the cancer and resting on the plaster the cancer plaster composed of one part wheat flour, one part bloodroot (sanguinaria) ground fine, one part chloride of zinc. Mix the sanguinaria and flour with water, then the chloride of zinc. Mix well and apply over the cancer, letting it remain from twenty-four to forty-eight hours, according to the time the cancer has been standing. Then take off the cancer plaster and dress with any good healing salve. In from a week to ten days the cancer will drop out. (Don't try to press it out.) Then heal with any good salve. Probably the best healing salve is the All Healing or Black Salve. It is the best for a cancer, which I will furnish the recipe of to anyone writing for it, inclosing a two-cent postage stamp to pay postage.

LEVI CHENEY.

KENT, Illinois, March 8, 1889.

www.LatterDayTruth.org

# Mothers' Home Column.

"Charity, like the sun, brightens every object on which it shines, but a censorious spirit casts every character into the shade."

## THE GOSPEL BOAT.

### A WORD TO THE MINISTRY.

WE are informed by Bishop Kelley that it will take fully $2,000 to put this boat into the hands of our missionaries. The figures in the HERALD show you that about half of this amount is raised. We are depending upon the sale of our holiday volume, Afterglow, to raise the most of what is lacking. With your help, every volume can be sold before the holidays are over. Cash must accompany orders, as the Bishop must have the money before he can bind the contract for the boat. No commission is offered for its sale, but the number sold by each individual will be placed to his or her credit as so much done in aid of the fund. All profits on this volume go to the Boat Fund.

## INFLUENCES.

The home came from heaven, modelled on the Father's house and the many mansions, and was meant to be a training place, the one for the other. The home is one of the gifts of the Lord Jesus—a special creation of Christianity.—*James Hamilton.*

The hearthstone has ever been the corner stone of the family and of society.—*Bellows.*

IT will perhaps be remembered by some that in our series of articles in the Home Column on "Woman's Sphere" some questions were asked purposely to draw attention to a class of work which we felt sure it was obligatory upon the church to do, and yet just as morally certain that it never could be done by men. Work for the church—not the priesthood; work which might be done by any qualified individual, but which to be thoroughly and successfully done, would demand the sanction and authority *of the church.* To say that we have watched this matter with eager interest would be to put it very lightly—watched to see if the Lord was not moving — if the angel would not trouble the waters and the church be heard from; but until Bro. Haws' article appeared we have watched in vain, for even one to notice the matter.

But watching and waiting does not necessarily imply idleness, neither indifference, and time makes its own revealments. Can anyone read the letter or article of Bro. Haws without feeling the force of what he says—feeling that there is a crying neeed for reformation at the very fountain head of church and state—the corner stone of all institutions, namely, the family? At the same time that this need is felt we feel to use the words of another, "The subject is a bold one, and in the hands of a nature unrefined and unspiritual would be repulsive. It is not the theme for a bungler to handle."

More than this, the home is a place sacred to its inmates, and all undue interference ought to be repelled. Reformation there cannot be compulsory, outside of the authority of father and mother. What then? It must be in love, persuasive, by the educating of the young to higher and better things. By the moral force centered in every right-ordered home, by a judicious training of all, both old and young, as to the results of sin against both our moral and physical nature, the terrible consequences which as certainly as night follows day, will follow violated law.

Let us say to Bro. Haws, and all interested in this work, that forces are at work to compass this much desired object, and it is our hope and firm belief that the time is near when an active organized movement in this direction will be made; and we look upon his letter, in connection with others which we have receive from some of the most spiritual-minded and well-informed of our ministers, as being proof to us that the time is not far distant when this subject will receive the attention its importance demands.

## AN EXPERIENCE.

SR. L. M. RICHARDS, of North Platte, Nebraska, a noble and self-sacrificing Saint, sends us an interesting letter in regard to her experience as connected with the Sunday school work, some parts of which we give below. In connection with this we take occasion to say a few words to each one who is interested in this work, whether it chance to be a brother or a sister: If when our General Sunday School Association meets next April, it should be found necessary to discontinue the publication of our Quarterlies, will you feel that it is *a step in the right direction?* Will those especially who were so earnest last spring in calling for this publication, feel that they have done all in their power to sustain it?

Let us say to each one interested in this matter, that we have made a careful inquiry, and learn that if every one now going out is paid for there is not money enough by considerable to pay the printer; or, in other words, to keep the credit of the Association good with the Herald Office. Ought this to be so? Examine your Quarterlies, and if they are worthy of being sustained, then ought you not to sustain them? It is folly to suppose that the Board of Publication can do this work free, or wait a year for their pay. We earnestly wish the ministry would feel the responsibility resting upon them to encourage and foster this movement as they are in duty bound to do, for in such a case we could dismiss every anxiety, as their success would be assured. But to our letter:—

"I would have sent and ordered Sunday school supplies before this, but for the fact that I am in debt to the Herald Office. I had been thinking what I ought to do. Whether it would be pleasing in the sight of God to give my time and attention entirely to my own children at home, (for I feel as God said of Abraham, I will command my children after me,) or continue working in the Sunday school. But last night just before going to bed I sat down to the organ and played and sung:—

" 'Gather the sheaves, the precious sheaves
Laborers lose not one.
This is the Lord's own harvest time,
Here upon earth begun.
Gather the sheaves, the golden sheaves,
Work till the set of sun.
They are the Savior's jewels bright,
Gather them every one;
Gather the sheaves, the shining sheaves,
While it is called to-day,
Now is the Savior's havest time,
Gather them while ye may.
Gather the sheaves, the heavenly sheaves,
Though upon earth they be,
Brightly they'll shine with light divine,
Even for you and me.'

"While I was singing, the Spirit of God came upon me with power. In the night I dreamed I had given a mortgage on a piece of land for what I owed the office. I spoke of it to those in the house and they began to laugh, talk, and act very boisterous, and I felt very much cast down in spirit. But while they were acting so boisterous I heard the organ, as if some one was playing. I looked but could not see anyone. The music continued, I came and stood leaning on the organ and heard this music:—

" 'To the work, to the work, Oh, ye servants of God'
Let us follow the path that our Master has trod,
And the balm of his council our strength will renew;
Let us do with our might what our hands find to do.
Toiling on, toiling on, toiling on, toiling on,
Let us hope and trust, let us watch and pray,
And labor till the Master comes.'

"There was a great deal more played and sung, and the words came into my heart as the notes were struck. It was very instructive on the gospel work, and the Spirit talked to me a great deal. I was glad, and my heart was cheered, and I thought in my dream, Now I must write and tell the sisters; but I could not remember any more of the words of the Spirit this morning. I knew it was an angel playing, but I could only hear although I stood within two feet of the musician."

After this Sr. Richards had no further doubts in regard to the work we are called upon to do, not only for our own, but as much as in us lies, for all mankind. Supplies were sent for and in time she will gather in her sheaves.

STERLING, Kan., July 25.

*Dear Column:*—If it were not for the encouragement and strength I receive from the testimonies I read from your pages, I fear I might fall. It is all I have to mingle my thoughts (which might be words) with. And while it seems to be my lot to be cast among the world and away from God's people, I with his help mean to do my duty and be as firm in the faith as I can. No greater pleasure or enjoyment do I want than to serve God and strive to live up to the duties and commands he has given. I know I come short many times, but it is only little by little we can overcome. Let us not become weary, dear sisters, but keep climbing onward and upward. May God add his blessings to all.

In gospel bonds,

INA A. SHAWL.

BRIGHTON, Nov. 27.

*Dear Home Column:*—It is with patient, tender solicitude that I watch your struggle for existence, and wonder how long it must be until such articles as "The family, the home, and their influences," by Bro. A. Haws, shall be welcome, and appear in proper place. This brother kindly offers a helping hand in this movement of reform—now who will encourage by their small helps? I can only use one pen, and it is a very weak affair; and yet if one hundred of these weak pens would get in line and put themselves in motion in this matter, I think altogether it would make a

www.LatterDayTruth.org

pen so able that the influence and weight of it might be felt all through the church, or at least in those parts of the body which are in need of such remedies as we may be enabled to apply.

This brother and I view the field from outposts. Perhaps this is why we see the need of work—possibly peculiar to our part of the field. However this may be, there can be no doubt that much improvement in the general atmosphere of morals in the home may be accomplished by united efforts in this direction. LUCY LLOYD.

## PRAYER UNION.

### SPECIAL REQUESTS FOR PRAYER.

Sr. Delaria Bates requests your faith and prayers in behalf of her son, Norman, that if it is God's will he may be restored to health.

Sister Julia R. Bogart, of Santa Rosa, California, entreats your prayers in her behalf, that God may send her son back to her. She asks in great faith, because God has answered your prayers before on her behalf.

### HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Amount to date, Nov. 24 | | $4,450 66 |
| Joan K. Palsgrove, Iowa | $ 50 | |
| D. L. Palsgrove, Iowa | 50 | |
| Hiram Davis, Cal | 1 00 | |
| M. E. Eye, Colo | 60 | |
| Mrs. A. Dayton, Ill | 2 00 | |
| Mrs. M. Lachapelle, S. Dak | 1 00 | |
| Mrs. I. W. Temple, Ill | 2 00 | |
| Emily C. Hillman, Neb | 46 | |
| Alta N. Joice, Mich | 38 | |
| Mary Andet, Mass | 2 50 | |
| Lorinda Lewis, Neb | 1 40 | |
| | | 12 34 |
| Amount to date, December 9 | | $4,463 00 |

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

### GOSPEL BOAT FUND.

| | | |
|---|---|---|
| Amount to date, December 2 | | $1006 62 |
| London Branch, Ont | 10 50 | |
| Mrs. M. Lachapelle, S. D | 1 00 | |
| A. P. Cantrell, Mo | 5 00 | |
| Sisters' Aid Society, Leon, Iowa | 1 00 | |
| A. A. Hailey, Mo | 1 00 | |
| Sarah King, Mo | 21 | |
| J. W. Loach, Iowa | 1 00 | |
| Mary Andet, Mass | 2 50 | |
| Rachel Crompton, Mass | 1 00 | |
| Anna M. Nirk, Iowa | 1 00 | |
| Annie Harris, Iowa | 25 | |
| Gracie Harris, Iowa | 05 | |
| L. D. Ullum, W. Va | 5 00 | |
| Mrs. Sarah Gill, W. Va | 1 00 | |
| Mrs. Lydia Thomas, W. Va | 1 00 | |
| Francis Ebeling, W. Va | 1 00 | |
| Joseph Ebeling, W. Va | 1 00 | |
| Anna E. Smith, W. Va | 1 00 | |
| Mrs. Amanda Wilson, Ohio | 1 00 | |
| Lorinda Lewis, Neb | 1 00 | |
| | | 36 51 |
| Amount to date, Dec. 9 | | $1043 13 |

### JUST OUT—1892.

German Hymn Book. One hundred original, selected, and translated hymns in the German language, carefully compiled by Caspar and Temme Hinderks, of Stewartsville, Missouri.

Imitation Morocco, sprinkled edges, 60c.
" " gilt " 75c.

Sent postpaid at prices named. Send in your orders. 2t

"When the cares of life distress thee,
Trust thou in God;
When each staff of life seems broken,
And no way to thee seems open,
Trust thou in God."

# Letter Department.

SHENANDOAH, Iowa, Dec. 1.

*Editors Herald:*—The work in our field of labor is still moving slowly along with many calls for preaching, which we are filling as far as possible, doing all we can to move the work. God has abundantly blessed us in the past. We have seen the fruits of our labor, and our souls rejoice in the truth of the gospel. Many precious ones have obeyed and rejoice with us in the hope set before us through Christ our Lord.

This branch deeply mourns the loss of its beloved pastor, Bro. Wilcox. He is greatly missed; but they are determined to do their best. The Saints have elected as their president Bro. Leadingham, who will not see the flag trail the dust. Bro. Bronson has aided greatly in this place in presenting the word of life when opportunity has offered in the past year. The field is white already for harvest, but the laborers are few. We trust the local brethren will do their best this winter, as in the past, to help the cause along.

And now, dear Saints, as God has been so mindful of us and blessed us beyond our expectations with crops in abundance, let us not forget our duty in temporal matters, for this is one of the most important commands given to the Lord's people in this dispensation of his mercy to man. We all want the celestial crown. Upon what terms is it to be gained? If we abide the celestial law, we are sure of the reward. We claim to know this law; then let us abide in his word that we may be his disciples indeed; for unless we are the Master's indeed, we certainly cannot dwell with him in his kingdom. Then while we preach to others, let us not forget to conform to this gospel law ourselves. That we may have oil in our lamps when the Master comes and be permitted to enter in, is the prayer of your unworthy brother,

HENRY KEMP.

VALLEY JUNCTION, Wis., Nov. 29.

*Editors Herald:* — I am holding meetings alone since Bro. J. P. Dillen went home. He did much good laboring in this field this summer; he made many friends to the cause. My prayer is that God may bless him for the labor performed. I miss him very much as he has labored the most of the season with me.

The work is onward here; I baptized six here the 27th inst. Three of them were Catholics, one a Lutheran. Others say they will be baptized soon; others are near the kingdom; the calls are many.

I spoke at a new place (Oakdale) last night, and continue to-night. On the 20th inst. a Seventh-day Adventist elder met with the people at this place to show that the Latter Day Saints would not meet him in discussion, and as I was at that time in Walworth county, the Saints here notified me of his appointment and I reached this place in time to hear the Reverend, and as we had been corresponding with and challenging one another, and because I would not debate with him on one of his propositions unless he would allow me to use history, he then took this opportunity to expose us by reading our correspondence and commenting upon it, and preached a sermon on the *law*. When he got through I arose and noted some points in the letters, and by the Spirit of the Master replied for one half hour. Instead of him exposing us, he was exposed. I then challenged him to discuss church organization, doctrine, and practice, allowing him to bring truth from any source, but he declined. As a result many said the Latter Day Saints had the truth, and four of the above number baptized by the elder came to me and said: "We now believe the gospel and are ready for baptism." Truth will stand, and when the Spirit of God is present it will reach the honest in heart. We give God the praise. I am willing to present the gospel and rejoice because I have the opportunity. I hope and pray that we may all have the Spirit to represent the work of the Master. Yours in bonds,

W. A. MCDOWELL.

ANDOVER, N. Y., Nov. 29.

*Editors Herald:*—On the 16th of September I took a long look at my infant baby as it lay in its cradle, lacking one day of being three weeks old, bade farewell to my companion, and started to take train for my field of labor. In the yard I was met by my little girl who was four years old last June, saying, "I will tarry your dinner box 'ittle ways." She came by my side laughing, jumping, and talking till we came to the corner of the street where I was compelled to take my lunch box, kiss my little darling good-bye, and bid her run back to mamma. There are many missionaries who know how I felt. I was soon on the train, and home with all its endearments was soon out of sight. New scenes presented themselves to view which soon enabled me to throw off the burden of leaving loved ones, to a certain extent. But what is there to cheer and comfort the missionary's wife who is left to fight the battles of life alone? I sometimes think that if all the Saints really knew what a sacrifice the elders' wives were making for the advancement of Zion's cause, they would not be so slow in complying with the law God has given for the support of the ministry.

It is true, we are all called upon to make a sacrifice for the service of the Master, but it seems to me no one is making as great a sacrifice as the missionary's wife, yet how nobly is it made. It has become a custom in our nation to make eloquent speeches at stated times of the year about the brave exploits and heroic deeds of the great men of our country. We can afford to take off our hats as a token of respect to all who have truly worked for the good of mankind; but in reading the history of the so-called great men of our nation and of the world, I find, as a rule, that worldly pride and ambition were the leading causes that prompted them to action. But not so the noble-hearted sisters of latter-day Israel; the desire to work in the position in which God has seen fit to place them is what enables them to endure. Should we feel that the law of tithing, instituted for their support, is requiring a greater sacrifice of us than we can make?

I arrived in Chicago the next morning, and

www.LatterDayTruth.org

at six p. m. started for Kirtland, arriving at Willoughby, Ohio, the next afternoon. A walk of three miles brought me to that noted village where the first temple was reared for the service of the Lord in this dispensation. I was made welcome at the home of Bro. L. W. Powell who happened to be at home. By request of the president, Bro. Proper, I addressed the congregation that assembled in the temple at seven p. m. I received instructions from Bro. Powell, district president, how to proceed, as I was to labor in the Pittsburg and Kirtland district. From there I made my way to Akron, Ohio, stopping one night with Bro. E. Miller in Cleveland. I was made to feel at home with Mr. and Sr. J. Wike, of Akron, where I found a few Saints trying to live their religion, presided over by Bro. H. Palmer. We held nine meetings in Akron and vicinity. Some are near the kingdom. The Saints are willing and doing all that could be expected.

Bro. Palmer is an energetic man who fully realizes the ennobling power of the gospel, and is anxious for others to have the benefit of it. My; his experiences! He can tell all about the lower walk of life in England. He had quite a reputation as an athlete, especially as a boxer. He was left an orphan in infancy and was married in his thirteenth year. This may explain why he developed into a prize fighter.

From there I went to Canton, where I domiciled with Bro. Isaac True. He is a Saint indeed, a hard worker for the Master, and one that causes an elder to feel that he has found an Israelite. While there I received a letter from Bro. W. H. Kelley stating that he had arranged for me to labor in New York State. I returned to Kirtland, Ohio, stayed over Sunday, attended services in the temple, preached in the evening, and started for Niagara Falls, October 19.

I would say to the brethren in Blake's Mills, Ohio, that this change made by Bro. Kelley is in harmony with a dream I received while at Akron. It is another testimony to me that God controls his work through his appointed servants. I still remember the kind treatment I received when with you six years ago, but believe it was wisdom in Bro. Kelley revoking the action of your district conference. This is a grand work we are engaged in, and there is no time to spend in idleness, nor in petty troubles one with another. When we are among strangers and away from Saints we feel, brethren, that you do not always appreciate the privilege you have of working together in a branch. O, remember the advice of the Spirit, "Come up higher"!

I found Bro. J. S. Parrish at Sr. L. Hageman's, holding meetings in her house. Brn. Mortimer and Gregory from Canada were there when I arrived. I spoke the next night and went on to Savannah, New York, and made my home with Bro. and Sr. Seely for about two weeks. They are noble Saints. From there I returned to Suspension Bridge, and spent the week with Bro. H. Dickhout, of Clifton, Ontario; finding him an excellent man with a noble family. If they are a sample of our Canadian Saints, we can well afford to be proud of them. From there I stopped at Tonawanda, New York, and heard the Democrats blow tin horns for joy over the election. Came on to Greenwood on the 11th inst., where I found Bro. Parrish, he having arrived from Albion on the 7th. On the 23d I had the pleasure of leading Bro. Frank Updike into the waters of baptism, and on Sunday the 27th Bro. J. M. Atkins went through the watery grave. They are both heads of families and prominent men. Bro. Parrish left last Saturday for Obi.

We have been treated very kindly by the Saints, for which I feel thankful. Prejudice is very strong in this State, but the Master has been with us by his Spirit. I have stood this mission in many respects better than any before. I feel good in the work.

WARREN E. PEAK.

---

KERTEN, Tex., Nov. 26.

*Editors Herald:*—I have held a debate with a Christian preacher on the subject of church identity. He affirmed his church to be identical in organization, name, faith, and practice with the Church of Christ; I denied. I then affirmed the same of our church, and he denied. We debated three days; had a nice time. He acted the gentleman all through. The cause of truth did not suffer. I preached twice while the debate was in session, in the community where the debate was held, and once after to attentive hearers. The people requested me to come again, which I intend to do in the near future. These people treated me well all through the discussion, and there is now a good opening for preaching the gospel there.

I am now at another new place for preaching. Cannot tell how long I will continue here; will be governed by circumstances.

Yours in bonds,

E. W. NUNLEY.

---

Norregade 18, AALBORG,
Denmark, Nov. 22.

*Editors Herald:*—I had to lay over in Liverpool from October 29 till November 2. I left at eleven a. m. and arrived in Copenhagen on the 5th. On Sunday the 6th I visited places of interest, among them the Round Tower, from the top of which may be seen not only the whole city, but the surrounding country, the harbor and, on bright days, the Swedish coast also. This tower was built about two hundred and fifty years ago. Copenhagen is a nice, cleanly looking town.

Next morning at seven I boarded the same steamer that carried me away from home thirteen and one half years ago, which was now ready to leave for the Isle of Moen, fourteen Danish miles south of Copenhagen. We arrived in Stege about one p. m., and along in the evening I reached my old home. Found my mother and sister well, and glad to see me.

I remained home eleven days during which time I was busy visiting relatives and friends, not forgetting to tell them of our faith. On the 18th I returned to Copenhagen, crossed the Sound to Malmo to visit Bro. and Sr. Wahlstrom. They were glad to see me and I enjoyed my two-days stay with them very much. Bro. Wahlstrom has had his faith and patience tried since coming to his native land, but Sr. Wahlstrom has been a true helpmeet to him. They have done what they could under the circumstances and with the means at hand, testifying to the people of the Lord's work. They will no doubt reap in due time.

Bro. Wahlstrom went with me to Copenhagen on the 21st. We went to the office of the American Consul. He was not at home, so we went to the Minister, stating to him who we were, what our business in this country, and gave our reasons for so reporting. To his questions as to whether we taught polygamy and were seeking to emigrate people to America, we answered promptly, "No sir." He understands the difference between us and the Brighamites, and when we left said he would remember us, and if any difficulty should occur, to report to him, and he would do all in his power to help us. We could not ask any more.

At five p. m. Bro. Wahlstrom and I parted, he returning to Sweden and I boarding a steamer for this place. I arrived here this morning and found Bro. Sorenson well and comfortably located at Bro. and Sr. M. Andersen's. They have had some prayer meetings here, there being now five members, with a prospect of more to come—so Bro. Marce says. He is hopeful. We shall commence work at once.

This afternoon we visited the grave of Bro. Peter N. Brix. The Saints have placed a small stone upon it with the following: "We have laid him to rest until the morning of the first resurrection, when he shall arise and reign with the blessed." What a glorious hope! While it made me feel sad to think of the loss these good people sustained in the death of Bro. Brix, and that he was not permitted to live to realize his hopes respecting the Lord's work in this land, I am glad that he died respected of all and dearly beloved of those who had the privilege of hearing and obeying the gospel under his administration, and that we have been called to succeed a man of whose life and conduct we need nowhere to be ashamed. We shall report as we proceed with our work. Regards from colaborers and self.

Yours in the faith,

PETER ANDERSEN.

---

GARLAND, Ala., Nov. 29.

*Editors Herald:*—While reading your comforting columns it draws me near to God and gives me a greater zeal to do the duty he requires of me to help the onward march of his great work. I regret that I have been so neglectful of my duties in the past, but hope I will not be so in future. My desire is to press onward in the cause.

We, the Saints of Pleasant Hill branch, are building a new church and will soon have it completed. We will have a nice church and a large one. I am thankful that God has blessed us in this cause; and hope we may rise higher and higher and walk in the straight and narrow path that leads to life. I know that inasmuch as we do this, God will bless us. I ask the prayers of all Saints that I may hold out faithful to the end.

Your brother,

J. E. WIGGINS.

www.LatterDayTruth.org

SOUTH BOARDMAN, Mich., Nov. 30.

*Editors Herald:*—Everything is moving on nicely all around in the district. Brn. F. C. Smith, Robert Davis, and I, have baptized over one hundred people since April. Bro. Davis has baptized three lately, I baptized two yesterday, and the good work is moving on amid opposition on every side. I hear that the Baptist people are determined to get some one to debate with us. Of late the ministers and members have been very busy on the opposite side, telling their brethren, "Don't go to hear them," and, "If you were baptized again by them you would commit the unpardonable sin." God is with us. Yours,

J. J. CORNISH.

---

INLAND, Mich., Nov. 27.

*Editors Herald:*—It is encouraging to read of the spread of the work. It is also spreading rapidly in Northern Michigan. Since our last district conference I have visited Chippewa and preached a few sermons. Here Bro. E. D. Palmer and wife showed me many kindnesses. From there I went to Hersey and spent a few days with the Saints at Cat Creek. There is a jolly lot of good souls there, but I hope to see some of them grow better. From there I went to Freesoil and staid over Sunday; held three meetings and met with good Saints. I then went to Manistee, and met with Bro. B. H. Horton who keeps the poor farm. Himself and wife have suffered a good deal for the cause of Christ, as they were in the old organization when it broke up, and were scattered and deceived by those cunning, crafty men who led them. May the Lord abundantly bless them in their old age. He gave me money to help me on my way—the first I had had to amount to anything for three months. May the Lord reward him greatly for his kindness to me. He is willing to help those who are laboring to build up Zion. I also met Bro. and Sr. Conat, and had a good visit with them.

I then went to Burnham and called on the Saints who had lately come into the work from hearing the debate between Rev. Russel and Bro. Cornish. They are a noble lot of people. I hope they will continue in love and union together. From there I was called to Inland to preach a funeral sermon. There was a large crowd out, but the choir would not sing because their minister was not asked to preach the sermon. Some are believing and will obey soon. I feel encouraged in the work of the Master, and am satisfied that if every soldier who is called to stand on the walls of Zion will do his duty and work with his might there will be a great ingathering into the fold in the near future.

From Inland I went to Kingsley to preach a Thanksgiving sermon. At its conclusion the Saints and friends met at Bro. Barty's and had a grand Thanksgiving dinner. All enjoyed themselves. Later we met at the meetinghouse, and Bro. R. Davis and the writer administered the Lord's supper, after which some grand testimonies were borne and all rejoiced in the work. Bro. Davis spoke in the evening, and the writer remained and spoke in the Sparling schoolhouse the next morning, and I baptized one more into the fold.

I returned to Inland and spoke to a full house, then went to Turtle Lake and again found a full house. On the 29th I baptize again; do not know how many. As a general thing the Saints are alive and doing well. I hope they will continue in the narrow way, a light to the world.

F. C. SMITH.

---

STOCKTON, Cal., Nov. 23.

*Editors Herald:*—Have just closed our tent meetings at Livermore. At last writing were at Walnut Creek, from which place we went to Martinez, where we remained nine days. The attendance was not good, but there was much interest on the part of those who did come. It is certainly a fact that when we can get the attention of the people we nearly always obtain their confidence and respect. Those who think the worst are always those who know the least of us.

From the last mentioned place Bro. Fuller and I came to Livermore, to which place we were brought by Bro. Young, and there met Bro. and Sr. Burton, looking as fat and happy as ever. Our coming here was at an unfortunate time—in the heat of the election. By the time it was over the weather was getting too cold for tent meetings, but we of the eldership feel well repaid for our part of the work done, for on the last day Bro. Burton was permitted to baptize four, heads of families, whom we feel proud of, and trust the angels do also: R. Sweet and wife, and a Sr. Melhoun of Livermore. Bro. and Sr. Sweet had heard the gospel before by Bro. Daley and for some reason had put off uniting, but on hearing the stirring appeals of Bro. Burton, they were moved upon to obey, and are no doubt rejoicing. Sr. Melhoun had never heard but four sermons before, when she bravely came out on the side of right and truth. She must fight the battle alone; her folks are Lutherans. How easy to reach some and impossible to reach others! "My sheep know my voice." We had some excellent meetings there Sunday nights; the attendance was good, and Bro. Burton spoke in his usual pointed and powerful manner, several confessing their approval of his teaching. It is so strange to see people come to our meetings and expressing themselves in the most favorable terms of what they hear, sometimes saying that it is the best they ever heard, and perhaps never come again. It is a strange work and a wonder from beginning to end, surely.

Our tent is now laid away for the winter. As soon as the weather will permit in the spring I intend to resume operations with it. Bro. Burton has gone home for awhile. I will remain here for a short time and then go to Oakdale to hold meetings. My address will be here until further notice. In hope of the soon coming King, Yours,

HIRAM L. HOLT.

---

The Amalgamated association Executive Board of the Mahoning Valley district has classed jobbing mills as plate mills and the men lose their fight and will suffer a reduction of 20 to 40 per cent in wages.

Russia produced in ten years, from 1882 to 1892, 875,680,400 gallons of pure alcohol.

# Original Articles.

## CONSECRATION AND TITHING.

TO THE Saints who are still scattered and suffering in the present evil world, this is sent. After what has been written and spoken in regard to the law of consecration and tithing, I can say but little of my own. But I have taken the word of God, which ought to be the law of life to everyone who bears the name of Saint. "Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets." —D. C. 1:4.

God's work is all connected from the beginning to the end. Have those calamities come upon the earth? Look for a moment at the present state of those nations who call themselves Christian. It would seem that dissipation, falsehood, and vice were the rule among those who have grasped the wealth from the producer, (see James, fifth chapter,) while poverty, misery, and wretchedness are the state of the poor and the wealth producers all over. In our social system every form of vice is seen in our home circles, and publicly and openly flaunted in the streets; hasty marriages for place and power, followed by brutality, license, and divorce; robbery, murder, suicide, and every conceivable form of wickedness, bribery, and corruption in high places, while the poor are starving in the midst of plenty, and losing faith in man and God.

Have we a place of refuge for those who are seeking after righteousness? Are we as a city set upon a hill for the light of a fallen world? God has given us line upon line, precept upon precept, that we might be prepared for the time of trouble:—

"Verily I say unto you, ye are clean but not all; and there is none else with whom I am well pleased, for all flesh is corruptible before me, and the powers of darkness prevail upon the earth, among the children of men, in the presence of the hosts of heaven, which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned; and behold, the enemy is combined. And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction, in process of time, and ye knew it not. . . . Therefore, be ye strong

www.LatterDayTruth.org

from henceforth; fear not for the kingdom is yours: and for your salvation I give unto you a commandment, for I have heard your prayers, and *the poor* have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons. . . . But verily I say unto you, teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me. And again I say unto you, let every man esteem his brother as himself: for what man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, be thou clothed in robes and sit thou here, and to the other, be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just. . . . I say unto you, be one; and if ye are not one, ye are not mine. . . . Wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio; and there I will give unto you my *law* [a law that was to bring about equality in temporal affairs]. And again I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded. . . . And go ye out from among the wicked. Save yourselves. Be ye clean that bear the vessels of the Lord. Even so. Amen." —D. C. 38: 3–9.

The law: "If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests. . . . And it shall come to pass that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church; . . . every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family."—D. C. 42: 8, 9.

"Verily thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of all my church of Zion. . . . Verily I say unto you, it shall come to pass that those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you."—D. C. 106: 1, 2.

The law of consecration was given before they knew where Zion was to be, and is an imperative law unto the church from the beginning.

"Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved! Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's good, whose eyes are full of greediness, who will not labor with their own hands."—D. C. 56: 5.

"And with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the Saints of the most high God."—D. C. 45: 12.

"Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions; for it must needs be that he receive directions how to organize this people, for it must needs be that they are organized according to my laws—if otherwise, they will be cut off."—D. C. 51: 1.

Joseph the Martyr, in his instructions to the Bishop in regard to the manner of executing the law of consecration and supplying the wants of the poor, says: "First, it is not right to condescend to very great particulars in taking inventories. [Not particular about the tenth egg, chicken, pig, melon, pounds of soap, etc., etc.] The fact is this, a man is bound by the law of the church, to consecrate to the Bishop before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this, he cannot be acknowledged before the Lord, on the Church Book: therefore, to condescend to particulars, I will tell you that every man must be his own judge, how much he should receive, [back after he has consecrated his property,] and how much he should suffer to remain [of his property] in the hands of the Bishop. I speak of those who consecrate more than they need for the support of themselves and their families. [The individual consecrated all his property, giving an inventory to the Bishop, and then took back what he needed, and this he did by right, though with the consent of the Bishop; and this was the manner of receiving inheritance by consecration.] The matter of consecration must be done by the mutual consent of both parties; for to give the Bishop power to say how much every man shall have, and he be obliged to comply with the Bishop's judgment, is giving the Bishop more power then a king has; and, upon the other hand, to let every men say how much he needs, and the Bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the Bishop. The fact is, there must be a balance or equilibrium of power between the Bishop and the people, and thus harmony and good-will will be preserved among you. Therefore, those persons consecrating property to the Bishop in Zion, and then receiving back an inheritance must show resonably to the Bishop that he wants [needs] as much as he claims. But in case the two parties cannot come to a mutual agreement, the Bishop is to have nothing to do about receiving their consecrations; and the case must be laid before a Council of twelve High Priests; the Bishop not being one of the Council, but he is to lay the case before them."—Joseph Smith in the *Millenial Star*, vol. 14 p. 450.

Such are the teachings of the great Seer who brought light out of darkness and founded the dispensation of "the fullness of times." In them we find nothing that warrants constraint, but equity and justice to all according to the revelations he had received from God. And they all confirm to us that consecration is binding on us to-day if we are what we claim to be, the church of the living God. This law of consecration is a principle of God's law, to bring about the equality and happiness of the Saints. Those who have a surplus give it with a covenant and a deed, and therefore cannot claim it back by the law of God or man. The Bishop said in 1882: "We cannot keep our ministers in the field. Why is it? It is because we are not keeping the commandments of God. In September 1, 1883, a question was sent to the Bishop: 'If fifteen or thirty families were to consecrate all they had, and put it in the Bishop's hand to buy lands for an inheritance, and ask him to settle them upon it according to the law of consecration, would the Bishop do so?' And to answer the question, whether I could or would purchase lands for parties, did they put all of their properties in my hands? My answer was that I would not take their properties as a trustee and not fulfill the terms of the trust; and if I did so and did not so fulfill the trust, the law of the land would step in as it ought to and compel me to carry out the trust, or take the means out of my private property. For this and other reasons I shall try to conform to the law, and for the present direct that the Saints comply with the law of tithing, and consecrate 'of their properties,' not 'all of their properties.'"

www.LatterDayTruth.org

Now a man gives an inventory of all he owns to the Bishop, then he and the Bishop come to an agreement as to what his surplus is, and that surplus is given to the Bishop with a bond and deed, and he is steward over the balance, a free agent, accountable to God only for the tenth of his increase yearly. There is no law of the land that comes in conflict with this. "And I say unto you, if people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you; and this shall be an ensample unto all the stakes of Zion. Even so. Amen.—D. C. 106: 2.

"For behold the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance, but it is not given that one man should possess that which is above another; wherefore the world lieth in sin."—D. C. 49: 3.

"I give commandments and many have turned away from my commandments and have not kept them. . . . Behold the land of Zion, I, the Lord, holdeth it in mine own hands; nevertheless, I, the Lord, rendereth unto Cæsar the things which are Cæsar's: wherefore, I, the Lord, willeth, that you should purchase the lands, that you may have advantage of the world that you may have claim on the world, that they may not be stirred up unto anger; for Satan putteth it into their hearts to anger against you, and to the shedding of blood; wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you. And if by purchase behold you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance."—D. C. 63: 4, 8.

"I will fight your battles. Behold the destroyer I have sent forth to destroy and lay waste mine enemies."—D. C. 102: 3, 4.

And he fulfilled his promises. When General Ewing gave order No. Eleven he emptied all the border counties of Missouri. That we were scourged from city to city is well known to all, also that we have prospered in the regions round about. But the law of consecration and tithing has never been obeyed. And when the land could have been bought for little value there was no one to buy, and no money to buy with. They were all willing to sell, they never expected to get back to Missouri again. I understand the gospel to comprehend all that is for the good of man, here and hereafter. "But except your [our] righteousness shall exceed that of the scribes and Pharisees, ye [we] shall in no case enter into the kingdom of heaven." In 1870 Bro. Joseph said: "Under the law of the land no man is entitled to that for which he has not rendered an equivalent. This is, besides, the constant teaching of the common law, which has for its basis, so far as the rights of man are concerned, the old Mosaic economy." The land laws of the United States and Europe are pagan laws. God said to Moses: "The land shall not be sold forever; for the land is mine, for ye are strangers and sojourners with me. And in all the land of your possessions ye shall grant a redemption."—Lev. 25: 23.

Land is the basis of all wealth and happenings on earth. And Thomas Jefferson said that "it belongs in usufruct to the living, and that the dead have no power or right over it. I hold that the land was not created for one generation to dispose of, but for a dwelling place for all generations." Herbert Spencer says: "Equity does not permit private property in land. For if a portion of the earth may justly become the property of an individual, then all the earth's surface may be so held. The world is God's bequest to mankind. All men are joint heirs to it. All wealth is produced from land and labor, and whosoever owns the land and tools owns the laborer." But for this land monopoly, and savage, foolish, and wasteful system of competitive industry, we must leave them in Babylon. They are of the Devil; they make men enemies to each other. "Enforced idleness," says Carlyle, "is the Englishman's hell." That system cannot be right which turns one million of willing workers in rich America into this hell and locks the door against them. July *Forum:* "The qualities we dislike and fear in a man are those which insure success under our present social order; namely, shrewdness, hardness, adroitness, selfishness, the mind to take advantage of necessity, the will to trample on the weak in the canting name of progress and civilization. The qualities we love in a man send him to the poorhouse—generosity, truth, trustfulness, friendliness, unselfishness, the desire to help, the heart to pity, the mind to refuse profit from a neighbor's loss or weakness, the defense of the weak." Therefore to get us away from this evil our kind Father, for our good, told us time after time to buy all the land we could, and take the unjust claims of it (the land) and put it in the Bishop's hands to be consecrated to the Saints, to be their inheritance for all time, every family to have a consecrated home; all they can work and use, and no more. All spare land in the Bishop's hands can be cultivated on shares for the good of the poor and the church, until wanted for homes; and all trade and manufacture, and all those forces and inventions that have been given to man, and the unjust use of which has caused this time of trouble, can be used by the Saints in one great coöperative and profit-sharing brotherhood, all working with brain and hand at what they can do to the advantage of all, but every family having a home.

J. McKENZIE.

## ORDINATIONS.

THE work of ordination is inseparably connected with gospel work, its purpose being the setting apart and authorizing for ministerial labor. At the very inception of Christ's ministerial labor, he instructed his disciples by saying, "Ye have not chosen me, but I have chosen you, and ordained you," etc., and he gave them to understand that if they were received (in their legitimate work) he was received; if they were rejected he was rejected; and if he was rejected his Father who sent him was also rejected. Surely, such instruction ought not to be treated with indifference, or ordination be thought a light affair. Paul found it necessary to inform the brethren that no man took this (ministerial honor) upon himself but he that is called of God as was Aaron, who was called through Moses under divine guidance. One peculiar feature in God's government is, that according to the gifts and callings of God, every integral part (according to God's design), is mighty or powerful in his or their appointed sphere, or position. And when this arrangement is interfered with, the result must be injurious. The recognition of God's revealed and saving method, without mental reservation, seems to proud man very difficult. For dressed in a little brief authority, he is very apt to choose a procedure which may evince a persistency in the adoption of a policy savoring of strong desire to rule or ruin which he may assiduously strive to hide by feigning great piety, which if tolerated must be injurious in the ultimate to the individual and the cause he essays to represent.

To the studious and God-fearing there is a realism in God's divine, saving method that is striking. And if we fail to evince a corresponding realism in our profession in reducing to practice the reflected conditions of this saving method, we shall suffer loss.

I could conceive of no more solemn and important work than that of ordination, which empowers men to deal with the souls of their fellows, and by which the recipient enters into a covenant with his Maker to acquit himself of the duties and responsibilities

www.LatterDayTruth.org

attaching to the accepted position in the church of the living God. And I am in sympathy with no loose, or indiscreet method by which men may be placed in power. Hence with my present understanding, my better judgment revolts against the strong advocacy of that known as "common consent," by which men are placed in and deposed from presidential positions, and by and through which ordinations may be effected when a sufficient number of votes are obtained, which becomes a great inducement for vain aspirants to seek for place and power.

The Book of Mormon speaks thus on ordination:—

"And now Alma, their high priest, he being the founder of their church. And it came to pass that none received authority to preach or to teach, except it were by him from God. Therefore he consecrated all their priests, and all their teachers, and none were consecrated except they were just men. Therefore they did watch over their people, and did nourish them with things pertaining to righteousness."—P. 188.

Surely, the above is suggestive of discretion and divine guidance. Nevertheless it may be objectionable to some, savoring too strongly of one-man power.

Consulting the Doctrine and Covenants upon this matter, I find the same caution and divine guidance imposed: "Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him."—D. C. 17: 12.

In my acceptance of the latter-day work, I accepted this explicit and authoritative instruction relative to ordination, and I neither recognize the right of member, quorum, general or district conference to disregard it, or substitute some other method for ordination in lieu thereof. I believe, in the event of a necessity for ordination in an organized branch through removal or otherwise, that a God-fearing, zealous president thereof, with the advice and counsel of his fellow officials, is the proper one to make the choice or selection, as the above instruction imposes. So with every other head of the various departments of Christ's Church, as the law directs, which appointments should be received by those placed under the jurisdiction of those thus appointed, as was the case with the newly baptized members when Joseph Smith and Oliver Cowdery were ordained to the Melchisedec priesthood. Speaking of this, Joseph says: "And have them decide, by vote, whether they were willing to accept us as spiritual teachers or not." Thus the appointment was made, and the voting followed—not to make appointment, but to indorse an appointment, and thus voluntarily place themselves under the spiritual jurisdiction of those whom God had sent. I believe those members could have refused to have received those God had sent, but I do not believe they could have appointed others in their stead.

Section 27 of Doctrine and Covenants contains similar instruction. A necessity developed for a conference, over which Joseph was to preside by the voice of the conference; hence the mandate preceded the appointment of the body, the purpose of the latter being to carry out the mandate. Further: Oliver Cowdery was commanded to assist in adjusting the then existing difficulty, with restrictions; namely, nothing was to be appointed to any in this church contary to the church covenants, etc. Thus the word of God is mandatory and restrictive; and it will be a sad affair if we overlook the restriction. Better we pause, take observations, study the grand old chart to ascertain our spiritual latitude and longitude, and thus gain a proficiency to steer our frail bark over the tempestuous sea of time and reach the haven of rest.

The third witness speaks of ordination and appointment thus: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost has made you overseers," etc. —Acts 20: 28.

"For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."—Titus 1: 5.

I could not invent a better method for ordination; hence am heartily in accord with that reflected in the three books; and think the introduction of a fourth witness would be bewildering, if not misleading.

JAMES CAFFALL.

## LABOR AND CAPITAL.—NO. 11.

### CHRISTIANITY THEIR ONLY RECONCILER.

BY FANNIE JONES.

TIMOTHY says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." It is certain that if the world is to grow better and richer in the future, it will not be by the magnificent achievements of the gifted few, but by the patient faithfulness of the one-talented many. The first and principal duty of anyone who is paid to do a thing is to do it well, for "Whatsoever thy hand findeth to do, do it with thy might," or as Paul says, "not with eye-service, as men-pleasers; but in singleness of heart, fearing God." These simple rules comprise the whole duty of personal service. "The total absence of regard for justice, fairness, in the relations between the two, is as marked on the side of the employed as on that of the employers. We look in vain among the working classes in general for the just pride that will choose to give good work for good wages; for the most part their sole endeavor is to receive as much, and return as little in the shape of service as possible." — Mill's Political Economy, book 4, chapter 7.

I believe what Mills says is the truth, but there are exceptions to his rule. I believe it is not within but without the shop that the wrongdoing of the wage-earner takes its most culpable form. While working at his trade he may be an honest, fair-minded man, and yet when he has laid down his tools and lost his individuality in these so-called labor associations he often becomes arbitrary and unjust. Selfishness asserts itself, and his own interests assume gigantic dimensions, while those of his employer shrink into imperceptibilities, just as employers are resisting every demand which workmen have made for the limitation of children's and women's labor, for the protection of their workmen's lives and limbs from preventable accidents.

That twofold character is a peculiarity of human conduct none will deny. The business tyrant may be liberal in his home life, and the family despot may leave his bad qualities behind as he steps into his office. We all have more paradoxes in our natures than can be reasonably accounted for, and the workman in his industrial relations is no exception to this rule; for the man who for reasons of his own refuses to join the union is denounced an enemy of society, the right of other laborers to earn a living is taken away. These, it must be observed, are not merely the opinions of those termed "impossiblists," but are general expressions on the labor question in the labor journals, resulting either from a very one-sided study of industrial questions or utter ignorances of the laws on which industrial equity is based. These opinions are daily gaining strength in the propaganda of socialism.

Cadman says: "It is unfair to class socialism with anarchy, yet it is unfortunate for its adherents that every anarchist is a socialist. Both would effect a complete change in the social system, the one by peaceful revolution, the other by fire and carnage." We must not let our abhorrence of the tiger-thirst of anarchy prejudice us to some of the truths that underlie the strivings of socialism. It can never solve the economic difficulties that confront mankind. It would redeem man through society, instead of society through man. Socialists do not realize that in order to arrive at a better order of things the men who are called to establish and maintain it must themselves be made better, and

www.LatterDayTruth.org

that the first step is to purify and elevate current ideas as to duty and right. It is destructive of individualism and personal liberty. It wrongly assumes that labor is the only source of value. It converts the state into an industrial bureaucracy. In its strange alliance with materialism—doubly strange, because its own motives are altruistic—it is one of the most active opponents of Christianity; but notwithstanding all this, there still remains behind those great realities the claim of the individual on society and the natural brotherhood of man. Bismark has voluntarily conceded some of the points that socialism has sought to obtain in Germany. Other governments are taking up socialistic ideas, as may be seen in postal telegraphs and government railroads. The substitution of the principle of association for competition, provided that it is done by conviction and not by arms, by the free will of the majority (the ballot box) and not by forcible revolution, involves none of the terrors to civilization that many impart to it.

Now when we look at anarchism, it must be admitted that there is cause for fear. Through past neglect by so-called Christianity the cities have become breeding places for a class whose condition is such as to incite and almost justify a natural warfare on all human institutions. Hunger and disease, cold and misery, the absence of every comfort, the suppression of spiritual motive, and the cultivation of the lowest animalism has raised a foe within our country. Here is a soulless monster born of neglect and treated with scorn by so-called Christianity at which society may tremble. We will soon have the fruit that the government is now harvesting, and it will be fortunate if we can uproot our crop without a return of the tocsin days of Paris. And were it not that honest labor stands as a shield between the upper and lower classes, our fears would have still more urgency. The wage-earner who can put his industrial knowledge to good account knows that he has nothing to gain by a violent upheaval. He knows that the only contest between labor and capital is for the share of profit each shall receive, and though he may inveigh more than the occasion requires, he is not going to declare war on all existing institutions because the division is not made with equity. If labor wishes to overthrow anarchy it must repress violence of speech and violence of action. It should show itself worthy of the new powers it has attained by allaying instead of exciting class antagonism, and by making common cause with capital against an enemy who would destroy all liberties in one general ruin.

It is the tendency of trade unions to create an artificial uniformity by driving men of unequal ability into the ranks, and then, not content with compelling the employer to pay all alike, require him to engage only unionists. Should he attempt to exercise freedom of choice by selecting the best workmen he is often boycotted, while those men who are willing to work are dispossessed of their right to do so by actual violence. This arbitrary domination has done more than anything else to bring trade unions into disrepute, and to antagonize employers. It is a course opposed to common sense and justice. The old time tyranny of wealth and rank seldom showed itself more abhorrent than do these labor unions in the art of oppression, and there is no surer way of destroying their influence than by persisting in the foolish policy of force towards neutral workers.

The monopoly of capital is on everybody's tongue; but, readers, another point to consider is the attempt to make a monopoly of labor. What is it but monopoly when these unions say to the employed, "If you do not belong to us you shall not work with us;" to the employer, "If you hire anyone who is not a member of our organization we will neither work for you nor allow others to do so;" and to the boy waiting for a chance to take his first step to independence and manhood, "We will not let you learn this trade"? Is this not monopoly? A plausible argument is sometimes urged in favor of limitation of apprentices, on the ground that it is necessary to control the supply of skilled labor in accordance with the demand. This rule will not work. The supply of lawyers and physicians is far in excess of the demand, yet it would be a gross attack on individual rights if the members of these vocations were to close the colleges of law and medicine lest postgraduates should be exposed to a future competition that might reduce fees. If we accept this rule of labor it must also be admitted that the owners of manufacturing establishments are empowered with natural law to crush out every new competing enterprise. It is evident to every fair-minded person that the labor unions are greatly astray in their ideas of what constitutes liberty and justice. They do not yet understand that every man has a right to labor for whom he will, at what price he will, and that the employer has the corresponding right of determining whom he will employ and upon what terms. They require to be taught that it is unfair for inferior ability to expect the same pay as higher skill, and that the only influence they must use to gain adherents is moral suasion, and they need the lesson that self-interest is rarely the best interest, and that it is well to "look not every man on his own things, but every man also on the things of others;" and to "let nothing be done through strife." If there is a clash between capital and labor, there is a remedy in the moral law. If trade unions, manufacturers' associations endeavor to run business on principles that ignore the teachings of the Bible, the result will be discord and enmity; "but the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruits of righteousness is sown in peace of them that make peace"

Cadman says: "If any one fact has been established by experience, it is the uselessness of strikes as a means of obtaining a desired end." Millions of dollars of wages have been sacrificed in the United States during the last few years by unionists without any corresponding gain, as can be seen by reading "Work and Labor," page 411. With the exception of war there is no single thing under human control that produces such general demoralization by its attendant evils, intemperance — violence, riot, hatred.

Christianity does not require the sacrifice of any natural right; and when arbitration fails, when the injustice is so glaring that a continued submission would be to forfeit manhood, then it is right that there should be a severance of industrial relations. Christianity believes in equal rights to all, and if the laboring classes would leave liquor alone and educate themselves, and then put their ballot where it would do good, regardless of parties, their condition would improve.

(To be continued.)

## Conference Minutes.

### MASSACHUSETTS.

Conference convened at Fall River, Massachusetts, November 5, W. H. Kelley Chairman, F. M. Sheehy and J. F. McDowell associates; G. H. Gates secretary, George Smith assistant. President W. H. Kelley made appropriate remarks concerning the nature of the assembly; that its deliberative nature does not insure perfection or permanency of decision, but that good feeling should prevail and the decisions of the body should be acquiesced in by all. Elders reported: J. F. McDowell, F. M. Sheehy, R. Bullard, G. S. Yerrington, C. E. Brown, A. Cowden, J. Smith, T. Whiting, J. E. Rogerson, J. B. Pierce, W. H. Kelley. Priests: O. A. Vickers, E. F. Vickers, G. H. Gates, and T. Andrews. Teachers: J. F. McKenna and E. H. Fisher. Branches reported: Boston, Brockton, Plainvill, Little Compton, New Bedford, Providence, Dennisport and Cranston. Bishop's agent's report: Receipts with balance $381.39; expenditures $276.57; balance $104.82. Committee reported procuring plates and epitomes: Plates, 2 at $2.00 each, $4.00; composition $2.00; 10,000 epitomes $9.25; total $15.25. Report of committee on matter of Douglas branch received and committee continued. Voted that two thirds of collections of conference should revert to Fall River branch. Matter of discipline referred by Brockton branch was referred to

www.LatterDayTruth.org

the missionary in charge and the presidents of district. Elder F. M. Sheehy chosen president of district, J. F. McDowell associate; G. H. Gates secretary, R. Bullard treasurer and Bishop's agent. A resolution limiting the jurisdiction of a branch in the district to the city, town, or village where the branch is located prevailed. Whereas we recognize the debasing effects of the liquor traffic, and believe it to be opposed to all good works, therefore be it resolved that we as Christian people believe it to be our duty to use our influence in every lawful way towards its suppression. Elder Albert Cowden was referred to president of district to labor as circumstances permit. General Conference appointees, district, and general church authorities were sustained. Preaching by Elders W. H. Kelley, J. F. McDowell, and F. M. Sheehy. Adjourned to Dennisport, first Saturday in February, 1893. Altogether the conference was a very helpful one, those in attendance feeling strengthened and cheered.

### CENTRAL MISSOURI.

Conference met with the Alma branch November 5, Bro. W. T. Bozarth president, and M. A. Trotter secretary. Branch reports: Missouri River 33; gain 2. Alma 31; gain 1. Elders reported: W. T. Bozarth, E. Curtis, J. Thomas, Dr. Smith, G. W. Carter, and M. A. Trotter. Priest Geo. O. Adkins. Teacher Henry Manning, and Deacon M. H. Stone reported. Bishop's agent's report audited and found correct: On hand at last report $94.65; paid out $25; balance $69.65. M. A. Trotter was appointed president of district, and Bro. Geo. W. Carter, secretary. Adjourned to Wakenda, February 4, 1893.

## Miscellaneous Department.

### TO DISTRICT CLERKS.

Will you kindly hasten the work of sending in the reports of branches that are in your hands, so that they may be placed upon the General Church Records. From some districts no reports of the branches in them have been received since last March, such as the districts of Southeastern Illinois; Massachusetts; Nodaway, Missouri; Far West, Missouri; Central Nebraska: Southeastern Ohio and West Virginia; Wyoming Valley, Pennsylvania, Kentucky, and Tennessee, and Western Wisconsin.

The officers of these districts, and those of others having reports in their hands are asked to forward them as soon as possible.

Please send the original reports, and without cutting them, unless branches have made no changes. In that case then the fold of the report that contains the statistical figures of past and present totals, and number of officials (where they agree), may be cut off and sent in place of the whole sheet. In all other cases send whole sheet. Do not mutilate by cutting off portions.

In case districts do not supply postage, paper, and envelopes, the presidents and clerks should urge the necessity of these things being supplied by conference contributions.

And do not try to send reports and other written matter at newspaper rates of postage. Have the package weighed and pay two cents for each ounce or fraction thereof. If the district is too poor to pay postage, then put on a two cent stamp, and let the balance be collected here rather than that the matter should be lost by putting only a one cent stamp, as doubtless is the case at times when packages fail to reach this office. And sometimes I pay from two to ten cents to get a package. But I prefer to do this than to miss the reports, and when, after some time their loss is learned of, have to correspond with each branch about the gains, losses, ordinations, etc., that the missing reports contained, which are necessary in making up the records.

Also do not roll the reports, but if you have no large envelopes, then fold each report flat, with the statistical fold out, and wrap with some paper upon which the address can be written, and tie a string firmly around the ends and across the package.

At times reports are placed in large envelopes that are of a very poor quality, and before they reach their destination the whole package is broken apart, and perhaps some are lost. A piece of manilla paper and a string are better than poor envelopes.

I thank many district clerks for faithful efforts to have branch reports corrected before sending them to me; and all clerks should keep an account of past reports and see that the ones being presented agree with the previous ones (and also with themselves) before they are allowed to pass the conferences. Frequently reports say that the previous number was quite a different one from what it really was, as I discover when they come into my hands for comparison and recording.

Again, reports may say that such a number have been baptized, or received by letter, or removed by letter, or expelled, or died, and yet the report may fail to give all the names that are thus called for, and that should be found upon the face of the report, with all necessary items if a gain, and dates of death, expulsion, or removal, in cases of loss. Hence all these things should be compared and looked at by the district clerks, and if anything is lacking, or any discrepancy is discovered to exist between the face of the report and the statistics on the back fold, then the report should be added to or corrected by officers of the branch who are present, or it should be sent back to the branch for correction, unless the district clerk can and will make it his special business and interest to see that all corrections are obtained as soon as possible, either by correspondence or by visting the branch and obtaining items and corrections.

All this would prevent some of the daily burden of writing to branches everywhere for a correction of their reports and records (to agree with themselves and with past records and reports) which is the chief part of the work in my office, by reason of carelessness and inaccuracy upon the part of those who baptize, or who act as clerks, or scribes, in trying to make a record of events. Thus there rises a constant conflict in regard to dates and places, and the evil seems endless. It is discouraging, after years of labor, to find that so little interest is taken by many, and that the same ground has to be gone over and over year after year, in the effort to have the times and places of birth, baptism, ordination, etc., etc., agree, in the various branches where they are recorded.

Please to consider these things and act accordingly, that the work may be done as commanded.

H. A. STEBBINS,
Gen'l Church Sec. and Recorder.

LAMONI, Iowa, Dec. 7, 1892. 2t

### NOTICES.

To the Saints of the Northwestern Kansas district:—

*Dear Brethren:*—It becomes our duty to inform you of the action of the late district conference which convened at Blue Rapids, November 26 and 27. At said conference it was decided to purchase a tent for gospel work in the district, and Brn. C. R. Duncan, J. W. Gilbert, and R. W. Davis were appointed as a committee to raise funds and secure the tent. It is plainly apparent that a tent is much needed in the district. During the summer season it is difficult to get a hearing at all except on Sunday in the country schoolhouses, as the farmers are very busy and will not often come out to hear. It is not possible to get into the towns and villages for want of means to pay hall rent, etc. Northwestern Kansas is dotted all over with towns of from one hundred to five or six thousand inhabitants, very few of which have ever been favored with the gospel message. The elders have traveled through them for years, and have not been able to get a chance for the preaching of the word. We feel that the time has come that an effort should be put forth to reach them with the gospel. Tent work has proven very successful in other districts, and why not in ours, if properly conducted? It will require about one hundred and twenty dollars to purchase the kind of tent we need, and we ask you to give us your help in this work. In looking over the district we conclude that if all did what they could the means would be easily gathered; but let us here suggest that some one or several will need to come down with their fifteens, tens, fives, etc. Do not begin with small sums, brethren, if you are really able to give more. Members of sectarian churches often give five or ten dollars to forward their cause, and why should we be slack in this line who have received a knowledge of the truth? Small amounts will be acceptable, and will be gladly received from those not able to assist with large sums; and we trust that none will hesitate to give because their offering is small, as the "widow's mite" was more than all the rest in the Savior's estimation. We want to have the tent ready for use by early spring, and get in a good summer's work with it.

In gospel bonds,
C. R. DUNCAN, Cuba, Kan.,
R. W. DAVIS, Randall, Kan.,
J. W. GILBERT, Randall, Kan.

### SECOND QUORUM OF SEVENTY.

All members of the Second Quorum of Seventy who have not received their license please report to T. W. Williams, Temple, Lake county, Ohio, secretary, stating when, where, and by whom ordained, and license will be supplied them. Those selected who may yet be ordained do likewise when ordained.

C. SCOTT, President of Quorum.
321 Platner St., COUNCIL BLUFFS, Iowa, December 6, 1892.

### BORN.

BERVE.—At Onekama, Michigan, March 12, 1890, to Bro. Amos and Sr. Minnie Berve, a son; blessed at Arcadia, Michigan, November 5, 1892, by Elder F. C. Smith, and named Arthur Nelse.

OLIVER.—At Arcadia, Michigan, September 5, 1886, to Bro. Robert and Sr. Mary Oliver, a son; blessed at Arcadia, November 7, 1892, by Elder F. C. Smith, and named Guy Wellington.

OLIVER.—At Cleveland, Michigan, September 29, 1888, to Bro. Robert and Sr. Mary Oliver, a daughter; blessed at Arcadia, Michigan, November 7, 1892, by Elder F. C. Smith, and named Mary Pauline.

CHATBURN.—To Frank J. and Carrie I. Chatburn, of Wilber, Nebraska, May 30, 1892, a daughter, and named Katy Lelina. Blessed September 28, 1892, by Elders T. W. Chatburn and Thos. Nutt.

KEMP.—At Elmore, Colorado, September, 1892, to Bro. James A. and Sr. Carrie Kemp, a son; blessed October 16, 1892, by Elders James Kemp and Spencer, and named James T. Weaver.

LAMB.—At Denver, Colorado, November 21, 1892, to Bro. Andrew and Sr. Lamb, a daughter; blessed by Elders James Kemp and Shupe, and named Blanch.

LAMBERT.—Wilford Woodruff Lambert, adopted child of Bro. J. H. and Sr. Matilda Lambert, born August 22, 1891; blessed December 4, 1882, by Elders William Waterman and Solomon Salisbury.

### MARRIED.

WOOD—DAVIS.—At Emerson, Iowa, November 27, 1892, by Elder Henry Kemp, Bro. Leroy G. Wood and Julia F. Davis. The parents of both were present with the brothers, sisters, and friends. A rich repast was prepared, and many valuable and useful pres-

www.LatterDayTruth.org

ents were given to the happy couple. Bro. Leroy is one of our most promising young men, and Sister Julia ever true to her trust. Long may they live and prosper under the divine blessing of him whom they serve.

McCULLOUGH — CARMICHAEL. — At the home of the bride's parents, November 24, 1892, Mr. John McCullough and Miss Bessie M. Carmichael, Elder L. F. Daniel officiating.

**DIED.**

ROTH.—At Grinnell, Iowa, December 1, 1892, Isaac L., son of Elder J. S. and Sr. Susan B. Roth, aged 11 years, 8 months, and 12 days, after an illness of ten days with diphtheria. On account of the contagious disease of which he died, no public funeral was had.

The following notice is from the *Grinnell Herald* of December 2, written by the Professor of the Grinnell schools.

Yesterday afternoon the hand of death entered the home of Rev. J. S. Roth, and little Isaac, a lad of eleven summers, after an illness of ten days, was called to the better world. The funeral occurs to-day at the Chester township cemetery. Cheerful in disposition, winsome in manner, and amiable in nature he was a favorite among all his classmates and playmates, and so bright was he that he stood easily at the head of his class. The characteristics which endeared him to teacher and schoolmates alike have cheered the hearts of fond parents and have been a ray of joy and hope to a happy household. This beloved son and brother has gone on before. His life, though short, has not been spent in vain.

"Over the river they beckon to me—
Loved ones who've crossed to the farther side!
The gleam of their snowy robes I see,
But their voices are lost in the rushing tide.
There's one with ringlets of sunny gold,
And eyes, the reflection of heaven's own blue;
He crossed in the twilight gray and cold,
And the pale mist hid him from mortal view.
We saw not the angels who met him there;
The gates of the city we could not see;
Over the river, over the river,
My loved one stands waiting to welcome me!"

MARTIN.—At Pine Run, Michigan, Sr. Caroline Martin. She was born March 24, 1846, in Elgin county, Ontario; married Matthew Pearson, and came to Michigan, where two children were born to them. Scarce ten years ago the angel of death bore her companion from her. Two years later she married Mr. Dennis Martin, who survives her. She saw two visions, which prepared her for death. Her last moments were without a struggle, as a calm summer day. She joined the Church of Jesus Christ of Latter Day Saints, June 12, 1878, and kept the faith. The funeral sermon was preached in the M. E. church by Elder J. A. Carpenter. The remains were laid to rest in the city cemetery.

GILLET.—At Chicago, Illinois, November 24, 1892, of heart disease, Bro. L. D. Gillet, aged 48 years, 5 months, and 15 days. Bro. Gillet was born at Dover, Ontario: was baptized by Elder M. H. Forscutt, December, 1880, since which time he has always borne a strong testimony to the truth of the latter-day work. He died firm in the faith.

GILLET.—On the same day, of the same disease, John H., nephew of the deceased, youngest son of Bro. and Sr. Calvin Gillet, aged 5 years, 1 month, and 7 days. The funeral services of both were conducted at the same time by Elder F. G. Pitt.

BRUNOW.—At Boomer, Iowa, November 27, 1892, Elizabeth Alice Brunow, daughter of Widow Mackland, of Boomer, Pottawattamie county, Iowa, and the loved and loving wife of Mr. James C. Brunow. Deceased was born June 4, 1868, at Boomer: married to James C. Brunow, September 16, 1891. She was dearly loved and cherished by her husband, her aged mother, her brothers and sisters, and all who knew her, as was attested by the vast concourse of sorrowing hearts who followed her remains to their last resting place, in the beautiful Boomer cemetery. May God give comfort to her aged mother, and help her to continue to lean on the almighty and infinitely loving arm of the widow's Friend, and may he who keenly feels and bitterly mourns the loss of his only earthly treasure, seek early unto the Lord for wisdom to guide, with strength to walk in and courage to obey the truth, that he may lead the tender waif that is left to his care in the ways of righteousness; and may God sanctify this heavy affliction to his soul, and shield the tender lamb from the rude blasts of evil, that it may live for God, and its father's joy.

LLOYD.—Charles Abner Lloyd, born July 28, 1892; died October 28, 1892; son of Bro. Walter and Sr. Julia Lloyd.

O do not weep for him as dead,
For in the courts above
Your angel child has joined the throng
Who sing of Jesus' love.
There safe within his tender care
Your lamb has found a home
Until to that bright, heavenly sphere
The Lord shall bid you come.

He is not dead, but gone before,
Unto the holy land;
You may not see his shining eyes,
Nor clasp the loving hand,
But there are others who will bear
Thy little one along
The golden streets of heaven's domain,
Amid the blessed throng.

O, do not call it death to die,
For one so young so pure,
Our Savior called him from this earth;
With Christ he dwells secure.
This earth holds no such happiness,
'Tis full of pain and strife:
It is not death to pass from this
Into eternal life.

He lives! He lives in yonder heaven,
And dea h he'll never fear;
He was to fair, too frail a flower,
To be left with you here
Be comforted; the Lord himself
Will hear thine earnest prayer,
For he has borne a cross which we—
Are all too weak to bear.

O, do not grieve, for unto God
Your little child is given;
And "blessed are they who have laid
Their treasures up in heaven."
You do not know the grief on earth
That might have been his share.
You only know that joy and peace
And glory wait him there.

CULBERTSON. — At her home in Wilber, Nebraska, September 22, 1892, Mrs. Laura E. Culbertson. Deceased was born October 16, 1854; married in Iowa to Bro. M. W. Culbertson, February 7, 1875; baptized July 4, 1885, by P. W. Premo. Sr. Culbertson suffered long but patiently, maintaining her Christian integrity to the last, and sank in the arms of death with buoyant, triumphant hope in a glorious resurrection. A sorrowing husband and five children survive her. Funeral services at the Saints' church, Elder Thomas Nutt officiating.

CLARK.—Mrs. Clark, wife of Mr. Newman Clark, after many years of sickness and trouble passed away Friday, November 4, 1892. She leaves a husband, son, and daughter, to mourn her departure. Funeral sermon by F. C. Smith, in the Inland Grange Hall.

## LABOR LEGISLATION IN 1892.

IN Iowa, Maryland, and New Jersey, additional protection is afforded to labor unions in the use of trademarks and labels. In Massachusetts a penalty is provided for the coercion of persons to enter into any form of agreement not to join labor organizations as a condition of employment.

Massachusetts also forbids the employment of women and minors in factories, legal status being given to the Saturday half-holiday. The New York ten-hour law, as applied to railroad conductors, engineers, firemen, and trainmen, has atttracted much attention. Besides requiring that ten hours of labor performed within twelve consecutive hours shall constitute a day's labor, it contains the further provision that train employees who have worked twenty-four hours shall not be permitted to go on duty again until they have had eight hours' rest.

Another New York law was aimed at the "sweating system," forbidding the manufacture of clothing in rooms used for eating or sleeping purposes, except by members of families living therein. The sale of goods thus illegally made is prohibited, and a system of inspection of workshops instituted which is designed to break up the tenement-house clothing business in New York City.—From Mr. William B. Shaw's article on "American State Legislation in 1892," in December *Review of Reviews*.

## FIELD NOTICES.

The Latter Day Saints who are now holding services in their tent on Third street, are of that branch of the church which holds allegiance to the doctrines and ordinances of the original church which was organized in April, 1830. God having revealed unto them that the time had come when his church should be again organized, and the gospel preached precisely as it is set forth in the New Testament including organization and faith and that all men who would obey the truth of the gospel should receive the Holy Ghost as did the saints eighteen centuries ago; therefore that in the church should be manifested all the miraculous gifts of the Holy Spirit promised of God for the purpose of blessing his people, and of confirming his word and promises to man. Their Epitome of Faith and Doctrines says that they believe in God, in Jesus Christ and in the Holy Ghost; that men will be punished for their own sins and not for Adam's transgression; that all men may be saved by obedience to the gospel ordinances which are faith in God and in Jesus Christ, repentance, baptism by immersion for the remission of sins; laying on of hands for the gift of the Holy Spirit, resurrection of the dead and eternal judgment; that the ministry must be called of God; that the same organization should be now, that existed in the primitive church, viz.: apostles, prophets, evangelists, etc., and in the gifts of the gospel such as revelation, visions, tongues, healing, faith, interpretation, charity, etc.

They have no affiliation with the church in Utah having its headquarters in Salt Lake City as they have introduced doctrines which are entirely subversive to the former faith, and of the faith as held by this people and contrary to the organic law of the church such as polygamy and other evil doctrines.

These people invite the citizens of Livermore and vicinity to give them a hearing in their comfortable tent on the corner of I and Third streets, each evening at 7: 30.—*Livermore (Cal.) Herald.*

Two elders of the Reorganized Church of Jesus Christ of Latter Day Saints are holding services in a tent on the corner of I and Third streets. They state that they are truly evangelical in faith, believing in the Bible and in the Book of Mormon, which they claim is a record of God's dealing with the descendants of Joseph, son of the Patriarch Jacob, who came to America about 600 years before Christ, and also contains a short record of some persons who came here from the Tower of Babel. This book teaches in harmony with the Bible, is strictly prohibitive of all manner of iniquity, and is more positive in its statements against polygamy than is the Bible itself. They also believe in present revelation, and some of the revelations which have been received by the church have been compiled, and are called the Book of Doctrine and Covenants. These three books are their standard works and rule of faith and practice. A statement from the Book of Mormon reads as follows: "These last records [Book of Mormon] shall establish the truth of the first [Bible] which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them, and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father and the Savior of the world," and they therefore consider this book as offering additional evidence of the truthfulness of the Bible, and think they have sufficient evidence in the Bible to prove the fact of its coming forth in accordance with God's design,

www.LatterDayTruth.org

so far as prophecy may prove anything. The officers of the church are apostles, prophets, elders, etc., in conformity with the instructions contained in the New Testament, which provides for these, as well as for the miraculous gifts of the Holy Spirit which they claim are now enjoyed by the church. These peculiar people preach each evening at 7:30. Go and hear them.—*Livermore (Cal.) Echo.*

### ITEMS OF INTEREST.

The internal political condition of the French Republic becomes daily more serious. It is probably the most trying situation in which the Republic has yet been placed. The Panama Canal Scandal has involved so many public men, and members of the Paris press, that confidence is greatly shaken and the situation has become seriously complicated. M. Brisson has failed to organize a new ministry, and President Carnot is reported as discouraged and disheartened by the complexity of the situation. Warring factions increase the complications of the crisis.

Anti-Semitism is reported as rapidly growing in France, Austria, and Germany. Protests against immense Jewish fortunes and the prominence of Jews in national banking and in army matters are being vigorously pushed by men influential in political and press circles and threaten serious social complications. A leading European correspondent writes: "Anti-Semitism is losing the exclusively religious character it had at first. It is becoming a social protest against wealth and speculation. Every thoughtful person who looks ahead sees a black cloud hanging over Europe, and blackest of all over France." It is conceded that M. De Lesseps (of Jewish blood) is honest and has been upright in his connection with the Panama Canal scheme, but intolerant "Jew-baiters" have taken advantage of the scandal to increase anti-Jewish sentiment.

ST. PETERSBURG, Dec. 3.—The Moscow Chamber of Commerce has resolved to exclude all Jews from the district of city merchants unless they become converted to the orthodox Greek faith. Even then they are to be placed on probation for three years and to dwell in the Village of Tcherkijova, five miles distant from the city. The measure, which is not yet gone into force, is approved by the whole press.

A Berlin cablegram dated December 5 reports German patriotism coming to the support of the government, that the army bill will probably pass. Chancellor Caprivi's position is becoming stronger. Pope Leo is reported as opposed to the triple alliance of Italy, Austria, and Germany, and as strongly favoring France and Russia. It is reported that he has declined overtures from governments of the alliance. He is unmoved by opposition of cardinals to his policy.

Eminent prelates of the Catholic Church will hold a Columbian Catholic Congress at Chicago during the World's Fair. The following questions, among others, will be discussed: Catholic education in the United States; Independence of the Holy See; Missionary work of the Church in the New World; The drink plague; Pauperism and the remedy.

ST. PETESBURG, Dec. 4.—The trial by court martial of the persons concerned in the cholera riots in Saratoff in July last has ended. Twenty-three of the prisoners were sentenced to be hanged and fifty-six to be imprisoned in Siberia.

Cholera has again appeared at Cherbourg. Four deaths from the disease occurred there Tuesday. Two fatal cases are reported from Gouneville, and the adjacent village of Octoville is suffering badly from the scourge. Many children in this place are ill and the people are clamoring for the schools to be closed.

The Russian Government has assigned the sum of $3,000,000 to be expended in supplies for the assistance in the famine-stricken provinces.

The Governors of the Provinces of Voronegh and Toulah have petitioned the Russian Government for 5,000,000 and 2,000,000 rubles respectively for famine-stricken peasants. Bad crops in Samara have ruined German colonists.

WAHINGTON, D. C., Dec. 4.—Mgr. Satolli, the papal delegate, has been empowered by the Holy See to hear and decide without appeal all religious questions between Bishops and priests in the United States. In speaking of the report that the Pope had given him authority to settle questions between Bishops and priests in the United States Mgr. Satolli said that it was true. He said also that it was absurd to ascribe to him the plan and authority of a Pope in America. Cardinal Gibbons retains all the authority of his office. He says the Pope is accustomed to send delegates to various countries on similar missions.

The Chinese Equal Rights League of New York has issued an appeal protesting against the exclusion law passed by Congress.

Half a foot of snow covers the ground in South Wales and the storm continues. Nearly all outdoor work has been suspended. Railway traffic is greatly delayed. In the North of Scotland the snow is fifteen inches deep. A mail train for Inverness was stopped by the drifts and the passengers were rescued with much difficulty.

PHILADELPHIA, Pa., Dec. 4.—Two Greenland expeditions may start out from Philadelphia next spring. While Lieut. Peary is raising funds by his lectures for a second and prolonged visit to the great continent of ice, Prof. Louis Heilprin is, it is rumored, projecting a rival exploring trip to the frozen regions of the North. Ten thousand dollars have been already secured for this expedition.

MADRID, Dec. 2.—Thousands of men did not go to work at the usual hour yesterday, but waited in groups and were joined by crowds of loafers, Anarchists, and rowdies. The police tried to disperse them, but were repulsed. Reinforcements were called. At two o'clock the crowd gathered again 11,000 or 12,000 strong. Black flags were more numerous and many of the men were arrested with clubs. The crowd surged up to the steps of the Home Office, shouting "Down with the government!" "Down with the city thieves!" "Crush the upper ten thousand!" "Give us our rights!" etc. Last night the uneasiness felt by the wealthier classes was little less than a panic. The police and military are preparing for more trouble to-morrow, as no one believes that the demonstration has spent itself. The bitterness against the government can be allayed only by the retirement of the Cabinet in a body.

A crisis in Argentina is probable, because of frauds discovered in army and navy matters.

Press comments on the death of Jay Gould:—

Buffalo *Express:* There is nothing admirable, nothing worthy of emulation in the career of Jay Gould.

Detroit *Tribune:* Few men of equal eminence in any sphere of life could leave behind so small a void. His name is linked with no great enterprise, no public undertaking that did not fill the Gould coffers.

Memphis *Commercial:* Perhaps Mr. Gould was not as black as he was painted. Few even of the worst men are.

St. Louis *Globe-Democrat:* Jay Gould was not an ideal citizen, but he was a better one than any of the men who denounced him as a public enemy because he would not let them beat him in private speculation.

New York *Herald:* Mr. Gould's policy may be easily found. It is hidden under cover of an emphatic negative to the question, "Am I my brother's keeper?" He played the game of life to win and he reckoned the possible ruin of thousands as a matter with which he had no concern. The example he set is a dangerous one to follow. The methods he adopted are to be avoided. His financial success, judged by the means by which it was attained, is not to be envied. His great wealth was purchased at too high a price.

CINCINNATI, O., Dec. 3. The trial of Prof. Henry Preserved Smith has resulted in an effort to depose the Rev. Thomas O. Lowe, pastor of the wealthy Avondale Presbyterian church, because he is acting as prosecutor. The supporters of Smith's ideas are in the ascendency and the congregation may split. In almost every local Presbyterian church there are two factions on account of the trial. The liberal element is becoming aggressive. Dr. Curtis of Mount Auburn, who champions Smith, is backed by his entire congregation, the largest in the city. The same sentiment is strong in the Second Presbyterian, the richest in the city. A faction in the Walnut Hills church is severely condemning Dr. McKibben of the prosecution. The pastors of the Glendale, Wyoming, College Hill, and Bond Hill are warmly supported by their flocks in championing Smith. Prominent Presbyterians regard the situation as grave, and say that if Smith is convicted there will be a split in nearly every congregation.

An item in last issue reported, erroneously, that Dr. Smith had been found guilty on one charge.

The real questions at issue in the trial of Dr. Briggs before the New York presbytery were reached December 5. In the preliminary skirmishing and the decisions of technical questions involving methods of procedure, Dr. Briggs has had decidedly the best of it.

Churches built in America in 1891 numbered 8,508.

During the last ten years the number of Christians in Bengal has grown from 122,000 to 189,000.

The Episcopal Church in the United States has 72 Bishops, 3,865 ministers, and 549,250 church members.

The Boston Young Men's Christian Association will establish a department for the training of Christian workers.

It is said that there is not an infidel book published in the Welsh language. The Welsh are greater Bible readers than any other race of people.

COLUMBIA, South Carolina, Dec. 1.—The special House committee of thirty-five to consider and report upon all prohibition bills tonight decided to report favorably upon what is known as the Childs bill, being the bill drafted by the Prohibition State Chairman. The committee would not hear anybody except the authors of the bills, so that the antis were shut out from presenting their views. The Childs Bill was amended by providing that a liquor dispensary be run by the State Commissioner and that the money be covered into the State Treasury. Matters are becoming decidedly warm on the prohibition question, and the prospect is that within the next week there will be one of the greatest struggles here that the State has known since secession.

Mrs. Annie Besant reports the rapid growth of Theosophy in France, Spain, Sweden, and Holland. It is also being proclaimed in England, but in Germany it does not make progress.

A new cabinet has been formed in France with M. Ribot as prime minister. The government has pledged itself to act in concert with a committee of the legislature in fully investigating the Panama scandal. The new ministry was given a strong vote of confidence by the national representatives, and prospects are good that political affairs in France will soon resume a steady even tenor.

---

The auger that bores a square hole consists of a screw auger in a square tube, the corners of which are sharpened from within, and as the auger advances cuts the round hole square.

www.LatterDayTruth.org

# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.

## Holy Scriptures.

(Inspired Translation by Joseph Smith.)

Sheep or Library Binding, sprinkled edges....$1 50
Imitation Morocco, gilt edges .....2 00
Morocco, gilt edges.....2 50
Roxburg Turkey, gilt edges.....3 75
Flexible covers (similar binding to Oxford Teacher's Bible) ..... 4 00
New Testament, inspired ..... 75

## Book of Mormon.

Roan, sprinkled edges.....1 25
Imitation Morocco, gilt edges .....1 50

## Doctrine and Covenants.

Sprinkled Sheep, or Library .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harp.

(Hymn Book.)

Imitation Morocco, sprinkled edges .....1 25
Imitation Morocco, gilt edges .....1 50

## The Saints' Harmony.

(Music and Hymns combined.)

Leather back, muslin sides.....2 50

The Harmony contains all the hymns in the Saints' Harp; also 542 pages of music, comprising about 720 tunes, with full instructions on choir and anthem music.

The same (music only).....1 50

## The Christian Sabbath, Or Weekly Rest Day,

BY ELDER COLUMBUS SCOTT.

This is a work of 147 pages, divided into fifteen chapters, in which the "Sabbath" under the Mosaic Law, and "The Lord's Day," "First Day of the Week" or "Christian Sabbath" under the Gospel Dispensation are fully treated from Scriptural and historical standpoints. The work is concise and able, and clearly refutes the arguments of Seventh-day Sabbatarians, establishing the first day of the week as "The Lord's day." An added supplemental chapter by Elder W. W. Blair is included.

Paper covers,..... 30
Muslin binding..... 50

## Joseph Smith the Prophet and his Progenitors.

(By Lucy Smith.)

Muslin binding, 312 pages ..... 70
Leather binding.....1 00

## Hesperis.

(Poems by David H. Smith.)

Fancy Muslin, 202 pages, gilt edges.....1 50

## Voice of Warning.

### Instruction to all people on the Doctrine and History of the Latter Day Work.

In paper covers, 10 cts. each; per dozen... ...1 00
Limp muslin covers..... 25

## Rules of Order and Debate.

Revised and enlarged edition, including

RULES OF REPRESENTATION AND ARTICLES OF ASSOCIATION.

Muslin binding..... 50

## Braden--Kelley Debate.

Propositions:—(1) Is the Book of Mormon of Divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden, am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

Muslin boards, 396 pages.....1 75

## Visions of Joseph Smith, the Seer,

And Discoveries of Ancient American Records and Relics, with the Statement of a Converted Jew.

Paper covers, 43 pages..... 10

## Reply to Littlefield.

This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

In paper covers, 10 cts.; per dozen ..... 75

## Songs of Zion.

Paper covers, 10 cts.; per dozen.....1 00

## Tracts.

(ORDER BY NUMBERS.)

2. Truth Made Manifest; per doz. 20c., 100....1 50
3. Voice of the Good Shepherd; per doz. 5c., 100 40
4. Epitome of Faith and Doctrine of the Church, and Kirtland Temple Suit; per doz. 5c., 100 . 25
250, 50c.; 500, $1; 1,000.....1 75
6. The "One Baptism;" its Mode, Subjects, Prerequisites and Design, and Who Shall Administer; 25c. per doz., 100 .....1 75
7. Who Then Can be Saved; per doz. 5c., 100. 40
8. Fullness of the Atonement; per doz. 25c., 100 1 75
9. Spiritualism Viewed from a Scriptural Standpoint; per doz. 30c., 100 .....2 25
10. The Narrow Way; per doz. 15c., 100.....1 10
11. The Plan of Salvation; per doz. 30c., 100..2 25
12. The Bible *vs* Polygamy; per doz. 25c., 100 1 65
14. Reply to Orson Pratt; per doz. 25c., 100 ..1 75
15. Brighamite Idolatry; per doz. 5c., 100 ..... 40
16. Polygamy: Was it an Original Tenet of the Church; per doz. 20c., 100 .....1 40
17. The Successor in the Prophetic Office and Presidency of the Church; per doz. 25c., 100 1 75
20. The "One Body:" or the Church of Christ under the Apostleship and under the Apostasy; per doz. 20c., 100.....1 40
21. Truths by Three Witnesses; per doz. 3c., 100 15
22. Faith and Repentance; per doz. 15c., 100..1 10
23. Baptism; per doz. 20c., 100.....1 25
24. The Kingdom of God; per doz. 5c., 100 ... 40
25. Laying on of Hands; per doz. 5c., 100..... 40
26. Mountain of the Lord's House; per doz. 5c., 100 40
27. The Sabbath Question; per doz. 25c., 100..1 40
29. Vision of the Resurrection, from the Doctrine and Covenants; per doz. 5c., 100..... 40
31. What is Truth? True Orthodoxy? and an Evangelical Church? per doz. 5c., 100..... 25
250, 50c.; 500, $1; 1,000,... .....1 75
32. Which is the Church; per doz. 5c.; 100 ... 40
36. The Spaulding Story Reexamined; per doz.. 20
per hundred .....1 25
41. The Gospel; per doz. 5c.; 100, 25c.; 250,.. 50
500, $1; 1,000.....1 75
42. Rejection of the Church; per doz., 15c., 100 1 10
43. One Wife or Many; per doz. 25c., 100 ....1 75
44. Crooked Paths; per doz. 25c., 100 .....1 75

Trial of the Witnesses to the Resurrection of Jesus Christ; 5c. each; per dozen ..... 50
Prophecy on the Rebellion; per hundred ..... 15

## Bound Set of Tracts.

Limp muslin ..... 50

## Gospel Tracts.

In paper covers, 128 pages; 20c. each; per doz. 1 50


# PUBLICATIONS ISSUED AND FOR SALE

—BY THE—

BOARD OF PUBLICATION OF THE REORGANIZED CHURCH

AT THE HERALD PUBLISHING HOUSE,

**LAMONI, DECATUR CO., IOWA.**

Sent postpaid at prices named.


# SUNDAY SCHOOL SUPPLIES.

## Secretary's Record.

A book of complete systematic record of the entire proceedings of the Sunday school, including, in addition to the record of regular sessions, space for recording minutes of business meetings. Ruled for two years.

Paper boards, leather back.....1 50

## Teacher's Class Record.

A short, simple and systematic method of recording the essential items of class work, together with Helpful Hints to Sunday school officers and teachers. Ruled for one year.

Paper, each 8 cents; per dozen..... 75

## The Gospel Quarterly.

SENIOR GRADE.

A Sunday School Quarterly containing lessons for each Sunday in the year; prepared by the Lesson Committee of the General Sunday School Association; designed for the use of both teachers and scholars.

The Home Study with Questions, Introduction, Comparative Texts from King James's and the Inspired Translations, Study of Words and Phrases, Questions on Lesson Text, Sidelights, and Footlights, are designed to aid scholars and teachers by bringing them into direct contact with the Scriptures, and furnishing historical and general information from first-class supplementary aids to Bible Study, thus giving accurate knowledge of the Bible and bringing out the doctrines of the gospel Each quarterly contains a Map of Palestine, also a Lesson Dictionary.

Bound in paper covers; price 10 cents per quarter; 35 cents per year.

INTERMEDIATE AND PRIMARY GRADES COMBINED.

This grade contains the lessons of the Senior Grade in simplified form and for corresponding dates. The Bible Practice Work, To The Teacher, The Lesson Story, Questions on the Lesson, etc., are the leading features. "Footlights:" the Names, Order, and Number of the Books of the Bible, Notes for Teachers, and a Map of Palestine are also included

Bound in paper covers; price 5 cents each; 20 cents per year.

## Reports.

Blank statistical reports of Sunday schools to District Association; per dozen, ten cents.

The same for Districts to General Association; per dozen, fifteen cents.

## Envelopes.

Small envelopes for collections; per 100, 15 cents; one thousand, $1.25.

## Combination Offer.

One Sunday school Secretary's Record .....1 50
One doz. Sunday school Teacher's Class Record. 75
One thousand collection envelopes .....1 25
One doz. statistical reports..... 10
All for .....$3 25

## Compendium of Faith.

For the use of higher classes; also for the ministry and others. It contains, under proper headings, scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter.

Sprinkled leather .....1 00
Muslin boards ..... 75

## Question Book for Intermediate Classes.

Limp muslin, 25 cts.; per dozen .....2 50

## Question Book for Primary Classes.

Limp muslin, 15 cts.; per dozen .....1 25

## New Testaments; Inspired Translation,

limp cloth binding, 30c. each; $3.30 per doz. net.

A special, cheap edition for Sunday schools; same size and type as the stiff board bound 75c edition.

## New Testaments:

King James' translation; three sizes; American Bible Society's editions; cloth binding.

Brevier type, 18 mo., 25c. each net; the same per doz.

Agate type, 32 mo., (smaller) 15c. each; $1.60 per doz. net.

Pearl agate type, 32 mo., 10c. each; $1.00 per doz. net.

These books are kept in stock to supply schools and other patrons with good, cheap Testaments at very low prices.

## Cards and Tickets.

Fancy cards, large, five kinds, per 50..... 75
Fancy cards, small, ten kinds, per 100 ..... 50
Good Behavior tickets; per 100, 15c.; 1,000 ...1 00
Prompt Attendance tickets; 100, 15.; 1,000....1 00

## Winnowed Songs.

Each 40c., half doz. $2.25, per doz. .....4 50

## Zion's Hope,

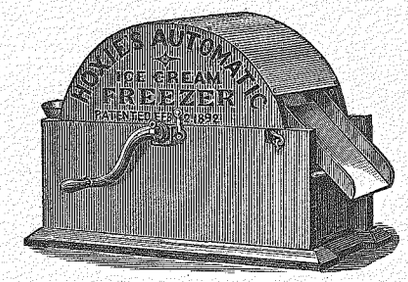
A large, four page Sunday school paper for children; illustrated; edited by Sr. M. Walker. 50c. per year; In packages of four, five, or six to one address, 40c. each per year; in packages of seven or more, 35c. each.

www.LatterDayTruth.org

HOXIE'S AUTOMATIC

# Ice Cream Freezer

CAPACITY UNLIMITED.




**For Hotels, Restaurants, and Family Use.**

Will freeze Ice Cream, Lemonade, Sherbets, and all kinds of Ices instantly. Several Machines combined in one, with saving of 80 per cent of ice. Agents wanted. Exclusive territory can be secured by addressing

**HOXIE BROS,**

17 CHARDON ST, BOSTON, MASS.

## A CHRISTMAS OFFER.

**$12.85 Worth of Goods for $4.95.**

To introduce our Bed Springs, etc., we will send:—

| | Retail price |
|---|---|
| 1 set Complete Bed Springs by express or freight for | $1 00 $3 00 |
| 1 Dandy Clothes Rack | 55 1 25 |
| 1 Favorite Sham Holder | 25 60 |
| 1 Baby Delight Maker (Swing) with coil spring "Jumpers" | 60 1 00 |
| 1 14x17 (inside measure) Portrait Frame; this is a very beautiful and massive receding frame, almost 7 in. moulding, consisting of one in. gold lining, next 1 in. red plush, followed by 2 in. gold oval, then outside 3 in. electric gold bronze, with dark ground; Frame by ex. or frt. including box'g. | 1 10 2 50 |
| 1 14x17 Crayon Portrait (¾ life size, bust) from any photo or other picture (a correct likeness) by express | 1 60 3 50 |
| (By mail postpaid $1.80.) | |
| 1 Floral Family Register and Marriage Certificate, postpaid | 25 1 00 |
| Total | 5 35 12 85 |

We will send any one or more of the above described articles at prices quoted or will send all at one time for only $4 95 to *one person only* in each place where we have no agent if they agree to act as agent or try and get us one. We have a large number of agents who are selling our goods and making a good living. With goods ordered will send *cash* and *credit terms*. If we receive order from a place where we have an agent or have received a previous order under this offer, we will return your money. This order is limited, so let us have your order right away.

Yours in bonds,

B. F ORDWAY & CO.,

Dept. B., Peoria, Ill.

## MINISTRY AND BRANCH CARDS.

Neat cards for Ministers and Branches, with name and address or house of worship and hours of services on face, and Epitome or "What we Believe" on reverse side. An excellent aid. Two sizes: 3¼ x 4 inches, price 75 c per 250, $2.50 per 1,000. 3 x 5⅛ inches, $1.00 per 250; $3 50 per 1,000 postage paid

## 4 LOTS

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

**CHOICE RESIDENCE LOCATION.**

Terms reasonable. Call on or address,

J. A. GUNSOLLEY, Lamoni, Iowa.

"The Proper Study of Mankind is Man."

# "WHAT IS MAN,"

BY ELDER J. R. LAMBERT.

**Cloth 75 c; with Patriot a year $1.50; paper 50 c.; with Patriot a year $1.25.**

Address orders invariably LAMBERT BROTHERS,

LAMONI, Decatur County, IOWA.

# Autumn Leaves Premium List

Wishing to increase our circulation, and as an inducement to those who are willing to help us do this, we have decided to offer the following very liberal cash premiums:—

| | |
|---|---|
| For the largest list of new subscribers (not less than 12) sent us before Jan. 15, 1893 | $15 00 |
| For the largest list of renewals | 15 00 |
| For the second largest list of new subscribers (not less than nine) | 10 00 |
| For the second largest list of renewals | 10 00 |
| For the third largest list of new subscribers (not less than six) | 5 00 |
| For the third largest list of renewals | 5 00 |
| For four next largest lists of new subscribers (not less than three) | 2 50 each. |
| For four next largest lists of renewals | 2 50 each. |
| For five next largest lists of new subscribers (not less than two) | 2 00 each. |
| For five next largests lists of renewals | 2 00 each. |

CORRECTION.—Having more carefully examined the Cyclopedia of History, we have thought best to withdraw it from our premium list and offer the engravings in its place, as we believe they will be more satisfactory to our patrons.

In addition to the above cash premiums (as we wish to compensate everyone who is willing to help us) we will or one new subscriber and your own renewal, send you, postpaid, our fine steel engraving of President Joseph Smith, or the engraving of Pres. W. W. Blair, as you may choose. Or for two renewals and your own, we will send the same.

While the steel engraving of President Smith needs no recommendation from us to those who have seen it, to those who have not we would say that it is the finest enlarged picture of our President extant. The plate from which it is printed was engraved on steel especially for us, the plate alone costing us hundreds of dollars. It is a superb work of art and must be seen to be appreciated.

Take notice that the above offers are made only upon *payment in advance*. Money must in all cases accompany the list of names. Names may be sent at different times, but you must keep a list of them for final settlement.

## Spiritual Gifts and the Seer of Palmyra.

BY ELDER M. H. BOND.

Modern Prophets after ancient types. Who was Joseph Smith? Was he a religious impostor? Was he a "Spirit Medium"? What does the Bible say about Joseph Smith?

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the work of "The Latter Day Seer," Examined in the Light of Facts and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A revision of "Spiritual Gifts," with supplement and appendix. Paper covers, 35cts., full cloth binding, 60cts.

## A HOME FOR SALE.

Large, two-story, eight-room House, with plenty of Closets, Summer Kitchen, good Barn, and other out buildings. Plenty of hard and soft water handily arranged. Situated on the highest ground in Lamoni, fronting the South, commanding a good view of Town and Country, with lot 150 ft. front by 222 ft. deep, nearly level, just fall enough for drainage, nicely set to Fruit and Ornamental Trees Good sidewalks leading to all parts of town. Only three blocks from Business Center, three blocks from School, one block from Herald Office. In good Neighborhood. Surrounded by good Residences, on one of the finest driving streets in Lamoni. Improvements are all new, and most conveniently arranged, built of the best material all through, as I intended it for a Home for Myself, but having made other arrangements, desire to sell

Inquire of or address,

W. A. HOPKINS, LAMONI, Ia.

## Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions The index is rearranged, the subjects and citations furnishing a complete analysis of the contents.

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

ADDRESSES.

Henry Kemp, Box 213, Shenandoah, Iowa.
Emsley Curtis, Harrisonville, Cass county, Missouri.
F. R. Tubb, 10 Retreat Place. Hackney, London, Eng.
J. T. Davis, Netawaka, Kansas.

## THE DICTIONARY HOLDER

Did you ever learn what fabulous results grew out of the manufacture by Mr. Noyes of an ornamental stand to hold the dictionary? The story reads like a fable, but to tell it one must ask another question: Have you ever noticed the advertisement of the Aermotor Company, which starts out as follows:

**45 sold in '88**
**2,288 sold in '89**
**6,268 sold in '90**
**20,049 sold in '91**
**60,000 will be sold in '92**

**A Steel Windmill and Steel Tower every 3 minutes. These figures tell the story of the ever-growing, ever-going, everlasting Steel Aermotor. Where one goes others follow, and we "Take the Country."**

Well, that establishment belongs to La Verne W. Noyes, and the means with which it was built up until it is the third largest user of steel in the West (being only exceeded by two of the great Harvester companies) was wholly furnished by the Dictionary Holder business. This brings us back to the Holder, and suggests inquiry as to how it took and held and still holds the field, increasing rapidly from year to year.

The secret of that success is this: Mr. Noyes has made a most perfect, artistic and meritorious article, and has maintained a high standard of excellence and supplied the article at a low price. The merit of these Dictionary Holders has been so great that they literally sold themselves, and in such great quantities that a small profit on each one has made the result above mentioned. They have gone to almost every habitable portion of the globe, even to the remote islands of the sea, and are kept by all booksellers.

**$100** will buy a choice Residence Lot in my Park Addition to Lamoni, within 10 minutes walk of L. D. S. church. Terms easy. Write for Plat to

D. F. NICHOLSON,

2 Care Lamoni State Bank.

J. H. Tyrrell, Secretary Chatham district. Box 396 Chatham, Ontario.
Elder Thomas Bradshaw, No. 48 Repton street, Limehouse, London, England.
E. L. Kelley, Presiding Bishop, Lamoni, Decatur co. Iowa.

www.LatterDayTruth.org

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, December 24, 1892. No. 52.

Flora L. Scott

# GENERAL CONFERENCE DAILY.

Our previous effort having met with signal approval; and having ascertained that no other effort in this direction will be made here, the publishers of the PATRIOT have decided to issue a daily during the sitting of the next spring's General Conference of the Latter Day Saints at Lamoni, Ia., beginning April 6th. It will be a four page seven column paper and.....

## WILL CONTAIN:

*1. As complete a report of the proceedings of the conference as a reporter of long and wide experience is able to secure.*

*2. A carefully prepared synopsis of the sermons of the conference.*

*3. Articles by several leading men of the church.*

*4. Portraits and biographies of presidents of leading quorums of the church.*

## PRICES.

| | |
|---|---|
| Daily through Conference, | $ .50 |
| Weekly one year and Daily through Conference, | 1.25 |
| Weekly six months and Daily through Conference, | .80 |
| What is Man, cloth, and Daily through Conference, | 1.00 |
| What is Man, paper, and Daily through Conference, | .75 |
| What is Man, cloth, and Weekly one year, and Daily through Conference, | 1.70 |

## UNPARALLELED OFFER.

We have learned by our own experience and that of others, that hundreds of copies of these Conference Dailies go to friends. We have therefore decided to furnish to the address of friends the entire issue of CONFERENCE DAILY FOR 20 CENTS.

## A GUARANTEE.

*That all may feel safe in ordering freely, and may be prompted to order early*

## We Guarantee the Delivery

With reasonable promptness, of all Dailies ordered on or before the 15th of March, 1893. Upon a fair showing of failure to be so delivered, money will be refunded.

## OUR SPECIAL OFFERS

Apply to renewals as well as new subscriptions, and to those who have already renewed also. Send in your orders promptly for yourselves and friends. Address invariably,

**LAMBERT BROS., Lamoni, Decatur Co., Iowa.**

www.LatterDayTruth.org

CHRISTMAS AND NEW YEARS' HOLIDAYS.

Excursion Via C. B. & Q., to any point east of Missouri River, and within a radius of two hundred miles from selling station, December 24, 25, 26, and 31, 1892, January 1 and 2, 1893, good to return on until January 3, 1893, at one and one third fare.

## H. L. TILTON,

1881. LAMONI, IOWA, 1892.

**GENERAL MERCHANDISE,**

**Strictly Cash and Produce.**

A CASH STORE can and will sell goods for less money than any house doing a credit business.

WE SOLICIT YOUR PATRONAGE.

## THOS. TEALE & SON

Carry the largest and most complete line of

**Dry Goods, Clothing, Groceries, & Hardware**

in town. We buy in large quantities, and for cash, and can meet all competition.

**THOS. TEALE & SON.**

## B. D. FLEET,

General Merchandise,

LAMONI, - IOWA.

1885 1892

## HOPKINS & HUDSON,

Lamoni - - - - Iowa,

Dealers in **Furniture, Undertakers' goods,** Wagons, Buggies, Pumps, and Farm Implements. Large stock, Low prices. All Inquiries Promptly answered. We solicit your trade.

## A BARGAIN IN REAL ESTATE.

An 88¾ acre farm, 5½ miles from Lamoni, good house, four rooms downstairs and one good sized room upstairs, fair out buildings, about sixty acres under cultivation, the balance in meadow and hickory and oak timber. Two springs, two good wells. If taken soon $1,800 will buy it, to *be* sold before February 1, 1893, For further particulars call on or address,

S. K. SORENSON, LAMONI, Decatur Co., Iowa.

## L. A. FOWLER, CONTRACTOR & BUILDER

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

## A RELIABLE WOMAN

Wanted in every County to establish a Corset Parlor for the sale of **Dr. Nichols' Celebrated Spiral Spring Corsets** and **Clasps.** Wages **$40** to **$75 per month and expenses.** We furnish complete stock on consignment; settlements monthly. **$3** SAMPLE CORSET FREE. Send 18 cents postage for sample and terms. **S. S. Mfg Co., 378 Canal St., New York.**

## MEETING HOUSES.

Below will be found the different places of meeting of the church in the cities named:—

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a.m. and 7 p.m., Sunday school at 10 a.m.

Bay City, Michigan, Mission Hall, corner of Monroe and Second streets.

West Oakland, California, Montana Hall, Adeline Station, Seventh street.

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

ADDRESSES.

Thomas Lester, Bishop's Agent Philadelphia district, No. 2299 Pacific street, Brooklyn, N. Y.

## *Blair Mercantile Co.*

## FINE SHOES. - FURNISHING GOODS.

FANCY DRY GOODS.

Our aim is to please
Our patrons.

*Remember the name—*

## BLAIRS.

Robt. Winning, President. **LAMONI** D. F. Nicholson, Cashier.

## STATE BANK

(Successor to Farmers Bank of Lamoni.)

Paid up Capital.....$25,000 00
Liability of Stockholders.....$50,000 00

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

## ATTENTION.

We have on hand ONE GOOD, STRAIGHT GRADE of WHOLESOME, FAMILY FLOUR, not adulterated with alum or other ingredients, which we offer at $1.00 per sack. Give it a trial and be satisfied.

**JAMES ALLEN,**
**Lamoni Flour Mill.**

## YOU CANNOT AFFORD

To be

**WITHOUT A GOOD GENERAL NEWSPAPER**

IN YOUR FAMILY.

Reading the **PATRIOT** commends it more than anything else. All we ask is that you shall place yourself in a position to be your own judge.

TRY IT! TRY IT!

Send for free sample, and testimonials of those whom you know, and who know the *Patriot.*

**1 year $1.00, 6 months 50c., 3 months 25c.**

LAMBERT BROS., Lamoni,
1osep. Decatur Co., Iowa.

## ZION'S ENSIGN

FREE

**UNTIL JANUARY 1, 1893.**

Read the Conditions.

For one dollar we will send the Ensign to new subscribers from the date of receiving their subscriptions until January 1, 1894, thus giving it free for the remainder of this year.

**Address, ZION'S ENSIGN,**

**Box 175. Independence, Mo.**

## BOOKBINDING

Of all kinds at reasonable rates.

| | |
|---|---|
| Herald volumes, library leather backs and corners, marbled edges | $1 50 |
| Autumn Leaves, half roan, cloth sides | 1 00 |
| " " half imitation morocco | 1 25 |
| " " half morocco | 1 50 |

Books of similar size at same rates.

**Prices include cost of returning to sender.**

**Autumn Leaves.** Frontispiece each month. Published monthly, 48 pages, neatly covered.

**Price $1.50 per year.**

MRS. M. WALKER, Editor and Publisher.

## DR. JOHN H. HANSEN,

LAMONI, - - IOWA.

(Graduate Kentucky School of Medicine,)

*TEN YEARS EXPERIENCE.*

CHRONIC CASES A SPECIALTY.

## PATTIE;

### Or Leaves from a Life.

Carefully revised by the author, and contains her portrait; also an introduction by Bro. W. W. Blair.

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie appears in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

**Price by mail $1.15.**

## PRESIDENCY AND PRIESTHOOD;

### The Apostasy, Reformation, and Restoration.

BY ELDER WM. H. KELLEY.

(New, Revised, and Enlarged Edition.)

It contains 421 pages of closely-written matter, with autograph and likeness of the Author, and is printed in good, readable type, with neat binding. The work is a library within itself; a marvel of trenchant criticism and logical deductions from historical facts; a key to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. It treats largely of Ministerial Authority as associated with the Melchisedek and Aaronic Priesthoods, and the Ideal Church of New Testament times is conspicuously set forth in striking contrast with the creeds and systems of church building since the days of the Apostles. Also the claims for the Restoration of the Gospel at a later day than the Apostolic age are critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. A historical *resume* or brief is also inserted of the rise and development of the "apostate church," and an exegesis of the 29th chapter of Isaiah, the revelation of the "sealed book." Also the origin of modern churches and creeds, etc. Price, $1.25.

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

R·I·P·A·N·S TABULES

REGULATE THE
STOMACH, LIVER AND BOWELS,
AND
PURIFY THE BLOOD.

A RELIABLE REMEDY FOR

**Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.**

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

THE RIPANS CHEMICAL CO.
10 SPRUCE STREET, NEW YORK CITY.

## Western Normal College

Largest, Cheapest and Best Normal School in the West. Twenty-five Dept's. Thirty Teachers, all specialists. No vacation except Aug. Enter any time. Take any classes. Expenses low. Graduates in demand. In order that all may test the merits of the Western Normal College, **we will pay your R. R. fare** from your home to Lincoln, Neb. Full particulars, catalogues and circ. **FREE.** Wm. M. Crow, Pres. Lincoln, Neb.

CAR FARE PAID.

www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, December 24, 1892. No. 52.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, Dec. 24, 1892.

CONTENTS:

EDITORIAL:
Dedication at Kibbie ..... 821
Questions and Answers ..... 822
A Diligent Worker ..... 822
Change of the Earth and the Saints After the Thousand Years' Reign .. 822
The Jews ..... 824
MOTHERS' HOME COLUMN:
Christmas Greeting ..... 826
Prayer ..... 827
LETTER DEPARTMENT: ..... 828
ORIGINAL ARTICLES:
Have we Obeyed? ..... 825
Letter from Elder I. N. White ..... 830
From the Herald's Pulpit ..... 831
SELECTIONS:
Survivals of Heathen Customs ..... 832
Armies of Europe ..... 833
CONFERENCE MINUTES:
Independence ..... 833
Northeastern Kansas ..... 834
Little Sioux ..... 834
MISCELLANEOUS:
To the Saints of the Massachusetts District ..... 834
Read this Notice ..... 834
Dedicatory Notice—Kingston, Mo. ..... 834
To District Clerks ..... 835
Items of Interest ..... 835
Southeastern Missouri Association ... 836

## DEDICATION AT KIBBIE.

SOMETHING like a year ago the Spirit indicated to Bro. Emsley Curtis, one of the soldiers in the Missouri field, that he should prosecute a mission in Crawford county, Illinois, near where he was once a resident, and where he still had a circle of relatives and their friends and connections. He listened to the call, and on January 2, 1892, he reached the neighborhood. He at once began to converse, with those who would hear, and soon after he began preaching in the Curtis chapel, a New Light, or Christian worshiping place, where he had a good hearing. All went well for a time; but when it became evident that some would change their church relationship and accept the message and mission of Bro. Curtis, great opposition began. Some turbulent spirits went so far as to threaten violence, and for a time it looked as if Bro. Curtis would be openly assaulted and mistreated. A demonstration or two was met by Bro. Curtis, and the friends of law and order, in quiet determination and wisdom, and the cloud passed over. Bro. Curtis succeeded in baptizing a number, among them Uncle Little Berry Curtis and his wife Phebe, leading people in their circle. A branch of some thirty-three members was organized; Bro. William Martin Randolph was designated and chosen to preside, his wife Jennie to act as clerk; Bro. Anthony McKee, priest; John T. Curtis, teacher; and Uncle Berry Curtis, deacon.

By this time the New Light, Christian (or Campbellite), and Methodist Churches, or which is much the same, their ministers and some of their leading members, became much irritated and in one way, or another, finally shut Bro. Curtis and the little flock out of Curtis chapel, and shut the adjacent schoolhouses. The little flock rose to the occasion. Bro. Berry Curtis, who had been one of the foremost in the community in building the chapel, and who had felt sure of the good Christian sentiment of his New Light brethren, was loth to believe that he and his neighbors would be excluded from their accustomed worshiping place; and when it occurred he was much mortified and disturbed. He and the rest of the band saw that unless they were content to meet in private houses, and at their residences, they would have to build. To "determine and to do," was with them a motto, so a meeting was called, a building committee consisting of Brn. A. R. Boyd, L. B. Curtis, Wm. M. Randolph, John Roberts, and A. F. McKee, was appointed. A site was donated by Bro. L. B. Curtis, and the work was undertaken. The little flock in its determined zeal worked together with a will, and with such unity and diligence, that forgetful of all but the object in view, a saw and engine were got together, trees were felled, logs hauled to the mill, the timbers and lumber cut, the building erected, plastered, ceiled, seated, painted, and furnished almost as if by magic, until it was ready to dedicate, free from incumbrance and ready for occupation. Bro. Emsley Curtis came on November 12, and Sunday, December 4, was selected as the day on which the dedication should take place. President Joseph Smith was sent for, arrived on Friday, December 2, and on the day following Brn. George H. Hilliard, of Jeffersonville, and Isaac A. Morris, president of the Southeastern Illinois district arrived. On Sunday morning, at eleven o'clock the house was packed full of interested people from miles around, including some of the scattered ones at Iuka, Bellair, West Liberty, and other towns. The day was lovely, the air as balmy as in May, the sun shining in a sky clear from clouds.

The programme as carried out was as follows:—

Song service in charge of Bro. John W. Curtis, Hymn No. 182, "Am I a soldier of the cross." Opening prayer, was offered by Bro. Isaac A. Morris, of Xenia; hymn, "Go ye messengers of glory." The eighty-fifth Psalm was then read, as the Scripture lesson. The sermon was preached by President Joseph Smith, of Lamoni, Iowa. The prayer of dedication was then offered by Bishop's Counselor, George H. Hilliard. A collection for incidental expenses of something over ten dollars was taken up. The audience then sung, "Let us walk in the light," and the benediction was pronounced by Bro. Emsley Curtis.

The house is 30x40 feet in size, ceiling good height, is well lighted, is well situated, and is one of the neatest meeting places in the neighborhood, and is to be known as "Kibbie Temple."

Bro. Emsley Curtis had been holding meetings for some two weeks before the day of dedication, and on the arrival of the brethren the meetings were continued. An excellent spirit seemed to be present, and the prospect is fair for a still further good work to be done. There is some likelihood of a discussion being had with some of the New Light ministry, Reverends I. Willard, Hole, and W. T. Collins being those who are apparently in negotiation for it with Bro. Curtis.

Kibbie Temple is situated in Crawford county, Illinois, some six and a half miles east and north from Hunt City, Jasper county, on the Chicago and Ohio River Railway, formerly the Danville and Ohio River road. It has cost the local Saints something like one thousand or twelve hundred dollars in money and labor, the most of the latter being done by the members, both men and women doing all that they could to secure the erection and finishing of the building, for which all are entitled to much credit. From start to finish there was the most cordial understanding and unity of effort, all agreeing and working together without bickering or jealousy of any kind.

Bro. Emsley Curtis has been blessed of God to do a good work at Kibbie, and by the same blessing will be enabled to do additional good work there and in the vicinity. It is not far from where Bro. E. L. Kelley and Rev. Clark Braden held their debate; and the people are among the well to do of the country. Nearly every-

www.LatterDayTruth.org

body goes to meeting and as a rule all are attentive listeners.

Bro. Emsley Curtis will stay and continue the work there as wisdom and the Spirit may lead him, and without doubt additions will be made to the number already obedient.

## QUESTIONS AND ANSWERS.

*Ques.*—What are we to understand by 1 Timothy 5: 9, which reads:—

Let not a widow be taken into the number under threescore years old, having been the wife of one man.

*Ans.*—It is probable that this text refers to an order of widows aged sixty years and upwards, maintained by the church, who served the church "in visiting sick and poor women to administer relief and counsel to them; to instruct young women, and perhaps children," and thus help forward the work of the Lord. And she "having been the wife of one man" was thereby more likely to be qualified by her experiences to fulfill acceptably the duties enjoined upon her. For it must be borne in mind that in the times of Saint Paul the marriage bond was lightly regarded by the Heathen, and wives sometimes were given to gross evils, frequently leaving their husbands to live with other men, which, though not regarded as scandalous by the Heathen, it was nevertheless held to be a wretched sin by the Christians, and therefore widows with a record of that kind would not be fitted to perform the duties of the "number," or order, alluded to by the apostle. Our history of the church in those early times is very meager, and the passage above quoted, like hundreds of others, lacks historical explanation and thereby leaves the reader to the uncertain work of conjecture.

*Q.*—What are we to understand by 1 Corinthians 3: 15:—

If any man's work shall be burned, he shall suffer loss; but he himself may be saved; yet so as by fire?

*A.*—Paul had been treating of the work of the ministry in the ten preceding verses as follows:—

Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God; ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward.

It will be seen readily that the above words are in solemn admonition, and are always timely. "But let every man take heed how he buildeth."

## A DILIGENT WORKER.

WE learn from reliable authority that Elder Thomas J. Bell of Lamoni, a clerk in one of its principal stores, has labored in many points within a radius of sixteen miles of town since last May—about eight months—preached forty-three sermons, baptized seven, administered to many sick persons and performed other ministerial duties, and all this with no conference appointment as a missionary. This is a bright example of what the local ministry may do, if there is a will to do and wisdom to direct. This kind of labor was far more common in the church from 1857 to 1881 than since, and it told greatly for the advancement of solid gospel work. There are many ministers now in the church who could do most acceptable local work without General Conference appointment to the missionary field, if proper attention and direction was had. This should be looked after at once everywhere.

## CHANGE OF THE EARTH AND THE SAINTS AFTER THE THOUSAND YEARS' REIGN.—No. 2.

WE will now present testimony from the Book of Mormon in respect to the changes to come to our earth and the saints after the millennial reign of Christ. Some of the extracts may be lengthy and contain other matter than that pertaining directly to the subject in hand, but it seems best to quote copiously so that the reader may get an easy and comprehensive view. We now quote from the parable of the "tame" and the "wild" olive trees, Jacob 3: 26–28, as follows:—

And it came to pass that the Lord of the vineyard sent his servant [The angel? or Joseph the seer?]; and the servant went and did as the Lord commanded him, and brought other servants, and they were few. And the Lord of the vineyard said unto them, Go to, and labor in the vineyard with your mights. For, behold, this is the last time that I will nourish my vineyard; for the end is nigh at hand, and the season speedily cometh; and if ye labor with your mights with me, ye shall have joy in the fruit which I shall lay up unto myself against the time which will soon come.

And it came to pass that the servants did go, and labor with their mights; and the Lord of the vineyard labored also with them; and they did obey the commandments of the Lord of the vineyard, in all things. And there began to be the natural fruit [good seed of the kingdom] again in the vineyard; and the natural branches [true members of Christ] began to grow and thrive exceedingly; and the wild branches [false professors of Christ] began to be plucked off, and to be cast away; and they did keep the root and the top [of the tame olive tree—true church] thereof equal, according to the strength thereof. And thus they labored with all diligence according to the commandments of the Lord of the vineyard, even until the bad had been cast away out of the vineyard, and the Lord had preserved unto himself, that the trees [churches] had become again the natural fruit; and they became like unto one body; and the fruit were equal, and the Lord of the vineyard had preserved unto himself the natural fruit, which was most precious unto him from the beginning.

And it came to pass that when [after the second advent] the Lord of the vineyard saw that his fruit was good, and that his vineyard was no more corrupt, he called up his servants, and said unto them, Behold, for this last time have we nourished my vineyard; and thou beholdest that I have done according to my will; and I have preserved the natural fruit, that it is good, even like as it was at the beginning; and blessed art thou. For because ye have been diligent in laboring with me in my vineyard, and have kept my commandments, and have brought unto me again the natural fruit, that my vineyard is no more corrupted, and the bad is cast away, behold ye shall have joy with me, because of the fruit of my vineyard. For behold, for a long time [during the millennium] will I lay up of the fruit of my vineyard unto mine own self, against the season which speedily cometh; and for the last time have I nourished my vineyard, and pruned it, and dug about it, and dunged it; wherefore I will lay up unto mine own self of the fruit, for a long time, according to that which I have spoken. And when the time [the "little season" Rev. 20: 3] cometh that evil fruit shall again come into my vineyard, then will I cause the good and the bad to be gathered; and the good will I preserve unto myself, and the bad will I cast away into its own place. And then cometh the season, and the end; and *my vineyard will I cause to be burned with fire.*"

In Book of Nephi 11: 7 we have these words of Jesus to his disciples in America:—

And he did expound all things, even from the beginning until the time that he should come in his glory; yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth should pass away; and even unto the great and last day, when all people, and all kindreds, and all nations, and tongues shall stand before God, to be judged of their works, whether they be good or whether they be evil; if they be good, to the resurrection of everlasting life; and if they be evil, to the resurrection of damnation, being on a parallel, the one on the one hand, and the other on the other hand, according to the mercy, and the justice, and the holiness which is in Christ, who was before the world began.

To conclude our evidences from the Book of Mormon we now quote from Book of Ether 6: 1:—

And now I, Moroni, proceed to finish my record concerning the destruction of the people of whom I have been writing. For behold, they rejected all the words of Ether; for he truly told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him, who dwell upon the face thereof; and that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord. Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it should be destroyed, it should be built up again a holy city unto the Lord; wherefore it could not be a New Jerusalem,



www.LatterDayTruth.org

for it had been in time of old, but it should be built up again, and become a holy city of the Lord: and it should be built unto the house of Israel; and that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type; for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not; wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away. And there shall be a new heaven and a new earth; and they shall be like unto the old, save the old have passed away, and all things have become new. And then cometh the New Jerusalem: and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel. And then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father Abraham. And when these things come, bringeth to pass the scripture which saith, There are they who were first, who shall be last; and there are they who were last who shall be first.

These texts are very plain as to the fact of greater changes coming to the earth and the saints at the end of the millennium and the "little season" than at the second advent, and that all scriptures show that perfection and exaltation is attained by the earth and by man after a series of progressive changes dating from the earliest possible beginning. This is in harmony with all we know touching the origin, development, and advancement of both mind and matter throughout the Universe. Jesus, the Christ, is a clear illustration of this, from conception in the womb of Mary till when he ascended the throne of his glory at the right hand of God in the heavens. How true, then, is he "the way, the truth, and the life" (John 14: 6); and how true that he is "the beginning of the creation of God."—Rev. 3: 14. In him is revealed the eternal purposes and designs of the Father in respect to the wonderful work of creation, redemption, and glory. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made."—Rom. 1: 20.

To the foregoing we add the testimony of John the Revelator, and it seems best to present chapter 20 of the Revelation entire, also verses 1 to 8 of chapter 21, that the reader may see the manner in which the millennial reign will be introduced, learn that the saints will be advanced to honor, power, and glory in the reign of Christ, learn of the loosing of Satan "a little season," and that after that he will be "cast into the lake of fire and brimstone" which "is the second death," and also learn of the great last change of the earth and the heaven, the resurrection of those then dead, the general and the final and "eternal judgment," the "new heaven and new earth," the "New Jerusalem coming down from God out of heaven," and also of the glorified saints in their eternal inheritance, when they "shall inherit all things." Here is the quotation:—

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

That we may further see something of the exaltation, power, and dominion to which the earth and the Saints will be brought in this great last change, it is well that we now consider the appointments and beauty and grandeur and glory of the New Jerusalem as revealed to "the beloved disciple":—

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse, but the throne of God and of the Lamb shall be in it; and his servants shall serve him, and they shall see his face, and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever. —Rev. 21: 9–27; 22: 1–5.

www.LatterDayTruth.org

In the above we have vividly portrayed the marvelous extent and order and splendor of the capital city of the new and celestialized earth in its perfected state. And reasoning from this glorious presentation, we are left, largely, to imagine the blessed conditions of the earth outside the city. Who is equal to the occasion, and who can grasp this profound and resplendent scene! Let Paul answer:—

Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.—1 Cor. 2: 9, 10.

And Jesus says that those who attain the first resurrection shall be "as the angels of God in heaven" (Matt. 22: 30); and, "equal unto the angels, and are the children of God."—Luke 20: 36. Now if we will know something of the "angels of God in heaven," read this description in Daniel 10: 5, 6:—

Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.

And then read this:—

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.—Rev. 1: 12–19.

For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.—Phil. 3: 20, 21.

To the foregoing we may add the testimony of Paul in 1 Corinthians 15: 48–58:—

As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

## THE JEWS.

THE following from a European correspondent of a leading daily will be read with deep interest by our readers, who have always been especially interested in all movements that have affected the Hebrew race, and which in the past few decades have been tending toward the consolidation and nationalization of the Jewish people. With the increasing agitation of anti-Semitism in Austria, France, and Germany, and the persecutions in Russia, together with the extensive Exodus of Jews from the Czar's domains, it seems apparent that the Hebrews will be driven, literally compelled, to turn their faces toward Palestine and take up the line of march for their ancient home. "Christian" nations will concede their moral right to undisturbed possession of the promised land. We need not be surprised if peculiar developments, even in the United States, compel the American Jew to also begin his homeward journey to the Orient. The correspondent's article is dated London, December 10:—

PERSECUTION IN MOSCOW.

The first scattering details coming to me from Moscow concerning a new and almost incredible form of Jewish persecution taken up there in the last two weeks may be remembered. In my letter from Russia last year I described how secure the Jewish merchants of the first guild of professional men felt in the protection of their imperially signed passports. They laughed when I suggested that their turn would come next. They said it would be impossible; that they could not be touched. Well, the impossible has come to pass. They are all under a notice of immediate expulsion, which means, also, practical confiscation, unless they immediately become baptized in the orthodox church. This alternative is nothing new to the Moscow Jewish mind, where pretended conversions have been more common for generations than elsewhere; but now those accepting it must play no tricks with heaven, but go out and live three years in an ancient monastic village, an hour's distance from Moscow, to submit their piety to the daily inspection of the resident monks. Only at the end of this probation can they get their passports back and resume their residence and occupation in Moscow. This tempts one to laugh at its childish absurdity, but the tragedy behind it smothers mirth.

The new ukase affects about fifteen thousand people, mostly wealthy, and all educated and refined. It reduces them to relative beggary. No secret is made of the fact that this is done in retaliation for the refusal of the Rothschilds to take up the new loan desired by M. Dewitte. It is perfectly understood, too, that the Russians will do their best to foment the anti-Semitic outcry in Paris. This would be a simpler task, however, if it were not the case that a large proportion of the so-called newspapers of Paris owe their existence from week to week to the complaisance of Jewish capitalists.

Here is another from a Berlin correspondent, same date:—

DEMONSTRATION AGAINST THE JEWS.

The resurgence of the Judenhetze is not limited to the German Conservatives; something like popular demonstrations of anti-Semiticism have occurred in several centers where the Freisinnige element is strong. Twice this week considerable crowds have passed along Friedrichstrasse crying, "Down with the Jews!" Leading Conservatives and the Moderates, Herr Hellgorf and Count Douglass, are confident that the Emperor is ashamed of the Jew-baiting done by the party, and they have protested against including an anti-Jewish plank in the party program.

The anti-Semitic propaganda in Austria has received fresh energy by the action of the German Conservatives. A mass meeting was recently held at the Vienna town hall, at which two thousand working people, a large number of whom were women, were present. Prince Alois Lichtenstein, amid the plaudits of the crowd, advised them to boycott Jewish tradesmen. Coming from a man of his importance the advice is likely to have a bad effect.

## EDITORIAL ITEMS.

THE German Hymn Book, announced in previous numbers of the HERALD, will have one hundred and twenty-three hymns. This Bro. T. T. Hinderks of the compiling committee requests us to state. See advertisement for description and prices.

Bro. T. Ochsner, of Independence, Missouri, wrote for the HERALD columns expressing love for the work, and desire that his children be reared to keep in the way of the Lord, according to the wish of their mother, lately deceased. He joins with many others in asking prayer for strength to do life's duties.

Sr. W. A. McDowell, Five Points, Wisconsin, wrote December 5, ordering Gospel Quarterlies for the Saints' Sunday school, in which she is at work. She refers more fully but modestly to her husband's ministerial success in the field, where he is baptizing, and striving to respond to increasing calls for preaching. It is evident that the noble women who sacrifice very much of the companionship peculiarly demanded by true womanly natures are courageously making manifest their love for the work by doing local duty within their reach and sphere. God loves the faithful women and men who in self-denial of cherished affections cheerfully apply themselves to his service, and all who do what they can in their love for the truth. Such service is inspiring—is similar in spirit to the Master's. Joint heirship with Christ therefore is its reward, a not inconsiderable portion of which will be the joy of having helped others to receive of God.

The work has been permanently fixed in the city of Minneapolis, so Bro. E. A. Stedman wrote the 28th

www.LatterDayTruth.org

ult. Our people there had rented a hall in which services would be held every two weeks. The Master was directing their labors for good, bringing others to their help.

Bro. J. J. Cornish wrote from Elmira, Michigan, December 6, presenting the present condition of the work in that field in contrast to the situation of a few years ago, reciting how the determined, faithful efforts of Saints and ministry have under God's blessing brought success and growth in the face of unscrupulous efforts of opponents to deny the work a hearing. He recounts what the Spirit has done for men formerly addicted to injurious habits, who had been condemned by other sects as reprobate and unredeemable. The work in Michigan is moving, many laborers are now at work, and prospects are encouraging. Bro. John is rejoicing in the good work of laboring for man's redemption.

The *Literary Digest* is a weekly publication replete with the best thought of leading periodicals foreign and domestic, arranged in brief form by capable editors. In it one gets discussions on live subjects in compact form, by which the reader is saved the burdensome labor of reading much that is purely incidental in description and argument. Funk and Wagnalls publishers, New York; price $3.00 per year.

Mr. Frank Hodges, of Olathe, Kansas, informs us by letter of the 5th inst. that he was preparing an article on Mormonism to be read before the "Men's Reading Club" of that city on the 12th inst., and he desired facts touching the faith and history of the Saints so as "to give as fair an idea of the institution as possible." Of this we are glad, for we ardently wish all mankind to know the exact facts in the case, and we shall aid in that direction the best we can.

Bro. E. Carlton, of Petrolia, Ontario, wrote a good word on the 5th inst. He had baptized some who promise to worthily represent the cause, because persons of integrity, strength of character. One of them, a young man educated for the Episcopalian ministry, had been ordained to the Aaronic priesthood. Good results were anticipated from his efforts.

The American edition of the *Review of Reviews* has rapidly and permanently won its way into public favor as "the busy man's magazine." Its enterprising editor, Mr. Albert Shaw—an Iowa man, by the way—has sought to occupy the special field of presenting in brief form a comprehensive monthly review of the world's news, together with a compact *resume* of what leading thinkers are discussing in various periodicals, domestic and foreign. It fills the place of such a review with credit to itself and with decided benefit and satisfaction to its readers. Monthly, $2.50 per year; the Review of Reviews, No 13 Astor Place, New York.

Note the disturbed condition and general drift of European affairs reported briefly in our Items of Interest. They present some strongly significant phases of "the hastening time." Well may God's people labor diligently, and sacrifice, that "Glory to God in the highest, and on earth peace, good will toward men" be preached in all the world, that the day star may give light in this time of trouble and unrest.

Bro. R. M. Elvin went to Southern Nebraska, his ministerial field, on the 10th inst.

Bro. Frederick A. Smith, eldest son of Bro. A. H. Smith, left Lamoni the 16th for Carthage, Missouri, where business has located him for a time, leaving his family here. During his visit Bro. Smith has rendered good pulpit service at Lamoni and near by, to the satisfaction of his hearers.

## EXTRACTS FROM LETTERS.

Bro. Frank Criley, of Pittsburg, Pennsylvania, wrote us the 5th inst. saying:—

The work here is onward and the Spirit of the Master cheers us forward in our hope of the ultimate success of this work. We had a vacancy made in this branch of late by the death of Sr. Margaret Parsons. We have the assurance of God's Spirit of her acceptance in the paradise of God, and we therefore do not sorrow as those who have no hope. There was a blessed peace surrounding her in her last hours. The work throughout this district is prospering, but the laborers are too few. We are pleased to learn of the good feeling for Bro. G. T. Griffiths by the Saints in England, for we all learned to love him through association with him here for so many years.

Elder J. D. Erwin was at Baxter, Arkansas, the 4th inst., and says:—

I am having reasonable success this year. Have baptized 17 since General Conference.

Elder T. W. Chatburn writes:—

We have deferred dedicating the church (at Kingston, Missouri), to January 22, 1893.

Bro. L. W. Powell, Beaver Center, Pennsylvania, December 10:—

I am holding a series of meetings here, on the battle ground of July last. Constant rain has made the roads almost impassable, but the attendance is good. To-day I secured a place for holding meetings in Springboro, about five miles away, the home of Rev. Mason with whom I held the discussion in July, meeting to begin when I am through here. I propose to preach the gospel again right under his nose, and let him kick if he dares. He agreed to meet me about the middle of September, but when the time came he backed out.

Bro. T. W. Chatburn, Linley, Missouri, December 9:—

I am preaching in the M. E. church to crowded house every night; a splendid interest is manifested. The preacher and his doctrine are discussed on every hand. The graining or separating time will come soon; but "what shall the harvest be?"

Sr Helen M. Stockham, of Nevada City, California, wrote December 5:—

I wish you could send a minister here. The field is ripe, but laborers are few, and souls are starving for the gospel.

Bro. R. J. Anthony, Malad, Idaho, December 7:—

We are having good meetings here. Bro. Alexander gave the people a red hot shot on "false prophets" last night, and made the application very strong, showing what the prophets and seers had done and said in the valleys. Some were mad and some were glad. I, for one, rejoiced.

Bro. Joseph Bedwell, Standley, Indian Territory, December 12:—

We have a very good Sunday school here; about thirty-five scholars. The Saints seem to be alive in the work, especially in the Sunday school cause. We expect Bro. J. D. Erwin with us during the holidays. I receive much comfort from the *Herald*.

---

In the Montrose (Iowa) items in the Nauvoo (Illinois) *Independent* of the 9th inst. we find the following:—

Rev. J. C. Crabb, of Little Sioux, Iowa, is holding three days' services at the Latter Day Saints' church.

Rev. Warnock of Utah, baptized George McCurnan, of Fort Madison, in the river opposite the old mill, Sunday.

Rev. Waterman, of Lamoni, Iowa, delivered an excellent sermon here Saturday night.

The Latter Day Saints' conference held at Montrose was largely attended by visiting elders and members.

Mr. and Mrs. Orion Pitt, of Rock Creek, spent Saturday and Sunday visiting her parents, Mr. and Mrs. Ross.

J. L. Wright, wife and daughter, of Burlington, attended the Latter Day Saints' conference in Montrose.

## HAVE WE OBEYED?

### OR THE DUTY OF THE HOUR.

The great demand for church labor at home and abroad, and the effort being put forth by the church the current year to meet this demand, forces upon us the above inquiry touching the individual work that is being performed by each member; and it is made in the hope that each one shall receive good by having the memory refreshed and mind awakened to a self-examination of duties neglected or performed.

Have we obeyed, or fully discharged the duty we owe to the body and the Lord in fulfilling all of his commandments?

To effectively bear the gospel news to all the world requires a determined and united effort on the part of all the household of faith; but this is the work which, under the direction of the divine Master, we have undertaken to perform. Incidental to this gospel proclamation, comes the care of the poor and all that attaches to the general development and growth of the body in laying the foundation and building up of Zion—all easily accomplished if set about in faith, and unity of purpose and action, as promised by Jesus, "My yoke is easy and my burden is light."

The thing to be obeyed, as contemplated in the inquiry, is the commandment of the Lord touching our duty in *temporal matters*.

The Savior said:—

www.LatterDayTruth.org

If thou lovest me, thou shalt serve me and keep all of my commandments. And behold thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them. —B. of C., page 143, par. 8.

To render this account unto the Lord of properties for the good of the poor then, *is a commandment of the Lord.* Have we obeyed?

The evidence of this obedience is found upon the Bishop's records; the same paragraph shows the *manner of compliance,* to wit:—

And they shall be laid before the bishop of my church and his counselors, etc.

The uses of these consecrations are not confined to the poor but by direct command extended to the needy as now applied by the church in its work.

Behold I say unto you, that it is the duty of the church to assist in supporting the families of those who are called and must needs be sent unto the world to proclaim the gospel unto the world.—B. of C. page 209, par. 4.

Both of these objects are enjoined by the apostle in his instruction to the saints, 2 Cor. 9: 7–10 inclusive, and recognized by Jesus during his ministry among men. (John 13: 29.)

This all being true, duty is made very plain to us. No one can afford to be found lacking in his obedience to any part of the law of Christ.

Keep my commandments, and live; and my law as the apple of thine eye.—Prov. 7: 2.

Behold, to obey is better than sacrifice, and to hearken than the fat of rams.—1 Sam. 15: 22.

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.—1 Peter 1: 2.

Consecrations are made to the church under the specific designation of "Tithes and Offerings."

A consecration by a person of his properties to the work of the Lord and the benefaction of the people in the sum of a tenth of the same, or tenth in value of the property, is a *gospel tithe.* Consecrations without regard to the proper value or income of properties, or the intent to fulfill the law of tithes, are recognized as *offerings* or *gifts.* The prophet referring to tithes says:—

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.—Mal. 3: 10.

To ascertain the distinctive work of the storehouse and those in charge, it will only be necessary to refer to the history:—

Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared them, and brought in the offerings and the tithes and the dedicated things faithfully: over which Cononiah the Levite was ruler, and Shemei his brother was next.—2 Chron. 31: 11, 12.

Before the building of the temple this officer stood in his place and his important office was recognized alike by king and peasant:—

Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains of thousands and hundreds, and the captains of the host, had dedicated. . . . And all that Samuel the Seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated anything, it was under the hand of Shelomith, and his brethren.—1 Chron. 26: 26, 28.

Nine hundred years before this, in the time when "God before preached the gospel to Abraham," Melchizedek kept this storehouse of the Lord, and Abraham rendered to him "a tenth of all."—Gen. 14; Heb. 7: 2, 4, 6.

In the times of the restitution of all things spoken by the prophets, it ought not to be lost sight of that this work also would be reinstated according to the order; and in September, 1831, this important instruction was given.

Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to-day cometh the burning: this is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts.—B. of C. page 193, par 5.

Tithing, then, is specifically enjoined in the commandments.

The full keeping and fulfilling of this law is left to be carried out according to the judgment and liberality of the individual as to what the amount of the gift shall be, except the tithe, (and he decides what is the tenth,) but not as to whether he will render an account at all,—make no effort; for if none is made, his name cannot go upon the records, and "when the books are opened" his name will not be found, whether opened here or hereafter.

Hundreds of brethren are for some cause jeopardizing their rights and interests, through a disregard or neglect of complying with this part of the law, and we trust that should they find the Bishopric urging obedience to this, the same motives shall be attributed to us that Paul claimed for himself when he exhorted the saints to a like duty at Philippi, "not because I desire a gift: but I desire fruit that may abound to your account."—Phil. 4: 17.

The church at its last General Conference increased the necessary expenses by the addition to its missionary list alone of eighty names, involving an outlay of about five thousand dollars over and above that of any previous year.

Add to this the increased expenses by reason of foreign missions and the protection of the church's rights, and there is twenty-five hundred dollars more to be added to this extra list, making a total increase for the year, to begin with, of seven thousand five hundred dollars. This may startle some, and doubtless would all under ordinary circumstances; but in our work although literally, "troubled on every hand," we have not been in despair; and by your aid expect to win through the faith of the Master.

We ask now, brethren, for an effort to aid the work and comply with the law of *tithes and offerings* from every member of the church who has not complied fully therewith.

The foremost and best of God's people have, according to the history, recognized and kept this law:—

Melchizedek administered it. (Gen. 14.)

The Patriarch Abraham complied with it. (Heb. 7: 2.)

Jacob obeyed it. (Gen. 18: 22.)

Moses commanded it. (Leviticus 27: 30, 32.)

Malachi taught it by commandment (Mal. 3: 8–10.)

Jesus administered and approved it. (Luke 8: 3; 11: 41, 42; 16: 10–12.)

The disciples obeyed it. (Luke 12: 32, 33; Matt. 19: 21.)

Paul enjoined and ordered it. (1 Cor. 16: 1.)

The Lord has enjoined it upon the church under the Reorganization. (B. of C., Sec. 114, page 336, par. 1; 116: par. 3; 117: par. 10.)

The question is renewed, Have we obeyed it? It is commended to all as THE DUTY OF THE HOUR.

E. L. KELLEY.

LAMONI, Iowa, Dec. 16, 1892.

# Mothers' Home Column.

"When the hour of death comes, that comes to high and low, then it is not what we have done for ourselves, but what we have done for others, that we think on most pleasantly."

## CHRISTMAS GREETING.

"Hark ye to the old chimes,
How they ring!
Hark ye to the old times,
How they bring
"Benedictions on the holy,
Praises to the meek and lowly,
Heavenly chimes keep truest measure,
Win the hearts to holiest pleasure,
Life the soul to love's best treasure
And heavenly reckoning."

AT this particular season of the year there is a natural tendency to retrospect. Memory stands listening to the chimes which ring out from the past, and we live again through the scenes it held for us, whether those scenes were joyful or sad. This, perhaps, has a more special application to the aged, but it is a habit begun very early in life, for the child is not very old when he begins to talk of that which happened to give him pleasure at the Christmastide a year before. Let it not seem strange to our readers, then, if at this season of the year, when all hearts are thrilling with more or less vivid conceptions of the great joy ushered into the world more than eighteen hundred years ago, that we, too, take a backward glance, before we turn our faces fully and firmly to the future as the field of our labors, our endeavors.

www.LatterDayTruth.org

It will soon be seven years—what a cycle of time—since the Home Column came into existence. In that time it has won its way to the hearts of many, until they feel that without it the HERALD would not be complete. This of itself is encouragement, and should strengthen each one who is laboring to sustain its columns, and urge them on to a renewal of diligence. Perfection for its management is not claimed; but a sincere desire to do the work intrusted to us faithfully, according to the best ability possessed, we do claim, and while our work is before you, to meet its due or undue measure of criticism, we are thankful for the assurance that no man is our lawful judge. And let this thought encourage each one who is trying to do that which his hand finds to do. The servant shall give an account to the master only. If we are the Master's servant, to the Master must our final account be rendered. While we recognize this fact, and trust that in all our future efforts we may be enabled to keep it before us we are thankful for every criticism, friendly or unfriendly, which we have received. It was perhaps not pleasant at the time, but as we look back upon it we are thankful. We are each one of us builders, and have much to do in making or marring the building we are striving to erect. Happy, then, is that person who is open to conviction; ready to look upon himself through the (perhaps unfriendly) eyes of another.

We will not attempt to notice in detail any of the work which the Column has essayed to do, for we know not what it has done. Time with its revealments will open the page, and each one will receive according as they have wrought. For you and for me the past is closed forever.

Our Christmas greeting to you, then, kind reader, shall point to the future. The future which may be ours—the present which is all we can claim. Have we in the past striven at any time to cheer and encourage those who like us are bearing, as best they may, the burden of life, then let us renew our diligence, aye double it, for truly the work is a good one and the need is great. Have we extended sympathy to those in need of it, let us open our heart even wider, that its loving sunshine may enter in and warm up its most remote corners. Have we borne strong and faithful testimony to the truth and power of the gospel, let us not grow weary in welldoing, but add to the testimony of our lips that best of all testimonies, a life which confirms what the lips utter. But more than all, going down deeper, ascending higher, extending beyond all else in its limitless bounds: have we been workers in the great harvest field of the world? Not lip workers only, not workers with the pen, but real, actual workers, who, coming face to face with that work which brought the "Brightest and best of the Sons of the morning" from the realms of his Father's glory, have we taken hold of it with a will which sent the energizing life currents coursing through our veins and made us feel that our moral muscle and sinews were developing and strengthening? It is this, and this only which will ever mark us as followers of Christ. This and this only which will ever enable us to come up to the measure of that which is required of us. It is well to pause upon the threshold of the new year and inquire as to what has been the actuating motives of our life in the year just closing? Has the controlling motive been love of God and man, or has the love of self stood like a dark shadow between us and God's approval? If it has, let us come from out its shadow, and shake our garments from the dust in which we have trailed them, for steadily the cause of God is moving on, and his purposes in regard to the uplifting of humanity are moving forward to completion. Shall the new year witness in us a zeal leading us to keep pace with the great onward march of God's purposes in the emancipation of man from the thraldom of sin? A zeal which will lead us to strip for the race, laying aside everything which cumbers, and, fixing our minds only upon the goal to be won, strive with every power of our being to win the prize of eternal life?

Each in his own sphere. First and most sacred of all, the sphere of home, and with duty well and faithfully done there, then as it meets us by the threshold, on the wayside or the broader avenues of life, let us do with diligence that which our hand finds to do.

To the laborers abroad in the harvest field, those faithful ones who have gone forth in the all-conquering power of Christ to help in establishing his kingdom and proclaiming "Peace on earth good will to man," the Home Column sends this greeting:—

Be strong in the Lord whose work you are doing, and faithful in the improvement of every precious moment of time, for there is much demanding your earnest labors, and many cords in Zion which need the strengthening of your hands. Put your hands to them, that ye fail not in that which is required of you; and while at home the loved ones labor and wait, listening for the coming back of the answer to their question, "Watchmen what of the night?" send it ringing down from the higher battlements upon which you stand, "It gives way, and the light of a brighter day is dawning." Let your words and your actions have the dignity, the solemnity of men who bear a mighty message, a message freighted with eternal consequences to every one who hears. Let no light, thoughtless speech by the fireside destroy the weight of the message of life or death which fell from your lips in the pulpit, for the solemnities of eternity must be represented by you or they will not be represented to this generation. Every home into which you enter should be the better for your presence. Every noble impulse there should be strengthened, every wrong tendency rebuked by your example, and as you go from place to place, from home to home, if this is the case you are doing a mighty work though you should not bring one soul into the fold. There is a work, a great work to be done in our homes and this work to-day calls for your example, encouragement, and aid in thunder tones which are becoming so loud that their reverberations must soon be heard (if that were possible) by the dead. The home guard send you greeting, that they are not asleep, but are looking to you for the holding up of hands which are feeble, when moved by strong hearts and living faith in God they shall attack the strongholds of Satan, built up within the very citadel and pitching their tents almost beside the altar. Will you respond? Will you quit yourselves like men, like servants of the living God? As we listen for the answer it comes borne back to us, from mountain and valley, from hill and plain, from the continent beyond the mighty Altantic, from the islands of the far Pacific. We will not translate it here, for the time is not far distant when every one of you must speak for himself, must answer before God and his church whether the commandment, "Come up higher," has for you a message or whether it is an unmeaning sound, void of the Spirit which leads to obedience. You who are spiritual, judge of this greeting which is sent you to-day.

Already there hovers above the horizon the little cloud, not larger than a man's hand, and we say in the words of another, "Prepare thy chariot and get thee down that the rain stop thee not." There has been a silent, but none the less sure preparation of forces and those who are observing see already the dawning of a brighter day for Zion and her children.

Peace in welldoing and the abiding presence of the Comforter leading and guiding into all truth, is the greeting of the Home Column to one and all at this returning Christmastide.

---

While the joy bells are pealing around you, and your heart is going out in throbs of sympathy towards your loved ones, do not forget our far away missionaries, but manifest your love for them by ordering a copy of Afterglow, and thus securing the Gospel Boat. Make their hearts glad as each mail brings them news of what you are doing.

---

### NOTICE.

We find that we will be compelled to desist from publishing the names of those purchasing Afterglow, until the holiday season is over. Cause — We are giving away the Christmas arrangements of our subscribers.

---

### PRAYER.

PRAYER is a great duty. Christ has said to all, "Be diligent unto much prayer." We are in the lovely sunshine of his goodness. We have the restored gospel, and ought to be obedient to do his will. Even those who have little faith and hope in Christ and the gospel, if they will lay hold in much prayer, God will answer each prayer with light to the soul, and cause darkness of mind to disappear. By thus being diligent unto much prayer the Spirit of God will draw near, light will begin to nourish the mind, darkness will gradually disappear, and the light that is received by much and frequent prayer, will grow brighter and brighter.

By prayer, faith is obtained. Prayer is the key that unlocks heaven. By sound, heartfelt prayer the Spirit of God will fill the soul with heavenly testimony. Faith will increase also, and light to the mind; and when light has come into the heart and the mind, knowledge will come also, which knowledge is the Holy Ghost or Comforter. God's Spirit is a

www.LatterDayTruth.org

discerner of the thoughts and intents of the heart. Jesus our ideal, is our teacher, forerunner, to us. He says: "Come unto me," "Follow me," "Learn of me."

We should look unto Jesus, the author and finisher of our faith. Even our precious Savior came forth from the solitude of the mountains from a night of prayer with a heart full of sympathy for the poor, the ignorant, the afflicted, the fallen and with a mind ready to work and pray all day for their relief and instruction. He toiled all day in the work of healing and instruction, and then spent the night in solitary prayer. The glorious kingdom of God is comprehended through many pure, faithful prayers. The power of God's Spirit, the Holy Ghost or the Comforter, comes upon people by prayers of much faith. When clouds drift across our path, and the storm gathers its darkness around us, every prayer offered in faith brings new light into the mind, because it scatters the clouds that keep the light from entering in; it brings new peace into the heart, because every aspiration for a pure and a holy life opens the secret chambers of the soul for that life to come in. Even every trial patiently borne, every blessing gratefully received, and every temptation faithfully resisted carries us higher on the shining way that leads to glory and to God, and all these steps of advance in the pure and blessed life can be best quickened and corrected by oft and many prayers. Everything lovely is gained by prayer. When we keep near the throne of the most high God, we then see the path of duty plainly, and all things working together for our good. I have investigated the Reorganized Church of Jesus Christ of Latter Day Saints, and their teaching with many prayers and revelation to me, brings peace from God as the result. O, my friends, go to God in truth and with a pure heart with prayer, and the glorious power of God will give you faith and testimony of this great latter day work.

Your sister in hope,

MARY A. LAWRENCE.

FLORENCE, Mich., Aug. 11.

### GOSPEL BOAT FUND.

| | | |
|---|---|---|
| Amount to date, Dec. 9 | | $1,043 13 |
| Mrs. Emma Burriston, Utah | 1 00 | |
| Niels Jensen, Mont. | 1 00 | |
| Owen Owen, England | 26 | |
| Mrs. John Umphrey, Mich | 50 | |
| San Francisco Sisters' Prayer Union, Cal | 7 00 | |
| Bro. J. A. Anthony, Cal | 1 00 | |
| Sr. M. E. Anthony, Cal. | 1 00 | |
| Bro. S. F. Depew, Cal. | 50 | |
| Sr. J. Knight, Cal. | 10 | |
| Sr. Mary Ross, Mo. | 1 00 | |
| Mrs. A. D. Howard, Wash | 1 00 | |
| Sr. E. A. H. Barnett, Va. | 1 40 | |
| Sr. Gertrude Stanton, Va. | 25 | |
| Bro. O. E. Cleveland, Va. | 1 00 | |
| Wm. Johnson, Ia | 1 00 | |
| Mrs. Eugenia Harvey, Ia. | 1 00 | |
| The Galland's Grove Ladies' Aid Society, Ia. | 5 00 | |
| John C. Wasmond, Mo. | 1 00 | |
| Mr. & Mrs. M. D. Brunson, Ill. | 3 00 | |
| Sr. Oliver Elifson, Iowa | 2 00 | |
| Mrs. E. A. Gill, Neb. | 50 | |
| | | 30 51 |
| Amount to date, December 16 | | $1,073 64 |

In *Herald* of October 22, credit was given Helerina Hanson, Iowa, $1.00 for Boat Fund, should have been Kate Hansen.

### HOME COLUMN MISSIONARY FUND.

| | | |
|---|---|---|
| Amount to date, Dec. 9. | | $4,463 00 |
| Bro. and Sr. J. E. Lewis, Mo. | $10 00 | |
| Niels Jensen, Mont. | 2 00 | |
| J. H. M., Iowa. | 10 00 | |
| E. E. Holman, Maine. | 1 00 | |
| Owen Owen, England. | 76 | |
| Lee L. Faunce, Colo. | 1 00 | |
| A Sister, Iowa. | 50 | |
| Mary Lawrence, N. S. | 1 00 | |
| Rachel Griffith, Iowa. | 32 | |
| Mrs. A. D. Howard, Wash. | 1 00 | |
| Mrs. E. A. Gill, Neb. | 50 | |
| Mary Mader, Iowa. | 2 00 | |
| | | 30 08 |
| Amount to date, December 16. | | $4,493 08 |

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

# Letter Department.

ELVASTON, Ill., Dec. 9.

*Editors Herald:*—I went to Burlington, Iowa, November 11. Found the Saints rejoicing in their new church building, and well they may, for it stands highly to their credit. Bro. Johnson, in charge, will be glad to welcome any "good" elder within its walls, that "the glad tidings of great joy" may be sounded to those who may be present; even you editors would be made welcome. I held eleven meetings in Burlington, and if they did others as much good as they did me, I am satisfied with results. Bro. Roth had preceded me and baptized three, and if he comes along in the near future and baptizes those I left believing, we will all rejoice together.

I commenced meetings in Montrose November 21, and held eighteen services, including a funeral discourse, of a young lady who was not a member of the church (neither were her parents), but was said to be a good girl. While at Montrose the conference of the String Prairie and Nauvoo district convened with a fair attendance from abroad; a good conference. Meantime, the "long standing difficulty," referred to in Bro. J. R. Lambert's letter, was settled, to the joy and satisfaction of not only the parties involved, but of all the brethren acquainted with the facts. For the benefit of others, and to avoid church trials by elders' courts, it might be well to state just how the matter was brought about. At the close of the Sunday evening service, all of the priesthood present were requested to remain. By previous arrangement the parties involved agreed to meet the council. The president of the district took the meeting in charge, and called upon one after another to lead in prayer, not overlooking the parties involved. After nearly all had spoken, prayed, or both, the parties came together like children,—children of God indeed,—and a more glorious, spiritual feast was never enjoyed by any present. While penning this I cannot keep back similar tears of joy as were shed on that ever to be remembered occasion. Mark you, there was nothing allowed said that would in the least justify any former action on the part of either, as it was not a court of inquiry, but a council to bring about a reconciliation. Suffice it to say, it was a grand success, and we would advise others, "Go and do likewise."

Began meetings here last evening with a good turnout and interest. Am billed here for one week at least. Let us have the prayers of the Saints, as this place is in close proximity to where the two Martyrs were killed. However, very nearly all engaged in the unwise affair have gone to their reward. May God have mercy. Am still in the faith. May God be with you for good.

In hope,

J. C. CRABB.

LEAVENWORTH, Kan., Dec. 6.

*Editors Herald:*—I write a few lines to say that the few Saints here are alive and active. We meet every Sunday, do a little preaching, and have prayer meeting. We are members of two branches—Centralia and Higbee. It seems out of the question to break through the guards that the churches are surrounded with. I have tried several times by giving them tracts, and since I have done this unpardonable wrong, they have, on two occasions, stretched their arms over my head to shake hand's with others whom I know make no profession of any kind, only of evil. The young members went last Sunday to the Y. M. C. A., intending to put on library file our church books, but the committee have to sit in council on the question. We shall do all we can to get them there.

My father died November 11, at Boone, Iowa; services by Rev. Doran, Baptist. My relatives had arrangments made when I arrived. He was born in 1824, at Wigan, Lancashire, England; was aged sixty-eight years and twenty-four days. He professed no religion, but was a man honored among men, who cared and provided well for his family, and never refused to help any who suffered.

Pray that we may gain life without end.

JAMES BUCKLEY.

WEST CONCORD, Minn., Dec. 1.

*Editors Herald:*—I left Lamoni November 8, and went direct to Minneapolis. Found the Saints all feeling well in spirit, and with a desire to see the work move forward. Found one ready for baptism, a widowed lady fifty-eight years of age, and had the pleasure of leading her into the pure water of Cedar Lake and burying her with Christ in baptism. It was a windy, bad day, but everything passed off pleasantly. The service was near a summer residence. And the young man in charge had two warm rooms for us to change clothing in, also a hot cup of coffee for the ladies present, and one for myself. The brethren gave him a half dollar for his trouble, and we hope to trouble him again.

From Minneapolis Bro. Davis and I went to Warsaw, Goodhue county, where I once lived, and where I first heard the gospel, as told by Bro. W. H. Kelley. We secured the Advent church near the old schoolhouse where Bro. Kelley once labored, and where he held a discussion with a man named Hall, an "Age to Come" man. Many believed at that time, but there has not been any preaching for twenty-three years by any of our brethren, and not much interest there now. We preached six times, and came here on

www.LatterDayTruth.org

Thanksgiving day and are now holding meetings in a schoolhouse near here, with some believing. Since beginning this one has come here for baptism, and Brn. Davis, Gibbons, and myself went to the creek a short distance frome the house and cut a hole in the ice—which is about eight inches thick, and I had the privilege of baptizing her, after which we went back to the house, changed clothing, and confirmed her, Bro. Davis being spokesman. The spirit was with us, and Sr. Stroll received a testimony then and there, of the truth of the work, and is well satisfied with the step she has taken. Three years ago while preaching in this place I dreamed one night of catching some fish. One of them was larger than the rest, looked different from them, and I thought they all turned to human beings as they lay there upon the ground. Sr. Stroll, I am satisfied, is the large one, as she weighs about two hundred pounds. I feel sure more will follow and that her husband is one of them. The work is moving slowly in Minnesota, but we feel that a permanent work is being done and that many will in time be gathered out. E. A. STEDMAN.

---

KIRTLAND, Ohio, Dec. 8.

*Editors Herald:*—I have just come home from my mission, and think it would be in place for me to report to you of my labors. I have been greatly blessed while discharging my duties; baptized twenty-eight, blessed fourteen children, ordained one elder, administered to a number of sick—with marked results in some cases, and married one couple. So far as I am informed the mission is in fair condition, and my assistant laborers have done well. All have been quite active. There has not been much sickness with the Saints and but few deaths, and there is plenty of calls for preaching. Prejudice is fleeing away and the Saints are hopeful; the work is onward. I am feeling well in spirit and in body and am still desirous to be faithful to the end of the race. I hope to be remembered in your prayers to that end.

In gospel bonds,

JOHN H. LAKE.

---

KIBBIE, Ill., Dec. 7.

*Editors Herald:*—The day, Sunday, the 4th, was all that any of us could ask or expect. Brn. Hilliard and wife, I. A. Morris and son Joseph, Sr. Lane and daughter from West Liberty, O. Goodin of Bellair, Parsons, Lake, and others were on hand. Brn. I. M. Smith and L. F. Daniels did not come, thinking it not needful. Everything went smoothly; the house was packed, the meeting having been well advertized. The Saints were happy and jubilant. I had excellent liberty, using as my central thought, "What shall be taught in this house?" It was christened Kibbie Temple, it being seemingly the most significant name that was suggested, it having been suggested by the fact that ever since the work begun here, the Saints have been jeered at as "temple builders," etc. Some even called the little log hut where the Saints were finally compelled to worship, "The temple."

A strong effort was made by the enemy at first to scare, or run Bro. Curtis out, but the friends of law and order rallied to his protection, and after about a week's guarding him to and from and during meetings, the atmosphere cleared and all went well. As usual, our religious adversaries overdid the matter, and by their actions drove the better minded from them. Bro. Curtis' course here is to be commended. He has been careful and wise, free from rant or boastfulness and altogether such as commended both him and his work.

There was no mark of opposition or disapproval since I came, or during our services. I spoke last Sunday morning and evening; and last night I spoke on the marriage question to a house packed full again, some driving twelve miles to hear.

Bro. McKee lost his wife, a member of the Campbellite Church. She was buried yesterday. It rained, but we had an excellent hearing.

Bro. Curtis is in a circle of relatives and old-time acquaintances, and the prospects are excellent for his doing much more good here, and hereabouts. Yours,

JOSEPH SMITH.

---

SNYDER, Okla., Dec. 8.

*Editors Herald:*—On my return from the Logan reunion I visited Bro. and Sr. H. O. Redfield, who reside fifteen miles northeast of Villisca. They are the only Latter Day Saints in the neighborhood and have had no church privileges to speak of for a number of years. While there I preached six times to fair sized audiences, in the "May Flower" schoolhouse. The interest was not flattering, but good was done. Bro. and Sr. Redfield enjoyed the service very much, and they would be pleased to have the elders visit them occasionally. Will those having this territory directly in charge please take notice. It is, I believe, in the Fremont district. Address H. O. Redfield, Martin's Mills, Montgomery county, Iowa. Their office is in the country, and they usually get their mail on Saturday. Villisca is the nearest railroad station. Mr. John Landers, son of Father John Landers, deceased, keeps a livery stable near the depot. He is not a member of the church, but will treat an elder kindly as he did me.

October 29, I met with the Decatur district conference at Davis City. The resolutions adopted at the previous conference, about which so much has been said and written, were repealed. The opposition, it was evident, had marshalled their force with the *determination* to put down the principle sought to be presented in the resolutions, while the other side had made no special effort to be present and sustain them, by vote. Very many of them were conspicuously absent. The resolution to repeal was introduced by Bro. W. W. Blair who, of course, made the first speech. The second speech on the same side was made by Bro. Joseph Smith. Well, we submit with a desire and determination to still move forward with the people of God, and submit to majority rule. It is well for us to learn that there is somebody beside self in the Church of God. And we freely accord to the supposed victors all the credit and satisfaction there may be in the vote, after what had gone before it. I am glad, too, that none of the friends of the principle presented in the resolutions, so far as I know, have threatened to withdraw their support from the church, or stated that they might as well be where they were before coming into the church, because the resolutions were voted down.

I arrived here December 2; came here to do what labor might be found necessary in meeting the bitter attacks of one Dr. T. J. Head, evangelist of the Church of Christ. Our first meeting was held last Saturday night. After preaching, I laid the situation before the people, and I think very many of them see it as it is. After all the boasting which has been done, Dr. Head is now left to reduce his challenge to writing and sign it, or stand in the attitude of having backed clear out of the work, after claiming that he had challenged me and I would not accept. I received an evasive and weak note from him the same day of my arrival, which, together with my reply to it, was read before the people. The Doctor has not put in an appearance up to date, nor has he answered the letter I sent him last Saturday, although he lives only two miles from the schoolhouse, and is at home! Most of his flock, too, have skulked off in the dark, and do not attend. God have mercy on the weakness of poor humanity! If I found myself under the necessity of supporting a claim, or doctrine, in the peculiar manner in which many people attempt such support, I would throw the worthless thing to the winds to be blown away, and try and find something that I could stand by in a manner which would be both honest and Christianlike. We have held six preaching services all of which have been well attended except one. There seems to be some interest manifested. Bro. T. J. Smith is with me. He has spoken once and will probably speak again to-night. Bro. Stephen Butler from Kingfisher, was out on Sunday and had charge of the sacrament meeting in the afternoon. The little band of Saints here have done quite well. I do not known whether I will be able to remain here as long as seems needful, on account of ill health. More anon,

J. R. LAMBERT.

---

**JUST OUT—1892.**

German Hymn Book. One hundred and twenty-three original, selected, and translated hymns in the German language, carefully compiled by Caspar and Temme Hinderks, of Stewartsville, Missouri.

Imitation Morocco, sprinkled edges, 60c.
" " gilt " 75c.

Sent postpaid at prices named. Send in your orders. 2t

---

Surgeon-General Wyman of the Marine Hospital service in his annual report to the Secretary of the Treasury will recommend, so it is said, as a measure of safety to the country during the progress of the World's Columbian Exposition that immigration be suspended for at least one year from January 1. This is based on the prediction of sanitary experts that cholera is almost certain to reappear in European countries next spring.

www.LatterDayTruth.org

# Original Articles.

## LETTER FROM ELDER I. N. WHITE.

EDITORS HERALD:—Since writing you I have enjoyed the Clinton and Logan reunions. I entered these resorts of spiritual pleasure much fatigued and worn from active field life, but felt almost like a new man when returning to my field from Logan and Iowa points in general. I left Logan one day before the close of meeting to fill appointments at Des Moines. I must say I had an enjoyable time with Saints and friends the few days I spent there. I spoke three times in their church to an interested and increasing congregation. I would have spoken a few more times had I met the president of the branch, and he concurring. Were Saints and friends cheered, comforted, and refreshed as I was, my visit there was not lost.

I reached home on October 22, finding all well and children on tiptoe to see "Ma." This was the first trip of the kind for many years for my wife, although few women of the church have equaled her in making sacrifice for the work. Although from a financial standpoint we were not able to take such a trip, the benefit derived from the association of Saints and friends to cheer and comfort a fatigued mind cannot be compared with the few dollars spent. Who knows and can appreciate the sacrifice that is made by a missionary's wife? I know an elder who has spent the cream of his life in the missionary field, whose wife, though a willing and sacrificing one, remarked to her husband as he pulled from her and the children's embrace to fill the call and dutifully execute the mission placed upon him by God and the church, "Pa, if you could only fill the mission placed upon you and remain at home, I would willingly live upon bread and water and call life happy." As the scalding tears traced down her cheers at time, they told me that it was the heart that was speaking. Those that never have experienced any of these things may "laugh in their sleeves," but 'tis no idle tale to those who have had the trial of what it costs to carry on this "warfare." Duty imposed and the hope of the "better reward" are the only incentives that could induce such a sacrifice. I speak now only for myself.

Well, a few days spent at home, but preaching eleven times while there in the home branch and a neighboring schoolhouse, got me ready for my southern trip to look after the work, and on November 12 I left for Lamar, where commenced meeting that night and never let up till I had spoken twenty times. I had many things to battle with; prejudice and ignorance of our work and its truthful intents prevailed in almost every heart. I preached, prayed, and sung, and sometimes almost thought my mission here was a failure; but the Lord came to my aid and said, "You effort is acceptable to me, and I am well pleased with it." I found only one family of Saints here, Bro. Souders', who are not Saints in name only. They secured a good house for me to speak in, which cost them ten dollars, but their sacrifice will no doubt be paid for by souls accepting the truth sometime in the future. Many became interested and I closed with an increasing congregation. Two or three protracted meetings commenced at once, which tended to allure some to go and hear their own preacher. The Baptist brethren sent for a noted evangelist, and the town was afloat with posters of the coming man, asking everybody to "come early, so you can secure a seat." Well, the war went on and conversions (?) were taking place by the scores almost, when lo, the poor evangelist was watched through the keyhole while he fondly embraced a beautiful young maiden and planted a sweet kiss upon her lovely lips! This was too much for old grandmothers to stand who had passed the kissing and fondling age, and they "let the cat out of the bag." Gracious! wasn't there a fuss in the camp! and it was not in Utah either, nor was it the Mormon elder. Wasn't I glad I had just preached a sermon on Isaiah 29: 13, 14, about God commencing a "marvelous work" among the people in this age, because of *lip* and *mouth* worship! Well, the evangelist was dismissed by the good congregation at once, and the meeting closed. The poor fellow went to the editors and begged them not to publish the affair; but, alas! ye editors are bad fellows to set things sailing when a man accommodates them by launching his own boat. One good wife and her two charming daughters felt their bosoms swell with forgiving charity to the wayward evangelist, and kindly bade him a farewell and godspeed by the shake of the hand, which so enraged the wife's paramount, that it is said the contention lasted all night and the next morning there was a separation and a chance for a divorce case. I saw the lady yesterday, and find they are in dead earnest. Well, too bad! Ye elders in Israel, don't forget the remarks that President Joseph Smith made while in the stand at a General Conference held at Lamoni, Iowa, some time ago; to wit: "When you elders *have* to *kiss*, let it be the old grandmothers; but let the young girls and maidens alone." This is the sentiment if not just the words. I never forget that admonition, and even have thought of it when kissing somebody's little girl babe just to satisfy the mother of our appreciation of the little thing's sweetness.

To-day I leave for Webb City, where I meet in conference to-night to continue over the 3d and 4th. I want to attend Rich Hill (Clinton district) conference on the 10th and 11th, thence on home to arrange some affairs before leaving for Rexford, Kansas, where I am billed to meet the champion debater of Campbellite fame, Elder J. H. Popplewell, a preacher, debater, and editor. Our brethren at Rexford claim they have been assailed and challenged and asked to produce their man and defend their cause, till it commenced to be thought wise for our folks to look after our interest. I was written to in regard to the matter, and I placed it before Brn. Caffall and Lambert, and now through their advice I am billed to meet this champion upon the following questions, which were framed and signed by our opponent and sent to me for my approval and signature:—

1. Do the Holy Scriptures teach that Joseph Smith was a true prophet sent from God?

2. Do the Holy Scriptures teach that the Book of Mormon is wholly of human origin?

3. Do the Holy Scriptures teach that the Reorganized Church of Jesus Christ of Latter Day Saints (commonly called Mormons) is in harmony with the New Testament church in organization, doctrine, and practice?

4. Do the Holy Scriptures teach that the Church of Christ (commonly called Campbellites) is in harmony with the New Testament church in organization, doctrine, and practice?

Mr. Popplewell affirms the second and fourth propositions, and I affirm the first and third. I signed and returned the document. The debate is to commence on the 28th inst., and to be held at Rexford, Kansas. There are some peculiarities about the questions, but I think I can see my way through.

Later, December 6. Am now in Webb City; came here on the 2d and preached every night since. Conference passed off pleasantly, all things considered. I enjoyed having the pleasure of meeting so many of the Saints from Kansas and from different points in this extreme Southwestern Missouri. Called the elders and priests together, learned their circumstances, abilities, and desires to do labor. Have tried to effect a more systematic way to execute the work and have set a number to labor who hitherto have done comparatively nothing; not because they did not want to work, but because they lacked a system to work by. Bro. W. S. Macrae was called and ordained to the office of an elder and chosen assistant president of the district. He and Bro. W. E. Westervelt were associa-

www.LatterDayTruth.org

ted and go right to work for the Master. Brn. W. S. Taylor, J. M. Richards, William Lee, J. I. Young, and a number of others promise to give their Sundays and some time during the week to preaching the gospel. Bro. E. A. Davis is doing a good work and making friends to the cause. He will be in charge of the extreme Southwestern Missouri field, and will assist in systemizing the work there. Bro. O. P. Sutherland is an active man all around, moving out from the branch and does labor as often as circumstances admit. He is president of the Webb City branch. He has some good workers in his branch who promise to move out under the direction of Bro. E. A. Davis so far as their circumstances will admit. The work has greatly lagged in this part for the lack of system to work those whom God has called to carry the burden of work here. I hope none may lag from this on and prove themselves unworthy to hold their licenses. I find many good Saints here, and willing ones too, seemingly, who when they can be made to see what is needed of them will no doubt step forward and make their works prove that they did not accept this work to live and die wholly for themselves.

The Bishop's agent (J. M. Richards) spoke some sensible words to the Saints upon tithing during the conference. The Saints will do well to pay heed to his counsel if they wish to clear their skirts from the blood of this generation. We are reminded of the Lord's saying: "Let him that laboreth in the ministry and him that toileth in the affairs of men of business of work labor together with God for the accomplishment of the work entrusted to all."—D. C. 119: 8. The minister is not held any more responsible than is the man of business in sending the gospel to the famishing world: "the accomplishing of the work *entrusted to all!*" Think of it, Saints; who can excuse himself or herself and run the risk of the burning and the displeasure of God? Now comes the news that the probabilities are that a number of the men sent out by the last General Conference will have to be called in and sent home to care for their families because the church treasury is empty! Who will be held responsible? Give it a moment's thought. One dollar, yes, fifty cents, or even the smaller sums from the many would relieve the burden, and the ministry could go right on. The minister is called to the field and responds in good faith, leaving the plow, anvil, desk, etc., the very things that brought the butter and bread, fuel and clothing to his wife and children, and with a tearful parting of loved ones steps to the front to do battle for his Master's cause, trusting to the good Saints to pay to God the debt they owe him, and thus relieve his mind from the opprobrium of being called "worse than an infidel" and "denying the faith" because he is not caring for his own household.

I close my efforts at Webb City on the night of the 7th and go to Rich Hill on the 8th. As I leave Webb City, I see I have preached twenty-six times since November 12; have enjoyed fine liberty, and been much comforted to know that God has recognized my work. I regret not being able to remain in this part of my mission longer, but I leave the work in good and faithful hands, in charge of Brn. Davis and Macrae,—and trust they will not leave a stone unturned. Be faithful to your charge, brethren, and you will be blessed in your work.

In bonds,

I. N. WHITE.

## FROM THE HERALD'S PULPIT.

MAY I speak to the vast audience convened in the world's auditorium? We are engaged in the work of the divine Master, "seeking to save" all who are willing to give heed to the "voice of the Good Shepherd." The multitudes are listless, being "lovers of pleasure *more* than lovers of God." It is not a hopeless task, however, for there is much to learn as well as many to be taught. The coöperative phase in redemption's plan is the essential feature, as it teaches that while God is willing to save, people must be willing to be saved. The world of mankind *is* thinking, and this is surely a redeeming quality. Wendell Phillips said: "Thoughtlessness is the curse of the age; once get the people to thinking, and the country is safe." "The curse" is disappearing, in every respect, religiously and politically. W. H. Seward said: ". . . The people, the masses, are about as the pulpits, the press, and other great educators make them." I believe that, and the Latter Day Saints' pulpit has been and is doing its share of awakening the masses.

We require liberal-mindedness, but can never have it through the power of an unreasoning, transferred prejudice. When I say "liberal," I mean geninue free thought and free speech governed by truth; and all truth harmonizes.

We have no use for creed prescription. We require prejudice against "the vices of the world, the flesh, and the devil;" but against nothing else, nor anybody. Differences of opinion entertained with amity are commendable and necessary. No one need be alarmed at any statement of a doctrinal kind, or principle, or precept, found in the texts of our church books. The foundation of the church is firm and secure, its platform is long and wide; but not larger than clear truth would warrant. Truth and right never overreach their limits, for limits they have, and the safety of every individual in the world and in the church is guaranteed only so long as they stand thereupon.

The scope of gospel power and privilege is of so wide a range that I often wonder why more people in this church do not recognize it as it is. There are people (and I make no personal reference, for I have none in mind) who may enter this church from out of human-made churches, bringing their creed tapelines; and while they may see more clearly some things than before, yet they are inclined to limit a great gospel scheme filled with such wonders of divine enunciations; and they transfer their prejudices, and are found not fully "*transformed* by the *renewing* of" their minds,—liable to think and feel as they had hitherto done, and grow dissatisfied, become fretful and peevishly inclined.

Some may come into the church expecting some "sign" to follow, and determine what kind they want, and when; and failing to be self-gratified, they become religiously shaky. People should look and be taught to look at the solidity of the reasonableness and justness, mercifulness and loveliness of the gospel plan; then so long as their true sense of reason, justice, mercy, love, remains (and it will for eternity if faithful unto themselves and their God), so long will they abide in the gospel covenant when, if there be prophecy, it shall be done away; if there be tongues, they shall cease; if there be knowledge, (in part,) it shall pass away; but the other shall be enduring.

No one in God's church should seek to be and do good from any other motive than because it is better to do good than otherwise. This thing of trying to live a Christian life because we are expecting some great dividends to be declared, I have no confidence in. Goodness has its own reward, and right living its own inevitable results. There may be people who are constantly expecting to be bolstered up; they grow weak-kneed, and "murmur and repine" if something bordering upon the marvelous is not semioccasionally happening.

While the old-time text, "These signs shall follow them that believe," is just as true and blessed as when the Master uttered it, yet the world is so flooded with signs as proofs of divinity for antichristian methods, that the great *superiority* of gospel philosophy (?), its enduring qualities, its universal applicability, its harmony with enlightened reason, its purity of precept, its sublimity of moral command, its simplicity of illustrative ordinance rites, its uprecedented and unequaled power of reformatory influence upon the life of man, the absence of error, of equivocation, of inadaptability to all

www.LatterDayTruth.org

races, in all ages, under all circumstances, are things to be more and more prominently held up before the people than what they were years agone.

We are conscious of the high demands made upon gospel adherents, and that the labor is arduous at times unto many; but the prize, the reward that goodness alone can yield, is not *wholly* at the race end, for minor fruitage drops along the pathway as we go.

"Come up higher" is evidently the eternal watchword of the church, for progress is not to be seen by any other means but action. Look aloft, think highly in righteousness, be noble in deeds; all these are essential unto gospel living now and ever. The admonition, "Come up higher," would seem to suggest that many in the church had come to think, "We are good enough." This would grow out from self-righteousness, but God's view of matters was different. The only answer to our cry "How high?" is, "Come up higher," as said Jesus: "Except *your* righteousness shall *exceed* the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." "How much better must we be?" "Except your righteousness *exceed*," is the answer; apparently unsatisfactory, yet wise indeed. Higher in intellectual understanding, in perception of truth; higher in moral and spiritual comprehension of God's revealed will and purposes; reaching out in every direction for profounder knowledge and its right use.

Every member should endeavor to discover how far advanced they are in these matters. First principles were the stepping-stones unto something else. What else do we know, or have we learned? The person who always may talk about "When I was baptized," is living in the past. We are to "go on." The person who stands on the first rounds of a ladder does not reach the top unless he proceeds. To aid in this progressive work it is needful that all members read the *church publications* and keep themselves well informed. No one should avoid their reading. And to read all the *good* books they can obtain, "seeking *learning* by study and by faith." If God has called the poor and illiterate of this world with a sprinkling of "not many mighty," etc., his word shows us he does not intend they should remain illiterate; and as "the Spirit" guides "into *all* truth," it affords us wonderful opportunities to learn, not only of man, but of God. And we have evidence that God does not ignore man's good literary and scientific productions, else the admonition to "read all good books," and "seek learning . . . by study" would never have been given us; the faith part entering in the fact that as we read and study, the Holy Spirit's enlightening power will reflect clearer thought and point any possible error; so we become truly learned. I know of some who claim they are too busy to read the church works. Such folks are trying to live spiritually without spiritual food; trying to keep pace with the church by lack of information, a thing practically out of the question, and we have kindly told them so. Whatever may be the busy hours' make-up one or two hours a day at least should be *taken* for reading and thought. Let people select their own hour.

We are much gratified with the appearance and tone of the *Gospel Quarterlies*. They savor of careful study and present learned matter, showing a skill and ability to be much commended. Every member should subscribe for them and thus keep pace with the thought and work of the church. Let members who may be isolated from branches subscribe for these quarterlies and have a lesson *at their home*, and so harmonize, blend their lives with the lives of others in the church. Church unity is not had alone in believing the same, but in unity of study and of work. Move along with the body of Christ. Feel in the highest sense that you are one *with the church*, in its aims, objects, desires, labor, study, and faith. This would have an unmistakable tendency to strengthen and stimulate all parts, and infuse new life throughout the whole *everywhere*. Do not feel too old or too big to go to Sunday school, if you are within practical reach of one, and are physically able to go; otherwise, have a quarterly in the home for study, and have one anyway. Its cost is but a pittance, and within the reach of all; if not, any who are able to give ten cents for three months, send some of the poor a copy or so, and you'll feel better.

Do any of you know of any who do not cut open their *Herald*, do not read *Autumn Leaves*, do not read the *Ensign*, or maybe do not subscribe therefor; that are not getting the *Hope* or *Gospel Quarterlies* etc.,—won't you try to kindly "convert them from the error of their way"? Why should not these publications enter the home of every Saint? And where they enter, do they lie around begging to be opened? Too busy! Too busy to live a life fully spiritual; too busy to eat spiritual diet; too busy to truly grow in grace and in the knowledge of the Lord! Any too busy to pray, too busy to be sick, too busy to die, too busy to enter celestial life by celestial living? So much to *do*, so much to *be* in this great gospel work. May the Lord help, and may we each seek to help ourselves along the pathway of life.

J. F. McDOWELL.

# Selected Articles.

## SURVIVALS OF HEATHEN CUSTOMS.

J. EDWARD VAUX.

*Newberry House Magazine, London, September.*

ALTHOUGH most cultured persons have a vague idea that some of our religious or quasi-religious customs may have their origin in distinctly heathen practices which existed before the Christian era, there are probably few who could cite distinct examples of such heathen survival. Such instances are, however, to be found; and the object of the present paper is to point out some of them.

The Rev. A. T. Fryer, who was born in Devonshire, tells me that on Whitsun Monday, in the parish of King's Teignton, not far from Teignmouth, a lamb is drawn about the parish in a cart decorated with flowers, and people are requested to give something towards the expenses of the ceremonial. On Tuesday the lamb is killed and roasted whole in the middle of the village. Formerly, it is said to have been roasted whole in the bed of a stream, the water of which had been temporarily turned into a new channel that the bed might be cleansed. The lamb, when cooked, is cut up and sold cheaply to the poor. The tradition, evidently derived from heathen days, is that the village in some remote period suffered from drought and the people were advised by the priests to pray to the gods for water, whereupon water sprang up spontaneously in a meadow in an estate now called Rydon, originating a stream which has ever since proved adequate to all local needs in the driest summer. A lamb, it is said, has ever since that time been sacrificed as a votive offering at Whitsuntide.

Another Devonshire sacrificial custom which evidently had its origin in pagan times, is recorded by "an old Holne Curate." He says that at Holne, on Dartmoor, the young men before daybreak on May day, assemble and seize a ram lamb on the moor. This they fasten to a certain granite pillar, kill it, and roast it whole. At midday they scramble to get slices of it to secure good luck for the coming year. The day ends with dancing, wrestling, etc.

The following is a strong example of the survival of a distinctly heathen sacrifice in Scotland.

Not fifteen years ago, a herd of cattle in the county of Moray being attacked with murrain, one of them was sacrificed by being buried alive as a propitiatory offering for the rest; and Professor Morecco reports that a live ox was burnt near Haltwhistle in Northumberland, only twenty years ago, with the same intent. A similar observance has also lingered on among

www.LatterDayTruth.org

the Celtic population of Cornwall, almost, if not quite, to the present day. It is somewhat startling to hear of an ox being offered as a burnt sacrifice in England in our own times after fifteen centuries or more of Christianity. But Mr. Henderson in his "Folk-Lore of the Northern Counties," gives many similar examples. They appear, however, to be commoner in Scotland than in England. The Rev. S. Baring Gould has stated, so I am informed, that in building a new bridge at Halle, which was completed in 1843, the people wanted to have a child immured in the foundation to secure its stability, so the idea of even human sacrifices can scarcely be said to be extinct in civilized Europe.

Prof. J. Y. Simpson, M.D., in his notes on some Scottish Charm Stones, narrates two instances of cows being buried alive as a sacrifice, in the hope of arresting the spread of murrain.

In the Record Office, Vol. CCXXIV., No. 74, under date 1589, is a letter from one Price giving information of gross idolatry in Wales. He says that bullocks were offered to idols, and that he saw a young man drive one through a little porch, into the churchyard, and heard him cry out: "Thy half to God and to Beyno." This was in the parish of Clynnog about fifteen miles from Bangor.

There appears a curious form of fetichism still existing in Inniskea, an island off the coast of Mayo, with about three hundred and eighty inhabitants, of whom Lord Rodin* narrates: A stone carefully wrapped in flannel is brought out at certain periods to be adored, and when a storm arises, this god is supplicated to send a wreck on their coasts. It is added that whenever the aid of the idol is sought, a flannel dress is dedicated to it. This is sewn on by an old woman, its priestess.

The following is another curious instance of the survival of Baal worship: Every year, on the first of May, a number of men and women assemble at a Druidical circle of stones on the property of Lady Baird, at Crieff. They light a fire in the center, and each person puts a bit of oat-cake into a shepherd's bonnet. One piece is previously blackened, and all being deposited, each person draws a piece blindfolded. The one who draws the black piece must go through the fire or pay a forfeit. This is a survival of Baal worship, and in olden times the person on whom the lot fell would have been sacrificed.

In the county of Donegal, on the townland of Beltany (Baal Tinné,) close to which was a Druidical stone circle, it was the custom to light large bonfires about the 23d December for fire worship, and cattle were driven through between them to keep them safe from plague. In the same county it was the custom to pass a child over the back and under the belly of a donkey to avert measles.

The midsummer fires lighted upon the Irish hills are simply relics of the worship of Baal. Beltane or Belteine, day is still a May day or Midsummer festival in the more ignorant parts of Scotland. Mr. Charles Hardwick, in his "Traditions, Superstitions, and Folk-Lore," cites numerous instances of the survival of Baal worship, and the sacrifice of live cattle to avert evil; and as late as the latter portion of the last century the records of the Presbytery of Dingwall show that bulls were still offered as sacrifices on the island of Innis Maree. A century earlier, 1678, the Presbytery took action against the Mackenzie family for "sacrificing a bull in a heathenish manner for the recovery of the health of Corstane Mackenzie." In Cornwall burnt-offerings persisted down to at most thirty years ago. Mr. Robert Hunt, writing in 1865,† amended his proof-sheets to give insertion to two then recent cases, one, the sacrifice of a calf by a farmer for the purpose of removing a disease which had long followed his horses and cows, the other, the burning of a living lamb to save, as the farmer said, his flock from spells which had been cast on them.—*Literary Digest.*

* Progress of the Reformation in Ireland. Rodin.

† Drolls, Traditions, and Superstitions of Old Cornwall.

### ARMIES OF EUROPE.

IN a work just published, on "The Military Powers of the States of Europe," compiled by Captain Molard, of the staff of the Nineteenth Regiment of Infantry, from the most recent official documents, there are some figures which give a vastly clearer idea than any commentaries can of the present situation of Europe. In 1869 the European armies on a war footing had the following effectives:—

| | |
|---|---|
| France | 1,350,000 |
| Germany | 1,300,000 |
| Russia | 1,000,000 |
| Austria-Hungary | 750,000 |
| Italy | 570,000 |
| Great Britain | 450,000 |
| Spain | 450,000 |
| Turkey | 320,000 |
| Switzerland | 150,000 |
| Sweden and Norway | 130,000 |
| Belgium | 95,000 |
| Portugal | 70,000 |
| Denmark | 45,000 |
| Holland | 45,000 |
| Montenegro | 40,000 |
| Greece | 35,000 |
| Roumania | 33,000 |
| Servia | 25,000 |
| Total | 6,858,000 |

In 1892, the actual effectives which can be immediately mobilized are:—

| | |
|---|---|
| France | 2,500,000 |
| Russia | 2,451,000 |
| Germany | 2,417,000 |
| Italy | 1,514,000 |
| Austria-Hungary | 1,050,000 |
| Turkey | 700,000 |
| Great Britain | 342,000 |
| Spain | 300,000 |
| Sweden and Norway | 370,000 |
| Switzerland | 212,000 |
| Roumania | 153,000 |
| Belgium | 128,000 |
| Holland | 110,000 |
| Servia | 80,000 |
| Portugal | 80,000 |
| Bulgaria | 70,000 |
| Greece | 70,000 |
| Denmark | 61,000 |
| Montenegro | 55,000 |
| Total | 12,563,000 |

On paper—that is, when the laws in regard to recruiting now in force shall have produced their full effect—the total number of soldiers will be as follows:—

| | |
|---|---|
| Germany | 4,500,000 |
| France | 4,350,000 |
| Russia | 4,000,000 |
| Italy | 2,236,000 |
| Austria-Hungary | 1,900,000 |
| Turkey | 1,500,000 |
| Spain | 800,000 |
| Great Britain | 602,000 |
| Sweden and Norway | 510,000 |
| Switzerland | 489,000 |
| Roumania | 280,000 |
| Belgium | 258,000 |
| Bulgaria | 200,000 |
| Holland | 185,000 |
| Greece | 180,000 |
| Servia | 180,000 |
| Portugal | 154,000 |
| Denmark | 91,000 |
| Montenegro | 55,000 |
| Total | 22,470,000 |

Naturally, the military and naval budgets of the various European States have increased in the same proportions. These budgets have more than doubled in Russia (rising from 615,000,000 francs in 1869 to 1,239,000,000 in 1892), in Germany (from 280,000,000 francs to 702,000,000), in Italy (from 176,000,000 francs to 362,000,000), in Denmark, in Sweden and Norway, and in Roumania. To sum up, in 1870 Europe devoted to preparations for war the sum of nearly three billion francs; to-day the sum has risen to nearly five billion francs—that is, in United States money one billion dollars.—*Sel.*

## Conference Minutes.

### INDEPENDENCE.

Conference assembled at Independence, in the stone church, at ten a. m. December 10, J. A. Robinson president, Gomer Wells secretary. Committee on credentials was appointed and its report showed six branches represented by an aggregate of 195 votes cast by 18 delegates. Branch reports read as follows: Independence 776; net loss 6, 1 ordination, 6 marriages. Armstrong 149; net loss 3, 1 ordination. First Kansas City 74; net gain 7. Knobnoster 94; net gain 4, 1 ordination. Holden 38; 1 ordination. Lee's Summit 15; net gain 2. Summary for three months: 18 baptisms, 12 received by letter, total gain 30. Letters of removal 16, expulsions 1, deaths 9, total loss 26; net gain 4, total membership of district 1,146. Report of Dist. President Robinson read. Owing to press of business and branch duties he could no longer serve as such. Ministry reports were received, written and verbally from Elders J. A. Robinson, J. Luff, J. H. Wells, J. C. Foss, W. T. Bozarth, G. Hayward, J. Curtis, J. S. Lee, J. Emmett, A. Allen, W. S. Loar, E. Harrington, R. May, J. S. Wagener, G. Hicklin, J. W. Brackenbury, H. Holdsworth, D. Norton, J. Tousley; Priests: F. Tankard, C. DePuy, G. Wells. A collection was ordered for defraying district expenses. Report read from district clerk and treasurer. Recommendation from Knobnoster branch asking for ordination of G. Wells to eldership was read and referred to committee composed of W. T. Bozarth, J. C. Foss, and Josiah Curtis, who reported favorably and the ordination took place at the Sunday prayer meeting under the hands of Apostle Joseph Luff and Elder J. W. Brackenbury. Notice was given that at next conference a resolution would be introduced providing for semi-annual conferences in the district. The time of next conference was set at second Saturday and Sunday in March, 1893, and the place Independence, Missouri. Election of officers: By informal ballot Elder

www.LatterDayTruth.org

R. May received 10 votes, J. H. Wells 4, W. T. Bozarth 3, Bro. Roberts 2 for district president. R. May was declared unanimous choice. He chose as his vice president Elder J. H. Wells, and the choice was confirmed by the conference. Gomer Wells was reëlected district clerk and treasurer. Report of R. May, Bishop's agent, for three months read. [Amounts not stated.—Ed.] This report was referred, audited, and reported correct. The president appointed Elders G. Hicklin, J. Curtis, and R. May to constitute a court; time, December 27, 1892, 7: 30 p. m.; place Kansas City church house. The chair was then empowered to appoint and provide for further meetings. He called on Elder Joseph Luff to speak on present needs, who responded in a few well-chosen, pointed remarks. Preaching by J. S. Wagener, Joseph Luff, and Gomer Wells. Adjourned.

Remarks of Joseph Luff to the ministry of the Independence district conference on "Present needs":—

A greater percentage of the ministry of the district should be at work and reporting to these conferences. We are commanded to "seek first to build up the kingdom of God," etc., hence, every call and necessity within the purview of their official obligations should be responded to if possible, not fearing a little sacrifice. Our love for the gospel's progress is measured largely by our willingness to sacrifice when necessary. There should be no jealousies. To have one tell the speaker something which brings suspicion upon a fellow Saint, not only breaks his confidence in that one, but the informant at once drops in his estimation. The quality of our conversation should never be below the moral level. In our ministrations, especially in pulpit, we are seen by the onlookers in the light of our conversation and daily action, which, if questionable, neutralizes the good we would do, and the effort falls flat. The idea of a "hastening time" means this: that God will no longer "wink" at our mistakes, oft repeated; there is no time for them. We must occupy higher ground in order that we may bless a larger circle of humanity. The higher a light is elevated, the larger the circle illuminated. We will be likened to a city set on a hill, and are accordingly commanded to "come up higher." The force of a principle *lived* is greater than one *debated and not lived.*

### NORTHEASTERN KANSAS.

Conference convened at Scranton, Kansas, December 3 and 4, J. T. Davis president, John Cairns secretary *pro tem.* Branch reports: Netawaka 54, Fanning 42, Atchison 39, Scranton 78. Centralia not reported. Elders reported. J. T. Davis, J. A. Davis, W. Menzies, J. B. Jarvis, D. Williams, H. Green, D. Munns, H. Parker, C. E. Guinand. Priest G. Gurwell reported; also Deacons J. Baillie, and J. Patterson. Bishop's agent's report: On hand and received $10.45; paid out $10.50. J. T. Davis chosen president, and J. A. Davis secretary of district. J. B. Jarvis was recommended to the Bishop as agent for this district. A vote of thanks was tendered Brn. Williams, Parker, and Gurwell for past services. General church authorities were sustained. Preaching by J. T. and J. A. Davis. Adjourned to Netawaka, March 4 and 5, 1893. The conference was a pleasant one, and the preaching very interesting.

### LITTLE SIOUX.

Conference convened at Little Sioux, Iowa, December 3, at eleven a. m. J. McKiernan was chosen to preside, J. F. Mintun assistant; A. M. Fryando secretary, W. C. Cadwell assistant. Branch reports: Logan, gain 3; Union Center, gain 15; Woodbine, gain 6; Unionburg, loss 2; Magnolia, gain 3; Spring Creek, loss 1; Little Sioux, gain 11. Bishop's agent, D. Chambers, reported: On hand last report $129.50; received $387.45; expended $512.30; on hand $4.65. W. Chambers was appointed to labor in Six Mile grove, Missouri Valley to be supplied by the officials of the Magnolia branch. E. R. Lamphere and P. Cadwell were associated to labor whereever circumstances would permit, where other provision had not been made. Spiritual condition of branches generally good. Preaching by Elders A. M. Fryando, J. McKiernan, and J. F. Mintun. Adjourned to Magnolia, Iowa, first Saturday and Sunday in March.

## Miscellaneous Department.

### TO THE SAINTS OF THE MASSACHUSETTS DISTRICT.

This is to give notice that Elder John Smith, of New Bedford, has been duly appointed to labor in the ministry in the Massachusetts district as his circumstances may permit. Being engaged in secular business, Bro. Smith is not at liberty to give his entire time to the ministry, but will alternate with others of the ministry in filling appointments on the Sabbath day, as may be arranged for by those having the appointments in charge, provided the appointments assigned him to fill are made near enough to his home so as to permit him to fill them without having to consume time allotted to his business.

He requests that the traveling ministry will not neglect New Bedford in the bestowment of labor in the district, but that they visit and preach there as often as opportunity will permit or wisdom direct. Bro. Smith's house will be open to them as a home while there, and no doubt others of the Saints will be pleased to extend like hospitality to them. Notwithstanding Bro. Smith's inactivity for some time, due from a variety of causes which should receive no mention here, he has remained unchanged in faith. He is fixed in the belief that the gospel is the power of God unto salvation to them that believe. We cheerfully commend him to the Saints and associate laborers in the sense of this appointment, and as being well known he needs none other to the Saints of the Massachusetts district.

Further; for some time, as is well known, the district has been passing through a transitory state,—through trial and trouble, indeed many things that tended to mar, discourage, and vex,—the prime causes of which began in the remote past; these were augmented by new ones, favoring difficult complications, until it became wearisome and painful to note the forces in operation effective for evil. The results of the labor of good brethren and the fair name of the church being put in jeopardy by their supposed-to-be friends. It is gratifying to say that the mists are gradually passing away,—at least there is a lull in the storm,—and there are signs of improvement all along the line. The star of hope is in the ascendency. Shall we continue to go forward, or backward? It is in the province of the Saints, largely, to determine. Main causes of disturbances are likely to arise from a too frequent recurrence to the ponderous past in search of ideals, standards, policies, gauges, etc. A living in the past rather than in the present and looking to the future, some one's pet theory, policy, saying, dream, interpretation, etc., has not obtained as common law, and hence the means of growth and progress have become buried beneath the debris of ignorance and bias, so to them, the world must stop.

The war is over, however. Present duty is before us. *Take hold of the work where it is now;* not all perfection, but improved, with better thought and spirit prevailing. Push on to conquest and victory. You cannot correct the past; that is written in a book and gone into history to confront each one that has acted a part therein at a future tribunal, when the exact measure will be given to every event. We can afford to wait. So far as relates to the past, "Him that is filthy, let him be filthy still;" while "He that is holy, let him be holy still." Every man's work shall be tried, of what kind it is. Take hold of the present now, having profited by the past. Besides, your notions and ideals may not have been so potent for good as your fancy may have led you to think. Some other thought, or notion, or judgment may have been better, and productive of greater good. It is no compliment, in the light of our civilization and experience, for any man to say he never changes. My prayer is ever, "O Lord, deliver me from popedom." It is difficult to lay down infallible principle, let alone infallible judgment, policy, and rendering. It is American to move in the light of the present, to not cry over the chagrin of defeat. "Let the dead" past "bury the dead," while we are busy with the now—out of the wilderness and wreck of mishaps, idiosyncrasies, and mistakes, unto perfection. It was Lot's wife that looked back towards the sinful city. "We are laborers together with God" in this the grandest of all work, and we have no time to tarry by the way for dispute, or to bemoan the past. We have much to be thankful for and rejoice about, and everything to gain. Encouraged and comforted, let us go about conserving the best interests of the cause. Your colaborer,

WM. H. KELLEY.

BROOKLYN, December 3.

### READ THIS NOTICE.

Under the new regulations, all who desire, or who are willing to take the field as missionaries, are requested to report to the missionary in charge of the field where they reside, or where they are laboring, instead of to the Twelve as heretofore. Make these reports to the one in charge of your field, and he will transmit them to me. Please see to it that they are made out and sent by the first of March, 1893.

Name field preferred, and reasons why, and it will be considered. Give number of children, or actual dependents, with their respective ages. Name the monthly allowance which you think will be sufficient to keep you in the field.

Those who have not hitherto occupied in the field, or who are not well known, must come well recommended by proper authority. None need apply who are either chewing or smoking tobacco, for they are not eligible. All who apply for missions, expecting support for their families, must either pay their tithing, or put themselves in the way to pay as soon as practicable, according to the action of the Twelve and Bishopric had last spring, that is, if eligible.

J. R. LAMBERT,
In charge of Iowa, Missouri, Illinois, Central and Southern Indiana.

LAMONI, Iowa, Dec. 9.

### APPOINTMENT OF BISHOP'S AGENT.

For the new *West Virginia District*, organized December 10, 1892:—

Bro. B. Bell was recommended by the conference and missionaries in charge and has been duly appointed agent of the Bishopric for said district.

We trust the Saints will yet make a showing in this new district before the close of the fiscal year, *i. e.*, February 29. Address B. Bell, Goose Creek, West Virginia.

Trusting the Lord may bless the work performed and give wisdom and prudence to his servants. I am confident in the faith,

E. L. KELLEY, Presiding Bishop.

December 19, 1892.

### NOTICES.

Dedicatory services will be held in the new church at Kingston, Missouri, January 22, 1893. Pres. Joseph Smith will be present, and in charge of services. Other prominent ministers of the church will be present. We greatly desire that as many of the Saints in the district who can will come and rejoice with us in the fulfillment of prophecy, "The

www.LatterDayTruth.org

waste places shall be rebuilt;" also to give encouragement to the noble little band of Kingston Saints who have so wondrously wrought. Yours in bonds,

T. W. CHATBURN.

### CONFERENCE NOTICES.

The conference of the Western Maine district will convene with the Little Deer Isle branch, the first Saturday and Sunday in February, 1893.

E. H. PERT, Clerk.

### TO DISTRICT CLERKS.

Will you kindly hasten the work of sending in the reports of branches that are in your hands, so that they may be placed upon the General Church Records. From some districts no reports of the branches in them have been received since last March, such as the districts of Southeastern Illinois; Massachusetts; Nodaway, Missouri; Far West, Missouri; Central Nebraska: Southeastern Ohio and West Virginia; Wyoming Valley, Pennsylvania; Kentucky, and Tennessee, and Western Wisconsin.

The officers of these districts, and those of others having reports in their hands are asked to forward them as soon as possible.

Please send the original reports, and without cutting them, unless branches have made no changes. In that case then the fold of the report that contains the statistical figures of past and present totals, and number of officials (where they agree), may be cut off and sent in place of the whole sheet. In all other cases send whole sheet. Do not mutilate by cutting off portions.

In case districts do not supply postage, paper, and envelopes, the presidents and clerks should urge the necessity of these things being supplied by conference contributions.

And do not try to send reports and other written matter at newspaper rates of postage. Have the package weighed and pay two cents for each ounce or fraction thereof. If the district is too poor to pay postage, then put on a two cent stamp, and let the balance be collected here rather than that the matter should be lost by putting only a one cent stamp, as doubtless is the case at times when packages fail to reach this office. And sometimes I pay from two to ten cents to get a package. But I prefer to do this than to miss the reports, and when, after some time their loss is learned of, have to correspond with each branch about the gains, losses, ordinations, etc., that the missing reports contained, which are necessary in making up the records.

Also do not roll the reports, but if you have no large envelopes, then fold each report flat, with the statistical fold out, and wrap with some paper upon which the address can be written, and tie a string firmly around the ends and across the package.

At times reports are placed in large envelopes that are of a very poor quality, and before they reach their destination the whole package is broken apart, and perhaps some are lost. A piece of manilla paper and a string are better than poor envelopes.

I thank many district clerks for faithful efforts to have branch reports corrected before sending them to me; and all clerks should keep an account of past reports and see that the ones being presented agree with the previous ones (and also with themselves) before they are allowed to pass the conferences. Frequently reports say that the previous number was quite a different one from what it really was, as I discover when they come into my hands for comparison and recording.

Again, reports may say that such a number have been baptized, or received by letter, or removed by letter, or expelled, or died, and yet the report may fail to give all the names that are thus called for, and that should be found upon the face of the report, with all necessary items if a gain, and dates of death, expulsion, or removal, in cases of loss. Hence all these things should be compared and looked at by the district clerks, and if anything is lacking, or any discrepancy is discovered to exist between the face of the report and the statistics on the back fold. then the report should be added to or corrected by officers of the branch who are present, or it should be sent back to the branch for correction, unless the district clerk can and will make it his special business and interest to see that all corrections are obtained as soon as possible, either by correspondence or by visting the branch and obtaining items and corrections.

All this would prevent some of the daily burden of writing to branches everywhere for a correction of their reports and records (to agree with themselves and with past records and reports) which is a large part of the labor as Recorder, by reason of carelessness and inaccuracy upon the part of those who baptize, or who act as clerks, or scribes, in trying to make a record of events. Thus there rises a constant conflict in regard to dates and places, and the evil seems endless. It is discouraging, after years of labor, to find that so little interest is taken by many, and that the same ground has to be gone over and over year after year, in the effort to have the times and places of birth, baptism, ordination, etc., etc., agree, in the various branches where they are recorded.

Please to consider these things and act accordingly, that the work may be done as commanded. H. A. STEBBINS,

Gen'l Church Sec. and Recorder.

LAMONI, Iowa, Dec. 7, 1892. 2t

## AT THE HEAD.

To be at the head is to stand first.

Before Editorial matter must be placed the power that distributes this matter to the world.

The finest Editorial ever written can be but of little value should it never leave the Editor's desk.

This is for the reason that we are TO THE FRONT. Our work is solely for the good of the Reader and the Master's cause. The interest of one in the *Herald management*, is the interest of all.

Looking over the *Herald Mailing List* we find over *one thousand subscribers*, good, worthy, able brethren, but who have not yet reached the date of January 1, 1892, in meeting their subscriptions.

These are not upon what is termed the "delinquent list;" but they owe over *Three Thousand Dollars* to the office and the

THE MONEY IS NEEDED, NOW!

Our subscribers cannot but have noticed the growing improvement in the *Herald Department* the past year.

We mean that this shall go on.

The Sermon Series Supplement now issued is but one of the features we have in view. When completed, however, this volume will contain some of the finest pulpit discourses ever delivered. All of this is *free to the Herald subscribers.*

But much more than this will be done if you will help us make the

HERALD PUBLISHING HOUSE

what can be done, one of the *first in the world*·

A PROMPT REMITTANCE

of your subscription will greatly aid in this, and hasten further improvements in the HERALD. In sending out this issue pains have been taken to notify you by an X on your paper, which means that you shall look at the *label* on Herald or wrapper, which tells you just the day, month, and year that your subscription is paid to.

If behind, please send in the money, or send us a postal card stating when you will pay, or

YOUR NAME WILL BE DROPPED FROM THE LIST

of subscribers.

In the *Holiday times*, remember, that the duty to settle this account stands

AT THE HEAD OF THE LIST.

It is a duty to ourselves; our families; our brethren; the church; and the work of the Lord in all the world.

Send to DAVID DANCER,

Business Manager.

LAMONI, Iowa, Dec. 8.

### MARRIED.

SMITH—LOOKABILL.—On the evening of December 4, 1892, at the house of Bro. John W. Brackenbury, Sr. Sarah Angeline Lookabill, of Oakland, California, to Bro. T. W. Smith, of Independence, Missouri, Elder John A. Robinson officiating. Much of the Holy Spirit was present on the occasion.

ANDERSON—WILLEY.—At the home of Sr. Mary J. Anderson, near New London, Kansas, Mr. Asa Anderson and Sr. Mary E. Willey, in the presence of a goodly number of relatives and friends. After the ceremony the guests partook of a bountiful supper, and all enjoyed a good time.

CURTIS—KNOWLES.—At the home of the bride's parents, near Maitland, Missouri, December 6, 1892, Elder Joseph Curtis, of Stanberry, Missouri, and Sr. Anna Knowles were united in holy bonds of matrimony by Elder D. M. Rudd. The happy couple will make their home at Stanberry.

MASON—SCOTT.—At Lamoni, Iowa, December 8, 1892, by Elder Asa S. Cochran, Bro. Roscoe L. Mason, and Sr. Vina Scott.

### DIED.

CLAPP.—At Tulare, California, October 4, 1892, of cancer in the stomach, John E. Clapp, aged 38 years and 9 months. He was a son of Benjamin L. Clapp, an elder in the old organization, also the only remaining brother of Elder J. C. Clapp, now in the Honolulu mission. Three brothers have died within three years. John was a firm believer in the gospel, but allowed a feeling of unworthiness to keep him from going forward in obeying its principles and commandments, until it was too late: but his life and character are said to have been above reproach, and according to his works the Lord will reward him.

### ITEMS OF INTEREST.

BERLIN, Dec. 8.—Steps are being taken to invalidate Rector Ahlwardt's election to the Reichstag on the ground of corruption and intimidation of opponents. Several of his supporters maltreated a Radical agent suspected of being a Jew. He was badly injured, and was obliged to use a revolver to escape from the mob. Anti-Semitism appears to be spreading among other parties. The Catholic organ *Germania* in a violent Anti-Jewish article declares that the party desirous of annulling the emancipation of the Jews is daily growing in Germany. The conservative party held a congress here to-day, at which it was finally decided to eliminate from the party programme the passage containing excesses of anti-Semitism. This decision was greeted with vociferous cheering. The election to the Reichstag of Herr Ahlwardt, who is strongly opposed to the Jews, was loudly cheered. Lagrippe has again appeared in Berlin; many severe cases have been reported to the health authorities.

PHILADELPHIA, Pa., Dec. 10.—At Cramp's ship-yard keel blocks have been laid for two of the five new vessels of American registry which the Inman company have engaged to build for the purpose of carrying trans-Atlantic mails under the postal subsidy act passed at the last session of Congress. The vessels will be of enormous size—over 500 feet long and over sixty feet beam—according to the outlines indicated by the preliminary work.

In an address delivered at New York, December 7, Monsignor Satolli, Papal delegate to the United States, announced the pope's public school position, which is, that Catholic parents may send their children to state educational institutions, on the ground that the necessity for religious instruction

www.LatterDayTruth.org

need not conflict with instruction in arts and sciences.

PITTSBURG, Pa., Dec. 10.—Homestead appeals to the country to succor its starving. Nearly 1,000 persons, embraced in 218 families, are destitute and in immediate need of food, fire, and clothing. The Citizens Relief Association of Homestead has issued a formal plea for aid for the unfortunates, who are all victims directly or indirectly of the great and stubbornly fought strike just ended. Many of these poor are actually starving, while many others are without sufficient clothing to cover their bodies and protect them from the cold blasts of winter.

DENVER, Colo., Dec. 9.—A prominent cattleman just arrived from Northwestern New Mexico says that for more than two years the heavens there have refused to yield rain and as a result the water courses are dried up and the irrigating ditches are useless. "At a low estimate," said he, "75,000 to 100,000 head of cattle have died from starvation and lack of water. The railroads are shipping cattle out of the region by train loads, but thousands of these cattle will die as they are too weak to withstand the winters. Some cattle companies estimate their loss as high as 60 per cent and the average will run 35 to 40 per cent. The sheep are in almost as bad condition as the cattle. The heaviest losses are in Colfax and adjoining counties."

CINCINNATI, O., Dec. 9.—The Presbytery of Cincinnati resumed consideration of the heresy case against Prof. Henry Preserved Smith to-day. They worked so rapidly that a vote was reached on the first charge and specifications under it. While the session was secret and no report was officially given out, the report is believed to be correct that it was for acquittal. The first charge is the one based on articles by Prof. Smith published in the New York *Evangelist* March 10 and April 7 last, in which he is accused of having taught that a Presbyterian minister may abandon the essential features of the system of doctrine in that church and rightfully retain his position as a minister in the church. Specification first asserts that he teaches in the articles named that a doctrinal qualification is only required in the officers of the church at the time of ordination. The second asserts that he teaches in these articles that whether in any individual case the church requires continued adherence to the doctrinal standard received and adopted at ordination is only to be made known by judicial process.

Intense cold and heavy snow-falls are reported from North and Central Spain. The whole of Central and Southern Russia has been visited for three days with an exceptionally severe blizzard.

The Austrian Army Gazette announces an addition of 3,600 men to the peace standard of the army. The measure is commented on as indicating that the Emperor of Austria is disposed to follow the policy of the German Emperor.

ROME, Dec. 12.—The warmth which marked the welcome extended to Grand Duke Sergius on the occasion of his recent visit to the Vatican and the rumored intention of the Pope to issue an encyclical dealing with the relations of the Greek and Latin churches have raised hopes not likely to be justified. It has long been a wish on the part of the Vatican to see the end of the rivalry between the two great branches of Catholicism, but Russia seems less anxious for union. In the opinion of some of the highest prelates in the church vast social and political changes will have to take place in Russia before Greek orthodoxy and Roman orthodoxy will join hands.

ST. PETERSBURG, Dec. 12.—Owing to an attempt recently made by the Nobels, the great Russian oil refiners, and the Rothschilds to corner the naphtha market the government intends to adopt a law making the cornering of grain, provisions, or any other commodity illegal.

LISBON, Dec. 11.—The Minister of War has resigned owing to the failure of the Cabinet to agree upon his proposed army reforms. The stability of the Cabinet is threatened. Prime Minister Ferreira will refer the matter to the Cortes and he will ask for a vote of confidence.

MADRID, Dec. 10.—Señor Sagasta has formed a new cabinet. The cabinet's support is composed of moderate Republicans and Liberals.

BERLIN, Dec. 10.—Gen. Von Kaltenborn-Stachau, Minister of War, introduced the Army bill in the Reichstag to-day for its first reading with a long and earnest speech. He declared that Germany must be prepared to enter at any moment a final war which would dwarf all preceding wars in the magnitude of the forces engaged and of the issues to be decided. It was imperative that every man in Germany able to bear arms should be ready to respond when called. The bill was a measure of supreme necessity and demanded no sacrifice that the patriotism of the nation should not be willing to grant, and no sacrifice greater than what other nations were making in preparation for the mighty struggle that might at any time begin. It was in obedience to the supreme need of Germany for that struggle that the bill had been prepared, and the government hoped and expected that it would receive the support of every one interested in maintaining the integrity of the fatherland and in defending those advantages which it had cost so much of German blood and German energy to obtain. The War Minister described at length the details of the bill and showed that every effort had been made to make the burden as light as a prudent regard for the security of the country and the efficiency of the army would permit. The address was favorably received and the utterances of Gen. Von Kaltenborn-Stachau in regard to the almost certainty of a great European war at an early date evidently produced a profound impression as confirming the predictions of Chancellor Caprivi on the same subject. Chancellor Von Caprivi made a speech in which he hinted that the government was determined to dissolve the Reichstag unless the bill was passed.

CINCINNATI, O., Dec. 12.—The Cincinati Presbytery, in secret session, voted late this afternoon upon the second and third charges against Professor Preserved Smith of Lane Theological Seminary, and he was found guilty of both charges. These are the charges that pertain to his views on inspiration. The second charge was that he taught contrary to the fundamental doctrine of the Word of God and of the Confession of Faith, that the Holy Spirit did not so control the inspired writers in their composition of the holy Scriptures as to make their writing absolutely truthful—*i. e.*, free from error—when interpreted in their natural and intended sense. The third charge accused him of teaching an inspiration of the Scriptures in a sense different from that taught by the Scriptures themselves and by the Confession of Faith. The final vote is reported to be: Charge second—guilty, 36; not guilty, 20. Charge third—guilty, 32; not guilty 26. A committee was appointed to consider and report the penalty for the action of the presbytery at the meeting to-morrow. It is surmised that the penalty of excommunication will not be recommended, and possibly not even more than an admonition, as the committee is made up to include several supporters of the accused.

A cablegram dated Belin, December 11, reports that Chancellor Caprivi's death knell may be the noted army bill. It was rumored that he would withdraw the measure or resign. He attributes much of the opposition to the army bill to the Ahlwardt scandal, the latter having falsely charged that army guns furnished the government were seriously defective.

A cyclone cut a path three hundred yards wide near Summit, Mississippi, killing four persons, injuring others, and destroying property.

A Berlin dispatch dated December 13 states that everything points to defeat of the army bill, the dissolution of the Reichstag, and an appeal to the people. Conservatives and other opponents to the government are making extensive preparations for election gains.

A Paris cablegram of the 13th reports another French cabinet crisis as imminent. M. Rouvier has resigned as Minister of Finance. President Carnot's position is said to be shaky.

MADRID, Dec. 13.—After Premier Sagasta's statement in the Cortes, while many of the Deputies were cheering for the Queen Regent and the young king, the Republican Salmerona arose, towering above the other members, and in a ringing voice cried "Viva Republica." A scene of intense excitement followed and for several minutes nothing could be heard but cheers and counter cheers.

ROME, Dec. 13.—Within the last few weeks, as is well known, the relations between the Vatican and Russia, though they have not grown so close as to warrant a belief in the near reunion of the Greek and Latin churches, have become extremely cordial. The visit of Grand Duke Sergius was a symptom of this friendliness. The good will of the Vatican towards the government of the Czar has not been confined to words, but has found practical expression in a brief to Polish Bishops in which they are exhorted to abandon and discourage insurrectionary tendencies and submit to the will of Providence, which has made them subjects of the Czar.

Dr. Henry Preserved Smith has been found guilty on the remaining heresy charges, Nos. 1 and 2. His sentence is suspension from the ministry of the Presbyterian Church until he agrees to cease teaching his personal views in opposition to the church.

## Sunday School Associations.

### NORTHEASTERN MISSOURI.

Convention convened at Higbee, November 4, 1892. J. A. Tanner superintendent, Mary A Richards secretary. Sunday school reports; Higbee: Sessions 18; total enrollment 59; total attendance 815: average attendance 45; classes 6: number of officers 9; average collections 24 cents; total collections $4.34; collected for association 64 cents; balance $4.34; number of *Hopes* taken 24; *Quarterlies* 24; number of books in library 130. A. Thorburn superintentent, Maggie Winn secretary. Bevier: Number of sessions 17; enrollment 92; total attendance 983; average attendance 57; number of classes 6; number of officers 8; total collections $4.12; average collections 26; amount collected for association $2.07; total disbursement $7.60; balance $5.92; number of *Hopes* taken 25; number of books in library 145. Joseph A. Tanner superintendent, Lena Davies secretary. Superintendent gave some very good remarks on Sunday school work. A very pleasant session was enjoyed by all present.

To all Sunday school superintendents in Northern Illinois and Southern Wisconsin district.

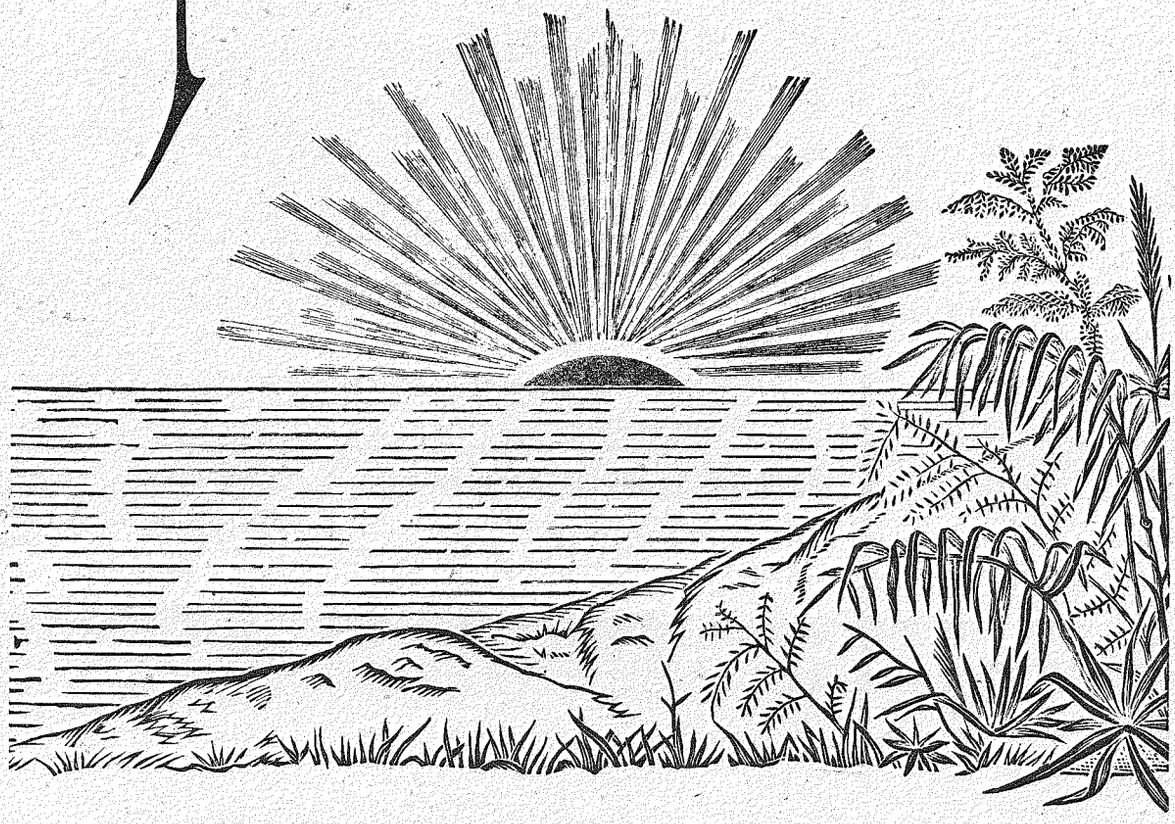
I desire to call your attention to a resolution passed at our district convention at Plano, Illinois, September 30, providing that hereafter the term of office of all local school officers within this district shall be six months; that the elections be held at the last business session in December and June of each year, the officers to assume their positions the first Sunday of the following month. Please observe this at the close of the present year, and notify me promptly the result of your elections.

C. I. CARPENTER, Supt.

PLANO, Ill., Dec. 9.

www.LatterDayTruth.org

# AFTERGLOW



## REMEMBER OUR MISSIONARIES AT THE CHRISTMASTIDE.

THIS cut is a facsimile of the design on the cover of the volume of poems published in aid of the Gospel Boat Fund. It is stamped in gold, on the cover, in each style of binding; the title with neat design is also stamped in gold on the back of the volume. Each style is handsomely bound. The following are the various bindings and prices:—

| | |
|---|---|
| **In Cloth,** | **$1.50** |
| **In White Vegetable Parchment—a white glazed, linen-like fiber very handsome** | **$1.75** |
| **In full Leather** | **$2.00** |
| **In Morocco, colors red or black** | **$2.50** |

Place your orders early, or you may fail to secure a copy. Send money for sample copy in any style of binding you prefer, and you will be able to sell from one to a dozen copies without trouble as the holidays come on. Cash must accompany all subscriptions.

Address orders to

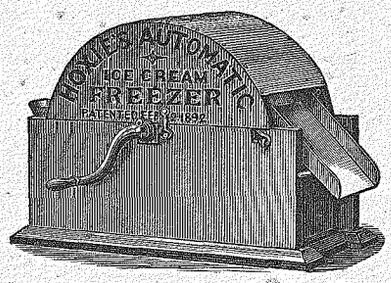
DAVID DANCER, Box 128, LAMONI, IOWA.

www.LatterDayTruth.org

HOXIE'S AUTOMATIC

# Ice Cream Freezer

CAPACITY UNLIMITED.




**For Hotels, Restaurants, and Family Use.**

Will freeze Ice Cream, Lemonade, Sherbets, and all kinds of Ices instantly. Several Machines combined in one, with saving of 80 per cent of ice. Agents wanted. Exclusive territory can be secured by addressing

**HOXIE BROS.,**

17 CHARDON ST., BOSTON, MASS.

## A CHRISTMAS OFFER.

**$12.85 Worth of Goods for $4.95.**

To introduce our Bed Springs, etc., we will send:—

| | Retail price. | |
|---|---|---|
| 1 set Complete Bed Springs by express or freight for | $1 00 | $3 00 |
| 1 Dandy Clothes Rack | 55 | 1 25 |
| 1 Favorite Sham Holder | 25 | 60 |
| 1 Baby Delight Maker (Swing) with coil spring "Jumpers" | 60 | 1 00 |
| 1 14x17 (inside measure) Portrait Frame; this is a very beautiful and massive receding frame, almost 7 in. moulding, consisting of one in. gold lining, next 1 in. red plush, followed by 2 in. gold oval, then outside 3 in electric gold bronze, with dark ground; Frame by ex. or f. t. including box'g. | 1 10 | 2 50 |
| 1 14x17 Crayon Portrait (¾ life size, bust) from any photo or other picture (a correct likeness) by express | 1 60 | 3 50 |
| (By mail postpaid $1.80.) | | |
| 1 Floral Family Register and Marriage Certificate, postpaid | 25 | 1 00 |
| Total | 5 35 | 12 85 |

We will send any one or more of the above described articles at prices quoted or will send all at one time for only $4 95 to *one person only* in each place where we have no agent if they agree to act as agent or try and get us one. We have a large number of agents who are selling our goods and making a good living. With goods ordered will send *cash* and *credit terms*. If we receive order from a place where we have an agent or have received a previous order under this offer, we will return your money. This order is limited, so let us have your order right away.

Yours in bonds,

B. F. ORDWAY & CO.,

Dept. B., Peoria, Ill.

## MINISTRY AND BRANCH CARDS.

Neat cards for Ministers and Branches, with name and address or house of worship and hours of services on face, and Epitome or "What we Believe" on reverse side. An excellent aid. Two sizes: 3¼ x 4 inches, price 75 c. per 250, $2.50 per 1,000. 3 x 5⅛ inches, $1.00 per 250; $3.50 per 1,000 postage paid

## 4 LOTS

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

**CHOICE RESIDENCE LOCATION.**

Terms reasonable. Call on or address,

J. A. GUNSOLLEY, Lamoni, Iowa.

"The Proper Study of Mankind is Man."

# "WHAT IS MAN,"

BY ELDER J. R. LAMBERT.

**Cloth 75 c; with Patriot a year $1.50; paper 50 c.; with Patriot a year $1.25.**

Address orders invariably LAMBERT BROTHERS,

LAMONI, Decatur County, Iowa.

# Autumn Leaves Premium List

Wishing to increase our circulation, and as an inducement to those who are willing to help us do this, we have decided to offer the following very liberal cash premiums:—

| | |
|---|---|
| For the largest list of new subscribers (not less than 12) sent us before Jan. 15, 1893 | $15 00 |
| For the largest list of renewals | 15 00 |
| For the second largest list of new subscribers (not less than nine) | 10 00 |
| For the second largest list of renewals | 10 00 |
| For the third largest list of new subscribers (not less than six) | 5 00 |
| For the third largest list of renewals | 5 00 |
| For four next largest lists of new subscribers (not less than three) | 2 50 each. |
| For four next largest lists of renewals | 2 50 each. |
| For five next largest lists of new subscribers (not less than two) | 2 00 each. |
| For five next largests lists of renewals | 2 00 each. |

CORRECTION.—Having more carefully examined the Cyclopedia of History, we have thought best to withdraw it from our premium list and offer the engravings in its place, as we believe they will be more satisfactory to our patrons.

In addition to the above cash premiums (as we wish to compensate everyone who is willing to help us) we will for one new subscriber and your own renewal, send you, postpaid, our fine steel engraving of President Joseph Smith, or the engraving of Pres. W. W. Blair, as you may choose. Or for two renewals and your own, we will send the same.

While the steel engraving of President Smith needs no recommendation from us to those who have seen it, to those who have not we would say that it is the finest enlarged picture of our President extant. The plate from which it is printed was engraved on steel especially for us, the plate alone costing us hundreds of dollars. It is a superb work of art and must be seen to be appreciated.

Take notice that the above offers are made only upon *payment in advance*. Money must in all cases accompany the list of names. Names may be sent at different times, but you must keep a list of them for final settlement.

## Spiritual Gifts and the Seer of Palmyra.

BY ELDER M. H. BOND.

Modern Prophets after ancient types. Who was Joseph Smith? Was he a religious impostor? Was he a "Spirit Medium"? What does the Bible say about Joseph Smith?

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the work of "The Latter Day Seer," Examined in the Light of Facts and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A revision of "Spiritual Gifts," with supplement and appendix. Paper covers, 35cts., full cloth binding, 60cts.

NEW YORK CORRESPONDENCE

## SCHOOL of LAW

FOR HOME STUDY

243 BROADWAY N.Y.

INTRODUCTORY LECTURE FREE

## Book of Mormon.

(LARGE SIZE.)

New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.

The paragraphs are shortened, thus making it more perfect as a book of reference than former editions The index is rearranged, the subjects and citations furnishing a complete analysis of the contents

Bound in Roan leather, Sprinkled Edges $1.50
Seal grained Russia, Sprinkled Edges - 1.75
Seal grained Russia, gilt edges - - 2.00

## HOMES.

If you ever expect to move to Lamoni, now is the time to buy a nice large Residence Lot for $100, on easy terms of payment. Only ten minutes walk from L. D. S. church.

Write for Plat to

D. F. NICHOLSON,

Care Lamoni State Bank.

## THE DICTIONARY HOLDER

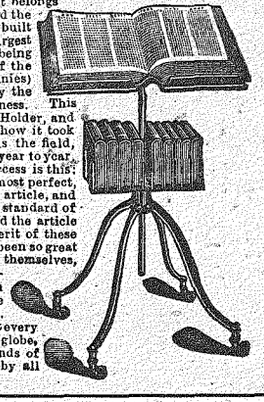
Did you ever learn what fabulous results grew out of the manufacture by Mr. Noyes of an ornamental stand to hold the dictionary? The story reads like a fable, but to tell it one must ask another question: Have you ever noticed the advertisement of the Aermotor Company, which starts out as follows;

**45 sold in '88**
**2,288 sold in '89**
**6,268 sold in '90**
**20,049 sold in '91**
**60,000 will be sold in '92**

**A Steel Windmill and Steel Tower every 3 minutes. ☞ These figures tell the story of the ever-growing, ever-going, everlasting Steel Aermotor. Where one goes others follow, and we "Take the Country."**

Well, that establishment belongs to LaVerne W. Noyes, and the means with which it was built up until it is the third largest user of steel in the West (being only exceeded by two of the great Harvester companies) was wholly furnished by the Dictionary Holder business. This brings us back to the Holder, and suggests inquiry as to how it took and held and still holds the field, increasing rapidly from year to year.

The secret of that success is this: Mr. Noyes has made a most perfect, artistic and meritorious article, and has maintained a high standard of excellence and supplied the article at a low price. The merit of these Dictionary Holders has been so great that they literally sold themselves, and in such great quantities that a small profit on each one has made the result above mentioned. They have gone to almost every habitable portion of the globe, even to the remote islands of the sea, and are kept by all booksellers.



RUINS REVISITED AND THE WORLD-STORY RETOLD, BY S. F. WALKER.

A Scientific Defense of the Latter Day Faith. Price $1.

## A Marvelous Discovery Free.

**Superfluous hair removed permanently, instantaneously, without pain, by Electro-Chemical Fluid. In order to prove superiority, we will for next 90 days send sample bottle and testimonials free, on receipt of nineteen cents to pay postage. Electro-Chemical Co., 25 East 14th St., New York.**



www.LatterDayTruth.org

Campbell 12

# THE SAINTS' HERALD.

Vol. 39. Lamoni, Iowa, December 31, 1892. No. 53.


## THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa

Subscription price $2.00 per year; Six Months $1.00; Three Months 50 cts.; single copies 5 cts.; Sample copies free.

The Traveling ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

Business Letters, Subscriptions, Remittances, Changes of Address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by Post Office or Express Orders, Drafts on Chicago, or lastly by Registered Letter. Do not send checks.

Advertising Rates, fifty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; Three months, fifteen per cent; Six months, twenty-five per cent; One year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For Reading Notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial Notices, twenty-five cents per line; discount as above. Address letters pertaining to advertising matter to R. S. Salyards, Advertising Manager.

(Entered at post office, Lamoni, Iowa, as second-class matter.)



## TO ADVERTISERS.

THE SAINTS' HERALD circulates in every State and Territory in the United States except the Carolinas; also in Canada, Great Britain etc. Having a field peculiarly its own, it is steadily growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.


## SERMON TO UNIVERSITY STUDENTS.

NORTHWESTERN UNIVERSITY has established a course of university sermons to be preached once a month at Evanston by representative ministers of various denominations. The first of the series was delivered last night by the Rev. Dr. John Henry Barrows, pastor of the First Presbyterian Church, Chicago. The sermon was on "The Truth and Comfort of Christian Theism," the text being Matthew 6: 9: "Our Father which art in Heaven." Dr. Barrows said in part:—

Martin Luther said: "The best name by which we can think of God is Father." It is certain that men generally have recognized that they are intimately connected by spiritual blood with the Author of all things; that hence they are bound to worship and to please him, and that without his favor they are plunged into despair. In view of what is observed in the world of mind and the world of nature, men have been convinced of their origin in a supreme power, their need of supreme love, and their peril before the Supreme Author of the moral law within. The human mind in its natural working is strongly theistic. Material elements and emotions, however marvelous, furnish us no such revelation of God as is found in mind, the spirit of man that thinks and loves and chooses and worships.

What is the meaning of the moral law? If you ask history she answers "God." Pointing to the smoke of numberless sacrifices she declares that men have deemed themselves accountable to a Supreme Being, and that the moral law is the source and occasion of that greatest fact of history, religion. If you ask philosophy what it means she repeats her sublime axiom that every effect demands an adequate cause. The moral law is a stupendous effect, and points, together with all lower effects, to that Supreme first cause for which, as Herbert Spencer has said, "We have more evidence than for any truth whatever." If you make your appeal to the moral sense itself when touched by a feeling of remorse, you get an answer in the words of penitent David, "Against thee, and thee only, have I sinned."

It makes a vast difference with a man's outlook into life whether or not he has received the New Testament revelation of the divine nature as love. If love is the divine artificer and govenor of the material, mental, and moral universe; if that blessed name describes the heart of the Almighty, who awes us by the sublimity of its creations; if love is the nature of that being whose continual activity in the marvels of earth, and sea, and sky is the life-long study of the naturalist, the mathematician, and the astronomer; if this infinite cosmos is the home of an ever present benevolence, and the palpitating ether throbs from star to star with the onflowing billows of love; if this precious and peculiar grace which makes what joy we know on earth is enthroned to the royalty of supreme and eternal dominion over force and law, over the motions of the spheres and the mutations of time, over national and individual life, over our birth and discipline and toils and griefs, over our homes and our graves, our present and our future; if all the altars built to the unknown God have been unconsciously offering incense to this innermost and sublimest attribute of deity; if the divine some one whom Socrates and Plato revered and Eastern poets worshiped on Persian hilltops, rosy with the streamers of the dawn, is best named in the language of the Asiatic peasant who wrote so confidently that "God is love," then we have a truth and a treasure which cheapen the learning of universities and the diadems of kings.

Fruitless is all knowledge if it does not lead us in adoration or penitence to our knees. The knowledge of God is a terror and despair if his children may not speak to him. As we have ascended the golden steps which lead to our Father's threshold, let us entreat him to open the door, that his glory might smite our faces. Let us seek his mercy, lest when his anger is kindled but a little we be utterly consumed. Let all who believe that God is, test him now and henceforth if he heareth and answereth prayer.

## THE COLLEGE OF CARDINALS.

THE word *cardinal* is derived from the Latin *cardinalis*, meaning principal, and it was originally applied by the early church to any priest holding an important office. By degrees, however, the title came to be exclusively given to the principal clergy of the Romish Church. In process of time it was confined to a certain number who serve as a sort of ecclesiastical senate to advise and aid the pontiff in the government of the church. This is known as the College of Cardinals, and the laws which govern it were fixed about 1590. The number of the members of this college has fluctuated from fifty to seventy, the latter being the present number. The cardinals are divided into three classes, cardinal bishops, cardinal priests, and cardinal deacons, the maximum number of these classes being respectively, six, fifty, and fourteen. They are all elected by the pope himself, and in virtue of their position, they take precedence of all bishops and archbishops, and are held also to have the rank of princes. The cardinal priests are generally those who have also the rank of bishop, to which they have attained previous to the conferring upon them of the title of cardinal. Those known as cardinal deacons are usually regularly ordained priests. They are generally men who have devoted their lives, outside of their theological studies, to the acquirement of knowledge of law, diplomacy, and statesmanship. The decrees of the church direct that the cardinals should be selected as far as possible from all nations, but in fact the great majority of them are chosen from Italy. The pope is always elected by the college of cardinals.—*Chicago Inter-Ocean.*

Better trust all, and be deceived,
And weep that trust and that deceiving,
Than doubt one heart that if believed
Had blessed one's life with true believing.
Oh! in this mocking world too fast
The doubting fiend o'ertakes our youth;
Better be cheated to the last
Than lose the blessed hope of truth.

www.LatterDayTruth.org

## H. L. TILTON,

1881. LAMONI, IOWA, 1892.

GENERAL MERCHANDISE,

**Strictly Cash and Produce.**

A CASH STORE can and will sell goods for less money than any house doing a credit business.

WE SOLICIT YOUR PATRONAGE.

## THOS. TEALE & SON

Carry the largest and most complete line of

**Dry Goods, Clothing, Groceries, & Hardware**

in town. We buy in large quantities, and for cash, and can meet all competition.

THOS. TEALE & SON.

## B. D. FLEET,

General
Merchandise,
LAMONI, - IOWA.

## LAMONI ILLUSTRATED.

A neat little booklet containing an account of the settlement and growth, with a description of the business facilities of Lamoni. Nicely illustrated, showing views of Church, Herald Office, Schoolhouse, and Residences. Price 15 cents. Address, PETER M. HINDS,
31dec3m LAMONI, IOWA.

CHRISTMAS AND NEW YEARS' HOLIDAYS.

Excursion Via C. B. & Q, to any point east of Missouri River, and within a radius of two hundred miles from selling station, December 24. 25. 26, and 31, 1892, January 1 and 2, 1893, good to return on until January 3, 1893, at one and one third fare

1885 1892

## HOPKINS & HUDSON,

Lamoni - - - - Iowa,

Dealers in **Furniture, Undertakers' goods,** Wagons, Buggies, Pumps, and Farm Implements. Large stock, Low prices. All Inquiries Promptly answered. We solicit your trade.

## A BARGAIN IN REAL ESTATE.

An 88¾ acre farm, 5½ miles from Lamoni, good house, four rooms downstairs and one good sized room upstairs, fair out buildings, about sixty acres under cultivation, the balance in meadow and hickory and oak timber. Two springs, two good wells. If taken soon $1,800 will buy it, to *be* sold before February 1, 1893. For further particulars call on or address,
S. K. SORENSON, LAMONI, Decatur Co., Iowa.

## L. A. FOWLER, CONTRACTOR & BUILDER

**LAMONI, - IOWA.**

Parties intending to locate in Lamoni will do well to consult me. Plans, estimates, etc., furnished on application. First-class work; terms reasonable. Have built the best houses erected in Lamoni. Reference, David Dancer, Lamoni, Iowa.

## BOOKBINDING

Of all kinds at reasonable rates.

| | |
|---|---|
| Herald volumes, library leather backs and corners, marbled edges | $1 50 |
| Autumn Leaves, half roan, cloth sides | 1 00 |
| " " half imitation morocco | 1 25 |
| " " half morocco | 1 50 |

Books of similar size at same rates.

**Prices include cost of returning to sender.**

## A RELIABLE WOMAN

Wanted in every County to establish a Corset Parlor for the sale of **Dr. Nichols' Celebrated Spiral Spring Corsets** and **Clasps.** Wages **$40** to **$75 per month and expenses.** We furnish complete stock on consignment; settlements monthly. **$3** SAMPLE CORSET FREE. Send 18 cents postage for sample and terms. **S. S. Mfg Co., 378 Canal St., New York.**

## *Blair Mercantile Co.*

## FINE SHOES. - FURNISHING GOODS.

FANCY DRY GOODS.

Our aim is to please
Our patrons.

*Remember the name—*

## BLAIRS.

**A HOME FOR SALE.**

Large, two-story, eight-room House, with plenty of Closets, Summer Kitchen, good Barn, and other out buildings. Plenty of hard and soft water handily arranged. Situated on the highest ground in Lamoni, fronting the South, commanding a good view of Town and Country, with lot 150 ft. front by 222 ft. deep, nearly level, just fall enough for drainage, nicely set to Fruit and Ornamental Trees Good sidewalks leading to all parts of town. Only three blocks from Business Center, three blocks from School, one block from Herald Office. In good Neighborhood. Surrounded by good Residences, on one of the finest driving streets in Lamoni. Improvements are all new, and most conveniently arranged, built of the best material all through, as I intended it for a Home for Myself, but having made other arrangements, desire to sell

Inquire of or address,
W. A. HOPKINS, LAMONI, Ia.

## YOU CANNOT AFFORD

To be

**WITHOUT A GOOD GENERAL NEWSPAPER**

IN YOUR FAMILY.

Reading the **PATRIOT** commends it more than anything else. All we ask is that you shall place yourself in a position to be your own judge.

TRY IT! TRY IT!

Send for free sample, and testimonials of those whom you know, and who know the *Patriot.*

**1 year $1 00, 6 months 50c., 3 months 25c.**

LAMBERT BROS, Lamoni,
10sep. Decatur Co., Iowa.

## ATTENTION.

We have on hand ONE GOOD, STRAIGHT GRADE of WHOLESOME, FAMILY FLOUR, not adulterated with alum or other ingredients, which we offer at $1.00 per sack. Give it a trial and be satisfied.

**JAMES ALLEN,**
**Lamoni Flour Mill.**

Robt. Winning, President. **LAMONI** D. F. Nicholson, Cashier.

## STATE BANK

(Successor to Farmers Bank of Lamoni.)

Paid up Capital..... $25,000 00
Liability of Stockholders..... $50,000 00

Incorporated under the laws of Iowa, Aug. 1, 1891.

SIX PER CENT INTEREST PAID ON TIME DEPOSITS.

Farm Lands and Town Lots for Sale.

## ZION'S ENSIGN

## FREE

**UNTIL JANUARY 1, 1893.**

Read the Conditions.

For one dollar we will send the Ensign to new subscribers from the date of receiving their subscriptions until January 1, 1894, thus giving it free for the remainder of this year.

**Address, ZION'S ENSIGN,**

**Box 175. Independence, Mo.**


ADDRESSES.

Thomas Lester, Bishop's Agent Philadelphia district, No. 2299 Pacific street, Brooklyn, N. Y.


## DR. JOHN H. HANSEN,

LAMONI, - - IOWA.

(Graduate Kentucky School of Medicine,)

*TEN YEARS EXPERIENCE.*

CHRONIC CASES A SPECIALTY.

## PATTIE;

### Or Leaves from a Life.

Carefully revised by the author, and contains her portrait; also an introduction by Bro. W. W. Blair.

The story of Pattie is not a work of fiction, as some imagine, though in romance it equals any found in fiction. The book is all that it purports to be—a true narrative from real life—and at the solicitation of many friends the real name of Pattie appears in the revised book.

Those who desire books representing the faith of the Latter Day Saints, for their own or their Sunday school library, have this opportunity to encourage their production. ELEANOR.

**Price by mail $1.15.**

## PRESIDENCY AND PRIESTHOOD;

### The Apostasy, Reformation, and Restoration.

BY ELDER WM. H. KELLEY.

(New, Revised, and Enlarged Edition.)

It contains 421 pages of closely-written matter, with autograph and likeness of the Author, and is printed in good, readable type, with neat binding. The work is a library within itself; a marvel of trenchant criticism and logical deductions from historical facts; a key to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. It treats largely of Ministerial Authority as associated with the Melchisedek and Aaronic Priesthoods, and the Ideal Church of New Testament times is conspicuously set forth in striking contrast with the creeds and systems of church building since the days of the Apostles. Also the claims for the Restoration of the Gospel at a later day than the Apostolic age are critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. A historical *resume* or brief is also inserted of the rise and development of the "apostate church," and an exegesis of the 29th chapter of Isaiah, the revelation of the "sealed book." Also the origin of modern churches and creeds, etc. Price, $1.25.

## JOB PRINTING, BOOKBINDING ETC.

The Herald Office is prepared to do first-class work in Job Printing, Bookbinding, Stereotyping, and all work in the line of Publishing. We have one of the largest plants in the State, with complete facilities to meet all demands. Estimates furnished on short notice; work promptly done, and in style up with the times.

For further information address D. DANCER, Business Manager.

R-I-P-A-N-S TABULES

REGULATE THE

**STOMACH, LIVER AND BOWELS,**

AND

**PURIFY THE BLOOD.**

A RELIABLE REMEDY FOR

**Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.**

Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief.

Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address

THE RIPANS CHEMICAL CO.
10 SPRUCE STREET, NEW YORK CITY.

## Western Normal College

Largest, Cheapest and Best Normal School in the West. Twenty-five Dept's. Thirty Teachers, all specialists No vacation except Aug. Enter any time. Take any classes. Expenses low. Graduates in demand. In order that all may test the merits of the Western Normal College, **we will pay your R. R. fare** from your home to Lincoln, Neb. Full particulars, catalogues and circl. **FREE.** Wm. M. Crow, Pres. Lincoln, Neb.

CAR FARE PAID.


www.LatterDayTruth.org

# THE SAINTS' HERALD.

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—John 8: 31, 32.
*"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."*
Book of Mormon, page 116.

Vol. 39. Lamoni, Iowa, December 31, 1892. No. 53.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, Dec. 31, 1892.

CONTENTS:

EDITORIAL:
Dedication at Kibbie, its Lesson.....837
The Railroad.....837
Trouble for the Presbyterians.....839
Uncertain religions.....839
The Spirit in the field.....840
Heresy Trials.....840
SELECTED POETRY:
Hosanna Son of Mary.....842
MOTHERS' HOME COLUMN:
The Years.....842
Commendation.....843
LETTER DEPARTMENT:.....843
ORIGINAL ARTICLES:
Modern Spiritualism.....845
The Triune God.....847
Partaking of Sacrament Worthily....848
CONFERENCE MINUTES:
West Virginia.....848
Galland's Grove.....848
Texas Central.....848
MISCELLANEOUS:
Correction of Report.....849
To Amend.....849
Items of Interest.....849

## DEDICATION AT KIBBIE, ITS LESSON.

THE recent dedication of a church building at Kibbie, Crawford county, Illinois, has the foundation for an excellent lesson to the workers in the gospel harvest field. Bro. Emsley Curtis, of Harrisonville, Missouri, was shown in a dream the field and one of the chief men resident there who should aid in his work there. He went to the field, and took time to look it over. When fully satisfied of its identity, he began his work, visiting from house to house, and preaching at night as opportunity offered. He soon created an inquiry, which inquiry resulted in the convincing of a few, who offered themselves as candidates for baptism. This roused the slumbering prejudice of some, and a contest began. An incident of this contest will serve to demonstrate how the good Spirit helps the faithful and humble worker. Two good sisters in the New Light, or Christian Church, by agreement engaged in prayer at stated times, concentrating their minds on the request that God would in some way, or by some one, send something among them that would wake up the slumbering, rouse the dull, among the church members, and cause that the "Bible should be read and searched more diligently than it had been before." Nothing had occurred up to the date of Bro. Curtis' visit to indicate that their prayers had been heard. But the preaching of Bro. Curtis, and the contest that began between him and the resident religionists, roused the sleeping and dull ones, Bibles were taken from their resting places, and an active and persistent reading of them began by some with the design to withstand and put down "the Mormon," by other some to find out the truth, and perhaps by all to gain information and light. Of the two sisters who had so earnestly prayed that something should occur to make folks read the Bible more thoroughly; one, Aunt Betsy was willing to think it possible that the coming of Bro. Curtis and his work were an answer; the other, Aunt Barbara, would have none of it. The coming of Bro. Curtis was the coming of a deceiver, his work of the Adversary, and so with all her energy and bitterness of soul she traversed the ground and did all she could to counteract his preaching, and to stop him from the use of meeting and schoolhouses. Aunt Betsey, however opened her Bible and her ears, heard patiently, compared diligently, prayed fervently, saw the light, heard the voice of the Good Shepherd, and obeyed the call.

The very thing which these two women had devoutly prayed for had come to them; but how differently it was received. The one put herself into the Lord's hands unreservedly, the other with premeditated thoughts of how God should send and by whom. The one was made happy and to rejoice, the other left miserable.

Persecution accomplished the shutting the Saints out of the chapel they had largely helped to build; and not content with that closed the doors of adjacent schoolhouses against the banner bearing messengers. But truth, always aggressive, had sowed the seed, and fair plants of courage and resolve had sprung into being. Bro. L. B. Curtis, who was shut out of the chapel built on land given by him with the stipulation that it was to be open for others than himself and his fellow worshipers in that faith, (New Light, or Christian,) before he had joined the invading philosophy, his immediate family, John, J. T., and J. W. Curtis, and others, Brn. Wm. Randolph, Anthony McKee, Andrew Boyd, —— Roberts, Charles Griswold, Sisters Phebe, Betsy, and Mary Curtis, Jennie Randolph, Sr. Boyd, and others, stung by humiliation resolved (and to resolve was to do), to build a place of worship. Bro. L. B. Curtis again gave a site and other aid, stipulating as before, that the house should be free to others than the worshipers that built it. With an enterprise, devotion, and sacrifice worthy of commendation the few husbanded their energies and the house was built, finished, and occupied, with not a jar or discord from start to completion.

In the last sermon we preached in it we suggested that over the pulpit, on the wall at the back, there should be placed the motto: "A Free Pulpit, and an Open Bible;" which suggestion was accepted, and will be carried into effect. The lesson which this teaches is that the "seed of the church," sown in every community, may be found, if a careful and persistent teaching of the gospel is pursued; and that a united people, though few, can do what they will under God's blessing.

Bro. Wm. M. Randolph is president of the branch and will welcome any of the traveling ministry whose way may bring them to Kibbie Temple.

## THE RAILROADS.

THE railway systems of the country are a necessity born of necessities. The day is not long past when they were called in moral speech, levelers. And, as at first it was thought a too stupendous undertaking to build a road without some pecuniary aid from either the State, or the Nation, the public domain was taken from the general public to benefit the incorporators and the people living near the line to be built. Millions of acres of the best land "Uncle Sam" ever owned were thus given away to the enriching of a few at the expense of the many. It was mistaken wisdom then, but characteristic of the times, and the folly of it was not seen until the mischief was wrought beyond remedy. But, for all this, would it now be any better wisdom to destroy the machine-shops, round-houses, roads, bridges, engines, cars, and all the rest of the machinery and other paraphernalia of the different railways in this country? Would it not be a too long and too serious a step backward?

The existence of railroads makes possible a host of industries which could not live a month without them. And yet men are so irrational in their discontent from immediately surrounding conditions of apparent poverty contrasted with unusual riches and consequent luxury, that they would rashly destroy the wealth of the

www.LatterDayTruth.org

wealthy with no possible chance by it to remedy the evil complained of.

Mr Jay Gould has lately died; and his will probated disposes of the astonishing sum of 72,000,000 of dollars, estimated values. It is said that he started for himself with a cash capital of one half a dollar. Whether this is true or not, it is certain that he was not born to great wealth, but achieved it by his own daring and successful scheming and executive ability in accomplishing. It may be granted that he had no heart, but it must be conceded that he had brain, and that he put it to good use, looking at it from a wordly standing point. He had sufficient wisdom to foresee certain results to arise from certain causes; he set himself to create those causes, succeeded, and of course reaped the results his sagacity had foreseen. He had sufficient paternal instinct to put his sons into such business relations with himself and his plans that when he died one of them was found competent to be chosen as the successor of his father in the chief enterprises begun and fostered by the father. Many despise the man or are envious of the fame, prestige, and wealth of the Gould family; but would they in similar conditions have done better than he did?

Has there been no good resulted to the public from the methods pursued by Mr. Gould in the accumulation of his fortune? Have none of the many thousands whom it is said he has robbed received any compensation whatever from the schemes projected and completed by him? He has built lines of road competing with other parallel lines of road, both north and south, these have resulted in creating rivalry with a consequent cheapening of carriage and transportation, whether the promoters intended it or not. Personal ambition is as human and persistent in railway magnates as in commoner men, and has stood the country in good stead; for no great combination of railways for the purpose of grinding the people has stood long, self-interest being always the rock on which they have gone to pieces.

The "Gould system," the "Vanderbilt system," and all the rest of them are immense in the vastness of their reach and the business they do; and while it may be true that the few, comparatively, reap the golden harvest, it is equally true that the reaping of the vast field yields labor and compensation to the thousands of harvesters for whom there might be no field if it were not for the few. A late writer says of Mr. Gould: "Much of his wealth was actually created by his own labor and ingenuity, and in most cases not only was nobody the poorer for his operations, but the country as a whole was richer." This writer cites two instances in which Mr. Gould took two pieces of unproductive property and made both paying institutions; these were the Manhattan Railroad Company and the Western Union Telegraph Company; and he further states that no one lost the millions made by him in doing this. He simply reorganized the plants, officered them, repaired and reinforced the machinery and made them go—that was his forte.

But it is not to praise Mr. Gould that we write this, but to point the lesson which the railroads may teach us. They are a necessity, and because they are, they must be tolerated; and the good that accrues to the great mass of the people must be considered an equivalent for that toleration. And what we write of railways may be written of many great enterprises now existing and flourishing. Mr. Philip D. Armour, the millionaire beef and pork packer of Chicago and Kansas City has lately donated to the city of Chicago, an institution for manual training which involves a direct gift of something like two and a half millions of dollars. Mr. Armour's packing houses must be immense, his control of the markets for cattle and hogs most systematic and complete, and his profits enormous to be able to take from his business and bank account a sum like that. Of course it will be said that Mr. Armour has robbed the farmers, cattle buyers, and feeders, of these millions he thus gives away. But who of all those whose cattle and hogs he has had slaughtered and packed can identify in any way the dimes, or dollars he has taken from them. Is it not a fact that the business he has done and is doing is in a sense the business heart that sends millions of dollars pulsing all through this western country, into the smallest business veins of the remotest city and hamlet everywhere. Is not the business huge as it is a necessity, to be done by some other if not by him. It is a day of great enterprises, and their necessity is, or should be their sufficient excuse.

Legislation may do much to mitigate evils which have resulted from the vicious, and class legislation of the past; but one thing legislation will not be able to accomplish, and that is to remove the restrictive barriers between the conditions of poverty and wealth. No amount, or kind of legislation can ever overcome, or set aside the certain disparity between conscious integrity, persistent energy and endeavor, and slipshod enterprise and half-hearted labor. No matter how earnest and honest legislators may be they cannot remove the fictitious estimates of existing conditions made by both extremes in political strife. Statute law cannot dispose of the questions of demand and supply in their fundamental principles; nor create new conditions to replace the old. The assembly may regulate to an extent the railway traffic, and thus affect the fortunes of a Jay Gould, or a P. D. Armour, but, it is possible that in doing it, the fortunes of men who have employment, and consequent support and possibly final competency, through the enterprise of those men may be injuriously affected likewise.

There are some 11,000,000 voters in the United States, including of course all classes. The number of these voters who possess $1,000,000 each is about 4,000, or one in 2,750. The number of those having $10,000,000 and over is very much less. This serves to show that the idea so prevalent that this is a country of millionaries is a mistake the origin of which would not be hard to find. It would be possible, though we cannot now see that it is practicable, for the law making powers to make such laws that no man in the community could become the possessor of more than a fixed amount in real and personal property; but would this law make it any easier for those who have neither that amount, nor the disposition or ability to accumulate to secure it. We think not. It might be possible for the government to take possession of all the lands public and private, and job them out to those whom the agents of the government might deem to be worthy of them; but would this cure the evil of favoritism, or help the mass of the willfully vicious and indigent. We do not believe it. The best laws of the State and Nation are subject to abuse, and often are broken to the injury of the many to the benefit of the few; can they be so amended as to be proof against human greed and ambition. Many indulge the hope that they can; but, we see no remedy in human hands. Not until a king whose universal sway shall be enforced in love divine and power infinite, will there be such an adjustment in wisdom as shall meet the exigencies of human need. In the meantime let us all be patient, loving, and forbearing, doing what lies in our power to teach the lessons of self-helpfulness and reliance, the follies of selfishness and the wickedness of greed. And let us not reach out reckless hands to destroy existent things in such way that the ruin wrought may involve worse conditions to us than now surround us. Of the 11,000,000 voters 22,000 belong to the Amalgamated Association so largely represented in the late trouble at Homestead; and out-number the millionaire voters over four to one, which suggests the idea that the safe way to remedy laws that discriminate against the workingman might be repealed, modified, or amended through wise effort at the ballot-box, rather



www.LatterDayTruth.org

than by any resort to violence, the destruction of property, or the disturbing of the courses of public commerce, which results from the interference with and stoppage of great enterprises in a way that brings no good results to anybody, but trouble to all.

## TROUBLE FOR THE PRESBYTERIANS.

THE trial of Professor Briggs in New York and Dr. Henry P. Smith in Cincinnati by the Presbyterian Church has resulted in a verdict suspending Dr. Smith from the ministry until he renounces his errors. The dispatch to the *News Record* of Chicago, gives the following account of it:—

### CAST INTO OUTER DARKNESS.

CINCINNATI, O., Dec. 13.—The Cincinati presbytery, by a vote of 31 to 27 as unofficially reported, has closed the mouth of one of its brightest scholars until such time as he shall agree to renounce his views upon inspiration and cease to teach them. It was late in the afternoon when the debate upon the degree of punishment was ended. The majority of the committee favored rebuke, but by the close vote already given the decision was in favor of his suspension from the ministry. To-morrow morning the presbytery will meet for the purpose of approving the record and of passing sentence upon its convicted member.

The form of the sentence to be pronounced against the Rev. Dr. Henry P. Smith is as follows:—

"Dr. Smith is suspended from the ministry of the Presbyterian Church until such time as he shall make manifest to the satisfaction of the presbytery his renunciation of the errors which he has been found to hold and his solemn purpose no longer to teach or propagate them."

The acquittal on the first charge and the closeness of the vote on the other charges and the sentence are taken as good reasons why Prof. Smith should appeal to the Ohio synod and to the general asembly, but on the other hand, it is said, the known views of the synod are such that an appeal will be vain, except as a step toward reaching the general assembly.

There is deep feeling in the Presbyterian Church over the progress and the result of the trial. Many see in it the entering wedge for a divided church. One member of the presbytery said after the sentence had been agreed upon: "I cannot foretell the end of this matter. The good Lord did not see fit to endow us with the power to reach belief without the use of our reason, and I cannot see how the vote of the presbytery can settle questions for us that we must decide by reason."

Following on the footsteps of this trial and suspension the following has occurred at Pittsburg:—

### SECEDED FROM PRESBYTERIANISM.

PITTSBURG, Pa., Dec. 13. — At the Allegheny presbytery meeting to-day the important feature of business was the discussion of the affairs of the Oak Grove church. The Rev. J. C. McCrory, the pastor at the head of half the flock, seceded from Presbyterianism, and taking possession of the property, is now running the "Free Presbyterian" church. The presbytery will go into court and take legal steps to regain the real estate.

The action of the Presbyterian court in the case of Dr. Henry P. Smith, is significant of the peculiar struggle going on between the old time dogmas and modern methods of thought. The day has about come when promoters of public opinion in the church, the clergy, cannot longer dictate in dogmatic fashion to the membership; and it is now and again occurring that a minister imbibes the idea of freedom of thought on vital topics, and makes trouble for that sort of conservatism that insists upon certain dogmas and denies the liberty to reason on them, because they are uttered by the church in its human councils.

The question is well stated by one of the presbytery, "The good Lord did not see fit to endow us with the power to reach belief without the use of our reason." Notwithstanding this, the good fathers of the church are demanding an acquiescence in dogmas that have been apparently reached without the use of reason, and are now fearful lest subjecting them to that test may divide the church. Suppose it does so result, that was the occasion of the rise of the Presbyterian Church; and it may be time that the old plant should send out some shoots, like and yet unlike itself.

## UNCERTAIN RELIGIONS.

BRO. W. H. KELLEY sends us the Boston (Massachusetts) *Globe*, of the 21st ult., containing the learned sermon below. This sermon is valuable, chiefly, as showing the darkened, confused, and uncertain condition of the religious world in respect to the recorded religion of Jesus, and also as showing the need of further and direct revelation in these times that unity and certainty in these matters of present and eternal import may be secured and maintained.

At the church of the Unity, yesterday morning, a great congregation heard Rev. M. J. Savage begin a winter's series of sermons on "The Teachings of Jesus." His subject for the first sermon was, "The Source of Our Knowledge."

Of the course he said that it should be given to a careful consideration of the teachings of the man Jesus, in so far as they could be found out, and of his relation to his time.

But first there was difficulty in getting at them. The believers in the infallibility of the New Testament must bow their heads before contradictions and variations and accept them on faith.

But the free world of modern thought does not give these writings such treatment as this. Rev. E. A. Abbott, one of the most scholarly writers on theological sujects, has an article in the Encyclopædia Britannica on the Gospels. They are, he says, literature, written by we know not whom. Rev. Arthur Wright is the author of a book on the composition of the four Gospels. He makes no claim that they are infallible or perfect.

Dr. H. H. Wendt has recently published a book, "The Teachings of Jesus." He shows Paul and the other apostles as having undoubtedly misrepresented the teachings of the Master, and that we must find out what the teaching was by purely historic methods, such as should be applied to Plato or to any other heathen. Dr. Briggs is now on trial for heresy, because he holds that the Bible is fallible. Prof. Smith in Ohio is on trial for similar views.

In other words, he said, the scholarly men are coming with great rapidity to occupy this position; and note now that all these men are orthodox in position and statement; it is not alone the Unitarians who are studying these things.

We must, then, find out just what are the teachings of Jesus. There is an undoubted nucleus of utterance which comprises the words of Jesus, and much beside that must be regarded as not his at all.

In the light of a few general principles, using them as a torch, we must come to the truth as best we can. But we cannot allow for a moment such a method as is often pursued, which leads men to read and see in a book just the things which they wish to see, and, with no conscious dishonesty, to avoid all else.

We canot permit ourselves to go to the New Testament with any such preconceived ideal of Jesus as would prevent our finding, in so far as it is possible, who and what the real and true Jesus was. There are men, there are wings of the various sects, there are whole sects, which are based on just such readings of the New Testament as this suggests.

Let me turn now to the positive side and find what are the guiding principles which we are to follow. Let us see what were the conditions of the early church.

The first church in Jerusalem, Paul, all the apostles fully expected that Jesus would return again in the clouds. We find Paul teaching this doctrine — that almost any day the trumpet might sound and Christ appear again to establish the kingdom of God on the earth.

Why then, of course, should there have been any written records of Jesus' life? There were none: certain even conservative writers believe that the Gospels appeared not less than forty or fifty years after the death of Jesus. Nobody, of course, as they heard him, thought of taking any record of what he said.

The main principles and opinions he uttered came to be taught in the churches, while the people were waiting for him to instruct the younger ones who had never seen Jesus. So the story was repeated from year to year in the mouths of many men.

The Gospel of Mark is the earliest record we have. Mark was the pupil of Peter, taught as above. Next came Matthew's; we do not know who wrote it more than we know who wrote Mark's; both are the writing down by some one of the story as it was taught to the many pupils by these men in class. So Luke's. John was written by no one knows whom, probably near the middle of the second century. It is full of the thought and atmosphere of the second century of allusions to methods of thought and feeling that nobody had heard of before the second century.

You will see, then, that we have no records of an eye witness, only the story as it was current in different branches of the early church.

Some of England's scholars have elaborated the so-called triple tradition, which is the common story contained in all three of the first Gospels. In it there is no miraculous birth, no resurrection, no sermon on the mount, nor many parables. We must remember that though it is probable that three are right and one wrong, yet it is not anything more than probable—not sure.

There is another principle that must guide us. We must avoid those parts that are evidently told under the bias of a preconceived idea. For instance, Matthew's Gospel was written for the Jews about Jersualem. We see all through it evidence of the purpose of Matthew, first and foremost, to convince the Jews themselves that Jesus was the Messiah they were so long expecting, and this was his work—his gospel.

One more positive principle for our guidance: If we come across a teaching so spiritual that we know it was above and beyond the level of his age, we may feel practically certain that it was the word of Jesus.

Last, as to interpretation. We must re-

www.LatterDayTruth.org

member that Jesus was an Oriental, and that poetry was the daily breath of the Orientals. We have been told by Orientals that we did not know how to read Jesus. "You," he said, "make an Englishman of him, or a German." Our fault is to judge a metaphor of beauty as though it were a scientific statement. We must frame Jesus in the ideas and thought of his age.

And then the commonest error, perhaps, that I know is this: You go to the Bible and take a text out of its place, and then misapply it. Bible verses mean what the writers had in mind, and nothing else. Jesus taught what he meant, not what you mean.

These are the principles, then, that we must follow; both in our search and in our interpretation of the teachings of Jesus.

---

SISTER MINA HAWLEY, writing from Blue Jacket, Indian Territory, is of the opinion that a good work could be done there if some energetic laborer could come in there. She thinks further that the elder that has a big farm and receives the benefit from it, besides having his family sustained by the church while he labors in a field or mission work near his home, where he spends a great part of his time, is not the sort of missionary that is calculated to do the most good.

We are of Sister Mina's opinion, if there are any such elders. The moral effect wrought by such an elder is bad, decidedly bad. The church appoints its ministers in good faith, and the men appointed should act in the same way. Their place is in the field where the word may be preached, agreeably to the appointment and not at home caring for their own interests.

An elder who writes about the sacrifice he is making in leaving his home and the dear ones there, and who spends one fourth, or one half the conference year at his own fireside, and attending to his home affairs, can hardly realize how queerly his letter must read to those who know the facts.

The Savior once expressed the thought that the man who would not forsake houses and lands, home, father, mother, brother, and sister and wife and children for "his sake and the gospel" was not worthy to be called his disciple.

---

THE Chicago *Tribune* makes these comments upon a lecture on Theosophy delivered in that city of late by Mrs. Annie Besant, the leading advocate of that philosophy, so-called:—

Her line of thought had been to glorify the latest discoveries of modern scientists, which, she believed, realized certain foreshadowings of the alchemists of the middle ages. Scientific she was in manner and language, although her form of reasoning by analogy was constantly lifting her above the solid earth of demonstration. At last she confessed that the Wise Men in the East would not reveal what they knew of ethereal laws because the modern world would misuse the mystical powers to oppress the masses of humanity.

There was but one remedy, therefore, for the present diseased condition of the world:—

"Love thy neighbor as thyself."

This, then, was Theosophy!

It sounds like Christianity.

Mrs. Annie Besant is an earnest, zealous, conscientious woman who is advocating with her whole heart the general adoption of principles and theories that she will doubtless be found two or three years hence repudiating with her whole soul.

---

### THE SPIRIT IN THE FIELD.

FROM personal experience lately enjoyed we know that the laborer in the gospel field is aided in his ministrations by the Spirit of Him who is the Author and Finisher of the Faith. While laboring at Kibbie we had reason to know that there had gone before us the supervising care of the Spirit which Jesus promised should go before the truth bearing messenger; and to realize the good he extends to the preacher in the pulpit who faithfully essays to tell the story as the New Testament Scriptures has it. This was the case in our own effort, and in those made by Brethren Hilliard and Curtis, we usually call it good liberty.

Below we give the statement of Bro. James C. Crabb, who is one of the steadiest and sagest of them in the field; not easily lifted up, not over much given to excitement; but who knows when to rejoice in the manifestations which giveth gospel joy. He wrote from Elvaston, Illinois, December 16:—

Five buds of promise baptized by the writer here on yesterday; the youngest near nine, and the oldest seventeen. But the best of all, was another Pentecost as was had at Montrose. All old scores were settled up, and in place of bitterness and strife, the good Spirit took possession of all hearts, old and young; and therefore, to God be all the glory. I have been wonderfully blessed of God since the Logan reunion. May the good work go on. Will commence meeting in Carthage the 29th if all is well.

We shall look for good results from Bro. Crabb's labors in Carthage. We once spoke there in the courthouse where Joseph Smith was tried, and whence he went to the jail, under promises made by high authorities in the State that he should meet with safety of person and fair treatment in the conduct of the case against him; which promises were broken, and he, with his brother slain by ruthless men who were assured that they had done no wrong against the law. We had fair liberty then, and preached on the claims of the Book of Mormon. We shall pray for Bro. Crabb's good success.

---

### HERESY TRIALS.

THE Presbyterian Church seems to be having its share of heresy to look after just now. What with Rev. Briggs, in New York, and Rev. Henry Smith, at Cincinnati, the Presbyteries have their hands pretty full. Up to November 29 Rev. Briggs had the better of his prosecutors; they having made one evident mistake in two of the seven counts in the charges against him. Dr. Briggs also scored a point, when he asked the prosecutor what version of the Scriptures he proposed to use, and when answered, "The King James' Version, of course," suggested that the church had not indorsed that version, but the "original;" hence he could not be held to answer for an opinion, or doctrine based on that version.

The following taken from the *Globe-Democrat's* report of the trial of Dr. Smith, at Cincinnati, November 29 is quite significant, and possibly shows more of the real nature of what is feared by the conservative portion of the Presbyterian Church, than would otherwise appear:—

CINCINNATI, O., November 29.—The entire forenoon session of the Cincinnati Presbytery was spent in a discussion of the sufficiency in form and legal effect of the third charge and specifications against Prof. Henry Smith. Yet, as in nearly all the preceding discussions, the speakers have wandered from the form to the substance and have in effect been treating the case as if it were before them to decide upon Prof. Smith's innocence rather than upon the merit of the work of the prosecuting committee in its effort to present proper charges and specifications.

Speeches on the question were made by Drs. Roberts, Robertson, Logard, and Ritchie on behalf of sustaining the work of the committee, and by Revs. Taylor, Acksmann, and Gilchrist against.

Dr. Roberts, with the main question evidently in his mind, said with emphasis that there was a crisis in the Presbyterian Church of the gravest nature. There was an attempt to force a theory of inspiration upon the church.

Prof. Smith asked if he meant that he, if sustained by the Presbytery, would bring those to trial who did not agree with him.

Dr. Roberts replied that he referred to a forcing of a theory by other methods than judicial process.

The Doctor went on to explain his view of the inspiration of the Scriptures by saying he did not believe in a verbal inspiration, but in a plenary inspiration. He did not believe, as Prof. Smith apparently taught, that the Scriptures contained the word of God, as water is contained in a cup, but as silver is contained in a dollar—every grain silver. He quoted from the language of the ordination vow and from the basis of reunion of the old and new school churches the declaration that "we believe the Scriptures to be the word of God," not to contain the word of God, and said the whole Bible, from Genesis to Revelation, was inspired according to the fundamental doctrines of the Presbyterian Church. The vote had not been reached at the noon adjournment.

At the afternoon session, after two hours more of discussion, a yea and nay vote was taken on the question of sustaining the sufficiency on form and legal effect of the third charge. It showed what had been foreshadowed in the debate that at least two members of the court had come over to the side of the accused. One was the Rev. Hugh Gilchrist, pastor of the church in which the court sits, and the other was Rev. C. E. Walker. The latter in his remarks in the discussion said that if ministers holding views which Prof. Smith has taught are to be subjected to trial the Presbytery will have enough heresy trials to keep it busy for three years. The sufficiency of the third charge was sustained—yeas, forty; nays, twenty-two. When it came to approving the first specification the prosecuting committee asked to amend by inserting an additional citation from Prof. Smith's pamphlet. Prof. Smith objected that this deprived him of his right

www.LatterDayTruth.org

to ten days' notice of charges and specifications against him. Some heated debate followed as to whether this was not evidence of which the accused was not entitled to notice. During its progress Prof. McGiffut, a young member of the court, who is a pronounced champion of Prof. Smith, asked the prosecution committee when it discovered that this addition was necessary. Mr. McKibben, of the same committee, with some sharpness asked:—

"What do you mean by that question?"

Quite as sharply Prof. McGiffut retorted:—

"I mean just exactly what I say."

McKibben. The question is impertinent.

McGiffut. Then the committee's request is impertinent.

The Moderator declared both out of order, but Prof. McGiffut held the floor long enough to say that if after Prof. Smith has made his response to the charges and had lost the floor the committee brought in new matter it was unjust, and he would make complaint at the proper time.

Subsequently Dr. McKibben publicly asked pardon of Prof. McGiffut and of the body for the language he had used, and said he had exerted himself so much to keep on friendly terms with the accused that he had overlooked the Court.

Prof. McGiffut said he accepted the apology of Dr. McKibben with thanks.

"But do you apologize?" asked the Modearator. "I declared you both out of order."

McGiffut. I said if my question was impertinent the committee's request was also. I have no apology to make except to the Court.

This episode happily ended, the amendment was not allowed, and the specifications were all approved.

The court is now ready to begin the formal trial.

---

THE office has received the following expression of opinion:—

Unless the editors of the *Herald* want to kill it, they will do well to let politics and labor troubles alone.

To this we have to state that we were not aware of any interference on the part of the editors in politics, or labor troubles in an offensive way; more than may be found in some editorials in respect to the late strike at Homestead and Buffalo, the facts and moral of which seemed to warrant the expression of an opinion from the editors.

Certainly the editors of the HERALD do not "want to kill it;" but if the holding of an opinion upon such matters as those written of, and which must be the things referred to in the statement we herein give, and the expressing of that opinion will kill the HERALD, it is perhaps as easy a death as any, certainly better than to die of inanition.

There is a series of articles on the Labor Problem running in the HERALD, for which the editors are no more responsible than for the opinion of the writer to the office quoted at the opening of this article; which is from one of the people; a hitherto earnest and honest sympathizer in the movements inaugurated to aid the workingman. The editors may, or may not agree with the positions assumed by the writer of that series, but are not called upon to state whether they do, or do not.

It seems to us that if the editors of the HERALD had at any time shown any disposition to make that journal a partisan political organ it might be proper for some one to call them to an account; but the entire absence of anything to show the existence of any desire to so warp the HERALD from the purposes for which it was established ought to shield them from such censure as is implied in the sentence we have quoted.

---

In a late cheerful personal letter from Bro. J. J. Cornish, dated at Elmira, Michigan, December 6, he reports that twenty-six have been baptized at South Boardman during the year; and that several more are investigating and must in the nature of the work finally obey. We quote from his letter:—

God bless you, Bro. Joseph, there is nothing to fear; the work is divine; there is nothing in all this glorious work to be ashamed of. Our missions are the grandest ever given to mortals on the earth—ministers of Christ—workers with our God. . . . My brother, rejoice with me in this grand work; when in your lonely hours rejoice to know that the work is moving on so rapidly. May the Holy Spirit of God burn within you when you reflect over your past labors of love, when there were but few to labor—their numbers increased slowly; look now, there are many more laborers, the increase is larger, and their faith is growing brighter. Rejoice to think that you have the honor to be an apostle in such a grand work that is bringing so many from the enemies' ranks, rejoice with the angels over the sinners who repent.

Elder Marce Sorenson writing from Aalborg, Denmark, November 1, says:—

I am well in body and feel encouraged in regard to the mission. I expect to remain in this city (Aalborg) during the winter; here is plenty of work to do, and traveling about costs too much. We can have printing done as cheap here as anywhere in the country. I hope the brethren in America will support this mission.

---

## EDITORIAL ITEMS.

THE man somewhat advanced in years, residing near where the little church at Kibbie is located, and who was at the first much prejudiced against "Mormonism," as he thought our work to be, after hearing Brn. E. Curtis, G. H. Hilliard, and the editor, remarked in a sort of despondent tone, "It's no use; these fellows all preach the same things." Well, why should they not. We had never heard Bro. Emsley, notwithstanding his twenty years of service; but we felt quite assured that we would bear a corresponding testimony, and so we did. We had the pleasure of hearing him twice and Bro. Hilliard twice. Both were able efforts. We observed the apostolic injunction to "speak the same things."

Three were confirmed in the afternoon meeting at Lamoni, Sunday, December 18, one of whom was baptized at St. Joseph, Missouri, a few days before, by Bro. H. A. Stebbins; the other two baptized at Lamoni, the day of confirmation; one a middle-aged man of affairs, the other two young men of the neighborhood. So goes the work. The gospel commends itself to all classes, the Spirit of Truth testifying alike to all.

Bro. W. W. Blair left on Thursday, December 15, for Persia, Iowa, and other points north and west, for a few weeks' preaching tour. Veteran soldiers do not like garrison duty long at a time.

By a copy of the Schell City *News*, published at Schell City, Missouri, for December 15 we learn that Bro. I. N. White of Clinton, is to debate with Rev. Thomas H. Popplewell, of the Christian Church at Rexford, Kansas.

The German Hymn books are received and on sale at the office.

The Danish Hymn Books will be ready about January 1. Let the Danish brethren who want any please remember this.

Bro. George S. Lincoln, of San Francisco, California, sends us an *Examiner*, of that city, for December 5 in which is a somewhat extended notice of the planting of a Utah mission in Oakland at Thomas' Hall, No. 1156½ E. 14th street, J. E. Dalton being the elder in charge.

In the same paper is an account of the finding of the skeleton of an ancient inhabitant, nine feet in height. Two other skeletons, one an adult woman, the other a girl of fourteen years were also found. This find was near Vara, some fifteen miles south of Paso Robles, by a man named Vogal.

Bishop Vincent Knight, of the old church, used to say, "The Lord helps them best who help themselves." He simply meant that if a man asked God to help him, he should not only be willing to help himself, but should try to do so. He who is not willing to help himself, and will not try, is not worthy of God's help.

We briefly note a number of letters that we are unable to publish in full. Bro. J. H. Tyrrell, Chatham, Ontario, has been assisting Bro. Samuel Brown at Dresden and other points in Ontario. They preached the gospel and made friends to the cause. Bro. Tyrrell suggests a wise use of the word *Mormon* by our people, lest others misunderstand and refuse to hear us.

Bro. John Beaird wrote from St. Louis, Missouri, December 11, of a preaching tour in the surrounding country at various points. He was heartily welcomed by strangers everywhere, who gave him an attentive hearing.

Bro. J. A. Stewart, of Philadelphia, Pennsylvania, wrote December 11, that Bro. A. H. Parsons was making a determined effort to more firmly plant the work in the city of brotherly love. They had visited Baldwin, Maryland, where four united with

www.LatterDayTruth.org

the church. They were to go to Nottingham, Pennsylvania, soon, where there are some Saints.

Bro. C. G. Lewis wrote from East Jordan, Michigan, the 12th ult. The Saints were well and enjoying the blessings of peace. The work was gaining ground; people were more willing to hear and talk of the faith.

Bro. Oliver Elefson, Eagle Grove, Iowa, reports Bro. O. B. Thomas busy preaching there and at points near by to deeply interested congregations, with good prospects that some would obey. He wrote December 17.

Bro. George Robley is opening the work at Haverhill, Massachusetts, holding cottage meetings during the week, hall meetings on Sundays.

Bro. C. B. Moyers, Antonito, Colorado, wrote December 16 of the ministrations of Bro. James Caffall, who stopped *en route* to New Mexico, and preached the word and comforted and confirmed the disciples.

Bro. C. C. Lambkin, of Kingsley, Michigan, wrote of the labors of Brn. F. C. Smith and Robert Davis, already reported in our columns. Twenty-two Saints are there, who hope for a branch organization.

Bro. Robert Warnock, Farmington, Iowa, wrote the 19th ult. for tracts. He is advertised to reply to a Christian minister's sermon, at Farmington.

Sr. E. A. Gill calls from St. Edwards, Boone county, Nebraska, for a minister to preach the word there. A home is offered the missionary.

Mr. Abraham Staggers and family and relatives wish us to acknowledge for them their appreciation of the many acts of sympathy and kindness shown them by Lamoni friends during their late bereavement.

# Selected Poetry.

### HOSANNA, SON OF MARY.

He hath bowed down the heavens;
The Lord hath touched the earth,
In the wondrous Incarnation,
By the blessed Savior's birth.

Hosanna! Son of Mary!
Hosanna! Lord and King!
With deepest adoration
Thy faithful people sing.
Hosanna! Hosanna!
Lord and King!

The Lord of Hosts most glorious
Takes Mary's nature mild,
And on this Christmas morning
Is born a little Child.

No kingly pomp surrounds him,
No royal couch is spread,
Upon his mother's bosom
Is laid the Christ-child's head.

But angel guards are near him,
Their voices loud they raise,
Proclaiming Christ—Messiah!
While earth resounds his praise!

*New York Herald.*

# Mothers' Home Column.

"Honor is like the eye, which cannot suffer the least impurity without damage; it is a precious stone, the price of which is lessened by the least flaw."

### THE YEARS.

NOTWITHSTANDING the rain and mud, this year of 1892 came to us Californians just six days after last Christmas, and has staid with us ever since. It has been so good to me I am loath to see it depart. In taking a retrospective glance I see no dark day in it all; but day after day unfolded privileges, mercies, and blessings. Ere it reached us it held up to my view promises that glittered in the distance and filled my heart with glad anticipations the realization of which left with me a lasting pleasure. Truly my heart exclaims:—

"What shall I render to my God
For all his gifts to me?"

What *have* I rendered in the past year? My services look meager indeed when looking back upon them. The few tiny specks of "gold, silver, and precious stones" are almost buried up in my year's accumulation of rubbish that must be burned. Yet I thank the great helper for the little that I have gained towards overcoming during this good year. But its time is nearly out now. Soon it must give place to 1893. Yes, these years are like our presidential term of office, they come to a close at a certain date, and no matter how much good they may have done, how much joy they have diffused in the world, how many hungry they have fed, or how much they have caused knowledge to increase, when the time has expired they must step down and out, and give place to another.

Soon this will be called the "old year." At midnight of the last day of December he will resign his position, and the new year take his place. At the coming of these years they bring to each a clean blank book, as it were, a day for a leaf, on which all our deeds are recorded, whether great or small, noble or ignoble. We may fill all these pages if we will with good deeds,—for mortals only keep account of their good deeds. But what we leave undone the great recorder will do for us, for *all* must be written.

Ah, but there is one way in which the years are not like the president's, or any other official, in that when each has served his time he gathers up his books and takes them with him. He will not return to us again, but holds those books till all the years have been gathered in. The time is coming, though, when we shall know all they contain for *us*, what we have written, or if we have written anything.

If, while the opportunity is yet ours, in turning the leaves and glancing over the record we discover many blank pages, we must remember that they are not "blanks." O no; and we may well wonder what has been written for us in the great ledger in which our daily deeds are carried up! How sad if those blank pages appear there as "black" marks against us in the day of reckoning!

How many good resolutions were made, and bright anticipations indulged in by those who are interested in the great latter-day work, when this year came with its great book of three hundred sixty-five unwritten pages. Ah, and how many have been all forgetful of self, and toiled incessantly that they might fill every page with merit! Yes, and some have been crowded to the utmost; bearing a bright record for every moment of time. These all are given into the Master's keeping, where they grow brighter and brighter; and will, when rendered back to their faithful authors, shine like the stars in the firmament, and be set as gems in their crown. Theirs is the toil and the weariness now, but theirs will be the glory and the reward hereafter. And if we are behind, will we not then wish we had labored as diligently as they? How we will wish we could gather up the wasted hours and with them win for ourselves a bright crown to wear in the Master's presence. Can we comprehend the sorrow and anguish that would fill the heart if ours was a starless crown, because we did not help, when the Master called for helpers, because we were not willing to deny ourselves and bear the cross, because we were at ease, spending our time for our own benefit or entertainment and did not "do with our might what our hands found to do"?

"Ah me!" sighs the care-worn mother; "there are so many crosses that come to us by the score, daily, till we are led to cry out, 'How shall we ever be able to reach the Master through all this turmoil!' And our hands find so much to do that they drop at our side with weariness, while our own souls are starving for the food and the gems of knowledge that lie just on the table or on the bookshelf. But we have no time to gather and store our minds. How then can we work for the Master's cause?"

Poor weary mothers! The good Master knows all *your* hours are filled with the care of your restless little ones. But have you not thought of it, that you are through them gaining your crown? That right there you have an important mission field, and one in which your deepest interest is centered? And if training those little ones aright, both by precept and example, you are doing acceptable work in his cause. But all are not thus occupied. There are those who have leisure and whose talents are kept "rolled in a napkin." Are there not many such who can see that much more might have been done by them in the past year, if they had only "got about it?" Then how cheering to such is the thought that there is a "glad new year" coming in which—to retrieve the past? Oh no, that can never be! But we may hope to make the next outshine the past. Whether the new year will be prolific of peace, joy, and happiness, or calamity, sorrow, and anguish, we know not. None can peer into its pages to see what is in store for them. But how trustingly the children of God go forth into the unexplored future, "walking by faith and not by sight," knowing that the Father "careth for them;" and though the pathway may be even thorny at times, it is the Father that is leading still. Troublous times are appointed for the last days, but the cheering words ring in our ears:—

"Fear not, I am with thee, O be not dismayed,
For I am thy God, and will still give thee aid."

SISTER EMMA.

MOUNT OLIVET, Cal., 1892.

www.LatterDayTruth.org

### COMMENDATIONS.

FROM many letters reaching our table we learn that Afterglow is giving splendid satisfaction. One young man (not a member of the church) writes us inclosing draft for three copies saying that he was so well pleased with his own copy that he wanted to send a copy to some of his friends who he is in the habit of remembering at Christmastide and while giving them a choice volume, help the cause at the same time.

Another gentleman remarked that while he expected a nice volume it was much nicer than he looked for.

Christmas will be among the days which are past before many of you will read this. Not so however the opportunity to help complete the sale of this volume. We must win in this race. What is to hinder? We only need at the outside limit one in twenty to purchase a volume and the work will be done. Have you included one in the list of your Christmas presents? Have you asked your neighbor to buy one? You get the full worth of your money and help to launch the gospel boat. Stop long enough after reading this to make up your mind to put your shoulder to the wheel.

---

ELDORADO SPRINGS, Mo., Dec. 12.

*Dear Sister Walker:*—I write to let you know I received my copy of Afterglow in due time; and I am so much pleased with it I cannot bear the thought of parting with it, although I have many dear ones to whom I would love to present it. I wish I had means to buy a dozen copies, but to wish is in vain. I must be content to speak in its favor, and pray for the success of the good work. How I wish the missionaries had the boat. Brothers and sisters, one and all, try to make an effort to place it in their hands.

Yours for love of truth,

C. LLOYD.

---

### MEMORY TEXTS FOR FEBRUARY 1893.

First Thursday, Zephaniah 1: 14; 2: 23; Doc. and Cov. 103: 2. Second Thursday, Romans 2: 3; 14: 11–13. Third Thursday, John 14: 1, 2; Galatians 3: 2, 7; Doc. and Cov. 95: 1. Fourth Thursday, Doc. and Cov. 108 1; Ephesians 6: 13–17. M. G. CHAPMAN.

BONNER, Nebraska.

---

### TRUE MARRIAGE.

A happy wedlock is a long falling in love. I know young persons think love belongs only to the brown hair and plump, round, crimson cheek. So it does for its beginning, just as Mount Washington begins at Boston Bay. But the golden marriage is a part of love which the bridal day knows nothing of. Youth is the tassel and silken flower of love; age is the full corn, ripe and solid in the ear. Beautiful is the morning of love with its prophetic crimson, violet, saffron, purple, and gold, with its hopes of days that are to come. Beautiful also is the evening of love, with its glad remembrance and its rainbow side turned toward heaven as well as earth.—*Theodore Parker.*

---

Fifteen hundred Jews are said to leave the synagogue every year—for Christianity or infidelity. There are now 3,000 Christian Jews in Great Britian.

## Letter Department.

NEW LONDON, Iowa, Dec. 10.

*Editors Herald:* — The leaven is slowly working here. We have an addition to our number now and then; we now number thirty-two where a little over three years ago the sound of the gospel trumpet was not heard, but instead thereof some of us were giving heed to uncertain sounds, supposing it made no difference so we were sincere, and when your unworthy servant was led by the Spirit to obey the gospel in its fullness, the usual cries of "fanatic," "gone crazy," "nothing in him," etc., were heard, and the servants who bore the good tidings were threatened with the usual coat of tar, feathers, eggs, etc. But God be thanked, prejudice is fast passing away, and the community where we live is compelled to respect us as honorable men and women, if so be we conduct ourselves as such. Let me exhort all the brethren, give heed to this part of our calling, because the world has not the Spirit, and therefore class all together, and if the members of a branch do not live honorably, they tear down the work which they should build up, and when the missionary comes to preach in a branch having disreputable members, the confidence of the people is already shaken in the church, for they say they preach one thing and do another; therefore the preaching loses its force and we become stumbling-blocks in the way of others.

The gospel has made a great change in our neighborhood, and where once all the pleasure of the community consisted in dancing and carousing of some sort, instead thereof we seldom hear any profane language, neither any Sabbath breaking, drinking, dancing, card playing, and all seem to know that such things lead to evil, and are constrained from indulging in them; and instead of the aforementioned evils, songs of praise to the God of Israel are heard.

In gospel bonds,

CHARLES E. WILLEY.

---

GOOSE CREEK, W. Va., Dec. 8.

*Editors Herald:*—Pursuant to an arrangement made with a Rev. Burns of the Missionary Baptist hue, I made my way into the interior of West Virginia, and through a blinding snowstorm and over almost unpassable roads, Bro. Beall and I drove a distance of thirty West Virginia miles, (nearer forty English miles,) arriving on the border of Calhoun county near the close of the second day. We immediately dispatched a messenger to the enemy, bearing our colors and carrying the information that we would be ready to give battle at the appointed time, the next Tuesday. What was our surprise then to witness our own messenger returning with a flag of truce from the enemy, bearing the startling and amusing announcement, "I can't debate, as I have got to go to mill this week, and have a beef to butcher; and next Saturday I begin big meetings, and I would not give those for all the Mormons." Thus he had beat such a retreat that we knew it would be futile to our own purposes to follow him further. The Baptist fraternity of that entire community is dazed, as they looked upon Burns as their champion. He had told the brethren before this to "bring on your elders at once," as he was "willing to meet forty of them." They kindly informed him that they did not need forty and only intend "to get a strip of a boy." Some maintained that this was only a blind as they had, "shipped in" their best preacher, but I kindly informed them there were many more of better metal than I. Immediately we commenced holding services at the place appointed for debate, and if the people were not as fully enlightened as they would have been by the debate, it was not my fault. We had large audiences and good attention.

It will be remembered that here is the place where a mob attacked Brn. Devore and Beatty some years ago, when had it not been for the staunch defense made by friends, they would have been roughly handled. But no such spirit is felt there now, (except by the preachers,) who are supposed to always have the spirit of *their* master. Instead of mobbing, I was invited to homes, and so many invitations did I receive that I could not fill them all. As a result of our labor, a squire and his family have rallied to our side, and a doctor (an infidel) told his two daughters and son that he would not object to their uniting with the church. We remained here for ten days, preaching and encouraging the Saints, and then commenced the return trip, stopping for three days at the home of Bro. and Sr. Hoffman, where we reminded the neighbors who came in for two successive evenings, of the teachings of Christ; thence we came to this place. Have been holding meetings here since last Saturday and will remain until after the dedication of the new church next Sunday. Much credit is due the Saints here for building the first church house in the West Virginia district, and it it has been accomplished mainly through the instrumentality of Brn. B. Beall and J. Russell. Most of the Saints have helped, but the burden of the expense has been met by these two brethren.

The work in West Virginia has been languishing the past year or so for want of laborers. Bro. D. L. Shinn has been kept at home most of the time on account of his wife's health, and the outlook is not encouraging for his release soon, as her health is still very poor. Bro. Shinn wrote me recently that his desire was to be in the work, but this prevented. Let us hope that the Lord will rule for his good and restore his wife. Bro. James Brown has not been seen since his appointment at last General Conference; even letters written to him have received no response. But we know Bro. Brown too well to feel that he is idle, unless he is too unwell to labor. West Virginia needs good, strong, hearty men who are not afraid of hardship and inconvenience, who will push out and scatter the word where opportunity affords. The Saints in Calhoun county say they have had no elder to visit them for almost two years, save Bro. J. Moler, who was there and remained a week with them last August. The Utah Mormons are gaining ground there, and I do not think the Reorganization will do justice to her interests unless there is some

www.LatterDayTruth.org

one sent there to maintain them. Next Saturday West Virginia will be organized into a separate district and as such will demand recognition at the hands of the Quorum of the Twelve in the distribution of its missionary force. The Saints in West Virginia are poor, but earnest, and I think it for the interests of the work to send two or more young men who would not have anyone dependent upon them, and the Saints will readily see that their personal expenses are defrayed, and by proper and judicious labor West Virginia can be brought to be self-sustaining. Under existing circumstances the church need not expect the Saints here to support any elders' families. Unless some one can be appointed to West Virginia, ere long, who can devote his whole time to church work, there will be nothing but a fragment left. Bro. Shinn is an able man and well liked, but the condition that his wife is in demands his presence, and I do not think him justified in leaving her. The Southern Ohio district is advancing very slowly. Cause? want of missionary force. The district has suffered much through the loss of Brn. Devore, Beatty, Griffiths, and Matthews, who have been the pioneer workers here. Now there are but three besides myself to look after the work in the two States of Virginia, part of Kentucky, and the southern and western part of Ohio—hardly a man to a State. We are doing the best we can, but it is difficult to maintain even what we already have.

If the proper labor could be given to the financial feature of the law, Southern Ohio would be more than self-sustaining. We have a good Bishop's agent in the person of Bro. S. J. Jeffers, but his time is so taken up with personal interests that he has very little for aught else. It is to be hoped that he will soon be free and can take the field in the interest of this department of church work. At the last report from the several brethren they were all at home, but intent on entering the field soon. If the First Presidency and the Twelve would send one of the high priests into this district, I feel assured the district would select him as president and thus the seventies would be free to prosecute their evangelical work. The work is so scattered that it takes one man exclusively caring for the branches, and there is no little expense connected with it either. In many places we have not the requisite local help; in some places there are from eight to twenty members and no one capable of holding office. Other branches have possibly one or more officers, but I know of scarcely any that have a full corps. These must be looked after until such times as the Lord will raise up men to care for the various branches. We know the church can scarcely afford to leave the work to go down where it has required the persistent efforts of her trusted representatives to effect such openings, hence a reinforcement of the missionary force is peremptorily necessary.

Late reports from Bro. Beatty are encouraging; he now goes out in the field and works. He reads a great deal, and talks intelligently and reasonably on all subjects save that of his condition. Bro. James Moler has permitted a young miss to captivate his heart and at last reports she had him fully under her control. I do not think, however, that it will require an elders' court or hurt his influence as a minister, as she is presumably a Latter Day Saint and but a few weeks old. The Saints in this district miss Bro. Griffiths, for wherever I go I hear them say, "I wish I could see Bro. Gomer." Bro. Devore can well feel proud of the prominent place he has in the affections of Saints and friends. We are anxiously awaiting the advent of our present missionary in charge, who is held in high esteem wherever known. His work done here years ago is still bearing acceptable fruit. He has not visited us as yet, but if favored with his presence during a part of the winter, it will serve to allay the ever-present query, "When is Bro. Kelley coming?"

We had been in hopes that democracy would have given us "freer" access into school-houses and public buildings, but so far have failed to see any change in the administrations. Possibly we had better await the inauguration, but I have come to the conclusion that one man cannot wreck this government in a day. T. W. WILLIAMS.

---

BARNS, Kansas, Dec. 5.

*Editors Herald:*—The conference of the Northwest Kansas district convened at Blue Rapids, November 26; it was a good one. Bro. J. T. Davis of the missionary force in the district was with us. One was baptized—a young Sister Daggert. Our next conference will be held with the Elmira branch, in Mitchell county, Kansas, February 25, and 26.

I have just closed a meeting at Day Station in Washington county; preached five discourses. The people seemed pleased with the effort. I am going into the northeastern part of Marshall county to hold meetings for a few days. I have been trying to do what I could to open new places. Have succeeded at a few points. There is an effort being made by the district to purchase a tent, which I think will be accomplished by spring.

R. L. WARE.

---

UNIONVILLE, Mich., Dec. 12.

*Editors Herald:*—I joined the Latter Day Saints Church about two years ago, and as is promised for obedience to the gospel of Jesus Christ, I received the gift of the Holy Ghost, which has always brought me back to the paths of rectitude, no matter how often I stumbled. Before I joined the church I was a great drunkard. For fifteen years I was a detective and police officer in England, and a jail officer in Liverpool, England. I was steeped in drink for a great number of years, and consequently had a terrible experience in the evils of it, I am sorry to say, both in myself and others. I promised the great God of heaven if he would take away from me that infernal aptitude for drink, that I would do all in my power to prevent others from following that downward and degrading path of drunkenness. In furtherance of that promise, I have started out lecturing upon "the evils of intemperance," and every time I have spoken I have been so blessed with the Spirit that I have marveled at myself. I would first ask the appreciation of the church in the God-given cause of temperance, and then (if considered wise) the coöperation of other Christian denominations.

Respectfully yours,

J. K. LITTLE.

---

MOUND CITY, Mo., Dec. 7.

*Editors Herald:*—Our conference for the Nodaway district passed off very pleasantly last Saturday and Sunday; preaching by Elders M. P. Madison, Henry Kemp, and D. M. Rudd. We were glad to have Bro. Kemp with us. Prayer meetings were spiritual and the gifts were manifest, cheering and at the same time warning us. The meetings were all well attended. One thing this district is still behind in is the Sunday school work. I hope they will not stay behind long.

Bro. Joseph Flory has sold his farm here and in a few weeks will remove to California. He will be greatly missed here, the branch feeling the loss of himself and family greatly. Their best wishes go with them.

Monday morning after conference one precious soul was added to the church by baptism. None of her people belong to the church, and she has great opposition. The prayers of the Saints are needed in her behalf that she may have the needed strength to overcome the opposition. More are believing. We hope to see them obey ere long.

In bonds,

D. M. RUDD.

---

I do not know the author of this fable, but Æsop himself need not be ashamed to own it:—

One day a Lie broke out of its Inclosure and and started to travel.

And the man who owned the Premises saw it after it had started and was sorry that he had not made the Inclosure Lie tight.

So he called his Swiftest Truth and said:—

"A Lie has gone loose and will do much Mischief if it is not stopped. I want you to go after it and bring it back, or kill it!"

So the Swift Truth started out after the Lie.

But the Lie had one Hour the Start.

At the end of the first day the Lie was going Lickety-split. The Truth was a long way behind and it was getting tired.

It has not yet caught up.

And never will.

Which reminds me of a story told by a Scotch friend, long since "gone over to the majority."

There had been a good deal of gossip and evil-speaking among the members of the church he attended, in one of the smaller towns of Scotland, and the old Presbyterian pastor was very much vexed thereby. On a certain Sunday morning he selected for the Scripture reading Psalm 116, and was specially emphatic in delivering verse 11: "I said in my haste, all men are liars." Then taking off his spectacles and laying them down upon the open Bible, he looked around over the congregation and exclaimed in broadest Scotch: "Ah, Deevid! Deevid! had ye lived in *our* day ye might hae said it at ye'r leesure!"

---

**JUST OUT—1892.**

German Hymn Book. One hundred and twenty-three original, selected, and translated hymns in the German language, carefully compiled by Caspar and Temme Hinderks, of Stewartsville, Missouri.

Imitation Morocco, sprinkled edges, 60c.
" " gilt " 75c.

Sent postpaid at prices named. Send in your orders. 2t

www.LatterDayTruth.org

# Original Articles.

## MODERN SPIRITUALISM.—No. 1.

In treating the subject of spiritualism we do so with considerable hesitancy, for the reason that it demands a careful, thoughtful, logical presentation, in order that the truth as it is in Jesus may not suffer loss. Believing, however, that this subject needs attention and that this seemingly pleasing, enticing philosophy must eventually be met, and that too by the servants of the living God, we are led to make the effort.

It is not the intention of the writer to make an investigation of the phenomena produced by modern spiritualists and others, believing that miraculous or superhuman power is not a cause, but an effect or result of certain kinds of theology, theory, and philosophy, and if the theory, theology, or philosophy be true the attending phenomena must be true. On the other hand, if the theology or philosophy is found to be untrue, faulty, and defective, the attending phenomena, although it may be of a marvelous nature, cannot be true because it is the legitimate result of error. This thought naturally leads to the consideration of another question, What is the real, true object of miracle in the Christian religion? Is it one of the functions of the marvelous to absolutely and definitely demonstrate the truth of Christianity? We think not. Although the office work of the Holy Spirit is to reveal the truth in us, to demonstrate the truth to our hearts, to take of the things of the Father and show them unto us,—that can and has been done by calm, peaceful operation of the Spirit that is in one sense not miraculous; hence we conclude that miraculous manifestations at the best should only be accepted as confirmatory evidence when they are the result of the practical application of a system of principles in perfect harmony with divine revelation, reason, and true philosophy. We are then forced to assume the position that a practical application of certain so-called religious systems, although it result in miracle of a marvelous character, may not be divine and of God, and that miraculous manifestations are not conclusive, infallible proof of the truth of any religious system.

The Egyptian magicians, though they were in direct opposition to Moses and Aaron and the work of God, turned their rods into serpents, turned the water of the river into blood, and made frogs as did Moses, yet that was no proof that they were the chosen servants of God or that the principles by which they worked their miracles were true. (See Exodus chapters seven and eight.) The witch of En-dor professed to bring up the dead prophet, Samuel, and was so successful as to deceive Saul; yet dare we take that manifestation as a reliable proof of the divine character of the work of the witch of En-dor? Shall we admit that God condescended to answer Saul through a witch when he had refused to answer by vision, or dreams, or by Urim or Thummim, or by angels, his regular way of communication since the creation of the world? And yet if miracle be a conclusive proof of the truth of any cause, here was a manifestation that would attest the divinity of the work of a witch. From the fact that there are two great miraculous agencies at work in the world; one of God, and invariably exerted through the truth, the fixed, unalterable, unchangeable, immutable law of Jehovah; the other of the Devil and in opposition to God, exerted through any erroneous system, in fact anything just so it is the opposite of truth, from that fact, we cannot accept all miraculous phenomena as divine and of God.

Those who are willing to accept any theory if it be demonstrated by miracle, place themselves in an unfortunate situation, where they are very likely to be deceived. Herein lies one important difference between the workings of the two powers. The object of divine power is to bless, satisfy, uphold, and confirm the faith of those who believe the testimony of the servants of God, and not to create faith; whereas satanic power is exerted to create faith in false and pernicious theories that are antagonistic to God, the truth, and true philosophy, and eventually lead to ruin and destruction.

The Christ has spoken in unmistakable language on this point in Matthew 24: 24. he says that in the future from his day, and we understand it to mean in the last days, there should arise false Christs and false prophets, and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect. Here we have a prophetic account of an antichristian power that would show great signs and wonders in order to create faith in their pretensions and to deceive. They would be so successful as to almost deceive the very elect of God. What will become of that numerous class who are ready to believe anything if it be attended by miracle; who say, "Show me a sign and I will believe; work a miracle and I will accept your doctrine." Are they not standing in the very position where they will fall easy victims of every miraculous antichristian power?

What became of Herod who had Christ brought unto him with the hope that he might witness some great miracle? Was he not disappointed and did he not die like the corrupt one beast that he was and perish quickly from the earth?

What was the fate of the Jewish people who were fairly represented by the cruel mob that surrounded the cross, taunting the Redeemer of the world, and saying, "Let him come down from the cross and we will believe on him." Were they not led by false Christs and false prophets and satanic miracles to resist the power of Rome until Jerusalem was taken and razed to the ground, their beautiful temple burned to ashes, and millions of men, women, and children slaughtered and perished by famine in the awful siege? While the cloud of destruction was gathering over the fated city the prophets were prophesying lies in the name of the Lord, and vainly promising deliverence from that God whom they had offended by their iniquities and corruptions. In vain did they look for divine interposition as in the days of their fathers. In vain did they expect that God who appeared unto Moses, who delivered the fiery law in Sinai, who divided the Red Sea, to again fight their battles and save them out of the hands of their relentless, exasperated foes; but their doom was sealed; the eternal fiat had gone forth; the Christ had declared that Jerusalem should "be trodden down of the Gentiles until the time of the Gentiles be fulfilled," and nothing could stay the mighty hand of God. This is a short but true history of the fate of a corrupt, sign-seeking generation.

That the so-called Christian world of these latter days will be led to their destruction by false Christs and false prophets as were the ancient Jewish nation, we have abundant and conclusive proof in the New Testament. That a wonder-working, miraculous power is to be the chief means in the hands of Satan to accomplish the overthrow of the religious and nonreligious world, a careful perusal of the New Testament leaves no room for doubt. Passing over the statement of Christ found in Matthew 24: 24, which is directly in point, but which we have noticed briefly, we now call the reader's attention to second Timothy third chapter. This chapter begins with a prophetic description of the condition of the world in the last days, or the time immediately preceding the second coming of the Son of man. He tells us in the fifth verse that this disobedient, truth-hating, unruly class are not unbelievers or infidels by profession, but those professing to be Christians, claiming to be the disciples of Christ, and having a (not *the*) form of godliness. These professed religious people should deny the power of God; or, in other words, should really if not professedly be antichrist and antigod, and "shall resist the truth" (see verse eight). How should they resist the truth? As Jannes and Jambres, the Egyptian magicians withstood Moses by superhuman,

www.LatterDayTruth.org

miraculous power, even so shall the truths of heaven be resisted in the last days by the priests and votaries of Mystery Babylon. As the opposition to Moses was a self-styled religious one, so shall the opposition to the truth in the last days come from a religious people. As the fiercest opposition and persecution against the early Christians came from the Jews, a people claiming to be the people of God, the seed of Abraham, even so shall the opposition to the truth, and that too by miraculous power, come from those who profess to be religious, yea, even children of the Most High. This fact is made still more evident by the apostle in the fourth chapter of second Timothy in the first four verses. He says here that "the time will come when men will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Here is a time mentioned when men as a rule should be in opposition to the truth to such an extent that they would not endure it because of their lusts. But they would not be without a form of religion, inasmuch as they were to heap to themselves false teachers, with itching ears, whose delight would be to turn the people away from the truth and get them to believe in fables. These fablemongers undoubtedly belong to the same class mentioned in the third chapter and fifth verse, who should resist the truth by the aid of satanic power.

Keeping the main point in view, that is that the generation living in the last days or in the days preceding the second coming of Christ will be a professed Christian people, and yet at the same time be haters of the truth, oppose the truth by miraculous phenomena, which should be exerted through erroneous principles or fables, we invite the attention of the reader to the second epistle of Paul to the Thessalonians, second chapter, eighth verse. The apostle tells us in the third verse that the day of the Lord shall not come until that man of sin be revealed, the son of perdition. We learn by this that the man of sin will be revealed before the coming of the Lord, and a careful examination of the eighth verse leads us to conclude that after he is revealed he will remain and be actively engaged in his damnable work until the very moment that Christ shall come; and then, and not till then shall he be taken out of the way. We have now found the time when the antichristian yet professedly Christian power shall be revealed — the same time mentioned by Christ in Matthew 24: 24, the "last days" referred to by Paul in 2 Timothy 3: 1, and the time when men will not endure sound doctrine, mentioned in the fourth chapter and third verse.

That this power represented by the man of sin will be professedly Christian we are taught in the fourth verse. He is to be so righteous as to sit in the temple of God and profess to be God. His chief weapon by which to deceive, and destroy, and oppose the truth will be miraculous power, even with all power and signs and lying wonders, and deceivableness of unrighteousness and strong delusion (see verses nine to eleven). By this means he is to be successful in making the people believe a lie and turn them away from the truth unto fables, as Paul says to Timothy, that they "all might be damned." Satan and his emmissaries have never been the open and avowed enemies of the truth; in fact they are the greatest professors of religion in the universe. But with power to transform himself into an angel of light, and his ministers into the ministers of righteousness (see 2 Corinthians 11: 14), he has always sought in this cunning, deceptive manner to thwart the purposes of Jehovah and deceive the human family. The same power is brought prominently to view by the writer of the Apocalypse in the sixteenth chapter, verses thirteen and fourteen. The unclean spirits like frogs are the spirits of devils working miracles, which go forth unto the kings of the earth and the whole world. The premillennial world is to be deluged by false miraculous manifestations and led to utter destruction. The great success of this power is predicted in the seventeenth and eighteenth chapters, also the final downfall of Mystery Babylon, or spiritual wickedness. In the seventeenth chapter we have the same power represented by a lewd woman. As a pure, virtuous woman is a fitting symbol of the true church (see Revelation 12: 1; 19: 7), so a corrupt woman is a fitting symbol with which to represent a false, corrupt, apostate church and all her harlot daughters. Like the man of sin, she was to oppose the truth and be "drunken with the blood of the saints and the martyrs of Jesus" (verse 6). Like the man of sin she was to continue her wicked rule and reign until the coming of the Savior, or "the marriage supper of the Lamb" (see Revelation 18: 2, 7). She was to succeed in corrupting and deceiving nations, and kindreds, and multitudes, and tongues; yea, even the kings of the earth and the whole world. (Ibid 17: 15; 18: 3.)

We are well prepared now to understand the prophecy of our Savior relative to the condition of the world previous to the second coming, found in Matthew 24: 37–39. As in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of man be. Only a few were prepared for the flood, and only a few will be able to stand at the coming of the Son of man (Malachi 3: 2). Although the Lord shall call upon them by his authorized servants to repent and turn unto God, and perform works of righteousness, that call will be rejected as was the call of Noah by the antediluvian world.

The signs of his coming will be abundant in the heavens and upon the earth in the physical, moral, and spiritual world. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth." — Luke 21: 25, 26. All these evidences shall be overlooked and that terrible day shall overtake them as a thief in the night (2 Thessalonians 5: 2). "For as a snare shall it come upon all them that dwell on the face of the whole earth." — Luke 21: 35. The professed Christian and heathen nations of the world led on by the man of sin in their blind opposition to the restored gospel, aided by "great signs and wonders," with "all power and signs and lying wonders," by "spirits of devils working miracles," their hearts turned unto fables by their false teachers will be overthrown and destroyed in that great day of God Almighty.

"But who may abide the day of his coming? and who shall stand when he appeareth?" — Malachi 3: 2. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant. . . . Therefore the inhabitants of the earth are burned, and few men left."—Isaiah 24: 5, 6. O latter-day Israel, seeing we look for all these things to come to pass according to the Scriptures, let us not be shaken in mind, nor troubled, nor grow weary in welldoing. As we see the day approaching, as the time of final overthrow of spiritual Babylon draws near, let us sanctify our souls before the Lord and stand in holy places, that we may not be moved; for remember, none but "the pure in heart shall see God." Do not be shaken nor troubled in mind because the Catholics are working miracles, because the Protestants are working miracles, because modern spiritualists, Christian scientists, and hosts of others are working miracles. It is in direct fulfillment of the prophecies of Christ and the apostles, also the revelations given through Joseph the Seer. While the power of God is exerted through the gospel to save, bless, confirm, and sanctify the souls of

www.LatterDayTruth.org

those that believe upon God through the testimony of his servants, and not as a rule to create faith, convince and convict the rebellious, the miracles of Satan are manifested to create faith in his unholy pretensions, to turn the people unto fables, and bolster up untrue and unsound theories and philosophies.

In my next article my effort will be to show: That the doctrines advocated by modern spiritualists and others are antigod, antichrist, contrary to divine revelation, opposed to reason and true philosophy; that the attending phenomena comes not from the Author of truth, because it is not manifested through the truth; that the true object of the phenomena is to oppose God and the truth and give fables and lies a savor of credulty.

E. E. WHEELER.

ONTARIO, Ill., July 2, 1892.

## THE TRIUNE GOD.

EXTREME trinitarians and ultra unitarians are doubtless more or less in error as touching the intricate question of the Godhead. These radical theorists wish to have all follow in their channels of reasoning, float out with their argosies, take in sail when they do, land in the same haven, load with like cargo, and shelter and quarter at the same barracks. If one side has the invulnerable truth, the opposite is manifestly wrong. They can both be right when two parallel lines form a right angle, when the grasses forget to grow, the brine fails from the ocean, or when the silvery moon veils her face, the white stars grow dim, and the radiant sun loses his light and heat; then, and not till then, can these views be reconciled.

Monotheistic, pagan, olden philosophers made way with the Supreme Being, but deified universal nature. They claimed that man, the worlds, and every atom, were but parts of the stupendous whole, and that the divine nature was the soul of the universe. They thought every life came from the primal element, that death destroyed individuality, and resolved the person back to the first cause or original essence. They supposed that decaying dust was like so many corrod ing links of an endless chain or moldering leaves of the deep forest. Epicurean savants taught to eat dainties, drink high wines copiously, revel in the wild delirium of intoxicating pleasures, and remove all restraint from unbridled passions, were praiseworthy manifestations of the loftiest wisdom and crowning glory of these lords of the soil. Polytheists, on the other hand, have clothed with godlike attributes and powers the sun, moon, stars, the hosts of heaven, both visible and unseen things, the animate and the inanimate, the living beauties and dead heroes, the denizens of earth, air, sea, and skies, and the things they thought they knew, and "The Unknown God." When St. Paul made his advent into the classic city of Athens he found the refined inhabitants thereof credulous and superstitious. Hesiod, a Grecian historian, gives us a peep into Athenian life, manners, habits, and customs. He alleges that they had thirty thousand gods, and that the city legislature forbade the introduction of more. This placed the great apostle to the Gentiles under legal obligation to adopt one of their national deities, or forever hold his peace. He was master of the situation when he found an altar on Mars' hill properly inscribed to the God he was destined to introduce to them.

The Delphic oracles were ever shrouded in profound mystery. The accommodating priesthood interpreted these wily divinations to suit the tastes, passions, appetites, inclinations, and beliefs of the giddy throng. The mythologies and superstitious auguries of imperial Rome proved unreliable and futile. Constantine, the emperor, claimed to have seen a beautiful cross suspended in the sky, with words inscribed thereon in radiant letters like fire and gold: "By this sign thou shalt conquer." He outwardly professed Christianity, with a pompous display of regal splendor, in about A. D. 318, and soon tried to popularize and render honorable and universal the doctrine and worship of the lowly Jesus of Nazareth. He enriched the clergy so that pastoral charges and benefits were clandestinely, stealthily, and fraudulently sought after by the avaricious, the debased, and the depraved. The faith of the church was all unsettled, and idolatrous rites and ceremonies were blended with their devotions. The views in regard to the Deity were a heterogeneous jargon of wild, imaginative speculation. When a people's theism is at fault, they start and progress wrong and consequently end disastrously.

Arius, a learned prelate of Northern Africa, taught that Jesus Christ was not God in the fullest and most absolute sense, but avowed that he was the first and most noble of all created beings. He maintained that the Holy Ghost was a creation of the Father and Son, hence not the First Cause, or Deity, so to speak. Athanasius of Alexandria opposed the views of his contemporary. The first Christian (?) emperor of imperial Rome (Constantine) convoked an ecumenical council, or general assembly at Nicæ, A. D. 325, to define and settle the faith and worship of the church. In this prolonged conclave three hundred and eighteen bishops were present for voice and vote. "The doctrine of the blessed Trinity" was avowed, and clothed with ecclesiastical authority, whereas Arius and his views, his associated ministry and congregation were all under the ban of heresy, of royal edicts, and the fulminations of the dominant church. This eminent man and his faithful followers could poorly withstand, therefore banishment and often death was their lot and portion. At this synod what is variously styled "the Apostles'" or "the Athanasian," or "the Nicean Creed," was formulated, and passed into the theology of the nations of Christendom. In this and many other points it is as fabulous and false as it is misleading and ancient.

The holy Son of Mary restated and emphasized an olden maxim and fact: "Hear O Israel, The Lord is one God." Paul averred, "There is one God, and one mediator between God and men, the man Christ Jesus." Moses prohibited the baneful multiplication of gods, and Isaiah tells of the one Lord, the sole one he knew, and the only Savior. There cannot be three or even two omnipotent powers or beings, and so one Almighty is enough. A subordinate being may have almost unlimited and complete control over the effeminate and the weak; but, sure, he is under orders, and beyond certain metes and bounds the archangels cannot go.

The Devil becomes supreme to those that prostitute their God-given agencies and subject themselves to his scepter and sway. We reverence and adore, yea honor and serve the divine Son as our mediator, intercessor, reconciler, and Redeemer. We are quite willing to allow that he is the Apostle and High Priest of our profession; the Shepherd, and Bishop of our souls. His "All power . . . in heaven and in earth," is simply delegated from the Godhead, or head God. When he shall have put down all rule, authority, and power, and subdued even the last enemy, death, "he is excepted which did put all things under him," "that God may be all in all."

When anyone, the few or the many, are indifferent to, rebel against, and war with legitimate and delegated power and authority, they are up in arms in opposition to the source, fountain, and Giver. The weakest and most imperfect child of God has infinite backing when striving to walk in the straight, narrow, rugged path of duty, the highway to eternal glory. The ministry of Christ, as in former years, and as in days of old, remit or retain the sins of the people, according to the gospel and commandments of God. The application of the law of life and the obedience to the ordinances of divine service at the teachings and administrations of the priesthood wash away sins as in days of yore. The called, ordained, chosen saint,

www.LatterDayTruth.org

qualified, and authorized, holding their lawful credentials and magnifying their offices, have the God-appointed and heaven-decreed *keys* to unlock the treasures of eternity and seal up to everlasting life or condemn and bind to darkness and death. The sword they bear is both double edged and furbished for the fray. Life and death are placed before the denizens of the world, and their choice and decision are of paramount and infinite importance. Man is saved through the preaching of the cross and the efficacy of the gospel. This service and charge is committed to men for the benefit of the race. The enlivening, leavening power of the doctrine is to unify mankind even as the Father, Son, and Holy Spirit was, is, and ever will be—one and inseparable.

M. T. SHORT.

## PARTAKING OF SACRAMENT WORTHILY.

THE word *worthily* expresses the manner in which the sacrament is to be partaken, and worthy people may have it administered in an unworthy form, which would be, for instance, if some other form was employed than that laid down by the Lord, such as substituting our own prayers, for those given us of the Lord. But we are taught to not partake unworthily, and also to see that no unworthy, that is, unfit person shall partake. Unbaptized persons are not entitled to partake, nor those who have been baptized who are under condemnation because of unrepented of and unconfessed transgression. But there are some who refuse to partake because they consider some other member to be unworthy, which may be true or false. Paul's advice is to each man to "examine himself," so it is a matter of self-examination. The administrators are to see that no unworthy person partakes, that is, those who they know to be unworthy. But no one should refuse to partake who is worthy because an unworthy person partakes, but after self-examination, if a member of the body of Christ is satisfied that he is worthy, he should eat and drink as a matter that is between God and himself.

If the administrators know that a member is unworthy because of unrepented of and unconfessed transgression, he is guilty of transgressing the commandment that forbids him to allow unworthy persons to partake; but the worthy member should partake always, because he shows forth the Lord's death by so doing; for Jesus has said, "Except ye eat the flesh of the Son of man, and drink my blood [and this is the only way that it can be done], ye have no life [that is spiritual life] in you."

It is painful to eat with those who we know or believe to be unworthy, but they as well as the worthy must give an account of themselves to God. The point is, each one is to "examine himself." They who have not put on Christ by baptism under the hands of one having authority, and they who have, (but are under condemnation for sin of which they have not duly repented, and if need be, have not confessed before those and to those whom they have offended,) should not partake because they are unworthy. But the sacrament is sometimes administered (and of course partaken of) unworthily, or in an unworthy manner, when the God-given form is not followed. Unworthy people may partake, if the administrator, especially the one who carries around the emblems, permits such to partake. His duty is to see that none who are unworthy shall partake.

As I said, they who obey not the gospel are a class of unworthy ones; and they who have sinned before God only, or before a few, or before many, are to make due confession to those whom they have offended as well as to repent of their sin or sins. False accusation should not be confessed, no matter by whom demanded; for if I confess to what I know I am not guilty of, I lie, as much so as if I deny what I am truly guilty of, and such, if any should not partake; for they are guilty of lying, and will remain guilty so long as they permit a confession to a lie to remain uncorrected by them, or refuse to make a confession that is due. Confession to a falsehood—false accusation—is a lie as is also a denial of known guilt; and all liars are to "have their part in the lake of fire and brimstone." Those who have not put on Christ by baptism, are not in him, and therefore not in his body or church. They do not "discern the Lord's body," therefore they are not worthy to partake. A sacrament administered worthily may be partaken of by unworthy persons of both classes; but they who administer should see that no one unworthy should partake. Worthy Saints might partake of the emblems unworthily administered. As a form differing from that given of the Lord is an improper one, therefore one performed unworthily, or in an unworthy manner. The foregoing are some of the reflections had while upon a bed of affliction. Your brother in Christ,

T. W. SMITH.

The situation in French government circles is still very serious, and it is again reported that President Carnot will resign. The Panama scandal has involved members of the president's family, leading government officials, and numerous clergymen, bankers, and others who stood high in public and social life. Details brought out by the investigation have greatly shaken the confidence of the general people in public men. However, the republic will probably pass safely through the ordeal.

# Conference Minutes.

### WEST VIRGINIA.

Conference convened with the Mt. Zion branch, December 10, 1892, Elder W. H. Kelley presiding, assisted by T. W. Williams; B. Beall secretary. The following branches were represented by delegates: Union Grove, Cabin Run, Clarksburg, Mt. Zion, and Fairview. The delegates reported branches favorable to the organization of the district, and upon motion the conference proceeded to so organize. Resolved that the new district include all the counties of West Virginia not already included in the Pittsburg and Kirtland district. Elder D. L. Shinn was chosen president, and B. Beall secretary of the district. B. Beall was recommended to the Bishop to be appointed Bishop's agent. Conference then decided to convene semiannually in August and February, the date to be left to the district president. The president of the mission and the president of the Southern Ohio district were invited to attend our next conference. The Book of Rules was adopted to govern the business deliberations of the district. It was ordered that the district be represented at General Conference by Elders William H. Kelley and T. W. Williams. The conference voted in favor of ordaining D. L. Shinn to the office of seventy. The conference was well attended, and the Saints of the new district were fairly represented. Unity of sentiment prevailed. Sunday morning the new church was dedicated. Bro. D. L. Shinn was ordained a seventy by Elders William H. Kelley and T. W. Williams. Preaching by Elders W. H. Kelley and T. W. Williams. Adjourned to Union Grove, August, 1893.

### GALLAND'S GROVE.

Conference convened at Deloit, Iowa, November 4 to 6, C. E. Butterworth president, W. W. Whiting assistant; John Pett and A. Z. Rudd secretaries. Branch reports: Galland's Grove 263; 3 baptized, 1 removed, 1 expelled, 3 died. Mason's Grove 120. Boyer Valley 108; 5 baptized. Coalville 36; 7 baptized. Salem 76. Ministerial reports: W. W. Whiting, D. M. Rudd, J. F. Mintun, H. M. Daniel, B. F. Wicks, W. A. Carroll, J. Pett, C. J. Hunt baptized 7, J. L. Gunsolly, C. E. Butterworth baptized 6, J. McKiernan, J. B. Rudd, J. M. Baker baptized 5, J. T. Turner baptized 1. Priest C. Dobson and Teacher N. Brogden reported. All had labored as they could, and had been blessed of the Lord in their efforts, and expressed a desire and willingness to continue. Bishop's agent's report: On hand and received since last report $317.60; paid out $332; balance due agent $14.40. John Pett agent. Report was audited and found correct. District authorities, with the missionary in charge were sustained. Preaching by Elders C. J. Hunt, W. W. Whiting, J. F. Mintun, J. McKiernan, and C. E. Butterworth. Adjourned to Dow City, February 24, at 10:30 a. m.

### TEXAS CENTRAL.

Conference convened with the Elmwood branch, Bell county, Texas, October 1, E. W. Nunley president, F. C. Gough secretary. Branch reports: Cook's Point 35; gain 2, Elmwood 58; gain 1. Texas Central 51; gain 7. Elkhart 29. Branches reporting 4, with a total membership of 173, including 8 elders, 6 priests, 3 teachers, and 2 deacons. Elders reported: H. L. Thompson, L. L. Wight, A. J. Moore, E. Bates, S. R. Hay, B. F. Renfroe, E. W. Nunley, J. W. Bryan, and Bro. Allen. Priest F. C. Gough and Teacher W. G. McIntosh reported. Wm. Sherrill, Bishop's agent reported: On hand last report 50 cents; recieved $21.95; paid out $21.95; balance 50 cents. The minutes of the last session of conference were amended to state that Bro. Wm. Sherrill tendered his resignation as Bishop's agent for the district. The Sunday school association report read and

www.LatterDayTruth.org

adopted. All the branches in the district were declared disorganized except the Texas Central, Elmwood, Cook's Point, and Elkhart, and the secretary was instructed to issue letters to all the members thereof in good standing, they applying to him for them. The secretary was also instructed to notify the Church Secretary of the disorganization. Preaching by Elders H. L. Thompson, A. J. Moore, and L. L. Wight. Adjourned to Central branch, February 25, 1893.

# Miscellaneous Department.

### BORN.

McCUE.—At Carson Valley, Nevada, September 6, 1892, to John and Sr. Anne McCue, a daughter, and named Irene Ruth; blessed November 13, by Elder D. R. Jones.

HAWKINS.—At Carson Valley, Nevada, October 15, 1892, to Bro. George W. and Sr. Mary Hawkins, a son; and named Wesley L.; blessed November 13, by Elder T. R. Hawkins.

### MARRIED.

LAPWORTH—KIRKWOOD.—At Hazel Dell, Iowa, Bro. James R. Lapworth and Sr. Lizzie Kirkwood, both of Crescent, Iowa, were joined in holy bonds of matrimony, December 7, 1892, by Elder Charles Derry.

A blizzard had fiercely rag'd all night
And still it was raging amain;
Seven long miles shut out from his sight
The treasure he long'd to obtain.
The day had arrived, the hour drew near
To receive the prize he had won,
And hear the glad words their hearts to cheer—
The mystic words making them one.
What are fierce blizzards and snowdrifts deep
When the heart is afire with love!
When strong prison walls nor castles keep
Can effectual barriers prove?
Seven long miles through the blinding snow
While the storm fiend howls in its rage,
Waxing more fierce each step as we go
Yet calmly the battle we wage.
Two anxious eyes are watching the storm;
One fond heart is trembling with fear;
A silent prayer to heaven is borne,
That angels may guide him safe there.
A shout is heard above the wild roar,
The maiden's heart leaps now for joy;
Wide open flies the stormbeaten door,
And quickly she clasps her brave boy.
The rich wedding feast was quickly spread,
The bride dons her wedding attire;
Those mystic words are solemnly said,
Each heart has its own sweet desire.
Husband and wife in loves fond embrace,
May heaven on you deign to smile,
Clothe you with every virtue and grace,
And help you keep free from all guile.
When your mission on earth is complete,
May you in the mansions above
Enjoy that blest union so sweet,
The oneness of infinite love. C. D.

### DIED.

SCOTT. — At Kirtland, Ohio, September 25, 1892, Sr. Minnie Frances, wife of Mr. George Scott, and daughter of Bro. and Sr. Joel Allen. The remains were taken to Cove, Jackson county, Ohio, where they were interred. She was baptized July 31, 1892, by Elder J. H. Lake.

ODE.—At the residence of his son, Christopher Ode, five miles north of Stewartsville, Missouri, November 24, 1892, Bro. Ludwig J. C. Ode. Deceased was born in Quarlitz, Mechlinburg, Germany, March 24, 1804, baptized August, 1871, at North Freedom, Wisconsin, by Elder John Lee; funeral services by Elder Atwood, assisted by T. T. Hinderks, in the German church.

STAGGERS.—Charlotte Ellen Staggers, wife of Abraham S. Staggers, and daughter of Warham J. and Mary M. Ruby, was born at Mills' Mills, Allegany county, New York, August 29, 1837. She died on Sunday, Decembember 18, 1892, at Lamoni, Iowa, aged 55 years, 3 months, and 20 days. She was married to Milo A. Pruden, October 14, 1853, at Buffalo, Iowa, her husband dying in 1874. She was remarried by Elder Jerome Ruby, January 10, 1878, at Rock Island, Illinois, to her present husband, who survives her. She united with the Reorganized Church of Jesus Christ of Latter Day Saints at Nauvoo, Illinois, being baptized by Elder Alexander H. Smith, in the summer of 1870, remaining faithful and true in the faith of Christ and in hope of eternal life in the gospel. Her death was caused by heart disease. Being very sudden and unexpected, it was a great shock to her family and friends, who deeply mourn the loss of one greatly loved by them and by all who knew her. Her death was also a shock to the entire community. She leaves husband, her aged mother, four sons and three daughters, and three brothers and one sister, besides a large circle of friends to mourn their loss. She dropped dead while looking at a photograph of Joseph Smith the Martyr, her last words, in commenting upon the picture were: "See what a head and face he has, and how far-reaching it looks," remarking also of his intelligent appearance. The funeral services were conducted at Lamoni on Wednesday, December 21, Pres. Joseph preaching the sermon; he was assisted by Bishop E. L. Kelley. The remains were taken to Macedonia, Iowa, for interment.

HATFIELD.—At Beatrice, Nebraska, December 3, 1892, at eleven p. m., of pneumonia, little Alma, infant daughter of Bro. John A. and Sr. Dora Ann Hatfield. On July 4, 1892, the mother was called home, leaving a little babe two months and one day old; but her spirit soon followed its mother home. Alma was born May 3, 1892. She was laid to rest, by the side of her mother, she being the fourth child they have lost. Funeral sermon was preached in Beatrice, December 4, by Elder Thomas Nutt.

This tender bud so young and fair,
Called hence by early doom,
Just came to show how sweet a flower
In paradise should bloom.
To you the child was only lent,
While mortal she was yours;
But now to glory she is sent,
To join the heavenly powers.
'Tis in the Savior's bosom laid,
And feels no sorrow there;
'Tis by a heavenly parent fed,
And needs no more your care.

### CORRECTION OF REPORT.

1. In the agent's report for the Nauvoo and String Prairie district, page 354, of *Herald* instead of the name Sr. Hattie McKiernan, O., $3.03; read Sister Susan Warnock, tithing, $3.03.

2. On page 347 of the *Herald*, in Elders' Accounts; the individual receipts of Bro. Duncan Campbell should be $33.85 instead of $106.85. The balance, $73.00, was reported through accounts of the agents and the Bishop.

E. L. KELLEY, Bishop.

LAMONI, Iowa, Dec. 21, 1892.

### WANTED.

Information is wanted concerning Jonathan T. Griffiths, a native of Tennessee, and will be thankfully received by his aged sister, Mrs. Jane Ward, at Bethesda Home, Russel avenue and Ninth street, St. Louis, Missouri. When last heard from, he resided in Little Cottonwood, Utah.

### TO AMEND.

We, the undersigned, agreeable to provision of Article 5, of the Articles of Association, give due notice that we will file at the General Conference of 1893, a resolution to amend that part of Article 3, of the Articles of Association, which reads: "And said publication business shall be under the immediate control and management of a Board of Publication, to be nominated by the Presiding Bishop and confirmed or approved by the Church at any General Conference."

The proposed amendment to read: "And said publication business shall be under the immediate control and management of a Board of Publication of five members, the Presiding Bishop, (if chosen by the General Conference,) to be the president thereof, and four members chosen and sustained by the Church at any General Conference.

Special provision. That at the General Conference of 1893, the whole Board to be chosen, and the four members thereof; one to be chosen for one year, one for two years, one for three years, and one for four years, and one to be chosen annually thereafter.

Respectfully submitted,
ROBT. M. ELVIN,
ASA S. COCHRAN.

### ITEMS OF INTEREST.

ST. PETERSBURG, Dec. 17.—Final official statistics of the cholera epidemic in Russia have been issued. According to these figures there have been 130,417 deaths from European and 135,343 deaths from Asiatic cholera since the outbreak of the disease in the empire, making a total of 265,760 deaths.

HAMBURG, Dec. 17.—Two fresh cases of cholera have been reported here. Three have been reported in the Hammerbroek district. In this city there was one fatal case yesterday.

ST. PETERSBURG, Dec. 16.—A severe cyclone passed over the Town of Orel to-day. Several of the suburbs were devastated, houses being blown down and trees uprooted. The damage was particularly severe at Tanzer, where many persons were caught under the falling buildings and killed.

ROME, Dec. 14.—Much irritation exists at the Vatican on account of the attacks made by certain American Catholic journals on the person and the mission of Mgr. Satolli. If there is any need of it the pope will in this instance take severe measures with those who interpose his intervention. It is believed that the Vatican knows whence the hostile American criticisms proceed.

Absurd rumors are again spread abroad about the pope being ill. Dr. Ceccarelli, his physician, states that his Holiness is in good health, free from any and every chronic indisposition; that he ought to live at least another ten years; that if there is anything to be feared it is the effect of some strong and sudden emotion, but that even against this eventuality the pope's elastic temperament is a safeguard.

CALCUTTA, Dec. 17.—The cotton crop of India has suffered severely, owing to the failure of the November rainfall. It is the worst season within twenty years.

The receiver in London charged with the liquidation of the affairs of the Mercantile Bank of Australia, which recently failed, has advised the government of Victoria to prosecute the manager, directors, and auditors at Melbourne for issuing fraudulent balance sheets.

A dispatch from Cairo states that the British garrison in Egypt is about to be reduced owing to the effective condition of the army of the Khedive.

LONDON, Dec. 14.—A fearful explosion has occurred to-day at the Bamfurlong colliery, Wigan, and not less than fifty lives have been lost. A large number have perished. Volunteers promptly offered to explore the pit. A hundred men remain in the mine unable to get out owing to the fire which followed the explosion, and which is raging fiercely in the mine, making it difficult for rescuers to get at the imprisoned miners. Twenty miners have been rescued. The remainder are still imprisoned. The rescued men were in bad condition when brought to the top. The men who are still below are imprisoned in a seam that is under where the fire is raging.

ST. PETERSBURG, Dec. 14.—The woman Bedwarska, in Lodz, tried for having murdered more than one hundred babies, has been sentenced to one year's imprisonment. Great indignation has been caused in Lodz by the lightness of the sentence. The woman was shown to be guilty of suffocating 111 children, whose bodies were found buried in her cellar. She had been at such work for nearly twenty years. She was saved from the full penalty of her crime by the powerful influence of some of her former patrons.

SAN FRANCISCO, Cal., Dec. 16.—Mauna Loa, the great volcano of Hawaii, is in eruption again, and threatens the destruction of the Villages of Hilo and Waiakea at its east-

www.LatterDayTruth.org

ern base and extensive plantations of cocoanuts and cane. For five days previous to December 5 illuminations had been on a grand scale, and the whole country had been shaken by prodigious earthquakes. Even in the neighboring district of Kau there were heavy earthquakes, and Mauna Loa, for a distance each way of more than sixty miles, threw a weird light over the ocean and all country round about. The earthquakes commenced the morning of December 2 and increased in force till evening, when flames burst from Mauna Loa and grew in volume and increased in noise from that time on.

ROME, Dec. 20.—The *Agenzia Luberi* is assured, presumably from official sources, that the European powers have no intention of protesting against the hostile action of the United States toward immigrants. The Italian Government feels convinced that it has no prilvilege to interfere in such a purely domestic matter, and the German and Austrian Government are believed to share this sentiment. The immigration societies have been notified that they must cease sending immigrants to American ports.

The pope will shortly send to the Italian Bishops and the Italian people a circular letter denouncing Freemasonry. His Holiness will declare that the Freemasons are pursuing the Satanic aim of replacing Christianity by naturalism.

CITY OF MEXICO, Dec. 15.—An ærolite has been brought to this city from Jiminez, in the State of Chihuahua. The stone weighs 40,000 pounds. The ærolite fell four months ago about forty miles from Jeminez. It struck a cliff in its descent, and in its course down the mountain side plowed a deep furrow in the earth and rock, revealing a rich vein of silver at one point of its wake.

The German army bill is reported to be as good as dead. It has been referred to a committee. It is stated that Chancellor Caprivi will be required to reduce the money vote to $10,000,000 and modify the government's demands. The emperor will stand by Caprivi. Germany may be aided in this matter by the condition of affairs in France.

PARIS, Dec. 14.—King Behanzin writes that the negotiations which took place at Cana resulted in the conclusion of an agreement providing for the cessation of the war in return for the cession of the town of Kotonou to the French. Gen. Dodds, the commander of the French forces operating against the Dahomeyans, broke the agreement, however, and commenced his march to Abomey, the capital. Behanzin adds that he thereupon set fire to Abomey and retired to Arcraduten with 20,000 soldiers and that he is prepared to carry on a sanguinary guerilla warfare. He concludes his letter by proposing to cede Whydah to the British.

The American Health Association at its late meeting in the city of Mexico recommended the prohibition of steerage immigration to American ports for one year.

James G. Blaine is very ill at his home in Washington. His death may occur at any time.

Bishop Cotter of the diocese of Minnesota, declares that the alleged visions in the Canton church window are not miraculous and explains them on simply natural grounds. Hundreds of sick and maimed have visited the supposed healing shrine.

The Briggs case: Charge No. 6 was next taken up, the essence of which is that the accused had declared "that sanctification is not complete at death," which is contrary to the standards of the church which teaches "that the souls of believers are at their death at once made perfect in holiness."

The defendant said there was no proof offered for this essential doctrine in the charge. He had declared for progressive sanctification and argued at length to show there was a middle state, and that sanctification could never be complete until the day of resurrection. The invariable statement of the New Testament is that the second advent of Jesus Christ is the goal of sanctification. In conclusion Dr. Briggs said:—

I have shown that the doctrines taught by me are not contrary to the Westminster Confession, but that they are in accord therewith; that they are not irreconcilable with the Scriptures, but are the product of a comprehensive study of the Scriptures. They set forth the doctrines of the Bible, which have been made of non-effect by the traditions of men. It is now for the Presbytery of New York to make its decision. I pray God you make no mistake, but that you may stand firmly by the Word of God and the constitution of our church, and so deliver a righteous verdict.

There was a slight applause, and as it hushed, venerable Dr. Sutton rose and asked Dr. Briggs if he meant to assert that all who died must pass through a middle state. Dr. Briggs said he would not hesitate to answer, but the Moderator ruled that the time for asking such questions has passed. Later in the trial Dr. Briggs referred to the creed as "barbarous," and to some of its adherents as "the modern Pharisees."

Dr. Henry P. Smith, found guilty of heresy and silenced at Cincinnati, will appeal to the synod of Ohio, or to the General Assembly. The Board of Trustees of Lane Seminary have indicated that they will retain him.

## INDEX TO VOL. XXXIX.


EDITORIAL.

Afterglow, 745
After saloonkeepers, 600
Amending their confession, 100
A new mineral spring, 629
Animosities bewailed, 81
An incident, 34
An infidel at a loss, 210
Antiquity of baptism, 710
Apostolic succession, 472
A reunion for 1893, 243
A sensible decision, 615
A splendid gift, 209
Assembly hall lecture, 209
A strong indictment, 65
Astronomy and revelations, 471
A superstition disclaimed, 710
Attitude of Bro. J. W. Briggs, 412
A visit to Nauvoo, 566
A welcome, 693
Baptism, 472
Baptism—its value, 709
Beware of frauds, 422
Birth offering series, 647
Bishop John Sharp, 22
Bishop's rights and duties, 773
Book of Commandments, 50
Book of Mormon—its uses, 485
Bro. T. W. Smith ill, 470
By common consent, 597
Calling, appointing, and ordaining, 806
Canadian prosperity, 729
Cannon on the "twin relic," 421
Capital *vs.* labor, 502, 517
Change in Russia's government, 518
Change of the earth and Saints, 741, 775, 790, 822
Cholera here, 582
Choral singing, 225
Christianizing Japan, 505
Christian mention, 551
Church leanness, 601
Church progress, 17
Clinton reunion, 629
Compensation, 114
Concession by Salt Lake Tribune, 179
Confiscated Utah property to be returned, 761
Conversion, justification, and sanctification, 405
Court matters, 99
Death for preachers, 197
Death of Bro. Morton, 567
Death's harvest, 130
Dedication at Kibbie, 821, 837
Dedication at St. Louis, 421
Detroit, Michigan, meetings, 693
Discussion about baptism, 324
Divinity of Christ, 2
Do good, 49
Easter Sunday, 391
Earthly impertinences, 727
Echoes from the battlefield, 178, 179, 196
Editor's visit to St. Joseph, Missouri, 438
Every man the arbiter of his own fortune, 391
False Christs, 178
Father Landers dead, 65
Favor and grace, 709
Fealty to God, 113
Five thousand lagrippe cases, 52
Flags on the schoolhouses, 209
For married women, 54
From Australia, 679
From Bro. Blair, 533, 584
Gambling, 390
General religious movements, 678
Gifts differing, 726
Good words, 672
Gospel work, 488
Gov. Thomas on Utah polygamy, 727
Great swelling words, 131
Healing, 243
Herald sermon supplement, 693
Heresy again, 504
Heresy trials, 840
His blood be upon us, 83
How it was done, 339
How long, O, how long, 290
Improper conduct, 678
Increase of iniquity, 725
Information in regard to banks, 630
"In righteousness," 661
Inspired immorality, 501
Interesting reading, 194
Is it murder, 145
Israel returning, 710
Is there a conflict, 52, 100
Jews escape cholera, 648
John Henry Smith's sermon, 99
Joseph's last letter, 322
Joseph the Seer claimed to be fallible, 437
Labor and capital, 582
Labor strife, 549, 553, 630
Labor troubles and results, 645, 647
Lesson helps, 470, 551
Lieut. Totten on the second advent, 114
Look here, 210
Marked improvement, 671
Mental training, 162
Ministerial deportment, 289
Ministerial fruits, 759
Missionary labor, 534
Mission to Australia and New Zealand, 422
Missouri mobbers, 321
Miss Willard on lay representation, 503
Mode of baptism, 54
Money raising, 193
Mormons in Michigan, 757
News from Independence, 472
Nominations to office, etc., 454
Obedience to God, 113
Of government, 53
Our dumb animals, 505
Outward adornings, 35
Phases of city life, 710
Pills and prayer, 376
Prayer in union, 453
Prayer Union, 390
Preach the gospel, 709
Priest's duty, etc., 613
Prince Michael and Schweinfurth, 245
Prof. Elliott's comparison, 244
Prohibition, 130
Purse, scrip, and coat, 292
Putnam and the "truth seeker," 259
Questions, 161
Questions and answers, 2, 22, 98, 116, 132, 179, 293, 377, 470, 503, 518, 534, 583, 615, 647, 695, 711, 728, 744, 792, 807, 882
Race prejudice, 661
Railroads, the, 837
Rebuking sin, 406
Railroad in Palestine, 357
Remarkable meeting at Independence, 97
Returns not all in, 423
Rev. Joseph Cook on Mormonism, 486
Sanctification, 630
Science, 456
School law decision, 535
Second advent, 305
Secrecy, 455
Secret things, 115
Should amnesty be granted, 147
Signs in the heavens, 226
Sir Edward Arnold's views, 54
Slander, 391
Spiritualistic exposure, 162
Social meetings, 225
Spurious Christianity, 81
Statement and question, 777
Status of Utah Church, 456
Strike at Homestead, Pa., the, 789
Strikes and their policies, 565
Sunday laws, 743
Teachings of the Seer, 259
Temple lot suit, 291, 306
Thanksgiving, 260
That gospel boat, 1
The bigot, 759
The cholera coming, 582
The church and the workmen, 581
The church in national politics, 438
The college, 34
The egg argument in religion, 725
The election, presidential, 760
The escheated property, 82
The first discoverers of America, 487


www.LatterDayTruth.org

The General Conference, 243, 257, 274, 277, 278
The Godhead, 630
The Gospel Quarterlies, 568
The helping hand, 178
The Herald, 305
The Jews, 824
The Kansas farmer's year, 647
The Logan reunion, 568
The miraculous conception, 97
The Mormons, 440
The new year, 1
The Papacy attacked, 1
"The people" in England, 534
The Return, 727
The sacrament, 33
The Spirit in the field, 840
The successor, 337, 358, 373, 407
The Sunday school convention, 241
The theological crisis, 19, 35
The Thurman reunion, 600
The word of God supreme, 67
The year 1830, 709
Three W's, 470
Tithing, "One mighty and strong," 761
Too bad, 195
Trouble for the Presbyterians, 839
Two branches, 321
Uncertain religions, 839
Utah and statehood, 49
Virgin procreation, 694
Was it Samuel, 727
What shall I do, 225
When was the Sabbath changed, 776
Where should blame rest, 18
Why should an elder not use tobacco, 389
Witch, familiar spirit, 273
Woman in business, 195
Work for church publications, 776
Work is demanded, 290

HOME COLUMN.

Admonition of the Spirit, an, 441
"All things which are good cometh of God," 38
Baptism, 632
Birth offering series, 697
Children's rights, 762
Christmas greeting, 826
Cliff dwellers, the, 262
Conference notes, 458
Divine healing, 133
Domestic culture, 247
Do married folks look alike, 413
Do you know, 793
Experience, an, 810
"Feed the mind, as well as the body," 101
For diphtheria, 426
From the conference, 294
Gospel boat, the, 810
"He who is called to heights has charge of those heights," 180
Home first, 163
Influences, 810
In memoriam, 68, 793
Jottings, 294
Kindness, 746
Lord's storehouse, the, 362
Love in the home, 648
Memories, 602.
Mother's standard, a, 227
News from the Irvington reunion, 663
Object lesson for parents, an, 247
On the wing, 246
Our duties, 793
Our little ones, 22
Patience, 310
Plea in behalf of the Home Column, a, 197
Prayer, 827
Problems of life, 569
Psalm of praise in the gift of tongues, a, 211
Purpose, a, 164
Reason why, the, 212
Retrospective glance, a, 392
Rock, the, 55
Slander and gossip, 326
Talk to women, 777
Testimony of Eld. J. S. Roth, 294
Testimony of Eld. R. C. Evans, 295
That plea, 279
The years, 842
Thoughts, 117
Thoughts for mothers, 211
To the girls, 165
To the Prayer Union, 521
To the sisters, 457
Training of children, 86
Union in purpose, 520
Unkind words, 23
Voice from the sea, a, 505
What shall we reply, 506
"When shall I be satisfied," 100
Which will tip the balance, 473
With usury, 197
Woman and her sphere, 4
Word of cheer, a, 649
Word to parents, a, 554
Work while it is day 181

POETRY.

An experience, 746
A ray of sunshine, 227
Autumn, 747
Book of Mormon, 4
Der oak and der vine, 211
Duty calls thee, 326
God, 424
Heart-Content, 163
Hosanna, son of Mary, 842
I love the gospel, 103
In memory of F. Chandler, 641
Light, 458
Lo! it is best, 554
Lost jewels, 633
Motherhood, 197
O, Father, give me rest, 117
Open the door, 135
Quiet ways are the best, 245
Rest and be thankful, 663
Restoration of the gospel, the, 32
Standing alone, 164
Summer, 616
The baby's clothes, 211
The backbiter, 139
The fallen oak, 606
The love of God, 149
The remedy, 139
The river, 413
The old-fashioned home, 310
'Tis all for the best, 117
To my mother, 121
Twilight dreams, 246
Walking by faith, 695
When He hath tried me, 280
Where the Master dwelleth, 288

ORIGINAL ARTICLES.

About that college, 93
Answers to Disciple's questions, 236
Answers to queries, 515
Answers to questions, 204
Apostolic jurisdiction, 526
As in the days of Noah, 235
Baptism essential, 544
Beautiful things, 249
Birth of the Spirit, the, 28
But one presiding elder, 92
Can forgiveness result without gospel obedience, 464
Can we tolerate, 718
Casting lots, 282
Characteristic testimony, 717
Christ's baptism our baptism, 782
Christ's second coming, 29
Church building, 719
"Common consent," 463, 575, 653
Common consent and theocracy, 667
Consecration and tithing, 813
Consecration of wealth to the Lord, 236
Conversation, a, 221
Danish mission, the, 638
"Delinquents," 400
Devil in tears, the, 496
Do I misapprehend, 640
Eternal punishment, 92
Explanation of Jacob 2: 6, 41
False Christs, 222
Fireside talks with our girls, 138, 202, 220, 386, 801
From the Herald's pulpit, 831
Funeral discourse of Elder John Landers, 169
Funeral sermon of Bro. Horace Church, 342
Gentle parents, gentle children, 27
God converts the soul in his own way, 417
God was manifest in the flesh, 734
Gospel tent burned, 611
Have we obeyed—Official, 825
Healing, 333
Hive of be's, a, 401
Homestead, Pennsylvania, and its lesson, 590
How shall we know, 783
Is the kingdom of God a theocracy, 750
"It is time to stop," 301
Jacob's well, 560
Joseph Smith *vs.* Mohammed, 512
Kingdom of God a theocracy, the 541
Labor and capital, 415, 433, 449, 480, 513, 543, 702, 735, 752, 768, 816
Laborers with God, 368
Law of God, the, 13
Lecture by Eld. R. C. Evans, 447

LETTERS FROM

Bro. C. Albertson, 416
Elder J. F. M'Dowell, 367
Elder C. R. Duncan, 606
Elder C. Scott, 510
Elder F. M. Sheehy, 168
Elder I. N. White, 607, 830
"Let them call for the elders of the church," 27
Lord's Sabbath, the, 683
May I speak, 103
Modern Spiritualism, 845
Mound builders and the eagle, 255
My traditional thoughts corrected, 700
Nomination of branch president, 461
Office work of the Spirit, 264
Ordinations, 815
Organization of branches, 219
Open letters, 125
Our next duty, 12
Our poor, 26
Parental authority, 13
Partaking of sacrament worthily, 848
Plea for our girls, a, 511
"Poor farm," or "Saints' home," 432
Poor worn-out elders, the, 315
Preacher and the hearer, the, 77
Proposed funeral sermon, 464
Questions and answers, 283
Question of divorce and marrying again, the, 28, 152
Reasons why, the, 433
Reflections on "The Lord's Sabbath," 750
"Sacrament for scattered members," 92
Saints' home, 366
Scandal tattling, 139

SERMONS BY

Pres. W. W. Blair, 89, 232, 621
Elder J. Caffall, 430
Elder C. Derry, 313
Elder R. M. Elvin, 492
Elder Joseph R. Lambert, 58
Elder F. M. Sheehy, 184
President Joseph Smith, 686
Elder I. M. Smith, 329
Elder J. Snively, 104
Elder J. S. Roth, 216
Elder O. B. Thomas, 382
Sermon on the festival of Easter, 316
Should the Sunday school be renounced, etc., 62
Situation, the, 142
South Sea Island gospel boat, the, 366
Spiritualism, 63, 110
Stir them up, 201
Successor, the, 478
Synopsis of sermon by Reverend Knickerbocker, 593
The family, the home, and their influences, 767
Theocracy, 625
"There shall be no poor among you," 186
"The seventh day is the Sabbath," etc., 9
Time of crucifixion, 513
Tithes and offerings, 701
Tithing and surplus, 717
To live by faith, 639
Triune God, the 847
Was Christ baptized for remission of sins, 218, 558
Way of truth, the, 641
"What is my duty," 106
What is the proper name for the body of Christ Jesus, 73
What is truth, 297
What's in a name, 637
What's the trouble, 397
What think ye, 369
Who is the author of the Book of Mormon, etc., 122, 139, 153, 172, 187, 205, 252, 397
Woman, man's helper, 265
Wonderful if true, 767
Word of wisdom, the, 285
Work of Christ in the creation and redemption of man, the, 798

SELECTIONS.

Are women inconstant, 148
Armies of Europe, 833
Be courteous, 269
Biblical archæology and the higher criticism, 237
Bishop's annual report, 346
Breathing exercise, 361
Buddhism in real life, 611
Cheered Dr. Thomas, 65
Children's throat troubles, 404
Christianity in the east, 545
Clark Braden reviewed, 14, 29
Coming man, the, 737
Conciliating all parties, 676
Cure for cancer, 809
Date of the earliest man, the, 770
Design in creation, 754
Direct creation *vs.* spontaneous generation and natural selection, 41
Doomsday at hand, 268
Faith, 112
Heavens full of signs, the, 302
How Egyptian hieroglyphics have been deciphered, 720
Imperious mind of Columbus, 704
Infidelity a negative creed, 705
Influence of heredity and environment, 721
Influence of traditionalism, 401
Ingersoll and Depew, 264
Immortality a scientific inference, 156
Is the earth hollow, 32
Is there a Creator, 64
Japanese earthquakes, 112
Learning to think, 561
Managing a husband, 157
Man in the drift, 268
Men with memories, 595
Millennium at hand, 529
Never too late to begin, 628
New method of artificial respiration, 628
New scheme of haymaking, 595
Nicaragua canal, 737
Not elastic elements, 176

www.LatterDayTruth.org

Oral education, 545
Palestine—the Jews, 770
Personal life beyond the grave, 287
Pre-American education of Americanism, 704
Prehistoric man, 271
Prehistoric revelations, 31
Progressive Jews, the, 144
Relation of Christian principles to civil government, the, 482
Religions of China, 755
Rev. Delano's advice, 578
Reunion of Christendom, the, 93
Russian famine and revolution, the, 267
Russian refugees and the Mormons, 46
Salvation Army, 31
Should marriages be indissoluble, 157
Sociological notes, 156
Speaking in public, 593
Splendid achievements of woman, the, 722
Statistics of crime and criminals, 724
Survival of heathen customs, 832
Take rest, 103
Terrible famine in Russia, 320
The Papacy—that is the trouble, 110
The sanctity of music, 237
True character of theosophy, the, 271
True idea of reverence, 377
Universal language, the, 269
Voltaire and St. Paul, 94
What labor delegates cost, 594
Wife's rights, a, 270
Woman's cause is man's, the, 481
Word of God, the, 465

CONFERENCE MINUTES.

Alabama, 143, 531, 722
Central California, 287
Central Missouri, 175, 223, 626, 818
Central Nebraska, 208, 668
Chatham, 467, 739
Clinton, 255, 771
Decatur, 158, 435, 738
Des Moines, 111, 287, 515, 722
Eastern Iowa, 222, 515
Eastern Maine, 95, 530
Far West, 207, 451, 657
Forster, 158
Fremont, 175, 657
Galland's Grove, 78, 207, 483, 848
Independence, 15, 239, 833
Kentucky and Tennessee, 240, 579
Kewanee, 334, 515, 641,
Little Sioux, 240, 434, 739, 834
London, 497, 771
Manchester, England, 387
Massachusetts, 222, 817
Mobile, 63, 722
Montana, 255, 467, 515, 722
Nauvoo and String Prairie, 78, 287, 516, 755
Nevada, 240, 483, 786
Nodaway, 190, 483, 668
Northern California, 222
Northern Illinois and Southern Wisconsin, 239, 483, 739
Northern Michigan, 515, 722
Northern Minnesota, 483, 803
Northern Nebraska, 143, 451, 722
Northeastern Kansas, 222, 434, 668, 834
Northeast Missouri, 190, 515, 771
Northwest Kansas, 111, 435
Philadelphia, 611, 755
Pittsburg and Kirtland, 240, 668
Pottawattamie, 143, 223, 626, 771
Southern California, 786
Southern Indiana, 223, 515, 722
Southern Michigan and Northern Indiana, 497, 771
Southern Nebraska, 95, 401, 771
Southeastern Illinois, 158, 435, 725
Southeastern Ohio and West Virginia, 190
Southwestern Texas, 641
Spring River, 46, 190, 579, 626
St. Louis, 63, 287, 705
Texas Central, 95, 222, 611, 848
Utah, 222
Victoria, 158
Western Maine, 190, 483, 641
Western Texas, 111, 530
Western Wales, 579
Western Wisconsin, 191, 435, 786

MISCELLANEOUS.

Birth offering series, 659
Church Secretary's notices, 47, 112, 159, 160, 404, 468, 595, 818, 835.
Notice from First Presidency, 16
To the missionary force in the field, from Quorum of Twelve, 370

BISHOP'S APPOINTMENTS AND NOTICES.

Appointments, 128, 562, 563, 803, 835
Box-White discussion, 158
Church Librarian's notices, 144, 499
Church reserve, Saints' home, and other funds, the, 78
Correction of report, 849
Notices, 176, 579
Official General Conference appointments, 272
To amend, 849

PASTORALS.

E. C. Briggs, 497
J. F. Burton, 372
J. Caffall, 16, 191, 288, 320, 344, 691
C. H. Caton, 659
T. W. Chatburn, 345, 546
J. C. Crabb, 371
W. H. Kelley, 834
Henry Kemp, 175
J. R. Lambert, 95, 304, 402
Thomas Matthews, 497
W. S. Pender, 546
J. S. Roth, 372
W. M. Rumel, 371
M. M. Turpen, 451
A. H. Smith, 192
T. W. Smith, 79
G. M. L. Whitman, 160
L. L. Wight, 319
E. M. Wildermuth, 335
T. W. Williams, 546

REUNIONS.

Clinton, Missouri, 642, 669
Fremont district, 657
General Annual, 672, 689, 706
Irvington, 658
New England, 579
Northern and Central California, 516
Southern California, 370
Southern Nebraska, 641

SUNDAY SCHOOL ASSOCIATION MINUTES.

Decatur, 191
Des Moines, 644
Far West, 223, 319
Fremont, 788
Galland's Grove, 208
Independence, 111, 223, 436, 660
Little Sioux, 80, 223, 451
Northeastern Missouri, 836
Northern Illinois and Southern Wisconsin, 159, 516, 708
Northwestern Missouri, 562
Southern Michigan and Northern Indiana, 484, 788
Texas Central, 240, 516

SERMON SUPPLEMENTS.

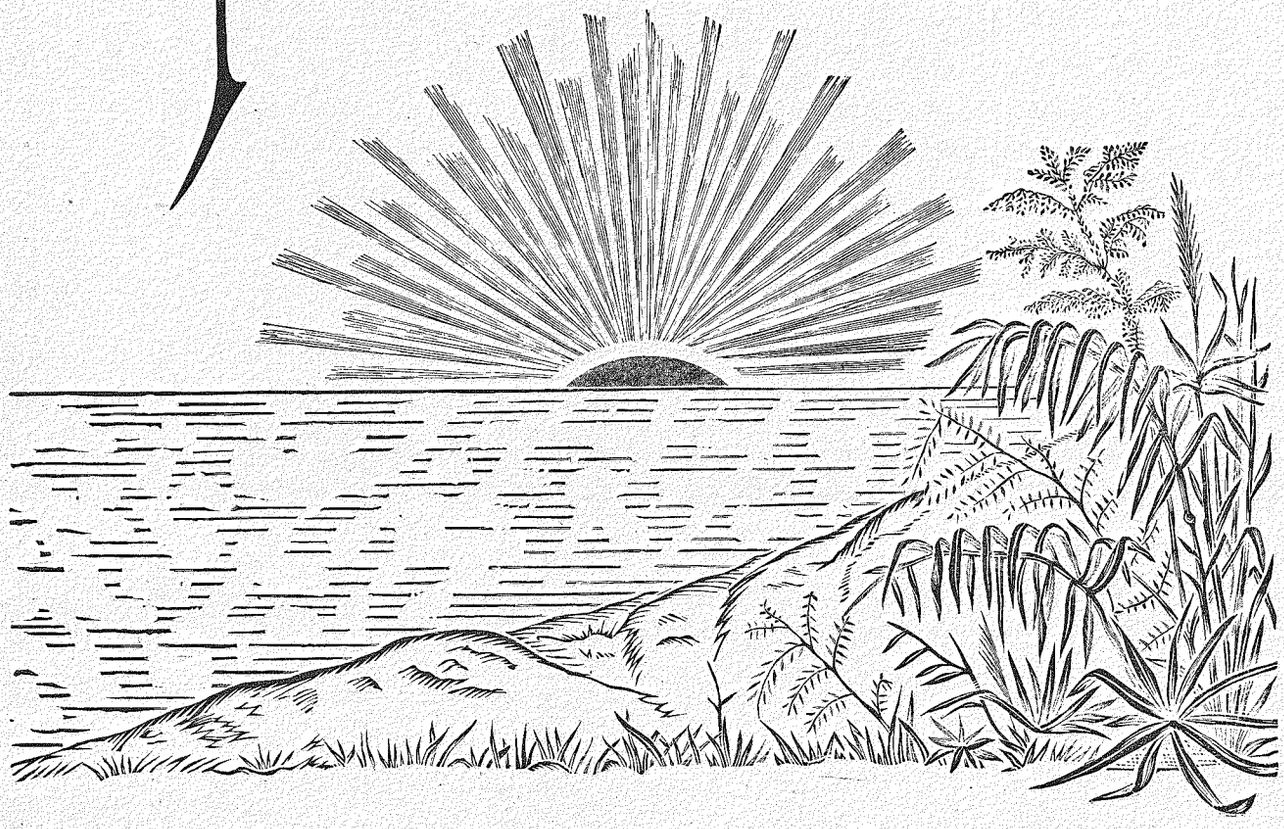
W. W. Blair, Man inspirational, 1
Joseph Smith, Service and its reward, 9
Joseph R. Lambert, Fear of God, 17
Joseph Luff, Revelation continuous, 25
E. L. Kelley, Fruit and baptism of the Holy Spirit, 33

HERALD COVER.

| | Page. | No. |
|---|---|---|
| American elephant, an, | 2 | 35 |
| Anti-judaism un-American, | 1 | 39 |
| A prehistoric monarch, | 1 | 13 |
| Back to the Garden of Eden, | 1 | 38 |
| Chance for every boy, a, | 2 | 22 |
| Cheered Dr. Thomas, | 3 | 4 |
| Children need change, | 2 | 18 |
| Chinese criticism of missionary work, | 1 | 9 |
| Cholera remedies, | 1 | 39 |
| Christian and Indian, | 1 | 20 |
| Christianity and the sciences, | 1 | 12 |
| College of cardinals | 1 | 53 |
| Comparison — Bible and Oriental civilization, | 1 | 15 |
| Curative valve of hot water, | 1 | 14 |
| Cure for felons, earache, | 1 | 19 |
| Darwinianism, | 1 | 44 |
| Day in first chapter of Genesis, | 1 | 42 |
| Deaf, dumb, and blind, | 1 | 22 |
| Development, | 1 | 5 |
| Do! a few words to young preachers, | 1 | 33 |
| Drawbacks to preaching, | 1 | 21 |
| Dr. Lyman Abbot's lectures, | 1 | 5 |
| Duty of self-denial, | 1 | 12 |
| Elephant's cemetery, an, | 3 | 20 |
| Eternity of the stars, the, | 3 | 19 |
| Ethics of journalism, the, | 1 | 24 |
| Evidences of natural selection, | 1 | 23 |
| Extinct Siberian mammoths, | 2 | 23 |
| Feeding a delicate baby, | 2 | 21 |
| Found in wonder's land, | 1 | 41 |
| Fruit a perfect food, | 1 | 32 |
| Gentle woman, the, | 1 | 42 |
| Glacial age in England, | 1 | 25 |
| Glad, sunny women, | 2 | 25 |
| Good women and civilization, | 1 | 23 |
| Grand decline, a, | 3 | 9 |
| Greatest man, the, | 1 | 5 |
| Growth of Jerusalem, | 2 | 15 |
| Guard your boys, | 2 | 19 |
| Health and marriage, | 2 | 13 |
| "Higher Criticism," the, | 1 | 35 |
| Hints for sleepers, | 4 | 11 |
| Hippolytus and his witness to the Gospels, | 1 | 30 |
| Horace Greely on debt, | 1 | 21 |
| How one may know he is a Christian, | 3 | 5 |
| How to cure bad memory, | 1 | 44 |
| How to get along, | 3 | 3 |
| How to get along, | 1 | 43 |
| How to preserve the eyes, | 1 | 50 |
| How to prolong life, | 1 | 17 |
| Human creeds, | 1 | 22 |
| Hurry and haste, | 4 | 11 |
| Hygienic, | 1 | 14 |
| Industry and economy, | 4 | 3 |
| Ingersoll's hope (?), | 1 | 45 |
| Innumerable ruined cities, | 1 | 25 |
| It is a planet like ours, | 1 | 24 |
| Jews and their language, | 1 | 7 |
| Jonah and the whale, | 3 | 12 |
| Judaism a progressive faith, | 1 | 4 |
| Largest brain, the, | 2 | 21 |
| Learned French in three months, | 1 | 46 |
| Learning secrets of the past, | 1 | 40 |
| Life's recording apparatus, | 1 | 26 |
| Lift all mankind, | 1 | 37 |
| Live like lovers, | 1 | 15 |
| Mammoth, the, | 1 | 18 |
| Misled by untruthful spirits, | 4 | 3 |
| Miss Frances E. Willard, | 1 | 46 |
| Modern Jews, the, | 4 | 9 |
| Money squandered on drink, | 2 | 21 |
| Mothers the moral educators, | 1 | 46 |
| Mouth and stomach colloquy, | 1 | 21 |
| Mystery of death, the, | 1 | 50 |
| New chair at Yale, | 1 | 41 |
| New use of the spectroscope, | 1 | 12 |
| Next step in Christianity, the, | 1 | 43 |
| Novel reading, | 1 | 19 |
| Old and new wine, | 1 | 16 |
| One religion and one creed for all, | 1 | 42 |
| Open doors at Dr. Briggs' trial, | 1 | 42 |
| Our neighbors on Mars, | 1 | 33 |
| Overestimates and underestimates, | 1 | 3 |
| Paul's reasons why not ashamed, | 1 | 8 |
| Physical and moral courage, | 1 | 28 |
| Physicians and foolish patients, | 4 | 38 |
| Planet Mars, the, | 1 | 34 |
| Power and glory of self-mastery, | 1 | 51 |
| Preacher's pulpit manners, a, | 1 | 46 |
| Precedence, | 4 | 23 |
| Profit sharing, | 3 | 5 |
| Prof. Totten's three new books, | 2 | 17 |
| Railroad to Damascus, | 1 | 28 |
| Railway to Jerusalem, | 3 | 8 |
| Religion in New England, | 1 | 31 |
| Rice Christians, | 1 | 4 |
| Rich field for scientists, | 3 | 21 |
| Rome assails Methodism, | 4 | 7 |
| Rules for moral conduct, | 1 | 19 |
| Science and Religion, | 4 | 10 |
| Scripture interpretation, | 1 | 11 |
| Secret of a long life, the, | 2 | 17 |
| Secret of real success, the, | 1 | 18 |
| Sensations of the brain, the, | 1 | 51 |
| Sermons in satire, | 1 | 31 |
| Sermon to university students | 1 | 53 |
| Seven Bibles of the world, the, | 1 | 3 |
| Shooting stars, | 1 | 27 |
| Sick room don'ts, | 3 | 2 |
| Sins of the fathers, the, | 1 | 39 |
| Some don'ts for the pulpit, | 1 | 32 |
| Stand to your work, | 1 | 45 |
| Statistics of American churches, | 1 | 36 |
| Style of preaching, the, | 1 | 44 |
| Sulks, the, | 1 | 40 |
| Teachings of experience among animals, the, | 1 | 29 |
| Theological reform, the, | 4 | 7 |
| This life is too short, | 1 | 6 |
| Tobacco habit, the, | 1 | 20 |
| To the mothers, | 1 | 44 |
| Unbelief, | 1 | 38 |
| Union with Christ, | 1 | 3 |
| Useful information about consumption, | 1 | 30 |
| Use of tobacco leads to drunkenness, | 1 | 21 |
| Voice of faith, the, | 2 | 22 |
| Warm water for sleeplessness, | 2 | 20 |
| Wealth and luxury, | 1 | 48 |
| What Christianity has done, | 1 | 31 |
| When was Christ born, | 3 | 1 |
| Where Universalism errs, | 3 | 8 |
| Whither humanity is drifting, | 3 | 7 |
| Why the pope will not leave Rome, | 1 | 13 |
| Why women do not vote, | 1 | 41 |
| Women as talkers, | 1 | 14 |
| Wonderful insect vitality, | 1 | 24 |
| Wonderful sights on the sun, | 1 | 33 |
| Work without worry, | 3 | 12 |

www.LatterDayTruth.org

# AFTERGLOW



## REMEMBER OUR MISSIONARIES AT THE CHRISTMASTIDE.

THIS cut is a facsimile of the design on the cover of the volume of poems published in aid of the Gospel Boat Fund. It is stamped in gold, on the cover, in each style of binding; the title with neat design is also stamped in gold on the back of the volume. Each style is handsomely bound. The following are the various bindings and prices:—

| | |
|---|---|
| **In Cloth,** | **$1.50** |
| **In White Vegetable Parchment—a white glazed, linen-like fiber very handsome** | **$1.75** |
| **In full Leather** | **$2.00** |
| **In Morocco, colors red or black** | **$2.50** |

Place your orders early, or you may fail to secure a copy. Send money for sample copy in any style of binding you prefer, and you will be able to sell from one to a dozen copies without trouble as the holidays come on. Cash must accompany all subscriptions.

Address orders to

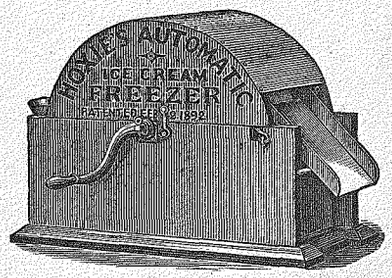
**DAVID DANCER, Box 128, LAMONI, IOWA.**

www.LatterDayTruth.org

HOXIE'S AUTOMATIC

# Ice Cream Freezer

CAPACITY UNLIMITED.




**For Hotels, Restaurants, and Family Use.**

Will freeze Ice Cream, Lemonade, Sherbets, and all kinds of Ices instantly. Several Machines combined in one, with saving of 80 per cent of ice. Agents wanted. Exclusive territory can be secured by addressing

**HOXIE BROS.,**

17 CHARDON ST., BOSTON, MASS.

## A CHRISTMAS OFFER.

**$12.85 Worth of Goods for $4.95.**

To introduce our Bed Springs, etc., we will send:—

| | Retail price. | |
|---|---|---|
| 1 set Complete Bed Springs by express or freight for | $1 00 | $3 00 |
| 1 Dandy Clothes Rack | 55 | 1 25 |
| 1 Favorite Sham Holder | 25 | 60 |
| 1 Baby Delight Maker (Swing) with coil spring "Jumpers" | 60 | 1 00 |
| 1 14x17 (inside measure) Portrait Frame; this is a very beautiful and massive receding frame, almost 7 in. moulding, consisting of one in. gold lining, next 1 in. red plush, followed by 2 in. gold oval, then outside 3 in. electric gold bronze, with dark ground; Frame by ex. or f't. including box'g. | 1 10 | 2 50 |
| 1 14x17 Crayon Portrait (¾ life size, bust) from any photo or other picture (a correct likeness) by express | 1 60 | 3 50 |
| (By mail postpaid $1.80.) | | |
| 1 Floral Family Register and Marriage Certificate, postpaid | 25 | 1 00 |
| Total | 5 35 | 12 85 |

We will send any one or more of the above described articles at prices quoted or will send all at one time for only $4.95 to *one person only* in each place where we have no agent if they agree to act as agent or try and get us one. We have a large number of agents who are selling our goods and making a good living. With goods ordered will send *cash* and *credit terms*. If we receive order from a place where we have an agent or have received a previous order under this offer, we will return your money. This order is limited, so let us have your order right away.

Yours in bonds,

B. F. ORDWAY & CO.,

Dept. B., Peoria, Ill.

## MINISTRY AND BRANCH CARDS.

Neat cards for Ministers and Branches, with name and address or house of worship and hours of services on face, and Epitome or "What we Believe" on reverse side. An excellent aid. Two sizes: 3¼ x 4 inches, price 75 c. per 250, $2.50 per 1,000. 3 x 5⅛ inches, $1.00 per 250; $3.50 per 1,000 postage paid

## 4 LOTS

Situated close to the schoolhouse, Lamoni, Iowa, and handy to the business part of town. The four lots lie side by side, and make a

**CHOICE RESIDENCE LOCATION.**

Terms reasonable. Call on or address,

J. A. GUNSOLLEY, Lamoni, Iowa.

"The Proper Study of Mankind is Man."

# "WHAT IS MAN,"

BY ELDER J. R. LAMBERT.

**Cloth 75 c; with Patriot a year $1.50; paper 50 c.; with Patriot a year $1.25.**

Address orders invariably LAMBERT BROTHERS,

LAMONI, Decatur County, Iowa.

# Autumn Leaves Premium List

Wishing to increase our circulation, and as an inducement to those who are willing to help us do this, we have decided to offer the following very liberal cash premiums:—

| | |
|---|---|
| For the largest list of new subscribers (not less than 12) sent us before Jan. 15, 1893 | $15 00 |
| For the largest list of renewals | 15 00 |
| For the second largest list of new subscribers (not less than nine) | 10 00 |
| For the second largest list of renewals | 10 00 |
| For the third largest list of new subscribers (not less than six) | 5 00 |
| For the third largest list of renewals | 5 00 |
| For four next largest lists of new subscribers (not less than three) | 2 50 each. |
| For four next largest lists of renewals | 2 50 each. |
| For five next largest lists of new subscribers (not less than two) | 2 00 each. |
| For five next largests lists of renewals | 2 00 each. |

CORRECTION.—Having more carefully examined the Cyclopedia of History, we have thought best to withdraw it from our premium list and offer the engravings in its place, as we believe they will be more satisfactory to our patrons.

In addition to the above cash premiums (as we wish to compensate everyone who is willing to help us) we will for one new subscriber and your own renewal, send you, postpaid, our fine steel engraving of President Joseph Smith, or the engraving of Pres. W. W. Blair, as you may choose. Or for two renewals and your own, we will send the same.

While the steel engraving of President Smith needs no recommendation from us to those who have seen it, to those who have not we would say that it is the finest enlarged picture of our President extant. The plate from which it is printed was engraved on steel especially for us, the plate alone costing us hundreds of dollars. It is a superb work of art and must be seen to be appreciated.

Take notice that the above offers are made only upon *payment in advance*. Money must in all cases accompany the list of names. Names may be sent at different times, but you must keep a list of them for final settlement.

## Spiritual Gifts and the Seer of Palmyra.

BY ELDER M. H. BOND.

Modern Prophets after ancient types. Who was Joseph Smith? Was he a religious impostor? Was he a "Spirit Medium"? What does the Bible say about Joseph Smith?

The Truth by Three Witnesses—Christianity in the First and Nineteenth Century—The Ancient and Modern Pharisee—The Revelations of Emanuel Swedenborg—Modern "Spirit Mediums," and Hypnotic Religious "Revival," as Against Reason and Bible Testimony, and in Contradistinction to the work of "The Latter Day Seer," Examined in the Light of Facts and Human History—A Rational and Scriptural Exposition or Explanation of Old and New Testament Prophecy and Doctrine.

A revision of "Spiritual Gifts," with supplement and appendix. Paper covers, 35cts., full cloth binding, 60cts.

NEW YORK CORRESPONDENCE

SCHOOL OF LAW

FOR HOME STUDY

243 BROADWAY N.Y.

INTRODUCTORY LECTURE FREE

## Book of Mormon.

(LARGE SIZE.)

**New Edition in Large Type. This special edition of the Book of Mormon forms a book of 500 pages; its size seven by ten inches. It is printed on superfine paper, and issued in large (pica) type, a feature especially acceptable to aged persons.**

**The paragraphs are shortened, thus making it more perfect as a book of reference than former editions The index is rearranged, the subjects and citations furnishing a complete analysis of the contents.**

**Bound in Roan leather, Sprinkled Edges $1.50**
**Seal grained Russia, Sprinkled Edges - 1.75**
**Seal grained Russia, gilt edges - - 2.00**

**PARK** addition to Lamoni is but ten minutes walk from L. D. S. church, and large, beautiful Residence Lots are now selling at $100, on easy terms of payment. Write for Plat to

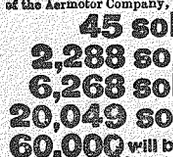
D. F. NICHOLSON,

Care Lamoni State Bank.

## THE DICTIONARY HOLDER

Did you ever learn what fabulous results grew out of the manufacture by Mr. Noyes of an ornamental stand to hold the dictionary? The story reads like a fable, but to tell it one must ask another question: Have you ever noticed the advertisement of the Aermotor Company, which starts out as follows:

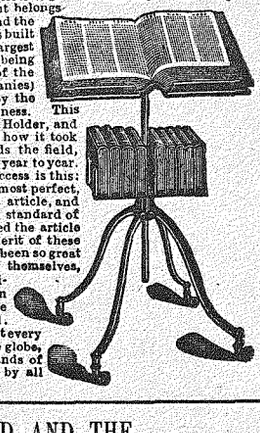
**45 sold in '88**
**2,288 sold in '89**
**6,268 sold in '90**
**20,049 sold in '91**
**60,000 will be sold in '92**



**A Steel Windmill and Steel Tower every 3 minutes. ☞ These figures tell the story of the ever-growing, ever-going, everlasting Steel Aermotor. Where one goes others follow, and we "Take the Country."**

Well, that establishment belongs to La Verne W. Noyes, and the means with which it was built up until it is the third largest user of steel in the West (being only exceeded by two of the great Harvester companies) was wholly furnished by the Dictionary Holder business. This brings us back to the Holder, and suggests inquiry as to how it took and held and still holds the field, increasing rapidly from year to year.

The secret of that success is this: Mr. Noyes has made a most perfect, artistic and meritorious article, and has maintained a high standard of excellence and supplied the article at a low price. The merit of these Dictionary Holders has been so great that they literally sold themselves, and in such great quantities that a small profit on each one has made the result above mentioned. They have gone to almost every habitable portion of the globe, even to the remote islands of the sea, and are kept by all booksellers.



RUINS REVISITED AND THE WORLD-STORY RETOLD, BY S. F. WALKER.

A Scientific Defense of the Latter Day Faith. Price $1.

## A Marvelous Discovery Free.

Superfluous hair removed permanently, instantaneously, without pain, by **Electro-Chemical Fluid.** In order to prove superiority, we will for next 90 days send sample bottle and testimonials free, on receipt of nineteen cents to pay postage. **Electro-Chemical Co., 25 East 14th St., New York.**



www.LatterDayTruth.org